

THE CANADIAN THEOSOPHIST

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

VOL. XVII., No. 8

HAMILTON, OCTOBER 15th, 1936

Price 10 Cents

WHO WROTE THE MARCH-HARE ATTACK ON THE MAHATMAS?

By H. R. W. Cox

(For the "H. P. B." Library)

"The Report is drawn up with such a plausible appearance of exhaustive investigation that it is difficult for those who have not a more extended knowledge of the facts than is presented therein to recognize the specious nature of the 'evidence' put forward and how much has really been suppressed. The history of our law courts is full of cases which show how easily a prosecution can twist circumstances and events into an apparently damning indictment."

(William Kingsland, on the Report of the S. P. R. Committee appointed to investigate phenomena connected with the T.S. in 1885. WAS SHE A CHARLATAN? p. 8)

It is 45 years since Madame Blavatsky died, leaving the record of her researches in four major works and a number of articles as a legacy to other generations. Those who have sufficiently overcome their initial prejudices to study these works, have frequently assessed the author as a genius of some merit. If that companion volume to her accepted writings, THE MAHATMA LETTERS OF A. P. SINNETT, (Rider, 1923) can be shown to have originated from her mind and pen, her repu-

tation becomes both imperilled and enhanced. On the score of genius, it swells. On the count of morality, it recedes. The authors of WHO WROTE THE MAHATMA LETTERS?, in hoping to diminish it in both fields, if not to demolish it entirely, will doubtless pay the penalty of their too much zeal; for this volume of Letters which, they admit, has evidently "had a large sale" (p. 23), will in all likelihood enjoy a larger one henceforth. As in the words of the motto chosen by themselves: "It cometh often to pass that mean and small things discover great". (Francis Bacon.)

In the following pages we shall endeavour to show that WHO WROTE THE MAHATMA LETTERS? fails in its appointed task: that the authorship of THE MAHATMA LETTERS TO A. P. SINNETT remains to this day a mystery no greater, but no less, than the mystery that veils the nature and identity of an *Adept*: that Madame Blavatsky's integrity and genius are neither imperilled nor enhanced: and, perhaps, one or two other things.

In a letter to the OCCULT REVIEW in April 1927, Mr. Loftus Hare wrote as follows: "Madame Blavatsky founded the Theosophical Society, but she did not found Theosophy—Divine Wisdom. We are grateful to her for having founded a platform upon which might assemble all those who would join in a quest for some

knowledge of Divine Wisdom." Today he and his brother introduce us to a contrary opinion. Not only is no hint of gratitude to be found in WHO WROTE THE MAHATMA LETTERS?, but the idea is presented therein that the defamation of the name of a woman long since dead will automatically have extinguished the light of Theosophy. In those days he was the "unveiled disbeliever" in Madame Blavatsky; today he seems to have spurned the Divine Wisdom itself.

Are we justified in assuming, then, that in its place has been preferred the wisdom of one or other of man's many Gods, and that the venom with which his pen is at times charged is due to a religious partisanship? A bias in favour of the easy road of priestcraft would naturally resent the exposure of its foibles and frauds in passages of the MAHATMA LETTERS (e.g. "And, yet, in the ideas of the West, everything is brought down to *appearances*, even in religion. A confessor does not enquire of his penitent whether he *felt* anger, but whether he has *shown* anger to anyone." (MAHATMA LETTERS p. 233).

Confusing the Issue

Unfortunately animosity and personal prejudice have not been the private concern of Mr. Hare and his brother. They have been allowed to confuse the issue, which is —not whether Theosophy stands or falls with the MAHATMA LETTERS—but simply whether Madame Blavatsky was guilty of deceit, and "malicious intent". This latter term has been used to cover the large scorn to which she treated the ecclesiastical shams and hypocrisies of her day. (See "Lucifer to the Archbishop of Canterbury — an Open Letter". LUCIFER 1887).

In their endeavour to show that Madame Blavatsky wrote the MAHATMA LETTERS to A. P. SINNETT, Messrs. Hare have relied partly on evidence of a dialectical and internal nature. The style of the Letters, their language, *errata*, etc., are reviewed in some detail. Three charges of plagiarism are allowed to weigh heavily in the scales

against the Mahatmas, while as many hundreds in the Works of Shakspeare are lightly dismissed as the "notorious habit" of a poet. Now, to criticize formal errors without taking into full consideration the manner and circumstances in which the Letters were *alleged* to have been written or produced, is to pass judgment without having called a witness for the defence. This omission might be excusable had it been found to occur once only. But when one discovers that it has been the *guiding principle* upon which her prosecutors have conducted the trial of Madame Blavatsky in these pages; and that, furthermore, in those cases where evidence *has* been quoted, it has been frequently removed from the context which alone could supply its full intention—in these circumstances one feels justified in placing WHO WROTE THE MAHATMA LETTERS? in one category with the S. P. R. Report published fifty years before, and to which the late William Kingsland referred as "a colossal example of *suppressio veri, suggestio falsi*." We shall consider examples of this in WHO WROTE THE MAHATMA LETTERS? presently. In the meantime it will be well to pause on the three motives assigned to Madame Blavatsky by the writers. Having rejected the "spy theory" on which the S. P. R. Report concluded its sentence, the authors take up an hypothesis, the "morbid yearning for notoriety", which was in turn rejected as untenable by the S. P. R. Committee. This they have named, the "Power Motive". The hypothesis of "religious mania", rejected by the S. P. R. is metamorphosed into an *anti-religious* mania, then, whittled down into an "animus against Christianity", for purposes of the present work. (This motive was more strongly worded as "malicious intent", in the letter already referred to in the OCCULT REVIEW). "The sordid motive of pecuniary gain", discarded by the S. P. R. has been translated to a still more criminal plane and listed as the motive of "Necessity". As explained by the authors (p. 310)—"The terrible necessity of going

on is ever present to the mind of the wrongdoer who does not dare to go back; and this is more so in proportion to the seeming good he has enjoyed or done on the strength of his evil deeds."

Let us take first the motive of "Power".

THE PROBLEM OF MOTIVE

Perhaps of all people H. P. Blavatsky was the least likely to have been in search of "power", and that for a very simple reason, namely, that she already possessed it; possibly to a degree that neither her detractors nor admirers will ever fully fathom. This is a point on which both her friends and enemies have met in agreement. But such power as hers was, from the start, doomed to be misunderstood. It was the power of the Initiate and therefore expended itself in regions where ambition, the motor energy of worldly success, becomes in candidates for the White Lodge the hall mark of failure. Was it in the pursuit of any recognized form of power that the daughter of Russian nobility, credited wherever she went with phenomenal abilities (the "wonders" that Messrs. Hare deride but dare not deny), spent her days in poverty, ill health, and over-work in order that Universal Brotherhood should be promoted and some light thrown from arcane science and philosophy upon the intellectual arena of the moderns: on the gropings of the newly arisen sect of the Spiritists; and on those deliberate or accidental superstructures that becloud the original and *identical source* of every one of the world's major religions? Would ambition have caused her to detest hero-worship of herself? Her secretary, G. R. S. Mead, says ". . . .she positively physically shuddered at any expression of reverence to herself—as a spiritual teacher: I have heard her cry out in genuine alarm at an attempt to kneel to her made by an enthusiastic admirer." (THE THEOSOPHICAL REVIEW Vol. xxxiv. "Concerning H. P. B.") But in case this well-known scholar and author (G. R. S. Mead) should have been consigned, along with so many other sponsors for Madame Blavatsky's

integrity, to the category of dupes or confederates, we had better examine the record of his early association with her somewhat closely. Here is his testimony, given after her death, while his recollections were still vivid, and before the pressure of other interests had obscured them:—

"To all intents and purposes, as far as any objective knowledge was concerned, I went to work with H.P.B. as an entirely untried factor. I might, for all she knew to the contrary, have been a secret emissary of the enemy, for she was to my knowledge spied on by many. In any case, supposing she had been a cheat, she must have known that it was a very dangerous experiment to admit an untried person to her most intimate environment. Not only, however, did she do this, but she overwhelmed me with the whole heartedness of her confidence. She handed over to me the charge of all her keys, of her MSS., her writing desk and the nests of drawers in which she kept her most private papers; not only this, but she further, on the plea of being left in peace for her writing, absolutely refused to be bothered with her letters, and made me take over her voluminous correspondence, and that too without opening it first herself. But. . . . it convinced me wholly and surely that whatever else H. P. B. may have been, she was not a cheat or trickster—she had nothing to hide; for a woman who, according to the main hypothesis of the S. P. R. Report, had confederates all over the world and lived the life of a scheming adventuress, would have been not only foolhardy, but positively mad to have let all her private correspondence pass into the hands of a third party, and that, too, without even previously opening it herself." ("Concerning H.P.B.")

A few paragraphs further on Mead throws some light on the type of humility that was H.P.B.'s. "Indeed", he says, "one of the most interesting facts in the whole problem is that she was herself as much delighted with the beauty of these teachings and amazed at the vastness of the conceptions as anyone else. If she her-

self had invented them, she often would say, then she was a world genius, a Master, instead of being, as she knew she was, the very imperfect servant who simply declared there were true Masters to serve". The reader must hypothetically accept the occult dicta that the personality of Madame Blavatsky was not identical with, but was the instrument of, the Initiate within. This is a *sine qua non* of the occult axiom of the duality of man. And if any further proof is needed that "H.P.B." was motivated neither by power nor self-esteem, there is her own well-known exhortation:—"Follow the Path I show, the Masters who are behind: do not follow me or my path."

Charges of Malice

The authors of WHO WROTE THE MAHATMA LETTERS? are on no surer ground when they bring charges of malice and anti-Christian intent against Madame Blavatsky. Amongst other things they forget that in 1887 she wrote a profound essay on the "Esoteric Character of the Gospels", from the perusal of which many a tired Christian must have risen refreshed, and enheartened to search *within* his own faith for escape from the dilemma imposed by its dead letter, on the one hand, and by Science on the other. Apart from this there is abundant evidence in the MAHATMA LETTERS themselves that neither Founders nor Society were required to deal anything but *justice* to the dying faiths around them. The Master K.H. makes this plain when he writes (p. 317); "Besides the fact that the Founders have to show themselves and try earnestly to be *all* to everyone and all things—since there is such a great variety of creeds, opinions, and expectations to satisfy, they cannot possibly and at the same time satisfy all as they would like to. They try to be impartial, and never refuse one what they may have accorded to another party. Thus they have repeatedly published criticisms upon Vedantism, Buddhism and Hinduism in its various branches, upon the *Veda Bashya* of Swami Dayanand—their staunchest and at that time most valued

ally; but, because such criticisms were all directed against *non-Christian* faiths, no one ever paid the slightest attention to it." This passage was written with an eye to those who seem "to imagine that Theosophy is *hostile* to Christianity; whereas it is but impartial, and... the journal of the Society will publish as willingly criticism directed against Lamaism as against Christianity". As an example of criticism *not* directed against Christianity, Master M. on p. 248, calls the Allahabad Hindu Theosophists "Pundits and Babus! . . . Fools and arrogant men".

On the Hares' own hypothesis as to the authorship of THE MAHATMA LETTERS, such passages go to prove that religious prejudice alone accounts for their untruthful statement that "not one religion came under her lash save Christianity." p. 305.

Their main evidence for this contention, however, is not drawn from THE MAHATMA LETTERS, but from an introductory chapter to ISIS UNVEILED. "We have said that a special animus against Christianity was officially avowed, a fact which we would not have suspected and were surprised to discover in a place no less authoritative than the preface to Isis Unveiled."—thus they introduce it. Next, by a careful elimination of the explanatory sentences within it, a long paragraph is quoted in such a way that its *motif* is shown to be, not the redress of existent wrongs, but the malicious propagation of injury itself and for its own sake. In support of this statement we shall give the unabridged version of this paragraph; and in addition, a few of the facts—now better known—that rendered its inclusion among the Theosophical objectives of that time by no means reprehensible, as Messrs. Hare would have us believe.

Isis to the Contrary

(ISIS UNVEILED, xli.) "The Theosophical Society, to which these volumes are dedicated by the author as a mark of affectionate regard, was organized at New York in 1875. The object of its founders was to experiment practically in the occult

powers of Nature, and to collect and disseminate among Christians information about the Oriental religious philosophies. (All references are to the 1st. Edition of *ISIS UNVEILED*, and to the 2nd Edition of *THE MAHATMA LETTERS TO A. P. SINNETT*.) Later, it was determined to spread among the 'poor benighted heathen' such evidences as to the practical results of Christianity as will at least give both sides of the story to the communities among which missionaries are at work. With this view it has established relations with associations and individuals throughout the East, to whom it furnishes authenticated reports of the ecclesiastical crimes and misdemeanors, schisms and heresies, controversies and litigations, doctrinal differences and biblical criticisms and revision, with which the press of Christian Europe and America constantly teems. *Christendom has been long and minutely informed of the degradation and brutishness into which Buddhism, Brahmanism, and Confucianism have plunged their deluded votaries, and many millions have been lavished upon foreign missions under such false representations. The Theosophical Society seeing daily exemplifications of this very state of things as the sequence of Christian teaching and example—the latter especially—thought it simple justice to make the facts known in Palestine, India, Ceylon, Cashmere, Tartary, Thibet, China and Japan, in all which countries it has influential correspondents. It may also in time have much to say about the conduct of the Missionaries to those who contribute to their support.*"

This is the original passage as it stands in *ISIS UNVEILED*. All italicized words and sentences are those which have been expurgated in the Hares' version—and, in one important instance, without the conventional row of stops being substituted to show that additional matter had been left out.

In imputing to these lines a spirit of "controversial muckraking" Messrs. Hare fail to consider these three points:—

(a) That Theosophy is not a religion.

(b) That it traces to their source in the tyranny of priestcraft "nearly two-thirds of the evils that pursue humanity ever since that cause became a power. (*MAHATMA LETTERS*, p. 57).

(c) That the East in general, and India in particular, having suffered for centuries from this cause was, at the time *ISIS UNVEILED* was written, in the throes of releasing itself from an ancient form of the tyranny and was in danger of succumbing merely to a newer phase of it—the latter ably financed from the coffers of Christian America, and Europe. A policy of proselytization that was viewed with careless approval by a civilization that saw in it merely a sound commercial investment, was regarded by the incipient Theosophical Society in a truer light, namely, as a tragedy for human souls. Lacking "millions" it forthwith lent its energies to the task of minimizing the dangers of the invasion.

Best Types Attracted

How well it succeeded, may be judged from the fact that from the moment the Founders landed in India in 1879, the very best type of Natives was drawn to their standard, and membership in the Society increased by leaps and bounds. The missionaries, on the other hand, drew the majority of their converts from the lower, oppressed castes, (indeed, only these castes would mix with them). So dazed were the latter by centuries of Brahmin extortion and fraud, that they cared little for intrinsic values and were actuated by motives of self-interest, medical help, the superior education of their children to enable them to secure better positions, etc. The T.S., meanwhile, awakened the Hindus to the truths of their own ancient Faith: showed them that to this day a pure spring fed the well whose surface waters only had been poisoned by Brahmin subterfuge. The nature of the missionaries' retaliation may be gathered in part from Letter lxxv in the *MAHATMA LETTERS*, p. 362;—"Let the eyes of the most intellec-

tual among the public be opened to the foul conspiracy against theosophy that is going on in the missionary circles and in one year's time you will have regained your footing. In India it is: 'either Christ or the *Founders* (! !). Let us stone them to death!' They have nearly finished killing one—they are now attacking the other victim—Olcott. The padris are as busy as bees. The P. R. S. has given them an excellent opportunity of making capital of their ambassador.—Mr. Hodgson fell quite easily a victim to false evidence; and the scientific *a priori* impossibility of such phenomena helping the reality of the phenomena he was sent to investigate and report upon is utterly and totally discredited."

While Mr. Hare and his brother are busy counting the errors in punctuation in the above paragraph, we will turn to the closing words of this same Letter. They demonstrate that, for all their "fictitious existence", the Tibetan Mahatmas had a very serious end in view:—"Could but your L. L. [London Lodge] understand, or so much as suspect, that the present crisis that is shaking the T.S. to its foundations is a question of perdition or salvation to thousands; a question of the progress of the human race or its retrogression, of its glory or dishonour, and for the majority of this race—of *being* or *not being*, of annihilation, in fact—perchance many of you look into the very root of evil, and instead of being guided by false appearances and scientific decisions, you would set to work and save the situation by disclosing the dishonourable doings of your missionary world" (p. 365).

Though Madame Blavatsky survived the onslaught of the missions and their paid accomplices for approximately a decade, it is doubtful whether the "L.L." ever did come to "understand" the issues at stake in that crisis. In her book, *H. P. BLAVATSKY, HER LIFE AND WORK FOR HUMANITY*, Mrs. A. L. Cleather, the only surviving member of H.P.B.'s Inner Group, shows all too clearly that the T.S. "failed

... failed completely as a living, spiritual Force in the world" (p. 27) owing to the seeds of disintegration sown at that time. There remained only one public task to be accomplished—the writing of *THE SECRET DOCTRINE*—a bequest to the twentieth century. It is in this monumental work, barely noticed in their book by Messrs. Hare, that the fruits of nineteenth century Theosophy lie stored; and whence no attempts to belittle the series of Letters written ten years previously to private individuals can ever dislodge them. As for the latter: "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." This was the opinion of Mr. W. Kingsland in 1927. The continued sale of the Letters indicates that his verdict holds good to the present.

It is interesting to note that with their third and last suggested Motive, the authors of *WHO WROTE THE MAHATMA LETTERS?* have come nearest to the truth. With the completion of this work (*THE SECRET DOCTRINE*) Madame Blavatsky's cycle of "*Necessity*" was ended. But that *Necessity* had little in common with the authors' sordid parody of it. It was the *Necessity* of a courageous servant of the Lodge, who strove ever to ring the note once sounded by her Masters in these words:—"Remember, the sum of human misery will never be diminished unto that day when the better portion of humanity destroys in the name of Truth, morality and universal charity, the altars of their false gods" (*MAHATMA LETTERS*, p. 58).

THE MAHATMA LETTERS (Mainly Phenomena)

As correctly noted by the authors, the earliest missive recorded as being in the handwriting of the Master K.H. was received at Odessa by Madame Fadeef, H. P. B.'s aunt. It bore news of her niece's impending return after some years'

absence in the East. On p. 311 of WHO WROTE THE MAHATMA LETTERS? this mis- sive is described variously as Madame Blavatsky's "first disobedience" and as the "literary deceit she practised on her relations in 1870."

