

THE CANADIAN THEOSOPHIST

The Theosophical Society is not responsible for any statement in this Magazine, unless made in an official document

VOL. XVII., No. 6

HAMILTON, AUGUST 15th, 1936

Price 10 Cents

CALLING SIR JOSEPH FLAVELLE, BAR'T

Sir Joseph Flavelle represents the democratic civilization of Canada in its most successful and prosperous form. He represents also the average Christian man who desires to do his duty as he sees it for his neighbour, though puzzled sometimes as to who is his neighbour, and more conscious of the thieves than of those who unfortunately fall among them. He has no wish to pass by the unfortunates, and he would gladly help all who need help, but he sees that the task is beyond his power, and he is puzzled to know what is the exact duty of himself and his class in such circumstances. He was brought up under the delusion that what is called the law of supply and demand solved all the mysteries of economics, and cannot understand why this magic formula leaves millions to starve to death while food is being destroyed under the compulsion of the magical formula of the nineteenth century, and he is unable to convince himself that as times change worldly wisdom must change with them. He hates to think that godless Russia feeds and clothes all the little children there, while Christendom starves and murders them as in Ethiopia and Spain, and even in Christian Canada dooms them to disease and death by stinting them of milk, and housing them in such squalid and filthy homes that the sanitary officials condemn them while the landlords continue to rack-rent and let them out to helpless parents on relief and unemployed. "Suffer the little children to come unto

Me," said the Master, and we speed them to Him through the cemetery. In Russia they try to keep them alive by every means known to science and social organization. We believe that Sir Joseph would like to change all this and do in the name of Christ what Russia is doing in the name of humanity. He has great influence with his friends and colleagues in the social order to which he belongs. He must know that the selfishness of a class is as deadly to the nation as the selfishness of an individual is to a family or a class. He must know also, if he studies history even in the shallowest way, that no civilization can continue when its basic elements are dying, and its young people degenerating through the folly of its leaders. The knell of our social system is audible to those who hearken. Let those who have ears to hear, listen to the menacing cries. The Brotherhood of Man would seek peace and ensue it, by means of those virtues which the Master taught in the immortal Sermon of the Beatitudes. The world no longer listens to those luminous words, for those who are supposed to be guided by them no longer fulfil their commands. It is for Sir Joseph and those like him who have not forgotten the Life that was spent 1900 years ago to take the lead and begin to do unto others as they would that men should do unto them. Otherwise the Fascism of Herod and Pontius Pilate and Mussolini and Hitler will once more desolate the world and usher in a new and darker age than yet has been.

THE BHAGAVAD GITA

A Discourse between Krishna
and Arjuna on Divine Matters

(Continued from Page 133.)

Salutation to Krishna
the Lord of Devotion

CHAPTER FIVE

Arjuna: You praise, O Krishna, renunciation of works and also devotion through works. Tell me certainly which of these two ways is the better one?

Krishna: Both ways lead to bliss, but he who engages in action excels him who renounces performance of works. He is a renouncer of action who neither loves nor hates; he is not opposed to the pairs of opposites, O warrior of mighty arms; with ease he escapes the fetters forged by action (3). Children, not wise men, regard knowledge (sankhya) and the performance of works (karma) as distinct. He who has perfectly mastered one, gains the fruits of both. The level reached by the knower is also reached by the performer of action. He sees well who sees that either path leads to the Supreme (5). But, Prince of mighty arms, the renouncing of action is difficult for him who has never engaged in action. It is the man of action who knows himself free from the desire of results, who in no long time, silently meditating, reaches the Supreme (6). His mind purified by the fire of devotion in action, his body controlled, and his senses subdued, he sees his Self as the SELF of all, unstained by what he has done. (7). That Self, he knows, does naught; the body and its senses move by natural impulse in the channels of sense, to see, to hear, to touch, to smell, to eat, to move, to sleep, to breathe, to talk, to hold, to expel, to open or close his eyes. Thus, engaged in action, leaving all results to the Supreme, the Sage is unsullied by evil, as the lotus leaf is unsullied by the muddy stream. (10) With right knowledge of action, and body, senses, mind and understanding free from egotistic attachment to

the results of action, the devotee may purify himself in the fire of the heart; well poised and steadfast, he attains to peace; swayed by desire, attached to the fruits of action, the unsteadfast one is bound to the wheel of birth. (12) So, therefore, the Lord of the body, renouncing the fruit of all action, sits throned in the nine-gated city, happily at peace, neither acting nor the cause of action. (13) From the illusions of each man's nature proceed the sequences of action. The Lord receives neither its error nor its merits. The Light of Wisdom is hidden by the cloud of ignorance, and the unenlightened go astray. But when ignorance is dispelled by knowledge of the Self, then is revealed The Eternal, shining like the Sun. (16) With heart and mind dwelling on THAT, intent on THAT, established on THAT, seeking that goal alone, cleansed of impurity by the waters of wisdom, who follows this Way returns not to birth. (17) The Sages look with equal regard on a learned and modest teacher, a cow, an elephant, a dog, or a scavenger. (18) Such evenness of mind, abiding in the unity of all Life, breaks the bondage of birth and brings them to rest in the Supreme. (19) They exult not over the pleasant things, nor are they downcast over the grievous, for they know the Eternal, and undeluded, stand firm in THAT. (20) There is joy in the heart of him upon whom the things of sense have no hold; united with the Eternal he knows unalterable bliss. (21) The delights of sense are wombs of miseries that begin and end and have no enduring satisfaction for the wise. (22) He who can resist, before he leaves his mortal body, the lures of desire, the surges of passion, the eruptions of anger, his soul is awakened, he has gained felicity. (23) Within himself he finds joy, finds beauty, finds true light, finds wisdom, he is united to the Supreme, he attains to freedom. (24) These saintly men, whose imperfections have been chastened, whose doubts are ended, who are Self-mastered, whose chief delight is the welfare of all beings, they

enter into bliss. (25) The devotee of quiet heart, who has conquered anger and desire, and who knows the SELF, is near to union with the Supreme whether in the body or out of the body. (26) He closes his mind to the appeals of the senses, with level gaze fixed between the eyebrows, controlling steadily the inner and the outer breath within the nostrils, governing thought and understanding, beyond the demon of lust, fear, or ill-temper, intent on final liberation, he is victor over birth and death. (28) He knows ME then, the mighty Lord of all the worlds, the only receiver of sacrifice and penance, the friend of all creatures, and comes in ME to everlasting peace.

Om Tat Sat

So closes the fifth chapter named the Right Knowledge of Renunciation of Action, 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.

CHAPTER SIX

Krishna: He who does the duties of his state of life without thought of reward is a devotee (a yogi) and renouncer (a sanyasi), not he who merely abandons religious ordinances. And know, O son of Pandu, that which is called renunciation is real devotion, and no one becomes a devotee who has not freed himself from the dreams of desire. (2) The wise man, seeking to attain the concentration necessary for meditation, finds application to duty to be a means, and when he has attained to meditation he ceases from action, and tranquillity becomes a means. Surely, when one is unattached to objects of sense, or to actions, and has renounced all the desires of the body, he may become perfect in meditation. (4) A man should raise his soul by his mind; let him not debase it: for the mind is the friend of the soul, and also its enemy. (5) The mind is the friend of the Self that has subdued it, but if it is not restrained it wars against the Self as

an enemy. (6) He who has controlled the mind, and who has gained peace amid the pairs of opposites; unaffected by heat or cold, joy or grief, honour or disgrace, he knows the Self and remains serene. (7) Filled with the wisdom of unselfish living and the vision of the SELF, with his senses under control, to whom a lump of earth, a stone, or gold are all alike, a devotee is steadfast in the unity of life. He looks with equal regard on comrades and well-wishers, on friends and foes, on casual acquaintance and intimates, on aliens and kinsmen, on peace-makers and neutrals, on the virtuous and the vile. (9) But he must constantly practise concentration, retiring to seclusion, alone, with body and mind under restraint, without expectations and without belongings. (10) [The Indian yogi places himself in a clean place on a firm seat, not too high nor too low, covered with kusa grass, a deer skin, and a sheet. Then with mind one-pointed, subduing the fancy and the senses, he seeks to purify his consciousness. Steadily holding his body upright and motionless, head and neck erect, he directs his unseeing gaze unswervingly downward.] (13) Perfectly tranquil, fearless, the vow of continence unbroken, bridling his thoughts, setting his heart on ME, his final goal, sustaining thus his concentration, with absorbed intensity, he passes into the peace that is found in ME alone. (15) There is no union with ME, O Arjuna, for him who eats too much, or who eats not at all, nor for him who slumbers over-much, or is ever awake. For him who is moderate in food and recreation, who engages in reasonable work, and is regular in sleeping and waking, his devotion will banish pain. (17) When the Self-governed mind rests at peace in the SELF alone, and all desires are quenched, then is he steadfast in union. As a flame burning in a windless place flickers not, so is the mind of a devotee whose thought is governed and his soul absorbed in the SELF. (19) When his mind, absolutely under control, by the practice of concentration, attains to peace, and knowing the

SELF by the Self, he is filled with Light. He enters the infinite bliss which is open to the purified mind and transcends the senses; established therein he goes out no more from that perfection. Having gained that, there is no other gain to be gained; ascended to that state no sorrow of the world could move him for there he is far beyond the fields of pain; united with the Eternal, with a stout heart he has persevered to the end. (23) Giving up without reserve all longings arising in the mind or will, step by step must the disciple proceed by force of the trained will, gradually withdrawing from the attractions of the outer world and fixing the attention on the higher mind, till no material thing engages him, so he curbs the fickle straying mind and calls it back ever and again to the Path, where in due time it comes under the influence of the SELF alone. So slowly to the mind that has calmed all its passions, whose weaknesses have disappeared, who is united with the Self, beyond good and evil, comes at last the ineffable peace of the blessed. He whose heart is thus wrapped in the highest bliss has beheld the SELF as his own soul, and knows all beings in that SELF and that SELF in all things. He who sees ME in all things and all things in ME, him I shall never forsake. I shall be his forever, wherever he may be, however he may live; he beholding ME in all things, lives in ME and I in him. He who sees the same Spirit in all things, O Arjuna, and loves all things as his own life, whether it be for sorrow of his heart or for joy of his soul, every other as his own very Self, he among men is most excellent. (32)

Arjuna: I cannot see, O slayer of Madhu, that it is possible to continue in that patient and equal-minded devotion you have told me is needed, because of the inborn restlessness of the mind. The heart is fickle and the mind wavering, tumultuous, virulent and wayward. To hold it to one point is as hard as to catch the unruly wind.

Krishna: Truly the mind is changeable and hard to control, except by long trial and temperance. No doubt this divine discipline is difficult for him who cannot control his own soul. Yet it can be attained by him who uses the means of which I have told you. (36)

Arjuna: What happens to the man who has striven in faith, but unable to control himself, with a wandering mind, O Krishna, fails to reach perfection? (37) Does he not, O mighty-armed, failing in action and in meditation, perish, like a broken cloud, without support, losing both worlds, bewildered in the Path of life? O Krishna, solve this doubt of mine, for there is none other who can teach me but yourself.

Krishna: Such a man, O son of Pritha, does not perish either in this world or the next. Never, O my friend, does a good man come to an evil end. The just man, marred by frailties, reaches the regions of the righteous, and dwelling there an eternity of years, is born again on earth in a pure and fortunate family, or even of wise and pious parents, but such an incarnation is rarely found. In his new body, O son of Kuru, he is gifted with the character he has developed in his previous life, and with this wisdom in his heart he strives more diligently towards the perfect Way. Even though unaware of his destiny, the intensity of his former effort will bear him on toward the goal, and though but an enquirer for the highest truth, he will excel all those contented with the ceremonies of religious faith. But he who seeks to be united with the SELF, pressing on with untiring ardour life after life, cleansed of all evil, at last attains the great reward. He who meditates on divine wisdom is superior to the ascetic who mortifies the body in penitential acts, and to those of intellectual scholarship and psychic lore, or to men of famous deeds. Be then a devotee of The Wisdom. (46) Yet beyond the devotee and all others, I deem him who in faith, his inmost consciousness immersed in ME, sees ME in all beings, and loves ME as his very SELF.

Om Tat Sat

So closes the sixth chapter named The Right Knowledge of Meditation, 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.)

