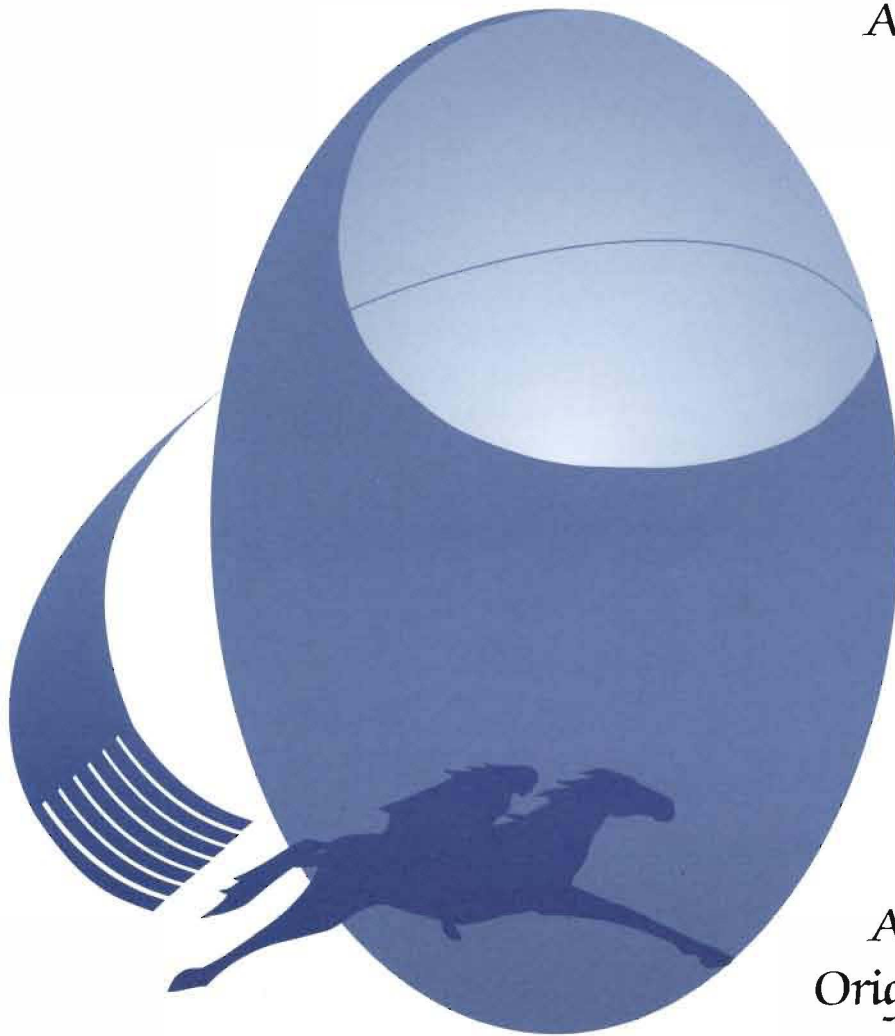


FOHAT

Volume XI, Number 1

Spring 2007



*A Theosophist
from the
Wild West*

*Al Gore,
Judge, HPB
and the
Environment*

*Conclusion to the
Ammonius Saccas
Defence*

*Rex Dutta:
A Tribute to an
Original Theosophist*

A Vehicle for the Ancient Wisdom Tradition



FOHAT

Volume XI, No. 1
Spring 2007

A Quarterly Publication of Edmonton Theosophical Society

Editor

Robert Bruce MacDonald

Managing Editor

JoAnne MacDonald

Assistant Editors

Rogelle Pelletier
Dolores Brisson

Publisher

Edmonton Theosophical
Society

The pages of **Fohat** are an open forum dedicated to the pursuit of Truth, and consequently the views and opinions expressed herein are those of the authors and do not necessarily reflect the views of the publisher unless otherwise specifically stated.

Send articles or correspondence to:

FOHAT
Box 4587
Edmonton, Alberta
Canada T6E 5G4

E-mail: fohat@telusplanet.net
Fax: (780) 436-0804
www.theosophycanada.com

Subscription Rates:

1 year (4 issues)

\$15.00 Cdn in Canada
\$15.00 US in U.S.A.
\$20.00 US international

Become an
Associate of Edmonton TS
and help support its efforts.
Additional \$10.00

Associates receive: **ETS Newsletter**

Cover Design: Donna Pinkard
ISSN 1205-9676

Publications Mail Agreement No.
40044514

Contents

Editorial 4

Letters to the Editor 5

An Inconvenient Truth: Al Gore, Theosophy
and the New Cycle. 7
by Carlos Cardoso Aveline

“Kootenai” Brown 10
by Ted G. Davy

Concerning Ammonius Saccas - Part II 13
by J. Ramón Sordo

Theosophical Friends Remembered 17
Reginald “Rex” Dutta (1914 - 1989)

To be featured in coming issues:

A Fresh Look at an
Early Theosophical Leader

Astrology and the Measure of a Leader

Flying Saucers and Their Message

True by Virtue of Association with the Masters

The pages of *Fohat* have been devoted to helping to better understand the Theosophical Movement and the principles that it upholds. We have defended the reputation of H.P. Blavatsky, not because she was a teacher, not because she was an agent of the Masters, but rather because according to theosophical principles it is our duty to do so. We have defended the reputation of W.Q. Judge for similar reasons. Both undeniably made mistakes while trying to further the goals of the Movement, but theosophists are wise enough to know that it is by making mistakes that we learn. Even the Masters make mistakes. In spite of any and all mistakes, it is the duty of every theosophist to come to the defense of a brother when his reputation is unjustly attacked by those who betray false idols in their hearts.

