

# THE CANADIAN THEOSOPHIST

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

VOL. XIX., No. 2

HAMILTON, APRIL 15th, 1938

Price 10 Cents.

## A PRACTICAL THEOSOPHIST

William Quan Judge was born April 13, 1851, and he died on March 21, 1896. He was the second elected President of The Theosophical Society, though Adyar does not allow this to be mentioned. Col. Olcott resigned in 1892, after charges had been brought against him by Mrs. Besant, the various sections voting unanimously for Mr. Judge to be president. He demurred, however, and strove to get Col. Olcott to withdraw his resignation and to get the Sections to accept the withdrawal. He succeeded and Col. Olcott returned to his post. His gratitude to Judge was of a remarkable character, and may be found on record in *Old Diary Leaves*. Mrs. Besant is listed in the *Theosophical Year Book* as the second president, and Dr. Arundale as the third. Mr. Judge and his magnanimity is not worth mentioning. Judge did many wonderful things. He built up the American Section to be a strong body of 125 Lodges. He drew up the basis of organization of the Eastern School of Theosophy. He wrote two introductory books on Theosophy, *Echoes of the Orient*, and *The Ocean of Theosophy*. He edited Wilkins' translation of *The Bhagavad Gita* and an edition of *The Yoga Aphorisms of Patanjali* for western students. He edited *The Path* magazine from 1886 till his death, ten priceless volumes of true and straight Theosophy, which are taboo at Adyar. He was an accepted chela from the year 1874, and his *Letters That Have Helped Me* is a book that no western student of Theosophy, not

to speak of Occultism, can afford to overlook. Yet thousands of Adyar Members have never heard of it. Let us quote a few of its sentences, key-notes of practical Theosophy. The unusual simplicity of his language should be noted: "Never, never desire to get knowledge or power for any other purpose than to give it on the altar." "No one can really help you. No one can open your doors. You locked them up, and only you can open them." "In America it is as easy to find the Light of Lights as in India, but all around are those who do not know these things, who never heard of them, and yet many of our fellow members are only anxious to study for their own benefit." "Immediate rebirth is for those who are always working with their hearts on Master's work and free from self-interest." "None of us can be the judge of any creature existing; so I do not judge you in the least respect. Your life may in the great sum total be greater than any life I ever led or that any one has led." "All are under the Law, and Masters first of all." "Many have I halted, and spoken the exact words to them, have exposed to them my real heart, and they heard nothing; they thought that heart was something else." "All our obstructions are of our own making. All our power is the storage of the past." "The first step in *becoming* is resignation. Resignation is the sure, true, and royal road." "*The real test of a man is his motive*, which we do not see, nor do his acts always represent it."

## A PUZZLE FROM IRELAND

BY CECIL WILLIAMS

*"Resolved to reap  
Some present fruit—to teach mankind  
some truth  
So dearly purchased—only then I found  
Such teaching was an art requiring cares  
And qualities peculiar to itself:  
That to possess was one thing—to display,  
Another"—Browning's Paracelsus.*

There has recently been enlarged from private to public circulation a book which, adapting a phrase made Theosophically famous by Blavatsky, may well be called, "A puzzle from Ireland." Written by the Irish poet, William Butler Yeats, and entitled *A Vision* it contains certain cryptic spiritualistic messages received through the poet's wife, which purport to contain, among other revelations, a key to man's nature and an elucidation of the historical cycle of the west. Æ (George W. Russell) has described the *Vision* as "a gigantic philosophy of self and anti-self" (*Song and Its Fountains*, page 11) and in a blurb on the dust-cover of the *Vision's* last edition, he is quoted as saying: "It is possible it may be discussed feverishly by commentators a century hence as Blake's prophetic books—so ignored, so unintelligible a hundred years ago—are discussed by many editors in our time."

Æ's prediction may come true—there are always those who like cryptograms and mysteries—but what I am concerned with endeavouring to show is that, interesting and instructive though the *Vision* may be to the student of psychic phenomena or of the profounder aspects of psychology, charmingly suggestive of mystic knowledge as are many of its pages, to the Theosophical student its symbolism is of little value because clumsily "displayed".

The spiritualistic messages were first received through automatic writing then through the spoken voice in trance. That there were several communicators, constantly changed (page 9) reminded me of

Olcott's statement (*Old Diary Leaves*, I, 216) that Blavatsky's literary work was done "by foreign entities" who taught "through her lips." That certain "frustrators" endeavoured to confuse the communicators and waste time (pp. 12-13) may suggest—what bothered Olcott—why Blavatsky's literary work was not free from errors (*Old Diary Leaves*, I, 216)). That the communicators again and again insisted the symbolism was the creation of the poet's Daimon and his wife's (p. 22), recalled to me the quotation from Blavatsky's letter, given on the page of *Old Diary Leaves* cited, wherein she says that when her Master is absent "it is no more I who write but my inner Ego, my 'luminous-self' who thinks and writes for me." I turned with anticipation to the symbolical "books", as they are called, and was disappointed.

The first "book" opens, encouragingly enough, with a quotation from Empedocles of Agrigentum. This Doric philosopher, priest and prophet, statesman, physician and "worker of miracles" (Windelband's *History of Philosophy*, p. 30) was called the "dominator of the winds" because it is recorded of him that by occult power he caused a gale to cease (*Secret Doctrine*, III, 40). He is generally credited with being the first to put forward the doctrine of the four elements—earth, water, air and fire—calling them roots, *hridzomata*, (Windelband p. 39, note), but as he had sought the wisdom of Egypt's great hierophants (*Secret Doctrine*, III, 254), he may well have been only a transmitter.

Empedocles advanced, as the cause of motion, two opposing forces, generally translated into English as love and hate. The quotation in the *Vision* (p. 67) referred to gives them as concord and discord, the Greek words being *philia* and *neikos* (Windelband, p. 40 note), whose meanings' Liddell & Scott's *Lexicon* gives, respectively, as "love, affection or friendship" and "quarrel, wrangle or dispute." But these are the ordinary meanings and Empedocles was writing philosophically.

The philosophical meanings are attraction and repulsion (*Secret Doctrine*, I, 540-541).

The interplay of these two forces, the pair of opposites, is represented symbolically by Empedocles as taking place in a vortex, in which they alternately increase and diminish. The vortex, because it is a cone, may be represented diagrammatically as an isosceles triangle, the two sides being longer than the base, with attraction at the apex and repulsion at the base. Mr. Yeats begins where another poet interested in metaphysics, Edgar Allan Poe, ended his argument, *Eureka*, namely (in the last paragraph), the "perpetual variation of Concentrated Self (Concord) and almost Infinite Self Diffusion (Discord)" of the Divine Spirit. Empedocles' vortex is a symbolical representation of the Days and Nights of Brahma, the descent into matter (Discord) and the return to spirit (Concord).

"'When Discord,' writes Empedocles, 'has fallen into the lowest depths of the vortex'—the extreme bound, not the centre. Burnet points out—'Concord has reached the centre, into it do all things come together so as to be only one, not all at once but gradually from different quarters, and as they come Discord retires to the extreme boundary. . . . in proportion as it runs out. Concord in a soft immortal boundless stream runs in.'" So, opens the first "book", The Great Wheel, of the *Vision*.

Thereafter the development of the symbolism is confused, in marked contrast to the simplicity of the evolution of the symbolism in the Proem of the *Secret Doctrine*, suggesting to me that the communicators as well as the frustrators were at fault. Moreover, the Kantian idea that time is subjective, the author of the *Vision* says "the identification of time with subjectivity is probably as old as philosophy" (p. 70, but this I doubt) is introduced at an early stage, which brings into the explanation an unreal fourth-dimensional aspect.

Kant symbolized time as a line ("a straight line. . . . is to serve as the external

figurative representation of time," *Critique of Pure Reason*, Transcendental Logic section 20), and from this symbol there have developed such brain-puzzling theories as relativity, the fourth-dimension, serialism (see J. W. Dunne's *An Experiment with Time*) and an anti-Nazi theology (see Karl Heim's *God Transcendent*), all of which are based, directly or indirectly, upon Kant's idea that time is subjective, which it is not, for if ever there is a subjective state it is Devachan, and in Devachan there is no consciousness of time (see *Transactions of The Blavatsky Lodge*, p. 18). Now I am not saying Kant was wrong simply because Blavatsky implied he was, but because I can see quite plainly that she was right. The truth is that our psychology and much of our modern philosophy is cock-eyed. But this is not the place to show that time is objective, and in what manner it is so.

As another development of the Kantian idea ("Time is not an object of external intuition, i.e., cognition" *Critique*, Transcendental Logic, section 20) the vortex or whirling cone is made to symbolize time and space, also subjectivity and objectivity (pp. 70-71). Returning to the representation of the whirling cone as a triangle, a line extending from the centre of the base to the apex would stand for time and the base itself for space. Thus as Brahma, or the human mind, turned outward the triangle would grow larger, by the base receding from the apex, and as Brahma or the human mind turned inward the triangle would grow smaller, by the base approaching the apex, narrowing as it proceeded.

In the waterspout nature has presented us with a double whirling cone, or vortex, jointed at the points, but the communicators went one better. Their principal symbol consists of two cones, one superimposed on the other. This is represented diagrammatically by two isosceles triangles, one upon the other, but with the apex of each at the centre of the base of the other, as though the capital letter A were placed plumb over the capital letter V, only

the triangles are represented as lying on their sides. The triangles are not to be regarded as static but whirling, expanding and contracting and reversing positions in a way the communicators themselves seem to have been at a loss to describe (p. 75).

In the double-cone symbol one cone is to be regarded as representing subjectivity and the other objectivity. The former, says the author, is "emotional and æsthetic", the latter, "reasonable and moral". "Within these cones move what are called the *Four Faculties: Will and Mask, Creative Mind and Body or Fate.* (p. 73).

What are these faculties? We are not told for ten pages. Then it is said: "The *Four Faculties* are not the abstract categories of philosophy, being the result of the four memories of the *Daimon* or ultimate self of that (particular) man. His *Body of Fate*, the series of events forced upon him from without, is shaped out of the *Daimon's* memory of the events of his past incarnations; his *Mask* or object of desire or idea of the good out of its memories of exaltation in his past lives; his *Will* or normal ego out of its memory of all the events of the present life, whether consciously remembered or not; his *Creative Mind* from its memory of ideas—or universals—displayed by actual men in past lives, or their spirits between lives." (p. 83). *Will and Mask* are lunar or *anti-theoretical* (or subjective) *Creative Mind* and *Body of Fate* are solar or *primary* (or objective)" (p. 73).

Apart from the peculiar and confusing terminology employed and an equivocal expression (is it meant that the universals remembered by the *Daimon* are its own universals or those of *other* "actual men"?—the construction does not make it clear) the elements of the system here presented are disappointing.

If the word "memories" is to be taken literally, even if they are the "four memories of the *Daimon* or ultimate self" on whose own plane, according to Theosophical ideas, past, present and future merge into the Eternal Now, then to erect a

philosophy or psychology upon memory alone is as precarious a proceeding as to attempt to establish it upon sensation alone, as in Behaviourism, now discredited.

But if the "faculties" mean more than this, if they result from more than memory, as from their description they seem to do, then the definition of the *Body of Fate*, introducing the idea of Karma, reveals a naive and limited concept of universal causation, for Karma is created in the present as well as in past lives, while the description of the "normal ego" which apparently approximates Lower Manas, is also imperfect, for it ignores the *skandhas* brought over from past lives.

The idea of the double cone is next associated with the wheel or circle by regarding the two cones, not as superimposed one on the other, but as touching at the points, as in the water spout. The wheel or circle is divided into twenty-eight parts or phases, as they are called. If two lines are drawn through the centre of a circle from circumference to circumference, they will form two cones whose points are in the centre. Or rather they will form four cones, but only two are considered in the symbol. That is to say, if we imagine the lines to be drawn on a compass, from north to south and east to west, lines running from north to centre and west to north and from south to centre to east to south will form two cones or triangles opposite to each other.

The triangles are then imagined to expand and contract in twenty-eight phases, each phase having its own variety of the four faculties. A table is given of these varieties and another table of the correlation of the varieties across the circle, from the corners of the triangles' bases; thus, taking the illustration of the compass above, *Will* at north would be correlated with *Mask* at south, *Creative Mind* at east and *Body of Fate* at west.

"The wheel is every complete movement of thought or life, twenty-eight incarnations, a single incarnation, a single judgment or act of thought. Man seeks his

opposite or the opposite of his condition, attains his object as far as it is attainable" and returns (p. 81).