INTRODUCTION TO THE PHILOSOPHY AND WRITINGS OF PLATO

By Thomas Taylor

(Continued from Page 101.)

But with respect to the satellites, the first in order about every planet are Gods; after these, dæmons revolve in lucid orbicular bodies; and these are followed by partial souls such as ours, as the following beautiful passage abundantly evinces. "But that in each of these (the planetary spheres) there is a multitude coordinate to each, you may infer from the extremes. For if the inerratic spheres has a multitude coordinate to itself, and earth is, with respect to terrestrial animals, what the inerratic sphere is to such as are celestial, it is necessary that every *wholeness* should possess certain partial animals coordinate to itself, through which also the spheres derive the appellation of *wholeness*. But the natures situated in the middle are concealed from our sense, while, in the meantime, those contained in the extremes are apparent; one sort through their transcendently lucid essence, and the other through their alliance to ourselves. But if partial souls are disseminated about these spheres, some about the sun, some about the moon, and others about each of the remaining spheres*"; and if prior to souls there are dæmons filling up the herds of which they are the leaders; it is evidently beautifully said that each of the spheres is a world. And this is agreeable to the doctrines of theologians, when they teach us

* This Plato himself asserts in the following dialogue.

that there are Gods in every sphere prior to dæmons, the government of some receiving its perfection under that of others. As for instance with respect to our queen the Moon, that she contains the goddess Hecate and Diana; and with respect to our sovereign the Sun, and the Gods which he contains, theologians celebrate Bacchus as subsisting there,

The Sun's assessor, who with witchful eye

Inspects the sacred pole;

They also celebrate Jupiter as seated there, Osiris, and a solar Pan, as likewise other divinities, of which the books of theologians and theurgists are full; from all which it is evident how true it is that each of the planets is the leader of many Gods, which fill up its proper circulation*."

Now, from this extraordinary passage, we may perceive at one view why the Sun in the Orphic hymns is called Jupiter, why Apollo is called Pan, and Bacchus the sun; why the Moon seems to be the same with Rhea, Ceres, Proserpine, Juno, Venus, &c. and, in short, why any one divinity is celebrated with the names and epithets of so many of the rest. For from this sublime theory it follows that every sphere contains a Jupiter, Neptune, Vulcan, Vesta, Minerva, Mars, Ceres, Juno, Diana, Mercury, Venus, Apollo, and in short every deity, each sphere at the same time conferring on these Gods the peculiar characteristics of its nature; so that, for instance, in the sun they all possess a solar property, in the moon a lunar one, and so of the rest. From this theory too we may perceive the truth of that divine saying of the ancients, that all things are full of Gods; for more particular orders proceed from such as are more general, the mundane from the supermundane, and the sublunary from the celestial; while earth becomes the general receptacle of the illuminations of all the Gods. "Hence (says Proclus) there is a terrestrial Ceres, Vesta, and Isis, as likewise a terrestrial Jupiter and a terrestrial

*Procl. in Tim. p. 279.

Hermes, established about the one divinity of the earth; just as a multitude of celestial Gods proceeds about the one divinity of the heavens. For there are progressions of all the celestial Gods into the earth; and earth contains all things, in an earthly manner, which heaven comprehends celestially. Hence we speak of a terrestrial Bacchus, and a terrestrial Apollo, who bestows the all-various streams of water with which the earth abounds, and openings prophetic of futurity." And if to all this we only add that all the other mundane Gods subsist in the twelve above mentioned, and that the first triad of these is *demiurgic* or *fabricative*, viz. Jupiter, Neptune, Vulcan; the second, Vesta, Minerva, Mars, *defensive*; the third, Ceres, Juno, Diana, *vivific*; and the fourth, Mercury, Venus, Apollo, *elevating* and *harmonic*:—I say, if we unite this with the preceding theory, there is nothing in the ancient theology that will not appear admirably sublime and beautifully connected, accurate in all its parts, scientific and divine. Such then being the true account of the Grecian theology, what opinion must we form of the wretched systems of modern mythologists; and which most deserves our admiration, the impudence or ignorance of the authors of such systems? The systems indeed of these men are so monstrously absurd, that we may consider them as instances of the greatest distortion of the rational faculty which can possibly befall human nature, while connected with such a body as the present. For one of these considers the Gods as merely symbols of agriculture, another as men who once lived on the earth, and a third as the patriarchs and prophets of the Jews. Surely should these systems be transmitted to posterity, the historian by whom they are related must either be considered by future generations as an impostor, or his narration must be viewed in the light of an extravagant romance.

I only add, as a conclusion to this sublime theory, that though the whole of the celestial region is composed from the four elements, yet in some places fire in con-

junction with earth (*i. e.* earth without gravity and density) predominates; in others fire, with the summit of water; and in others again fire with the summit of air: and according to each of these an all-various mutation subsists. Hence some bodies in the heavens are visible, and these are such as have fire united with the solid; but others are still more visible*, and these are such as have fire mingled with the splendid and diaphanous nature of air. And hence the spheres of the planets, and the inerratic sphere itself, possess a more attenuated and diaphanous essence; but the stars are of a more solid composition. But fire every where prevails, and all heaven is characterized through the power of this exalted element. And neither is the fire caustic (for this is not even the property of the first of the sublunary elements, which Aristotle calls *fiery*, *puroides*) nor corruptive of any thing, nor of a nature contrary to earth; but it perpetually shines with a pure and transparent light, with vivific heat, and illuminating power.

And such are the outlines of the system of the world, according to Pythagoras and Plato; which, strange as the assertion may seem, appears to have been but little known from the æra of the emperor Justinian to the present time. That beautiful mode in which as we have shown the elements subsist both in the heavens and the earth, has not been even suspected by modern natural philosophers to have any existence; and astronomers have been very far from the truth in their assertions concerning the celestial spheres. In consequence of indolence, or ignorance, or prejudice, or from all three in conjunction, the moderns have invented systems no less discordant with the nature of things than different from each other. They have just been able to gain a glimpse of the beautiful union of things in the vegetable and ani-

* That is, in themselves; but they are invisible to us, on account of their possessing but little of the resisting nature of earth; and this is the reason why we cannot see the celestial spheres.

mal tribes belonging to the earth, and have discovered that the lowest of the animal species and the highest of the vegetable approximate so near to each other, that the difference between the two can scarcely be perceived; but this is the very summit of their researches; they are unable to trace the connection of things any further, and rest satisfied in admitting that

The chain continues, but with links unknown.

The divine nature of the celestial bodies cannot be seen through the telescope, and incorporeals are not to be viewed with a microscopic eye: but these instruments are at present the great standards of truth; and whatever opposes or cannot be ascertained by the testimony of these, is considered as mere conjecture, idle speculation, and a perversion of the reasoning power.

(To Be Continued.)

“WHO WROTE ‘THE MAHATMA LETTERS’?”

MESSRS. HARE FRISKY

WITH THE FACTS

“It cometh often to pass that mean and small things discover great, better than great can discover small.”—Francis Bacon as quoted in *Who Wrote the Mahatma Letters?* (p. 68) by Harold Edward and William Loftus Hare (Williams and Norgate, London, 10s 6d).

The spirit of this work, *Who Wrote the Mahatma Letters?* is revealed by the authors themselves right through, page by page, from their very title-page: “The first thorough examination of the communications alleged to have been received by the late A. P. Sinnett from Tibetan Mahatmas.” It is, of course, by no means the first; and students the world over who have attempted in the past twelve years a thorough study of *The Mahatma Letters* will be somewhat amused at the “questions involving historical fact, literary taste and ethical standards” which arise on nearly every page of this hare-brained book. Many, no doubt, will be justifiably displeased at the insults levelled against the great Eastern Sages who, once more, emerge so triumphant on a more thorough checking of their historical assertions and literary knowledge than the authors would seem to have accorded.

The here much ‘criticized and misunderstood Brothers’ “who seek to bring men to sacrifice their personality—a passing flash—for the welfare of the whole

humanity” have one tribute paid to them for “extraordinary insight, a crowded memory” but the work reveals how little the authors have assimilated the genuine Mahatma Letters, have heeded the warnings to refrain from Western judgments on mere appearances and have understood the Eastern methods of correcting human weaknesses for the purpose revealed in the quotation.

The tragedy is that those who seem to read as they run are swallowing the book in its entirety to make such reviews as we have seen here in England in the *Times Literary Supplement* and the *Spectator*. They are the more to be regretted inasmuch as *The Spectator* alone three weeks later gave but one of the letters sent in, refuting their reviewers’ statements on historical and other evidence. To date of writing the former journal seems to have departed from the traditional British attitude of justice, impartiality and fair play, thus misleading its readers.

First, let us see how ‘thorough’ has been this ‘investigation’ of the Mahatmas’ handwriting as claimed by these gentlemen jointly on pages 17, 19, 224, 246 and 268. In the autumn of 1925 one of them—and one only—spent a few hours going over the manuscript letters incorporated, then, in the printed book *The Mahatma Letters*. The painstaking care he took over minutiae of detail as disclosed on pages 228 to 240 of this work of “serious and scholarly criticism” shows what he might have done

had his motive been different. How much time was obviously left over on that occasion, over ten years ago, for study of the actual handwritings? This may account for the truly delightful conclusions to be set beside other contradictory decisions of handwriting experts—now thrown overboard by psychic research which has taken a dislike to calligraphy—that that most powerful and virile handwriting in red is “a debased Blavatsky hand” and that “the careful hand of K.H. is the early hand of the youthful H.B.P.”!

Our reference to ‘motive’ necessarily comes from the book itself, though there are stories current on the attitude, with which that brief examination of the manuscripts was conducted, to sustain a preconceived notion rather than to ascertain the truth, as on pages 67, 84, and 101 where the authors reveal themselves.

“We feel that the answer to the question on our title-page does not depend on our knowing what the Mahatmas wrote most about, [declare our authors, surely somewhat naively in view of statements elsewhere in their work] “but rather on the smaller and less deliberate disclosures made in the writings.”

“The formulation of the Philosophy may have little direct bearing on the problem of the authorship of the Letters”—truly—“Considering what is *the main motive* of our writings, and the definite quest that lies before us, we do not think we are obliged to give a substantial exposition of the philosophy of the Letters.” (italics mine)

None the less, although they avow the foregoing and declare passages to be “quite incomprehensible” to them, still “we might produce a philosophic statement that would do the Mahatmas some credit”! Our regret as we look over pages 82 to 90, where are a number of philosophic passages which they have attempted to set together, is that these gentlemen did not endeavour to master the philosophy for had they done so, their truly remarkable assertions on the supposed lack of knowledge of Indian

philosophy, the Vedanta, the (to them) incomprehensible p. 90 of *The Mahatma Letters* and so forth, would not have been made as, for example, “poor and superficial possessions! On this point we may turn to a Western Orientalist, Dr. W. Y. Evans Wentz, M.A., D. Litt., B. Sc. Of the *Secret Doctrine*, in part derived from these now so much abused Letters, he wrote in 1927:

“The late Lama Kazi-Dawa-Samdup was of opinion that, despite the adverse criticism directed against H. P. Blavatsky’s works, there is adequate internal evidence of their author’s intimate acquaintance with the higher Lamaistic teachings, into which she claimed to have been initiated.” (*The Tibetan Book of the Dead*, footnote p. 7)

So many are the other errors of fact that for want of space, we must confine ourselves to a few of the most flagrant and more easily verifiable by ordinary research students or reviewers—again, we can only marvel at the intimate knowledge these Sages of the Orient have of our Western scientists, philosophers and literati, as proved below.