In this issue we are afforded a bit of an insight into two of our brothers' lives, Kootenai Brown, possibly the first theosophist in Western Canada, and Rex Dutta, a truly original theosophist. Two totally different men, each originals in their own right, each following completely different paths on their respective journeys to Truth. Blavatsky established a set of principles that protected every honest man's journey to Truth under the umbrella of the Theosophical Society. It is the duty of every theosophist to protect these principles for future generations and identify where they can, false idols.

Ramón Sordo in Part II of "Concerning Ammonius Saccas" helps illustrate how unsupported assumptions can be used to build a logical argument that is compelling in its logical elegance and yet untrue because its very foundations (the assumptions themselves) are not only unsupported but in many cases are shown false by good evidence. The reputation of Ammonius Saccas, and arguments for his good name, as presented by Blavatsky and others, is thereby protected by Ramón Sordo against what must be called at the very least a sloppy argument on Dr. Siémons' part.

Also, in this issue Carlos Aveline compares the work of the modern day environmental crusader, Albert Gore Jr., with H.P. Blavatsky. What is interesting about Mr. Gore's case is how his enemies are releasing to the press every perceived environmental *faux pas* that they can dig up on the former Vice-President in order to tarnish his reputation and blunt the force

of his arguments. The methodology never changes, "attack the man, not the argument." Such an attack is also an attack on the principle of universal brotherhood and by extension an attack on the theosophical movement, whether Albert Gore is a theosophist or not.

We point out the former in order to discuss the infighting that exists among the various theosophical societies and the false idols that are continually lurking. Franz Hartmann identified the most prominent theosophical idol when he wrote "The Talking Image of Urur." Blavatsky was the idol that delivered the message of the deified Masters. This idolizing of theosophical leaders and deification of the Masters asserts itself even today. It interferes with our collective search for the truth. The Masters' existence is a premise within the Theosophical Movement. That premise goes something like: There exist a group of individuals who through many lifetimes of effort have obtained mastery over their lower selves. Another premise exists that: These Masters have presented, primarily through H.P. Blavatsky, and to some extent through W.Q. Judge and certain others that Blavatsky identified, an esoteric philosophy designed to combat materialism on the one hand and blind superstition on the other. Finally, a third premise exists that: By studying the esoteric philosophy and understanding why it must be true one can enter onto a path that will lead, probably over lifetimes, to a mastery of one's own lower self. This brings us full circle.

These are premises only and the Theosophical Movement does not require belief in any one of them. It is up to each of us to determine the truth or falsity of these premises for ourselves. What is required is a belief in Truth above all and a commitment to Universal Brotherhood. Those leaders who came after Blavatsky and Judge and tried to make dogmas of the former by suggesting that they were initiates of the Masters and used that false power to undermine through subtle and not so subtle attacks, that which was initially presented by Blavatsky and the Masters must answer for their actions. As they are no longer around it is their followers who must reconcile the mistakes of the past on behalf of the Theosophical Movement. Until this is done the Movement will continue its slow decay.



Letters to the Editor:

Tingley & Cleather

There were some unjust “rumours” and criticisms against the ULT in the “Letters to the Editor” (*Fohat*, Winter 2006). This is not the time to exaggerate differences between theosophists who have the same teachings and the same goals. As W.Q. Judge wrote, paying attention to our friends’ mistakes (which, by the way, are more than often imaginary) prevents us from correcting our own shortcomings. As long as there is a common teaching, and the teaching is authentic, it is much better to see each other’s virtues and struggle with our own shortcomings. All groups of Blavatsky students make one single magnetic field, in fact. This should be preserved as much as possible. Personality discussions do not help, as our challenge is in living the philosophy.

Carlos C. Aveline
Brasilia, Brazil

Few will disagree with Richard Robb that Katherine Tingley “drew quality people together at Point Loma.” (*Letters*, Winter 2006.) Those he names are among the worthiest second-generation students of Theosophy in the twentieth century. Others could be added — Elsie Benjamin (née Savage) comes immediately to mind, and there were several more whose lifetime devotion to Theosophy began under Mrs. Tingley at Point Loma. If for only this contribution to the Theosophical movement, her memory should be praised.