The table of correlations is that of human incarnations, of which twenty-eight types are given. Some of the correlations in this table are apt, others incongruous, and a faculty's phase (as far as the vagueness of the description of the phases enables them to be understood) can be replaced by another not correlated with the phase without materially altering the character of the incarnation. What is said of one character is equally true or false of others in the list.

For instance, let us take phase, or incarnation six, of which Walt Whitman is cited as an example. Even if we were to agree with the statement that his *Will* or normal ego was "Artificial Individuality" it could as well be said that his *Body of Fate* or events shaped out of the memories of previous incarnations was "enforced love of the world" with which it is not correlated as "humanity" with which it is, or that his *Mask* or idea of the good was "self-realization" or "self-exaggeration" with which it is *not* correlated, as "justice" with which it is. To me, the whole system is unreal and artificial.

The foregoing gives some idea of the contents of the first "book" and may, perhaps, help to make it a little more intelligible for readers, even if they disagree with my criticisms and conclusions. The succeeding four books introduce new factors and the symbolism is applied to life after death and to historical cycles. I only remark here that the new factors include four *principles*: *Husk*, or physical sensation, *Passionate Body*, the objects of sense, *Spirit*, mind, and *Celestial Body* or divine ideas in their unity, and the dates of the last half of the 4,000 year historical cycle or wheel approximate those of Spengler's *Decline of the West*, though the Communicators' first symbolical map of European history was drawn some days before the publication of the first German edition of Spengler's work (p. 11). These four books are a mixture of recondite lore (the

author's) and misinformation (the communicators'). As an example of the last, I mention the statement on page 208, amusing to a Theosophical student, that "Buddha was a Jupiter-Saturn influence."

As the Communicators' system of character analysis unfolded itself before me I could not help thinking that an adroit astrologer or phrenologist might, with a little ingenuity and some imagination, devise a scheme which would be equally, or more, impressive to the uninitiated. An astrologer could put at the corner of his cones, fiery, airy, watery and earthy signs, give them unusual names (such as "shell", "vahan of eros") and new definitions, base them upon, let us say, the faculty of attention as directed to past, present and future, pivot the whole in a wheel of the "eternal now" in which would be placed, at regular distances, various human characteristics. In other words, what the Communicator had done could be achieved by the lower mind only, I think, more efficiently, for my imaginary astrologer could test his scheme in the light of experience, and so avoid incongruities in the correlation of the elements of human character.

I have written "lower mind" deliberately. If the idea of applying the vortex of Empedocles to human character and destiny originated in the Higher Ego or was an inspiration of an Adept, it was distorted on its way downward into the lower levels of consciousness, and the interpretation given in the *Vision*, while suggestive, is in my opinion to be received with caution and subjected to the closest scrutiny. But that it *did* originate in the Higher Ego or from an Adept, I doubt.

When then did it come?

An observation by Æ and the frank (I pay tribute to Mr. Yeats' intellectual honesty) statements of the author give us the clue.

To present a hypothesis covering all the phenomena recorded, *e.g.*, the changing of the Communicators and the Frustrations, would require the writing of a treatise, at

least, so I confine myself to the observation that it is not uncommon for inspiration to give the solution of a problem or present a new idea. The advice "sleep on it" is based on this knowledge. But the solution does not necessarily come from the Higher Ego (Atma-Buddhi-Manas on their own "planes"), but may originate in what a psychoanalyst might call the "unconscious", or, to use Theosophical language, the Astral Light. (It can hardly be said that all inspirations come from the Higher Self—a selfish plan is sometimes inspired, comes, that is in a flash.) My guess is that the ideas presented in the *Vision* are memories of Mr. Yeats or his wife or both, worked out in the "unconscious."

In the first place Mr. Yeates was preoccupied with the two "selves" of man. Writing of him in *Song and its Fountains*, Æ says, "I soon found his imagination was dominated by his own myth of a duality in self, of being and shadow. I think somewhere in his boyhood at the first contact of inner and outer he became aware of a duality in his being" (p. 10). And again, "I do not think he noticed how his final philosophy (i.e., *A Vision*) lay in germ in his earliest imaginations" (p. 12). He had been greatly influenced by William Blake. His "mind had been full of Blake from boyhood up" (*Vision*, p. 72), and he must have read these words in "The Prophetic Books" for he included them in his edition of the *Poems of William Blake*: "Without contraries there is no progression. Attractions and repulsion, reason and energy, love and hate, are necessary to human existence." (p. 177).

With this sense of the pairs of opposites so strong in him we have only to enquire if he had considered the idea of the vortex before the spiritualistic messages were received to discover another of the germs of his philosophy. Now, Mr. Yeats had read Swedenborg (*Vision*, p. 12), but whether his reading had included *Principia*, where Swedenborg describes the double cone (*Vision*, p. 69) is not clear, but Mrs. Yeats' philosophical readings had included

the vortex of Empedocles (p. 20). Omitting other evidence, as the Communicators again and again insisted that the whole system was the creation of his wife's Daimon and his own, we have here, I submit, the key to the mystery of its origin. He had a strong sense of the pairs of opposites, his wife had read of the vortex of Empedocles, and between them, their minds on levels above that of the brain-consciousness, but below the Higher Self, worked out the system.

Telepathy, under the psychic conditions prevailing, will account for the correspondence between Spengler's dates and those in the Communicator's symbolical map of European history. "My instructors seemed to know so much of Spengler" says the author (p. 259). A suggestion that the rays of the Astral Light fell upon the work of the two Daimons is contained in the phallicism of the poem. Leda, which opens the fifth "book", Dove or Swan.

Because the presentation of the symbols is muddled and they are left unrelated to the marvellously simple and profound symbolism of *The Secret Doctrine*, which Mr. Yeats must have contacted, for he had been initiated into the "Hermetic Students" (*Vision*, p. 12), a Theosophical body; because the interpretation of the double cones does not, it seems to me, correspond with experience; because their application to cycle law is based on speculation, the chief value of this book, in my judgment, lies in the intellectual exercise its symbolism demands.

The Proem of *The Secret Doctrine*, is more profound, simpler and more satisfying. One may rise from the study of the Proem excited by a flash of inspiration, one is likely to leave the study of *A Vision* with mind whirling like a double gyre. That, indeed, strange though it may seem, is its fascination; though, yet, perhaps not so strange when it is remembered that men and women take cocktails for the same reason. But no cocktail, physical or mental, compares with the clear exaltation of the divine Soma drink, found in the study

of *The Key to Theosophy*, *The Mahatma Letters* or *The Secret Doctrine*. Inspired by that, a man speaks not in befuddlement but with the strength and clarity of the true prophet.

## THE HISTORICAL STUDY OF OUR TIMES

BY JOHN LIEBE, PH.D.,

General Shop Instructor, Lethbridge

### PART II.

The Psychology of Historical Contact

(Concluded from Page 29.)

*Personalities who have grown beyond their civilization* are ever increasing in number. Our picture of foreign civilizations becomes much livelier and more accurate through the organization and preservation of knowledge, with the help of news, movie pictures, magazines, books, and translations. Not that knowledge alone could produce the gift of creative understanding for the strange and remote! The foreigners who live in Chinese treaty ports and "cannot speak three syllables of Chinese" have been pictured for us in Lin Yutang's classical sketch. (5) Many of them manage to remain mentally in the West in spite of twenty years' residence in China. On the other hand Schopenhauer penetrated into the spirit of Indian philosophy without visiting India, Stanislaus Julien became a sinologist without ever setting foot on Chinese soil (6).

*Modern traffic facilitates the growth of the individual mentality in an unprecedented manner.* This does not apply merely to the privileged few, but to the millions who follow the trek of modern migrations. From dozens of stories in Gandhi's autobiography which illustrate this tendency let us take a typical one. "Mr. Albert West belonged to a peasant family in Louth (England). He had an ordinary school education, but had learned a good deal in the school of experience and by dint of self-help. I had always known him to be a pure, sober, God-fearing, humane English-

man." He emigrated, became partner in a small printing press at Johannesburg in British South Africa; and as he took his meals in a vegetarian restaurant, he became acquainted with Mohandas Karamchad Gandhi, a Hindu barrister who then fought a campaign for the rights of Indian coolies in South Africa (1893-1913). One day a dangerous epidemic swept the Hindu "coolie locations", which the municipality had always refused to supply with the sanitary facilities that were accorded other sections of the city. Twenty Hindus died; Gandhi organized a temporary hospital and appealed to the public for help. Mr. West volunteered, and became a permanent worker in Gandhi's campaign. (7) Mr. West's mind had been English at home, British in the colony, Western in his dealings as a white man among coloured people, till finally the spell of Gandhi's great personality gently helped him to break through the bounds of his native civilization.

An experience into which the common man may happen to be drawn becomes a mental technique in the thought of the travelling philosopher Count *Hermann Keyserling*, founder of the School of Wisdom, in Darmstadt, Germany. Unlike the abstract philosopher, Immanuel Kant who never left the city of Königsberg, Keyserling travelled around the globe prompted by a sense for the relativity of Western philosophy. He has attempted an analysis of the oriental and occidental ways of thinking. (8) As a typical introvert with a contemplative mind, he observes foreign life on the spot for no other purpose than catching the right mood, which is required to give himself over to the mentality of the foreign civilization. This is a mental discipline which has its opposite pole in the sight-seeing of the globe-trotter who loses himself in the detail of outward impression. Keyserling's "Travel Diary of a Philosopher" (9) is a literary document which reflects in the realm of philosophy the most important feature in the history of our times: the growing contacts between

the civilizations.

*Modern traffic and increased knowledge about foreign life have opened great mental possibilities for independent personalities among the missionary's converts.* Some of the outstanding successes of mission work were accomplished on men whose main experience was not so much the conversion from one religion to another, but the attempt to span two civilizations mentally. A so-called convert of some mental calibre embraces the Christian religion as the product and symbol of Western Civilization, and he is bound to be bitterly disappointed when he becomes intimately acquainted with the West.

This became a tragic experience for the Indian mystic *Sundar Singh*. At the age of fifteen he had a vision of Jesus, which took the form of Paul's conversion at Damascus, a story which he knew from the mission school. He broke with his family, was disinherited by his father, and began to lead the life of a holy "Sadhu" who begs his way through life in the service of religion. Wherever he went Singh told the gospel of Jesus. He was happy in a form of life which was Hinduistic in form and spirit. As a boy he had dreamed with his mother of becoming a holy sadhu one day. But the civilization he now represented to his people repelled him as often as he met it. He found out that many followers of Christ in the mission field were just nominal Christians; he was disgusted with the intellectual instruction given in a Christian mission college that his friends of the mission persuaded him to enter. He toured Europe twice and was showered with applause by enthusiastic audiences; but Europe's unchristian spirit shocked and disappointed him. What he had really assimilated from the Western mentality was the religious spirit of Europe in the early centuries of Western Civilization; a fact which is beautifully symbolized by the overflowing joy of his heart during his pilgrimage to Jerusalem. (10)

If we compare the life of Sundar Singh with the practical work of the famous

native missionary of Japan *Toyohiko Kagawa*, we see at once that he has caught the spirit of the modern West in a singular manner; and has realized it through practical application to the problems of Japan. As the son of an aristocratic father and a geisha girl, a prostitute with good manners, he devoted himself after his conversion to the emancipation of Japan's 200,000 prostitutes and the labour classes who produced them. The farmer-preachers whom he is training are to be self-supporting evangelists. In his peasant gospel schools that run during the short leisure season of the farm, he teaches the Sermon on the Mount, village welfare work, tree-crop culture. He advocates mountain climbing, cultivation of Swiss goats and many foreign nuts, and the protection of the breeding places of whales. Modern science has definitely influenced his theology and given cosmic dimensions to his idea of God. At the same time he has found a way of retaining his native religion. He is inclined to identify the Christian God with *Ame-no-Minaka-Nushi*, the supreme God from whom Japan's oldest chronicles derive all national Gods. He does not object when Japanese Buddhists call Christ one of the *Amida Buddhas*. And he interprets the obeisance in front of the great national shrine, which authorities require from everybody, as a wholesome conservation of the nation's historical traditions, a duty that to perform Japanese Christians will be second to none. Kagawa has not the slightest illusion about the bad influences of the West that emanates from the treaty ports in China and Japan; but he does not get sentimental about it. He has successfully amalgamated two civilizations in his mind and in his life. (11)

Still another type of convert passes through the conversion as a narrow gate that opens into the much greater and deeper experience of the foreign civilization. Such a case is the Chinese *Lin Yutang* who has been a Christian, has seen the West, and realized in his forties the intellectual superiority of the agnosticism

of an educated Confucianist. His ethics is man-centred, not God-centred. He has a smile for the peace of the Christian religion or any other religion with those ready-made answers for all problems of life, answers that for him only distract from the unfathomable mystery of the world. He embraces neither the religious, Middle-Age mind of the West nor its technical-scientific mentality of modern times. Steeped in a 4,000-year old culture, he views the short millenium of Western Civilization as a whole. Drawing on American, English, French, German, and Italian history alike, he introduces China to the West in his recent book, "My Country and My People" which is the astonishing accomplishment of a scholar and personality who is at home in two civilizations, or perhaps in three. It is doubtful if a Westerner could describe our life and thought with the same nakedness with which he depicts China. In a well-mastered English, which he uses brilliantly and creatively, he understands to lift us into that serene mood where we enjoy a hearty laugh at man and his follies. What a conversion to one who has inherited the culture of the oldest living race!