As to science and philosophy, of Letter No. I these authors have the hardihood to assert “its pages do not show any verifiable facts that could not be collected by diligent reading in the proper quarters.” (p. 59). And yet, with all the wonderful resources of the British Museum at their disposal, they seem to have failed, whereas without any such facilities for physical-plane research in the East, this letter of October 18th, 1880, discloses full knowledge of a most fascinating and little-known story. Had they really investigated and carefully noted the exact wording, instead of deriding the sentence so succinctly summarizing the facts—“Experimental knowledge does not quite date from 1662, when Bacon, Boyle and the Bishop of Chester transformed under the royal charter their ‘Invisible College’ into a Society for the promotion of experimental science”—they would not have asserted their own unveri-

fied opinion. Behind that one sentence are the weekly meetings of the "Invisible College" in London around 1645; the gatherings continued at Oxford at the abodes of Dr. John Wilkins, in 1662 the first Secretary of the Royal Society, later Bishop of Chester, and Robert Boyle; Bacon as source of inspiration according to the work of that devoted student of Wilkins', when Warden of Wadham's, Thomas Sprat, published in 1667 — "the Baconian period" in the words of H. B. Wheatley, Recorder and "Some-time Clerk to the Royal Society." Of even greater interest to students of Occultism are the references by Dr. John Wallis to Sian Baptista Porta and Elias Ashmole on the first Council of the Royal Society. In the much quoted letter of Dr. John Wallis to Dr. Thomas Smith, Fellow of Magdalen College, Oxford, occur the words:

"About the year 1645, while I lived in London, at a time when, by our civil wars, academical studies were much interrupted in both our Universities, beside the conversation of divers eminent divines, as to matters theological, I had the opportunity of being acquainted with divers worthy persons inquisitive into Natural Philosophy and other parts of human learning; and particularly of what hath been called the New Philosophy, or Experimental Philosophy. We did by agreement divers of us meet weekly in London on a certain day to treat and discourse of such affairs. . . of which number were Dr. John Wilkins. . . Our business was. . . with other things appertaining to what hath been called the New Philosophy, which, from the times of Galileo at Florence, and Sir Francis Bacon (Lord Verulam) in England, hath been much cultivated in Italy, France, Germany and other parts abroad, as well as with us in England."

As to literature, the revered Mahatma Koot Hoomi who quotes from "Tennyson's 'Wakeful Dreamer'" (p. 51, *Mahatma Letters*) is accused of "A Libel on a Laureate" for giving these "six lines of

very poor verse" (p. 123), which neither Mr. Sinnett nor the Messrs. Hare could trace. But it is they who libel the Laureate for these very fine mystical lines, written before Alfred Tennyson was 21, close a poem "The Mystic" which was printed in *Poems chiefly Lyrical* by Effingham Wilson of the Royal Exchange, Cornhill, London, in 1830. This poem has never been authorized for reprinting according to Mr. Charles Tennyson, C.M.G., who supplied us with the source when our own efforts had failed. A copy of this rare work may be seen at the British Museum. Those who appreciate Tennyson will admire the apt reference to "Wakeful Dreamer", not only as to one "often lying broad awake" gazing into "most pale and clear and lovely distances" in 'The Mystic' but also revealing the knowledge of more widely studied works of the Poet Laureate such as 'The Princess'.

Similar lack of literary accuracy is betrayed by these authors in the amusing animadversions on the Mahatmas and H. P. B.'s use of "But" and "Though". Our American brothers ought to be flattered and delighted at the purity of their English, having ascribed to them usage of terms but too well-known to all lovers of English literature from Shakspeare to our own day (not excluding 'Lord Verulam-Bacon, apart from the controversy! Or should it be now controversies?)

As to Theosophy there are some truly amazing allegations and such contradictions as leave us gasping for breath, literally. We are told of H.P.B.'s "animus against Christianity" (p. 303) and her "passionate prejudice against Christianity" (p. 310). We turn with relief to her works and cite but a few of her endeavours to inspire her readers with the sublimity of the true Christianity as against the theological Churchianity which makes us of Christendom the laughing-stock of every other nation aware of the Sermon on the Mount:

"'Come unto me all ye that labour and are heavy laden and I will give you rest,' is

the appeal to the poor and the disinherited made by the 'Man of Sorrows' who hath not where to lay his head. The teachings of both [Jesus and the Buddha] are boundless love for humanity, charity, forgiveness of injury, forgetfulness of self, and pity for the deluded masses; both show the same contempt for riches, and make no difference between *meum* and *tuum*. (*Key to Theosophy*, Ind. ed., pp. 65-6)

"...the Jesus of Nazareth of Matthew and John, is the ideal for every would-be sage and Western candidate Theosophist to follow" ("Let Every Man Prove His Own Work"—U. L. T. Pamphlet No. 31, p. 14)

"Theosophy...premises by saying that the *true* spiritual and primitive Christian religion is, as much as the other great and still older philosophies that preceded it—the *light of truth*—'the life and the light of men'." ("Is Theosophy a Religion?" U. L. T. Pamphlet No. 1, p. 13)

It is quite beyond us to fathom the references to *Isis Unveiled* which might lead students of that first great work of H. P. B.'s to believe these gentlemen know little of it, especially—after their remarks on Christianity—of the Preface to the second volume. They may know nothing of the early meetings in September, 1875, in New York but in view of *Isis* and the *Key*, it is passing strange to read "It is hardly probable that the foundation in New York of the T. S. represented the re-emergence of the old Nile water from some deep meanders under land and sea" (p. 73). Passages on one page nullify in this case as in others passages on other pages—see the reference to 'Porphyrius' on page 75 and to 'Porphyry, Iamblichus and Auleius' on page 98.

As to what is said on Precipitation the clear passages on it collected together and reprinted in the London U.L.T. *Bulletin* for July 15th, 1936, may be set side by side with the Section on this work. We should like to dwell at greater length on the assertions on the "ascension" (pp.57-8) but for want of space. Interested readers

may care to check the statement in *Mahatma Letters* (p. 5) with the version in St. John, Chap. 20; v. 11-18, especially v. 17 and 18—noting, too, how the story varies in the different Gospels.

What the thousands of students of Theosophy who have year by year read quotation after quotation in the different Theosophical journals, in several countries, will think of the authors' veracity we wonder in view of their statement "From these turgid pages *not one memorable passage has emerged as a quotable text or maxim* after fifty years of faith." It may be, hereafter, the *Canadian Theosophist* will give a page month by month, of those inspiring passages enshrined in the heart of every true student of Theosophy.

Our space is more than exhausted and we have not a quarter done but it must suffice us to enquire whether it is weakness of the case against H.P.B. that brings about such contradictions as are to be found on pages 165, 205, 218 and 219, *vis-a-vis*, pp. 229-30 and 246-7. We cannot have H.P.B. as author "proved beyond question" of the *Mahatma Letters* in one place and the "*ten different hands*" of the "fairly large 'scriptorium'...conducting the Mahatmic mission" equally true! Or, again, the psychic aberrations of later pupils foisted on H.P.B. in such a statement, among others, as that on p. 279 but also the truth on p. 309.

In the very words of these gentlemen discounting Mr. Richard Hodgson who had failed to make "a long exploration into the depths of a strange personality, and even then, we think he would have failed to pluck out the heart of her mystery" (p. 302)—we enquire in the light of the foregoing, have they? Not a few people will hold *Who Wrote The Mahatma Letters?* to be a monument of conceit; we prefer to think it a case of misdirected zeal and the confused thinking of a *kama lobic* nightmare, from which we hope the authors will presently emerge to smile at their own delusions.

M. A. Thomas.

London, England.

HON. MRS. DAVEY'S REVIEW

The recent publication "Who Wrote the Mahatma Letters?" by H. E. and W. L. Hare, (Williams and Norgate) has once more brought before the public the question:—Was Mme. Blavatsky a charlatan? for the authors of this book claim to have proved that Mme. Blavatsky herself wrote these famous Letters which she stated to have been the work of her Masters; thus accusing her of being guilty of one of the most ingenious frauds in history.

At the time when most of these Letters were written Madame Blavatsky was living in India, deeply occupied all day and a great part of the night in her Theosophical work, editing and writing articles for the "Theosophist" and other papers, corresponding with enquirers all over the world, and constantly surrounded in the close quarters of Indian bungalows by friends as well as skeptics, curious inquisitive people, who having heard of her magical powers, came to interview her, and would have been only too well pleased to have caught her out in any fraudulent trick. Last, but not least, Olcott was working side by side with her, as he had been doing since the days when they met in America, and yet none of them, not even that astute American discovered that it was *she* who was writing those very Letters that some of them were receiving, and believed to be from the Mahatmas.

Moreover, the authors of these Letters were seen in the flesh by many of those who frequented Mme. Blavatsky's headquarters, notably Col. Olcott, Damodar. Babaji, and W. T. Brown.

Now, if Masters do exist, what would have been easier than for them to have written these Letters themselves? and if—for the sake of argument—we say they do not exist then who and what was Mme. Blavatsky but a Master of the very highest order who could *invent* such a profound philosophy, and produce such a vast literature on the subject in such a short space of time? This would be a miracle

indeed! As she writes in one of her Letters to A. P. Sinnett, "Either I have stated the truth... about the Masters... or I have invented both Them and the Esoteric Philosophy."

Messrs. Hare have indeed appointed to themselves a difficult task in trying to confute the obvious, and in bringing up a case which is so fraught with difficulties and improbabilities that it has taken them *thirteen* years to work it up, i.e. since 1923 when these Letters to Sinnett were published.

The late W. Kingsland who had been for many years a personal friend and pupil of Mme. Blavatsky wrote:—"I do not see how any one can read these celebrated Letters without concluding from internal evidence that Mme Blavatsky was *not* the author of them". Confirming this statement the following sentence written by Mr. Baseden Butt in his work "Madame Blavatsky" p. 217 may well be quoted. "Although there is similarity in some points between the style and phraseology of the Mahatma letters and the style of Madame Blavatsky's own personal letters, there is also remarkable divergence. The former, on the whole, are fluent, whereas the latter are staccato. Letter No. CXL in *The Mahatma Letters to A. P. Sinnett* may be studied in regard to this particular point. In this letter Madame Blavatsky claimed that she actually learned much of her English from Mahatma K. H. On reading these letters one feels more than ever that the theory of fraud is not only inadequate, but incredible. No finer vindication of Madame Blavatsky can be imagined than these two volumes of letters". The author here refers to the "Letters of H. P. Blavatsky to A. P. Sinnett" as well as those of the Mahatmas. All who knew Madame Blavatsky are able to confirm these words of Master M. "H.P.B. is *too truthful, too outspoken, too incapable of dissimulation, and now she is being daily crucified for it.*" (p. 272, Mahatma Letters). Yet there are those who like Messrs. Hare search for opportunities to

malign and slander that great soul, hoping thereby to discredit her teachings, which offend their materialistic minds.

To conclude with a quotation from a Letter by W. Kingsland to the Occult Review of January 1927. "While Mr. Hare is grubbing about with the outer form of these Letters and 'studying' them deeply to find out how he can complete further 'statistics', others are delighting in the philosophy, the spirituality, and the vast vista of human evolution and destiny which they disclose".

Iona Davey, Hon. Secretary,
(For the Council of the Blavatsky Assen.)
London, England.

* * *

Editor Canadian Theosophist:—It will be a relief to many an incredulous reader of the Mahatma Letters to find his worst suspicions verified in a book bearing the above title, now appearing on the book-stalls of two continents. Just that type of argumentation that lurked unexpressed in his own brain cells will have been objectivized for him by the compilers of the book. Even the little witticisms, the sneers, the twisted meanings and misinterpretations that are the stock-in-trade of the small-town prosecuting counsel—these will be gratefully received and nursed like homing pigeons. The superficial will have come unto its own.

For the authors themselves one feels something very like alarm. One of them, at all events, claims twenty years' association with a body of men and women whose motto runs—"There is no religion higher than Truth"; both claim the pursuit of this same Truth as their sole motive in writing. Further, they affirm their belief that the truth in little things will lead them to the truth in large, and thenceforth they make every attempt to show their prisoners, the Mahatmas, disregarding the former. How, then, can we excuse their own falsification of the Mahatmas' written or printed texts, as in this trivial example? On page 47 we find this statement: "K.H. says that Madame Blavatsky knows it (a

reference to the many-volumed Book of Kiu-te) by rote, and would translate it if requested". If one turns to page 285 in the "Mahatma Letters" one may find what the Master K.H. actually said. More serious is an inference, mis-drawn for the edification of the public, on page 60. Here a Mahatma is pilloried for moral and physical cowardice when, having journeyed into India to comfort H.P.B. in an hour of trial, He is shown shirking the fulfilment of this errand of mercy on personal considerations and "becoming deaf to it within a railway journey of his objective". The warranty for this assertion comes straight from the joint imagination of the authors.