To be just, she should also come in for criticism. As Emmett Greenwalt says in his *California Utopia: Point Loma 1897-1942* (p. 208): “As she was responsible for the feast, so was she also for the famine.” It should not be forgotten there were worthy first-generation Theosophists of equal calibre to the above who left Point Loma because of her. Dr. Jerome Anderson was one — and his disillusionment is recorded in Greenwalt’s book. Before him, two early victims of her strange management practices were Daniel N. Dunlop and Albert E. Smythe both of whom were expelled from the Universal Brotherhood by her *without explanation* in 1899. Both went on to do good work. Dunlop was one of the most active members of the TS in England for the first two decades of the 20th century. (That in 1920 he transferred his allegiance to the Anthroposophical Society only means he continued to serve the movement under a different umbrella.) Smythe’s contribution to the cause cannot be passed over. A dedicated promoter of the Blavatsky-Judge tradition, for 27 years he edited *The Canadian Theosophist*, the only official magazine published in the Theosophical Society (Adyar) that

allowed freedom of expression, no doubt much to the annoyance of Mesdames Tingley and Besant, whose magazines didn’t.

As for Alice Cleather, to say she abandoned the movement is nonsense, unless to belong to the movement requires membership in one of the organizations. Her books and her part in publishing the “Peking” edition of *The Voice of the Silence* to say nothing of the founding of the HPB Library ninety years ago should at least be acknowledged by fair minded critics as valuable contributions to the movement. Incidentally, Mrs. Tingley allowed Mrs. Cleather to be publicly humiliated in one of her journals, an untheosophical act which is to her lasting discredit.

Yes, praise where praise is due, but to be fair both sides of the coin must be examined.

Ted Davy
Calgary, AB

Boris de Zirkoff was absolutely correct when he described the state of mind of most Theosophists: “I have made up my mind, Sir; don’t confuse me with the facts.”

I personally never met Boris de Zirkoff but was privileged to meet and have fond memories of others who grew up under Katherine Tingley’s leadership at Point Loma. Gordon Plummer visited Edmonton a number of times and lectured extensively while here. My wife and I spent time with Carmen and Emmett Small during two visits to San Diego. Emmett and I bonded instantly and both felt a strong sense of openness. We were also privileged to meet Grace Knoche, Kirby and John van Mater and others from the Pasadena organization.

Not only Point Lomans deserve to be considered true Theosophists. Among others: John Cooper from Australia, an independent Theosophist who generously provided me with rare theosophical material; fellow Canadian Michael Freeman who was caretaker of the H.P.B. Library. We often disagreed about Cleather’s views regarding Judge but it didn’t stop him from helping me gather important and rare documents. I am greatly indebted to Rex Dutta from England for his guidance and wisdom; and others who were Adyarites and/or members of the Adyar Esoteric Section. There were also a number of serious and earnest students — members of Canadian Section (which was affiliated with Adyar until Dec.

1991). Needless to say, there are many others who have devoted their life to the Theosophical Cause. I don't believe the Society one belongs to matters as much as the dedication to the *Original Theosophical Cause* laid down by The Masters. TRUTH has no boundaries, and sometimes the truth hurts.

I am delighted that Richard Robb decided to share his experience of seeing a letter in green ink on 6"x9" stationery describing the meeting of Judge and G. de Purucker on April 11, 1894 and WQJ taking G. de P. into the esoteric section without probation. Perhaps Katherine Tingley has received too much credit for having de Purucker succeed her when we should be thanking Judge for that initial coup. (Carrying that thought further, perhaps Judge received specific instructions from the Masters to visit de Purucker.) Why was such an important document never published?

Interestingly, Judge was not alone when he visited de Purucker at that time. Judge was accompanied by Ernest T. Hargrove whom he had invited to come along. (See my article, "What Killed William Q. Judge" Part 1, *Fohat* Summer 2003.) Most historians and writers consistently tend to forget (or don't want to include) Hargrove's involvement in some of the most significant activities regarding Judge's life. They have written articles and books for their own organizations and have demonstrated their bias by overlooking Hargrove's deep involvement with the Society's history. I could cite instances but space does not allow.

Further to Joan Sutcliffe's *Letter to the Editor*, she is absolutely correct that "one should not hold back from printing what one believes to be the truth because of personal sentiments, for in secrets that are kept hidden there often lurks the scorpionic sting." This is the case particularly when bold statements have been made that have *no basis in truth* — only unsupported speculation. One example is where Cleather wrote: "It was under Mrs. Tingley's influence that Mr. Judge began, after H.P.B.'s death, the campaign in favour of Western Occultism which culminated in the announcement, in an E.S. paper [*By Master's Direction*] (written by Mr. Judge, but dictated by Mrs. Tingley) deposing Mrs. Besant. . . ." Cleather's unsubstantiated accusations gave credibility to Besant while destroying Judge's. Most serious indeed when one carefully examines the historical impact of her statement. Historical documents demonstrate that Katherine Tingley had nothing to do with the November 3rd, 1894 circular. My next article will reveal the details.

Cleather also objected to Tingley's idea of developing a School for the Revival of the Mysteries. At first she supported Tingley in this but soon after being de-

posed by Tingley she rejected this plan, and transferred the blame to Judge for her embarrassment. If Judge was following the Master's direction (which I am convinced he was) then she was rejecting the Master's instructions and destroying her own credibility in the process. One should be careful to whom one is loyal. Loyalty to individuals is one thing but loyalty to the *Original Theosophical Cause* is quite another. It is better to understand the *Original Theosophical Cause* and *be loyal to that* than to be loyal to individuals who you think understand it better than you.

