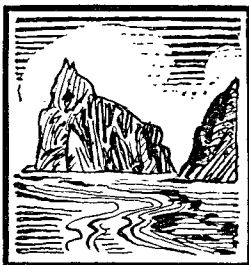
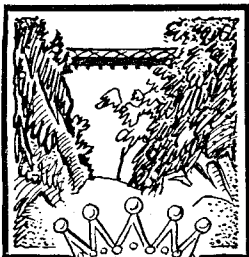


THE CANADIAN THEOSOPHIST

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CANADA'S BENEDICTION

May the Light of Life and of Love
illumine the heart of Mankind;

May the Peace of Content abound
in the Earth and the minds of
Men;

May Kindliness banish Fear till the
Nations seek to give help to
each other,

And the Wisdom of old shall cover
the land as the waters cover
the sea:

As the cycles change and we live
anew may we find the Way

While in modesty, gravity, pa-
tience, the Elder Brothers
await us,

Till Life that is greater than all
shall enfold us and crown us
with Bliss.



THE WORKINGS OF NATIONAL KARMA

Every event in national life has its correspondence in the life of the individual, and *vice versa*. Two apparently very dissimilar events, one in England, the other in India, have a psychological relationship and for the Theosophical student they offer food for reflection. The main difference between an event in the life of a private individual and one in the life of a public figure is that the latter event tests a large number of individuals and affects masses of mankind. In the two dramas not only the principal parties were touched and tested but numerous individuals whose roles also affected respectively the peoples to whom they belong. Furthermore, the world is one and the two events have touched, however indirectly, humanity as a whole and not only the peoples of Great Britain and of India.

The abdication of Edward VIII has been called an act of sacrifice deserving the title of a great renunciation. His short speech to his people ere he left his capital is a profoundly moving one and carries on it the stamp of a sincerity and an honesty which the presiding deities at Downing Street and at Lambeth Palace have not been able to show. His conduct throughout the negotiations for his unnecessary abdication evinced a moral courage to act up to his own insight and conviction and also a sympathetic consideration for the feelings of his opponents, which mark him out as a great gentleman.

Who can say what benefit the power of love wrought in the heart and the head and the blood of Edward VIII? It is an open secret that there was a psychological disharmony between the private ventures of his personal life and the public career of service to his kingdom extending over a quarter of a century. But as this psychic disturbance never seems to have perturbed the foreign press, the *pucca* constitutionalists "at home" have not been put to any inconvenience. A new power had entered

his existence and lent to it the strength for the overthrowing of whatever ugliness it contained. This self-reform would have helped the people, if he had been allowed to continue his life of service. Signs are not wanting that the heart of the common people of England was with their sovereign, who unfortunately was given no time to carry his people with him. Even the great influence of a popular monarch failed to shake the roots of deeply imbedded conventions. The young King, hedged by formalities of tradition, got no opportunity to clarify his own thoughts, to explain his own motives, to educate his own counsellors and thus to institute reform: a revolution was the result and it failed as sudden revolutions often fail; steady reformations alone succeed. A new and cleaner social order might have resulted if the monarch had been sympathized with and assisted. No one doubts, not even Mr. Baldwin, that the Ex-King was actuated by noble feelings of love which he desired to consecrate by marriage and to offer on the altar of service to his people. He resisted the temptation to bow to static influences and has remained true to himself. He has therefore won the opportunity for self-elevation, which comes to him, and the benefits of which will not directly accrue to the kingdom from which he is exiled.

Ranged against him were the forces of cant and hypocrisy and conservatism—and these have triumphed. Those drones and butterflies of London "high" society, who are obsessed by the superstition of the superiority of their own blood; slaves of religious sacerdotalism; and conservative-minded politicians—these have played their sorry parts. The speech of the Archbishop of Canterbury, after the Ex-King's back was turned, may have been worthy of his church but was certainly, in our opinion, unworthy of the Christ whose name he always invokes. In his speech Colonel Josiah Wedgwood showed himself a better Christian than the Archbishop, and the latter has been fittingly ridiculed and rebuked by eminent men like G. B. Shaw

and H. G. Wells.

"Now we have a new King," said "Prince Edward" over the radio, and the new King's first act was to confer on his elder brother the title of His Royal Highness, the Duke of Windsor—a title whose implications need to be emphasized. Again the reference made by the new King to his brother as his friend is touching, and tells its own tale. Naturally our minds turn to that page of Indian history where it is written that when Bharat was called upon to ascend the throne of Ramachandra who had been banished to roam the forests for fourteen years, the younger brother put Rama's sandals on the throne and himself would not occupy it. Very different are the circumstances under which the abdication of Edward VIII has taken place, but there are still present the moral courage and devotion to duty, the sacrifice and the fidelity to love which were present in ancient Ayodhya, and also as there, there was—the spirit of intrigue.

We have written about this great event for it has a lesson and a message for every Theosophical student. The battle between the force of prejudice on the one hand and that of renovation on the other continuously rages in the man who desires to reform himself. The foregathering of the spirit of dharma—righteousness—lays bare to the man's gaze his own weaknesses. When a man highly placed, a hero, a leader, or a teacher endeavours to transcend his own limitations so that he can serve his fellows more worthily he soon becomes a focus for attack by those whose lives are static. Self-reform is dynamic and brings to light the hidden things of darkness in a single individual as in masses of humanity. When national Karma precipitates such crises, it is due to the Karma not only of one individual but of the whole nation.

A similar precipitation but with a different result has been taking place in India. Gandhiji brought to light the sin of Untouchability which for centuries had flourished in a static condition, unrecognized. His own intimate recognition of

the sin of Untouchability which made him keep the company of Harijans and do other acts of brotherliness, has shaken the whole of India and Untouchability is being abolished. His own self-renovation is directly affecting his people in numerous ways, of which the passing of Untouchability is at the moment an outstanding example. The Karma of the Indian people fortunately enabled Gandhiji to educate first a few followers and then large numbers of his countrymen; the Maharaja of Travancore wisely took advantage of this preparation.

In an article in *Harijan* (November 21st), while rejoicing over the Travancore Ruler's proclamation, Gandhiji pens some significant reflections upon the duties of a Hindu Raja, reflections which may equally apply *mutatis mutandis* to all monarchs and presidents of republics. The need not only of learned but also of pure and noble educators and administrators is great; and the sin of Untouchability and the pride of caste flourish not only in India but in every country in the world.

"It is the privilege and duty of a Hindu prince to propound religious codes which are not inconsistent with the fundamental principles of Hinduism as derived from the Vedas and which are demanded by the spirit of the times. . . If the Hindu princes do not perform this primary function, it is not so much their fault as of the lost Brahminhood. If the Brahmanical spirit was restored, princes would be *rishis*, who would take from the revenues the honest minimum necessary to support them as a commission for their labours on behalf of the ryots, and hold their revenues in trust for the ryots. They would not have private property as they possess today and feel independent of their ryots and their wishes. But whether we reach the ideal State outlined here during the present generation or ever, surely there is nothing to prevent the Hindu princes from following the example set by Travancore, and thus hastening the day of the total removal of untouchability from Hinduism."—*The Theosophical Movement for January*.

SELECTIONS FROM "THE MAHATMA LETTERS "

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

(Continued from Page 5.)

IDEAS: They Rule the World: Page 24

Plato was right: ideas rule the world, and, as men's minds will receive new ideas, laying aside the old and effete, the world will advance: mighty revolutions will spring from them; creeds and even powers will crumble before their onward march crushed by the irresistible force. It will be just as possible to resist their influx, when the time comes, as to stay the progress of the tide. But all this will come gradually on, and before it comes we have a duty set before us; that of sweeping away as much as possible the dross left to us by our pious forefathers. New ideas have to be planted on clean places, for these ideas touch upon the most momentous subjects. It is not physical phenomena but these universal ideas that we study, as to comprehend the former, we have to first understand the latter. They touch man's true position in the universe, in relation to his previous and future births; his origin and ultimate destiny; the relation of the mortal to the immortal; of the temporary to the eternal; of the finite to the infinite; ideas larger, grander, more comprehensive, recognizing the universal reign of Immutable Law, unchanging and unchangeable in regard to which there is only an Eternal Now, while to uninitiated mortals time is past or future as related to their finite existence on this material speck of dirt. This is what we study and what many have solved.

INDIVIDUALITY, PERSONALITY:

(The Mahatma Letters): Page 114

(1) The *Paccika Yana*—(In Sanskrit "Pratyeka") means literally: the "personal *Ego*, a combination of the five lower principles.

(2) The *Amita-Yana*—(In Sanskrit "Amrita") is translated: "the immortal

vehicle" or the *Individuality*, the Spiritual Soul, or the Immortal *monad*—a combination of the fifth, sixth and seventh.

INDIVIDUALITY, PERSONALITY: Page 119

Every spiritual Individuality has a gigantic evolutionary journey to perform, a tremendous gyratory process to accomplish. First—at the very beginning of the great Mahamanvantaric rotation, from first to last of the man-bearing planets, as on each of them, the monad has to pass through seven successive races of man... and no one of us can miss one single rung of the ladder.

KARMA AND NIRVANA: Page 110

Karma and Nirvana are but two of the seven *mysteries* of Buddhist metaphysics; and but four of the seven are known to the best orientalists, and that very imperfectly.

KARMA AND NIRVANA: Page 111

Karma representing an Entry Book, in which all the acts of man, good, bad, or indifferent, are carefully recorded to his debit and credit—by himself, so to say, or rather by these very actions of his... The "old being" is the sole parent—father and mother at once—of the "new being." It is the former who is the creator and fashioner, of the latter, in reality; and far more so in plain truth than any father in flesh.

KARMA AND NIRVANA: Page 112

If it is just that a man of 40 should enjoy or suffer for the actions of the man of 20, so it is equally just that the being of the new birth, who is essentially identical with the previous being—since he is its outcome and creation—should feel the consequences of that begetting Self or personality.

KARMA: Pages 170-1

It is a widely spread belief among all the Hindus that a person's future pre-natal state and birth are moulded by the last desire he may have at the time of death. But this last desire, they say, necessarily hinges on to the shape which the person may have given to his desires, passions, etc., during his past life. It is for this

very reason, viz.—that our last desire may not be unfavourable to our future progress —that we have to watch our actions and control our passions and desires through-out our whole earthly career.

No man dies insane or unconscious—as some physiologists assert. Even a *madman*, or one in a fit of *delirium tremens* will have his instant of perfect lucidity at the moment of death, though unable to say so to those present. The man may often appear dead. Yet from the last pulsation, from and between the last throbbing of his heart and the moment when the last spark of animal heat leaves the body—the *brain thinks* and the *Ego* lives over in those few brief seconds his whole life over again. Speak in whispers, ye, who assist at a death bed and find yourselves in the solemn presence of Death. Especially have you to keep quiet just after Death has laid her clammy hand upon the body. Speak in whispers, I say, lest you disturb the quiet ripple of thought, and hinder the busy work of the Past casting on its reflections upon the Veil of the Future.

KARMA: Page 187

Out of the resurrected Past *nothing* remains but what the Ego has felt *spiritually* —that was evolved by and through, and lived over by his spiritual faculties—be they *love* or *hatred*.

LOVE AND HATRED: Page 127

Love and *Hatred* are the only *immortal* feelings, the only survivors from the wreck of *Ye-Damma*, or the phenomenal world.