Converts assimilate or try to assimilate a younger civilization. *Members of younger civilizations sometimes perform some expert service in the area of an older civilization, become involved in the study of local problems, and finally penetrate into the foreign mentality.* This is a valuable by-product of the fatal policy of economic penetration which the West has pursued so ruthlessly in the past decades. Here we may mention characters like the French marshall *Lyautey* who administered Morocco with fine tact, or Dr. *Mills-paugh* from the United States who effected financial reforms in Persia, steered clear off the Russian and British spheres of influence, and exercised an impartiality that came close to a negation of Western influence altogether.(12) Lord *Cromer* who represented British interests in Egypt for fifty years, became such a friend of Egyp-

tian aspirations for independence that he recommended Saad Zaglul, the future leader of the Egyptian independence movement, to the British government at the occasion of his farewell speech.(13) Sir *Robert Hart*, inspector-general of the Maritime Customs Service in China, not only guaranteed one of the few reliable sources of income that the Chinese government had, but was able—to express it in Lin Yutang's words—to see the meaning in a type of life so different from his own.(14) The difficulties of the personality who is capable of growing into the foreign mentality and, at the same time, bound by official duties, are expressed with great sincerity by Sir *Francis Younghusband*, British civil servant and Himalaya explorer. "Part one—political", the first half of his book "Dawn in India"(15) shows the moderation and reserve of one from the government side; "Part two—spiritual", breathes the enthusiasm of one who admires and begins to understand India. The personality who goes abroad in the service of a Western country and feels a compulsion to give real service to the people of the foreign civilization among whom he resides, is a type that will certainly become more frequent in the future, because the occasions for such a mental development will increase with the economic penetration of the East by the West.

Considering the historical age of the West, the mental approach to foreign civilizations has found many forms that are promising. We need only think of *Fritjof Nansen's* relief work in Russia during the years of the most frantic hate against the new republic; or consider *Romain Rolland's* discovery of Gandhi for Europe. The physicist *Albert Einstein* who is a mathematical recluse, always has shown a deep desire to cultivate good relations between the civilizations. You can feel that if you hear him explain how the American is in some ways near to the Asiatic, or if he addresses Japanese children, or argues with Rabindranath Tagore.(16) And there are thousands whom we never hear

of, because they are not on the printed page.

For Russia it is even harder to break through the shell of the native civilization. And yet she had produced one great example at least: Count *Leo Nikolajevitch Tolstoi*. He belonged to those ruling families who owned whole villages. He was brought up in the intellectual atmosphere of the West. The great novels which made him famous and which enjoy a much greater popularity in the West than in Soviet Russia, are Western novels. But in Tolstoi's great soul the coming birth of the Russian Civilization in 1917 was already germinating. When he approached the age of fifty, he had to tear himself loose from this un-Russian West: the Asiatic awoke in him. He was not of the mettle of those aristocrats who, after the Russian Revolution, settled down permanently in the Russian emigrant circles of Paris and Berlin. He wanted to be one with the peasants of his village. So the subtle author of "*Anna Karenina*" tried to live like a peasant: he gave away his wealth, he spent much time on handwork, he wrote a simple style, and endeavoured to share in the Christian community of the village. Tolstoi's later works, that alone fill a book shelf, are like a volcanic eruption of his new belief in Christian communism. Russia's Asiatic neighbours, China and India, began to occupy Tolstoi's mind more and more: his conception of religion is neither a Western nor a Russian Christianity; it is a world religion in Christian Shells. Russia's greatest thinker died in 1910, but not without anticipating the coming Russian dream of a world revolution in religious form. The universal character of Tolstoi's religion deeply influenced Gandhi. He admits that his idea of "soul-force" (*satyagraha*) received its permanent form through Tolstoi's book: "The Kingdom of God is Within You." (17)

There can be no doubt that *India is leading in the meeting of civilizations, because the old Hinduistic, the Islamic, and the British traditions are firmly established*

*side by side on Indian soil.* "The unconventional code of life of our family," says *Rabindranath Tagore*, "has been the confluence of three cultures, the Hindu, the Mohammedan, and British." The gentle poet has written novels, dramas, poems, and stories in Bengali and also in English. The unimaginative way in which the British transplanted their Western class-room and lecture-room education under the Indian skies could not satisfy him; he founded the famous ashram of Santiniketan, an open air school where the spirit of all nations is cultivated together with the spirit of India, mainly through religious feeling, love of nature, and dramatic performance. Tagore reckons nevertheless with modern science. In his beautiful ideas on the humanity of God and the divinity of Man he includes the theory of evolution; when he speaks of the harmony of interdependence between the nations, he carefully weighs the effects of modern science on this ideal. In a conversation with Einstein, he defends by a wealth of sparkling illustrations his conviction that all truth, including scientific truth, including even the conception of matter as revolving centres of electric forces, exists only in so far as it is realized through man's mind. Tagore's mind harbours so varied aspects of life that it appears full of contradictions to the Westerner; yet held against the ancient background of Hinduistic philosophy, Tagore's conception of the universe is a logical, creative, organized whole. (18)

But even Tagore cannot reach up to the mental powers of his friend *Mahatma Gandhi*. There is no other mortal among us who has shaken and guided the lives of so many men and women from three civilizations. Gandhi is the greatest among the pioneers in the meeting of civilizations. His life is the clearest realization of the religious, moral, and intellectual possibilities of the strongest current of our age: the rapid approach of the civilizations. It was the destiny of subtropical, gentle India, tortured and humiliated by a thousand

years of foreign invasions to produce a Gandhi. What an accomplishment of self-control: India's path from the passive resistance against the devastations of cruel Mohammedan Afghans a thousand years ago, to Gandhi's movement for "Hindu-Muslim unity"! Though the Mahatma's saintly life, is an incarnation of the Sermon on the Mount for India, Gandhi has revived and modernized the oldest tradition of Hinduism. His individual mind is forming into a powerful group-mind right before our eyes. Long after the memory of the great men of the early twentieth century will have faded away, legend will keep him alive in the mind of the world civilization of the future. The transition from Gandhi's mind in the Indian mind and in some spheres of the Islamic and of the Western mind, is the most far-reaching forecast of the future contained in present-day life. It is the most vital clue for the prediction of historical tendencies.(19)

#### NOTES:

(5) See Lin Yutang: "My Country and My People." 1935. Reynal & Hitchcock, New York, pp. 8-12.

(6) See L. Hodous: "Careers for Students of Chinese Language and Civilization," 1933, University of Chicago Press, p. 45.

(7) See "Mahatma Gandhi. His own Story," edit. by C. F. Andrews, MacMillan Co., New York, 1930, pp. 180-187.

(8) See Count Hermann Keyserling: "Creative Understanding," transl. by Th. Duerr, 1929. Harper & Bros., New York, first chapters.

(9) Transl. by J. H. Reece, 1929, Harcourt, Brace & Co., New York.

(10) See F. Younghusband: "Dawn in India," 1930, John Murray, London, pp. 301-315.

(11) See Toyohiko Kagawa: "Christ and Japan," Friendship Press, New York, 1934, pp. 12-13, 22, 40, 56, 75-76, 88, 109-110, 129-132.

(12) See V. Sheean: "The New Persia," 1927, Century Co., New York, chapter on American Administration.

(13) See G. Young: "Egypt", 1927, Charles Scribner's Sons, New York; and Encycl. Britannica under Zaglul. (vol. 32; publ. 1922, p. 1124).

(14) See Lin Yutang, p. 11; and Gowan and Hall, pp. 278-280.

(15) See Younghusband, pp. 189-219; 316-328.

(16) See Albert Einstein: "The World as I See It", transl. 1933, Covici Friede publ., New York, pp. 259, etc.; and Tagore pp. 221-225.

(17) C. F. Andrews: "Mahatma Gandhi's Ideas," 1929, George Allen & Unwin, London, p. 192; and Birukoff's biography of Tolstoi.

(18) See Tagore, pp. 13, 17, 168, 221-225, 237-238.

(19) Complete autobiography: Mah. Gandhi: "My Experiments with Truth: An Autobiography, vol. I, publ. Navajivan Press, Ahmedabad, India. Gandhi has not yet completed his autobiography.

*Reprinted by permission of the Author, and of the Editor of The A T A Magazine, Official Organ of the Alberta Teachers' Association, Mr. John W. Barnett, Managing Editor, Edmonton, Alberta.*

## W. Q. JUDGE ON

### EXOTERIC BUDDHISM

"One of the main teachings of Buddha was that any kind of existence is a misery. It is misery to be born either as man or deva, because this involves a perpetual series of reincarnations which may be happy or unfavourable as happens—To escape this Nirvana is offered—Now the Western people will not accept this pessimistic view of life, and when they come to know that that is Buddhism they will not take the religion.—What Buddha secretly taught we do not know."

From *The Path*.

## AN EARLY NOTE

It is interesting occasionally, when one comes across early notes, to see how true were one's thoughts of years ago and to find that they sensed a need that has since come into general recognition. The following is a memorandum regarding the Ideal Lodge made as a result of a meeting years ago when a little group were discussing the welfare of the Society:

The Ideal Lodge can best stimulate the increasing dominance of Theosophical realities:

1. By inducing in its members a realization that they can become a centre of the life of the Brotherhood which it is their duty to spread through their district.

2. By inducing its members to ceaselessly work disseminating the central Theosophical realities through their own lives, the lodge life, and their public contacts.

3. By creating harmony amid variety of member opinion and personality and directing this variety to the enrichment of the common work.

4. By the discovery, training, and impersonal selection of capable, inspired leadership.

5. By conducting an efficient business administration of lodge affairs.

6. By beautifying and dignifying its appointments and procedure.

7. By creating, maintaining, and constantly working in a happy, friendly atmosphere.

In the same memorandum there appears the following statement as to what are the central Theosophical concepts:

1. The unity and universality of life and consciousness, out of which arises the conception of the brotherhood of man and the existence of a directive intelligence in Nature, to promulgate which the Society was called into existence.

2. The dual process of the unfoldment of life and the evolution of form toward a standard of perfection.

3. That manifestation at any time consists of life and form at various stages on

the road to that perfection, constituting a ladder with beings on every rung uniting the highest and the lowest.

4. The means of achievement: experience in matter and the cycle of life—birth, death, and life after death—and reincarnation.

5. The existence of the law of cause and effect which insures the success of this great process.

6. Certain aspects of life and form have already reached a standard of perfection for the mineral, vegetable, animal, and man (which gives, for us, the great reality of the Masters), including the existence of a parallel stream of evolving life and consciousness known as the angelic, using this planet and solar system in common with man as a field of evolution.—S. A. C. in *The American Theosophist*.

## THE ADEPTS

*Some Objections and Answers to Them*

In this I purpose to give but the condensed form of some objections made to the theory of the existence of the Adepts, and of the answers which might be made. The objections are variously founded, applying as well to the names Masters and Mahatmas as to other designations.

"MASTERS" is objectionable because contrary to Republicanism, or Democracy or Individualism.

But *master* comes from *magister*, who is a teacher, an expounder as well as applier of the law; hence *magistrate*. Everyone, in fact, has a master, whether it be physically, mentally, or morally; and this objection is but the old and foolish exhibition of contempt for regulations of a government from which America escaped long ago.

THE OBJECTOR HAS NEVER SEEN AN ADEPT. This would apply equally to the assertion of the existence of Napoleon or any other character one has not seen, and with more force. For there was but one Napoleon, while there have been and are many Adepts. The ancients all relate histories of Adepts; the Hindus of today do

the same; many of the writers of the middle ages and the traditions of the same period speak of them as accepted facts; the traditions of all countries not so new as this give similar testimony; the Chinese, Tibetans, Burmese, and other Oriental people tell of such personages, while Chinese, Buddhist, and Hindu literature teems with testimony. Hence to support the doctrine there is a mass of human testimony larger than that which declares that Buonaparte once dominated Europe. Lastly, several reputable Europeans and Americans, members of the Theosophical Society, affirm on their own knowledge the existence of these Adepts.