Richard Harte made that mistake when he urged the members to be loyal to Adyar. Olcott supported his friend by stating: "I know the writer in question to be a man as loyal to the core as Mr. Judge or myself to the Theosophical cause, its projectors, and their agents." Blavatsky chided Harte and Olcott for their statements and wrote

It is pure nonsense to say that 'H.P.B. . . . is loyal to the Theosophical Society and to Adyar' (!?).' H.P.B. is loyal to death to the Theosophical CAUSE, and those great Teachers whose philosophy can alone bind the whole of Humanity into one Brotherhood. . . . [T]he degree of her sympathies with the 'Theosophical Society and Adyar' depends upon the degree of the loyalty of that Society to the CAUSE. Let it break away from the original lines and show disloyalty in its policy to the CAUSE and the original programme of the Society, and H.P.B. calling the T.S. *disloyal*, will shake it off like dust from her feet. (*The Judge Case*, Part 1: 24, 25)

Blavatsky always supported Judge and called him her most loyal friend. In her last message to the American Convention she again stressed her conviction "that Judge had proved in a thousand ways his loyalty to the best interest of Theosophy". If Cleather was indeed loyal to HPB then by rejecting Judge she also rejected HPB.

If Olcott and others confused where their loyalties lay while Blavatsky and Judge were alive then how can we be sure where ours are! Many individuals, especially members of E.S. organizations seem to think that they have the right stuff, that their loyalties are just and righteous. How many theosophical organizations have misplaced their loyalties? How many have prevented historical documents from coming into so-called enemy hands — to those deemed disloyal — thereby revealing *their secrets*?

We each like to think that our own organization has maintained its loyalty to the Original Theosophical Cause thereby maintaining its loyalty to The Masters, to H.P. Blavatsky and to W.Q. Judge. But how many truly have?

Ernest E. Pelletier
Edmonton, AB

An Inconvenient Truth

Al Gore, Theosophy and the New Cycle

Carlos Cardoso Aveline

“What has happened before will happen again.
What has been done before will be done again.
There is nothing new under the Sun.”
(Ecclesiastes, 1: 5-10.)

The Law of Cycles applies to everything in life. Not only events, but also ideas are often recurrent. It is not an extraordinary event, therefore, that something William Q. Judge wrote in his 1893 book *The Ocean of Theosophy* has now become a central idea in Al Gore's 2006 famous film and book entitled *An Inconvenient Truth*.

Both William Judge and the ex-Vice-President of the United States discuss the mechanisms by which a new Ice Age can suddenly spread over a large area of the planet. And this is a living possibility in the 21st century, according to many scientists and quite a few governments.

There is a specific paragraph by William Judge which anticipates for more than one century an idea now defended by Mr. Al Gore in his well-articulated, worldwide effort for stimulating planetary consciousness and ethics.

Judge describes various aspects of geological and karmic adjustments into a new age or cycle. The whole passage is significant, as climate-related events can only be understood in their dynamic unity and interaction:

In regard to great cataclysms occurring at the beginning and ending of the great cycles, the main laws governing the effects are those of Karma and Reimbodiment, or Reincarnation, proceeding under cyclic rule. Not only is man ruled by these laws, but every atom of matter as well, and the mass of matter is constantly undergoing a change at the same time with man. It must therefore exhibit alterations corresponding to those through which the thinker is going. On the physical plane effects are brought out through the electrical and other fluids acting with the gases on the solids of the globe. At the change of a great cycle they reach what may be termed the exploding point and

cause violent convulsions of the following classes: (a) Earthquakes, (b) Floods, (c) Fire, (d) Ice.¹

Judge goes on:

Earthquakes may be brought on according to this philosophy by two general causes; *first*, subsidence or elevation under the earth-crust due to heat and steam, *second*, electrical and magnetic changes which affect water and earth at the same time. These last have the power to instantaneously make the earth fluidic without melting it, thus causing immense and violent displacements in large or small waves. And this effect is sometimes seen now in earthquake districts when similar electrical causes are at work in a smaller measure.

Floods of general extent are caused by displacement of water from the subsidence or elevation of land, and by those combined with electrical change which induces a copious discharge of moisture. The latter is not a mere emptying of a cloud, but a sudden turning of vast bodies of fluids and solids into water.

Universal fires come on from electrical and magnetic changes in the atmosphere by which the moisture is withdrawn from the air and the latter turned into a fiery mass; and, secondly, by the sudden expansion of the solar magnetic center into seven such centers, thus burning the globe.

These various phenomena listed by Judge are not separate from one another. For a number of years now, factors like widespread man-made pollution and deforestation, as well as earthquakes, volcanoes, forest fires, droughts and floods have been combining to provoke a *greenhouse effect* on the planet. The great paradox is that the initial warming caused by such a greenhouse effect may be but the triggering mechanism for a new Ice Age.

¹ *The Ocean of Theosophy*, William Q. Judge, The Theosophy Company, Los Angeles, EUA, 1987, 172 pp., see Chapter 14, pp.123-124.