THE MASTERS: Page 319

Imputations Repudiated:

We ought to be dismissed and hunted out of the Society and people's thoughts as charlatans and impostors—wolves in sheep's clothing, who come to steal away men's hearts with mystic promises, entertaining all the while the most despotic intentions, seeking to *enslave* our confiding chelas and turn the masses away from truth and the "divine revelation of nature's voice" to blank and "dreary atheism";—i.e., a thorough disbelief in the "kind, merciful Father and Creator of

all" (evil and misery, we must suppose?) who lolls from the eternity, reclining with his backbone supported on a bed of incandescent meteors, and picks his teeth with a lightning fork.....

MOTION: Page 142

Motion is eternal because spirit is eternal.

MOTIVES: Page 25

But, say they (the chiefs)—motives are vapours, as attenuated as the atmospheric moisture; and, as the latter develops its dynamic energy for man's use only when concentrated and applied as steam or hydraulic power, so the practical value of good motives is best seen when they take the form of deeds.

(To Be Continued.)

THE THEOSOPHICAL HOROSCOPE

The Theosophical Society was founded in New York City, November 17th, 1875. This was the first public meeting of the Society. At 8 p.m. Colonel Olcott delivered his inaugural address as president T. S.

An astrological chart cast for that time is indicative of the general fortune and destiny of the Society and the Theosophical Movement, as the Society then founded by H.P.B., Col. H.S.O., and W.Q.J. was the mother of all later theosophical endeavour. Thus in this chart is mirrored the general karma of modern Theosophy.

The horoscopical figure cast for this time, place and date is by no means a fortunate one, nor does it give the elements of stability, harmony or worldly success.

On the midheaven of the chart we find the stars of the zodiacal sign Pisces, a sign which governs the twelfth sphere or house of the earth's aura, and which symbolizes the great field of spiritual development, initiation, suffering, karma and the cycle of rebirth. It governs the matters of the twelfth house of the horoscope and so indicates occult matters, esotericism, psychism

and spiritual philosophy to be the professional work of the organization.

The watery triplicity—Pisces as the Midheaven, Cancer as the Ascendent and Scorpio as the sign containing the Sun—figures prominently. The watery signs represent the astral plane, the astral light and the great sea of emotional stuff. Cancer governs the end of life, Scorpio the death of the body, and Pisces the rebirth of the soul.

The Planetary aspects and positions are as follow:

The Moon as ruler entering Leo in the first house is in square aspect to Neptune and Mercury. By progression it squares Jupiter and the Sun, Pluto, conjuncts Uranus and trines Venus, as well as opposing Mars and Saturn, Uranus is in the second house in opposition to Saturn and Mars and square to Pluto, Jupiter and the Sun.

Mercury, Jupiter and the Sun are in Scorpio in the fifth house badly afflicted by Mars, Saturn, Uranus, Pluto, Neptune and the Moon. Venus in Sagittarius is also in the fifth in benefic or trine aspect to the Moon.

Saturn and Mars are in conjunction in Aquarius in the eighth house square to Pluto, the Sun, Jupiter and in opposition to Uranus.

A more evil and unbalanced horoscope one could not imagine.

Cancer as the ascending sign shows the "personality" of the Society. The Moon ruling Cancer is the Ruling planet of the Society. Rising in the first house of the chart the Moon gives us the key to the real work of the Society. The Moon represents the public, the great mass of humanity for which the Society was founded to give light and understanding. As the Mahatmas have instructed us: "*The Sun of Theosophy must shine for all not for a part*".

The afflictions to the Moon are deplorable. The Moon is entering its last quarter and its light decreasing and so it becomes even more weakened and debilitated. It was a grave mistake to begin a move-

ment, which H.P.B. later stated was the most serious movement of the age at such a time. The position and aspects of the Moon tend to create an insecure, unstable, changing destiny for the Movement. Its aspect to Mercury shows worries and concerns of a strong intellectual trend, but, unfortunately one that leads to turbulence, independence, change and criticism. To Jupiter it indicates antagonism with current religion, priestcraft and orthodoxy of any kind. To the Sun it shows conflict and unpopularity with the powers that be. The T. S. is unlikely ever to attain the permanent support of temporal authority. To Neptune it shows danger as that planet signifies spiritualism, psychism, clairvoyance and mysticism. The psychic delusions that have swept the Society, the secret intrigues of its internal enemies and the underhand activities of the perverted esoteric section are revealed by this aspect.

The Moon by Ptolemaic progression reached a conjunction of Uranus in its twentieth year. The nature of Uranus when adverse is always disruptive or destructive. It is the Iconoclast of the Solar System; the breaker of forms. This influence brought on the severest crisis the Society has passed through—the first great disruption of the Society with the withdrawal of the important American Section under the presidency of William Q. Judge. From that time on the Society has fought a losing battle against its internal and external enemies. The conspiracy against William Q. Judge spelled the death-knell of the Society, though fortunately the Movement has survived.

The position of Uranus in the second or financial house of the horoscope, does not promise stability in the Society's finances, as it inclines to many changes of fortune, ups and downs, thus showing a somewhat uncertain future.

The satellitium of planets in the fifth house of the Chart is very significant, Mercury, Jupiter and the Sun are in conjunction in the sign Scorpio. The sign Scorpio is very occult and as the fifth

house has to do with children it is evident that the work of the T.S. should be concentrated more and more on its duty of the education of children—the new generations who are the fore-runners of the new age. This concentration of planets shows that mighty occultists are being reborn in this age and that it is one of the primary duties of the Society to provide them with the ancient knowledge.

The two great malefics, Saturn and Mars, in the eighth house of the horoscope is unfortunate. This is the house of death, of the end of embodied existence. These planets answer the question: will the Society endure? Their answer is definitely NO! It is indeed miraculous that the Society has endured to this day considering impartially its unstable and afflicted horoscope. Saturn ruler of the seventh and co-ruler of the eighth in the eighth house shows "death by public enemies." This disruption or destruction of the original Theosophical Society now usually referred to as the Adyar Society will perhaps find its end through the intrigues of enemies within its ranks, especially such an untheosophical enemy as may be found in the present degenerate esoteric section. The most powerful aspects which may result in the demise of the organization come due when the Sun by progression conjuncts Mars in 17 degrees of Aquarius about 1956 and in 1959 when the Sun comes to a conjunction of Saturn, a square to Pluto and an opposition to Uranus. It is doubtful that the movement as we know it to-day will survive these powerful aspects.

Studying the chart in a general sense we must come to the conclusion that the Theosophical Society could never become even the nucleus of a new world religion. No Constantine will see in the Society the political opportunity of a new empire. While Theosophy will endure and mould the religious thought of generations of humans yet unborn, its society will probably go the way of all human institutions before the year 1960.

One is compelled to enquire why the

great adepts, whose agent was H. P. Blavatsky, the founder of modern Theosophy, did not choose a more auspicious time to inaugurate what was to them the most serious movement of the age. Perhaps we may find the answer in the study of Karma. When an ego is born under a heavy karma as shown by the afflictions in his horoscope we may judge that he has come into a life of discipline and struggle, and while that life may be difficult and even painful it is nevertheless full of experience and real progress. On the other hand the ego born into a more fortunate environment under kindly stars is often, from the spiritual standpoint, the victim of good fortune. As his environment does not require struggle he usually does not even develop what little creative power lies within him. Even so the Theosophical Society has, regardless of its chequered career, endured and accomplished tremendous good.

Three planets stand out as indicative of the types attracted to the Movement. These are the Moon, Neptune and Uranus.

The Moon as ruler of the Society's horoscope shows that the public should be the most considered among theosophical audiences. That this is not so is perhaps due to the peculiar karma of the organization. Yet sooner or later Theosophy will be accepted by the world, but that happy period will not be in the time of the Society.

Neptune ruling the midheaven of the chart and posited in the eleventh house which governs the friends of the organization shows to a great extent the psychology of many who have been attracted to the movement; among them reformers, mediums, prophets, clairvoyants, religionists, inspirationalists, social workers, creative geniuses, saints, speakers, writers, philosopher, ascetics, occultists, duppas of every description, black magicians, pseudo-psychics, people obsessed with some peculiar psychosis, neurotic mentalities, emotionally frustrated people, musicians and poets.

Neptune therefore gives us some of the most highly developed as well as the lowest

types of humanity. It represents, at its highest, spiritual intuition, initiation and cosmic consciousness and at its lowest intrigues, spiritual and psychic deceptions, secret and underhand activity, secret societies, fraud and slander through women. Is it necessary to mention names or intrigues to prove this astrological delineation?

The Society is undoubtedly an Aquarian work as the science of brotherhood comes under the eleventh sign of the Zodiac—Aquarius. Aquarius represents the next great cycle of the precession of the equinoxes. It is thus the new age that the great seers have envisioned for untold ages as a time of peace, hope, progress and brotherhood. The Sun will soon enter this airy, scientific and progressive sign and we may witness a change in human psychology—then and then only will the purpose of Theosophy be fulfilled.

Thus it is that Uranus as the ruler of Aquarius figures strongly in the horoscopes of important theosophists, and people who make a name for themselves in the field of occultism, astrology or socialism.

Uranus gives a psychology which when highly individualized is original and unconventional, intuitional, fond of curious studies, science and progressive thought, utopian, and humanitarian. With the negative types we get a somewhat too unconventional or independent, sarcastic, mysterious, erratic and curious psychology.

The higher types of Uranians tend to lecturing on occult subjects, to astrology, science, psychology and metaphysics. The lower or more primitive types pursue these studies without great purpose or understanding. So we find in Theosophical Societies men and women of high intellect who devote their efforts in genuine service to the race, as well as cranks of every description, would-be messiahs, fake occultists, fraudulent clairvoyants and psychics, vegetarians, new thoughters as well as a thousand and one varieties of those who are anti this and anti that.

With the Moon governing the destiny of the Society the number seven becomes its positive expression and the number two its negative. With the Moon severely afflicted the negative number shows uncertainty, lack of co-ordination or co-operation among members, and therefore the Society is subject to the occult forces behind moods, impressions and emotions.

Stormy and bitter has been the history of the T. S., for true to its stars it has fought its way against the intolerance, hatred, bigotry and conceit of its time. Like the stormy and chequered career of its great founder it has seldom known peace or harmony, for its mission is spiritual and not worldly. It is the herald of a new day of human understanding or world reconciliation and brotherhood. To become harmonious and prosperous would kill the movement quickly as it would forget its real work and its philosophy and sink like all sects into the bog of worldly sophistry.

Ariel.

THE ALLEGORICAL UMBRELLA

Note: The following article by W. Q. J. under the pseudonym of William Brehon, was published in *The Path* for February 1890, and so appeared some while after the announcement of the E.S., the publication of the *S. D.*, and Mr. Judge's *Yoga Aphorisms of Patanjali* and in the same year as he published his edition of *The Gita*.

The possibility of too much Spiritual Sunlight will not be admitted by such as the Aquarian and Mt. Shasta "mystics" as they are already moonstruck. It is believed, however, that earnest students of Theosophy will find the article of value. *Further references: Letters That Have Helped Me*, vol. 2, p. 18.

"*A Modern Panarion*", p. 252.

The Allegorical Umbrella

In the Buddhist stories there are numerous references to umbrellas. When Buddha is said to have granted to his disciples the power of seeing what they called "Buddha

Fields," they saw myriads of Buddhas sitting under trees and jewelled umbrellas. There are not wanting in the Hebrew books and monuments reference to and representations of umbrellas being held over personages. In a very curious and extremely old stone *relievo* at the Seven Pagodas in India, showing the conflict between Durga and the demons, the umbrella is figured over the heads of the Chiefs. It is not our intention to exalt this common and useful article to a high place in occultism, but we wish to present an idea in connection with it that has some value for the true student.