In 1884 the letter in question was sent by Madame Fadeef to Col. Olcott, preceded by an account of the manner in which she had received it 14 years previously. It was delivered, she says, "in the most incomprehensible and mysterious manner by a messenger of Asiatic appearance, who then disappeared before my very eyes." We introduce this detail solely with a view to asking a question: namely, why, if Messrs. Hare found it necessary to mention the Odessa Letter at all, did they fail to mention the manner of its alleged receipt? Madame Blavatsky was in the East when the letter was delivered and did not reach home until two years later. If she were the writer of it she was certainly not the deliverer of it, nor could she have been present to "psychologize" her aunt at the time of its arrival.

The answer seems fairly plain, and it reflects the policy of the authors throughout; but never more so than in their easy substitution of themselves in the place of recognized handwriting experts (p. 243). The reader is given no hint that the testimony of experts was given long ago, and that H.P.B. was vindicated. The fact that two of them later changed their verdict to suit the conclusions of the S.P.R. need not be marvelled at. 'Vested interests' were imperilled by the spread of Theosophy, and these have exerted their silent pressure to the detriment of the Movement.

In the case in point, the testimony of the witness to the phenomenon could not be lightly shelved, for though a relative of H.P.B., she was not in sympathy with her ideas ("Touch her religion" wrote H.P.B. "and she becomes like a fury. I never speak with her about Masters.") Moreover the delivery of this letter in Russia in 1870 by a *disappearing messenger* would have raised problems beside which the alleged

phenomena connected with a later series of letters would have paled to insignificance. That these latter phenomena alone were too much for them, may be seen on p. 166, where the authors confess that it "would be futile, as well as irrelevant to our argument, to challenge on scientific grounds the possibility or otherwise, of the marvellous powers here described, being exercised by man". Futile indeed, when many a "heresy" of H. P. Blavatsky has been verified by orthodox science today. Some of its leading Lights explore the fringes of Occult Science and are unconsciously vindicating the axioms put forward fifty years ago by "The Teachers of the Snowy Range" through their accredited instrument. But *irrelevant*, no. For in charging Madame Blavatsky with deceit the brothers Hare have laid themselves open to a challenge to prove the fraudulent content of each factor incidental to that charge. Had they considered the alleged power of letter-precipitation a matter quite irrelevant to their purposes, they would scarcely have devoted the whole of a very lame chapter to the subject, under the heading of, "The so-called Precipitation Process."

Punctuation Marks

It has been affirmed already that to criticize the Mahatmas' Letters without taking into full consideration the circumstances of their production, is to violate the accepted canons of proof-seeking. Unfortunately for the critics, there is not the remotest possibility of their finding out what those circumstances were—unless they accept as evidence the statements of the alleged writers or of their alleged agent, H.P.B. If a hurried examination of the manuscripts by one of them has brought forth any *proof*, that little was rather in favour of, than against, the letters' occult production. The presence of punctuation marks in unsolicited places, their absence when vitally needed, and a host of trivial errors in spelling and grammar, are scarcely the hand-maidens of a forger's art; especially if the fabricator in question is

bent on sustaining her Mahatmas' reputation for "omniscience"—a reputation, incidentally, that the Masters disavowed for themselves (Letter xxivb). The internal, psychological evidence, on the other hand, is *overwhelming*. Unfortunately, again, for the critics, this evidence, is available. It is available to any and everyone who can obtain THE MAHATMA LETTERS TO A. P. SINNETT. A comparison of this collection with THE LETTERS OF H. P. BLAVATSKY TO A. P. SINNETT will, for an unprejudiced reader, sufficiently clinch the matter. For, in the language of Messrs. Hare—"The numerous letters of Madame Blavatsky.... are much affected by ill health and emotion, so that some are almost illegible." Will the authors be good enough to point out *one*, only, of the Mahatma's Letters which shows the effect of "ill health and emotion" in its pages. Yet it is a matter of common knowledge that, at the time these letters were received Madame Blavatsky was suffering from a combination of mortal diseases, and that her nerves were constantly being strained to breaking point by the growing insults levelled at the Masters by Mr. A. O. Hume and others, as a result of Their names and status having been given to an ungrateful public.

Precipitation

The Mahatmas' "letters" are alleged to have been written (a few), precipitated, or dictated by occult means. But readers of Col. Olcott's OLD DIARY LEAVES will be aware that these latter means of transmission were already well known to Madame Blavatsky's personal friends in America long before the first Mahatma Letter was received in India. They will recall the story of the writing of ISIS UNVEILED: how the Colonel—a man too shrewd to be duped, and, one might add, too shrewd to be a confederate in any occult hoax that was likely to be exploited—told of the daily accumulation upon blank sheets in a New York study of a plethora of information, details of little known facts from less known sources, while

H.P.B.—no scholar, but a mystery—sat opposite him and wrote. On p. 367, Vol. I. of OLD DIARY LEAVES, there is the description of the Fakir's portrait precipitated by H.P.B., the same that was such a problem to art experts who later examined it. On several occasions the record of instructions precipitated within sealed envelopes during transit through the mails, is entered in the DIARY. We see, further, from THE MAHATMA LETTERS, that this faculty (of precipitating) is not confined to proficient in occult science. On p. 422, a young Chela—elsewhere described as a "little boy"—is alleged to have precipitated a letter, though inaccurately. It puzzled us, therefore, to understand why Messrs. Hare had devoted so much energy to the proof that *one* of the Masters had used this power seldom, the *other*, having laid no claim to its possession, not at all. A further acquaintance with WHO WROTE THE MAHATMA LETTERS? hardly solved the problem, for one learned that *neither* Mahatma existed! But one learned something else besides. One learned that, in default of proofs, a great deal of patience and some little research had been brought to the task of confusing the reader's mind. One found in WHO WROTE THE MAHATMA LETTERS? a story of disappointed hopes, of legitimate disgust with human imperfections turned to illegitimate revenge upon the emblems of man's Higher Self, culminating in a pitiful search for ways and means to lead one's neighbour also back from sterner visions into the valley of despair, on which our civilization rests, and where, ultimately, he shall do and think as Rome has ever done and thought. The initial steps to that purpose appeared to us to be briefly these. (1) An attempt to belittle the Masters, by destroying a reputation for infallibility which they themselves never claimed. To this end the authors have sought to throw entire responsibility upon them for every word, sentence or paragraph published above their signatures in writings originally private. (2) Having shown them fallible

--to infer their non-existence outside H. P. B.'s imagination. (3) Having conferred a fictitious existence upon her Masters, to impute wholesale fraudulence to H.P.B. as fabricator of them and their letters. To this final task the few serious pages of their book appeared to be devoted. The English reviewer, who in favourably commending it as "a good book for holiday reading", thereby damned it most effectively, seems not to have realized that he has also buried his public under a slanderous epitaph! For the book is also a libel on one of humanity's best friends.

It was found impossible, however, from the internal evidence of the letters to show that more than a few of them *were* written in the normal way, with pen and ink, and by the Masters' own hand. At best, an inference could be drawn that eight of them were thus written—an inference somewhat marred by a Master's hint concerning other methods. "Very often our... letters are written in our handwritings by our chelas. Thus, last year, some of my letters to you were *precipitated*, and when sweet and easy precipitation was stopped—well, I had but to compose my mind, assume an easy position, and—think, and my faithful 'Disinherited' had but to copy my thoughts, making only occasionally a blunder." (p. 296). How complicated was the occult genesis of letters at times may be seen from a statement of H.P.B.'s printed in 1893 in Vol. vii. of THE PATH.

An Alleged Admission

...As the whole case against Madame Blavatsky, as raised by the present authors, depends in the last resort on a "notable admission" found in extracts from an alleged copy of this letter, as published in an introduction to THE EARLY TEACHINGS OF THE MASTERS by Jinarajadasa, it becomes important to decide which version is to be credited. We have examined both reprints somewhat carefully, and though minor discrepancies also exist, the major point of distinction between them lies in the fact that *one version only* contains the "notable admission".

The original letter, it seems, was written by H.P.B. for the edification of a group of Theosophists then living at Elberfeld. Following the pseudo-exposures of the S.P.R. Report (already mentioned), but more particularly owing to the presence of a disintegrating influence amongst them, the latter had become prey to fainthearted doubts and suspicions. They had applied to H.P.B. for the solution of them, and forthwith they received it. The nature of their suspicion may be judged by this, the key-note of her reply. It was first published in THE PATH two years after her death.

"You and the Theosophists have come to the conclusion that in every case where a message was found couched in words or sentiments *unworthy* of Mahatmas it was produced either by *elementals* or *my own falsification*. Believing the latter, no honest man or woman ought for one moment to permit *me*, such a FRAUD, to remain any longer in the Society. It is not a piece of repentance and a promise that I shall do so no longer that you need, but to *kick me out*—if you really think so. You believe, you say, in the Masters, and at the same time you can credit the idea that *They* should permit or even know of it and still *use me!* Why, if They are the exalted Beings you rightly suppose Them to be, how could They permit or tolerate for one moment such a deception and fraud? Ah, poor Theosophists—little *you do* know the occult laws I see. And here — and others are right. Before you volunteer to serve the Masters you should *learn Their philosophy*, for otherwise you shall always sin grievously, though unconsciously and involuntarily, against Them and those who serve Them, *soul and body and spirit.*"

Following on the heels of this statement, would it not be a matter for grave surprise to find the author of it pleading guilty, in the same letter, to the very crime she scorns, thus desecrating the name of the very Masters she considers holy? It is precisely this, however, that she does—

if we are to trust the following extract, re-quoted by Messrs. Hare from its quotation in *EARLY TEACHINGS OF THE MASTERS*, published from Adyar in 1923, *thirty-two years after H.P.B. had died*.

"Therefore the only thing I can be reproached with... is of having used Master's name when I thought my authority would go for naught, when I sincerely believed acting agreeably to Master's intentions and for the good of the cause; and... perhaps... of having insisted that such and such a note was from Master written in *His own handwriting*, all the time thinking *Jesuitically*, I confess. 'Well, it is written by His order and in His handwriting after all!'"

"*Thinking Jesuitically, I confess!*" Careful readers of the "Probation and Chelaship" Section of the *MAHATMA LETTERS TO A. P. SINNETT*—a section whose import has been utterly misconstrued and travestied by the present authors—will know what such confessions would have cost a Chela initiated in the White Lodge. The very fact that she was entrusted with the publication of *THE SECRET DOCTRINE* two years later will, for them, stamp these "confessions" as spurious. Even the authors of the present work cannot plead guilty to ignorance. The later chapters of their book prove them to be fully alive to the doubtful things that have come out of Adyar since H.P.B. died. Addicted to classic tags, they might readily have recalled the Trojan's warning—had it suited their purposes to do so: *Timeo Danaos—et dona ferentes!*"

The Original Letter

As published in *THE PATH*, thirty years nearer to the days of H.P.B., by its reliable editor—then W. Q. Judge—we shall now quote an alternative version of H. P. B.'s confession. It will be seen that this version differs from the preceding in that the "notable admission" is absent. Nor is there any evidence to show that, at that date, it had ever been present.

"It is very rarely that Mahatma K.H. dictated *verbatim*, and when He did there

remained the few sublime passages found in Mr. Sinnett's letters from Him. The rest—he would say—write so-and-so, and the Chela wrote often without knowing a word of English, as I am now made to write Hebrew and Greek and Latin, etc. Therefore the only thing I can be reproached with—a reproach I am ever ready to bear tho' I have not *deserved* it, having been simply the obedient and blind tool of our occult laws and regulations—is of having concealed that which the laws and regulations of my pledges did not permit me so far to reveal. I owned myself several times mistaken in policy, and now am punished for it with daily and hourly crucifixion."

We have given the two variants; and now we cannot do better than enlist the services of Messrs. Hare in the matter of a choice between — *THE PATH*, and "Adyar". Bearing in mind that the latter is the *source of their own evidence* in the case against Madame Blavatsky, we find this crushing statement of the facts on p. 309:—"Little did the reforming founders (H.P.B. and Olcott) imagine that in after years, when, like King Hezekiah, they 'slept with their fathers', Bishop Leadbeater and Dr. Besant would reign in their stead, and build up again the high places which they had destroyed, rear up altars for Christ, revise the Mass, and reordinate the Christian priesthood."

It is regrettable that the insight displayed in this paragraph has not been sustained in the humbler spheres of logic and fair dealing. Having shown the Bishop, the Doctor, and presumably their able Vice-President, betraying a sacred trust, the Hares have yet freely admitted them to the witness stand in the case against her who was betrayed. (Pp. 262, 264 and 265 *WHO WROTE THE MAHATMA LETTERS?*). In a court of law this procedure would not be tolerated for a moment. And yet, remove Adyar from the picture and what remains of the case against H.P.B.? Nothing—only a little wit at the expense of the dead, who do not hear, and of the

living, who cannot be reached. Beyond that—*hypotheses*, half tendered, half withdrawn, and in the main self-contradictory.

Under the word "Adyar", we must include the A. P. Sinnett of later days. In the introduction to *THE EARLY TEACHINGS OF THE MASTERS* by Jinarajadasa, the author speaks of "the unwavering loyalty" of Mr. Sinnett to his Master. And yet Sinnett's posthumous book, *THE EARLY DAYS OF THEOSOPHY IN EUROPE*, had already been published. In this book the genuine teaching of the Masters is supplemented by seance room guidance; their accredited agent H.P.B. is not only represented as subsidiary to Sinnett in occult matters, but treacherous and malicious slings are cast at her personal probity. Yet the Messrs. Hare refer to this book for their most important proof that H.P.B. was a fraud!

Not Western Accuracy

But our object at the moment is to show that the Mahatmas' letters cannot be judged by normal standards. "I cannot promise you anything like *Western* accuracy," wrote the Master K.H. to Mr. Sinnett; additional extracts from H.P.B.'s Wurzburg letter may help to explain the reason. It should be borne in mind, however, that H.P.B. speaks here of a later series of communications. There is no means of judging to what extent these methods were applied in the production of the long, philosophical missives to A. P. Sinnett.

"Suppose — receives an order from his Master to precipitate a letter to the — family, only a general idea being given him about what he has to write. Paper and envelopes are *materialized* before him, and he has only to form and shape the ideas into his English and precipitate them. What shall the result be? Why his English, his ethics and philosophy—his style all round. 'A *fraud*, a *transparent FRAUD!*' people would cry out, and if anyone happened to see such a paper before him or in his possession after it was

formed what should be the consequence?"

"How many a time was I—no Mahatma—shocked and startled, burning with shame when shown notes from Chelas exhibiting mistakes in science, grammar, and thoughts expressed in such language that it perverted entirely the meaning originally intended, and having expressions that in Thibetan, Sanskrit, or any other Asiatic language had quite a different sense. . . ."

And again: "Two or three times, perhaps more, letters were precipitated *in my presence* by a Chela who could not speak English and who took ideas and expressions out of my head. The phenomena *in truth* and *solemn reality* were greater at those times than ever. Yet they often appeared the most suspicious, and *I had to hold my tongue*, to see suspicion creeping into the minds of those I loved best and respected, unable to justify myself or say one word! What I suffered *Master alone knew*and such things by hundreds."

Meanwhile we are reminded that "such things by hundreds", even by thousands, will carry no conviction to minds that are no longer open to it, or, perhaps, never have been. But even these have their problems. For *THE MAHATMA LETTERS* were written, and powerfully so. On the supposition that Madame Blavatsky was the writer, we have yet to account for the fact that they show the inspirational influence of at least *two widely divergent character-types*, both *virile*, and are replete with philosophical insight. The Chohan's Letter, published elsewhere (H. P. BLAVATSKY: *HER LIFE AND WORK FOR HUMANITY*) illustrates a third; whilst the letters of Chelas, added to the supposed forgery, give us a gallery of multiple personalities that makes the feat of preserving each true to type, during a period of four years, covering an output of 120 or more letters, or 456 pages of print, one to place any known example of literary forgery in the shade. When we consider that all this is alleged to have been accomplished in a foreign tongue by a native of Russia, an old lady over whose

head her doctors pronounced at intervals the death sentence; who throughout that time was the editor of a philosophical Journal, a prey to publicity, the victim of interminable interviews with the pundits of India and shrewd sceptics from the West; and who, further, was under the obligation of earning her livelihood through articles written for the Russian press,—in view of all this we find it difficult to judge which is the greater marvel, she, or the verdict of the Hares'. We think rather that the choice is between the marvellous and the impossible. Hence our reaction may remain one of gratitude to Those who, in pointing a solution to far larger mysteries, have left some of the minor details as a test of intuition in the student. The injunction to "learn Their (the Masters') philosophy", in the above-quoted PATH letter, may pass unheeded, and with it all chances of a full solution of the immediate problem. But even without it, even in quite ordinary lights, the hypothesis of fraud remains—*weak*.

PHILOSOPHY

One of several astonishing claims made by Messrs. Hare is that THE MAHATMA LETTERS show very little knowledge of Indian philosophy in their pages. *Sic*:—"Not without weighing our words we say that on hardly a subject that can be verified are they ordinarily correct." p. 101, WHO WROTE THE MAHATMA LETTERS? Follows a list of Sanskrit terms, well known to students of Vedantist philosophy and Theosophy, and the information that "hardly one of these terms is used intelligibly, accurately, and consistently, of which p. 90 (MAHATMA LETTERS) gives proof to any well-informed reader." p. 103.

We need not stop to enquire what is meant by the phrase—a "well-informed reader," for the writers make it only too plain. A well-informed reader of the translations of "Hodgson, Monier Williams, Spence Hardy, Muir," Rhys Davids, Professor Max Muller and others is thereby intended. But if these are the authorities to whom we are asked

to refer for a correct understanding of Vedic terms, we should naturally expect such authorities to share the Hares' confidence in their ability to translate. Of the six mentioned, Max Muller is perhaps the most widely accredited and read. His lecture—"The Vedas"—is also a lesson in humility from which his present admirers might profit: for, in summarizing the situation (p. 75, printed edition) he says—"With a few exceptions... the whole world of the Vedic ideas is so entirely beyond our intellectual horizon, that instead of translating, we can as yet only guess and combine."