The specific paragraph in Judge's book whose idea has been adopted and expanded by Al Gore, is:

Ice cataclysms come on not only from the sudden alteration of the poles but also from lowered temperature due to the alteration of the warm fluid currents in the sea and the hot magnetic currents in the earth, the first being known to science, the latter not. The lower stratum of moisture is suddenly frozen, and vast tracts of land covered in a night with many feet of ice. This can easily happen to the British Isles if the warm currents of the ocean are diverted from its shores.

While keeping these ideas in mind, one might pause to ask oneself: 1) Can we do anything about these planetary events? 2) Are we human beings more than just passive spectators and victims of this process? 3) Have our civilization and its citizens, therefore, some definite responsibilities over what happens to our planet?

Conventional science has finally got to a situation in which it can answer "yes" to these three questions. As to Theosophy, it has never ascribed the causes of human and planetary events to the personal will of any man-made Gods. Both Theosophy and Science tend to say that human relationship to environment must be one of the major causes in many a big and small cataclysm.

Blavatsky students know — and some scientists suspect — that physical events are inseparable from spiritual realities. Esoteric Philosophy goes further and recognizes the Sun as being the "storehouse" of both spiritual and physical energy for our planet and its inhabitants. Our star is the visible vehicle for the Logos, the "Verbum", or *Ishwara*, whose name is AUM according to the Aphorisms of Patañjali (I-23-28). Taking these facts into calm consideration, one might see a deeper meaning, occult in this sentence of Gore's book:

We are dumping so much carbon dioxide into the Earth's environment that we have literally changed the relationship between the Earth and the Sun.²

Indeed the "greenhouse effect" has been provoking a growing obstruction in our planet's relation to the Sun's vital energies. It interrupts the free exchange of energies between the Earth and its own "higher atmosphere". It also leads to a climate change that will allow the planet to recover its balance. Of course, only a deep and radical change in our civilization can remove many man-made causes of the "greenhouse effect"; yet there is no other path to go, and procrasti-

nation will not help us. Thinking of deforestation, for instance, H.P. Blavatsky wrote as early as 1879:

We need only glance at the pages of history to see that the ruin and ultimate extinction of national power follow the extirpation of forests as surely as night follows day. Nature has provided the means for human development; and her laws can never be violated without disaster.³

HPB was well aware of the fact that the environmental impact caused by industrialized society was already a powerful cause for climate change in her own time. She could see it would get much worse in the future, for she ironically wrote in 1888 in one of her "Unpopular Philosopher Notes":

The outlook for the British Isles is hopelessly depressing. (. . .) India is exporting her superfluous "monsoon clouds" to Europe *via* Port Said, and the rain-God seems to have permanently established his sprinkling machine over Great Britain. Siberia sends her hyperborean frosts to the southwards, and herself flirts with the tropics. Kangaroos have appeared in Surrey; and parrots may soon be heard warbling their saw-filing *staccato*, and birds of paradise sun their jewelled plumes on palm trees in Archangel. Everything evidently is upside down, the times are out of joint, and the screws of the Cosmic "Carpenter" are working loose. In vain our men of Science waste their Greek and Latin over the problem. What is it, what can the matter be? What makes all this sidereal and terrestrial "tohu-bohu" *à la mode*, of Chaos? The Globe is shrinking, we hear; and the firmament thickening with foreign matter of all sorts. The ceaseless soot and smoke from millions of chimneys, furnaces, railway engines and other fires may perchance have angered the Powers above. Naturally enough, for they must object to being smoked out of their Svargas and Valhallas and other pleasant detached Elysiums, by the products of incomplete fuel-combustion. As for our poor mother Earth, what with the ever extending mines, canals, and tunnels, aqueducts, drains, sewers and subways, her venerable hide is becoming so honey-combed as to resemble the skin of a morphiomaniac addicted to subcutaneous injections. How long she will suffer her robust flanks to be thus scarified, who can tell? (. . .) For myself I confess my utter incapacity to know where this exact line will be drawn.⁴

During the first decade of the 21st century, we are very much in the same situation — only with more speed and danger, and still accelerating.

Thinking ahead of her time, HPB also anticipated the ethical viewpoint which the ecology movement would adopt in the last quarter of the 20th century. Al Gore,

² *An Inconvenient Truth*, Al Gore, published by Rodale, Inc., PA, USA, 2006, 328 pp. See Introduction, p. 10.

³ Quoted from HPB's note "The Ruin of India", in *The Theosophist*, India, November 1879, p. 42.

⁴ "From the Note Book of An Unpopular Philosopher", in *Collected Writings of H.P. Blavatsky*, TPH, India, vol. X, 1988, 461 pp., see pp. 105-106.

a long-time climate ecologist and a sympathizer of Fritjof Capra's "Deep Ecology", has worked along similar philosophical lines. A U.S.A. Senator for many years, in 1993 he published his first book, *Earth in the Balance* (Plume Book), which anticipated much of his 2006 film and book.

Gore writes on page 10 of *An Inconvenient Truth*:

The list of what is now endangered due to global warming also includes the continued stable configuration of ocean and wind currents that has been in place since before the first cities were built almost 10,000 years ago.