THE MODERN CRITIC SAYS: *First*, why do not these Adepts come out to satisfy curiosity if they are men? This question is out of the same spirit that creates the sensational, vulgar, and prying newspaper which spreads before the public, because it is called for by the public, the private details of everyone's existence. *Second*, why not appear and destroy evil if they have great powers? The Adepts have replied that there is no power to destroy the evil man has produced but in the efforts he himself makes for purification. *Thirdly*, why not come and wipe out abuses? *Fourthly*, why not multiply food in famine time?

Other replies to these may be thus tabulated:

(a) The nature of humanity at present is the product of evolution, and only evolution conducted in an orderly manner can alter by perfecting, refining, and purging.

(b) It is ridiculous for the Western nations to demand that the Adepts shall multiply food when every one knows there is at all times enough food in hand, either unused or locked up by the men of greed, to feed all the hungry.

(c) If food were multiplied thus in the Western world, those who did it would be imprisoned and classed as criminal, for inevitably either the food would be said to be stolen or else the charge of interfering with

trade would follow. In Berlin in 1892 the starving people took bread from the shops and were punished for theft. The moral and conclusion are obviously against the objector.

(d) No one can disprove the claim made that Adepts have multiplied food in famine times in Eastern lands where condemnation and persecution do not follow that act.

(e) Admitting that the Adepts have great powers, they have disclaimed the power to alter human nature in any other way than through the processes of evolution and always strictly under a rigid law of justice.

(f) The Adepts do not yet appear publicly and proclaim themselves to the world for reasons found in the above replies, and also because the cycle must run its course, since, if they proclaimed themselves out of time, a wrong result would be produced, just as a note, good in itself, is a producer of discord when sounded out of time, place, or tune. This reason is the reason deduced from the law of cycles.

WHAT, THEN, ARE THE ADEPTS DOING? Not possibly could all their work be stated. But, for a part:

(a) Assisting *all good movements* by acting on men from behind the scenes through *mental influence*.

(b) Preparing as many men and women who are fit for it so that they may, in their next incarnation, appear in the world as active devotees to the good of the Human Family.

(c) Spreading now, through impulses given in many places which must not be mentioned, a philosophy of life which will gradually affect the race mind, and in particular the active, conquering Western peoples, thus preparing the whole people to change and evolve yet further and further until evils disappear and better days and people reappear.

William Brehon.

(From *The Path*, January, 1893.)

## CORRESPONDENCE

## TWO LETTERS

Editor, The Canadian Theosophist:—Mr. Williams does my readers, and incidentally myself a service in pointing out the fact that my article, "Theosophy and Occultism" is, as a specific exposition of the subject, imperfect—incomplete; but in concluding from this fact that I am suffering from confusion of thought, he is, I think, not correct. He does not perceive the point of the article, although it is very explicitly stated, namely that my aim was to send my readers to an openminded and intelligent study of H.P.B.

Whether I am confused, and whether Mr. Williams is not altogether clear-sighted matters not the slightest. We are not authorities, and our opinions, except to ourselves, have but a very qualified value. But what H.P.B. taught is of the highest importance to those who call themselves her followers, in any sense of that word. What really are the implications of all that she says in her article, "*Practical Occultism*"? That is what I suggest that every intelligent Theosophist should answer for himself, and readjust his attitude in the light of the answer he obtains. If he concludes as a result that he is not an Occultist, cannot be one, and does not in any way understand what it means to be one, is he acting like a reasonable human being in quoting occult "rules" in support of his attitude and action?

Mr. Faulk's letter is highly interesting and significant. I think that his idea that the T.S. (all T.Ss.) is (are) dying is entirely correct. I would go farther and say that, in my opinion, every Theosophical organization has long ago "drifted on to some sandbank of thought or another" and none is more than a "stranded carcass, mouldering and dying".

The trouble within the various societies is, as Mr. Faulk indicates, that only a negligible few ever take the trouble so to acquaint themselves with the real meaning

of the Theosophical doctrines that they can express them in their own words, in a way that the modern thinking man will care to study and appreciate. My experience of organized Theosophy, though not lengthy (10 years) has been very comprehensive, and it has taught me that it is worse than useless merely to thrust the *Secret Doctrine*, or any other of the standard works into the hands of the modern intelligent enquirer, yet the same enquirer will listen eagerly and understandingly when the doctrines are explained in modern terms.

I have but one slight criticism of Mr. Faulk, and that is that he *appears* to identify Theosophy with the Theosophical Societies. Theosophy, the real thing unlabelled, is not dying, but growing and spreading apace. I think it will exist luxuriantly when the new Messenger appears, but *not within any body calling itself Theosophical*.

P. G. Bowen.

11 Grantham St., Dublin.

## H. P. B. VINDICATED

Editor, Canadian Theosophist:—I feel it my duty to spread to the world the complete vindication of H. P. Blavatsky in her writings about the Atlanteans and the long-lost continent of Atlantis, that has been made by,—not a Theosophist, but by an ordinary, or rather extraordinary newspaper man, Edwin C. Hill who gives a daily, widely syndicated column in the U. S. headed "The human side of the news" that was printed in the San Diego Union on Jan. 24 of this year in which he says: "One of the most fascinating pursuits in this world is the study of the story of mankind. For after all, we are like the little sparrow, which flies in at one door, from heaven knows where, and out another to heaven knows where. This thought comes to mind after reading in the day's news, the report made by Dr. W. H. Bradley of the United States Geological Survey, to the Geological Society of America, on the lost continent of Atlantis. Dr. Bradley, a world-famous authority, asserts that all

cores of sediment, taken from the bottom of the Atlantic Ocean, on the Eastern side near Europe, clearly and definitely prove that there was a continent named Atlantis, just beyond the pillars of Hercules—The Rock of Gibraltar; a great, rich, populous land which was destroyed and sunk with all its wealth and people,—riches and power, by some awful convulsion of Nature, far back in time.

Scientists have scoffed at the 5000-year-old legend of the lost continent of Atlantis. But Dr. Bradley's report will bring them up short. For the legend is made reality, and is no longer in the realm of fantastic tales.

The first we ever heard of Atlantis came from Plato who wrote about the lost Atlantis as conscientiously and carefully as a good reporter writes a fact story today. He got the tale from his great-grandfather, to whom it had been told by the great Solon. Egyptian priests had given the story to Solon. The vast and beautiful continent possibly loosely hooked on to Africa had been shaken into the sea by terrific earthquakes and volcanoes about 23,000 years B.C. and about 10,000 B.C. there was a complete severance from the Mainland.

The late Col. P. H. Dawcett who disappeared 12 years ago in the jungles of Brazil, staked his life on the truth of this lost world. Eighteen years before he disappeared he had discovered in remote jungle regions carvings and ruins unmistakably linked with ancient European art and architecture. He concluded that there once was a bridge between the two worlds. There is more than a little evidence that the founders of a great empire long since perished and strangled by the jungles of Yucatan and Central America came from the lost continent of Atlantis. They were a great and strange people those ancient Mayas. Years ago following a trail on mule-back deep within a still, hot jungle I rode into a clearing and came upon the crumbling ruin of a very ancient temple, built maybe, 3000 years before Christ. Its harsh gods bore the heads of frogs, vul-

tures and SERPENTS, its altars had run with human blood. And standing in that clearing as insensitive as an ox was a modern Maya—a dull, dumb, half-stupid creature, whose forefathers had been crushed and made into beasts of burden by the Spanish Conquistadores. Yet his people had been great when Nebuchadnezzar fed upon grass in his madness. There are Mayan ruins in Gautemala 8,000 years older than the pyramids or the Sphinx. The Mayas' knowledge of astronomy was so profound that they predicted to the minute, eclipses and conjunctions of planets that were to occur thousands of years in the future. Without any machinery whatever, without even knowledge of the wheel, they moved huge masses of stone over immense distances and reared them to great heights. They sculptured beautifully yet no sculpturing tool of theirs has ever been found.

Cyrus Field Willard.

San Diego.

## AT A FUNERAL

The prayers are said. The grave is closed.

The priest

Goes home to dine. The curious  
wondering crowd

Discuss the funeral. A few are bowed  
In sorrow. Others speculate if East  
Or West be right—does man die like a beast

Or, godlike, pass, and vanish in a  
cloud?

Some argue whether burial in a shroud  
Or modern garb is fitter for deceased.

Proud Death! How trivial are thy critics!

False

To Life, how then be true to thee?

Thy way

Lies through the inner worlds, then  
Earth once more,

And whether broken heart or broken hals  
Be fate of man alternate Night and

Day

Offer him Justice, and Love's endless  
Lore.

A. E. S. S.

## THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY  
IN CANADA

Published on the 15th of every month.



Editor—Albert E. S. Smythe.

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

Subscription, One Dollar a Year.

OFFICERS OF THE T. S. IN CANADA  
GENERAL EXECUTIVE

Dudley W. Barr, 23 Trench Street, Richmond Hill, Ont.  
 Felix A. Belcher, 250 N. Lisgar St., Toronto.  
 Maud E. Crafter, 121 Woodlawn Ave. W., Toronto.  
 William A. Griffiths, 37 Stayner Street, Westmount, P.Q.  
 Nath. W. J. Haydon, 564 Pape Avenue, Toronto.  
 George I. Kinman, 46 Rawlinson Avenue, Toronto, Ont.  
 Wash. E. Wilks, 925 Georgia St. W., Vancouver.

## GENERAL SECRETARY

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

## OFFICE NOTES

The General Secretary has accepted the invitation of the Montreal Lodge, made last year, and now renewed, to pay them another visit, and he will speak there on "Man's Dawning Faculties," "Our Elder Brothers," and "The Crisis in the Churches," in the Mount Royal Hotel. This will be the week end, April 7-9. He is arranging to continue on to Boston, New York, Philadelphia, Washington and Pittsburgh, over a period extending till the first week in May at least. Mr. James W. McGuire, president of the Washington Lodge, at 1216 H. Street, N.W., Washington, D.C., has kindly consented to arrange for meetings in Washington for six lectures beginning on April 24. Other points may be arranged for. Correspondence should be addressed to Mr. McGuire or to Mr. Smythe in care of Mr. McGuire. In addition to the subjects mentioned above, Mr. Smythe would be prepared to speak on "A Universe of Light," "A New Culture,"

"The Freedom of the Secret Doctrine," and "Fellowship with the Universe."

❖ ❖ ❖

We are fortunate in having received the permission of the author, Mr. John Liebe, Ph.D., and the Editor of *The A. T. A. Magazine*, official organ of the Alberta Teachers' Association, to reprint the article concluded in the present issue, and other articles in the series which have appeared in the magazine in Lethbridge, in subsequent issues. Readers will enjoy the new historical principle enunciated in them, and the graphic and humane interest that inspires them.

❖ ❖ ❖

No further details of the Boston Convention, June 25-27 have come to hand. The impression seems to have been widespread that the three days of the Convention would be Friday, Saturday and Sunday, in order to prevent the crowding of speakers and the use of double rooms with simultaneous meetings. The dates are to be Saturday, Sunday and Monday, Monday to be devoted to sight-seeing, etc. This looks as though the crowding and double meetings are still contemplated, but no information has come to hand. Boston, however, is a wonderful place to visit, and its historical and scenic and artistic attractions are not surpassed by any other city in the Union.

❖ ❖ ❖

The effort of the Melbourne, Australia, Young Theosophists, to inject a little of the spirit of true Theosophy into the Adyar junto has unfortunately failed, as most of us feared it would. To bring young people up in the belief that unless you belong to the true Church you can never succeed in the spiritual life is a subversion of all that Madame Blavatsky or her Masters ever taught. But that is the Adyar faith. The only true Church (ecclesia, Society) is at Adyar and you must bow the knee and kiss the hand of the All-Highest there! We have the same fascist doctrine in international politics against which Dr. Arundale has been protesting, but unfortunately,

again, he has been unable to be consistent and carry his protests into his own practice. Can he not see that his declarations of "Universal Brotherhood" and his practice of "Brotherhood for the Elect only" do not make sense, nor friends either?

✱ ✱ ✱

A Toronto subscriber writes: "I would like to add a word of appreciation for your excellent magazine which I now look forward to receiving every month; and whenever an opportunity occurs to speak in its favour it certainly has my commendation and support." A Californian student in renewing subscription, writes: "Am studying the Secret Doctrine according to your instructions in the Magazine, and it is a great help." Another Californian writes, enclosing a second yearly subscription, "then I will always have a copy to give or lend as I don't want to part with my own." Still another note from California: "I sure enjoy your magazine very much," and that covers a renewal subscription also. We have similar notes from England and elsewhere and are glad to think that real Blavatsky Theosophy as *The Secret Doctrine* and *The Mahatma Letters* in spite of all misrepresentations, continues to make its way among progressive thinkers.