In the Upanishad we read the invocation: "Reveal, O Pushan, that face of the true sun which is now hidden by a golden lid." This has reference to the belief of all genuine occultists, from the earliest times to the present day, that there is a "true sun", and that the sun we see is a secondary one; or to put it in plainer language, that there is an influence or power in the sun which may be used, if obtained by the mystic, for beneficent purposes, and which, if not guarded, hidden or obscured by a cover, would work destruction to those who might succeed in drawing it out. This was well known in ancient Chaldea, and also to the old Chinese astronomers; the latter had certain instruments which they used for the purpose of concentrating particular rays of sunlight as yet unknown to modern science and now forgotten by the flowery and philosophers. So much for that sun we see, whose probable death is calculated by some aspiring scientists who deal in absurdities.

But there is the *true centre* of which the sun in heaven is symbol and partial reflection. This centre let us place for the time with the Dhyana Chohans or planetary spirits. It is all knowing, and so intensely powerful that, were a struggling disciple to be suddenly introduced to its presence unprepared, he would be consumed both body and soul.

And this is the goal we are all striving after, and many of us ask to see even at the

opening of the race. But for our protection a cover, or umbrella, has been placed beneath IT. The ribs are the Rishees, or Adepts, or Mahatmas; the Elder Brothers of the race. The handle is in every man's hand. And although each man is, or is to be, connected with some particular one of these Adepts, he can also receive the influence from the *true centre* coming down through the handle.

The light, life, knowledge, and power, falling upon this cover permeate in innumerable streams the whole mass of men beneath, whether they be students or not. As the disciple strives upward, he begins to separate himself from the great mass of human beings, and becomes in a more or less definite manner connected with the ribs. Just as the streams of water flow down from the points of the ribs of our umbrellas, so the spiritual influences pour out from the adepts who form the frame of the protecting cover, without which poor humanity would be destroyed by the blaze from the spiritual world.

William Brehon.

CORRESPONDENCE

MR. HARE TO HIS CRITICS

Editor, Canadian Theosophist: — I notice that after publishing an article by Margaret Thomas, another by Mr. Cox, an appeal *de profundis* from Captain Bowen and Dr. Stokes's jokes, you at length have screwed up your courage to enter the field yourself against our book, "Who wrote the Mahatma Letters?" I have already written to Dr. Stokes pointing out the utter irrelevancy of his argument, which amounts to this, that because he thinks he can prove an alibi for Madame Blavatsky in respect to eight letters which we have not seen and which are not included in Mr. Barker's collection, he is entitled to assume an alibi in respect to 150 which we have seen and examined both physically and as to their literary content. Such school-boy logic finds its equal in your article begin-

ning on Page 391, for there your syllogism (if it can be so called) is as follows:—

“Mr. Hare has never accepted the theory of reincarnation. Consequently he cannot logically accept the idea of Masters, which is necessary as a corollary to the acceptance of the theory of evolution and re-birth. If one refuses to accept Reincarnation it is necessary to refuse to believe in the Masters.”

A little further you strengthen the words “has never accepted” into the words “He may choose to be notable by rejecting it.”

In the first place I may challenge you to find in our present book or in anything that I have written, words to the effect that I have rejected or not accepted the theory of Reincarnation. On the contrary as a student of Comparative Religion I have studied it deeply in Brahmin, Buddhist, Greek and other forms and expounded the views of its professors (leaving out, of course, Mr. Leadbeater and the like) for whom I have shown the greatest respect. I am quite ready to say on this and on other matters that I do not *know* whether or not the theory corresponds to reality but that is quite different from saying that I have rejected it.

Thus far on a matter of fact—now we come to your wonderful deduction in which you say that because, as you believe, I have never accepted the theory of Reincarnation, I cannot logically accept the idea of the Masters. This does not follow at all. The doctrine of re-birth, if I remember rightly, was first expressed in the oldest Upanishad, *Brihadaranyaka* and thereafter is found in many others until the coming of the Gita, the Sutras, and finally, in almost all the Hindoo literature. In due course it appears in the Buddha's teaching under the form of Rebirth but I undertake to say in not one of the hundreds or thousands of documents in which the doctrine is expressed or taught, is it in any way connected with the idea of the Masters and certainly not with K.H. and M. until the coming of Leadbeater.

More remarkable still, is the fact, which

you and the other critics conspire to ignore, that Isis and the Letters were at first opposed to the doctrine of Reincarnation until they adopted it from Anna Kingsford. Please read the chapter “Reincarnation Misunderstood” and you will be convinced of my brief remarks in this paragraph. Your rude and unfriendly references to me which precede and follow your illogical extravagances, are unworthy of an Editor who once accepted and even praised my contributions.

You may be interested to know that the “Occult Review”, “L’Astrologie” and *Dion Fortune*—all supporters of the doctrine of the Masters, admit in almost identical terms, that we have proved our case and that the letters were written by Madame Blavatsky. When these admissions from occult sources come to be more widely known, you and your contributors will look very foolish. Yours sincerely,
William Loftus Hare.

Equity House,
164A, Strand, London, W.C., 2.
3rd March, 1937.

P.S.—I may add that nowhere in the book or out of it, have I rejected the idea of “Masters”. I regard all the very great men in fact, but not in the Blavatsky-Besant-Leadbeater conception. I totally reject the Tibetan Master K. H. and M., and their mythical hangers on as inventions of Blavatsky. Likewise the Egyptian fraternity faked in New York to deceive the duffer “Henry”, who however, was soon in the plot and remained so till the end.

W. L. H.

P.P.S.—As to the portraits of the Mahatmas, you may be interested to hear that they are identical with copies that were put up in the Library of 23 Bedford Square—and promptly taken down again. I saw them in the E. S. Room at 19 Tavistock Square. They are German photographs, not caricatures of the original drawings and I defy you to produce any others better.

Moreover, as to their authenticity you may also be interested to hear that the T.S. Library authorities have *extracted* the photos from the book and put in a note to say that "the portraits of the Mahatmas had been removed as the originals are private property and as no permission had been given for their publication, the T.S. did not wish to be associated with an act of insincerity."

That does not look like a charge of making caricatures!

Had not you T. S. people better agree on your case before stating it?

W. L. H.

We are very glad to publish Mr. William Loftus Hare's reply to the criticism of the book written by him and his brother about *The Mahatma Letters*, for it fairly well supports our own criticism. He dodges the statement that he does not accept the theory of reincarnation by asking for any instance in which he has written anything to the effect that he has rejected or not accepted the theory. To this, one can only retort: "He that is not with us is against us." The agnostic position certainly leaves the impression on the majority of readers, whether it is intended or not, that the theory is not accepted, and until Mr. Hare asserts that he does accept it we are content to leave him in opposition. Mr. Hare does not know, he says, so that his testimony weighs little with those who do know, and there are many such whose reputation is quite equal to Mr. Hare's for shrewdness and perspicacity, as well as for spiritual perception and intuition. Perhaps one should compliment him on his modesty for remaining agnostic, but it is not modesty that leads him to take such a positive attitude against those who support the validity of the Mahatma Letters out of their own knowledge and experience. If he were to adopt the agnostic attitude in respect to the Letters we could have nothing to say against it.

His second position in this reply is to the effect that although Reincarnation is

taught in hundreds or thousands of documents, it is not in any way connected with the idea of Masters, and certainly not with the idea of the Mahatmas in question until "the coming of Leadbeater." This looks like an attempt to involve us in the *odium theologicum*, but the Masters were secure in the traditions of the Theosophical Society before Mr. Leadbeater had been heard of, and indeed it appears that he was attracted to the Society through having heard of them himself. And Mr. Hare is so far behind the times that he still persists in the long exploded idea that *Isis Unveiled* was unaware of reincarnation. We have several times published a long list of references to reincarnation in *Isis*, and I may say that it was *Isis* that established the principle of reincarnation in my own mind. The protest in *Isis* is against the form of reincarnation, taught by the French Reincarnationists under Allan Kardec. All this was explained in *The Path* in 1886 and again by Blavatsky herself in her article *My Books*. Both these articles are reprinted in the new edition published by Rider & Co. last year. Perhaps these are beneath Mr. Hare's attention. In the New Testament the basis of the doctrine is taught by Jesus in the Synoptics (see Matthew xvi. 24 et al.) where the extinction of the personality (psyche) is distinctly taught. This doctrine has always been obnoxious to the theologians and we fear Mr. Hare must be numbered with them. The English translations are of course innocent of any clue to the real meaning of the Greek in these passages, but Mr. Hare's scholarship would have been well employed in presenting the facts of the Greek text. Mr. Hare thinks I am "rude and unfriendly" in speaking of this subject, but surely one may discuss a public utterance with as much freedom as one would the madness of Hamlet or the jealousy of Othello without being accused of personal malice. Yet, I am interested to know that the *Occult Review*, *l'Astrologie*, and *Dion Fortune* have endorsed Mr. Hare's book. It only confirms our opinion

that nothing is to be taken on authority, and that some authorities weaken the cause they espouse. Mr. Hare's suggestion that these admissions of his correctness are "from occult sources" appears to depend on his own valuation of its worth.

Mr. Hare's postscripts are, like those of the ladies, of most interest. I am delighted to hear that nowhere in his book or out of it has he rejected the idea of Masters. It will be accounted to him for righteousness. His total rejection of K.H. and M. will not affect those Elder Brethren in the least. I feel sure they are prepared for this blow. As regards Olcott, the only plot we ever discovered that he was concerned with was that against W. Q. Judge.

The second P.S. regarding the portraits is unconvincing, and confirms my impression that Mr. Hare never compared his poor copies with the originals. Anyone, like myself, who was familiar with the originals, could see at a glance that the engravings in his book are very poor copies, caricatures, as I said, or in other words, as he states, German photographs, and if they are from copies either at 23 Bedford Square or 19 Tavistock Square, these were not the originals. I am not surprised to hear that the plates have been extracted from his volumes by those who revere the Masters. No doubt it was done from a sense of decency.

Mr. Pryse's Letter

I had the temerity to ask Mr. J. Morgan Pryse if he cared to say anything about Mr. Hare's book and the subjoined letter is his reply. I was surprised to receive it because I know how difficult it is, for anyone who has had the opportunities Mr. Pryse has had, to place his knowledge before a skeptical and uncomprehending world. There are but few who are now entitled to speak as he speaks, and unless the reader is acquainted with Mr. Pryse's books on Euripides' "*Adorers of Dionysus*" and Æschylus' "*Prometheus Bound*," and his "*Magical Message of Oannes*" and "*The Apocalyptic Unsealed*," among his other works,

the present letter might mean little to the average student. There are still a few in Toronto who may remember Mr. Pryse's visit in 1897 or 1898, when I was absent myself in Ireland, and generally to those who know Mr. Pryse personally it will be reason to thank Mr. Hare for having elicited this testimony. As Mr. Pryse is now in his 77th year he has little to fear from the world's dispraise, but there are many who will be glad to have this word on a subject which after ages will be eager to make their own.