This appeal to the dead letter of Western scholarship for interpretation of their Scriptures, must grate painfully on the ears of Hindu religionists. When, through the medium of Theosophy, the tables were turned, and the young religious dogmas of Europe were shown resting on symbols and allegories that were known in Asia millenniums before the founding of Christianity, considerable bitterness ensued. How far afield the authors are in their conception of Vedantism as representing an idea of Deity somewhat analogous to the Western concept of "God", may be gathered from the eminent Vedantist scholar, T. Subba Rao, who says concerning both Buddhist and Vedantist beliefs: "The eternal principle is precisely the same in both systems, and they agree in denying the existence of an extra-cosmic God.... Atheism and theism are words of doubtful import, and until their meaning is definitely ascertained it would be better not to use them in connection with any system of philosophy." (Article: *Personal and Impersonal God*, in FIVE YEARS OF THEOSOPHY.) The controversy becomes the more surprising when we see from p. 103 of their book that the Hares acquit the Mahatmas of any claims to being Vedantists. The question as to "why... they set themselves the impossible task of teaching Buddhism in Vedantist terms" (p. 105) can best be answered by the statement that they did not attempt to. What the Masters *did*

attempt may be found clearly stated in about one hundred places over their own signatures or by their agent, H.P.B. "... we have all at heart... the dissemination of TRUTH through Esoteric doctrines, conveyed by whatever religious channel, and the effacement of crass materialism and blind prejudices and scepticism." Mahatma Letter, No. lxxxv. "Many prefer to call themselves Buddhists not because the word attaches itself to the ecclesiastical system built upon the basic ideas of our Lord Gautama Buddha's philosophy, but because of the Sanskrit word 'Buddhi'—wisdom, enlightenment; and as a silent protest to the vain rituals and empty ceremonials, which have in too many cases been productive of the greatest calamities." (*Ibid*). Finally, if Messrs. Hare continue to object to the use of Vedantist terms by the advocates of an Eclectic Philosophy, we recommend to them the study of Appendix II. to THE LETTERS OF H. P. BLAVATSKY. There, under the heading of "Cosmological Notes", the Mahatmas' Tibetan terms, as given privately to Messrs. Sinnett and Hume, evidently in 1882, will be found in print. Having stigmatized the simpler writings of the Masters as "unintelligible", their verdict on these "Notes" may be taken for granted.

It is perhaps worth while asking how, if H.P.B. had never been to Tibet, as insinuated by the authors, she was thus well acquainted with Tibetan philosophical terms: for presumably Messrs. Hare attribute the "Cosmological Notes", along with THE MAHATMA LETTERS, to her pen.

Charges Plagiarism

The claims of ignorance as to the Vedas and Upanishads is resumed on p. 105 with respect to Buddhist writings. It is insinuated that the Mahatmas, lacking previous acquaintance with the scriptures of their own countrymen, came upon them for the first time in the translations of European Orientalists! At first sight this conjecture seems utterly fantastic. In support of the contention that H.P.B., a Westerner, wrote the Letters, the authors

bring forward two charges of plagiarism, in addition to that of the historic "Kiddle case". A passage translated by Rhys Davids, and another by Beale, are alleged to have been robbed without acknowledgement and interpolated freely at the Mahatma's whim.

As the authors have laid these passages, the Orientalists' and the Mahatma's, side by side for comparison, the controversial value of it will not be apparent. For, if a Tibetan Mahatma was in 1881-2 ignorant of the 1st Khandaka of the Mahavagga, his *Western Chela* was already well acquainted with it in 1877—five years previously. Here is a free version of the identical paragraph as it appears on p. 346. Vol. I, ISIS UNVEILED, published prior to Rhys Davids' translations:—

"The cause of reincarnation is ignorance of our senses, and the idea that there is any reality in the world, anything except abstract existence. From the organs of sense comes the 'hallucination' we call contact; from contact, desire; from desire, sensation (which also is a deception of our body): from sensation the cleaving to existing bodies, from this cleaving reproduction; and from reproduction, disease, decay, and death."

You can have the Mahatmas ignorant of Buddhist scriptures; or you can have them non-existent and Madame Blavatsky writing their letters: but you cannot have both.

"I am accused of 'plagiarism';" writes the Master K.H. (Letter lxxv). "We, of Tibet and China, know not what you mean by the word. I do, but this is no reason, perhaps, why I should accept *your* literary laws." In a postscript to the same Letter the Master K.H. wrote: "I tell you *with few exceptions* — we have failed in Europe."

How could it be otherwise when in Europe the accredited exemplars of the people—the scholars, the "higher critics", artists and intellectuals—are themselves so overcome by the illusion of personality and a prey to the sharp (and if I may say so—

un-Christian) distinctions of *meum* and *tuum*? Contrast the authors' moral strictures upon plagiarists, with the Mahatma's quiet admission that "we, of Tibet and China, know not what you mean by the word."

As a corrective to the popular view of Buddhism, enjoined in WHO WROTE THE MAHATMA LETTERS? as "the Buddha's soul-less system", we append two short paragraphs from an authority with whose works the authors show familiarity—Dr. W. M. McGovern, Ph.D.:

"One of the most difficult points for Western students of all forms of Buddhism to understand is the doctrine of Anatman, which is unusually translated 'soullessness'. Buddhism insists that the soul is not a rigid unchanging, self-constituted entity, but a living, complex, changing, evolving organism.....

"At no two moments can the personality claim to be identical, yet at the same time there is a constant Karmaic persistence" (INTRODUCTION TO MAHAYANA BUDDHISM, pp. 132-3).

Pratyeka Buddha

It is noteworthy that Dr. McGovern, in his summary of the Tendai stages of higher evolution, comes very near to Madame Blavatsky's exposition as found in THE VOICE OF THE SILENCE. Here is a complete contradiction of Mrs. A. Besant's footnote on p. 416 of her Third Volume of The Secret Doctrine; i.e., that H.P.B. was mistaken in imputing selfishness to the Pratyeka ideal. The twelfth Stage, according to this honorary Buddhist priest, is: "The Stage of Pratyeka Buddha: he who forsaking mere emancipation aims at complete enlightenment but for himself alone." Above this are the "various degrees in the Bodhisattva Stage: who have undertaken the four vows and practise the six paramitas working through innumerable kalpas for the salvation of all mankind." (*Ibid.* p. 172). Among the latter must be placed the true Nirmanakayas, to which order Madame Blavatsky's Masters belonged. This ideal finds its noblest de-

velopment in certain passages of THE SECRET DOCTRINE (H. P. Blavatsky), notably that on p. 208. Vol. I.

It seems regrettable to us that Mr. Loftus Hare, who, it will be remembered, was attracted to the Theosophical Society by his "interest in Comparative Religion" (p. 21), should have left it with his Western prejudice intact. Having conferred Western ideas of Godhead upon the panpermic system of the Hindus, and denied a soul, i.e. a re-incarnating principle, to Buddhists who believe in their past and future births, we can only speculate as to what he might do to a third great Oriental faith—the mystic Christianity of Christ. (For the striking and original views of an Oriental as to what the West has done to Christianity, the curious reader is referred to an article first published in BLACKWOOD'S MAGAZINE under the title—"A Turkish Effendi on Christendom and Islam." (This article has been reprinted and published as BLAVATSKY PAMPHLET—No. 8, by THE "H.P.B." LIBRARY, Victoria, British Columbia, where it may be obtained.)

In the debate as to whether the doctrine of Re-incarnation was propounded in ISIS UNVEILED, the Master K.H.'s reminder to Messrs. Sinnett and Hume that they deduce from incompleteness contradictions, applies accurately to this question. In her two articles, "My Books"—and "Theories about Re-incarnation", published in LUCIFER, May 1891, and THE PATH, Nov. 1886, respectively, H. P. Blavatsky thrashed this and kindred matters out with her critics. Nor did she then exhaust the evidence for the defence. On p. 287 and again on p. 320 Vol. II. ISIS UNVEILED, there are additional passages in which the idea of re-incarnation is implicit. It is rather for its value as a lucid exposition of Buddhist doctrine (by one who knew nothing of it!) than from a desire to resume an ancient argument, that we quote the latter of these two paragraphs. "It is the 'Upadana' or the intense desire which produces WILL, and it is *will* which de-

velops force, and the latter generates matter, or an object having form. Thus the disembodied *Ego*, through this sole undying desire in him, unconsciously furnishes the conditions of his successive self-procreations in various forms, which depend on his mental state and *Karma*, the good or bad deeds of his preceding existence, commonly called 'merit and demerit'."

Had this passage been intended as a commentary on the Mahavagga verse lately mentioned—a free rendering of it for the benefit of readers more acquainted with Schopenhauer than with Buddhism—it could scarcely have been worded better.

The Universal Soul

A further assertion of the authors must be met, however. On p. 74 of WHO WROTE THE MAHATMA LETTERS? we are informed that "the central religious doctrine of ISIS UNVEILED... was in character *Theistic*. To this the following sentences from its Preface testify..." The two sentences then quoted were removed with some dexterity from the passage on p. 6 ISIS UNVEILED where they were originally embedded. Taken literally and alone, one from near the beginning, one from the end of a paragraph of twenty-five lines, they support the authors' contention, but they entirely fail to do so if we link them together with additional matter to be found between them—thus:

"They (the Adepts) showed us that by combining science with religion, the existence of God and immortality of man's spirit may be demonstrated like a problem of Euclid. *For the first time we received the assurance that the Oriental philosophy has room for no other faith than an absolute and immovable faith in the omnipotence of man's own immortal self. We were taught that this omnipotence comes from the kinship of man's spirit with the Universal Soul—God!..... Ex nihilo nihil fit: prove the soul of man by its wondrous powers—you have proved God!*" (As on a previous occasion we have italicized omitted sentences.)

The authors have qualified their dis-

covery of *Theism* in these sentences by adding—"if words have a definite meaning"; and we take it that the word "God" is the word they refer to. That the word "God" in this particular instance, *did* have a meaning—a very definite one—will be seen from the above. It meant—"the Universal Soul". Bearing which in mind, we are in a position to reject a further series of animadversions, bound up in the claim that Theosophy "as offered to the world in 1877... was not and did not pretend to be identical with the *Theosophia* claimed by Porphyrius as his mystical possession." (WHO WROTE THE MAHATMA LETTERS? p. 75.) For (if words have a definite meaning) it *was*, and it *did*. It was all that and a great deal besides, for at the close of a historic cycle it gave out what Plato and the "ancient" Initiates had not dared to give, except in parables. If its mediæval votaries—the Templar Knights, and later, Paracelsus and the "Philosophi per Ignem", were forced to conceal their theosophic wisdom in symbols borrowed from the church, we think that Messrs. Hare, as well as we, know the reason for it. We are indebted to them, however, for the news that a reconciliation has since taken place inasmuch as the "present Pope bears, among other titles, one of 'Doctor of Theosophy'" (p. 73.). We would not have suspected it!

ISIS UNVEILED was Madame Blavatsky's first serious work. Whatever its merits or demerits, one who could qualify it by the epithets, "dreary", and "unedifying", might reasonably be supposed not to have read it. We are fortified in this conclusion by the startling information to be found on p. 44 of WHO WROTE THE MAHATMA LETTERS? In a footnote relating to Mr. Sinnett's ESOTERIC BUDDHISM, (1883), the authors draw our attention to the "first use here by Mr. Sinnett of the words 'secret doctrine', which became the title of Madame Blavatsky's subsequent book". The wording of this footnote is ambiguous, but in the light of other insinuations, we may take it the authors

mean that H.P.B. was indebted to Mr. Sinnett for the title of her masterpiece, *THE SECRET DOCTRINE*. A reference to the Index of *ISIS UNVEILED* (facsimile edition, Rider, 1936) would have revealed the use of this "title" on *thirty separate occasions in the two volumes of ISIS, at a date when Mr. A. P. Sinnett had not dreamt that such a doctrine existed*. Before leaving the subject, then, it seems only fair that we place beside the authors' two uncharitable adjectives the words of a press reviewer who evidently *had* read Isis, and to some purpose.

A Remarkable Woman

"It must be acknowledged that she (Madame Blavatsky) is a remarkable woman, who has read more, seen more, and thought more than most wise men. Her work abounds in quotations from a dozen different languages, not for the purpose of a vain display of erudition, but to substantiate her peculiar views...her pages are garnished with footnotes establishing, as her authorities, some of the profoundest writers of the past. To a large class of readers, this remarkable work will prove of absorbing interest." *Boston Evening Transcript, 1877.*

To leaven the rather dry conclusions reached in this section, we shall end it with an anecdote, told by G. R. S. Mead. This story throws a curious light, not only on the philosophic writings of H.P.B., but on the type of "authority" on which the brothers Hare have relied in their choice of witness for the prosecution.

It seems that Mr. Mead had critically reviewed Professor Max Muller's Gifford Lectures on "Theosophy or Psychological Religion", and the Professor had written him a kindly note on the subject, taking exception to one or two of his points. "He then," writes Mead, "expressed himself as surprised that I should waste, as he thought, what he was good enough to call my abilities on 'Theosophy,' when the whole field of Oriental studies lay before me, in which he was kind enough to think I could do useful work. Above all, he was

puzzled to understand why I treated seriously that charlatan, Mme. Blavatsky, who had done so much harm to the cause of genuine Oriental studies by her parodies of Buddhism and Vedanta, which she had mixed up with Western ideas. Her whole Theosophy was a *rechauffe* of misunderstood translations of Samskrt and Pali texts.

"To this I replied that as I had no object to serve but the cause of Truth, if he could convince me that Mme. Blavatsky's Theosophy was merely a clever or ignorant manipulation of Samskrt and Pali texts, I would do everything in my power to make the facts known to the Theosophic world; for naturally I did not wish to waste my life on a 'swindle'—the epithet he once used of *Esoteric Buddhism* at an Oriental Congress. I therefore asked him to be so good as to point out what, in his opinion, were the original texts in Samskrt or Pali, or any other language, on which were based either the 'Stanzas of Dzyan' and their commentaries in *The Secret Doctrine*, or any of the three treatises contained in *The Voice of the Silence*. I had myself for years been searching for any trace of the originals or any fragments resembling them, and had so far found nothing. If we could get the originals, we asked nothing better: it was the material we wanted.

"To this Professor Max Muller replied in a short note, pointing to two verses in *The Voice of the Silence*, which he said were quite Western in thought and therefore betrayed their ungentleness.

"I answered that I was extremely sorry he had not pointed out the texts on which any sentence of the 'Precepts' or any stanza of the 'Book of Dzyan' was based; nevertheless, I should like to publish his criticism, reserving to myself the right of commenting on it.

"To this Professor Max Muller hastily rejoined that he begged I would not do so, but that I would return his letter at once, as he wished to write something more worthy of the REVIEW. I, of course, re-

turned his letter, but I have been waiting from that day to this for the promised proof that H.P.B. was, in these marvellous literary creations, nothing but a sorry centonist who out of tags of misunderstood translations patched together a fantastic motley for fools to wear. And I may add the offer is still open for any and every Orientalist who desires to make good the, to me, ludicrous contention of the late Nestor of Orientalism.

"I advisedly call these passages, enshrined in her works, marvellous literary creations, not from the point of view of an enthusiast who knows nothing of Oriental literature or the great cosmogonical systems of the past, or the Theosophy of the World Faiths, but as the mature judgment of one who has been for some twenty years studying just such subjects."—"Concerning H.P.B." THE THEOSOPHICAL REVIEW Vol. xxxiv.

CONCLUSION

One of her biographers has suggested that if all the things her enemies have said of her are true, Madame Blavatsky "must have possessed the intellectual resources of at least three ordinary geniuses." Readers of WHO WROTE THE MAHATMA LETTERS?, who have also studied the volume of Letters criticized, may decide that this verdict has been amply reinforced by the labours of H. E. and W. Loftus Hare. Having in times past (and now by implication) been credited with the unaided composition of works like ISIS UNVEILED and THE SECRET DOCTRINE, together with a wonder-working (hence infernal?) power over the obscurer forces of Nature, Madame Blavatsky now emerges as the author of a correspondence which reveals the "extraordinary insight" and "crowded memory" of "perhaps the most prolific letter writer of his (her) century." (WHO WROTE THE MAHATMA LETTERS? pp.79, 136.) As far as we are aware such varied talents have not previously been gathered together in any one individual with whom history is acquainted. But this is not all. On p. 313 of the Hares' book, we learn of this

personage that she—"threw her extraordinary abilities with a consuming zeal into the construction of a synthesis of human knowledge", hoping thereby to produce "an intellectual accord among thinking people", and "to bring about some approach to a universal social order."

The Titan, then, is no mere giant of intellect and thaumaturgy. She becomes imbued with the mighty spirit of philanthropy, and lavishes her gifts upon the noblest cause that man can espouse.

It was not from generosity that her enemies, her unveiled disbelievers and the like, have said these things. They have tried hard *not* to say them. But there is a limit in the "watering" down of FACT, beyond which those who write for the public dare not trespass. For the public is possessed of eyes and ears of its own, and of a logic which will not allow effects to be equated by *causes lesser than themselves*.

Faced on the one hand by Madame Blavatsky's works, her critics were faced on the other by the exterior personality of Madame Blavatsky. But so were her friends. Only, the latter possessed this great advantage—they had, the vast majority of them in those early days, no axe to grind, no "vested interest" to consider. They were free men and women, free-thinkers and anxious enquirers brought face to face with the deepest problem of the nineteenth (or any) century. Hence when one of them, even though it be her secretary, speaks his mind out, we give him the attention due to an eye-witness who has grappled earnestly with this problem "in the flesh".

Truly Great Things

"I have tried every hypothesis," wrote Mead, concerning her later masterpieces, "and every permutation and combination of hypotheses of which I have heard or which I have devised, to account for these truly great things in H.P.B.'s literary activity, and I am bold to say that the only explanation that in any way has the slightest pretension to bear the strain of the evidence is that these things were dic-

tated to, or impressed upon her psychically by living teachers and friends, most of whom she had known physically." (CONCERNING H.P.B.)

Here was the choice then, one that her present critics have reconnoitred in a great evasion, leaving for smoke-screen their intellectual somersaults to bewilder the enquirer. In her own words: "Either I have invented the Masters, their philosophy, written their letters, etc., etc., or, *I have not*" (Letter cxi.) Her friends, of whom many, for all that they are now styled "dupes" or "confederates", yet had the benefit of a training in Law and in the art of weighing evidence, confessed that she (as the "Old Lady") *did* not because she *could* not have done so. Her enemies, in order to affirm that she *did* these wonderful things have perforce burdened themselves with the corollary that she *could* have done them. It is difficult to weigh the advantages they derived from this unwelcome admission unless we are prepared to examine carefully those articles of our Western faith which would have had to go out if full recognition of the existence of Adeptic natures had come in. In general it may be said that the function of intermediary between the Divine and the terrestrial in man would have been vested in that Spark which may become the *Soul* in every individual; no longer in an Order or a Caste. A tremendous impulse would have been given thereby to the forces of self-responsibility and self-respect. And though this consummation, towards which H.P.B. ever laboured, has only been deferred, it is a terrible comment upon her Western enemies that the one means whereby they could defer it was to charge her with a policy which has usually been associated with the name of a Catholic Saint—Ignatius Loyola. "The *ideal*" they say (italics ours), "which she made the object of her endeavour was not an ignoble one." (p. 313). But her *means*—they were faulty, fraudulent!