✱ ✱ ✱

Mrs. K. E. Maltwood, the author of the *Temple of the Stars*, the *Guide Book to the Kingdom of Logres* and the wonderful monumental construction of a vast Zodiac on the face of the earth in the county of Somerset in England over 4000 years ago, has been in Canada, visiting in Victoria, and calling in Toronto with her husband, who is a prominent business man in England. They wished to see the great Chinese Collection in the Royal Ontario Museum and spent some time there. Mr. and Mrs. Smythe came from Hamilton, and they and Mrs. Maltwood were driven by Miss Crafter to the residence of Mr. Conn Smythe and to the Museum. Mrs. Maltwood is planning for further publicity for the *Temple of the Stars*, and one of the most striking things she has produced is a

plaque with the effigies shown in relief as they appear on the ground, and from an air view. We have dealt with the *Air View Supplement* elsewhere, and hope to have an account of the exceedingly interesting steps by which Mrs. Maltwood, through the study of the *High History of the Holy Grail* and other writings concerning the Arthurian tradition, was led, with the assistance of Air Force officers to identify the figures and finally complete the discovery. Mrs. Maltwood is a sculptor, and has therefore skilled appreciation of the effigies. We are amazed at the apathy with which this unique event is regarded. Of course one reason is the opposition of the Church interests. It is obvious that if all the dogmas and doctrines and ceremonies of the Church are shown to have originated in the Star Worship of 4000 years ago and earlier, the basis of the Church, according to its materialistic interpretations, would be destroyed. But the real truths embodied in the Church formulæ, and their truly spiritual implications, would not only be unaffected, but greatly enhanced. At any rate, whatever may be overthrown, the Zodiac, the Wheel of Life, cannot be removed until the foundations of the earth are shaken.

✱ ✱ ✱

The minutes of the General Council of the T. S. meeting at Adyar on December 25, 30 and January 2 last have been received. The voting for additional members of the Council (which consists of the President, Vice-president, Treasurer and Recording Secretary *ex officio*) selected N. K. Khandalavala, A. P. Warrington, Hukum Chand Kumar, P. M. Cochins, R. S. Chandrasekhara Aiyer, K. Srinivasa Aiyengar, Jamshed Nusserwanji. A sum of £100. was granted to the nieces of Madame Blavatsky as pension for the year. No award was made of the Subba Rao Medal. The next World Congress may be held in South America, or failing the possibility of this, in Australia. The Budget for the year ending October 31

next, was adopted, amounting to 66,280 rupees, which contemplated a deficit to be made good by donations of 22,780 rupees (a rupee is worth 37.73 cents), or \$6000. The Adyar Library budget amounts to 12,500 rupees with a deficit of 2,080 rupees for which donations will also be required. The following were re-elected members of the Executive Committee for 1938—C. Jinarajadasa, Mrs. Arundale, Rao Bahadur M. Narasimham Pantulu, N. Sri Ram, R. Srinivasa Aiyengar, and Mrs. Josephine Ransom. Bombay was rejected and Benares decided upon as the meeting place of the 1938 Convention. The Scheme submitted by a sub-committee for a World Fund for Theosophy aims at £100,000 or roughly half-a-million dollars, to produce \$15,000 a year to be used at the discretion of the General Council. Each section is to be asked to try to raise \$5. a head of its membership within the next three years. All existing Funds are to be incorporated in this one fund, and bequests are invited. The Minutes close with this note: "Having received the Report from the President of the recent correspondence with the Theosophical Society in Italy, the Council upholds the principle of Freedom of Thought embodied in the official Declaration of The Society and while not expressing any view as to the opinions stated by The Theosophical Society in Italy or the President of The Society, asserts that in its opinion every member, whether an official or not, is entitled to express his personal convictions or opinions, or any subject or topic political, religious or otherwise, providing such expression is done with due courtesy and without prejudice or animosity."

✻ ✻ ✻

It is announced by President Arundale that *The Theosophical Year Book* is to be published every five years, with an annual Supplement to bring it up to date. We must confess the *Year Book* is a disappointment to us; it is so very sectarian and justifies too truly H. P. B.'s prediction that under certain

circumstances the T. S. would "drift off on to some sandbank of thought or another, and there remain a stranded carcass to moulder and die." The vitality of the Theosophical Movement has gone into other channels than those cut out by Adyar, and flows in the natural arteries of freedom of thought and action. The Lead-beater and Besant dogmatism which at present dominates Adyar, of which Dr. Arundale himself does not appear to be conscious, supported as he is by "Me Too" adherents on the Council, such as Mrs. Ransom, is fully apparent to members like the correspondent whose letter appears in *The Theosophical World* for March, page 85. It is evidently written by an intelligent American to judge by some expressions and references, for instance to Aimee Semple Macpherson, "Cannot fool myself," "innermost reactions," etc. Whoever wrote the letter has a deep and earnest devotion for true Theosophy, and Dr. Arundale displays unexpected breadth and even courage in publishing it. The "pack" will thirst for the writer's blood, but if Dr. Arundale has the instincts of a true leader he will encourage more of this sort of thing and lift his Society off the sandbank and launch it on its proper course once more. It would amaze him if he extended a proper Theosophical welcome to all real Theosophists whether in the Society or out of it, to see the effect upon the public and upon the membership. The latter, unfortunately, have been brought up in the narrow faith that only those who wear the stripe can be right, and, following the Vatican doctrine, the vast majority of Cardinal Princes must have Italian blood. Would Dr. Arundale know what to do with an independent, representative and progressively thinking Cabinet? What has this to do with the *Year Book*? Only this, that the *Year Book* is compiled on the principle that if you do not belong to the Adyar Sodality you are not fit to be shaken by the hand, or receive any other token of "Universal Brotherhood." Dr. Arundale was born 1st December, 1878. That was

the day my mother died. She had a broader view of life and its affairs than Dr. Arundale has begun to show yet, and when I met W. Q. Judge in 1884, just six years later, I found a man who showed that he knew and understood "Universal" Brotherhood. The Adyar circumscribed version of Brotherhood comes too near the circumcized standards of the Hebrew ideal in the Pentateuch to appeal to present-day humanity. St. Paul, to whom Dr. Arundale is perhaps knee high, has a finer sweep of thought. He would have us go "where there is neither Greek nor Jew, neither circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all and in all." And he would have us "forgiving one another, if any man have a quarrel against any," among other courses suggested in the third chapter of the Epistle to the Colossians. As a Barbarian myself, with many friends among the Christians and Jews, I cannot expect them to cherish lower ideals than St. Paul brings before us. But the Adyar standard will not bear comparison for a moment with that of the "least of the Apostles."

## THE GENERAL ELECTION

At the time of going to press there have been no evidences of a desire for an election for a new executive this year. Toronto Lodge has nominated the present Executive and General Secretary, and Montreal Lodge has followed this method also. West End, Toronto, Lodge has nominated Mr. Belcher, already on the Executive. No other nominations having been received, according to the ruling of the Executive, under the Constitution, the present officials will remain in office until next year, when another Election will be called.

## NIAGARA SECRET

### DOCTRINE CLASS

The monthly meeting of the S.D. class was held at St. Catharines, Ont., in the I.O.D.E. hall at 86 St. Paul St.—each student preparing a paper on "Initiation".

As the book or "Poem of Job" is a representation of Initiation and is founded upon the Egyptian mysteries, it was taken as a suitable subject for the Theosophical Bible class after Mr. F. A. Belcher opened the class with an address entitled: "Gospel Fundamentals."

The following is quoted from Mrs. Knapps' paper:

"Just as there are grades in an ordinary school and various lines of achievement in our universities and graduate schools, so in the spiritual realm are there grades and divisions from the humblest chela with his feet just upon the 'Path' to great celestial beings entirely beyond the comprehension of man's intellect. It is well always to remember that spiritual truths are spiritually discerned." Shri Shankaracharya who lived about A. D. 789-820, is accounted the greatest Initiate in historical times. His commentaries upon the Upanishads have kept alive the truth among the Smartara Brahmans, who still are occasionally blessed with real Initiates at the head of their monasteries. These illumined ones see beyond the dead letter of scripture into the inner, true meaning. John the Baptist says of Jesus: "I indeed baptize you with water, but He shall baptize you with the Holy Ghost and with fire". In this profound sentence the grades of Initiation are referred to. There are four grades of Initiation mentioned in Sanskrit works. Three higher grades are still to be conquered by the Arhan who would reach the ladder of Arhatship. There are those who have reached it even in this fifth race but the faculties necessary for the attainment of these higher grades will be fully developed only at the end of this Root Race and in the Sixth and Seventh."

A. D. Richardson.

❖ ❖ ❖

Our long article, page 5-20, in the March issue, had been entitled "A Belated Disclosure", but somehow it was set up as "A Belated Exposure." See page 33.

## AMONG THE LODGES

The Board of Directors of the Toronto Theosophical Society met on March 9 and passed four applications for membership. Repairs to the headquarters building were reported. Mrs. Somers reported the Wednesday afternoon social party as well attended, and that 47 articles of children's clothing had been made and donated to the Neighbourhood Workers for distribution. The Young People's Group on Saturday evenings was attracting an increasing number. The Ladies' Committee had voted four to two to discontinue the monthly teas, but Col. Thomson moved that the men convene the next tea and this was carried. The Radio talks had resulted in the application for 879 copies of the addresses, with an additional 250 as a result of the West End Lodge talks.

## REVIEWS

### THE TEMPLE OF THE STARS

To an extraordinary degree the soft pedal has been placed on the story of the Temple of the Stars, that wondrous monument in Somersetshire to the wisdom and the generosity of the sages of ancient days. We have given full accounts of this marvel from time to time, but the attention devoted to it by those to whom one might imagine it would commend itself is practically nil as far as we can judge from what appears in print. The judicious may grieve, but they will not be deterred by the apathy of others from the investigations which such a discovery inspires. Those responsible for the first intimations of its existence have now supplied further material regarding the great ten-mile wide circle of giant effigies, the ancient presentations of the signs of the Zodiac, and this Supplement to the *Guide to Glastonbury's Temple of the Stars* provides such a complete series of photographs of the terrain from the air that the strongest skeptic will scarcely need to ascend in an airplane himself to be convinced. There are fifteen

illustrations altogether, the air views on plates 12½x10 inches. "These air views of the heart of Somerset have been taken between the old capital, Somerton, and the Somerset and Dorset railway line connecting Glastonbury and Pennard stations, and between Walton on the Polden Hills and Hornblotton by the Fosse Way."

"It can be seen that certain outlines on the photographs suggest effigy animals and giants. The crucial point is that they lie in a complete circle of ten miles in diameter, and follow each other round the circle in the same order as 'the Ram, the Bull, the Heavenly Twins' etc., of the Zodiac. Their geometrical arrangement synchronizes with the corresponding stars. These forms are outlined by natural and artificial water-ways, and by ancient tracks that have retained their definition despite modern requirements. Outside these boundaries it can be seen from the Air Views that the fields take a different direction from those that model the interior of the effigies."

The constellation figures are traditional in their drawing, but as shown, laid out on the earth, eleven heads look west, whilst their bodies pivot round a central point at Butleigh. The odds against these figures being accidental in their position and the recognized order of the signs of the Zodiac strictly followed would be hundreds of millions to one. Natural features of the ground have been utilized in depicting the figures. "Earthworks like Ponter's Ball and Dundon Camp, and finely modelled linches emphasize the drawing of important features, but some have been woefully modified during the past twenty years or so. Fortunately Wimble Toot and Glastonbury Tor are now national monuments."

"If the one-inch to one mile Ordnance Survey maps Nos. 120 and 121 be consulted, it can be seen from their blue water-ways that the River Cary suggested the outline of Virgo, Leo, and the Griffon, the River Brue the claws of Scorpio, the face and arms of Hercules and the whole of

Oetus; Whitelake River the under-part of Capricornus; other streams outline Leo's tail and neck, Scorpio's tail and many details."