However, the repeated efforts of the writers to throw ridicule upon the Mahatmas' characters and activities, reveals itself at long last as a mere prologue to the play—perhaps it is a ruse to distract our attention from the poverty of the latter's plot. For it transpires that William Loftus Hare and his brother do not believe in these Mahatmic entities at all. What they do believe is that Madame Blavatsky herself composed and wrote all the letters. Their many pleasantries at the Mahatmas' expense are inserted, then, if the latter are imaginary, to beguile the time. These contribute little to the main argument: but—and this may be safely repeated of the book in general—they are calculated to entertain those portions of the public whose curiosity has been stimulated by the photograph of a Master's portrait on the cover, and whose ignorance of, or superficial acquaintance with, "The Mahatma Letters to A. P. S." will have retarded their discovery that "its 'Finds' of philosophic ore are sometimes very rich". This last admission must have fallen from Messrs. Hare in one of their more lenient or unguarded moments!

As to the charge of Madame Blavatsky having invented the Mahatmas, and then having composed and written some 130 letters above Their signatures, it has been raised before. As the 'uninspired' and

unaided authoress of "Isis Unveiled" and the "Secret Doctrine", it is quite possible that she could have coped with this additional, considerable—but still—lesser task. It is not remarkable, therefore, that in stating their case the writers of "Who Wrote the Mahatma Letters?" have found very little to say about *who* wrote and composed the "Secret Doctrine" or "Isis Unveiled", less still about the circumstances that surrounded the production of these works. Perhaps the reason for this is that the evidence in favour of the phenomenal appearance of the latter was found too bulky for the cavalier treatment of the small-town court house. Too many reliable witnesses, amongst them man's commonsense, stand in the way. It has pleased them to take it for granted that H.P.B. could have written unaided the "S.D." and "Isis" in order for them to argue that she could have produced the Mahatma Letters out of her own brain. Let them, then, remain content with their verdict of fraud; but let them also be *men*, and pay some small tribute to her as the most versatile and remarkable genius of her century. Even their public would have been grateful for a token that the authors of "Who wrote the Mahatma Letters" were capable of appreciating the flavour of romance.

In presenting their case, nevertheless, Messrs. Hare have made several slips. Forgetting for the moment their anxiety to prove the un-oriental nature and attributes of the letter-writers, they deliver themselves on page 48 of the following broadside: "It is consistent with the East's constant tone of contempt for Western Science that the Mahatma should in the following pages disavow any indebtedness to it". An error in tactics, though of a different sort, has been made on page 82 where our authors introduce us to a certain "G.H.F." and to the paragraph in Letter IX (M.L.) where the full name of this gentleman is mentioned. But first, perhaps, it would be as well to quote this paragraph as it appears transcribed (together with the authors' running embellish-

ments) in "Who wrote the Mahatma Letters?" It will give some idea of the standard of playfulness adopted throughout this astonishing book.

"A certain G.H.F. had speculated that 'every diamond, every crystal, every plant and star has its own individual soul, besides man and animal'—and that 'there is a hierarchy of souls from the lowest forms of matter up to the World Soul.' It was a good shot. 'You are right' (said K.H., as he tells us), 'but, you are mistaken when adding... that the spirits of the departed hold *direct* psychic communication with Souls that are still connected with a human body—for they do not.' This was a bad shot on the part of G.H.F. . . ."

Turning to page 44 of the "Mahatma Letters", we find that this passage relates to a gentleman of the name of G. H. Fechner, whom the letter writer had at some time met, and with whom he had discussed Hindu philosophy. Apart from any intrinsic interest in the paragraph concerned, it is one of the few places in the "Mahatma Letters" where definite mention is made of the Master K.H.'s contacts with the outside world. It was not surprising, therefore, that in time some individual as skeptical as Messrs. Hare would wish to follow up this clue with the idea of verifying (1) whether G. H. Fechner existed outside the imagination of Master K.H., (2) whether Master K.H. existed outside the imagination of H.P.B. Such an individual was Mr. C. C. Massey. As the sequel is in print in the Appendix to Mr. Basil Crump's book, "Evolution", I will quote it from this source (but see also Canadian Theosophist for Jan. 1930)

"...Mr. Massey, who was skeptical about the Initiates, wrote to Dr. Wernecke of Weimar, who received from Professor Fechner at Leipzig on April 25th, 1883, the following: 'What Mr. Massey enquires about is undoubtedly in the main correct. The name of the Hindu concerned, when he was in Leipzig, was however, Nisi Kanta Chattopadhyaya, not Koot Hoomi. In the middle of the seventies he lived for

about one year in Leipzig and aroused a certain interest owing to his foreign nationality, without being otherwise conspicuous. He was introduced to several families and became a member of the Academic Philosophical Society, to which you also belonged, where on one occasion he gave a lecture on Buddhism. . . . I also heard him give a lecture in a private circle on the position of women among the Hindus. I remember very well that he visited me once, and though I cannot remember our conversation, his statement that I questioned him about the faith of the Hindus is very likely correct.' In case it may be wondered why he 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."

Whether Mr. Massey was convinced by the fruits of his skeptical enquiry, we are not told. Whether the authors of "Who wrote the Mahatma Letters" are open to conviction, we may feel at liberty to doubt. For, have they not told us on page 113 that "Nirvana, in twenty cases, is rightly used only in one, being casual or wrong in the rest?" Of what use is mere evidence to those who have scaled the summits of omniscience?

H. R. D. Cox.

R. R. 1, Royal Oak, B.C.

✱ ✱ ✱

One of the privileges of living in the Twentieth century is the opportunity of allying oneself with the Theosophical Movement originated by the Elder Brothers of the Race, and of making a conscious link, however slender, with them. Join any Theosophical Society which maintains the traditions of the Masters of Wisdom and study their Secret Doctrine. You can strengthen the link you make by doing service, by strong search, by questions, and by humility. We should be able to build the future on foundations of Wisdom, Love and Justice.

MR. BELCHER'S WESTERN TOUR

There is not much to report, largely because of the holiday season. At Nelson, Mrs. Fraser secured two interesting meetings in her home, and some interviews. At Penticton, Mr. Clement Dix and Capt. Bowen arranged for a public meeting which was well attended and evoked many questions. Mrs. Marion Collas of Summerland had the happy thought of inviting the local C.C.F. group to listen to a talk on Theosophy and Social Reform, in their own hall. There was keen interest shown.

At Vancouver Mr. and Mrs. Marshall Buchanan were untiring in their efforts to further the work and to make my stay agreeable. Meetings of the Vancouver and Orpheus Lodges were attended. Hermes Lodge had a public and also a Lodge meeting, both of which were successful. Perhaps the most interesting meeting for me was that of the Canadian Young Theosophists at the home of Mrs. Toren of Hermes Lodge. In this group there is some very promising material. They manifest that clean life, open mind and eager intellect, that H.P.B. tells of.

I was glad to renew my acquaintance with Tom MacInnes, the author of "Teachings of the Old Boy", "High, Low, Along" and many other volumes. He has largely recovered from his serious illness of a year ago and is doing very vigorous broadcasting work, though not to the liking of our C.C.F. friends.

Victoria is an odd city from the Theosophical point of view, having five different groups with about enough material collectively to form one real working unit. Our good friend Mrs. Griffiths held a meeting at her home. It was an ideal one, in that it provoked very keen, but kindly discussion. I must not forget to pay my tribute of gratitude to Mr. and Mrs. Geo. Hobart for their princely hospitality in their beautifully situated home on Gonzales mountain just below the observatory.

Felix A. Belcher.

Victoria, B.C., July 22.

A NEW ERA IN AGRICULTURE

We have introduced to our Theosophical readers several important novelties in the daily methods of life in the last seventeen years and one more has just come to our attention. It is in the form of a new fertilizer, though some agricultural experts deny it the name of fertilizer because, they say, it does not contain nitrogen. But it contains something better—the means of utilizing the inexhaustible supply of nitrogen in the atmosphere and transmitting it to the plants that require it. But it does more. In more of a score of constituents this new and magical substance, which has been named “Rocksol”, namely, rock and sun, one of the chief elements used is a product of the igneous rocks of the earliest stages in the Earth’s life. Occultists are familiar with the statement of the ancient Persians that Life sleeps in the mineral, wakes in the plant, moves in the animal, etc. This fertilizer assists the life, or prana, sleeping in the mineral to wake in the plant, to embody itself in the new plant forms, with the result for those who use it in their fields, their gardens, their hot-houses, or their pot plants in their homes, to produce the most luxuriant vegetation ever seen, and the most wonderful blooms on their flowering plants. It holds the secret of the giant Douglas fir trees of California. Vegetables like tomatoes, lettuce, etc., show truly marvellous growth. Wherever plants or flowers that have been fertilized by this substance have been exhibited they have swept the board of the prize lists. These things have to be seen to be believed. The Ontario Agricultural College has experimented with it and declines to give it a testimonial, fearing that they may be suspected of favouritism, but they will give information to any one applying as to the results attained. Needless to say they agree with the verdict of all others who have used it. Samples may be had from the Rocksol Corporation, Maple Leaf Gardens, 444 Church Street, Toronto, Ontario.

CORRESPONDENCE

ECONOMIC SABOTAGE

Editor, Canadian Theosophist: — Mr. Housser’s fine article in the July *Canadian Theosophist* is an impressive arraignment (in facts and figures) of self-seeking turned to madness, in economics. But why does Mr. Housser cite these atrocities in every country except Canada, as if she were exempt from them, whereas her Marketing Boards practise in every way these methods of destruction of so-called surplus products, to keep prices up, that he calls “barbarity” when applied to England? For instance, one does not have to cross the Atlantic to see a ban put upon cheap potatoes! Last summer in the Fraser Valley district the potato crop was so bountiful as to bring the price well within the reach of the poorest citizen. But by the ruling of the Marketing Board men were posted at the Fraser Bridge to turn back the farmers’ incoming loads, after the amount of potatoes calculated to keep prices well up had been admitted to the Vancouver market.

The rejected loads already represented much value in labour, yet were returned as dead loss to the farmers, to be dug into the ground—whilst people of small means and large families were denied the plentiful supply of potatoes that an unusually good season had produced.

The “Sabotage” is as universal as the selfishness that lies at the heart of the majority everywhere, and it will flourish under some new “ism” when capitalism goes down. If the race is unable to eradicate the cause, the effect will be destruction, whether by the madness of war and revolution, or by the heavy penalty that, having failed to “help Nature and work on with her”, man will be deprived of her sustenance.

Edith Fielding.

235 Irving Rd., Victoria, B.C.,

July 23rd, 1936.

THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY
IN CANADA

Published on the 15th of every month.



Editor—Albert E. S. Smythe.

Entered at Hamilton General Post Office as Second-class matter.

Subscription, One Dollar a Year.

OFFICERS OF THE T. S. IN CANADA

GENERAL EXECUTIVE

Felix A. Belcher, 250 N. Lisgar St., Toronto.
 Maud E. Crafter, 345 Church Street, Toronto.
 William A. Griffiths, 37 Stayner Street, Westmount, P.Q.
 Nath. W. J. Haydon, 564 Pape Avenue, Toronto.
 Frederick B. Housser, 91 St. Joseph Street, Toronto.
 Kartar Singh, 1720 Fourth Ave. W., Vancouver, B.C.
 Wash. E. Wilks, 925 Georgia St. W., Vancouver.

GENERAL SECRETARY

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

OFFICIAL NOTES

The complete report of the Adyar Convention of December last has come to hand, but we must reserve fuller notice till next month.

* * *

Dr. John Sonck, formerly General Secretary of the T.S. in Finland, is visiting Canada in connection with the settlement of Finlanders in the Dominion. He is expected in Toronto and Hamilton about the middle of the month.

* * *

By an inadvertence the name of Mrs. Dudley W. Barr was omitted in the report of the Buffalo Convention, as assisting Mrs. Robert Marks in the organization of the Reception Committee, and in preparation for the meetings in Buffalo. As we had to depend on the reports of others for our information and we were not present on the first day of the Convention, it will be understood that the omission was entirely unintentional.

We regret to have to call attention once more to the difficulty caused by One Dollar cheques sent from the United States on which up to 25 cents exchange has often to be paid. We cannot give credit for a Dollar when we receive only Seventy-five cents. Twelve cents more for postage on the magazine leaves too little for the printer. Our English friends are reminded also that postal notes are not negotiable in Canada; send post office orders. And while we are about it, please ask what postal rates are to Canada from other countries. For instance, post cards require a two cent stamp.