While on the subject, it occurs to us that we have not mentioned the reply of the Messrs. Hare to their critics in *The Occult Review* for January. They display the same unfortunate interest in trifles as in their book, and never for a moment tackle the marvellous fact that *The Mahatma Letters* forestall the whole of the advance of science in the last sixty years. That is nothing compared with faulty punctuations, errors, underlinings and French idioms. If the Hares had ever employed a French secretary to do their correspondence and literary work, or even had any extensive and *direct* experience with a printer, especially of the school of the 'eighties, he could have counted a very much larger percentage of errors in his first proofs, and might even do so yet with a modern type-setting machine operator, than he can in the *Letters*. It should not be forgotten that these *Letters* are to be compared, for errors, with *first proofs* from a printer, and that they were never intended for public gaze or Hare strictures, and it was ideas they were intended to convey to intelligent minds. They missed their mark. Perhaps since Mr. Hare believes he has made such a distinguished success of debunking *The Mahatma Letters*, he will now devote his leisure to showing up *The Secret Doctrine* as a fraudulent effort to forestall the great scientific minds of the last two generations in their investigations into natural law and phenomena.

MR. HARE'S ARRAIGNMENT OF H. P. B.

By James Morgan Pryse

I am informed by the Canadian Theosophist that Mr. Loftus Hare (who is presumably a sincere but psychically sightless person) has written a book to prove that H. P. B. wrote the "Mahatma Letters." I have not seen the book, and I would not waste my time to read it and examine his proofs. Summarily I throw it out of court, because I know positively that whatever "proofs" he may have presented are worthless and that his conclusions are utterly erroneous. I am somewhat familiar with literature, have written much prose and verse from boyhood up to my seventy-seventh year, and number many professional writers among my friends. As a matter of literary criticism only, I say that H. P. B. could not have written the "Mahatma Letters" if she had tried. The notion that she pen-impersonated the Masters M. and K. H., inventing the complicated and abstruse teaching given in the Letters, is too preposterous to be considered seriously. If Mr. Hare's assertions were true it would follow that H. P. B. was the greatest literary genius and the vilest impostor of the age.

From personal acquaintance with H. P. B. I know that she was too morally exalted to be guilty of the despicable fraud of which Mr. Hare accuses her.

Mr. Hare regards the Masters M. and K. H. as fictitious characters invented by H. P. B. Having seen them both repeatedly, in the mayavirupa, I know that he is wrong in his belief. Now, I have never in print said anything about my personal relations with the Masters, with one exception, namely, in the "Memorabilia of H. P. B." published in the Canadian Theosophist. I wrote that article with reluctance, but was under moral compulsion to do so. For the Masters had just saved my life (after gaining my consent), as they did once before, in 1890. After that, when they wanted me to give out the facts contained in that article, of course I could not refuse. And now being requested by the

editor of this magazine to treat of a letter he has received from Mr. Hare, I feel justified, in defence of H. P. B., to say a little more about the Masters. I have known a number of them, of several nationalities. One of them repeatedly showed me physical phenomena, materializing and dematerializing solid objects, while he was thousands of miles away. The Master M. especially gave me much help and encouragement. His own disciples have told me how much they all love him, and I noticed that H. P. B. almost worshipped him.

The portraits of the Masters M. and K. H. are excellent likenesses. With due permission, I had an artist paint for me a copy of the portrait of Master M. While he was painting it I stood at his shoulder and directed him to make minor corrections. In the original painting the neck is too thick and the eyes have a wrong expression. The Master's eyes express the most wonderful kindness; so my copy of his portrait is much better than the original painting.

If a man desires to know about reincarnation and the Masters (I say this particularly to Mr. Hare) he should strive to gain the inner sight, the vision of the "third eye." True knowledge comes from within, not from without. There are many books that are instructive when discriminatingly read, but no man can clearly understand what they tell of the mysteries of life unless he first learns to read that living book which is the man himself. Wisest of precepts is that of but two words, "Know Thyself."

J. M. PRYSE'S BOOKS

may be had, including: The Magical Message of Oannes; The Apocalypse Unsealed; Prometheus Bound; Adorers of Dionysus; and The Restored New Testament; from John Pryse,

919 SOUTH BERNAL AVENUE,
Los Angeles, California

THE ADYAR LIBRARY

The Adyar Library purposes to issue a Periodical, which will appear three times a year. The Periodical will be issued in the month of February, May and October of each year, and the first issue was to be published in the middle of February 1937. There will be not less than 24 Formes of Demy 8vo size for each issue and about 80 Formes for the whole year.

In the Periodical will be published some rare manuscripts belonging to the Library, texts with English translations of works dealing with ancient religions and civilizations, especially Sanskrit works, descriptive catalogue of the manuscripts in the Library and original contributions of a scholarly nature. Besides, there will be reviews of books and comments.

The Library staff consists of Dr. G. Srinivasa Murti, A. J. Hamerster and Prof. C. Kunhan Raja, D.Ph.

The subscription is to be 12/- or \$3. a year.

COL. OLCOTT ON PSYCHICAL POWERS

In Kullavagga VII., 4, 7, Devadutta is said to have "come to a stop on his way (to Arabatship), because he had already attained to some lesser thing." (pothuggan-istaiddhi, or psychical powers)—and *being satisfied that he had reached the summit of development.*

In Dr. Rajendralala Mitra's note to Aphorism xxviii, of Patangali's Yoga Sutras, speaking about the developed psychical powers (Siddhis) he says: "The perfections described are of the world, worldly, required for worldly purposes, but useless for higher meditation, having isolation for its aim. Nor are they simply useless, but positively obstructive, for they interfere with the even tenor of calm meditation."

It is not widely understood that the developed psychical powers, covering the whole range of sublimated degrees of sight,

hearing, touch, taste, smell, intuition (prophetic, retrospective, and contemporary), etc., bear to the awakened individuality a relation similar to that which the ordinary five senses do to the physical self, or personality. Just as one must learn to restrain one's perceptions of external things through the avenues of sense, to concentrate one's whole thought upon some deep problem of science or philosophy, so must the would-be gnâni, or sage, control the activity of his developed clairvoyance, clairaudience, etc., if he would not have his object defeated by the wandering of his thought into the by-paths they open up. I have never seen this point clearly stated before, yet it is most important to bear in mind. Through ignorance of this rule Swedenborg, Davis, the Catholic Saints and religious visionaries of all other sects have, as it were, staggered, clairvoyantly drunk, through the picture galleries of the Astral Light; seeing some things that were and creating others that were not, until they begat them; then giving out mangled prophecies, imagined revelations, bad counsel, false science, and misleading theology.

—*Old Diary Leaves*, Third Series, pp. 360-8.

DOGMA vs. LIFE

Dogma means the death of progress. Dogmas in science, religion, philosophy and literature mean stagnation and decay. There is nothing more prejudicial to the acquirement of new truths and knowledge than dogma. It congeals the mind, it stunts the intellect, it warps both mental and spiritual thoughts. It creates limitations and thus prevents expansion into the realms of Universal truths. The blind acceptance of Dogmas has been, is, and ever will be the one great cause of all differences between men and nations. It is the creator of wars, prejudices and hatred. Egotism, selfishness and ignorance are the legitimate offsprings of the dogmatic mind. Pure love and true altruism have

no taint of dogmatism. Dogmas are the causes which have created the differences between religions. It is dogmas which break up fraternal organizations. Of all the most damnable things ever created by Satan, dogma is his greatest and most supreme success.

When mankind has destroyed and has blotted out of existence the blind acceptance of every dogma in art, religion, science and philosophy then but not until then will it be possible to have a Universal Brotherhood, with mutual trust and confidence in the integrity of all. The greatest war of all mankind is the total and absolute annihilation of dogmas.

Naidni.

Indian Dental Journal,
Jan., 1933.

THEOSOPHY UP TO DATE!

EVOLUTION: As Outlined in The
Archaic Eastern Records

Compiled and Annotated by Basil Crump.

S. Morgan Powell says in Montreal Star: "It is a great pity that there are not available more books such as this one by the Oriental scholar, Basil Crump. . . . Man is shown to be (and scientifically, not merely through philosophical dissertation) the highly complex product of three streams of evolution—spiritual, mental and physical."

BUDDHISM: The Science of Life.

By Alice Leighton Cleather and Basil Crump.

This book shows that the Esoteric philosophy of H. P. Blavatsky is identical with the Esoteric Mahayana Buddhism of China, Japan and Tibet.

THE VOICE OF THE SILENCE.

Translated and Annotated by H. P. Blavatsky.

A faithful reprint of the original edition with an autograph foreword by H. S. H. The Tashi Lama of Tibet. Notes and Comments by Alice L. Cleather and Basil Crump. H.P.B. Centenary Edition, Peking, 1931. Third Impression.

THE BLAVATSKY PAMPHLETS.

There are ten of these already published and they deal with various aspects of The Secret Doctrine, several of them being reprints of articles by H. P. Blavatsky.

The above may be had from The H.P.B. Library, 348 Foul Bay Road, Victoria, B.C., or The O. E. Library, 1207 Q Street N.W., Washington, D.C., or from The Blavatsky Association, 26 Bedford Gardens, Campden Hill, London, W. 8, England.

FROM "EDWIN DROOD"

"Have I sat upon you?" asked the passenger.

"You have," said the driver, as if he didn't like it at all.

"Take that card, my friend".

"I think I won't deprive you on it", returned the driver, casting his eyes over it with no great favour, without taking it. "What's the good of it to me?"

"Be a Member of that Society," said the passenger.

"What shall I get by it?" asked the driver.

"Brotherhood," returned the passenger, with a ferocious voice.

"Thankee," said the driver, very deliberately, as he got down; "my mother was contented with myself, and so am I. I don't want no brothers."

"But you must have them," replied the passenger, also descending, "whether you like it or not. I am your brother."

"I say!" expostulated the driver, becoming more chafed in temper, "not too fur! The worm *will*, when —"

To All Interested in
The New Interpretation of Christianity

THE CHRISTIAN THEOSOPHIST

offers valuable hints for the study of the
Gospels in the light of ancient tradition
and modern science.

Forthcoming articles:

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

THE CANADIAN THEOSOPHIST

IN CANADA

THE ORGAN OF THE THEOSOPHICAL SOCIETY

Published on the 15th of every month.



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OFFICERS OF THE T. S. IN CANADA
GENERAL EXECUTIVE

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 Nath. W. J. Haydon, 564 Pape Avenue, Toronto.
 Frederick B. Housser, Died 28th December, 1936.
 Kartar Singh, 1720 Fourth Ave. W., Vancouver, B.C.
 Wash. E. Wilks, 925 Georgia St. W., Vancouver.

GENERAL SECRETARY

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

OFFICIAL NOTES

The General Executive met on Sunday afternoon, 11th inst., the four local members being present. Routine business was transacted. The membership is behind last year at the same time due to failure of payment of dues. In view of the approaching election it was hoped this would be remedied. The meeting adjourned till June 5.

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The Christian Theosophist opens a series of articles on "The Gospel According to St. John" and the Christian Lodge of the T. S. in England announces a series of study classes on the same subject to be held at 84 Boundary Road, N.W., 8, London. Three of these have been held and the others are to be on April 25, May 23 and June 27.

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In our notice of the account which is being published of Damodar K. Mavalankar we erred in our last issue in speaking

of the Blavatsky Library in Victoria. The correct name is the H.P.B. Library, as we very well know, but the immediate association of the Blavatsky Institute in Toronto led us into the lapse. Remember, H.P.B. Library in Victoria; Blavatsky Institute in Toronto.

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We have received a most charming set of post-cards in a little book of views of the headquarters of the Indian National Society at Benares. This is not to be confused with Adyar. and the magnificent headquarters building rivals anything at Adyar in impressiveness and oriental propriety. The set of views may be had for One Rupee (about 35c) from the Indian Section, Theosophical Society, Benares.