"There can be little doubt that this Zodiac was the original of the traditional picture of the stars that is still in use, though the secret of its ancient land marks have been relegated, by alien faiths, to the limbo of mystery cults and Arthurian and Bardic literature." The Encyclopedia Britannica states that "recent research has shown that two notable features of the Arthurian story, the Round Table and the Grail, can be most reasonably accounted for as survivals of Nature worship and were probably parts of the legend from the first." Not only this, it is noted, but they were the legend's foundation in the Zodiac, its Circle and Centre. "Is it any wonder that such a Cauldron of Wisdom was the object of 'the Quest' and 'gave rise to so many and great marvels'; that they were known before the twelfth century as 'the Enchantments of Britain,' 'the Wonders of Great Britain' and 'The Great Adventure of the Kingdom of Logres?'" It is not to be forgotten that this district, known as the Kingdom of Logres, had been a place of pilgrimage for ages, and that all the traditions of King Arthur, the Round Table and other "Idyls of the King" have always been associated with it. Those who compare W. W. Comfort's *The Quest of the Holy Grail*, and Sebastian Evans' *High History of the Holy Grail*, as well as the *Morte d'Arthur*, will find plenty to convince them that this circle of the Giant Effigies is the scene of all three mystic romances.

The original *Guide to the Temple of the Stars* and the present *Supplement* are now announced as by K. E. Maltwood, who may be addressed at the publisher's office, John M. Watkins, 21 Cecil Court, Charing Cross Road, London, W.C. 2, England. The price is five shillings each for *Guide* and *Supplement*.

## "CLOTHED WITH THE SUN"

Mr. Watkins has rendered good service to students of Theosophy in republishing Anna Bonus Kingsford's book, *Clothed with the Sun*. It is sub-titled "being the Book of Illuminations," of this distinguished writer. The present generation of Theosophical students, especially those associated with Adyar have probably scarcely heard of her, though she does happen to get mentioned in *The Theosophical Year Book*, but characteristically without any mention of the present volume. The book was first published in 1889, a second edition in 1906 and now again after another generation has passed away. The present generation ought to be grateful for the boon, for outside *The Mahatma Letters* and *The Secret Doctrine* and Madame Blavatsky's other works there has been little written in our time so inspiring, so suggestive and so pregnant with the ancient ideals of beauty and truth in the ancient Greek tradition. Nor should we forget the somewhat numerous references to her in *The Mahatma Letters*. These arose over the opposition of Mr. Sinnett to her participation in Theosophical work in London, in which Madame Blavatsky also took part. The whole episode is highly instructive as regards the impersonality of the Mahatmas, and their determination that every worker should have his opportunity. One observation of the Master K. H. should be noted. Answering the question how fifth round men could be distinguished from fourth round men, he said: "The natural born Seers and clairvoyants of Mrs. A. Kingsford's and Mr. Maitland's types; the great adepts of whatsoever country; the geniuses—whether in arts, politics or religious reform." As against this, at page 329, the same Master, discussing her book *The Perfect Way*, in connection with a compliment paid by Mr. Massey to the lady, remarks "Let this idea gain currency, and it will tend to convert into a sect the school of the highly estimable authoress, who, albeit a *fifth rounder*,

is not exempt from quite a considerable dose of vanity and despotism, hence—bigotry,” and the lesson is emphasized with further observations which might well have been laid to heart by other eminent ladies, albeit *not fifth rounders*, who had their share of vanity, despotism and bigotry. To this effect: “Thus, elevate the misconception into an undue importance; impair thereby her own spiritual condition by feeding the latent sense of Messiahship; and you will have obstructed the cause of free and general independent enquiry which her ‘Initiators’ as well as we would wish protected.” All of which may be commended to the attention of the Adyar Cabinet. Our Canadian position is pretty well known by this time. It enjoins the student to read everything, prove all things, hold fast to what is good; and measure everything by good sound common sense. How does a man get common sense, may be asked. By refusing to believe anything till he has put it to the test. It is the same rule by which the good house-keeper hunts bargains, and buys nothing till she tests the quality. Neo-Theosophy makes a virtue of gullibility. With this preamble we can with a good conscience commend *Clothed with the Sun* to any reader, especially those with the mystical, reverential, and bhaktic disposition which is seeking something to worship inwardly, and scarcely knows how to enter the Pronaos. These magnificent hymns satisfy the poetic instinct better perhaps than anything in modern Theosophical literature, on this side of the high mystical sentences of *Light on the Path* or *The Voice of the Silence*. Those who read this volume will scarcely be satisfied till they have also read *The Perfect Way* and the *Life of Anna Kingsford* by Edward Maitland. The superiority of these writings and their accompanying defects may well be contrasted with much of that neo-theosophical literature which has emanated from Adyar during the last generation. (John M. Watkins, 21 Cecil Court, Charing Cross Road, London, W.C. 2, England, 7/6).

### “NEW UNIVERSE” No. 3

Mrs. Hastings’ third issue of *New Universe* is filled to the brim with what it is designed for—“defence of Madame Blavatsky.” The “Friends of Madame Blavatsky” are extending their organization, and we commend this work to all who take a directly personal interest in the life-work of this greatest of modern teachers. Mrs. Hastings has no other purpose than to gain her a hearing, and to do this it is necessary in all truth and justice to clear away the accumulation of falsehood which the Society for Psychic Research began to pile up in 1885. The way in which Mrs. Hastings proceeds is to take one incident after another, place it in its original setting, supplying the background and all the details, most of which are omitted in the S. P. R. charges, and the exhibit speaks for itself. It is a complete demonstration which gives the average reader more pleasure than he gets out of the average detective story, for he feels he is dealing, not merely with actual living flesh and blood, but with one of the greatest issues of the age—organized prejudice versus the ancient wisdom. Dr. Stokes describes one of these analyses where evidence is fully dissected as a complete exoneration and that “not even the Sunday newspaper will allure you to lay it down before you read it (the Hastings’ analysis) through.” She regards the clearing of Madame Blavatsky’s reputation as on the same high plane of duty as that which Emile Zola undertook in the Dreyfus case and she quotes Anatole France in his funeral oration over the dead novelist. “Let us not pity him because he suffered. Let us envy him: Let us envy him because his great heart won him the proudest of destinies. He was a moment in the conscience of man.” Zola “knew that there is no serenity save in justice—no repose save in Truth.” That is the goal in the task of setting Blavatsky before the world in her actual nobility. How is this to be done. Mrs. Hastings says: “Before I get through with my volumes the whole of the charges will have

been dealt with. I have resolved to go on until every attack has been met." The Friends of Blavatsky will learn these truths and communicate them to all they can reach. So we must all become acquainted with these cases of injustice and misrepresentation and get the world to see the facts until the scandalous and libellous Report of the S. P. R. with all its falsehoods has been withdrawn. She mentions the slur in Chesterton's autobiography to show that there is a need for such purging of the record. He speaks of Madame Blavatsky as "a coarse, vigorous old scallywag," and because he is a prominent writer and a Roman Catholic he is allowed to say these things. Mrs. Hastings places him where posterity will find him if it cares to look. She also has what "J.R." would call a tilt, with "J.R." (Mrs. Ransom) herself, and indicates that to say the least Adyar lacks the co-operative spirit in defending Madame Blavatsky. "J.R." would prefer to squelch Mrs. Hastings apparently, than support her. The 12th case Mrs. Hastings deals with in the present Review is that of the fraudulent or forged letters used by the Christian missionaries which they procured from the Coulomb's, discharged servants who had been befriended at Adyar. The Christian Literature Society reprinted these thirteen years after Madame Blavatsky died, no doubt feeling that it was quite safe to do so. They had not reckoned on a Mrs. Hastings. Only four of these letters were ever produced and she deals with them now. Case 13 is the Kiddle incident. She deals with this in a way that only a skilled writer could suggest. Cases 14, 15, 16, 17, 18, and 19 must be left to the reader who will enjoy the humour as well as the shrewd sense with which the charges are picked to pieces. Vol. 3 of the Defence is being delayed in order to obtain a plan of the Occult Room by the Architect who designed it. Meanwhile the *New Universe* will continue its merry and instructive way, and those who send a quarter or a dollar or more to the address, 4 Bedford

Row, Worthing, Sussex, England, will receive according to their generosity. Cheques and P.O.O. should be payable to Beatrice Hastings.

### "RACIAL CLEAVAGE"

A book by Isabelle M. Pagan will naturally rally to its support all who have read that engrossing book *From Pioneer to Poet*, probably the best Theosophic treatment of astrology that we possess. But we fear the present volume will not prove so satisfactory. It consists of "a gathering together of series of short papers published during the War of 1914 to 1918, and since then rewritten and enlarged, in the hope that they may introduce students of international problems—social, political and religious—to a point of view from which some of the most perplexing facts they have to face may be more clearly understood." In the earlier chapters we feel that there is more of Miss Pagan's own independent observation. Later there appears to be an effort to reconcile facts with untenable theories which is no part of a Theosophical writer's business. When will our Theosophical writers learn that it is not so important to get their readers to believe something as it is to enable them to acquire the power of arriving at their own conclusions through honest research and sincere thinking? We found this valuable principle demonstrated in *From Pioneer to Poet*, but it seems to be lacking in the present volume. We are led from study to propaganda, from thinking to believing. We do not mean to say that this volume is not thought-provoking, but there are too many settled assertions to encourage the exploring student. We are told for example, that "*the sacred imperishable land*, which is said to have been the starting point of every race in turn, is now known to us as the Gobi Desert." So we quietly dispose of one of the mysteries, though the Second Volume of *The Secret Doctrine* assures us of "the simultaneous evolution of seven human groups on seven different portions of our globe." Of course those

who put *The Secret Doctrine* in the discard in favour of *Man: Whence, How and Whither* have no difficulties of this kind. But there are still some students in the ranks of the Theosophical Movement, and they regard logic and consistency as essential in teachings that profess to be not only infallible, but in perfect harmony with all other presumably and assumedly infallible knowledge. We, who do not profess infallibility or look for it, do expect reason and coherence and agreement with known facts. There is certainly more evidence for seven different races originating in different parts of the earth than of successive races originating from one point. I must confess I get more sense out of H. G. Wells' romances than out of such tales as Mr. Leadbeater gave us in *Man: Whence, How and Whither*, one of which Miss Pagan accepts as historical on page 60, nor does this represent the limit of her gullibility. She enlists the sympathy of the British-Israelites over the idea of "a nucleus of Semites having been chosen out, trained, disciplined and ultimately evolved into the Aryan race." When we study real ethnography and see how the Kelto-Saxon race has been evolved in the British Islands out of the hundred and one elements which have been poured into that alembic, and see another example of racial development on the North American continent and all this going on before our very eyes, it is amazing to find Leadbeater's theories still occupying attention. On page 79 we read: "we may note that the Basques of today are probably principally of Akkadian origin," (via Atlantis as per page 137), and this in view of the fact that philologists can find no connection eastwards with their language, and investigators like E. M. Whishaw in *Atlantis in Andalusia* offer satisfying evidence of the colonization from Atlantis of Spain and southern France, whose cave records also tend to confirm this view. Leadbeaterism has become a religion, however, and its votaries, in spite of the glaring contradictions that have been printed, still continue to

think it is Theosophical. On page 132 we read that "Dr. Besant has told her students that great changes in the earth's surface may be expected in the near future." Spain is to become an island according to one psychic. We can imagine the origin of all these ideas—the "trained occultist". With all this we must say that where we are reading what are obviously Miss Pagan's own comments we are constantly led back to our former admiration of her sane and sensible comments, observations and opinions. Had she relied throughout on her own judgment and reason and cut out the Adyar influences we should have had an admirable volume though greatly reduced in size. When she reports that "Dr. Besant saw at the Diamond Jubilee. . . . a mass of blue astral matter rising up from the watching crowds: blue clouds of a lovely quality—the same devotional tint that arises from a devout congregation during a religious service," the Philistines will undoubtedly attribute the phenomenon to the lavish consumption of tobacco. Miss Pagan's book is both interesting and amusing. It will be instructive and useful to the student to the degree that he uses his own intuition and common sense as to what he should accept and what reject. But it is clear that the Fairy Tales of Science are still superior to the Fairy Tales of Psychism.