* * *

Miss Elinor N. Wade writes from London, England, sending subscriptions for *The Canadian Theosophist* and testifying to the appreciation of those who are not afraid to read it. She says it is not permitted on the tables of the Theosophical Headquarters there and has to be asked for. However there is much real Brotherhood in England and she describes a joint meeting of Phoenix Lodge with the Point Loma Lodge in Conway Hall at which Mr. Trevor Barker presided. Questions were answered by him, by Mr. Hamilton-Jones and Mr. Sydney King.

* * *

By the kindness of Mr. Haemmerlé, whose parents were old friends of Madame Blavatsky and often entertained her at their home, where he well remembers seeing her, we have, through Mr. Housser, received permission to reproduce a photograph which belonged to his parents. It presents Madame Blavatsky with Subba Row, the most learned among her retinue in India, author of the famous notes on the Bhagavad Gita, and his volume of Esoteric Writings, recently republished by the Theosophical Press at Adyar; and Babajee, the faithful attendant and servant of Madame Blavatsky for a number of years. T. Subba Row (or Rao) died a year before Madame Blavatsky in 1890. The photograph probably dates seven or eight years earlier.

STANDING OF THE LODGES

FOR THE YEAR ENDING JUNE 30, 1936

	New Members	Joined on Demit	Reinstated	Left on Demit	Dead	Resigned	Inactive	Total 1935	Total 1936
Banff .....	..	..	..	..	..	..	..	3	3
Calgary	1	..	..	..	..	..	..	4	5
Edmonton .....	..	..	..	..	..	..	..	1	1
Hamilton	2	..	2	..	..	..	1	24	27
Kitchener	2	..	..	..	..	..	..	9	11
London .....	..	..	..	..	..	..	2	11	9
Montreal	3	1	..	..	..	..	3	33	34
Regina .....	..	..	..	..	..	..	..	1	1
St. Thomas .....	..	..	..	..	..	..	..	3	3
Summerland .....	..	..	..	..	..	..	..	1	1
Toronto	16	1	2	..	2	..	22	195	190
Toronto, West End	2	..	..	..	1	..	..	12	13
Vancouver	2	..	..	..	..	..	1	15	16
Vancouver, Orpheus	2	..	..	..	..	..	4	20	18
Victoria .....	..	..	..	..	..	..	..	2	2
Vulcan .....	..	..	..	..	..	..	..	6	6
Winnipeg, Blavatsky .....	..	..	..	..	..	..	..	1	1
Members at Large .....	..	..	..	..	..	..	..	4	4
Total	30	2	4	—	3	—	33	345	345

STATEMENT OF FUNDS—YEAR ENDING JUNE 30th, 1936

RECEIPTS

Balance from last year	\$ 63.00
Lodge fees and dues	879.28
Magazine receipts	250.75
Donations to Magazine	444.46
Sale of Pamphlets	6.90
Bank Interest and Premium	2.73

\$1,647.12

DISBURSEMENTS

Per Capita to Adyar	\$ 87.00
Magazine cost:	
Printing	\$1293.80
Envelopes	50.16
Postage	55.89
	1399.85
Stationery	14.43
Stencils	2.80
Petty Cash, Postage, etc.	35.35
Balance carried forward	107.69

\$1,647.12

We had to revise our Statement of Membership and of Funds owing to a belated report of a member who had paid up for last year's term, thus bringing the number of our members up to the same figure as last year. But for the defection of 30 members of the Toronto Lodge, who had never been asked for their dues since October last until action was taken by the General Executive in June, our membership would have shown an increase instead of only equal numbers. Other members have since paid up last year's dues, and we trust many more will be reinstated. We have to remind all our members that those who do not pay their dues before the end of September will receive no further issues of the Magazine until the omission is remedied. Three months for nothing is as much as we can afford. One Dollar on account at least should be sent in by those in default.

✻ ✻ ✻

Dr. Stokes in his ever fresh and stimulating *O. E. Critic*, writes, that "beginning with April, The Canadian Theosophist is publishing the *Bhagavad Gita* in monthly instalments. While some may say that this is just 'old stuff', the fact is that many who would not trouble to procure this famous classic will thus be induced to study it." Those who are familiar with it also testify they are getting a revived interest in it. A Toronto correspondent writes: "I am enjoying the *Bhagavad Gita* so much. I have never seen this translation and like it better than any of the others I have read." A Californian student writes: "I still like the *Canadian Theosophist* very much. It is the only Theosophical magazine that I take now. I like very much the instalments of the *Gita* that you are publishing. You do not say who the author is. Can you supply this *Gita* bound? If so, at what price?" We are thinking of issuing it in volume after its completion in the magazine and are holding the type with that object.

✻ ✻ ✻

Pressure on space prevents the publication of several reviews of important

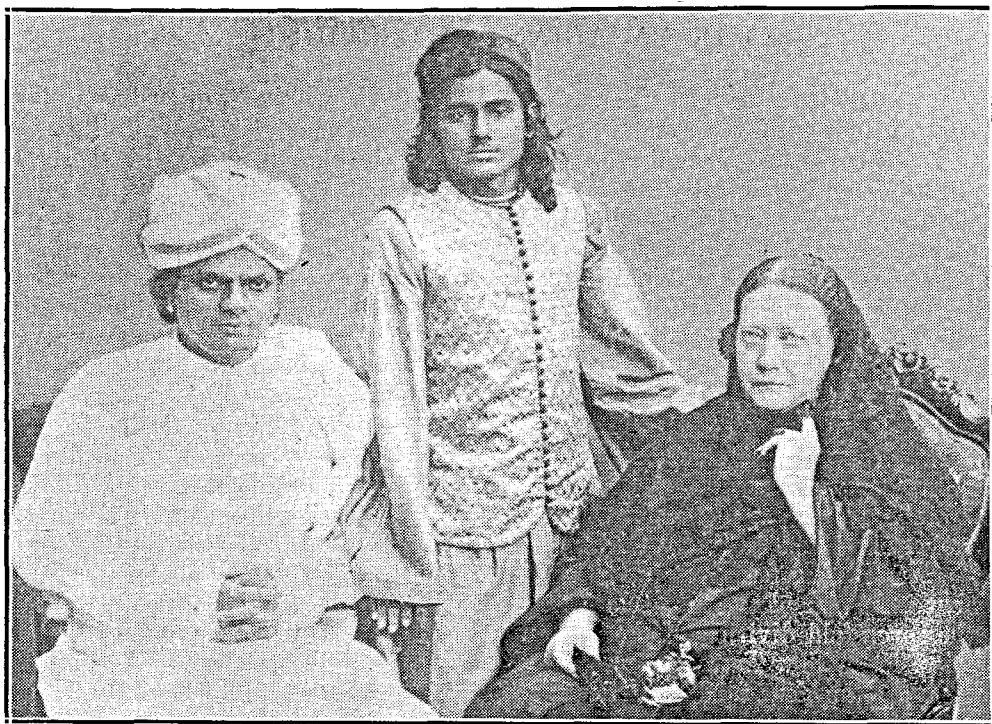
books, but we have several articles this month on the book by the Brothers Hare on "Who wrote the Mahatma Letters?" Mr. Loftus Hare has always been a skeptical reader, and has never been able to see his way to accept the theory of reincarnation. Why then should he believe in Mahatmas? He just 'spects he growed, like Topsy. If he had had the experience of an editorial writer who has to depend on the "higher criticism" constantly to determine the authorship of editorials in other journals, and usually can do so unerringly, he would know that the one thing that cannot be forged is style. It can be caricatured, of course, but the genuine composition of any notable writer cannot be successfully imitated. Any one who judges literary material from this point of view could not be deceived in the Mahatma Letters. The rhythm, the language, the turn of a sentence, the general treatment of a subject, makes differences which are easily distinguished whether they appear in type, in original handwriting or in the writing of others. How Mr. Hare can fail to distinguish between the letters of K.H. and M. is only to be accounted for by a pre-determined bias which nothing could remove. Let him compare the Maha Chohan's letter of 1881 with any of the other letters in the K.H. and M. script, and note the difference, or with the bogus letter produced by C. W. Leadbeater a few years ago. Style is the certain test and reveals character as well as literary values. The most curious incident in the discussion of Mr. Hare's book is the statement that Mr. Leadbeater in 1912 declared that there were no Mahatmas. Is this authentic? I have always said that no person who believed in the Mahatmas could have acted as the Adyar people acted since 1908. It ought to be sufficient to read the list of "prophecies" made by Mr. Leadbeater and Mrs. Besant which were never fulfilled to be convinced of this.

✻ ✻ ✻

The monthly magazines supply a rich treat this month, being more than usually interesting. The Theosophist presents an

article by Nicholas Roerich, "Panacea". It relates instances of the vandalism of various painters who thought the Old Masters were not sufficiently up to date and painted their own inferior studies over the earlier work. The inferior painting having been removed, the original beautiful work is revealed. Mr. Roerich makes the following note: "Secondly, this instructive historical episode shows us once more that vandalism is committed not only by the hands of an infuriated mob but also tacitly in highly distinguished dwellings for the sake of vanity and prejudice." Is this a parable for Adyar? Dr. J. H. Cousins also has an article on "Art and Originality." Mr. Hamerster puts up a good argument in favour of the four-fold rather than the seven-fold division of the human principles. The New Testament certainly responds to the four-fold classification. But H.P.B. supplied any amount of information about the four-fold division in *The Secret Doctrine*, and also in her E. S. instructions. Adyar never appears to be able to spell Alfred Russel Wallace's name correctly. Mr. Bensusan is credited with having once been editor of *The Theosophical Review*. Was it not *The Occult Review*? The Theosophical Forum (Point Loma) has an excellent bill of fare, reprinting by permission from *The Theosophist* the valuable article on "The Original Programme of the Theosophical Society." We are pleased to note the cooperation here. There are several other articles dealing with H.P.B. Mr. Ryan has an interesting review of Hamlin Garland's book, *Forty Years of Psychic Research*. "Theosophy", Los Angeles, in the "Great Theosophist" series, has gone to the first century of Christianity for material. There is no better field for research, and the Church would benefit by the truth on the matter. Studies in Karma deals with "The Course of Empire" and views the British Empire in dissolution. This is accompanied by approval of the idea of breaking up the 48 states of the U. S. into half a dozen regional governments. The federal union of course would persist. The

Mission News Notes is quoted as declaring: "This sentiment about the Fatherhood of God (to include all men) and the brotherhood of man is Satanic. It is not found in the Bible. We become sons by adoption. The Hindu is not a child of God, but a child of Satan." This was the doctrine of D. L. Moody, the evangelist, and of most fundamentalists. "The Theosophical World" supplies all the news and gossip that Adyar can collect. It is a very readable budget. "The Theosophical Movement" of the U. L. T., Bombay, is on quite different lines and reprints valuable articles from the early literature of the Movement. It is a splendid thing for young students. *The Indian Theosophist* is edited by Mr. G. N. Gokhale, the new General Secretary, and evidently one of the brainiest men in the Society. He indicts the British authorities, especially No. 10, Downing Street, for foolish prevarication and evasion. There are eight or nine pages of the most direct, straight-from-the-shoulder talk we have heard for some time, and all perfectly reasonable and good-tempered. With all the good advice governments get it says little for their judgment that they do so badly. Mr. Gokhale is also to be read about in *The Indian Commonwealth*, the 6-9 weekly issues of volume one of which have just reached us. It incorporates *The Sind Herald* also and is dedicated to Mrs. Besant's ideals. These pages are at least as interesting to us as anything we have read about Ethiopia or Spain, and come very closely home to us in Canada with our consciousness of our Indian brethren presenting as acute a problem as any of the other oppressed peoples. Japan is regarded as the eastern threat to Britain. They control four northern provinces of China and hope in ten years' time to control the whole Chinese nation. Then they will proceed to the Dutch East Indies and Malaya, while General Araki hopes to bring India itself under the Mikado eventually, giving him a billion of subjects in Asia. *The American Theosophist* is almost wholly occupied with the report of the Convention.



H. P. Blavatsky was born on the night between July 30 and 31, Old Style, or August 12, according to our calendar. She is shown in this photograph, lent by Mr. Haemmerlé, with Subba Row, the most learned of her friends in India, and Babajee, her faithful attendant and helper.

BUDDHA-DHARMA

By R. C. Bingham

Ye dharma hetuppa'bhawa
 Yesam hetum Tathagato
 Aha yesam cha yo nirodho
 Ewan wadi Maha Samano.