And then:

The climate change also offers us the chance to experience what very few generations in history have had the privilege of knowing: a *generational mission*; the exhilaration of a compelling *moral purpose*; a shared and unified cause; the thrill of being forced by circumstances to put aside the pettiness and conflict that so often stifle the restless human need for transcendence: *the opportunity to rise*. When we do rise, it will fill our spirits and bind us together. Those who are now suffocating in cynicism and despair will be able to breathe freely. Those who are now suffering from a loss of meaning in their lives will find hope. When we rise, we will experience an epiphany as we discover that this crisis is not really about politics at all. (. . .) It is about who we are as human beings. It is about our capacity to transcend our own limitations, to rise to this new occasion. To see with our hearts, as well as our heads, the response that is now called for. This is a moral, ethical and spiritual challenge. We should not fear this challenge. We should welcome it. We must not wait. In the words of Dr. King, "Tomorrow is today". (p.11)

Gore discusses the process of heating now taking place at the surface of our globe due to the 'greenhouse effect'. Rising temperatures are caused by the rapidly growing excess of carbon dioxide in the atmosphere. Based on the best available scientific data, he describes the advanced process of ice-melting at the planetary poles.

As Theosophy students know, ice-melting in the poles may be linked to the periodical Polar Shifts in our planet. Polar shifts are discussed by HPB in *The Secret Doctrine*. The large-scale ice-melting alters the whole distribution and balance of 'weight' along the planet's surface. It thus can help affect the poles' orientation with regard to the Sun. The geological substance of our planet is more plastic and fluid and less "solid" than one could think at first sight. Hard rocks

are the exception; fluidity is the rule. The whole process is, to a great extent, electric-magnetic.

The warming temperatures and large scale melting of glaciers at the poles are in fact but the initial effects of a much wider change in the physiology of the planet. Al Gore writes:

Melting the Arctic could profoundly change the planet's entire climate pattern. Scientists call the global climate a 'non-linear system,' which is just a fancy way the scientists have of saying the changes are not gradual. Some of them can, and have in the past, come suddenly, in big jumps.⁵

He proceeds:

These scientists say the world's climate is best understood as a kind of engine for redistributing heat from the Equator and the tropics into the poles. Much more solar energy is absorbed by the Earth between the Tropic of Cancer [*about 23 degrees North of the equator*] and the Tropic of Capricorn [*about 23 South of the equator*] because the Sun is directly overhead everyday all year long.

On the poles, we have the opposite situation:

By contrast, the Sun's rays strike only glancing blows at the North Pole and the South Pole. Each receives the sunlight for only half the year, during which the other is completely in darkness. The redistribution of heat from the Equator to the poles drives the wind and ocean currents — like the Gulf Stream and the jet stream. These currents have followed much the same pattern since the end of the last ice age 10,000 years ago, since before the first human cities were built. Disrupting them would have incalculable consequences for all of civilization. And yet, the climate crisis is gaining the potential to do just that.

In the lines above, Gore mentions the well-known fact that we got back from an ice age some 10,000 years ago. It is interesting to note that, according to *The Mahatma Letters*, some 11,500 years ago Poseidonis, the last (and large) island of Atlantis, went down in a sudden way.⁶ Was it because of a flood? Yes. Was the flood in its turn caused by a quick, large scale ice-melting? Possibly yes.

A warming leads to an ice-melting, and this leads to a new ice age, which lasts sometimes 1,000 years (see the end of p. 149 in Gore's book).

Thus the "melting" which sunk Atlantis 11,500 years ago could be linked to the starting point of an ice age. Dates seem to fit, since broadly speaking some 10,000 years ago we had the **end** of the ice age. But . . . continued on page 21

⁵ *An Inconvenient Truth*, Al Gore, published by Rodale, Inc. See pp. 148-149.

⁶ *The Mahatma Letters to A. P. Sinnett*, TUP, Pasadena, California, USA, 1992, 494 pp. One should see all of the letter XXIII-B and examine more especially the answer to question 4. The mention of Atlantis' dates is at p. 155 (TUP edition) or 313 (Chronological edition). There, the Master also gives the pages in which the "partially veiled" story of Atlantis is narrated in the book *Isis Unveiled* by HPB.

“KOOTENAI” BROWN

Ted G. Davy

Many honourable men have shared the name John Brown. One in particular is distinguished by his nickname, Kootenai, bestowed on him because of his mastery of the language spoken by the Kootenai Indians of British Columbia. He is the subject of at least three books, countless articles, and even a movie. Today he is almost a legend in the Southern part of Alberta, especially the region which he helped preserve for posterity.

In the life stories of several pioneers of the American West, it is difficult to sort out fiction from fact; and this is certainly true where Kootenai Brown is concerned. None the less, the truth about him is just as interesting as the fabrications. In America Kootenai Brown would be as famous as Buffalo Bill — whom incidentally he knew. His was such a colourful personality that he was bound to be the subject of many a tall tale, some apocryphal, others only slightly exaggerated. It is tempting to record some of the more fantastic stories about him, but the following sketch of his life keeps to the known facts as far as possible. One is that in his later years he was a Theosophist.