When all is said, it would perhaps have been wiser for her critics to have accepted

Madame Blavatsky's version of herself. They might also have studied her ideals more closely, and her means more fairly. That those ideals, in their modern form, first appeared above the Western horizon as early as 1853-4, may be gathered from a somewhat rare work entitled *THE DREAM OF RAVAN*, first published as a series of articles by the *Dublin University Magazine* in those years. The deepest implications of Aryan philosophy were but slightly veiled in that series; as though their anonymous author had wished to endow the forthcoming translations of Western Orientalists with a spirit he knew they would lack. Some twenty years later, the Messenger herself had been prepared. First in America, later in India and Europe, she amplified those conclusions in the name of *living men*, whom she called the Elder Brothers of Humanity, and whose existence she demonstrated—

Phenomenal Powers

(1) as a deductive necessity under the prevailing law of Evolution,

(2) as dimly prefigured in the phenomenal powers she exercised in her *own* right, and by the exertion of her *own* will.

We have already noted how great her enemies have revealed the Messenger to have been. How far, and how unjustly she herself deprecated any claims to greatness may be judged from pp. 312-314 of *THE MAHATMA LETTERS*, to which the reader's attention is especially directed. When logic demands, and when the story of her life reveals, the presence on our earth of those Progressed Beings, the Adepts, little advantage can accrue from a recital of the physical or psychical encounters with such Beings, even though by reliable witnesses. Yet the list of these encounters is a long one, for anyone who cares to examine it.

More important for us is the internal evidence of the Instruction they gave through Madame Blavatsky to ourselves: the evidence of the Law of Karma, corroborated in the seed, the blossom, and the fruit: of the Law of Rebirth, in the resurrection and the life of green fields: and of

the Law of Laws—"Alaya's Self"—Compassion, in our visions of the lives of "just men made perfect". With what unerring insight Tennyson has glimpsed this reign of Causal Necessity, from its first law to its last, and the mighty sweep of Evolution in, through, and for MAN that it supports, may be seen in the lines—familiarized to English-speaking people by a Tibetan Mahatma—with which we shall close these reflections. They are also a fitting epitaph for the blind misleaders of the blind, amongst whom we must temporarily include our brothers, the authors:

"How could ye know him? Ye were
 yet within
 The narrower circle; he had well nigh
 reached
 The last, which with a region of
 white flame,
 Pure without heat, into a larger air
 Up-burning, and an ether of black blue,
 Invests and ingirds all other lives..."

NOTE:

On p. 123 of WHO WROTE THE MAHATMA LETTERS? these lines, quoted by the Master K.H. in Letter ix, are referred to as "six lines of very poor verse"; and the Master K.H. is charged with "A Libel on a Laureate" for assigning them to Tennyson. We are indebted for the following information to Miss M. A. Thomas, whose review of WHO WROTE THE MAHATMA LETTERS? appeared in the August, 1936, number of THE CANADIAN THEOSOPHIST, and should be examined by all who are deceived by the Hares' tone of infallibility:—"But it is they who libel the Laureate, for these very fine mystical lines, written before Alfred Tennyson was twenty-one, close a poem 'The Mystic' which was printed in *Poems chiefly Lyri-cal* 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."

INTRODUCTION TO THE
 PHILOSOPHY AND
 WRITINGS OF PLATO

By Thomas Taylor

(Continued from Page 202.)

With respect to the four elements, I add, in addition to what has been said before, that their powers are beautifully disposed by Proclus as follows, viz:

FIRE.

Subtle, acute, movable.

AIR.

Subtle, blunt, movable.

WATER.

Dense, blunt, movable.

EARTH.

Dense, blunt, immovable.

In which disposition you may perceive how admirably the two extremes fire and earth are connected, though indeed it is the peculiar excellence of the Platonic philosophy to find out in every thing becoming mediums through that part of the dialectic art called division; and it is owing to this that the philosophy itself forms so regular and consistent a whole. But I have invented the following numbers for the purpose of representing this distribution of the elements arithmetically.

Let the number 60 represent fire, and 480 earth; and the mediums between these, viz. 120 and 240, will correspond to air and water. For as 60 : 120 :: 240 : 480. But $60 = 3 \times 5 \times 4$. $120 = 3 \times 10 \times 4$. $240 = 6 \times 10 \times 4$, and $480 = 6 \times 10 \times 8$. So that these numbers will correspond to the properties of the elements as follows:

FIRE :

3 x 5 x 4 :

Subtle, acute, movable:

AIR ::

3 x 10 x 4 ::

Subtle, blunt, movable.

WATER :

6 x 10 x 4 ::

Dense, blunt, movable ::

EARTH.

6 x 10 x 8

Dense, blunt, immovable.

With respect to fire it must be observed, that the Platonists consider *light, flame, and a burning coal, phos, phlox, anthrax*, as differing from each other; and that a subjection or remission of fire takes place from on high to the earth, proceeding, as we have before observed, from that which is more immaterial, pure, and incorporeal, as far as to the most material and dense bodies: the last procession of fire being subterranean; for, according to Empedocles, there are many rivers of fire under the earth. So that one kind of fire is material and another immaterial, i.e. when compared with sublunary matter; and one kind is corruptible, but another incorruptible; and one is mixed with air, but another is perfectly pure. The characteristic too of fire is neither heat nor a motion upwards, for this is the property only of our terrestrial fire; and this in consequence of not subsisting in its proper place: but the essential peculiarity of fire is visibility; for this belongs to all fire, i.e. to the *divine, the mortal, the burning, and the impetuous*. It must, however, be carefully observed, that our eyes are by no means the standards of this visibility: for we cannot perceive the celestial spheres, on account of fire and air in their composition so much predominating over earth; and many terrestrial bodies emit no light when considerably heated, owing to the fire which they contain being wholly absorbed, as it were, in gross and ponderous earth.

In like manner, with respect to earth, the characteristic of its nature is solidity and tangibility, but not ponderosity and a tendency downwards; for these properties do not subsist in every species of earth. Hence, when we consider these two elements according to their opposite subsistence, we shall find that fire is always in motion, but earth always immovable; that fire is eminently visible, and earth eminently tangible; and that fire is of a

most attenuated nature through light, but that earth is most dense through darkness. So that as fire is essentially the cause of light, in like manner, earth is essentially the cause of darkness; while air and water subsisting as mediums between these two, are, on account of their diaphanous nature, the causes of visibility to other things, but not to themselves. In the mean time moisture is common both to air and water, connecting and conglutinating earth, but becoming the seat of fire, and affording nourishment and stability to its flowing nature.

With respect to the composition of the mundane soul, it is necessary to observe that there are five genera of being, from which all things after the first being are composed, viz. *essence, permanency, motion, sameness, difference*. For every thing must possess *essence*; must *abide* in its cause, from which also it must *proceed*, and to which it must be *converted*; must be the *same* with itself and certain other natures, and at the same time *different* from others and distinguished in itself. But Plato, for the sake of brevity, assumes only three of these in the composition of the soul, viz. *essence, sameness, and difference*; for the other two must necessarily subsist in conjunction with these. But by a nature impartible, or without parts, we must understand intellect, and by that nature which is divisible about body, corporeal life. The mundane soul, therefore, is a medium between the mundane intellect and the whole of that corporeal life which the world participates. We must not, however, suppose that when the soul is said to be mingled from these two, the impartible and partible natures are consumed in the mixture, as is the case when corporeal substances are mingled together; but we must understand that the soul is of a middle nature between these, so as to be different from each, and yet a participant of each.

The first numbers of the soul are these: 1, 2, 3, 4, 9, 8, 27; but the other numbers are,

	6	
8		9
9		12
12		18
16		27
18		36
24		54
32		81
36	108	
48	162	

But in order to understand these numbers mathematically, it is necessary to know, in the first place, what is meant by arithmetical, geometrical, and harmonic proportion. Arithmetical proportion, then, is when an equal excess is preserved in three or more given numbers; geometrical, when numbers preserve the same ratio; and harmonic, when the middle term is exceeded by the greater, by the same part of the greater as the excess of the middle term above the lesser exceeds the lesser. Hence, the numbers 1, 2, 3, are in arithmetical proportion; 2, 4, 8, in geometrical, since as 2 is to 4, so is 4 to 8; and 6, 4, 3, are in harmonic proportion, for 4 is exceeded by 6 by 2, which is a third part of 6, and 4 exceeds 3 by 1, which is the third part of 3. Again, sesquialter proportion is when one number contains another and the half of it besides, such as the proportion of three to 2; but sesquitercian proportion takes place when a greater number contains a lesser, and besides this, a third part of the lesser, as 4 to 3; and a sesquioctave ratio is when a greater number contains a lesser one, and an eighth part of it besides, as 9 to 8; and this proportion produces in music an entire tone, which is the principle of all symphony. But a tone contains five symphonies, viz. the *diatessaron*, or sesquitercian proportion, which is composed from two tones, and a semitone; which is a sound less than a tone; the *diapente*, or sesquialter proportion, which is composed from three tones and a semitone; the *diapason*, or duple proportion, i.e. four to two, which is composed from six tones; the *diapason diapente*, which consists of nine tones and a semitone; and

the *disdiapason*, or quadruple proportion, i.e. four to one, which contains twelve tones.

But it is necessary to observe further concerning a tone, that it cannot be divided into two equal parts; because it is composed from a sesquioctave proportion, and 9 cannot be divided into two equal parts. Hence, it can only be divided into two unequal parts, which are usually called *semitones*; but by Plato *leimmata*, or *remainders*. But the lesser part of a tone was called by the Pythagoreans *diesis*, or *division*; and this is surpassed by a sesquitercian proportion by two tones; and the remaining greater part, by which the tone surpasses the less semitone, is called *apotome*, or a *cutting off*.

But as it is requisite to explain the different kinds of harmony, in order to a knowledge of the composition of symphonies, let the reader take notice that harmony receives a triple division, into the Diatonic, Enharmonic, and Chromatic. And the Diatonic genus takes place when its division continually proceeds through a less semitone and two tones. But the Enharmonic proceeds through two dieses. And the Chromatic is that which ascends through two unequal semitones and three semitones; or *triemitonion*, according to the appellation of the ancient musicians. And to these three genera all musical instruments are reduced, because they are all composed from these harmonies. But though there were many different kinds of instruments among the ancients, yet the Pythagorean and Platonic philosophers used only three—the Monochord, the Tetrachord, and the Polychord; to which three they refer the composition of all the other instruments. From among all these, therefore, Plato assumes that the *diatonic* harmony, as more agreeable to nature; in which the tetrachord proceeds through a less semitone and two tones; tending by this means from a less to a greater semitone, as from a more slender to a more powerful matter, which possesses a simple form, and is at the same time

both gentle and robust. And hence, as all instruments are conversant with these three kinds of harmony, Plato, says Proclus, in consequence of preferring the diatonic harmony, alone uses two tones when he orders us to fill up the sesquitertian, sesquioctave and semitone intervals.

With respect to the first numbers, which are evidently those described by Plato, the first three of these, 1, 2, 3, as Syrianus beautifully observes, may be considered as representing the soul of the world, abiding in, proceeding from, and returning to, herself, viz. abiding according to that first part, proceeding through the second, and this without any passivity or imbecility, but returning according to the third: for that which is perfective accedes to beings through conversion. But as the whole of the mundane soul is perfect, united with intelligibles, and eternally abiding in intellect, hence she providentially presides over secondary natures; in one respect indeed over those which are as it were proximately connected with herself, and in another over solid and compacted bulks. But her providence over each of these is twofold. For those which are connected with her essence in a following order, proceed from her according to the power of the fourth term (4), which possesses generative powers; but returns to her according to the fifth (9), which reduces them to one. Again, solid natures, and all the species which are discerned in corporeal masses, proceed according to the octuple of the first part (i.e. according to 8), which number is produced by two, is solid, and possess generative powers proceeding to all things; but they return according to the number 27, which is the regression of solids, proceeding as it were from the ternary, and existing of the same order according to nature: for such are all odd numbers.

And thus much for the first series of numbers, in which duple and triple ratios are comprehended; but after this follows another series, in which the duple are filled with sesquitertian and sesquialter ratios,

and the sesquitertian spaces receive a tone. And here, in the first place, in the duple progression between 6 and 12, we may perceive two mediums, 8 and 9. And 8 indeed subsists between 6 and 12 in an harmonic ratio; for it exceeds 6 by a third part of 6, and it is in like manner exceeded by 12 by a third part of 12. Likewise 8 is in a sesquitertian ratio to 6, but 12 is sesquialter to 8. Besides, the difference between 12 and 8 is 4, but the difference between 8 and 6 is 2. And hence, 4 to 2, as well as 12 to 6, contains a duple ratio: and these are the ratios in which the artifice of harmony is continually employed. We may likewise compare 9 to 6 which is sesquialter, 12 to 9 which is sesquitertian, and 9 to 8 which is sesquioctave, and forms a tone; and from this comparison we shall perceive that two sesquitertian ratios are bound together by this sesquioctave, viz. 8 to 6 and 9 to 12. Nor is an arithmetical medium wanting in these numbers; for 9 exceeds 6 by 3, and is by the same number exceeded by 12. And in the same manner we may proceed in all the following duple ratios, binding the duple by the sesquitertian, and sesquialter, and connecting the two sesquiterrians by a sesquioctave ratio. We may run through the triple proportions too in a similar manner, excepting in the tone. But because sesquitertian ratios are not alone produced from two tones, but from a semitone, and this a lesser, which is deficient from a full tone by certain small parts, hence Plato says, that in the sesquitertian ratios a certain small portion remains*. And thus much may suffice for an epitome of the mode in which the duple and triple intervals are filled.

* The proportion of 256 to 243 produces what is called in music lemma, or that which remains.

(To Be Continued.)

❖ ❖ ❖

Books may be borrowed from the H.P.B. Library, 348 Foul Bay Road, Victoria, B. C., by mail or personally. Books published or authorized by the Blavatsky Association, may also be bought from the Library.

THE ASTROLOGICAL CONVENTION

The first All-America Astrological Convention proved a great success. The convention opened September 1st in the ballroom of the Hotel Stevens in Chicago. The attendance was excellent throughout the three days. About 600 people, professional astrologers, students were attracted.

The purpose of the convention was to bring together as many astrologers as possible for fraternal and educational reasons, to promote common-sense ideas on astrology and to influence public opinion favourably.

Outstanding astrologers from all parts of the States attended, the writer being the only Canadian delegate. Miss Elizabeth Aldrich of New York, editor of the *Astrological Quarterly*, Mr. George Bayer of New York, Mr. Guy R. Bay of Philadelphia, editor of the *Student Astrologer*; Mr. Charles E. Luntz, president of the St. Louis Theosophical Society; Mr. A. M. Ziegler of Florida, and Mrs. Max Heindel, as well as other notable astrologers were present.

Dr. W. M. Davidson, the organizer and chairman of the convention, deserves credit for this first successful attempt in united astrological gatherings.

The convention concentrated mainly on lecture activity, which occupied most of the time available.

The remarkable thing about this convention is not that it was a "convention" but that for the first time it was national in nature. Such events should be of interest to theosophists as they are evidence that humanity is at last responding to occult ideas.

The Theosophical Movement is composed of all who are actively working to bring about a better understanding, enlightenment and happiness to present bewildered humanity. Theosophy is a dynamic power and not a static thing. Thus it is that we must learn from the signs of the

time and make theosophy more practical and vital to human beings, otherwise we will lose ground. The great interest in astrology is not due to "fortune-telling" but rather because it is practical and capable of application to the problems of life.

While there are still many individuals who can be preyed upon by the unscrupulous "teacher", nevertheless, there is a distinct public trend toward practical and worthwhile truths. The public seeks a working philosophy and a scientific method whereby they can readjust their lives in accordance with natural law.

They are finding this method in astrology, with its amazing truths that touch their lives directly through their psychology, business, health and other important problems. Instead of a mysticism centred in the far-off heavens they find a scientific-philosophy capable of demonstration.

Of course astrologers are not perfect. The convention had its share of "queer" people with their quaint ideas, but on the whole it was a notable achievement, for in time we may see a national organization of astrologers, arise out of such efforts, dedicated to ethical procedure and the advancement of scientific astrology. Such an organization could drive the quack out of business and purify the ancient science through public education.

The convention is indicative of the new era we are entering as it signifies the growth of liberal and progressive thought. A survey of the programme shows about thirty lectures were given in all. No predictions of any moment were indulged in by delegates, attention being concentrated on more practical matters. One prediction which will be received favourably by all, however, is that 1937 will be a year of prosperity and that war in Europe will not break out this year.

Robert A. Hughes.

✱ ✱ ✱

An Arhat becomes entirely free from any desires on this plane, by acquiring divine knowledge and powers.

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 E. Housser, 158 Madison Avenue, 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

A Western subscriber writes: I appreciate the printing of the Gita as I have it only in German here, but never saw it in English.

* * *

It is announced from Adyar for the benefit of Lodges and members that old volumes of *The Theosophist* and *The Adyar Bulletin* and spare numbers of these magazines are available at nominal prices from The Theosophical Publishing House, Adyar, Madras, India.

* * *

Class work is beginning among the Lodges. Toronto has several new classes started, one conducted by Robert Marks on *The Mahatma Letters*. This book ought to be more widely studied by our members. Next to *The Secret Doctrine* there is nothing better and many students think it is superior to *The Secret Doctrine*, on account of the direct personal flavour which the book carries. Mr. Smythe has a class

in Hamilton with Claude Falls Wright's book, *Modern Theosophy* as a text. This may be had for fifty cents, or post free for 55 cents, from The Blavatsky Institute, 52 Isabella Street, Toronto.

* * *

We recently gave a list of books by Dr. W. Y. Evans-Wentz, the result of his studies in Tibet. It is of interest to know that Dr. Evans-Wentz is a member of the Point Loma Theosophical Society. Another important writer on Tibet and the Masters, whose work is largely corroborative of that of Madame Blavatsky, is Madame Alexandra David-Neel. Her books on this subject are *My Journey to Lhasa; With Mystics and Magicians in Tibet; Initiations and Initiates in Tibet; The Superhuman Life of Cesar Ling; Au Pays du Brigands-Gentilhommes du Grand Tibet; Le Lama aux Cinq Sagesses (written with the Lama Yongden)*.