A. E. S. S.

## MAGAZINES

The magazines of the U. L. T. are certainly outstanding in their exposition of Blavatsky Theosophy. But we find in them also that Lower Manasic strain that given liberty and time widens into the egotism of dogma. It was not till 1909 and by the "discriminating labours of Robert Crosbie" that "a nucleus of pure Theosophy was established." There is the saving clause, undoubtedly, "in the United States at least," but no other agencies are ever dwelt upon, and the attitude appears to be one of fear that somebody else

might get more credit—which is impossible without having done more work—than the devoted workers of the U.L.T. “In honour preferring one another” was the apostolic attitude, but we presume it is too much to expect it everywhere. Adyar is such a model of exclusiveness that one must wish there shall be none to copy it. These remarks are the result of reading the article in *The Theosophical Movement* on “The Friends of Madame Blavatsky”. We must never forget we are writing for the public, and the public is exceedingly sensitive about the envyings, jealousies and hence the inconsistencies of those who profess the highest aims and ideals and then betray in their own lives the same pettiness that is associated with choir-singers and prima donnas. If we profess to believe in unity, let us act so that people may see that we feel and know that this unity is real. Even in our criticisms we should never forget that it is our own body we seek to cleanse and not the scorned and polluted body of another. The Karma of The Theosophical Movement is one Karma, and we fear this is forgotten by many of its apostles. Else there would be little power in the Redeeming Love of those who give their lives and labour to the cause. Are these churlish words? We hope not. They apply to ourselves as much as to any. *The Aryan Path* for March as usual stands high above all the Theosophical magazines. If it were for nothing but the article by C. E. M. Joad on “Religion in the West” it would be distinguished. Considering the rank Mr. Joad holds in English thought and literature it is of singular importance. He notes the decline of the official religion of the West, Christianity. “In Great Britain, for example, the power of the churches has been for many years diminishing and there are no signs of recovery. The number of young persons attending Sunday schools for religious teaching grows fewer every year. A visitor to a large town church will find it more than two-thirds empty, while the little church I attended last Sunday in the village where I live in the country con-

tained a congregation of only four persons.” Alderman Sharpe of Hamilton gave a similar testimony recently, in recounting similar experiences in a trip to England, where dissenting churches which a generation ago were packed to the doors had only a handful of people, and the crowded Sunday schools of those days are now deserted while the young people in summer go off on country hikes. Yet in spite of this, “though the bishops quarrel and the congregations fade away, though the churches are seen to stand for little more than a system of tradition eroded by time, though men in increasing numbers refuse to subscribe to orthodox beliefs, the part which religion played in man’s life is far from being finished. There are signs indeed that it is taking a new lease of life. The number of books on theology published last year was a record. Discussion on the fundamental questions is more frequent and vigorous than ever before. Five years ago our young men were talking economics and politics. Today they are talking politics and religion.” With all this there is to be coupled “the persistence of the need to believe.” “As God above the clouds grows increasingly dim, the demand for a human substitute grows increasingly powerful;” hence, “the Dictator is invested with infallible attributes. ‘Justice is Hitler’s will;’ ‘What Mussolini decrees is right;’ ‘Stalin knows what is best for his children.’” Such statements, remarks Mr. Joad, “are indicative at once of the need which the masses of modern Western civilization feel for worship and of their willingness in the present twilight of religion to accept substitutes in human guise for the deity they have lost.” This suggests to us that Adolf Hitler is merely taking the place of a Hebrew Patriarch and following up the Hebrew policies of ousting the Philistines and spoiling the Egyptians for his own benefit. Mr. Joad thinks there are two causes at work in the West which may lead to a real religious renaissance. The first is the movement towards decivilization. The second is the growing recognition that

science has not said the last word with regard to the constitution of the universe. The one answer is "that the ultimate reality of the world is spiritual." Hence arises a new interest in mysticism, and Mr. Joad mentions Aldous Huxley's book, *Ends and Means*, as a manifestation of this interest. In the same valuable magazine among other articles, much interest has been aroused in one by Miller Watson on "The Religion of Socialism." He begins by asserting that any political theory or social programme which has not a spiritual basis is like a house built upon sand. Socialism, he says, has become a religion, a creed, with an ideal. The spiritual rock on which it is built is Brotherhood. The essence of Brotherhood is mutual love and respect. You cannot love your brother and rob him. Are the great mass of socialists selfish seekers after personal gain? Emphatically no, says Mr. Watson. Amongst socialists everywhere one constantly hears the word "we", and "we" is the whole of humanity. The socialist does not plead for better conditions for himself. He demands it for all mankind. Mr. Watson points out that the Essenes from whom Jesus is hypothetically presumed to have gained his first training, not only had economic equality, the strong man helped the weak. This was the work of love. And it was pure socialism. Jesus said, "Love your neighbour as yourself" and "do to others that which you would have them do to you." The socialists of today still cry, "Love your neighbour as yourself" but they say it in another language, "in the language of an age which science has made beautiful beyond the dreams of man. They say: All men are brothers and all have equal rights. If you love your neighbour you must not deny him any good thing which you yourself have." Your neighbour is all mankind. Mr. Watson's article should be read by all, as indeed should the whole of the *Aryan Path*. The *O. E. Library Critic* has reached the 6th number of its 25th volume, and we venture to say that no Theosophical publication has ever displayed as much humour

or flayed so many bogus creatures of the psychic and pseudo-theosophic imagination. The present issue maintains the reputation of its predecessors in sections that are headed "Misleading Theosophical Youth," "Adyar Theosophical Year Book—1938", "An Adyar Edition of 'The Secret Doctrine'," "A New Life of H. P. Blavatsky," "This Way to the Mad House," "The Ballards and 'Saint Germain'," and the well-known department "At the Periscope." Only fifty cents a year, from 1207 Q. Street N.W., Washington, D.C.

---

### THEOSOPHY UP TO DATE!

**EVOLUTION: As Outlined in The  
Archaic Eastern Records**

Compiled and Annotated by Basil Crump.

**H. P. BLAVATSKY: A GREAT BETRAYAL**  
A protest against the policy and teachings of The Theosophical Society introduced since the death of Madame Blavatsky.

**H. P. BLAVATSKY: HER LIFE AND WORK  
FOR HUMANITY**

A vindication, and a brief exposition of her mission and teachings.

**H. P. BLAVATSKY AS I KNEW HER**  
Consisting of personal experiences with that great Soul.

These three volumes by Alice Leighton Cleather, an intimate friend and pupil of Madame Blavatsky, should be in the hands of every student of Theosophy.

#### 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.

---

### "REINCARNATION IN THE NEW TESTAMENT"

A few, new, copies of this little classic by James M. Pryse have been found; in the second, and last, reprint of 1911. Roy. 8vo., cloth, 95 pages; While They Last, Postpaid, \$1.25.

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

## BUDDHIST BEATITUDES

BY MIRIAM SALANAVE

- Blessed are the pure in mind; for they walk the Noble Way.
- Blessed are they that suffer; for they shall seek the Way that ends pain.
- Blessed are they who have no desires; for they alone are the truly free.
- Blessed is he whose every act explains the Doctrine; for worldlings seeing his life shall seek the Master.
- Blessed are they who forgive and forget wrongs; for they understand the Eternal Law.
- Blessed are they who with forethought rightly live; for they have forebought a fortunate rebirth.
- Blessed are they who muse often by the Heart's Hearth; for they shall be illumined by the Inner Light.
- Blessed are the gentle, the patient and the loving; for their lives are sweet as incense-filled temples.
- Blessed is he whose mind is quiet as a windless lake; for he shall see into the very depths (of things).
- Blessed is he who identifies himself with all life; for he has cut off the stem and root of egoism.
- Blessed is he whose optimism is born of Knowledge; for he knows how vapourous are airy hopes.
- Blessed are they who mistake not a Mirage for the Real; for they have truly awakened to a state of Actuality.

## THE BHAGAVAD GITA

*A conflation of all available English translations. By Albert E. S. Smythe (Blavatsky Institute, 1937).*

We have certainly travelled far in our knowledge of Oriental religion and philosophy since 1860, in which year Vaughan could write in a famous book,—*Hours with the Mystics*,—that the "*Baqvat Gita* inculcates not a holy indifference to life, but an indifference that is unholy."! The

work before us, by Albert Smythe, is worthy of being dedicated to the memory of "H.P.B.," being not a mere literal translation, but something far better. The author has apparently availed himself of the work of some of the best scholars, both native and Western, who have explored this marvellous poem. Therein lies the great merit. An interesting point is that the author of this book finds a correspondence between Krishna, who is an incarnation of Vishnu, "the second person of the Hindu Trinity,"—with the Greek conception of the Logos, or Word made flesh, "by whom the worlds were made." The suggested parallel is interesting, but the Hindu Trimurti was worked out differently in Indian Philosophy from the Metaphysical teaching of Athanasius and the Alexandrian Trinity. The *Bhagavad Gita* belongs to the Eclectic School of Indian Thought, and may be said to sum up the chief points of all the six systems of Indian philosophy. The famous exponent, Shri Sankaracharya, has called it "*the collected essence of all the Vedas.*"

We have in Book II (2) of Mr. Smythe's study a very suggestive rendering of a famous passage. The two armies are drawn up for battle on either side. Krishna the divine teacher and charioteer is impartial, favouring neither side in the coming conflict, but insisting that Arjuna, the warrior, shall perform his "dharma"—his duty. Arjuna, however, has a bad fit of despondency, and complains to Krishna that it would be far better to eat the bread of beggary than to win a battle in which his revered teachers and friends on the other side shall be slain.

At this dramatic juncture,—in the work before us,—Krishna tells his disciple: "You should not mourn for those who need no mourning. *You talk like a philosopher.* The truly wise grieve neither for the living nor the dead." Sir Edwin Arnold translates this passage: "Thou grieveest where no grief should be! thou speakest words lacking wisdom."—but here Mr. Smythe's rendering is particularly apt.

for, "the philosopher is a lover of wisdom but—not a possessor of it." The *distinctive feature* of the Gita teaching is what is known in the West as the doctrine of "religious vocation." Shri Krishna tells his disciples in the book before us: "It is better to perform one's own duty (dharma)—even though defective, than that of another, well done. No one falls into error who fulfils his own ordained task." And in spite of all the abuses of the Caste system this is the fundamental idea underlying it. We may well reflect on how much unhappiness and misery would have been avoided in both the history of East and West had this advice been followed! Still the teaching of this great Indian classic has acted as a powerful leaven in the history of Indian institutions,—and, even after a corrupt Buddhism had been expelled, or died out in India,—its influence was still vital. For, as Sir S. Radhakrishnan has pointed out—the Aryans even accepted a non-Aryan representative of the "black peoples,"—and made him deliver the message of the brotherhood of man based on the great teaching that *all*, without distinction, were sharers in the same divine nature. This book has a very useful glossary of names of the persons in the poem, and should certainly be bought and studied.—*Buddhism in England, Nov.-Dec.*

• • •

## THE DERIVATION OF POTIPHAR

An important find in connection with the episode of Joseph in the Old Testament has recently been brought to light. For the first time the long-sought original form (hitherto guessed at by scholars) of "potiphara" and "Potiphar" have been found. It is "Pedi-pa-Re" meaning literally, "He whom the sun-God Re hath given." This real name was found on a gravestone or stela acquired not long ago by the Cairo Museum. Pedi-pa-Re was the name of the owner of the stela.

## CANADIAN LODGES

### BANFF LODGE:

President, vacant; Secretary, George Harrison Paris, Banff, Alta.

### CALGARY LODGE:

President, E. H. Lloyd Knechtel; Secretary, Mrs. Lillian Glover, 418, 10th Ave. N.W., Calgary, Alta. Meetings at 231 Examiner Bldg.

### EDMONTON LODGE:

Secretary, Miss Nellie Brown, 9217 99th St., Edmonton, Alta.

### HAMILTON LODGE:

President, Miss Amy E. V. Putnam; Secretary, Miss Mabel Carr, 17 Fairholt Road South, Hamilton, Ont.

### KITCHENER LODGE:

President, W. Schroder; Secretary, Dan Shantz, 49 King St. East, Kitchener.

### LONDON LODGE:

Secretary, Mrs. Helen M. Shaw, R. R. 2, London, Ont.

### MONTREAL LODGE:

President, D. B. Thomas; Secretary, Mrs. Henry Lorimer, Apt. 25, 376 Redfern Avenue, Westmount, P.Q. Lodge Rooms, 116 Coronation Bldg., St. Catharines and Bishop Street.

### OTTAWA LODGE:

Secretary, David Chambers, 531 Bay Street, Ottawa, Ont.

### ST. THOMAS LODGE:

President, Benj. T. Garside; Secretary, Mrs. Hazel B. Garside, General Delivery, St. Thomas, Ont.

### SUMMERLAND LODGE:

President, \_\_\_\_\_; Secretary, Mrs. M. E. Collas, Summerland, B. C. Lodge rooms are in the Ritchie Block, West Summerland, and Library in Drug Store below.

### TORONTO LODGE:

President, Albert E. S. Smythe; Secretary, A. C. Fellows. Lodge Rooms 52 Isabella Street, Toronto.

### TORONTO WEST END LODGE:

President, Mrs. Margaret Shone; Secretary, Mrs. Elizabeth Belcher, 250 N. Lisgar Street, Toronto.