"What life's course and cause sustain
 These Tathagato made plain
 What delivers from life's woe
 That our Lord hath made known."

It is suitable that in this symposium of religions that the Buddha-dharma should find itself at the point of balance for was it not said of Gotama by a distinguished Brahmin of his time that he was a man of perfect balance—a splendid physique, abounding in sympathy, a mind that never failed, who preached a balanced philosophy "perfect in beginning, perfect in middle, perfect at end in spirit and in letter."

Had the arrangers of this programme conformed to the correct chronological position, the exposition of Vedanta might have appeared in first place and that of Christism in the last, for while Buddhadharma is truly the-own-but-younger sister of Vedanta, it is in many ways the progenitor of the Nazarene message. However, as it stands, we who profess and call ourselves Theosophists are well enough versed in comparative religions to make the necessary transpositions.

As a Buddhist myself whose feet were guided to the Path by the example of another Englishman and by the loving care of a Bhikku of North Ceylon, guardian himself of the place where the well-beloved Mahinda gave to 200 monks at his own dictation the canon of the Law, I feel a keen delight to be on the platform with Christian and Hindu, a delight made double by the fact that all three of us tread on the firm foundation of the Mother Re-

ligion of all time, Theosophy the Wisdom Religion. We meet together as pilgrims might, going to a shrine each with his own aspirations, his own heart feelings but assured in this instance of no interference, no animosity, and the certainty that the one will in no way desire to place a stumbling block in the way of the other's approach—"agama".

The story of the founder of Buddhadharma has been rendered into almost every known tongue, adapted to suit all minds, draped and embroidered upon with legend, it has common heritage with the story of every other Avatar that has ever lived.

It is just possible though not probable, that within the sound of my voice that there are those who have never read the story of Gotama, Prince of Kapil-Vastu, Rajput noble of caste and lineage who gave up position, wealth, love, comfort, and all those things that we think go to make life more abundant, to adopt the existence of a mendicant beggar with alms bowl and cast off raiment taken in exchange for his Princely robe from some lowly tramp, so that possessions should not hinder him in his search for a wiser way for mankind to live. And having found this way through the process of concentration and deep meditation, offered it to the world as the "middle Path", warning by its very name as much against extreme mortification of the flesh as against the indulgence of the same.

Gotama showed the way to perfect goodness without a Personal God, to eternal bliss without a local heaven; continued existence without an immortal soul; redemption without a Vicarious Saviour; attainable on earth without prayer, sacrifices of animals, ordinances, priests, meditation of saints or penances—each one his own Saviour.

The word "Buddha" expresses a spiritual state rather than the historic personage who attained to it. The Buddha is an external principle which was exemplified in Gotama to perfection.

Gotama realized that true salvation from misery and sin lay in Love for love sake and pity for all created beings. "A man who is kind, full of love and pure of heart and master of himself, he O Vasettha is near Nirvana."

For those who would read his story, in its historical, poetic or legendary form there exists a vast literature from which to choose, and to read even bibliography of this literature is to become impressed that a great deal of it is the work of western students seemingly pointing out that the New World of Action has found its own philosophies inadequate, as being either too doctrinal and rigid or too constricting, too enclosing as to allow the bracing air of free enquiry to enter, or perhaps as being so out of rhythm with progressive thought as to have become the weapon of a reactionary priesthood, servants of privilege, of Mammon itself; and this world of action "in Inaction" is groping back in an attempt to obtain a greater, deeper knowledge of the ideals set forth by Gotama and the lofty philosophies of the old world of thought hoping to find therein a solution and a remedy for the sickness of the modern world. Is this not a repetition indeed of what was known as the rationalistic age of India which gave birth to the two great reform movements—Vedanta and Buddhism?

The Occidental world is sick. Its pastors and masters can find no medicine that will remain on its stomach long enough to be of any use. The west has for long centuries depended upon Christian dogma as its medicine but because of the constant inability of this dogma to cure even the simplest social ill and because so many many times it has been found—if I may use a modernism—double crossing its own patients, its efficacy is waning. Maybe another reason for this waning is that the World is becoming smaller and the lurid pictures painted of the heathen have proved fakes to extract money from the gullible and those travellers who have had actual contact with the peoples of Ceylon

and Burma, have returned to tell of peace loving men and women with a faith and with a philosophy that at once is an example and a shame to the Occidental who without first examining conditions in their own lands have exalted themselves as to become self appointed missionaries to the Buddhist whose mode of life for the most part, is a reflection of the teachings of Gotama, a figure of such purity, love, and majesty as to have enslaved with shackles of golden thought the adoration of one-third of the beings in this world, attracting the highest intellectual faculties of man as well as being a religion of love, truth and faith within the handgrasp of the humblest.

At the moment my concern is not with the ancient tradition, I have today the very great honour of making my voice heard within the United States of America where for the most part my religion, to use the word for want of a better one, where my religion is looked upon as heathen and something to do with the dark, backward and mysterious East, I must keep abreast of the times. Buddhism does not look back but forward, teaching that all is "becoming", all is headed towards the time, when perfected, it will rejoin that Causeless Cause from which it set forth. For Buddhists there can be no inaction, nothing is static. It is therefor gratifying to find that the scientists of the world, after centuries of propounding the theory that all was changeless have now almost unanimously decided that "all IS becoming" and continually breaking down to rebuild, remake, reincarnate, as offered in the Atomic Theory which after all is nothing more or less than the very teaching of Gotama the Blessed One.

We must all be about our father's (mind) business and ignorance is the only sin known to the Dharma, for ignorance is the parent of all ills.

As a Buddhist from Ceylon looking around the Western World what do I see? As a "heathen" sojourning in the lands of those who are said to have received the

benefit of a special divine visitation from on high and a command to go and teach all people. What do I see? In the first place a Christian world preparing to rush into armed conflict to settle its problems by manslaughter — could there be greater ignorance? I think of a great King of India who upon accepting the Dharma sent messages to his erstwhile foes that he was no longer interested in War and violence as a means to settle differences and asked them to come together to talk over matters. King Asoka lived to see the Law sweep away a caste system that a greedy hierarchy had imposed upon a simple people and to see Peace reign throughout Bharata for love of the Buddha; but I see the League of Nations being thrown into the discard as a means of settling man's differences peacefully and millions being spent on warlike preparations. What else do I see? Exploitation of the helpless poor and what else? Vain and ostentatious display of wealth in the face of bitter poverty where little children suffer.

I shall be questioned no doubt as to my belief in the teaching regarding "Karma" and if all the world's grief is not the result of blamefulness in former existences. I reply yes that was the *cause*. We, living in the world today, also making "cause" by reason of our neglect of the "effect". We must face up to all these problems and busy ourselves about their solution or we must expect the "Karma" of them to follow us down the corridors of time.

I cannot sit down and wait with my Christian friends until in God's good time all these things will be made right, I find that "God's good time" is another way of defining man's extreme laziness and apathy. I know that I am one with all beings, their hurt is my hurt, their frustration mine, and that thought modernizes Buddha-dharma.

O Hidden Life vibrant in every atom
 O Hidden Light shining in every creature
 O Hidden Love embracing all in one-ness
 May each who feels himself one with these
 Know he is One with every other.

The Blessed One foretold that his teachings would disappear after 500 years and it may be supposed that his prophecy came true, in that about the time that Alexander the Great marched into India, 327 B.C. or 200 years after Gotama started to preach the People's Gospel, the Dharma was superseding Brahmanism in India but by the 5th century A.D., little trace of it could be found on the mainland. However, in passing it had drawn its ancient parent through the fires of regeneration to leave behind a new acceptance of the Vedic word but no longer in its literal sense. That is ever its mission, to renew, to revive, to reincarnate. Edmund Hardy in his "Indian Religions" says "Buddhism wasted away after rival sects had appropriated everything from it that they could make use of but its source is illimitable for the function of the Buddha is not to devise but to rediscover, recreate and to revive".

I take it as a very hopeful sign that in this year of 1936 or 2501 B.E., the study of the Law is occupying the minds of many men and women throughout the world—its mission is to recreate and not to compete, to renew and not to obstruct. Buddhism is a plain straight-forward philosophy—it is not an enclosed hunting preserve of rare philosophical game for the pleasure of the Pharisee and Saducee but an open meadow of free appeal to reason expressly created for the common people.

* * *

Those who have listened to me before in my attempts to suggest Buddha-Dharma as—not a philosophy of Life, but *the* philosophy of Life, and the epitome of all Theosophical teaching—have heard me reiterate the word *Simplicity*. The Buddha warned those who loved discussing metaphysical detail rather than applying fundamental principles, that their argument would be of no assistance to them in attaining "Liberation from the Wheel."

Am I to delineate the divisions of Buddhadharma and apologize for them? As one who accepts the Hinayana or lesser Vehicle as my approach to an understand-

ing of the Master's teachings I can do no better than draw your attention to and quote from Caroline Spurgeon's "Mysticism in English Literature", "The Northern School of Buddhism", she writes, "called Mahayana or the greater Vehicle inclines towards Mysticism while the Southern School called Hinayana or the lesser Vehicle stresses the reign of the Law or Occultism. The mainspring of a Mystic's life is love and that of the Occultist is an ever deepening understanding of his fellow men." The meeting of the ways is called Compassion where the two are as ONE.

And what of ZEN say the enthusiasts for that more modern expression of Buddha's teaching, should that not be included within your consideration? Yes indeed, but who am I to dare to even try to give you an adequate definition of this beautiful though word-defying system of advanced metaphysics whose very name is derived from the Indian word Dhyana or Jhana meaning "a meditation to be deeply engraved upon the inner consciousness". ZEN refuses to be explained, it must be lived.

The opportunity granted to me to talk on Buddhism at this gathering has my deep appreciation. I have not endeavoured within the confines of this short talk to go into those controversial things so well known to many of us but rather have tried to view Buddhism in its relation to happenings in a modern world. I believed that these three talks were to act as focal points upon which fraternal discussion might impinge, so I have laid out on the dissecting table some anatomical parts and invite the students of this clinic to bring forward scalpel and forceps and go to work. In closing I would wish to bring to the attention of the students a remarkable little book entitled "What is Buddhism" published by the Buddhist Lodge of London, England which, in the short space of its 216 pages, elucidates more of Buddhism in all its phases than many another more weighty treatise, confirming the necessity of a more simple approach to all our metaphysical

problems and the utter uselessness of top heavy phrase and words for words' sake. It will appeal to the new student on the Path.

Principle without practice is no principle at all, similarly as faith without works is dead. O students, the world needs workers, physicians, and *not* theorists. Let Theosophists come out of their hiding for humanity's weal.

And so I pass the torch to Sadhu Singh Dhama, in whose country I have spent many years and whose fellow-citizens I have come to regard as dearer to me than those of my own native land. Sadhu Singh's great scholastic attainments will be displayed to you by the Chairman, it is only for me to say that I know that you are fortunate to have the chance of listening to a young man who one day, in the not too distant future, when Mother India takes her rightful place in the world, will be among her leaders.

One word more regarding Slander, mentioned in the fourth of the Five Precepts. Slander, spiteful malice, O Students, is a form of killing. H. P. B. has words to say about it. Slander is more cruel than the worst torture, more harmful to mankind than all the meat-eating in the world.

Were it not too long I would ask you to "take Pansil" with me but in repeating the last part of the Five Precepts I shall be re-dedicating myself to the Master at whose feet in the ancient land of LANKA I found the Path which in the intervening years I have more than proved to be in every respect Soul satisfying, Mind absorbing, Body enlivening.

I promise to abstain from taking of life.
I promise to abstain from taking that which is not given me.

I promise to abstain from indulgence in sensuality.

I promise to abstain from lying, slander, and deceit.

I promise to abstain from intoxicating liquors and drugs.

Peace to all Beings.