* * *

A misapprehension in Mr. Ryan's article in the current *Theosophical Forum*, regarding the withdrawal of Subba Row from the T. S., takes us back to *The Mahatma Letters*, where on page 363 it is related how Messrs. A. O. Hume and Lane Fox, who wished to have occult instructions, raised difficulties. "They declined (though the reason they gave was another one)—to receive our instructions through Subba Row and Damodar, the latter of whom is hated by Messrs. L. Fox and Hartmann. Subba Row resigned and Damodar went to Tibet. Are our Hindus to be blamed for this?" Nor, of course, was Madame Blavatsky to be blamed for it either.

* * *

Mr. Cyrus F. Willard writes that after writing to H.P.B. in 1884 he had a letter from Damodar, and thereupon joined the Boston Lodge in 1887 and continued in membership till 1928 when he withdrew from work on account of dissatisfaction with the Leader. He finds Dr. de Purucker in possession of "Dana, the key of charity and love immortal," and conducting the Point Loma Society on H.P.B.'s lines. Mr.

Willard is reputed to be the oldest American member of the T.S. In point of age, however, we have received a letter from Mr. Julian Sale and he reports that both himself and his wife are in their 90th year. Mr. Sale is an earnest Theosophist, and is busying himself with literary work. He is a member of the Toronto Lodge.

✻ ✻ ✻

Rev. Robert Norwood, D.D., rector of St. Bartholomew's Church, New York, recognized as one of the most eloquent and impressive preachers of his day, before he died made a selection of passages from *The Mahatma Letters*, to illustrate what he thought has the heart of the Theosophical doctrine, and as exemplifying the principles by which he himself abided. He gave a copy of these to the General Secretary—he was a member of the London Lodge—and in view of the statement by the Brothers Hare that the *Letters* had no influence, permission was requested from Mr. A. Trevor Barker, editor of the *Letters*, to print these extracts, and he has very kindly consented. We hope in the next or following issue of the Magazine to present the first instalment of these passages which number about 60 altogether, running from a line or two to 500 or 600 words. They will be printed in the order that Dr. Norwood gave them.

✻ ✻ ✻

Students will find *The Theosophical Quarterly* (P. O. Box 64, Station O, New York City, \$2. a year) for October a most interesting issue. We have not space to mention all the articles, but one deals with the subject of "Biblical and Pyramid Prophecy" in the most reasonable and satisfactory way we have read. "On the Screen of Time" is informative as usual, but is remarkable for dealing with the life and work of the late Lord Kitchener for the first time we know of in public print after the manner which Professor Roy Mitchell worked out ten or fifteen years ago. Lord Kitchener, it is held, won the world war for the Allies. He was an instrument of the White Lodge, "who saved

Europe from destruction—saved civilization from barbarism; but even his admirers did not guess what lay behind his impenetrable mask." The situation is dealt with in detail when Lord French (then Sir John) wished to withdraw from the fighting line, and Kitchener, supported by the Premier went to France. Kitchener and French had a private interview, and French left the room "subdued, sobered and obedient." The writer in the *Quarterly* regards the life of Kitchener as an example of *kenosis*. This article is a genuine contribution to contemporary military history. There are about a dozen pages treating of Kitchener.

✻ ✻ ✻

The P. E. N. Congress at Buenos Aires during mid-September had a remarkable debate on Fascism and Anti-Fascism in which Ralph Mottram, Herman Ould, Seamus McCall (England and Ireland), J. Donald Adams and Miss Harriet Monroe (United States), Jules Romains and Georges Duhamel (France), Emil Ludwig, Stefan Zweig and Sophia Wadia participated. Dr. Carlos Ibarguren was distinctly Fascist. Jules Romains made a brilliant defence of liberty and democracy and Duhamel was eloquent in the same interest. The wildest applause was earned by Emil Ludwig who denounced the tyranny and hypocrisy of Hitler. He brought his hearers from tears to laughter when he told them that the Nazis, in their ferocious anti-Jew fanaticism have gone so far as to deny that Jesus was a Jew. According to one learned German professor, he said, Jesus Christ was an Aryan born near Frankfort. Real trouble broke out when Jules Romains wanted to know how Marinetti reconciled his devotion to peace with the bellicose sentiments on the front page of his review. Romains' sarcasm, says the London News-Chronicle, was so deep and biting that Marinetti's face went livid and the veins on his forehead stood out like whipcord. Pandemonium broke loose when the Italian, Ungaretti, hurled insults in high falsetto and two languages at the

Frenchman. Imprecations, mainly directed at Marinetti, were heard in English, French, German, Portuguese, Spanish and Italian, and peace was only restored by the intervention of the mysterious and fascinating delegate from India, Sophia Wadia. Jules Romains was elected president in succession to H. G. Wells.

The Theosophical Forum for October, prints the address to the last Fraternalization Convention by the Chairman, Mr. Cecil Williams, which appeared in our July issue. It is preceded by a two-page introduction in which the change of the title and object of the Fraternalization Conventions is the subject of animadversion, though in a friendly and fraternal spirit. "One feels bound to point out," it is observed, "as a kindly suggestion, or warning, that in the judgment of the Editors of this magazine, these International Theosophical Fraternalization Conventions will not fulfil the higher purposes for which they exist, and on which so much Theosophical devotion and care have been lavished, if these Conventions to take place in the future become merely meetings of amiable ladies and gentlemen who are more concerned with the forms of amity and comity—excellent as these are in themselves and necessary also—than with the bringing of Theosophists of different bodies together at stated intervals in order that they may learn to understand each other better, and thereby, in degree at least, bring about the much-to-be-desired destruction of suspicion, dislike and mud-throwing. These International Theosophical Fraternalization Conventions can do really wonderful work in acquainting the members of different Theosophical organizations with each others' good points, and with the virtues, latent or active, that all individual Theosophists have as individuals; and this really, expressed thus succinctly, *The Theosophical Forum* feels to be the main purpose of these hitherto very successful fraternization gatherings." This is all of the two pages we have room to quote, but we feel there is too much truth

in what is said to be over-looked. There is absolutely no point in holding Conventions if the co-operation of the several Theosophical organizations is to be ignored. The action was taken by the small Committee without reference to the Societies themselves which promoted the movement, and we feel that the position taken by our Point Loma friends is fully justified.

✻ ✻ ✻

We are indebted to the generosity of Mrs. Henderson, of the H.P.B. Library, Victoria, B.C., for the extra pages in the magazine this month, enabling the publication of Mr. Cox's very full examination of the Hare Brothers' book *Who Wrote the Mahatma Letters?* The subject is inexhaustible, and while the Hares have made a poor job of their work, they have directed renewed interest to one of the greatest and most wonderful developments in human evolution. Dr. Stokes, in his *O. E. Library Critic* for August-September, writes upon another phase of the subject, enumerating the letters which were written and delivered to sundry persons while Madame Blavatsky was on the ocean, in Europe, or 800 miles distant from the spot in India where the letters were precipitated. We may perhaps obtain Dr. Stokes' permission to reprint his article. Mrs. Henderson is issuing Mr. Cox's article as a separate pamphlet, and we are happy to be able to assist in the exposure of such an ill-witted attack on the Masters. Another important answer to the Brothers Hare is to be read in *The Theosophical Forum*, organ of the Point Loma Society, in which Mr. C. J. Ryan, M.A., makes mince-meat of their critical material. It is most interesting to note that in the several long articles by different writers dealing with this matter, they have all adopted different lines of enquiry. Mr. Ryan takes up the scientific side of the discussion, and points out how utterly incapable Madame Blavatsky was to handle scientific topics, not even knowing what "pi" meant, while the profound teachings which she wrote down and the prophecies she made were

altogether beyond the limits of her consciousness. He quotes impressively also from Mr. Geoffrey West and Mr. Victor B. Neuberg, both outside Theosophical ranks, in support of H.P.B.'s integrity and self-suppression. Dr. G. de Purucker himself devotes five pages of the Questions and Answers Department to a consideration of the Hares' monstrosity. He specially emphasizes the argument from style which we have touched upon in our August notes. To complete the phalanx of defence around the Old Lady, our Los Angeles friends in *Theosophy* devote four pages of protest and reply to the Hares, and as a final and consummate answer, print Mr. Judge's letter to Col. Olcott, first printed in *Lucifer* for April, 1893. The Colonel was suspicious like the Hares, and Mr. Judge laid down the principles in this letter by which all correspondence with the Mahatmas should be apprized. His letter dealt with a communication said to have been received by that splendid lion-hearted warrior, Jasper Niemand, from which were quoted a few sentences. Mr. Judge endorsed it, saying, "the presence or absence of a seal is nothing to me; my means of proof and identification are within myself and everything else is trumpery. Can I be more definite?" Taking Mr. Jinarajadasa's book, *Did Madame Blavatsky Forge the Mahatma Letters?* republished from *The Theosophist* in 1934, as the Adyar contribution to the discussion, and a most important one, it will be seen that Captain Bowen's appeal has had its complete response either directly or by anticipation. And it is very fine to see all the Societies rallying to the defence of the Old Lady. Students should familiarize themselves with the contents of all these articles and the discussion generally. We may be asked why we have nothing to say about the book ourselves. Well, we have not seen it yet. The Brothers Hare did not think it necessary to send us a review copy, which perhaps indicates that their book was not written for Theosophists but for the outside multitude who know

nothing about the subject but are willing to join in any chase with a View Halloo!

AMONG THE LODGES

The Vancouver Lodge is opening the season with foundation work in the shape of a new *Key to Theosophy* Class which began work on September 22 at Room 10, 416 Pender Street West. An advertisement gives the public their opportunity to join in and good results are looked for. At a recent meeting the Lodge adopted a resolution "that this Lodge protest against the assertions of H. E. and W. L. Hare regarding the validity of *The Mahatma Letters* and hence implying the false basis of the teachings of H. P. Blavatsky. We are most willing to support any activities of the General Secretary or Executive Committee of the Theosophical Society in Canada as suggested by the 'Appeal' appearing in *The Canadian Theosophist* of September 15th, 1936, by Capt. P. G. Bowen of Dublin."



The Toronto Theosophical Society held its Annual meeting on September 16th, at which the following Officers and members of the Executive Committee were elected for the ensuing year: President, Mr. A. E. S. Smythe; 1st Vice-President, Lt.-Col. E. L. Thomson, D.S.O.; 2nd Vice-President, Miss M. E. Crafter; Secretary, Mr. A. C. Fellows; Treasurer, Mrs. J. K. Bailey; the remaining members of the Executive being, Mr. G. I. Kinman, Mr. N. W. J. Haydon, Mr. W. King, Mr. D. A. Tong, Miss E. Budd, Miss M. Butchart, Dr. S. A. Cunningham, Miss M. Henderson, Miss M. Stuart and Miss R. Welbourne. At a meeting of the Executive Committee held on September 23rd the following were appointed Chairmen of Committees: Finance, Mr. G. I. Kinman; Property and House, Mr. W. King; Programme, Mr. N. W. J. Haydon; Reception, Miss M. E. Crafter, Chairman and Mrs. J. K. Bailey, Vice-Chairman; Class, Miss M. Stuart; Publicity, Miss R. Wel-

bourne; Radio, Col. Thomson; Badminton, Mr. G. I. Kinman; Dramatic Guild, Col. Thomson; Librarian, Miss A. Wood; Editor of T. S. News, Mr. D. W. Barr; Mr. C. M. Hale, C.A., was appointed Auditor. At the meeting of the Board of Directors on September 9th, it was announced that a donation of \$500 had been made to be divided between the Circulating Library and the Travelling Library. Mr. Belcher also had donated \$100. to the Radio Broadcasting Fund.

THE GENERAL EXECUTIVE

The General Executive met on Sunday afternoon, October 4, at 52 Isabella Street, present: the General Secretary, Mr. Belcher, secretary to the Executive, Miss Crafter, treasurer to the Executive, and Mr. Haydon. Routine business was done and the funds were reported as slightly better than at the same date last year. The membership, both as regards new members and those in good standing was rather behind the previous year's report. A campaign for membership was discussed and Mr. Belcher thought a lecture tour was not practicable and in any case there were no funds for the purpose. He reported the Young Theosophist movements as thoroughly independent, and the members active in it as firm on the necessity of research and study of all sides of every problem. The radio broadcast which had been announced for six months had been revised and the station changed to CRCT for three months only. Mr. Belcher is to speak in Montreal on October 25.

SOME INTERESTING PHOTOGRAPHS

Besides the items mentioned in the June and July issues of this magazine, I can supply two others of particular interest to F. T. S.

Details will be sent on request.

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

THE BHAGAVAD GITA

A Discourse between Krishna
and Arjuna on Divine Matters

(Continued from Page 197.)

Salutation to Krishna
the Lord of Devotion

CHAPTER NINE

Krishna: To you, ingenuous, who finds no fault, I shall now reveal the profoundest wisdom, by understanding which you will be freed from the evils of the wheel of birth. This is the royal science, the kingly secret, the deepest truth, supremely purifying, plain to be seen, a true rule of life, easy to be done, inexhaustible, immutable (2). O harasser of your enemies, people without tradition of these duties, failing to find ME, return to this world by the ways of birth and death (3). All the Kosmos is filled with ME, in form invisible. All beings have their life in ME; I do not dwell in them (4). Yet they do not abide in ME. Perceive MY Sovereign Mystery. In ME, MY SELF Divine, they have no part, although this SELF, the source of all, maintains the mighty magic of their manifested being. They rest in ME, the SELF of all, but I, unmanifest, do not rest in them. (5) As the immitigable, all-powerful wind of heaven blows everywhere, still rooted in the unshaken ether, thus, even so, all beings are contained in ME (6). At the end of a Kalpa (a cycle of evolution covering 4,320,000,000 years), all beings are absorbed into MY lower material manifested nature. At the beginning of another such eternity, they emerge again (7). From this hidden nature of Mine I project again and again this whole animated universe and all its multitudinous creatures, with no intent of its own, swayed by inherent potencies (8). O winner of wealth, these processes of creation and dissolution do not involve ME; indifferent, an outsider, neutral, I reign apart (9). By reason of MY brooding presence, Nature brings forth the beings of birth and death; because of this, O son of Kunti, the world

revolves (10). The ignorant, seeing ME in human form, despise ME, Lord Supreme of all creation. They know ME not. O vanity of hope, vanity of deed, vanity of intellect, folly of mind, deluded by demoniac, brutal and deceitful desires, they know ME not, vain perverted souls. But O Partha, the great-souled ones, sharing My Divine nature, Mahatmas, godlike in heart, who know ME, the infinite and eternal origin of all things, they worship ME with single heart and mind intent on nothing else (13). Ever glorying in ME, striving to know ME better, reverencing ME in rapt love, with unbroken vows they worship ME, constant in devotion (14). Others worship also in the knowledge of the Lord of all, who is known in the Many as in the One, as existing in all forms, the All-faced, the All-alone in the all-various (15). For I am the immolation. I am the sacrifice. I am the food of the healthy and the diet of the sick. I am the song of dedication. I am the oblation of the worshipper. I am the flame that is kindled on the altar and the triple fires. I am the Father of the Universe in Thought. I am Mother Nature. I am the Preserver. I am grandfather Time from whom all things unfold. I am the knowledge that all the Sages seek. I am the Holy Word. I am the three-fold Scriptures and that other (17). I am the final goal and I am the Way. I sustain all who strive. I am the Master. I am the All-seeing One. I am the Home. I am the Shelter, the Friend. I am the Beginning and the End. I am the abiding place from age to age. I am the House of Treasure. I am the Seed Eternal. I send the sunshine and the rain. I am the Life Everlasting, and the doorway of death. I am that which is manifested and also that which is unmanifest (19). Men learned in the Scriptures, who drink the Cup and are absolved of sin, who do worship and offer sacrifice, seeking the celestial world through ME, reach that happy world of the Lord of the Shining Ones, and eat there the ambrosial food of the gods. Then, having exhausted their

merit in the enjoyment of the vast heavenly world, they return to this mortal world. Having put their trust in the Scriptures and their ordinances, and having filled their desires, they are subject to the law of rebirth and return to the world of desire (21). But those men who meditate on ME alone, who draw near to ME in worship and seek eternal union with ME in their hearts and with no other deities, I establish them for ever (22). But even these, following tradition, who worship other gods in trusting faith, in their ignorance they worship ME; for I am the Lord and receiver of all sacrifices; but they do not know ME truly, and so they pass to birth once more (24). They who worship the Shining Ones go to the Shining Ones; they who worship the Ancestors go to the Ancestors; they who worship the ghosts go to the ghosts. They who love ME come to ME (25). He who offers ME in love a leaf, a flower, some fruit, a cup of water, I take these gifts of love from the pure in heart (26). Whatsoever things you do, what you eat, what you offer in worship, what you give in charity, whatever you do in ascetic discipline, do all in My Name and for ME. So shall you be set free from the bondage of Karma, the desire for results and the rewards of effort, good or evil; through renunciation and aspiration, your soul, united, purified, free, you shall come to ME (28). I am the same to all. None is hateful to me; none is favoured. They who worship ME with love, I am in them, and they are in ME (29). Even if the very wicked worship ME with heart fixed undividedly on My love, he is to be numbered with the righteous, for he has rightly determined (30). Quickly he becomes a righteous soul and attains the peace eternal. Proclaim it boldly, O Kaunteya, My beloved shall not perish. Having taken refuge in ME, though conceived in sin, weak women, hucksters, slaves, they ascend to the Path (32). How much more readily the holy saints, the royal sages, tread the Way. Now lodged in that unstable, joyless world, will you not

love ME? Set your heart on ME. Devote yourself to ME. Be MY beloved. Adore ME only. Be MY sacrifice. So uniting yourself with ME, you shall be one with ME, the Lord, the SELF.

Om Tat Sat

So closes the ninth chapter named Way of Kingly Wisdom and Kingly Mystery, 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.)

WORLD PEACE

The Hermes Young Theosophists of Vancouver have formulated their views on World Peace and on the question of War and the League of Nations, as expressed in the following:—

World Peace is not only the normal condition in which nations should live, it is the natural condition also. If we assume that war is a Karmic debt, may we not also assume that that debt could be paid off in some other way? No individual or nation has any right whatsoever to hinder the progress of evolution by putting an end to his fellow man's existence on this plane. The absurdity of war is realized when we consider that by taking part in such an action we also create more evil Karma, which in turn must be accounted for.

War is directly opposed to the idea of the Brotherhood of man. World Peace should be one goal towards which every human being should strive. Let us do our utmost to further that Ideal.

With regard to the League of Nations we can only say, "That the value of a thing is in its use to Humanity". We find that in its actions, the underlying fundamental principles of the League of Nations are not being carried out. We are in full agreement with the principles of the League of Nations, but we rather doubt the honesty of the various countries who compose the League.