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G. A. Natesan & Co., publishers and booksellers, Georgetown, Madras, have obliged us with a catalogue of their publications. It is an amazing collection of books about India and her literature, her religions and her politics. This firm also publishes *The Indian Review*, a magazine indispensable to all who wish to understand Aryavart and its importance to the rest of the world. It is well described as presenting "varied and stimulating literature."

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Mr. Cyrus Field Willard has written down his personal memories of J. W. Keely and his motor for *The Theosophical Forum* of February and reports some interesting details of that episode in occult physics. He appears to be satisfied that Keely had discovered a means of generating "vibratory energy" though Dr. Hartmann who was with him, and who left the room while the experiment was made which he watched, had the impression that Keely had in some manner harnessed the elementals.

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We regret to record the death at the age of 83 of Thomas Edwards, a member of the London Lodge, as the result of a motor accident on February 21. He died on

March 22 after a month in hospital where he succumbed to the shock to his system from a broken leg, a deep wound in the head and other injuries, inflicted by being run down when crossing a street intersection. He was the father of Mrs. Edward Mitchell, another member. London Lodge has sustained many losses in recent years and this not among the least. Sympathy will be felt for the bereaved members and the families concerned.

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The Theosophical World for March records the death of Leonard A. Bosman, a deep student of Kabalistic literature and the Hermetic tradition. He was author of books on symbolism and Masonry, and co-founder of the Jewish Society for Psychical Research. As a Theosophist of many years' standing he was an earnest and devoted worker, founded several Lodges, and was at one time on the Executive of the English Section. In association with Anita Orchard he also wrote *H. P. Blavatsky, the Light Bringer*, a compact narrative filling 144 pages with portrait and a chapter giving her horoscope and its interpretation, altogether an admirable sketch. Mr. Bosman was 58 years old.

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A few tributes from readers: "Your Magazine is ever received with much interest, this more so, because we are here only a few students." This from Mexico, and is very welcome. A subscriber nearer home writes: "We very much enjoy and appreciate the magazine which presents so many new viewpoints and so many interesting articles, and we hope to be able to read it for many years yet." An Ontario friend writes: "The Canadian Theosophist for the year past has been a source of great pleasure to me. There is not a word of it that I do not read, sometimes three and four times. The poetry I memorize. It gives me great comfort and each time renewed strength to face the problems of life. And I can assure you it is with pleasure that I renew my subscription.

Never was a dollar spent by me to such advantage."

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Our Adyar friends across the border are already preparing for their Convention and Summer School at which Mr. L. W. Rogers and Miss Mary K. Neff are to be special visitors. The School dates from July 31 till August 6, and the Convention from August 7 till 11. The meetings will be at Olcott, Wheaton, 22 miles west of Chicago. The Convention at Niagara Falls this year, formerly known as the Fraternization and later as a Students Convention, is now announced as Fifth International Theosophical Conference. We understand it will be held at the Fox Head Inn as on a former occasion. Copies of the April *Fraternization News* may be had from the editor, 49 East 7th Street, Hamilton, Ont., or annual subscriptions may be sent him of 50c. No programme of the Conference has yet been issued.

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The second issue of *The Lotus*, the official organ of the T. S. in the Philippine Islands, published in Manila, has reached us and is a creditable production, all things considered. Two interesting pages are devoted to quotations from all nations from essays sent in in a competition from young students, under the heading, "The Voice of Youth." Canada supplies: "Youth must agitate, within its own country, for the reform, or repeal of laws that discriminate between citizens on the ground of racial origin." The Philippines say: "Along the horizon of universal consciousness new truth is dawning that spiritually evolved minds can perceive. That dawning truth is the need for a Universal Religion." Of the 44 nations represented we choose the word from Brazil as most urgent: "Youth must free itself of excessive respect for dead traditions, and rouse itself from the contemplation of idols which it must needs dethrone."

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I requested Mr. Lionel Stevenson, Ph.D., B.Litt. (*Oxon.*) to read the proofs.

of our new edition of *The Bhagavad Gita*, and he has kindly done so, and has also incidentally given his opinion of the text, which from a literary authority whose name is well known in England as well as in the United States and Canada, will be of interest. He says: "I could not help being profoundly impressed by the power and directness of your version. My recollection of the Gita had been of a rather difficult and often baffling scripture that I had to chew over piecemeal, sometimes being left with complete uncertainty on some point; whereas every sentence of yours is clear and incisive. Its bearing on modern life, its anticipation of modern psychology, struck me repeatedly. I hope that it will have all the wide circulation and influence that it deserves." The edition will be ready for sale very soon, and orders should be sent at once to The Blavatsky Institute, 52 Isabella Street, Toronto, Ontario. The price is in stiff cover, 30c; in fabricoid leather, 50c.

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Mr. Jinarajadasa writes that he will reproduce in the May *Theosophist* such parts as he can, of a communication from the Master K.H. which appears on a letter addressed by Mr. B. W. Mantri of Bombay, on August 22, 1900, nine years after Madame Blavatsky's death, addressed to Mrs. Besant at 28 Albemarle Street, London. The familiar blue script appears on the blank sheets of Mr. Mantri's letter, and Mr. Jinarajadasa says he gives "such parts of it as I can, without infringing the trust of confidence reposed in me by her regarding her occult life, which is referred to in the letter." This is in connection with the charge by The Hare Brothers of bad faith on the part of Madame Blavatsky. In Mr. Jinarajadasa's book, *Did Madame Blavatsky Forge the Mahatma Letters* he reproduces the handwritings of six Adepts. "Anyone can see for himself whether the statement of Messrs. Hare that the writing of the Master Hilarion is 'hardly distinguishable from the M script' is the truth or its travesty."

The Theosophical Movement for March recalls the passing of William Quan Judge 41 years ago on March 21st, and recalls also the strong effort made before his death to unite the whole Theosophical Movement on the only possible basis, that of autonomous Societies working on their own lines in their own territories. The idea is a perfectly feasible one, and but for the refusal of Col. Olcott to countenance it, the whole Theosophical Movement might have been federated today. Judge's "epoch-making letter" which was sent "to the European Theosophists in Convention assembled" was laid on the table and "thus was split a unified Movement." Col. Olcott refused to affiliate the American Society and in order to justify himself, at the following Adyar Convention had the Constitution changed taking away his power to affiliate other bodies, and the whole of his subsequent life practically was spent in defending his position and justifying his policy by attacking Judge and holding him responsible for the break. The autonomous principle was inevitable as the solution of many problems and was finally endorsed by Mrs. Besant, though too late to secure unity.

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I have asked Mr. Lorimer to write some account of my visit to Montreal, and I hope I will not be held responsible for anything he may choose to say. But I wish to say something on my own account about the wonderful reception which I was accorded and the enthusiasm and earnest interest displayed in the meetings. With a Lodge like the Montreal Lodge it seems one might do anything. In the first place they prepared a fine location, taking a salon in the Mount Royal Hotel. There is no doubt the public value your message as you value it yourself. The public in this instance responded with a generous attendance and the room was crowded on the Sunday evening, following two other splendid gatherings in which interest appeared to grow nightly. Personally, such kind and generous friends as Mr. and Mrs. Grif-

fiths, Mr. and Mrs. Lorimer, Dr. and Mrs. de Broissieres, and Mr. and Mrs. Thomas who entertained me, were sufficient to make any visit a pleasure and a success, but in addition all the old friends like Mr. and Mrs. Fyfe, Mr. Bridgen, Miss Burroughes, Miss LeBel, Miss Fortescue, and some former Toronto friends like Col. Thomson's daughters, Miss Grenier Mr. Clayton, and others too numerous to mention were in attendance. Miss Steele recalled the Great West. Miss Reid related her memories of a Convention in London when Mrs. Besant, going over the world activities of the T. S., dwelt on the independence of the General Secretary for Canada and expressed her respect and admiration for his work. This has never before been published and in justice to Mrs. Besant should hardly be suppressed. Rev. Mr. Katsuneff recalled his attendance at the lecturer's classes in Toronto 22 years previously and the Theosophy he learned at that time. Mr. Katsuneff is now minister of the Church of all Nations in Montreal. To all these good friends, named and unnamed I desire to express my warmest thanks and my deep appreciation of the work they are doing and helping to do in the great Eastern city of Canada.

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The Kalpaka for February contains a ten-page article by M. A. Ramaswami Aiyar, B.A., M.R.A.S., on "The Meaning of the Bhagavad Gita." The article is virtually a plea for the peace movement, and takes the view that the Gita was written to oppose the Buddhist doctrine of *ahimsa* or harmlessness. Arjuna "resolved not to fight, because he was loth to sin by shedding blood. Now no ethics can be satisfactory without an adequate metaphysics to sustain it. The metaphysics of Bhagavad Gita is but the foundation for its ethics, for the problem of that book is primarily an ethical one. . . . The place is the field of war, the time is during the din of battle and the lament is about the shedding of human blood. Or Bhagavad Gita is a book that treats not merely of the

philosophy of action as is commonly thought now, but of something more. It treats of the morality of war. That is why the author makes Krishna in Bhagavad Gita a Hitler upholding caste and preaching war to his compatriots through philosophy. Put your trust in God, but keep your powder dry, said Puritan Cromwell. Put your trust in God and fight, said Kshatriya Krishna. To shed blood in the discharge of duty is not a sin, if that duty is a righteous one: that is the meaning of Bhagavad Gita, for that book (as I have stated) was written and inserted in Mahabharata as a reply to Buddha. Will Buddha or Krishna prevail in the future. Time must show it." No doubt this view will appeal to many readers, just as John Bunyan's *Holy War* is regarded as a repulsive book by many readers. But the difficulty is in taking as literal history what in either case is certainly intended to be a spiritual allegory. There can be no doubt that there are opposing forces in the Universe, whether we understand them religiously, philosophically or scientifically. It is out of this opposition that Life manifests itself, as perhaps the Kabalah of all the systems, most clearly insists. Then again, there is the world of sentiment and emotion as compared with the world of action and reality. The Gita may be interpreted according to the plane of the interpreter, and will prove to have solid and wise advice for any set of circumstances. For those who do not need to enter the plane of action the *sattwa guna* will provide them with peace and love.

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Attention is directed to the letter by Mr. Alex. Watt, secretary of the Kitchener Lodge, on the subject of choosing another General Secretary. At present there has been no nomination except that of the present official. It is, or ought to be, well understood that every official of the Society under the Constitution is out of office at the end of the yearly term. It is not a question of resignation. The Gen-

eral Secretary is out as well as the members of the Executive. As soon as an eligible candidate appears for the General Secretaryship and the members recognize him, he will be elected. Before the lamented death of the late Fred' Housser, I believe it was generally understood that he was the best man in sight for the position. If he had at any time signified his readiness for office, there is little doubt that he would be elected. He had the qualifications. He was trained in Blavatsky Theosophy. He had no ambitions. He wrote well and was capable of editorial work on the magazine. He was independent in means which is important in a Society that pays no salaries. He was a good mixer, though by no means of the political "hand-shaker" class. He was reserved, in fact, rather than effusive. He had cultivated literature and art and had great breadth of view as any student of Walt Whitman necessarily would. There may be other men in the Society with similar qualifications, and if they exist they will be recognized by their services and their outright devotion to Theosophy. I do not think that any "coaching" or training by the present General Secretary is desirable. There is no "succession" or anything to justify the idea that one man has something other men have not. Our tradition is the tradition built up by the Master through Madame Blavatsky, and every member has the opportunity to follow that tradition and make it his own. Mr. Watt has done valuable service in bringing the question forward. It is perfectly obvious that another man must be chosen one day to take up the work of the last seventeen years and this term, in the nature of things, cannot be much further prolonged. When all this is fully understood, we may perhaps be freed from the undesirable creation of cliques or factions working for the elevation of some one or another apart from the general desire of the members, and the necessary qualifications of the candidate.