* * *

John George Brown was born in Ennistymon, County Clare, Ireland on October 10, 1839.¹ Orphaned at a very early age, he was brought up by a grandmother, who subsisted on an army widow's meagre pension. He was a clever lad, and as well as being taught at home, more than likely received a grammar school education, an opportunity granted to few in those times. On the strength of his father's military service, the family importuned the British government to grant young John an army commission. Finally, at sixteen he was permitted to write the necessary examinations, which he passed with honours; however he had to wait two more years before being commissioned as an Ensign. It was a rare achievement in those times for anyone who could not afford to buy a commission, and his grandmother certainly did not have that kind of money.

In September 1858 he was posted to India. Because the Suez Canal was but a dream of the future, getting

there entailed a four-month voyage, around the Cape of Good Hope. By the time he arrived, the aftershock of the Mutiny was subsiding, and Brown experienced little military activity in the relatively short time he spent on the sub-continent. His regiment was recalled in 1860, which meant another lengthy voyage home.

The following year, he sold his commission because, not possessing a private income, his career prospects in the British army were practically nil. The proceeds were spent on a passage to Panama. From there, he proceeded to San Francisco, where he arrived broke. These were the gold rush years, and travel was expensive; even so, thousands of adventurers, among them John George Brown, were willing to make sacrifices to reach the gold fields in the Caribou region of northern British Columbia.² In those years there were no roads, and the main means of transportation was a dangerous journey up the Fraser River. There was no force to maintain law and order: this was long before the establishment of the North West Mounted Police. Like most of the eager prospectors, Brown failed to strike it rich. As he said:

I had no money when I went into the Cariboo in 1862, and I had none when I came out in 1863, but I had a little fortune in between. Like thousands of others I made and lost a fortune in less than two years.³

After leaving the Caribou region Brown moved to the Kootenai region of southern British Columbia, and stayed at Wild Horse Creek (later renamed Fort Steele).⁴ Again, gold was the attraction, and again it was an unsuccessful quest; but while there he added to his experiences by taking on the unenviable position of constable in that relatively lawless settlement.

In 1865, hearing of a gold find on the Saskatchewan River near Edmonton, he and four companions set out to try their luck yet once more. They never reached their destination but for John Brown it was a significant journey. Travelling east through what is now the Crowsnest Pass, they came to Waterton Lakes where the grandeur of the area struck him as a

¹ Basic biographical material is drawn largely from William Rodney's excellent biography, *Kootenai Brown: Canada's Unknown Frontiersman*; and W. McD. Tait's "I Remember": *Recollections of Kootenai Brown*.

² More than thirty years later, in 1896, a branch of the Theosophical Society was formed in Barkerville, centre of the gold boom. Fittingly, it was called the Caribou TS.

³ W. D. McTait, "I Remember": *Recollections of Kootenai Brown*, 8.

⁴ More than twenty years later Brown served as guide for Col. Sam Steele, a Superintendent in the North West Mounted Police, who was sent to Wild Horse to settle trouble between white settlers and Kootenai Indians.

place of rare beauty, a place of his dreams, where he wanted to settle. He later recalled that when he first moved into the Waterton area of what is now southern Alberta, he could not believe the huge number of buffalo he saw on the prairie. There were millions of these huge animals, yet within twenty years or so they had been shot almost to extinction.

As for the others, with no maps, no roads and no guides, there was disagreement as to how to reach Edmonton, and his companions split off to follow their own sense of direction. Now alone except for his pack horse, Kootenai decided instead to set out for Fort Garry (now Winnipeg). For the time being, Waterton Lakes would remain the place of his dreams. Whether he knew it or not, he was facing a journey of almost 3,000 kilometres, and his attempt was probably the first by a non-native to travel overland across the Canadian prairies from west to east. (Before the railway, crossing the prairies was a very difficult journey and mostly done using river transport.)

For the next thirty years this incredible man lived in what were then known as Territories and which now comprise, in the USA, the States of the Dakotas, Montana, Idaho, and Washington; and in Canada, the provinces of Manitoba, Saskatchewan, and Alberta. Together with British Columbia this amounts to an enormous section of North American geography. Kootenai seemingly could turn his hand to anything: he was variously prospector, guide, fur trader, packer, wagon train driver, pony express rider, outfitter, trader — even a surveyor of what was then little more than a line on the map, the Canadian-American border. And of course he was a crack marksman and a skilled hunter. From these experiences he got to know the immense territory like few others. Until he eventually settled down, seldom was he without broken bones, or knife and arrow wounds. On one occasion he came close to starvation; on another, near freezing to death.

Along the way, Kootenai encountered numerous native tribes throughout the vast region: some were friendly, others not. But never one to waste an opportunity, he picked up several native languages and dialects, a most valuable asset. He also spoke fluent French, so he was at home in the Métis communities. His communication skills even extended to sending and reading smoke signals, which he knew how to make. Unlike many of his contemporaries, he was without racial bias, and generally got along well with the native population. In 1869 he married a vivacious Métis woman, Olive (Olivia), and with her raised two daughters and a son. Some years after her death in 188-(?) he married a Cree woman, whose name in English translation was Blue Flash of Lightning, but he called her Neech-e-Moose, “My Loved

One”. These relationships appear to have been harmonious, both wives perfectly adapting themselves to his unusual way of life and he to their traditional customs.