"KITCHEN ADVENTURES"

There is nothing on which the welfare and happiness of man depends more than upon his food. Diet contributes to health or disease in exactly the proportion in which it is partaken of with wisdom and prudence or in ignorance and greed. The whole of life, in spite of the inexperience and lack of knowledge about diet of the average medical man, depends for its welfare on the purity of the blood stream, and this can only be secured by a proper attention to diet and the materials used for food. Addiction to certain conventional foods is certain to bring about a toxic condition of the blood and the result is one or another set of diseases according to the constitution and hereditary tendencies of the patient. These diseases are all symptoms of a toxic blood stream, and medical treatment, instead of being directed to purifying the blood stream, is devoted to the suppression of the symptoms, either by serums, vaccines, drugs or some other specific. All that is needed usually is a period of fasting and a course of proper feeding, usually to get rid of undue acidity and to restore the balance of alkalinity in the blood. If children and house-keepers were educated in these important matters of health, our hospital and medical expenditure would be reduced to the slenderest proportions. Unfortunately, this is not always desired by medical authorities, but the time is coming when people will insist on maintaining a condition of health in their bodies, which under normal conditions would repel all disease. We have been favoured with a copy of "Kitchen Adventures" by Christian Macphail (Edinburgh: Grant & Murray, The Moray Press, 3/6) in which the first two chapters are occupied with "Scientific Cleanings for Experimenters and The Kitchen and Changing Diet," with ten Demonstration chapters following giving various approaches to new and wholesome methods of cooking and suggestions for changing from old and dangerous diet habits to new and

attractive and life-preserving ones. On page 15 there is a list of 40 articles of food and ten of these are acid forming and therefore to be used with caution. They are average beef, chicken, eggs, haddock, oatmeal, lean pork, rice, veal, entire wheat, and wheat flour. These may be said to be the major cause of all our diseases, their over-consumption leading to the acidity of the blood that forms the basis for so many of our maladies. The three items leading in alkaline content are olives, spinach and raisins; then follow in less degree almonds, apricots, string beans, beets, cabbage, carrots, cauliflower, celery, dried currants, dates, lemons, lettuce, oranges, parsnips, potatoes, rhubarb, tomatoes, turnips; and in much less degree apples, bananas, grapes, milk, onions, fresh peas, pears, prunes, radishes. It will be seen that one could live safely on the alkaline list of foods with enough bread or wheat products to balance the diet, without partaking of any meat or fowl or fish food at all. This little book gives very full information regarding the cooking of such food so as to make it not only appetizing and attractive, but so as to get the greatest diet value out of the materials and at the cheapest cost. We strongly recommend it.

**THE FIRST ALL-AMERICA
ASTROLOGICAL CONVENTION**

An event of interest to theosophists will take place at the Hotel Stevens in Chicago on September 1st, 2nd, and 3rd, the first all-America Astrological Convention then convening. It will be an open convention, not under the auspices of any society, nor limited to any particular section, being a continental gathering of the leaders of astrological thought. The foremost astrologers, writers, editors and students are scheduled to speak. It is to be an eclectic gathering of American astrologers.

The above dates were perhaps chosen because Uranus, the planetary ruler of the science of astrology, is then in benefic aspect, or trine to the Sun. It is therefore a propitious time for the advance of progres-

sive, scientific astrological thought.

Astrology is very much in the public eye just now. In the last few years we have witnessed a renaissance of astro-science. It bids fair to permeate the major trend of thought in coming years.

The applications of astrology are legion. Every year brings nearer the possible reconstruction of society upon the natural basis of astrology. Its invaluable aid and guidance in political affairs, in business, in education, social life, medicine, etc., render it a power for good in the world.

The programme arranged presents "three days of vital, informative and intensely practical lectures by brilliant speakers, America's leaders in the Astrological field".

The cause of Astrology can be aided by your presence in Chicago, at the Stevens Hotel on the first three days of September. Will you be there?

R. A. H.

SOME INTERESTING PHOTOGRAPHS
on flat mounts suitable for framing and hanging
in Lodge rooms.

A group at Adyar, in 1884, showing H. P. B., the Colonel, "Damodar", Dr. Hartmann and eleven others mentioned in "Old Diary Leaves".

Our delegates to The World's Parliament of Religions at Chicago in 1893, and others then prominent in the T. S.—13 persons.

Either of these, with key, postpaid\$1.00
"Mabel Collins", in 1911, autographed 50c

N. W. J. HAYDON
564 PAPE AVE., TORONTO (6)

Books by Wm. Kingsland

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

May be had from **JOHN M. WATKINS,**
21 Cecil Court, Charing Cross Road,
London, W. C. 2, England.

THEOSOPHY AND THE MODERN WORLD

Conducted by F. B. Houser

THE EASTERN GIFT

One hears much of what Europe and America have done for the East, but very little of the East's contribution to the West. It is high time to re-member our gift, which for the most part has so heedlessly been tucked aside.

Especially in latter years, the West has progressed amazingly in all branches of science. Rufi Afnan, in an article called "The Spiritual Gift of the East", July copy of *World Digest*, abridged from *World Order*, pays his tribute as follows: "The expert knowledge, technique and specialization that has been produced in the West, is a reality that will forever stand to its credit and characterize its civilization."

Balance Needed

He believes that the East has to acquire from the West industrialization, technique and the specialized branches of learning. The West must turn to the East for the spiritual element that will lift its civilization, balance it, and raise it to the rank of a culture.

Next, without theorizing on the reason, the author draws attention to the fact that the great revealed religions, such as Zoroastrianism, Judaism, Christianity and Islam, have all sprung from the East. Jesus was an Oriental, something which many Westerners fail to remember, because Islam supplanted Christianity in the Near East and drove it into Europe. Jesus introduced a universal outlook on life that permeated Roman thought and gradually remoulded its culture. It was the Christian spirit that balanced the Roman civilization and provided its true cultural element.

Muhammad's Influence

According to the article, when the spirit of Islam was still young and virile it exercised even a more outstanding influence upon the culture of the Near East,

gradually spreading into Western Lands. This religion not only started a new civilization of its own, but in the tenth and eleventh centuries, gave rise to centres of learning such as Khorassan in Northern Persia, Bagdad and Spain. Also the Persian, Arab and Moorish culture that had obtained their basic teachings from Islam, exerted a cultural influence upon countries that were purely Christian in Faith.

The writer points out that many of the earliest leaders of the Renaissance pursued their studies in Muhammadan countries and were infused with the spirit of Islam. Among them was St. Thomas Aquinas, who spent his early days in Spain learning philosophy from Moorish scholars. Spinoza was influenced in his thought by the Jewish philosophers who flourished in the atmosphere of a Muhammadan culture.

Materialism Rampant

Our Oriental friend maintains that the curse of mankind to-day is that material civilization has progressed by leaps and bounds, while spiritual culture has been dragging behind. Science has laid at our disposal great forces that may be used for the betterment of humanity, but they are actually employed to destroy life and impoverish peoples. "We have obtained a detailed and accurate knowledge of many of the forces that operate in our physical universe," he writes "but have not reached a true and proper understanding as to the goal of our moral and spiritual development, as to the purpose for which we were created and the direction in which we ought to develop. These are aspects of a true cultural life that is still unborn." He concludes with a question—"Again can the East come to the front and contribute, as on previous occasions, its cultural element to world civilization?"

The Answer

This was one of the chief reasons why the Theosophical Society was founded. Through it, once more our gift from the East was brought forth and examined, this time very minutely. Theosophy or the Wisdom-Religion, for which the Society was formed as a vehicle through which to express it, "is as old as the world", states H. P. Blavatsky. "In its teachings and ethics, if not in name, as it is also the broadest and most catholic system among all."—(*Key*, p. 10.)

With reference to Theosophical ethics, H. P. B. in the same volume, page 40, says: "They are the essence and cream of the world's ethics, gathered from the teachings of all the world's great reformers. Therefore, you will find represented therein Confucius and Zoroaster, Laotze and the Bhagavad-Gita, the precepts of Gautama Buddha and Jesus of Nazareth, of Hillel and his school, as of Pythagoras, Socrates, Plato and their schools." The writer claims that undeniably the latter were imbued with Eastern Philosophy. Opening *The Secret Doctrine*, III., 13, we find her saying: "Furthermore, the ideas of both Pythagoras and Plato coincide too well with the systems of India and with Zoroastrianism to admit any doubt of their origin by anyone who has some acquaintance with these systems."

Theosophical Theory

The author of the *Digest* article, does not theorize on the reason why the great cultural movements have all sprung from the East. It is important, however, for students to do so, and to bear in mind that Occultism postulates India as having been the source from which flowed the various religions. With reference to the spiritual view of the Hindu and the materialistic outlook of the Semite, H. P. B. says: "The Aryan Hindu belongs to the oldest races now on earth; the Semite Hebrew to the latest. The former is nearly a million years old; the latter is a small sub-race some 8,000 years of age and no more."

(*S. D.* II., 493). On the same page it is further maintained that phallic worship developed only with the gradual loss of the keys to the Esoteric meaning of religious symbols. At one time the Israelites had beliefs as pure as the Aryans. Owing to Judaism now being built *solely* on phallic worship, it has degenerated theologically into a religion of hate and malice toward everything and everybody outside itself.

How Theosophy Helps

Dr. Alvin Kuhn, noted for his scholarship, during the course of a lecture at the recent Theosophical Students' Convention, said: "It has been the loss of these two great doctrines (Karma and Reincarnation) out of Christianity which was the effective cause of the Dark Ages." That knowledge of these Universal Laws, and the Divinity of Man have for so long been forgotten, must surely likewise be the effective cause of the world's present chaotic condition. The work of the Theosophical Society is to help man re-call the fact that "The Spiritual Gift of the East" is still his greatest possession.

Result of Forgetfulness

The front page article of the July copy of this magazine entitled—"These Things Are Happening," by F. B. H. must have jostled some of us out of our "metaphysical daze"—a state in which certain students at times have been accused of being enveloped—perchance, a just accusation. If the reader has missed the article, and is interested in knowing exactly what is happening in so-called civilized countries to-day, it is here recommended. It does not present a pretty picture, for the facts are too appallingly barbarous.

It would seem as though H. P. B. had glimpsed the ugly thing, when she wrote, concerning the advisability of Theosophy for the masses, as follows: "And we Theosophists, say that your vaunted progress and civilization are no better than a host of will-o-the-wisps, flickering over a marsh which exhales poisonous and deadly miasma. This, because we see selfishness,

crime, immorality, and all the evils imaginable, pouncing upon unfortunate mankind from this Pandora's box which you call an age of progress, and increasing *pari passu* with the growth of your material civilization. At such a price, better the inertia and inactivity of Buddhist countries, which have arisen only as a consequence of ages of political slavery." (*Key*, 207).

Theosophical Duty

Most students are familiar with the following words of H. P. B., yet they can bear repeating—"No Theosophist has the right to this name, unless he is thoroughly imbued with the correctness of Carlyle's truism. The end of man is an *action* and not a *thought*, though it were the noblest—and unless he sets and models his daily life upon this truth." The present environment of the masses is not conducive to the development of mind and Spirit, and it is definitely pointed out in *The Key*, that to make it so, is the duty of every Theosophist.

In conclusion, here is probably the closest we can get, through word symbols, to the essence of our Spiritual Gift of the East—"There is a peace that passeth understanding. It abides in the hearts of those who live in the Eternal. There is a Power that maketh all things new. It lives and moves in those who know the Self as One." Those who make this gift their own, work to hasten Humanity's evolution. Action, prompted and sustained by such power, means working with Wisdom and a hope unshaken. "Selfishness, indifference, and brutality can never be the normal state of the race—to believe so would be to despair of humanity—and that no Theosophist can do." (*Key*, 197).

R. S.

THESE THINGS ARE HAPPENING (Continued)

Last month an article appeared in *The Canadian Theosophist* entitled "These Things Are Happening," which cited examples of how food-stuffs and other ma-

terial necessities of life are being destroyed while people are starving. This destruction is going on because there is not enough purchasing power in the hands of the masses to buy what is produced and the whole capitalistic system would crumble from the crumbling of prices if surpluses were given away to the poor. In other words the destruction is going on to maintain the thing we call civilization, namely, the present economic system.

From time to time we propose to publish other examples of such waste and of the poverty that accompanies it. Now that Nature has taken a hand in destroying the harvests, the artificial destruction is likely to slacken and advantage taken of the shortage to raise the price of the necessities of life, thus again laying further burdens on the poor.

More Coffee To Be Destroyed

Last month reference was made to the destruction of coffee in Brazil in 1934 and 1935. This year the Brazilian government, faced again with too much coffee, has announced that it will destroy nearly a third of the crop for the next three years. The *Irish Times* of June 13 sees this as "encouraging", since prices have recently tended to sag on reports that the government might begin a policy of dumping. The *Daily Herald* (London, England) says that by the end of the season the "total elimination of surplus" will have amounted to 39,000,000 bags worth some £68,000,000. Coffee is the national drink of the poor in the United States and several other countries, just as tea is in England.