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One constantly regrets that our best magazines are not more widely circulated among the public generally, but when Theosophists themselves are so sectarian and narrow that they will only read those publications that are issued by their own leaders and ignore the publications of other kindred societies we need not blame the public or those who cater in the trade to such readers. The Adyar *Theosophist* is certainly improving and there is no Lodge of any stripe of Society which does not lose by failing to subscribe for it. Certainly there may be things in it that some readers disagree with, but there is nothing better for a student than to find something he disagrees with, provided he seeks within himself for his reasons and makes sure they are well-grounded and good. *The Aryan Path* is in a class by itself almost, treating Theosophical subjects from all angles, exoteric and profane and secular, as well as esoterically and always academically. It is one of the U.L.T. series and should certainly be in the Lodge rooms of every Lodge of any and every Theosophical Society. Then we have *Theosophy*, the Los Angeles organ of the U.L.T. It is anonymous in its articles, and rather inclined to pontificate on that account, but it has many thoughtful and informative articles on *Secret Doctrine* lines and though idolatrous of W. Q. Judge and Robert Crosbie, quite rivalling Adyar in this respect though for different idols, it will serve the student in good stead in shaping his views and avoiding the pitfalls that the Mahatma K.H. warns about in this respect. The Point Loma *Theosophical Forum* has settled down to a steady pace of late, and though not altogether free from idolatry for its Leader, is a sound Theosophical magazine and presents many valuable articles both scholarly and literary as well as ethical. The intelligent student will get no harm here either. *Buddhism in England* should be read by all who desire to understand what true devotional literature means. An understanding of Buddhism, the most widely spread

religion in the world, is necessary for every intelligent person, and the reader of this magazine may be assured of a reliable guide. Since the advent of Mr. Gokhale as General Secretary of the T.S. in India *The Indian Theosophist* has become a notable addition to the monthly budget of the magazines. It stands high among the organs of the National Societies and of the English-speaking ones is perhaps the best. The *American Theosophist* does not supply much original matter, and the *Theosophical News and Notes* of the T. S. in the British Isles is scarcely worthy of the great English branch of the Society. The *Adyar Theosophical World* is more of a news log than a magazine but is very interesting for its gossip about the president and Society activities. The Bombay U.L.T. *Theosophical Movement* is one of the most interesting of the smaller magazines and is always packed full of good Theosophical literature. A healthy little magazine of this description is not to be missed by the earnest student. If we could only persuade Theosophical students to read all these, and mark, learn and inwardly digest them, rejecting what they feel is not to be endorsed, using their discrimination as unfortunately they are rarely trained or encouraged to do, we would begin to have a large body of real Theosophists.

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Mr. Robert A. Hughes, last year's president of the Hamilton Lodge, is in New York in association with the *International Astrology Magazine*, to which he has been a contributor for some time past. He writes on "The Problem of Neurosis" in the March issue.

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We are indebted for the design on our front page to the kindness of Mr. William Scott, a member of Hamilton Lodge. We hope it will convey to our faraway readers something of the atmosphere of Canada. The totem pole is one of recent design and we hope to have an interpretation of its symbolism before long. The vignettes suggest the breadth of the Dominion from

the Percé Rock in the Gulf of St. Lawrence, Niagara Falls in the East, to the Capilano Gorge in the West. The heraldic design is Madame Blavatsky's signet ring seal, and may be interpreted by members according to their study of symbolism. It indicates at least where our sympathies lie in Theosophical matters. The reason for our grateful acceptance of the design is the objection that on the news-stands there was nothing distinctive about the appearance of the magazine. We hope it will now be both easily recognized and attractive.

GENERAL SECRETARY IN MONTREAL

An all too infrequent visit was paid by Mr. A. E. S. Smythe, General Secretary of the T.S. in Canada, to the Montreal Lodge, from April 1st to April 4th, when, in a series of three lectures at the Mount Royal Hotel, he gave to the members and many friends the stimulus of his own ardent enthusiasm for the Ancient Truths of Theosophy. At all of these lectures, the central fact of the oneness of life and the essential divinity of man, slowly realizing itself in the long process of evolution, was the theme of the speaker.

On Friday evening the title of the address was The Ancient Wisdom, when the sources of Theosophical teachings were shown to lie in the records of a long line of observers of the Great Law. It was shown that to realize this Law of Life to its fullness man must purify himself and thus permit the light that is within to shine forth.

Under Mr. Smythe's vivid and enthusiastic presentation, the individual realizes that he does not merely sit in the audience watching the play of life, but is on the stage playing a part in which the Real Man gradually comes into his own.

This self identification with the hero of the play was further emphasized on Saturday evening when the deeper meaning of the story of The Prodigal Son was presented, the title of the address being "I was

dead and am alive again". Mr. Smythe made of this narrative that intimate application to the individual which reveals that he is at once himself the wanderer in far countries and yet has within himself the loving Father awaiting him at home. The contrast of the sadness and foolishness of the wanderer's plight with the glory of the heritage which awaits him was poignantly presented in its application to the condition of the world at the present time.

On Sunday evening Mr. Smythe talked on The Giant Effigies of Somerset. These were described as great figures made by using the natural configuration of the ground and adding earthworks to make of the whole a zodiacal circle on a ten-mile diameter, the existence of which was discovered by aviators flying high above it. A large map of the terrain, on which the figures were clearly delineated, aided the audience in following the subject. The whole conception of the Zodiac as the wheel of life was unfolded with a running commentary revealing its influence on various religious forms and teachings.

While Mr. Smythe quoted from many religions and showed the essential oneness of them all, he wove his themes to a considerable extent around the structure of our own Christian religion and stimulated interest and realization of the greater meanings of its teachings by his vivid interpretations in terms of the Great Life.

One of those little touches that warm the heart and quicken the life in all of us occurred when the chairman called on Mr. Conn Smythe, well known and admired figure in the Canadian Sporting world, to say a word to the audience. Conn had dropped in quite unexpectedly to his father who did not know he was in Montreal. He said a word of humour and of appreciation of a Dad of whom he was manifestly proud.

Questions were numerous after each lecture and were dealt with in Mr. Smythe's masterly and revealing fashion, making the question period one of great value.

A Lodge talk, close, intimate, commun-

ing of a heart of enthusiasm with hearts of aspiration, occupied Thursday evening and a Tea at the home of Dr. and Mrs. de Broissiere on Friday afternoon, and another at the Lodge Room on Sunday afternoon, gave added opportunity to friends old and new, to have stimulating contact with Mr. Smythe.

Henry Lorimer.

THE GENERAL ELECTION

Preparations are proceeding apace for the approaching election. Nominations closed on April 1st. Ballots will be sent to each member separately, except where husband and wife are at the same address and may use the same envelope to return their ballots. Ballots should be mailed back to the General Secretary at once and without any delay, as many members when they put it off at first, forget all about it, and the result is a decline in voting power. Do not put anything into the envelope with the ballot. If it is desired to write at the same time, address another envelope and put the sealed ballot envelope in the new envelope with the letter. But be sure to put nothing in the ballot envelope but the ballot as it will not be opened till the scrutineers sit in June. Every election some members break this rule and complain that they have not had an answer. Only members in good standing, who have paid their dues up till June 30 can vote. Be sure that you are in good standing if you want to get a ballot. The balloting is quite secret. The name must be placed on the outside of the envelope with the Lodge so that the names can be checked off as in good standing, and time saved for the scrutineers and the presiding officer when the ballots are counted. If the directions are followed no one can tell how any member votes except himself. If each member numbers off the candidates in the order in which they prefer them down to No. 12, no vote will be lost. Every vote counts when the instructions are followed. In the 1934 election there were nine counts and

not until the last did those who voted properly get the value of their vote. Some who voted for only six or eight names lost their vote. The following list gives the names of those nominated in the order in which the nominations were received.

Nominations for the General Executive

Hamilton Lodge—

Claude L. Donald.

West End Lodge, Toronto—

Dudley W. Barr.

Felix A. Belcher.

Kitchener Lodge—

Alexander Watt.

Toronto Lodge—

Alexander Watt.

Miss M. A. Crafter.

N. W. J. Haydon.

Lt.-Col. E. L. Thomson, D.S.O.

Kartar Singh.

Felix A. Belcher.

Dr. Stella Cunningham.

G. I. Kinman.

Orpheus Lodge, Vancouver—

Dr. Washington E. Wilks.

Kartar Singh.

Montreal Lodge—

William A. Griffiths.

London Lodge—

Alexander Watt.

Albert E. S. Smythe was nominated as General Secretary by the Hamilton, Toronto, Orpheus, Montreal and London Lodges.

As in former elections we subjoin a brief note on each candidate.

Who's Who of National Election

BARR, DUDLEY W., Former Vice-President Toronto Lodge. Editor Toronto Theosophical News. Former member of General Executive.

BELCHER, FELIX A., One of Toronto's oldest members. President West End Lodge. Member of present General Executive.

CRAFTER, MISS MAUD E., Indispensable worker at Headquarters; in charge of office routine and correspondence. Member of present General Executive and acting treasurer.

CUNNINGHAM, DR. STELLA, Well known lady physician in Toronto. Long time earnest Theosophical worker.

DONALD, CLAUDE, Present president of Hamilton Lodge.

GRIFFITHS, WILLIAM, Present representative of Montreal Lodge on General Executive. One of Montreal's earnest members and treasurer of the Lodge.

HAYDON, N. W. J., Former president Boston Lodge. Earnest student and well known correspondent. Member of present General Executive.

KINMAN, GEORGE I., Former member of General Executive. Earnest worker and organizer in Toronto Lodge.

SINGH, KARTAR, Valuable worker and active for international amity; represents oriental interests in Canada. Member of present General Executive.

THOMSON, LT.-COL. E. L., First Vice-President and Acting President of Toronto Lodge.

WATT, ALEXANDER, Former member of London Lodge. Organized Kitchener Lodge as President and is now secretary of this Lodge. Very active organizer and class worker.

WILKS, DR. W. E., Representative member of the General Executive for many years in the West. Formerly head of Nanaimo Lodge; now in Vancouver.

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CORRESPONDENCE

THE GENERAL SECRETARY

Editor, Canadian Theosophist:— At a recent meeting of our members, a matter came up for discussion that it was thought would be of interest to all Theosophists in the Canadian Section, and the writer was instructed to write you regarding this. The discussion came about through someone mentioning the fine calibre of the "Theosophist" and the remark was heard that "it would be a sad day for Theosophy in Canada when Mr. Smythe passed on." We suppose that no one realizes more deeply than you do that sooner or later you will have to relinquish the helm—not only of the Editorship of the Theosophist—but also the position of General Secretary, and we feel sure that you have given this matter serious consideration for some time. Doubtless you have culled over the qualifications, to say nothing of the aspirations, of the various members in Canada, and maybe you have someone in mind for either or both positions upon whom the mantle may fall.