### VANCOUVER LODGE:

President, Mr. James Young; Secretary, M. D. Buchanan. The Lodge rooms are at 416 Pender Street West.

### VULCAN LODGE:

President, Guy Denbigh, Vulcan, Alta.

### ORPHEUS LODGE, VANCOUVER:

President, D. McKinnon; Secretary, R. Hedley. Lodge room, Room 15, 163 Hastings St. W., Vancouver.

### VICTORIA LODGE:

President, Mrs. Minnie S. Carr; Secretary, George Sydney Carr, 33 Government St., Victoria, B. C.

### WINNIPEG LODGE:

Secretary, P. H. Stokes, Suite 7, 149 Langside Street, Winnipeg, Man.

# THEOSOPHY AND THE MODERN WORLD

Conducted by W. Frank Sutherland

## THE MYSTERY ABOVE THE CLOUDS

The following statement is to be found in the Introduction of *The Secret Doctrine*: "No one styling himself a Scholar, in whatever department of exact Science, will permit himself to regard these teachings seriously. They will be derided and rejected *a priori* in this century, but only in this one. For in the twentieth century of our era scholars will begin to recognize that the Secret Doctrine has neither been invented nor exaggerated, but, on the contrary, simply outlined."

This section of the magazine has from time to time devoted considerable space to certain scientific data, in order to prove that the above was no mere idle prediction. And perchance, that which here follows may add further substantiation.

It was in the year 1920 that the mysterious something which behaves like a great bank of clouds always present even in the bluest sky, smothering out all ultra-violet radiation beyond a certain limiting wave-length, was proven to be ozone. At that time two French investigators, C. Fabry and H. Buisson concluded that, since ozone is not present near the Earth's surface, it must exist at higher levels in the Earth's atmosphere. So they set about experimenting and finally were able to demonstrate that the blanketing barrier is ozone or common oxygen except—that three atoms are linked together to form the molecule instead of the ordinary two.

### The Ultra-Violet

Some interesting facts are revealed in an article entitled "The Ozone Layer Above the Clouds", in the September-October issue of *The Telescope*, published by the Harvard University Club. It is indicated therein that, besides receiving visible light from the sun, we receive both shorter and longer wave-lengths than can be seen. The ultra-violet rays have tre-

mendous effects upon living matter. One of the vitamins essential to normal bone structure is dependent upon these rays. Also they destroy bacteria, and are the cause of sunburn.

To quote from the article: "The long wave-length limit of the ultra-violet is adjacent to the violet limit of the visible spectrum, a wave-length of about 4000 Angstrom units. From this wave-length into the ultra-violet to about 3150 Angstroms the solar spectrum is without specific biological effect, although the bulk of the ultra-violet energy reaching the earth's surface lies within these limits. At wave-lengths shorter than about 3150, biological effects such as sunburn of the skin, the destruction of bacteria and other microorganisms, and the photo-chemical production of the anti-rachitic vitamin D increase rapidly.

"Just at this point of the ultra-violet region where the Sun's spectrum becomes so interesting the spectrum terminates abruptly. We can produce shorter wave-lengths artificially but we cannot detect them in sunlight. Moreover the spectra of all heavenly bodies, including those of widely different types of stars, end at this same wave-length. There can only be one conclusion. Something in the earth's atmosphere, something quite invisible to us, absorbs these shorter wave-lengths so strongly that no trace of them has been definitely detected."

The two previously mentioned French investigators have discovered a good deal concerning the absorbing layer, and some of their findings are next described. By optical methods they were able to measure the amount of ozone. The quantity of ozone forming the dense barrier was found to be equal to a layer of the pure gas only three millimeters or one-eighth of one inch thick when reduced to the pressure of the

air at the earth's surface. However, this does not mean that the ozone is confined to so thin a layer of air. Ozone exists at high altitudes where the pressure and density are correspondingly low. It is diluted with very large amounts of other atmospheric gases so that the ozone-containing layer of the atmosphere may be a number of miles thick.

It has been definitely confirmed by laboratory measurements that, if the amount of ozone were to be reduced to one-third, our skins would be rapidly destroyed by exposure to the sun. And if the one-eighth of one inch of ozone were doubled, the human race would doubtless die out for lack of an essential vitamin, even if we could survive the enormous increase in bacterial growth permitted by the thicker ozone layer. (Yet some still cling to the "blind chance" theory.)

Slightly smaller fluctuations in the thickness of the ozone do occur. Observed amounts vary from a little less than two millimeters to one of a little more than three millimeters. Ozone in general, is greater in spring than in fall, and is least in the tropics where there is small yearly change.

#### The Infra-Red

According to the article, the earth's temperature is controlled by the balancing of radiation received from the sun and radiation emitted into space. It is maintained that the earth's temperature is thousands of degrees lower than that of the sun, and in consequence its radiation is confined to the infra-red regions of the spectrum and therefore invisible to us.

It can be demonstrated that the terrestrial radiation in the infra-red region is most intense at a wave-length about twenty times greater than that of visible light. In addition to the great ultra-violet absorption layer, it has been found that ozone has several other absorbing bands. There is an exceedingly important one in the infra-red, not far from the maximum emission of the earth to space. Thus does ozone absorb a large fraction of the sun's ultra-violet

radiation to the earth, and of the earth's infra-red radiation to space.

Elevation of temperature results from the absorption of these radiations; by molecular collisions part of the energy is transferred to other atmospheric gases, whilst a portion is re-radiated by the ozone molecules. It is pointed out that the relative importance of these two kinds of heat dissipation of the radiation absorbed by ozone, depends partly upon the atmospheric pressure and hence upon the ozone level, and that the interplay of these effects influence the earth's surface temperature and its upper atmosphere. The ozone is described as acting like the glass windows of a greenhouse which keep in the long radiations and build up higher interior temperatures.

The article is concluded as follows: "The experimental results have shown that the absorbing layers are so high that observations from either manned or unmanned stratosphere balloons are of little help at present. But the technique of stratosphere exploration is rapidly advancing and the astronomer may some day be able to send his instruments above the ozone layer and solve the mysteries of the ultra-violet radiation from the celestial bodies."

#### Occult Viewpoint

In the Mahatma Letters to A. P. Sinnett considerable reference is made to meteoric dust which is said to have a direct influence upon the earth's temperature. The following is to be found on page 161: "I call this meteoric dust a 'mass' for it is really one. High above our earth's surface the air is impregnated and space filled with magnetic, or meteoric dust, which does not even belong to our solar system". And further it is stated that "If your astronomers could climb on the height of that meteoric dust with their telescopes they might trust more than they can now in their photometers. How can they? . . . the real degree of intensity of that light (the sun's) cannot be known on earth—hence no trustworthy basis for calculating

magnitudes and distances can be had." We might venture to add, however, that with the rapid advance of stratosphere exploration, there is a possibility that astronomers may some day actually send their instruments above the ozone layer—above the 'mass' of meteoric dust. Whether or not the mysteries of the ultra-violet radiation would thus be solved—is another matter. In the meantime, students of Occultism will watch with interest and appreciation further developments in this fascinating department of science.

After carefully reading the article, "The Ozone Layer Above The Clouds", one feels that present-day scientists would not be inclined to deride and reject Secret Doctrine teachings, as did the majority of the last century. For instance, there would be little difficulty in accepting these assertions, which appear in Vol. I, 638: "Firstly, that neither the stars or the Sun can be said to be constituted of those terrestrial elements with which the Chemist is familiar, though they are all present in the Sun's outward robes—as well as a host more of elements so far unknown to Science.

"Secondly, that our globe has its own special laboratory on the faraway outskirts of its atmosphere, crossing which, every Atom and Molecule changes and differentiates from its primordial nature." (*The S. D.* was published in the year 1888.)

One may be excused for wondering what other statements in *The Secret Doctrine* are awaiting confirmation by the actual discoveries of Science.

R. S.

## RUSSIAN SECRET SOCIETIES

(A BOOK REVIEW)

Readers of *The Canadian Theosophist* will recall scattered references throughout occult literature to the role Freemasonry played in the struggle for freedom and democracy at the close of the eighteenth century. The influence of this society was pronounced during the French and American revolutions and it also played its part

in Russia. The Russian phase of its work, however, has been only obscurely known and the book which is here reviewed is especially interesting on this account. It is entitled *1825, The First Russian Revolution* and is published by the University of California Press at \$4. The author, Anatole G. Mazour is research assistant in history at the University of California and the present volume is the first of a series in which the whole revolutionary movement in Russia is to be examined.

The Decembrist movement and the uprising in 1825 were the prologue to the Russian Revolution of 1917 and may rightly be called the First Russian Revolution. For, after the Napoleonic wars, the Russian Empire was under pressure to bring about domestic order and the state of affairs was such as urgently to demand extensive reforms in a country still living under medieval conditions at home and competing with other states already modernized or rapidly becoming so. The government's refusal or inability to cooperate with those who sought reforms led to the formation of the first secret political societies, the aim of which was to compel the government by legal means, or, if necessary, by force, to face its internal problems. It is therefore in the Decembrists—men for the most part of high and noble rank—that we see the beginning of a long and ever-increasingly ominous struggle. It was a struggle between medieval autocracy and modern liberalism, lasting for nearly a century and ending finally in the total collapse of autocracy and in the disappearance of an antiquated, medieval structure of society.

Outwardly the revolution of 1825 was a fiasco and of insignificant proportions, similar in many respects to the Mackenzie rebellion in Canada in 1837. Some three thousand soldiers stood all day in the Senate Square in St. Petersburg; without effective leadership, only to be fired upon late in the day and so dispersed. Five leaders died on the gallows and many others were exiled to Siberia, curiously

enough there to contribute to the cultural advancement of that backward territory.

Nevertheless this early prologue to the modern drama is of profound significance, first because of its roots in the semi-feudal medieval social order with all its grave injustices, and second, because of the form its organization took—a form not uninfluenced by the masonic tradition although not necessarily derived immediately therefrom.

Masonry in Russia first appeared in the middle of the eighteenth century. It progressed rapidly until the nineties when it was checked by government interference. During this period the lodges were the earliest groups to provide an opportunity for men interested in reform to come into closer contact, although not all members were liberally minded. In general, masonry sought the eradication of religious prejudices, class, racial, and national discrimination. (Without distinction of race, creed, sex, caste, or colour?) The beginning of the nineteenth century witnessed a rapid revival of Masonic activities with the restoration of a number of the former masonic lodges and, along with many nobles and officers, a heavy influx of bourgeois and middle-class elements. In August, 1822, all secret societies including the Masonic lodges were entirely forbidden, but by this time the "Union of Welfare" had been established. This was the secret society which provided a ready organization for those who wished to carry out their social and political ideals. Subsequently, wide-spread organization throughout Russia laid the foundation for the Decembrist revolt, which proved abortive, and for later forms of secret political societies which carried on the revolutionary tradition.

Of Masonry in Russia, H. P. Blavatsky speaks very highly. "There are several documents in the St. Petersburg Imperial Libraries to show that, even so late as the days when Freemasonry and Secret Societies of mystics flourished without hindrance in Russia, namely at the end of the last and the beginning of the present

century, more than one Russian mystic travelled to Tibet *via* the Ural Mountains in search of knowledge and initiation in the unknown crypts of Central Asia." (*S. D.* I: 20.)

The Soviet government would appear to have made accessible much of the material in the Imperial Libraries, for our author has drawn liberally from their recent publications. In addition he has drawn from many other sources; there are over twenty references in the bibliography to Masonry, mysticism and kindred subjects. To complete the list, however, one should add A. E. Waite's book on *The Brotherhood of the Rosy Cross*, which contains a chapter on the Russian order; and Julius F. Hecker's *Religion and Communism* which also refers to Masonry in Russia and links it up with the *French Lodge of the Nine Sisters* to whom Voltaire, Helvetius, Condorcet, Diderot and Benjamin Franklin belonged.

W. F. S.

---

## THE BHAGAVAD GITA

A Conflation prepared from available English translations by the General Secretary in stiff covers and in fabricoid at 30c and 50c respectively.

### NOW READY

This version of the Gita has been widely approved and is intended for readers who have not hitherto been able to understand the academic and philosophic versions of recent years, or the older ones that failed to understand the esoteric teaching.

**The Esoteric Character of the Gospels**  
By H. P. Blavatsky.

**The Evidence of Immortality**  
By Dr. Jerome A. Anderson.

**Ancient and Modern Physics**  
By Thomas E. Willson.

**Modern Theosophy**  
By Claude Falls Wright.

**The Four Books at 50c Each.**  
Postage on Books Extra.

**THE BLAVATSKY INSTITUTE**  
52 ISABELLA ST., Toronto, Ontario