CORRESPONDENCE

JUSTICE RIDDELL ON PARACELSUS

Editor, The Canadian Theosophist:—
It is not often that orthodox medicine pays tribute to Paracelsus, so when a review of a book favourable to this occultist appears in a medical journal from the pen of no less a personage than a senior justice of Ontario the occasion may, perhaps, be considered memorable. In the June issue of *The Canadian Journal of Medicine and Surgery* there will be found an article entitled "The Influence of Paracelsus in the Theory and Practice of Medicine," by the Honourable William Renwick Riddell, LL.D., D.C.L., F.R. Hist. Soc., etc.

"If anyone at a meeting of Medical men were to ask, 'Which had the greater influence on modern Medicine, Hippocrates or Paracelsus?' he would almost certainly be looked upon as a crank," says the learned justice, in the opening words of this article. "Yet I should unhesitatingly say, 'Paracelsus,' as I have done in more than one Medical meeting. While Hippocrates, according to the usual story, collected the remedies which had proved successful in the Temples of Aesculapius, and analyzing them, framed a system of Medicine which had an enormous influence in succeeding Medical Theory and Practice, I am thoroughly convinced that by framing a Medicine based upon all too few cases, he prevented the thorough clinical examination of other cases—in a word, he made Medicine deductive instead of inductive. Even Bacon's application of the inductive method to the sciences seems to have had little if any effect in Medicine. Walter Pagel, of Papworth Hall, Cambridge, England, has been good enough to send me his 'Religious Motives in the Medical Biology of the XVIIth Century.' This book of great interest is the first, so far as I know, to do justice to that most paradoxical of all 'quacks', Paracelsus. It deals rather with the religious aspect, the religious motive lying behind the motives."

"Our author (Walter Pagel) says—and

truly—"it is to Paracelsus. . . that we owe our modern conception of disease in the establishment of three new doctrines:

(1) The external cause is the essence of disease.

(2) The organ involved and the anatomical changes decide the nature of the disease.

(3) Disease consists of a complicated disturbance of organic metabolism, which secondarily reflects on the whole system," and Justice Riddell continues:

"Whence Paracelsus derived his conclusions may not be quite clear—Pagel thinks they came ultimately from religion. However that may be it is beyond question that he had a profound contempt for what was then considered learning and science in Medicine." Paracelsus went back to the traditional method of Hippocrates himself—clinical experience.

"Paracelsus," quotes the distinguished reviewer, "was actually the first to teach that there are different diseases that can be classified and that each disease is a peculiar reality, an Ens, . . . So with him there were as many diseases as there were causes, not as many patients, as the current theory was. . . He thought that the ultimate cause of disease in general to be of the finest corporality, a kind of spirit or germ which penetrates into the body and. . . . creates the disease as a new entity with a peculiar form, function and life. . . . Was this conception an adumbration of the microbe, soon to be disclosed to the world by the microscope?"

"It is not without interest that Paracelsus long antedated Samuel Thomson, the founder of the Thomsonian or Botanical School of Medicine, in teaching that God in His wisdom had made plants grow containing remedies for disease; but he was more catholic than the celebrated 'Yard Doctor' of New England in his views—Thomson thought that the Creator gave to each region the plants to heal the disease there occurring, while Paracelsus was a chemist and had no little to do with the introduction into Medicine as remedies

of inorganic and especially metallic substances.

"He seems also to have been of the same opinion as John Wesley, that the God-fearing, religious physician had the best hope of success in treating the sick; and indeed, the thesis of the work from which I have been quoting is that 'the work of Paracelsus. . . seems. . . to derive importance from the association of the religious and scientific conception of the world.'"

I have quoted extensively from Mr. Justice Riddell's article because of the intrinsic interest of his observations and because they are those of a judicial mind. No Theosophist need feel like apologizing for Paracelsus, when his contribution to medicine is seen to be so great, and scholarship is now beginning to recognize his genius.

Cecil Williams.

49 East 7th St.,
Hamilton, Ont.,
Sept. 22nd, 1936.

MRS. CLEATHER IN SINING

Editor, The Canadian Theosophist:—
In Mrs. H. Henderson's interesting, informative and, indeed, historically valuable article, in the April issue of *The Canadian Theosophist*, on Mrs. Alice Leighton Cleather, reference is made to the arduous and dangerous journey undertaken by Mrs. Cleather, her son and Mr. Basil Crump, through the Mongolian desert in an attempt to join the Tashi Lama at Sining on the Kokonor border. It may interest some of your readers to know that a reference to Mrs. Cleather's visit to Sining is made in Peter Fleming's recently-published book, *News from Tartary*. The following are relevant excerpts from this volume, which describes a journey made by the author and a Swiss girl journalist, overland from Peking to Kashgar in India:

As Mrs. Cleather's visit took place in 1933, and Mr. Fleming was in Sining in February, 1935, the following passage, although askew in some of the facts, can

refer only to her: "Only a year or two ago a party of English near-Buddhists, led by a very old and very indomitable lady, had arrived in lorries with the declared intention of ending their days in one or other of the neighbouring lamaseries; for various reasons they curtailed their programme and returned to Peking, but during their stay in Chinghai (the province in which Sining is situated) their presence had embarrassed, no less than it had perplexed and amused the local authorities."

Political difficulties had prevented the Tashi Lama from keeping the rendezvous with Mrs. Cleather, and apparently they were still operating to prevent his entry into Tibet when Mr. Fleming was in the neighbourhood, two years later. Between Sining and Tangar the author stopped at a big lamasary, where he exchanged horses with the head lama, "a vigorous and friendly young man." "Horse-coping apart," the writer observes, "the chief topic of conversation was the imminent arrival of the Panchan Lama, who was expected from Mongolia *en route* for Lhasa and whose camels were already accumulating at Kumbum and Lhasar. The Panchan (or Tashi) Lama is the highest dignitary in Tibet after the Dalai Lama; as the latter had died the year before, and his infant successor had not yet been chosen, the Panchan Lama's return from foreign parts was likely to have an important but unpredictable effect upon the abstruse politics of his native land. At the moment of writing (early in 1936) the Panchan Lama is still *en route*; it was from Kumbum that he dispatched to the British Ambassador in Peking a telegram of condolence on the death of King George V."

Kumbum is a monastery near Sining, and must have been visited by Mrs. Cleather's party. Its effect upon a somewhat flippant young journalist is noteworthy. "Kumbum means 'a hundred thousand images,'" he says, "Legend associates the monastery, which is one of the richest and most important in Tibet, with Tsong-k'apa, who founded the Yellow

Sect of lamas (so called because their ceremonial headgear is yellow instead of red) and who thereby regenerated a priesthood fast lapsing into ways of ill repute. About the year 1360 Tsong-k'apa was born at some place not far from the present site of Kumbum. When he was seven his head was shaved, an essential preliminary to an ecclesiastical career; his mother scattered his hair upon the ground, where it took root and in course of time grew up in the form of a white sandal-wood tree. The leaves of this tree were miraculously stamped with the image of Tsong-k'apa, and a monastery not unnaturally sprang up around it. Travellers more learned than I have reported convincingly on these photographic leaves; the only thing that seems to have been established—and might indeed have been deduced without any first-hand evidence at all—is that the lamas sell them. There were no leaves when we visited Kumbum."

The chief lama of Kumbum, he reports, was "an old man with a fine Roman head." "We were taken round the monastery. My few words of Chinese were, alas, no key to its mysteries and we were miserably conscious of moving in a fog of ignorance which hid the significance of everything we saw. All around us lamas with shaven heads, in red robes or in yellow, paced and squatted in the court yards. Others inside the temples, seated rank upon rank in semi-darkness, endlessly intoned their prayers sending up waves of rhythmic, hypnotizing sound to beat upon the scarlet pillars and hangings, between which a dull gleam betrayed the smiling and gigantic god. Here, in the greatest temple, looking down from a high gallery upon the huddled chanting figures, I caught for a moment, and for the first time, something of that dark and powerful glamour with which western superstition endows the sacred places of the East. I had been, as every traveller has, in many kinds of temples; never before in one where I had that tight, chill, tingling feeling which I suppose is something between spiritual awe and

physical fear."

Cecil Williams.

49 East 7th St.,
Hamilton, Ont.,
Sept. 23rd, 1936.

REVIEWS

ISIS UNVEILED

Messrs. Rider & Co. have done the Theosophical world a real favour in reprinting Madame Blavatsky's first important work, "Isis Unveiled," in one volume, uniform with the volumes of her complete collected works which they are issuing, and the fourth volume of which is about to be published. *Isis Unveiled* is a work of destructive criticism, dealing with Theology and Science in the man-handling style which so infuriates H. P. B.'s critics. The theologians are pleased with her treatment of the scientific men, but they do not relish the similar treatment served themselves, forgetting that they deserve it as well as the men of science. The men of science, of course, do not mind, for they are always willing to move forward to new positions, and have no quarrel with the older men who prepared their way. The men of theology, however, having closed minds, and refusing to admit that it is possible to increase man's knowledge of Divine things, find themselves with every generation further and further from the truth as the world advances and opens its eyes to the glory of Life Abounding. There is still a majority of the western world under the delusions of medieval theology and to these as to others who are unaware of anything either theological or scientific, *Isis* may be recommended as an education in fundamental thinking.

The great weakness of the present day is the lack of ability to think. It is true that one may learn to depend too much upon mere critical mental operations, but the mind must be developed to some extent before an intelligent appreciation of the problems of life is possible. A book like *Isis Unveiled* has far more than mere cor-

rections of theological and scientific error to offer the student. To err is human, and there is nothing wonderful about men making mistakes, but the wonder is that, with intelligence, the mistakes of mankind may be used to serve its wisdom, and one may learn to tread wiser paths by tracing the old mistakes with a capable guide. Madame Blavatsky is such a guide, unrivalled so far in our era, and with all the opposition she has aroused from orthodox champions, no one has been able to show that she is anything but an honest, earnest, self-sacrificing and devoted disciple of Truth.

The present edition has been issued under the able editorship of Mr. A. Trevor Barker, the editor of *The Mahatma Letters*, and while the fact of the original edition having been photographed and therefore reproduced *verbatim et literatim*, prevents him doing anything with the text, he has most wisely included as prefatory matter two of H. P. B.'s latest articles in which she points out the most obvious typographical errors which have prompted all sorts of misapprehending criticism for many years past. These articles will remove the grounds for such criticism in future.

As an instance, we may call attention to the notorious one in which the word "plane" was changed to "planet," rendering a charge of inconsistency valid till the simple explanation was forthcoming. The original two volumes are now to be had in one finely printed book, and though we miss the portrait given in the first edition, we have a most welcome substitute in a new and excellent index filling 150 columns. This handsome volume is priced at Fifteen Shillings, or less than Four Dollars, and should have a large sale. It is an education in itself, both from the standpoint of learning and also historically, in establishing the advance in the last sixty years from the materialism, ignorance and bigotry of that time to the awakened consciousness of the evil of materialism, ignorance and bigotry that now

exists. The enlightenment has been largely due to the ideas that were first liberated in *Isis Unveiled*.

A. E. S. S.

DR. ARUNDALE'S TWO BOOKS

To couple *Freedom and Friendship* with *Gods in the Becoming* is perhaps hardly fair to the last named but an author must be prepared to take the risks of his ventures, and the inequality of his output is one of those risks. There are good points in *Freedom and Friendship* but after making about 70 notes for a detailed criticism it seemed hardly worth while to take any elaborate pains over the volume. The thing that needs to be said is that ethics is the head and front, the source and foundation of Theosophy, and Dr. Arundale is inclined to allow his ethical standards to run loose in *Freedom and Friendship*.

He leaves the impression that for the sake of friendship he would permit any amount of freedom, and the Universe really does not work out that way. There is a limit. Thus far shalt thou step and no farther. He perceives a saving grace in things evil, and would pardon the evil accordingly. He says "they learn to perceive it radiant in the sinner, as we call those who are in the throes of those special ignorances we foolishly characterize as sin." Now we are all willing to permit saving grace and indulgence to people who are no worse than we are ourselves, and we are all the more willing to be slack about our ethics because we feel the need of a little consideration of our own weaknesses. But it is not so in Nature or under the Great Law. Dr. Arundale knows this and he has no right in a book which is heralded as the work of the President of The Theosophical Society to let down the bars to all and sundry and leave the impression that anything goes, because we can all become sloppy and sentimental over the "poor sinner," and for the sake of mere Pollyanna party manners.

After this we are not surprised to read that "sufficient to the day is the Theos-

ophy thereof," meaning apparently that Theosophy is a matter of evolution like Christian Science or British-Israel theology or Oxford grouping, and so we are told that "H. P. Blavatsky will, as in the beginning, lead the way, with her warrior-brother, H. S. Olcott, by her side. Annie Besant, warrior, will stand shoulder to shoulder with her brother of the Wisdom, C. W. Leadbeater, giving together a priceless service to the world. And all others in whose hearts The Society and Theosophy reign in undisputed sway will be the army of these Four." Dr. Arundale really becomes "inebriated with the exuberance of his own verbosity," and while he means well enough, his judgment and discrimination are blunted, to say the least, by a vain hope of reconciling the irreconcilable.

The two volumes of *Gods in the Becoming* are not so irritating in their more systematic arrangement as the irresponsibility of *Freedom and Friendship*. Dr. Arundale has spent many years in educational work and should be an authority on the subject if he is an authority on anything. There is much of value in the book as "a study in vital education," but we cannot feel that it represents the final spirit and strict, clean standards of *The Secret Doctrine*. This, unfortunately is due to that prevailing psychic influence which came into the Theosophical Society when Mr. Sinnett broke away from Madame Blavatsky and resorted to Miss McKinney and other spiritualistic mediums to bolster up his self-esteem when he failed to get the Mahatmas to fall in with his personal views. Mr. Leadbeater came to the Sinnett home then, bringing Mr. Jinarajadasa, a lad of eighteen, with him, and the psychic procession (or succession), was formed, Mrs. Besant succumbing to the influence as others have done, Dr. Arundale being no exception. It is this vitiating element which has rotted the Adyar structure, and nowhere is it more evident than in these volumes of Dr. Arundale's.

Gods in the Becoming will convince the average reader, who approaches Theosophy through it for the first time, that a personal God is a requisite of the system. Psychism cannot get along without a personal God, a priesthood and all the sacerdotal appurtenances, and if one finds something lacking in the consistency of the book it is because of this concession to "orthodox" theology. A Bishop must have a personal God behind him or he could not logically exist, Theosophy has no personal God. Consequently there is a clash between a Bishop-ridden system and Theosophy, the aim of which is to enable each man to become his own Bishop, and to recognize no personal God but the God in his own heart. Dr. Arundale no doubt imagines he has surmounted this difficulty and would probably insist that he does not proclaim a personal God, but the reader finds the proclamation implied on every page.

There are fifteen chapters in the two volumes and two appendices, and Appendix B is the best chapter in the two volumes. This is not to say that the two volumes are not readable and instructive, especially by indirection, for the thoughtful reader will continually be put to his own test of whether he can accept what is stated, and to search himself as to why he should reject it. If read with care in this light the wide scope of the book will be appreciated, the evidence of long experience, and the ability to grasp the multitudinous problems which education supplies; yet we feel that Comenius, who does not seem to appeal to Dr. Arundale, has a better and more Theosophical system of education than any of those he mentions. Still, he touches the spirit of it on pages 364-383.

A. E. S. S.

THE PROBLEM OF REBIRTH

Hon. Ralph Shirley, formerly editor of *The Occult Review*, has written a book about Reincarnation which will serve many who are strangers to the idea of a

future life in a new body as an introductory course. It will not offend the unbeliever for he will find the writer rather luke-warm on the question. One might doubt whether Mr. Shirley himself fully accepted the idea after reading his book. This, however, we need not take as a fault. When people are brought into contact with such a dynamic idea as rebirth certainly is, they are at first inclined to revolt so strongly that they will never approach it again. This is disastrous for them, and when it occurs it delays their evolution seriously. Mr. Shirley merely introduces the thought, and to a certain extent plays with it, so that when the reader saunters through the twenty chapters and finds that some people accept it and some do not, that some people remember and others regard them as cranks for telling about it; that several highly respectable authorities believed in the theory, so that it was not altogether put out of court; and that many religions included it in their conception of immortality; the reader will have had the idea so thoroughly worked into his system, that whether he believes it or not, he will never forget it. After that, he may be left to the ordinary experiences of life, to be confirmed in the view that no other theory will explain the various happenings that befall a man in the course of his career. When it comes to applying the theory to the events of life a man will soon be left in little doubt as to whether reincarnation is a fact or a fancy. Mr. Shirley's book is really quite comprehensive and covers a lot of ground which will be new to many readers who think themselves well posted in such matters. (Rider & Co. Five Shillings).

"AFTER LIFE"

After Life is a volume by William Wilson, M.D., and is sub-titled "The Diagnosis of a Physician." Theosophical Students will be interested in the book because it approaches the subject independently and arrives, though with different terms and definitions, at conclusions which substanti-

ate the theories offered in our classical Theosophical literature. The chapters deal with the pessimistic philosophy of the modern "intellectual," the approach through matter, through mind, through psychic research, through mysticism, with a summary of the argument. Two sentences will illustrate the drift and lucidity of the writer. "The study of brain-disease seems to support the view that immaterial mind uses the brain as a very complicated instrument for its purpose, and is not destroyed when disease interferes with Brain-structure." (p. 177). "The materialistic puerilities of the creeds, the accretions with which stupidity and worse have buried the teachings of the Great Masters, are fit only to be fuel for one great bonfire of destruction." This is an excellent little book for those who have begun to think themselves out of the darkness of "orthodoxy." (Rider & Co. Five Shillings.)

DREAMS AND CLAIRVOYANCE

The Theosophical Publishing House, Adyar, has reprinted Mr. Leadbeater's little books on "Dreams" and "Clairvoyance". They date respectively from 1898 and 1899 and are of interest as indicating the origin of the psychic turn that was then given to the studies of the Theosophical Society. It is a fascinating study for beginners, but they should be warned, as in *The Voice of the Silence*, that it is "the Hall of Learning. In it thy soul will find the blossoms of life, but under every flower a serpent coiled."