At our meeting it was pointed out that it was the last thing to be desired that you should vacate either post, but it was felt that these matters should be brought to the fore now, while you are still very much alive and able to perhaps coach an assistant along the very thankless path of keeping Theosophy in Canada and Theosophists in general in harmonious relations. This is a subject that calls for considerable amplification and an opinion from all members would perhaps be very welcome. If you will kindly publish this letter perchance the other Lodges will give this matter some thought and an unanimous plan be worked out NOW, so as to avoid later perhaps having to change Captains in bad and stormy weather.

All of which is submitted in the most sincere spirit of construction, yours sincerely.

Alexander Watt.

Box 74, Kitchener, Ont.

IGNORANCE OF POST-WAR YOUTH

H. G. Wells, speaking in London on Oct. 13, 1936, said: "In the most vital human concerns there is no Right or Left at all. There is no Left science, in spite of the desperate attempts of some of our Red friends to represent Marxism, as a scientific philosophy. Science marches on, neither to the right or left, but straight forward; and the real artist too goes straight forward. The free activities of the human mind rise supreme above all political considerations.

"Three-quarters of the present trouble of the world is due to the moral and intellectual confusion of the aimless adolescent. That is not the fault of the old—the old know no better—it is the stress—change. There has not been time to produce a new and convincing education fast enough to meet our needs.

"Seven-eighths of the hideous killing that is now going on all over the world is being done by youngsters—by people well under thirty—youngsters fed mentally on stale dogmas or not fed at all. A free intellectual and moral drive to re-organize our world is a possible, a practicable, and even a probable thing.

"I have tried to make the talkies say something. So far I have not proved very competent at that. All the same, I would like a few more years to have just one more bout with it." (Note.—His film "Things To Come" shows the lack of familiarity with a highly specialized craft, although the ideas are there and get across in some instances quite definitely, also the music is very effective. But the action drags at times, especially in the bewildering procession of 21st century wonders in machinery, etc.—B. C.)

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We are having our Front Page this month, with "Canada's Benediction", reprinted on a card, and any-one who desires to have it as a souvenir or to send to a friend may have a copy for Ten Cents. Apply to the Editorial Office; the supply is limited.

THEOSOPHY AND THE MODERN WORLD

Conducted by W. Frank Sutherland

ART AND ESOTERICISM

IN CANADA

The first exhibition of the work of Tom Thomson since the memorial exhibitions following immediately on his death was that held during the later half of March at the Mellors Fine Art Galleries in Toronto. The Gallery is to be congratulated on its initiative in offering this non-profit-making show to the public and in its success in a notable contribution to the service of making Canadians aware of their own native and natural background.

The response was extraordinary. Five hundred people attended on the first afternoon and every day thereafter there was a steady stream of visitors to the galleries. The character of the attendance was interesting. Hundreds of young people went who had never before had an opportunity of seeing a collection of Thomson's works, having grown to adulthood since his death twenty years ago. Many went repeatedly and stayed for hours at a time. There was a decided feeling of recognition and comprehension of what Thomson was attempting to symbolize, of his faithful and intuitive manifestation of the spirit back of the form in the Canadian north.

To the surprise of the management there was a heavy mail almost every day, hundreds of letters coming in from all over the province from men and women who either planned a visit to the city to see the show, sometimes bringing groups with them, or from those who expressed regret at their inability to see it and asked for copies of the catalogue.

It may be of interest to those who are students of astrology to know that the show was quite unconsciously planned for the period when Uranus transited the eighth degree of Taurus, in which was Thomson's Neptune at birth. Thomson's birth date is August 4th, 1877, Claremont, Ont., hour unknown, but believed to be, through rectification, midafternoon. He probably

had nine of Sagittarius rising.

There are indications that this show of Thomson's may be something in the nature of a significant statement of what has already been achieved in one phase of the arts in Canada, and the signal for another step forward in which the other arts will be involved. Thomson's attitude to the north country was almost purely Indian in spirit, and was based on an awareness of the life back of every tree and waterfall and sunrise, similar to that which made the Indians people the country with nature spirits and ensoul their environment with a consciousness that has come down to us in the form of myths and legends and symbols.

Those who have read Grey Owl's "Tales of an Empty Cabin" will recognize there a spirit kindred to Thomson's and the same passionate longing to make his fellow countrymen recognize the beauty and the richness of their natural heritage and the potency of what Lawren Harris called "the informing spirit" of the North. In the Indian background of this country we Canadians have our only common ground. With a diversity of cultures from Anglo-Saxon, Latin, Slav, Keltic and other sources, we need one common meeting place where we can pool all of our cultural wealth and from it create something essentially our own, something that is more than the sum total of many parts, a culture stamped with our own particular impress, and made to serve our own particular needs.

Fred Housser dreamed of the day when a new Homer would come to sing the heroic song of the Canadian north and give form to our native mythos. We need painters, poets, dramatists, sculptors, musicians and prose writers all imbued with a common dream, impelled by a common vision,—these will invite the soul of the country to take its place in the life of the people, as the same experience for the national group as soul-contact is for the in-

dividual. Esotericism can do for the arts in Canada what it did for Ireland.

Blodwen Davies.

AND TIME SHALL BE NO MORE

Man is so constituted that he is always thinking about the beginnings and endings of things. In particular, he seems always to have philosophized about the beginning of the manifested universe and the end thereof. No doubt most of this philosophizing, if not all, has been in vain, for no completely satisfactory answer seems ever to have been recorded in the annals of his thoughts. Possibly the truth of the matter lies beyond the compass of thought and reason. The subject is, however, an interesting and a profitable one to pursue, for even if we are unable ever to come to finality in respect of the matter still, we can at least clear away, the debris of past thoughts and can see for ourselves how naïve some of these thoughts have been.

We, here in the West, have been particularly naïve. We have been fed on the milk and water diet of Church Christianity and so have come, in a religious way at least, to have certain vague notions concerning a blissful eternity, which some of us at least, being numbered among the elect, will enjoy. We are told, for instance, that "In the beginning God created the heavens and the earth and the earth was without form and void, and darkness was upon the face of the deep." Lacking the philosophical background of the East we have accepted these words in their literal sense, and so have never been able to do much with this creation, although in the naïve spirit of the past century we quite confidently dated the event only some six thousand years or so ago in history. We have given some thought also to our semi-divine, yet all too-human, ancestors Adam and Eve, and to the God who walked in the garden in the cool of the evening; and so thinking, we have come to the same sort of creation that was pictured for us in "The Green Pastures". This sort of creation betokens the

wonderfully child-like naivety of a primitive and immature race.

Western notions concerning the end of things have been equally naïve. We are all familiar with the orthodox heaven and hell, and with the primitive childlike notion of an eternity of bliss for some and an eternity of woe for others. A good many of us have moved beyond the belief in a hereafter of hell-fire and brimstone, though fewer of us have realized that as the old-fashioned hell of our forefathers has diminished in importance, so has its polarization in a blissful eternity.

One wonders whether the consideration of the Christian belief in such matters is at all worth while; yet, on further reflection, this belief seems comparable to our beliefs as we hold them in other walks of life, notably in philosophy and science. Our Western philosophies, it is true, have almost altogether neglected the consideration of beginnings and endings, for they seem to have become bogged down in the morasses of the mind and matter problem. They have been chiefly concerned with wondering whether mind might be the real, or matter; or they have tried to make both real and co-equal. So they have hardly had time, as yet, to wonder overly much as to the beginnings and endings of either or both. Even so naivety abounds.

The Limits Science Sets

In contrast with philosophy, science has been much concerned with the two limits in time between which our universe finds itself. These limits would appear to have intruded themselves into scientific thought through the consequences of the scientific method and its accompanying logic.

Western science began with Galileo, who experimented on weights sliding down inclined planes, and the like, and who then reasoned from the results of these experiments to the general laws governing the behaviour of matter. Newton gave to the work of Galileo a mathematical vesture in his enunciation of the three laws of motion. These laws merely fixed certain relations, which are held to be true, between space,

time and matter, but by means of them the movement of all bodies in space and time can be predicted, bodies as large as the sun and planets, bodies as small as the mote which lazily floats in the sunbeam.

By itself, however, the Newtonian science has had little effect on scientific conceptions relative to beginnings and endings. These came into being when science began to concern itself with the relations between heat and other forms of energy. It is held in science that all forms of energy, whether electrical, mechanical, chemical, or thermal, are mutually convertible. The earth receives radiant energy from the sun; this energy evaporates water from the oceans; clouds form; rain falls; the rivers run down to the sea; and we take the water in these rivers and put its mechanical energy to work in waterwheels which turn generators, for the running of our factories, for the lighting of our homes and the cooking of our foods. Radiant energy here, is transformed into the mechanical energy of rivers, this into electrical energy, and this finally and in turn to radiant energy and heat. Eventually it is assumed, and with good reason, that the end-result of all energy transformations is heat.

Now, here is the catch. We can likewise burn coal under a steam boiler and so can generate steam at high temperatures and pressures. We can then pass this steam through a turbine and when, in consequence, it has cooled down in temperature and has dropped in pressure, we can condense it by bringing it into contact with large volumes of cold water. By so doing we gain or, more properly speaking, extract an appreciable amount of additional energy from it. The greater the difference between the temperatures of steam as it enters and leaves the turbine, the more useful it is to us and the greater the amount of energy we can extract from it. And the amount we can so extract is small enough in all truth. The heat in about three pounds of coal in every four finds its way into the condensing water without having been used in the turbine, and this water is

at such a low temperature as to be useless. All heat engines work between two temperature limits. The engineer call them the temperature of the hot-body and that of the cold-body. The farther apart these are, the greater the efficiency. Low-grade heat such as that in the condensing water is of little further use since there are no cold bodies available to give a difference in temperature over which another heat engine might be made to work. So it is with the heat which escapes from our houses and that lost in the exhaust of our motor-cars.

The Degradation of Energy

But according to all the laws of both scientist and engineer, energy is being similarly degraded throughout the universe from forms of high potential usefulness into low-grade forms of less worth. And it is believed that there is no exception to this downward course. Nebulae form themselves into stars; these radiate their energy away, become smaller, and finally dissolve themselves away, or become cold and burnt out. Sometime in the long distant future, the whole universe will become one vast graveyard. Cold, lifeless suns and planets alone will populate space, and all will be at one uniform temperature. Movement, even, will have ceased. This is a pessimistic outlook and scientists think so too. Bertrand Russell has said this about it:

"That man is the product of causes which had no prevision of the end they were achieving: that his origin, growth, his hopes and fears, his loves and his beliefs, are but the outcome of accidental collocations of atoms; that no fire, no heroism, no intensity of thought and feeling, can preserve an individual life beyond the grave; that all the noon-day brightness of human genius, is destined to extinction in the vast death of the solar system, and that the whole temple of man's achievement must inevitably be buried beneath the debris of a universe in ruins,—all these things, if not quite beyond dispute, are yet

so nearly certain, that no philosophy which rejects them can hope to stand. Only within the scaffolding of these truths, only on the firm foundation of unyielding despair can the Soul's habitation henceforth be safely built."

There is absurdity here, for such a regrettable ending requires a peculiar beginning, a beginning peculiar in the eyes of science and one strangely like that in the first chapter of Genesis: "In the beginning God created the heavens and the earth," will do for the scientist as well as for the Christian.