Too Much Milk

The Milk Marketing Board is asking special powers to restrict the production of milk in England, yet reports show that milk is the most important element lacking in the diet of the children of the poor. Sir John Orr in a report on the adequacy of diet in relation to income in England said that to give the poor an adequate diet for full health, milk would be one of the foods that should be consumed in much greater

quantities. "Social Credit" (London, England) notes that a man was recently sentenced to 14 days in jail for stealing a bottle of milk because he could not afford to buy it to give his wife who was expecting a child.

Housing Conditions

It has always been known that housing conditions of the poor in England are terrible and the government has been encouraging slum clearance and home-building, but it has been found that the death rate in the new homes was higher than in the former hovels because the rent was higher and the people had less to spend on food. The king, after inspecting the Queen Mary at Glasgow, visited some of the slums. He is said to have remarked to an aide, "how do you account for the fact that we can build a ship like the Queen Mary but can't house our people better than that?" Sir Benjamin Dawson, Chairman of the Bradford Central Conservative Association, after a tour of some of the hovels of the poor said, "My pigs are better housed than some of the people." The Unemployment Assistance Board recently made a special survey and presented a report to parliament where it was promptly shelved. The London Times says the facts brought to light were "disquieting." They revealed that many persons, too proud to disclose their circumstances, are living in "concealed poverty" in frightful circumstances. In one area 32 people were found occupying two bed-rooms. Many houses were infested with vermin, rats and crickets. In Sunderland 68,000 people or over one-third of the population are living in overcrowded conditions. Of 1300 children in this district 20 per cent. suffered from sub-normality and malnutrition.

Toronto's Slums

But one does not need to go to England to get stories like this. On July 22nd the Toronto Daily Star published part of the report of the Lieutenant-governor on housing conditions in Toronto showing that at least 2,000 families are living in dwellings called "decidedly defective", which means,

poor sanitation and water supply, leaky roofs, lack of facilities for storing food, and crowded families. More than 10,000 children, the Star said, are living under these conditions in Toronto, a statement which for some reason or other seems to touch most people—though it shouldn't—as worse than if it were said that 10,000 adults are in the same position, which they doubtless are.

There may be little that the Theosophical Society can do to relieve the condition of the poor, for its members are not drawn from the wealthy classes. There is little it can do to influence governments since the Society's membership is small and its votes not numerous. There is much it can do however, over the longer-term future by spreading the Theosophical conception of brotherhood and its standard of ethics, law and values. One of the most practical immediate contributions to the age that the Society can make is a thorough understanding and recognition of the flaws existent in the economic system and in the proposed cures that are offered by uninformed people and groups. Theosophists should stand for economic sanity as well as economic reform. Of reform the world needs a great deal, but unless wisdom and knowledge temper zeal in the reforms we attempt, our ensuing condition is in danger of being even worse than the one we are in at present.

F. B. H.

HEIDELBERG—A SYMBOL

The 550th anniversary of Heidelberg University was celebrated last month. The University was actually founded in 1356 but papal sanction was not obtained until 1386 which is now its accepted natal day.

Throughout its long life, Heidelberg has experienced contrasting fortunes. It has been protected and supported by princes and kings; it has been despoiled by conquerors. During the Reformation, it became a stronghold of Protestant learning; then, during the Thirty Year's War,

Tilley, the brilliant commander-in-chief of the Catholic League, looted its ancient library and sent the books and manuscripts to Rome. But in spite of all its trials, Heidelberg survived to become one of the great universities of the world, and students came to her from all nations.

The New Order

Five years ago, the American Alumni of Heidelberg, and their friends, presented to the university a statue of Athena, goddess of Wisdom, bearing the motto, "To the Eternal Spirit". Athena has now been replaced by the reversed swastika and eagle, and the motto now reads, "To the German Spirit."

This is but an outward and visible sign of an inward and spiritual evil which has fallen on Heidelberg—and on Europe also—during the past three years. The ancient seat of learning is no longer a 'university' for above all things the ideal of a university is academic freedom and the development of courageous disinterested minds which fearlessly examine all things in the Search for Truth. True, that ideal is not always realized, but the history of the great universities of the world show an unceasing battle has been waged against domination by special groups and by the state. Heidelberg has succumbed under pressure. Forty of her professors have been dismissed because of their 'Non-Aryan' origin and the glorification of the German Spirit is now its ideal and not the Eternal Spirit of Truth.

Work For The Night is Coming

To Theosophists the change is most significant and it should serve to remind us that while we are at present enjoying freedom of thought and freedom of speech, nevertheless, censorship, suppression and persecution are always just around the corner of human consciousness. Hitlerism is not an anomaly; it is an example of what lies just beneath the surface of the veneer of civilization.

We who are students of Theosophy often speak about the new era that dawned for the world in 1875—but if we are going to

become Pollyannic about it and think that from then on everything should be rosier and brighter, with ever increasing receptivity to the Eternal Spirit of Truth, we will be blinding our eyes to the facts. We are less than 500 years away from the Inquisition and every one of us would have been a candidate for the rack and stake had we lived then. Has human nature changed greatly in 500 short years?

At the present time Theosophical work can be carried on openly—but some day this cycle will close and the teaching will be again driven underground. The dictatorships of the present day show how quickly and completely the ideal of democratic freedom can be wiped out. Tolerance, freedom, brotherhood 'without distinction of race, creed, sex, caste or colour,' do not exist under dictators—and there is a rising tide of dictatorship in Europe. How far away is it from America?

Now is the time for Theosophical work, and if we do not work with this cycle, then even before our present brief lives are over, we may regret that we neglected so great an opportunity.

D. W. B.

THE ANTIQUITY OF MAN

Science is gradually lengthening the time man has been on earth. Until now the difference, expressed in terms of percentages, between the Eastern teachings and scientific belief is not so unduly great. At first, as we know, the limit was around 6000 years or so, from the time of Adam. This age was only .033 per cent. of the 18,000,000 years given in The Secret Doctrine. Now it is believed that man must have existed for at least 1,000,000 years, a value which brings the percentage up to a respectable 5.5 per cent.

The Pekin Man

Several discoveries in widely different parts of the earth have led the scientist to this belief, the latest of them being that of the Pekin man in China near the city of Pekin. Since 1915, when visited by the Swedish geologist Andersson, the moun-

tains around Chou Kou Tein have been recognized as rich deposits of fossilized bones. In 1926 the first discovery of any real importance was made when two teeth with certain human characteristics were unearthed. Excavations were continued and have been followed by the discovery of the fossilized parts of skulls and jawbones that led to the discovery of the Pekin Man.

Recognizing the importance of these discoveries in determining the evolution of man and human culture the Rockefeller Foundation made a grant so that the work in anthropological science could be carried on. Today at Chou Kou Tien the work of excavation is still going on under the direction of three Chinese field assistants. About 100 Chinese workmen are engaged in slowly breaking down the side of the Lung Kou Shan (literally, Dragon Bone Mountain) or Fossil Mountain.

Altogether, parts of the skulls and jawbones of twenty-four prehistoric men have been unearthed that include the remains of children, both male and female, and also of men and women. The largest find is the brain case discovered on Dec. 4, 1929. This is declared to have belonged to a male about 9 years old.

On these rather meager finds anthropologists have been able to identify and classify the remains as belonging to an entirely new and different type from those found in Java, Rhodesia and in Europe.

Bone Taken From Rock

In the case of the discovery of the brain case of the 9-year-old male child, it was possible to remove the fossilized bone from the rock rather than the rock from the bone. Later the fragments of the skull were reassembled, leaving the complete brain case and an exact rocky mould.

Geological Age

The discovery of *Sinanthropus Pekinensis* and the further discovery that this prehistoric man was not a stranger to the use of fire and implements definitely sets back the time when man first began to make use of outside elements and objects for his own use. The actual age of *Sinan-*

thropus Pekinensis can only be estimated, and these estimates range from 500,000 to 1,000,000 years. It is definitely known, however, that the Pekin Man lived in the first stages of the Ice Age, and this statement is supported by two facts, according to the *New York Times* of July 19:

1. The rocky stratum in which the Pekin Man has been found is the same as that found under the loess formations of China. And as the loess was deposited during and toward the end of the Ice Age the approximate period of the Pekin Man can be established.

2. The animal fossils found in the Chou Kou Tien excavations with the fossils of *Sinanthropus Pekinensis* are of the same age and belong to the same families as those found in other parts of China, which are known to have been living before the loess was deposited.

Somewhere in the Secret Doctrine it is said that most of its teachings will be confirmed in the twentieth century. Progress is being made rapidly in this process of confirmation.

F. H. S.

THE EVIDENCE OF HUMAN ANTIQUITY

The recent severe floods in the southwestern portions of the United States have brought to light evidences of human occupation which are described as of "immense antiquity." These are being housed in the Colorado Museum of Natural History, but the field of discovery extends over Oklahoma, Texas and New Mexico. At Colorado Town, in Texas, the erosion of the floods exposed the bones of an extinct species of bison, beside and within which were found arrow heads of a design hitherto unknown. At Folsom, in New Mexico, similar arrow heads were found amongst the bones of other extinct animals, at a height of 7,000 feet above present sea-level.

The discoverers state that the men who made these arrow heads must have been considerably progressed in culture and have no doubt of their being contemporary

with the Pleistocene Age and an entirely different race from the American Indians, who are now held to be of Mongolian origin. The surrounding geological deposits, of known antiquity, lead the scientists reporting these discoveries to set a date for them of about a million years ago. In Scott-Elliott's map No. One, this part of the United States is shown as the extreme western bulge of the Atlantean continent "at its prime".

N. W. J. H.

A TEST OF REINCARNATION

Scientists in India, from psychologists to psychical researchers, have appointed a committee to examine the strange case of Shanti Devi, a 9-year-old Delhi girl, who has been telling her parents ever since she could lisp Hindustani, of a life lived previous to the present one.

As she grew older the recollections of this former life are said to have become more and more vivid, more capable of reconstruction, more capable of being checked up by extraneous evidence contemporaneous with it. Her past includes a husband and children.

The relatives of the man named by Shanti Devi as her husband then began inquiries, and after she had recognized an unknown visitor as the younger cousin of her husband, they decided that the time had come for the husband himself to visit Delhi. Not a word was said to Shanti Devi about this visit, and when one day a stranger knocked at her door Shanti immediately embraced him, crying, "My husband has come back to me."

Out of three children accompanying the husband, Shanti, it is reported in Indian newspapers, then recognized her own son, declaring that he was born to her in her "first life."

Story Stands Cross-Examination

A searching cross-examination demonstrated the accuracy of many of her assertions regarding her "first life," such as

that she had been "first" born in 1902 and received the name of Lugdi, that her son was born in 1925, and that she died (as Lugdi) on Oct. 24, 1925, at Agra.

These revelations regarding the relationship of Shanti Devi with the man she declares is her husband soon attracted wide attention, and, after a public meeting of 10,000 Delhi citizens, including many reputable public men, had appointed a sub-committee of local leaders, it was decided that the real test would be to take the girl to Muttra, after it had been proved that she had not, as Shanti Devi, ever left Delhi.

On arrival at Muttra Station, Shanti Devi not only recognized amid a large crowd, her husband's brother, mother and cousin from the carriage window, but addressed them in a colloquial phrase, which is unknown to Delhi, but common in Muttra.

Guides Drivers Blindfolded

Shanti Devi was then taken blindfolded and placed in a carriage, the driver of which was told to go only where he was directed by the girl. She correctly indicated the route, and even related incidents about the buildings and temples they passed on the way. The journey ended in a narrow lane, and, stepping on to the doorsteps of a house in the middle of a row, cried, "Here is my home," adding as an old man came out, "Here is my father-in-law."

While Shanti Devi does not in any way resemble Lugdi in appearance, her voice, character and mannerisms are exactly the same as those of Lugdi. This similarity has gone a long way towards convincing the husband that Shanti Devi is really his old wife. Lugdi reincarnated, and he is now considering whether he should not take her back as his wife, and as the 9-year-old mother of his 10-year-old son.

The verdict of the committee of scientists is, according to The Times of Calcutta, awaited with interest.—New York Times.