"THE ESOTERIC TRADITION"

It will be difficult perhaps for the impartial reader of *The Esoteric Tradition* to state what impresses him most as he concludes the final chapters, for an immense amount of Theosophical exposition is covered in its nearly 1200 pages. But on allowing the subject to lie fallow in the mind for a while, and on second reading, one is inclined to feel that its signal achievement is its truthful adherence,

through an amazing variety of technical Theosophical subjects, to the book's title. In consummate skill and persuasiveness of logic and reasoning which even the skeptical must admit and which to many will bring solid conviction, the esoteric tradition is unfolded. It is this, and the vibrant note of utter sincerity and reverence for truth and teacher of truth that is thread and fibre of the work, and furthermore the touchstone which is emphasized and upheld throughout of the universality of the teachings presented which are the *traditional* wisdom of Sages and Seers of the ages, which will linger in the mind of the reader as an impressive and unforgettable panorama.

The 'tradition' is, one might say, doubly traceable: firstly, in the teachings of H. P. B. and the Masters—teachings which we are told are the result of what has been gathered, experienced, in invisible worlds and tested by generations of seers, and which are here set forth anew with the author's own individuality colouring them; and secondly, traceable in the roots of all the world religions, in the sayings of the ancient philosophers, in signs and symbols and allegories that are sum and substance of the lore that still lingers of peoples of now almost forgotten history. *Universality*. In *The Esoteric Tradition* we find all the teachings of Theosophy as presented by the first Theosophical teacher: Karma, Reincarnation, the doctrine of Cycles, the Hierarchical structure of Universe and Man, the teaching of the Invisible Worlds, Lokas and Talas, Evolution and Involution, the pilgrimage of the Monad from un-self-consciousness to self-consciousness, Time periods and geological ages, Rounds and Races, the Astral Light, *et al*, and much more about after-death states, the Avatara doctrine, and Esoteric Schools. But they are presented here as interwoven links in a great chain, and the reader is made to feel that they are, whatever his own personal opinions may be, part of a great tradition that has come down from the immemorial past communicated to men by the Great

Ones. For the test-stone is that of Universality. Do these teachings apply to all peoples, to all times, under all conditions? Are they universal? That is the key: It is not what G. de P. says because he is G. de P., not what H.P.B. says because she was H.P.B., not what the Masters say because they are the Masters. What counts is the teachings for which their words are carriers. What counts is truth about 'things as they are', bearing the seal of veracity by the recommendation of great Sages. Yourself first make test; then, if you will, judge.

Thus then when a reviewer of this work writes (*The O. E. Library Critic*, Feb. 1936):

"'Tradition' means distinctly something handed down, whatever its value and the weight of its authority may be. Dr. de Purucker fails most signally to distinguish between the real tradition and his own personal opinions. There is no way to separate what the Sages, the Mystery schools, the ancient scriptures, have stated, and what is his personal view, thought out by himself, or perhaps, in his opinion, derived from some supernatural source of inspiration. Consequently the reader is unable to tell what came down through the ages and what dates no further back than Point Loma. . ."—when this is thrown out as a questioning of the spirit and accuracy of the book and the word 'tradition', the answer is given as above: the test is Universality. How else can H.P.B. be tested? Or do certain Theosophists place her on a pedestal of infallibility precluding the right to test her teachings? What she taught was also not hers but a handing on of 'tradition'* No one is asked to accept all that G. de P.'s new book contains. No

one is asked to accept, quoting the same reviewer, "endless other statements because, forsooth, 'the Esoteric Tradition' says so. It is laid down as gospel truth, the teachings of the Ancients." No one is asked to commit himself "to the belief that the words of Dr. de Purucker are as the voice of God." This is folly, foolish. One must laugh at it.

"To those to whom the Theosophist presents his Theosophical doctrines, he says: 'Here is a truth which we have tested, and we have found in it all that the heart and mind crave for. Try it. You are the judge in this case, and you must take the consequences of what you shall choose. You may err in your judgment, but the principle of self-choice and unfettered free will in choice is so sacred to us that on this point our teachings definitely tell us that it is better to be honest and true to the best in us, even if that best be imperfectly manifest, than to accept off-hand or without lengthy examination the teachings of any other human being as gospel-truth; for by doing this latter you cripple your own will, weaken your own discrimination in judgment, and thus undermine the fabric and fibre of your own character.'" (*The Esoteric Tradition*, 1-2).

It is in this spirit that *The Esoteric Tradition* is given to the world: in whole-hearted sincerity, in unmistakable reverence, and yet with utter conviction—but conviction containing no hint of dogmatism. Whatever the opinions of critics—and they have right to whatever they wish to hold—readers cannot question that the author himself considers what he has to say as "something handed down". He is passing on the enlightenment his own mind has received. One's individual response to that is a matter of individual conscience, honesty, and Theosophic outlook on life. Yet even if this book remain to most people nothing more than "temper-provoking" and "thought-provoking" as the above quoted reviewer admits, that alone is good cause for its reading.

*".....the work stands as a pioneer work at that time, pointing, in an age of materialism and skepticism, to a great tradition which could more than satisfy not merely the thirst for real scientific knowledge, but also the deepest spiritual aspirations of the individual and of the Race."—*The Real H. P. Blavatsky* (p. 165) by William Kingsland, speaking of *The Secret Doctrine*.

Its price* brings it within the means of many who could not readily pay the double amount usually demanded for a work of this bulk; and a thorough index of 71 pages greatly enhances its usefulness and value.

We note with interest that the author states in his preface "To the Reader" that he hopes in the future "to publish another volume or two containing Theosophical teaching which up to the present time has been kept strictly private. . . We shall see."

The Theosophical world will see also; and, we take it, the critics that fill the air with their cries: "H.P.B. did not say so! Here is not what the Masters taught! This is but what G. de P. declares!" will again have ample opportunity to satisfy themselves of their own great knowledge and their own perspicacious understanding that Theosophy is moribund, a back-number, that Blavatsky said all there was to say about the Universe and Truth, and that her successors, even if well meaning, are either self-deluded or fools. They may be sure of this! In the meantime readers of *The Esoteric Tradition* may in some instances feel refreshed with the high ethics of Theosophy, the universality of its teachings, the noble appeal it makes to live a higher and worthier life. They may be thus assured that Theosophy is no pipe-dream, Theosophists no mere idlers, but that Theosophy is the expression of the highest conduct of life, a revelation, a 'tradition', of the science of living, and that Theosophists are those who embrace these teachings and exemplify them in the acts of their lives. They may thus say: H.P.B. did not fail in her work. Theosophy still lives. Theosophists are not humbugs, but honest men and women with a vision of life and knowledge of a sublime destiny for mankind.

There may be something in this idea of an esoteric tradition after all!

Point Loma. W. E. Small.

*\$5.00 from the Theosophical University Press, Point Loma, California, U.S.A.; 21s. from the Theosophical Book Company, 3 Percy St., London, W. 1, England.

THE ALLEGED "ADEPT" FRAUDS

Mr. Sidney A. Cook, national president of the Theosophical Society in America, invites discussion of the problem whether it is worth while to warn the members generally against the "work of all kinds of psychological hocus-pocus through various claims of occult powers or connections." This ought to be interesting if everybody says what he thinks. Our own experience is that the people who are reasonable and await investigation and are willing to exercise their faculty of discrimination are grateful for any assistance offered, but that those who are moved by desire, and desire takes many forms, curiosity, fear of some evil that may be prevented by occult power, hope of benefits, vanity with the expectation of being honoured in some way by occult influence, exaggerated development of credulity, so that belief becomes a mania almost; all these and other varieties of psychic indulgence lead people off on these wild goose chases, and there is very little hope of heading them off. One might imagine that having gone after the lure that had been held out, though warned against it, and having found out that the warning was true, gratitude would impel such wandering ones to return to the fold they had left where they had heard such good advice. Nothing of the sort. They never come back. Indeed they often seem to bear a grudge against their wiser advisers, and even hold them responsible for their trouble. The problem is certainly a difficult one for Mr. Cook, for it begins at home.

THE GARDEN OF THE SUN

By Albert E. S. Smythe

A few copies of this book of poems are for sale at \$1.50 post free. It has been out of print for some years. Also

RUDYARD KIPLING'S COLLECTED POEMS, Edition 1918. This is No. 36 of 100 special signed copies, full morocco, Japanese parchment, quarto, a magnificent volume for \$100, the only copy allotted to Canada.

Apply Mr. Smythe, 33 Forest Avenue,
Hamilton, Ont.

THEOSOPHY AND THE MODERN WORLD

FASCISM vs. DEMOCRACY AND BROTHERHOOD

During the past month two speeches, representing two opposing points of view struggling for existence today, were made in Europe. One was the now famous utterance of Herr Hitler at Nuremburg, Germany, on September 9th, the other was the reply of Leon Blum, Premier of France, a few days later. We label the two viewpoints fascistic and democratic but any discussion of them must probe deeper than political conceptions.

In their most abstract, idealistic form fascism and democracy embody two aspects of the problem of brotherhood with which the Theosophical Society is particularly concerned. This may sound like a strange statement. Nevertheless it is clear to any one who is detached enough to see it, that Fascism, in the abstract, has a brotherhood ideality the same as Democracy. It is not even obscured by the brutishness of militarism, just as the brotherhood element in Democracy is not entirely obscured by the subtler brutishness of Capitalism.

Systems Compared

Fascism, like Democracy, aims to sink individual self-interest in the interests of the state as a whole. "Neither business nor capital are sovereign phenomena subject to their own laws," said Herr Hitler, "rather at the top stand the people which thereby alone exclusively decree the laws of life. The people are not there for business, rather business is the servant of the people; and the people or business are not the slaves of capital; rather capital is an economic, auxiliary device and is therefore subordinated to the greater necessities of the people." And, again, "the national socialist state leadership" (Nazi leadership) "is so sovereign, so above all economic ties, that in its eyes the designa-

tions employee and employer are immaterial concepts. Before the higher interests of the nation there are neither employer, nor employee, but only labour delegates of the entire people"

There are very few democrats who would take issue with the ideality here expressed by a leader of a fascist state. This is fascist idealism and the fascist conception of brotherhood. It comes fairly close to the idealism of democracy as expressed recently, for example, by President Roosevelt when he said "we refuse to regard those who work with hand or brain as different from or inferior to those who live on their property. We insist that labour is entitled to as much respect as property."

Fundamental Differences

What then is the fundamental difference between these two schools of thought, fascism and democracy? Premier Blum of France—a Jew incidentally,—gave the answer. "Among the fundamental rights of each individual, we find in the first rank liberty of thought and conscience," said Blum. "France believes in political liberty, believes in civil equality, believes in human brotherhood. . . . France does not pretend to impose on other governments the principles of governing it finds wisest and most just, and France respects their sovereignty as it wants its own sovereignty respected. . . . Just as there is a human conception of democratic government, there is a human conception of democratic peace. . . . Certainly there exists in France civic divisions. It is not liberty that begets them. They result from oppositions of thought and antagonistic interests. Liberty alone permits them expression. . . . In France the doctrines of parties oppose each other. France sees therein a principle of strength, not of weakness."

The fundamental difference then between fascism and democracy is that the former believes in imposing individual

discipline from without. Democracy on the other hand believes in self-government or the imposition of discipline from within the individual.

In a society where individuals are incapable of governing themselves to some reasonable degree, democratic liberty must be sacrificed if the state is to be preserved. Hence perhaps we hear Hitler saying that posterity in Germany will not ask whether he maintained democratic freedom but whether he kept the nation intact. He sees the expression of opposing points of view as dangerous weakness, whereas Blum sees them as signs of strength because only by the free expression of differences can justice be arrived at.

The concept of brotherhood embodied in the political idea of the state is immediately violated when external discipline becomes insistent. Equally it is violated when individual self-interest is permitted to run riot. It is between these two extremes that modern democracy must safely steer if it is to work out its destiny of universal brotherhood which its greatest exponents have visualized for it. As Plato said, philosophers must be kings and kings philosophers if there is to be any ending to human woes.

F. B. H.

CONSCIOUSNESS IN THE WEST

CONSCIOUSNESS AND NEO-REALISM by Binayendrarath Ray, 153 pp. Oxford \$3.75. Reviewed by W. F. Sutherland.

It is to be feared that the Theosophist neglects his western philosophies in favour of those he has come to know so well from the East. Perhaps he is not altogether to blame for this neglect of the thought of his own land and times, for on investigation so much of confusion is found that the mind becomes bewildered.

Philosophy in the west seems mainly to be concerned with the mind and, or matter problem, almost to the exclusion of all else. Wherever the nature of deity is examined; wherever the problem of good and evil is discussed, or an endeavour is made to discover some abstract and absolute

ethical code, such efforts revolve usually around this polarity of mind or matter.

Descartes is probably responsible for this emphasis in Western thought, for he divided all that exists into two categories, beings which thought and things which did not. These he distinguished by saying that he, as one of the thinking class, was something whole and entire, whereas the class of the unthinking, the inanimate, was infinitely divisible. He thus made the division between mind and matter. He did more, for he identified the self with mind. He so created, for us, the subjective and the objective—the problem of the Self and the Not-Self. The form in which he stated this polarity has been that which has persisted ever since.

Seat of Confusion

The West is in a peculiar difficulty which is absent from the East. The readers of this magazine believe that the Wisdom Religion is based on a much more complete philosophical continuum on a graded hierarchy or a series of planes of being emanating from the One or Absolute and ending with the physical—the lowest of all. On several of these planes the complete man moves and has his being. The mind is one and the physical is one also, but in the East there are others.

The West, however, only has the two of mind and matter to ponder over, and the Self has usually been confused with its instrument the mind—hence our difficulties. Discussion has usually centred around three questions: "Is the mind real? Is the physical real? or, Are both real?"

For the purposes of this review it can be said without discussion that the acceptance of the reality of mind has led to the denial of matter and to Western Idealism, which sometimes has been falsely compared to the Platonic Idealism. The acceptance, on the other hand, of the reality of matter has led to the denial of mind, it being something emergent out of the material, when this latter has somehow become sufficiently organized to permit of its emergence as a phenomenon. This is

the materialistic position and the one which led to the materialistic era in science, now happily becoming a thing of the past.

Neo-Realism

Should one accept the reality of mind and matter, at one and the same time, the difficulty arises of finding a good and sufficient reason for the existence of both; there is a further difficulty of finding a reason why physical and mental events should proceed simultaneously. Also the problem of causality presents itself; mind of course must not interfere with the scientific notion of a completely predetermined universe.

The fundamental difficulty here would seem to have arisen out of the assumption that mind and matter were co-equal in importance and reality.

Neo-realism, insofar as it can be said to be a coherent philosophy, for only of late has it begun to take on the coherence necessary to a school of thought, seems to be an attempt to resolve the difficulty here encountered by the postulation of a deeper reality, behind and beyond both mind and matter. And while the philosophy arose out of a criticism of the so-called idealistic school of thought, it is becoming quite evident that it is fulfilling a present need; whether or not it will survive is another question. Science now finds it needs mind, indeed mind and the processes of mind seem to be taking on a greater reality than matter—in science itself. Yet, it is felt that the mere rational thinking mind is not the ultimate—that it uses realities given to it (we should say from the Archetypal World of Plato) and that these realities satisfactorily co-ordinate the physical and enable us to establish relations between the entities therein which entities are presented to us by the senses.

Neo-realism can be said to be philosophy of present-day science. Hence its importance.

Consciousness

This brings us to the book which is the subject of this review. It is a critical

review of the contributions of Neo-Realism towards the solution of the problem of consciousness—Philosophy's most important and Psychology's central problem. The author prefaces his review of this problem as it is dealt with in Neo-Realism by giving us some insight into the history of the new movement.

Starting from this beginning, the author develops the logical background of the philosophy and discusses the contributions of the various thinkers who have done much to further it. Bertrand Russell's theory of neutral entities is described and the statement is made that his viewpoint leads to the conclusion that "the world can be conceived only as an aggregate of different groups of relations," a pluralistic world in short, with no cohering element. One might comment here that Brahma or the Absolute has become an infinite *Many*; this is a curiously inverted philosophy.

Professor Alexander's theory would seem to be more satisfactory, at least to readers of this magazine, for: "According to him, Space-Time is the ultimate reality, and all other empirical existents, including things and their relations, are only its complex configurations." One is reminded here of *The Secret Doctrine* where an almost identical position was taken up in 1888, as the following quotations will show: "Space is the great storehouse of Creation, whence proceed not forms alone, but also ideas, which could receive their expression only through the Logos, the Word, Verbum or Sound." (III., 231). "Space and Time are one. Space and Time are nameless, for they are the incognizable That, which can be sensed only through its seven rays—which are the seven Creations, the seven Worlds, the seven Laws, etc. (II., 647).

Suggestion of Hierarchies

There is a suggestion of a hierarchy in manifestation in this new philosophy, a hierarchy which has affinities to the planes of being of the East. Spaulding for instance believes "that a person is more

than the electrons, atoms, molecules, and organs, which mechanics, physics, chemistry and biology reveal. He is conscious as well as physical, chemical, and biological. He is an ethical and rational human being neither his ethical, nor his rational nature, conflicts with his biological, his physical or his chemical characteristics, since by virtue of the *former* he is something more than—he is over and above the *latter*."

The author's criticism of such ideas is justified: "The theories advocated by Spaulding and Marvin recognize that different levels of reality are different in kind and not merely in degree, and therefore, the higher cannot be deduced from the lower. But, they emphasize too much the particular differences and ignore the unity underlying the different orders of reality. . . . Unity cannot be sacrificed at the expense of differences, nor can the differences be sacrificed at the cost of unity. Both are real and have to be reconciled."

This is the age-old problem in East and West alike.

Author Native of India

One is tempted to quote and to comment on page after page, there is so much of interest in a comparative way. The Theosophist is familiar with many of the ideas expressed and criticisms offered, even though the terminology used is strictly Western and so is somewhat unfamiliar to those steeped in the philosophy of the East. The agreements with Eastern teachings, and there are quite a few, are interesting, as are also the divergencies. Yet temptation to quote and comment has to be resisted, else this review will become unduly lengthy.

In passing, the author, while a native of India and while belonging to an Indian University, makes no mention of the philosophies of his native land. This is not said in deprecation, but it would be interesting to read a book at his hands in which the East and West were compared.

Throughout the work the problem of consciousness is kept continually to the fore

and a general summing up of Western viewpoints would show the belief to be held that it in some way is connected with mind, rather, even, that it is mind itself. The author in his last chapter sums up the position of Neo-Realism in respect of consciousness and makes his own contribution.

Unsatisfactory

One closes the book with a feeling of dissatisfaction, not at the book itself, for it is one of the best summaries of the present Western position the reviewer has seen, but at this position itself. It is true that a substantial advance has been made in restoring mind to its rightful place in the scheme of things as something distinct and apart from matter, and as something higher, it is true also that an advance has been made in recognizing that neither is the ultimate reality, this lying within and beyond, but two further advances have yet to be made. It will have to be more explicitly recognized that there are other planes higher still than that of mind, and it will have to be recognized that consciousness is not mind even though it be the link between mind and the Self.