The Real

Dimly we realize that there is a reality with which we have not as yet come into contact. The real has escaped us. And it must ever escape us as long as we think solely in terms of space, time and matter. For when we set up this trinity and when we work with it, we limit ourselves within the boundaries of the physical world, which world indeed may have had a beginning, and which may indeed have, in the future, some sort of ending. But we must not think of space and time and matter as being the ultimate reality. That they possess some sort of validity, some sort of reality, goes without saying; that they are ultimate is not to be believed for one moment. This we find to be the case when we attempt to define the three. Any one of space and time and matter can only be defined in terms of the other two. Or, as the poet Lucretius says of time:

"Time of itself is nothing, but from thought
Receives its rise, by labouring fancy wrought,
From things considered, while we think on some
As present, some as past and some to come;
No thought can think on time, that's now confessed
But thinks in things in motion or at rest.

Plato, again, says:

"But time was generated together with the universe, that being produced together, they might be together dissolved, if any dissolution should ever happen to these."

In the East, the silly idea of a universe beginning nowhere and ending nowhere, was long ago discarded; if indeed it was ever held. The idea of a reality lying within and beyond the physical was quite familiar to the Eastern philosophers, and it was quite conceivable to them that the real could still carry on without the aid of the physical. In all the older literatures, the physical is the world of effects, not of causes; and while it is true, in a sense, that effects are important, it is equally true that understanding can never come about through a consideration of effects alone. To the physical world of Western thought, we shall have to add other worlds, worlds just as real and perhaps more important.

One thing more we need, to the idea of a progress, in time, of the physical world, to a progress which is real enough in its own way, we shall have to add the idea of a periodicity in manifestation. Or, in the words of Krishna, the Charioteer:

"The worlds, Arjuna! even Brahma's world—
Roll back again from Death to Life's unrest;
But they, O Kunti's Son! that reach to Me,
Taste birth no more. If ye know Brahma's Day
Which is a thousand Yugas, if ye know
The thousand Yugas making Brahma's Night,
Then know ye Day and Night as He doth know.
When that vast dawn doth break, th' Invisible
Is brought anew into the Visible;
When that deep night doth darken, all which is

Fades back again to Him Who sent it
 forth;
 Yea! this vast company of living
 things—
 Again and yet again produced—ex-
 pires
 At Brahma's Nightfall; and at Brah-
 ma's Dawn,
 Riseth, without its will, to life new-
 born.

88

W. F. S.

THE TWENTY-SIX MOONS

"Folks who speak of THE moon, as though there were only ONE, may be surprised to discover that there are a whole flock of moons". Thus says Arthur L. Draper in the January issue of "The Sky", put out by the American Museum of Natural History, under the title of "The Twenty-six Moons". Perhaps some students of Theosophy may also be surprised, so it might be interesting to see just where this "flock of moons" is to be found.

The writer of the above mentioned article agrees with H. P. Blavatsky that our Earth has only one, and that neither Mercury nor Venus have any, *as far as is known*. *The Secret Doctrine* is quite explicit on this point, and makes no qualifying remark: "Why should Mercury and Venus have no satellites? Mercury and Venus have no satellites, but they had parents, just as the Earth had. Both are older than the Earth, and before the latter reaches the Seventh Round, her mother moon will have dissolved into thin air, as the moons of the other planets have, or have not—since there are planets which have several moons—a mystery which no *Cedipus of Astronomy* has solved." (*S.D.* I., 179).

Mr. Draper credits Mars with two moons and it is interesting to note that H. P. Blavatsky says that Mars has no right to them, but she gives no explanation of the statement except to say that Phoebe the supposed "inner" satellite is no satellite at all. (*S.D.* I., 188).

According to Mr. Draper eighteen out of the total twenty-six moons are to be found in the vicinity of Jupiter and Saturn, which have nine each. Five of Jupiter's satellites are quite small, and can be seen by means of telescopes only with difficulty, but there are four quite large ones which are usually referred to as the Galilean moons of Jupiter, because they were discovered by Galileo, the great Italian astronomer. H. P. B. only credits Saturn with eight moons and three rings. (*S.D.* III., 332). Sir James Jeans, however, in his book *The Stars in their Courses*, says that Saturn has nine moons and three rings. Perhaps the fact that Phoebe, the satellite furthest from the planet is retrograde might account for the difference of opinion.

We have, therefore, accounted for twenty-one out of the twenty-six, and these last five are to be found belonging to Uranus and Neptune. Says Mr. Draper: "The next planet to Saturn, Uranus has four moons. The most curious thing about them is the way their orbits, or paths, are tipped—their orbits in fact are tilted so greatly that they are practically perpendicular to the plane in which Uranus revolves around the Sun. Neptune, the planet beyond Uranus, has one moon, just as the earth has." *The Secret Doctrine* agrees as to the number of satellites (I., 173), and also states that in each case they are retrograde (*S.D.* I., 648). However, the most potent statement in respect to the planet Uranus is found on page 629 of the First Volume: "Their (Uranus and Neptune) satellites show a peculiarity of inverse rotation found in no other planets of the Solar System—at any rate what we say applies to Uranus, though the fact has again been disputed recently". (Italics ours).

Mr. Draper states that astronomers are only acquainted with the planets which belong to our Solar System, that is those that circulate around the Sun, and follows it up by saying: "How is it that only our Sun, only this one star among multitudes,

is attended by a retinue of planets and satellites? There is no reason to believe this is the case. It is quite likely that around many other stars, there *do* circle similar families of worlds. The point is that, at present at least, they can't be *seen*—they are entirely hidden from view. We are justified in believing that *perhaps* planets circulate about other distant suns, with moons circling about the planets”.

It would appear that some of Mr. Draper's theories are very much akin to those put forward by Occultists. Physical science is slowly, but surely, finding it necessary to invade the realms of the metaphysical, and perhaps the time is not so far distant when we shall see Occultism and Science working together as allies.

Kathleen Marks.

Note by W. F. S.: The belief of Draper that other stars have planetary systems similar to these which circle our sun, which Mrs. Kathleen Marks notes above, is contrary to the belief held only a few years ago, that our sun was unique among the stars in this respect. It was then believed and still is, by some physicists, for that matter, that the planets were formed by the near collision of our sun with another and passing star. This type of encounter could happen only infrequently. However, doubt has been cast upon the validity of this hypothesis since it has been found that the mechanics of the near-collision are utterly unworkable. Science does progress, it would appear.

COLOUR

Howard Ketcham, a “colour engineer” has written a fascinating article for the February issue of *Harpers Bazaar* which he calls “Colour”. He shows himself to be possessed of a keen artistic sense; and an understanding of modern psychology in his treatment of his subject. Not only does he discuss colour from the technical, practical and scientific standpoint but he shows its effect upon the body, emotions and mind of man.

Mr. Ketcham begins his colour romance in the vein of physician and psychologist, with a flair for story telling, by describing the effect of magenta lights on the guests of a friend who had asked his advice. She wanted something different for a party—and she got it! and reported the results with glee to him. She had followed his instructions and placed several strong lights covered with magenta gelatin slides under furniture. No other lighting was used. Mr. Ketcham remarks that magenta light is as good as two cocktails and a glass of champagne!

Effect of Colour on the “human psyche”

After catching at our imagination thus he proceeds to show the effect of different colours on the “human psyche”. Violet light he says “produces melancholy—yellow stimulates the nervous system—purple light is a splendid soporific, while blue calms the nerves and restores vitality.” Green glass containers preserve food for a greater length of time than plain glass. Red, he says, “is the most intense colour and its vibrations are stimulating to the brain and pulse.

Symbols for Virtues and Vices

Although one cannot describe in words just exactly what red, blue or yellow look like, these various colours are used to portray the virtues and vices of man. “A man may be green with envy, green as grass,—blue blooded, feel blue.” Red is associated with courage and actions, also anarchy, says Mr. Ketcham. “Pure yellow suggests glory and cheerfulness, other shades cowardice, cheapness and sickness—purple, heroism or passion. These associations are immemorial, and so deeply rooted in man's consciousness that they account for most of the mental effects of colour. Colour, *per se*, has no influence beyond the suggestion it makes to the mind....it scarcely needs to have a greater influence.”

About one half of the article is devoted to the technical aspects, such as the method of measuring and transmitting colours for

industry, etc. This side of the topic is being avoided because our main interest in colour, as students of occultism is to compare modern ideas with those given by Madame Blavatsky. To continue from the article, he says that individual preferences for colours "are hard to determine but that in the United States blue seems to be the favourite colour of most men and red that of most women." He says also: "according to observations of one researcher, athletes of both sexes tend to favour red, intellectuals lean toward blue, egotists glory in yellow, the convivial pick orange and the lovelorn like crimson. . . people bounding with animal spirits are in tune with strong vibrant shades, but the sickly ones like quiet colours."

Understanding of Colour

All this may not have much substance in it, but the article is concluded with these thoughts: "Whether we realize it or not, and most people don't, colour strongly influences our daily lives. It can lower our sales resistance, make us feel hot or cold, gloomy or gay. It can affect a man's personality and mental outlook quite as definitely as a sleepless night, a cold in the head or a good square meal. . . ."

"The world of colour is large, complex and unexplored, but at the same time, familiar and intricate. For, as Grant Allen pointed out in his essay on comparative psychology: 'There is no element in our sensuous nature which yields us greater or more varied pleasure than the perception of colour. The pleasure of colour is one which raises itself above the common level of monopolistic gratification and attains to the higher plane of æsthetic delight.' Thus an understanding of colour forms an essential part of our general culture."

Occult Hints on Colour

Most of what Madame Blavatsky has to say about colour is to be found in the third volume of *The Secret Doctrine*, and compels the attention of those who are deeply interested in, and susceptible to colours. We feel we must get at the secret, some-

how, and as usual our intuition has to come to the rescue. Here are some of the things she has to say on the subject: (p. 483). . . "The colours which we see with our physical eyes are not the true colours of Occult Nature, but are merely the effects produced on the mechanism of our physical organs by certain rates of vibration. For instance, Clark Maxwell has demonstrated that the retinal effects of any colour may be imitated by properly combining three other colours. It follows, therefore, that our retina has only three distinct colour sensations, and we therefore do not perceive the seven colours which really exist, but only their "imitations" so to speak, in our physical organism." (p. 462) "The seven prismatic colours are direct emanations from the Seven Hierarchies of Being, each of which has a direct bearing upon and relation to one of the human principles, since each of these Hierarchies is, in fact, the creator and source of the corresponding human principle." (p. 483). A diagram on this page of the *Doctrine* shows the correspondence between the Seven Hierarchies, the seven principles, and their different colours. Linga Sharira corresponds to the Violet group; Higher Manas to Indigo; Auric Egg to the Blue; Lower Manas, Green; Buddhi, the Yellow; Prana, Orange; and Kama Rupa to the Red Hierarchy. (p. 463) "As there is sound in Nature which is inaudible, so there is colour which is invisible, but which can be heard. The creative force, at work in its incessant task of transformation, produces colour, sound and numbers, in the shape of rates of vibration which compound and dissociate the atoms and molecules. Though invisible and inaudible to us in detail, yet the synthesis of the whole becomes audible to us on the material plane."

Mr. Ketcham said that an understanding of colour "forms an essential part of our general culture." and to step the idea up to a higher plane Madame Blavatsky says (III., 439): "To the learner who would study the Esoteric Sciences with

their double object: (a) of proving Man to be identical in spiritual and physical essence with both the Absolute Principle and with God in Nature; and (b) of demonstrating the presence in him of the same potential powers as exist in the creative forces in Nature—to such a one a perfect knowledge of the correspondences between Colours, Sounds, and Numbers is the first requisite."

M. E. D.

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