Consciousness is not entirely amenable to reason, since it is this very link; for the Self is entirely non-rational, the true subjective can never be discovered by the processes of thought. That is, if the ancient philosophers of the East be right. Patanjali says: "The Mind is not self-luminous, since it can be seen as an object. Nor could the Mind at the same time know itself and the things external to it. If the mind be thought of as seen by another more inward Mind, then there would be an endless series of perceiving Minds, and a confusion of memories."

BALANCED TRIPLE FACTORS

Because Dr. Toyohiko Kagawa's chief object is Universal Brotherhood, we are glad to find him once more providing us with copy. For the benefit of some who were inclined to view his recent American tour with suspicion, and for those who might be skeptical of the motive underly-

ing his work, reference is here made to an article entitled—"Kagawa—The Japanese Gandhi", by Rene Kraus. It appears in the September issue of *World Digest*, translated from "Haagsche Post."

Selflessness

Following, are a few facts given therein which should dispel any doubt that his motive is other than selfless. His yearly income as a writer alone amounts to one hundred thousand dollars. Outside of forty dollars monthly, retained for household expenses (most of this used in the interest of his three children) every cent is set aside for social work. As well as being an outstanding author, he is an evangelist, publisher, reformer, poet, budget expert and organizer. Yet, he lives amongst labourers in a wooden cabin, erected by his own hands.

After the devastating earthquake at Kobe, Dr. Kagawa founded a trade union, and with its aid reconstructed the beautiful garden suburbs. Later he formed a vast farmers' union and he is now working to secure the ballot for Japanese women—The only mass organizations of present-day Japan are the work of this man.

Peace

Being a true Christian, the so-called Japanese Gandhi preaches against war. During his stay in America, Mull, the Secretary of State said: "This visit of my esteemed friend, Dr. Kagawa, is perhaps the most important act of peace which we have witnessed since the World War." In Japan several million followers believe his word and obey his orders. According to the article—"They form the 'other' Japan, the Japan that is interested neither in the Manchurian adventure, nor in expansion in Mongolia." For, like their leader they believe that the Kingdom of God will save the world—not the Empire of the Japanese Emperor.

It is interesting here to note what H. P. B. says in *The Key to Theosophy*, p. 34: "As mankind is essentially of one and the same essence, and that essence is one—infinite, uncreate, and eternal, whether we

call it God or Nature—nothing, therefore, can affect one nation or one man without affecting all other nations and all other men." The truth of this statement is manifested in the far-reaching influence Kagawa has exerted toward brotherhood and peace. When he arrived in San Francisco where his initial lecture was delivered, fifty thousand American followers were gathered there to receive him. Such tremendous power for good that he has set in motion, should indeed be appreciated by students of Theosophy.

Growth of Movement

Until a few years ago Dr. Kagawa suffered much persecution. He was imprisoned for long periods, because naturally the government objected to his meddling with the militaristic spirit of Japan—"But the more worldly powers made him suffer, the more his movement for the Kingdom of God grew." And the astonishing thing, to many in the West is that he now goes about unmolested attacking militarism, defending freedom of thought, and universal brotherhood. "He preaches a living, active Christianity," writes Rene Kraus, and adds: "His exalted position among his compatriots is perhaps the result of this combination of mysticism and activity. In a few years his name will be known all over the world: a combination of Gandhi and Tolstoi."

Balanced Triple Factors

One feels safe in saying that under the circumstances Japan alone would appreciate and tolerate such a man today. After a study of J. W. T. Mason's book, "The Creative East," the reason for his success becomes more understandable.—"The difficulty the West experiences is understanding Japanese civilization," writes Mason, "is due primarily to the strange spectacle of a spiritual, æsthetic, and utilitarian evolution progressing as a single nationalistic movement. How to balance these three factors of self-fulfilment is a problem so new to Western self-consciousness that the Occident scarcely realizes it exists. Western civilization still inclines

to look upon utilitarianism, spirituality and æstheticism as independent factors of life to be kept apart rather than united, lest they contaminate one another."

Kagawa and his followers are Socialists—"But Socialists in the spirit of Jesus Christ," claims the leader, "not Socialists in the spirit of Karl Marx." To his countrymen it seems immaterial whether it be in the spirit of Christ, or in the spirit of Buddha, just so long as the spiritual element is functioning actively. Utilitarianism, spirituality, and æstheticism are developed to a high degree. What matters most—they are warring unitedly.

Practical Theosophy

Because Kagawa has grasped the *essence* of Christianity, he understands and practises Brotherhood as few calling themselves Christians and Theosophists seem capable. To be convinced that this frail little Japanese is one of our greatest living examples of practical Theosophy, one need but consult *The Key*, chapter xii. Unquestionably his supreme aim is The Kingdom of God—but, in the meantime, he works ceaselessly for what H. P. B. considers humanity's due, namely: "Full recognition of equal rights and privileges for all, and without distinction of race, colour, social position or birth." (*Key*, 194).

R. S.

BROTHERHOOD IN SCIENCE

Something is happening to and within Science. A few years ago, the scientist prided himself on his air of detachment and aloofness. It was of no interest to him what the world did with his discoveries. His only concern was in adding to the sum-total of human knowledge. Now he is waking up and is beginning to realize that he himself is partly responsible for the present state of affairs and is beginning also to realize that his attitude towards his work and its effect on the world at large are of extreme importance. The engineer for some time past, has been debating matters economic and his relation thereto, the

scientist is at last aware of his moral obligations.

In this change of attitude on the part of both lies, perhaps, the greatest hope of a way out of present troubles. Both are becoming cognizant of Brotherhood as it applies to their vocations. Waldemar Kaempffert of the New York Times has been reporting the meeting of the British Association for the Advancement of Science for the New York Times, and the proceedings are so interesting that we print them here verbatim and unabridged.

Science Fights Back

"Unlike the meetings of the British Association for the Advancement of Science held in the past decade this year's is restless, even rebellious. Fascism and the dread of war have caused chemists, biologists and engineers to break the bounds of scientific reserve.

"The social effects of science thus far have been the main consideration at Blackpool because science has been under fire for the last decade. In 1927, when the association met at Leeds, Bishop Burroughs of Ripon appealed for a ten years' truce in research and the cessation of all discovery till the world could catch its breath and assimilate what had been achieved.

"More recently Dean Matthews of St. Paul's Cathedral suggested that men of science should make it a point of honour to keep secret any discovery that would be useful in war. Others hold that science is responsible for overproduction and unemployment and charge it with indifference to the social consequences of its own progress.

Hence the resentment in the addresses delivered at Blackpool whenever the opportunity for discussing the social aspects of science is presented. The phenomenon is strange. Science usually goes on its way, serenely indifferent to applause, misunderstandings or opposition. Now it fights back.

Ethical Responsibility

"The revolt takes the form of attacks on constituted authority for its failure to

grasp the potentialities of science, to cultivate research, to adapt the educational system to inculcate the cultural aspects of science and to recognize the fact that this is a scientific age. In addition scientists openly express the opinion that they have been exploited by industry.

"Sir A. Daniel Hall, scientific adviser to the Ministry of Agriculture, said:

"Science means power. It is given no consideration to whom that power should be entrusted and to what end it should be used. The acceleration of productive means has led to overproduction and unemployment.

"New developments of war methods put appalling powers of destruction into the hands of governments, and the greatest of all dangers lies in the temptation now offered to those who wield this scientific power. Once having gained control of the machinery, they can wipe out any further exercise of the popular will.

"Of old, every autocracy ended in revolution. What chance has an uprising today against machine guns and gas bombs?"

"Because of the abuses of its discoveries, for which research itself is not responsible, he pleaded for the organization of men of science 'to make their point of view prevail.'

"He said he realized that interference with governmental processes was alien to their temperament and that they preferred to remain in their laboratories to make discoveries and not concern themselves with the application of these same discoveries to achieve unsocial ends.

"To continue in this frame of mind is to accept slavery," he declared.

"To illuminate the official attitude of the average statesman to science he told the story of an American politician who waved his hand symbolically over a group of university professors and remarked, 'Brains! I can buy that lot for \$20.'

Chemist Welcomes Unrest

"Professor J. C. Philip, brilliant president of the chemical section of the British Association for the Advancement of Sci-

ence, was no less combative. He welcomed the signs of restlessness among scientific workers and declared:

"They are increasingly impatient at the extent to which their knowledge is made to serve inhuman ends.'

"He even dared to wonder whether the 'My country, right or wrong' kind of patriotism was compatible with the spirit of science.

"'Impelled by patriotic motives,' he said, 'most scientists have put themselves freely at the disposal of the State in time of need. But many are hesitating to admit that patriotism must always override considerations of humanity.

"'Whatever be our individual attitude in this matter it is time for chemists and scientists in general to throw their weight into the scale against the tendencies now dragging science and civilization down and debasing our heritage of intellectual and spiritual values.'

"These fervid words were not received in silence but with resounding applause.

Gregory Condemns Abuses

"With Sir Richard Gregory, distinguished editor of 'Nature,' it was the same.

"'Modern technical achievement and scientific thought,' he said, 'foreshadow a new economic structure and should be used to exercise the right influence on the major policies of the State. But what do we behold? Political economists seem unable to adjust this new force to national needs and human life.'

"Overproduction and technological unemployment are to him ironical consequences of the State's failure to apply scientific methods to solving social problems.

"Like Sir A. Daniel Hall and Sir Richard Gregory, he protested against the abuse of discoveries that have military value.

"'Science,' he went on, 'must repudiate the methods of cultivated barbarism manifested in modern warfare. If it does not, it must lose the right to be a spiritual influence and acknowledge with despair that man's ethical evolution has reached the

culminating point."

"Especially bitter was Professor Lancelot Hogben, who occupies the chair of social biology in University College, London. Though he did not spare statesmen in the seats of the mighty, it was the failure of the educational system that brought forth his more caustic comments.

For Popularization of Science

"To Professor Hogben the study of what the average Englishman needs in the way of food to keep body and soul together ought to stir the national conscience more deeply than volumes on man's moral or prudential character.

"A restatement of the need for the cultivation of science in terms of modern society is necessary," he said, urging a popularization of science. He maintains the use and misuse of science intimately affects everyday life and should therefore be considered in teaching and cultivating science.

"The pivotal issues of modern education," he went on, "are the production of political leaders who realize the new potentials of human welfare and the training of citizens who will choose leaders with the necessary knowledge to deal constructively with the impact of science on social institutions."

"Professor Hogben sees two dangers to the world. One is the failure to anticipate the penalties that must be paid if science is misused. The other is a possible revolt of society against science, hence a lowering of the standard of life.

"We have trained a generation of specialists to mind their own business," he said, "and a generation of statesmen to legislate in ignorance of the technical forces which control the character of social relations."

Another Voice

"Another voice of protest was that of an eminent engineer, Professor William Cramp. To him 'engineering is the greatest instrument of civilization the world has ever seen, in the sense that it continually

tends to promote closer contact, greater intimacy and therefore profounder understanding between individuals and nations. Three-fourths of the work of the engineer is devoted to the development of communications.'

"Their natural effect,' he went on, 'is to foster friendliness and dissolve differences. Left undisturbed by the politician, scaremonger and patriot, the engineer would demolish the Tower of Babel and render war impossible. Build a Channel tunnel, then Calais and Dover become neighbours and Anglo-French understanding ensues in all senses. Place transmitters in the trenches with receivers and televisors at home, and war becomes unthinkable.

"The very first thing the government does on going to war is to seize and control every means of communication and every engineering device that must otherwise serve to unite the combatants."

Brotherhood in Science

"He protested against the manufacture of instruments of war for most European nations.

"Verily for the promotion of peace and understanding engineering easily out-classes every religion; and for battle, murder and sudden death has no equal,' he asserted.

"As a practical engineer Mr. Cramp realized the hopelessness of overcoming the obstacle to universal peace in the present frame of national minds, but he did suggest how Britain at least might improve her own social conditions by national utilization of scientific resources. He demanded 'proper representation of science upon all government bodies in industry and upon all technical departments in the State.'

"Here I think this association can do the nation a service by passing a resolution asking for more adequate representation on the Board of Admiralty and similar State bodies,' he concluded."

F. S.

MAGIC IN DRUGS

"It is a well-known fact that scientists have allowed themselves to contract a disease in order the better to study its symptoms so as to formulate a cure, but what has happened at Maudsley Hospital, Denmark Hill, London, seems to be unique.

"There, research workers have produced in themselves the state of mind found in mental patients with the same object of study in view. This is done, according to *The Journal of Mental Science of London*, by means of a Hindu drug called Peyoth, used in pagan ceremonies. The experiments have been carried out by Dr. Erich Guttman. The record of one patient reads:

'I felt as if my head had been turned by 180 degrees. My abdomen became a soft, fluid mass, my face acquired giant dimensions, my lips swelled, my arms became wooden, my feet turned into spirals and scrolls, my jaw was like a hook and my chest seemed to melt away.'

"Another said: 'To my great surprise I found that I had no head, but in its place a sheet of ground-glass like a camera-screen. Where my ear was, was an insoluble mystery.'

"The subjects also discovered that they had phantom limbs, or 'There was nothing left of my body but a humming feeling.'

"Water would assume the taste of paraffin, or the 'air would be filled with a vague perfume.' Forks became so heavy it was impossible to lift them.

'I drank a spoonful of soup,' reported another case, 'and looked again at my plate. It had been before me for hundreds of years.'

"Some subjects complained of loneliness even in crowded places. Several reported suicidal tendencies.

"The use of the drug over long periods may be dangerous, since little is known about chronic mescaline intoxication."

This short article, quoted in full, appeared in the *New York Times* for September 20th, 1936.

Drugs Can Separate the Man from His Body

The student of Occultism should find this account most interesting for, upon reading the article one is struck with a very interesting fact: All these research workers, experimenting with the drug seemed perfectly aware of the fact that they were having hallucinations. They seemed to be standing outside their physical body and brain—looking on as it were.

In theosophical writings we have a few hints about drugs used in initiatory ceremonies, and of drugs known to the Ancients capable of producing peculiar effects upon man and his mind. We do not suggest that this Peyoth mentioned in the article is the sacred Soma Juice of the initiated Brahmans, but what Madame Blavatsky has to say upon the subject of Soma and other plants, may give us some ideas of the effects of powerful drugs separating man from his physical body. In *The Theosophical Glossary*, page 282, we read these words: "According to the exoteric explanation the soma is a plant, but at the same time it is an angel. It *forcibly* connects the inner, highest 'Spirit' of man, which Spirit is an angel, . . . with his 'Irrational Soul', or astral body, and thus united by the power of the magic drink, they soar together above physical nature."

Again in *The Secret Doctrine* we have a more detailed description of the Soma plant and its powers. On page 524, Vol. 2, Madame Blavatsky says; "The Soma Plant is the *asclepias acida*, which yields a juice from which that mystic beverage, the Soma drink, is made. Alone the descendants of the Rishis, the Agnihotris, or Fire-priests, of the great Mysteries knew all its powers. . . . Soma was never given in days of old to the non-initiated Brahman—" and in the foot note on the same page—"The partaker of Soma finds himself both linked to his external body, and yet away from it in his Spiritual Form—Freed from the former, he soars for the time being in the ethereal higher regions, becoming virtually 'as one of the Gods,' and yet preserving in his physical brain the

memory of what he sees and learns."

What he sees and learns, depends, of course on his bodily, moral and mental purity, hence the necessity of guarding the secret of the power of this Soma Juice from ordinary mankind.

Knowledge of Herbs Not Lost

In *Isis Unveiled*, II., 589, Madame Blavatsky in talking of Magic says—"Plants also have like mystical properties in a most wonderful degree and the secrets of the herbs of dreams and enchantments are only lost to European science, and useless to say, too, are unknown to it, except in a few marked instances, such as opium and hashish. Yet the psychical effects of even these few upon the human system are regarded as evidences of a temporary mental disorder. The women of Thessaly and Epirus, the female hierophants of the rites of Sabazius, did not carry their secrets away with the downfall of their sanctuaries. They are still preserved, and those who are aware of the nature of Soma, know the properties of other plants as well."

M. E. D.

IRISH GIRL RECALLS LIFE IN 1554

Miss Dorothy Jordan, an eighteen-year-old Belfast typist, who lived with her grandmother at Jenkinson's Farm, Dunganon started a Liverpool cinema audience during the showing of the film "Tudor Rose."

When the scene depicting the execution of Lady Jane Grey was in progress Miss Jordan shouted: "It's all wrong. I was at the execution" and then collapsed.

The incident and Miss Jordan's subsequent statement to a Press correspondent brings to notice again the claim made by many people that they have lived previous lives and remember what happened to them centuries ago. Is there such a thing as reincarnation?

Miss Jordan said that the film had convinced her that she lived in Tudor days.

"An irresistible impulse led me into the cinema. When I saw Jane Grey looking out of a window and waving to Dudley on the way to his execution I realized that

the scene was wrong. I knew the room well and it was impossible to look out of the window because it was too high. I felt I had been in the room hundreds of times. Later at Dudley's execution the film shows Lady Jane Grey perfectly calm. I know that is not right. She was hysterical.

"As the film continued I realized how close I was to Lady Jane Grey all the time. I know now that I must have been the lady-in-waiting. As I followed her to the scaffold her gown seemed to be touching my own. The rough high cobbles in the street hurt my feet through the soft shoes I was wearing.

"It was at the execution scene that I first realized that I was the lady-in-waiting. Some of the scenes were not as I knew. On the way to the scaffold the people in the street were not silent, as the film shows. They jostled each other and some were trampled on. As Lady Jane Grey went up the steps to the block there was a little boy calling out her name. He fell on his knees. She just turned her head and looked sadly at him. I have a vivid impression of the executioner and recall clearly broad black bands round his wrists, which are not shown in the film.

"When Lady Jane Grey first saw him she shuddered and clung to me. I could almost feel her arms around me. She wept a little, then she straightened and looked right ahead. At the block the executioner said 'Will you forgive me?' Lady Jane Grey replied, 'Certainly' and not 'Most willingly,' as in the film.

"They lifted her curls, which is not shown in the film, and I saw no more. I remember putting my hands over my face. I suppose I fainted. When I recovered from that faint, as it appeared to me, I was in the foyer of the cinema. The surroundings and the people seemed strange. I thought I was in a dream and that really I was living in the Tudor period and dreaming of the twentieth century."

Note: Lady Jane Grey was executed inside The Tower, not outside.