Tales of his adventures over the next twenty years could fill a book but here only a few will be cited. In 1869 while acting as a despatch carrier for the U.S. government, he and a companion were captured by the famed Sitting Bull (1831?-1890), Chief of the Sioux, and stripped of all their clothing. Facing torture and death, they managed to escape without a stitch of clothing, although mosquitos inflicted torture of a different sort on their naked bodies. Several years later Kootenai worked briefly with General George Armstrong Custer (1839-1876) with whom he was very friendly. It was only because he had to honour an earlier commitment that he missed being present and, like 265 others, killed by the Sioux at Custer’s famous Last Stand in 1876.

Existence on the frontier was never without life threatening incidents, whether prompted by nature or humanity. In 1877, Kootenai faced death from a dreaded source — the hangman’s noose. It was when he was in Montana for the purpose of selling fur. There he became involved in a dispute with a trader, which resulted in the latter being shot dead. Brown was caught and tried for murder, but pleaded he had acted in self defence. He spent several weeks in fearful anticipation of the outcome because in Montana in the 1870s vigilante justice often took over from the courts. There was an added problem: a new sheriff had arrested him, and was ambitious to win this, his first case. In the event, a Grand Jury accepted his plea and did not return an indictment.

This incident probably made him realize it was time for him to put down roots. Kootenai’s dream was at last materializing, and it was in May, 1877 that he “squatted” on his first homestead at Waterton Lakes, close to the Waterton River, and his house there also served as a trading post. Eventually, however, it was washed away by floods. Some years later, he built on a registered homestead, taking advantage of government grants. The earlier squat was on ground that is now within the present boundaries of the National Park; the second just outside it. There he built a log cabin, which has been preserved and exists to this day at a museum site in Pincher Creek, Alberta. Fortunately, there is an eye-witness account of the cabin by a visitor in October, 1894.

We filed into his cosy sitting room — a beautiful room in its arrangements. Its walls were profusely decorated with fancy buckskins hung gracefully by skilled hands; a few mounted game heads and nice feathers; portraits of beautiful women; pictures of ancient Greeks and Romans. In one corner stood black mahogany cases filled with books, including some costly editions. Extending clear

across a ten foot shelf nearby were magazines galore set up edgewise.⁵

Years later another observer mentioned some of Kootenai's books, including works by Shakespeare, Tennyson, Byron and Poe; the King James version of the Bible; and "books on Theosophy and Hypnotism."⁶

"Kootenai" so loved the wilderness area around Waterton Lakes, that he was one of those who pressured the federal government to protect it for future generations. Governments typically move slowly on important matters, but eventually a forest reserve was established and he was appointed its ranger. He continued to lobby until what is now the Waterton Lakes National Park was created, and he was appointed its first warden, and later, its first Superintendent. A better choice could hardly have been made. Kootenai would be pleased that the Park, which borders the U.S. Glacier Park, attracts hundreds of thousands of visitors every year. He would likewise be happy that ranchers whose land is adjacent to the park, are cooperating with the National Conservancy of Canada to limit commercial development in the area.

* * *

Kootenai Brown joined the Theosophical Society in 1898. Considering how remote was the region where he lived, and how few contacts he had with the outside world, it would be interesting to know how this rugged outdoorsman became aware of Theosophy and its organization. As a voracious reader he would have come across the term, and eventually acquired some Theosophical literature. More interesting would be to know how Theosophy fitted into his personal philosophy of life.

"I have never been a very religious man any time in my life," he admitted⁷, and it would not be unreasonable to assume that by the time he reached middle age, he had abandoned formal religion altogether. Born into the Anglican faith, in later life he appeared not to be interested in orthodox Christianity, although he got along well with both Anglican and Roman Catholic missionaries. (His second marriage was conducted by the well known Father LaCombe.) On the other hand, and this was a measure of the

man, he was respectful of the spiritual traditions of the various native groups with whom he had come into contact over the years, an attitude which set him apart from most white settlers in the region.

Kootenai's personal philosophy was undoubtedly influenced by his lifetime experiences. Even during his brief sojourn in India, exposure to Hindu religion may have awakened his inquiring mind to the concepts of reincarnation and karma. At any rate in later life it is known that he accepted reincarnation as a fact. Later he became aware of the esoteric side of some First Nations' religions, which were then less infiltrated by Christianity than today. Having witnessed seemingly inexplicable phenomena performed by certain Medicine Men in the west, including the "shaking tent", at least he should have been open minded regarding latent powers in humanity. (Incidentally, in 1890 he was one of few white men of his time to have been allowed to witness an authentic Sun Dance ceremony.⁸) But most importantly, living as close to nature as he did would have awakened in him the realization of the Oneness of existence.

So when, as Kootenai himself said, he "embraced Theosophy," it would have been the natural thing for him to do. Kootenai's biographer William Rodney probably made a correct assessment when he wrote:

. . . Brown's life, marked by its closed dependence upon nature's cycles of plant and animal life, made it conceivable that Kootenai would be attracted to an esoteric philosophy that was the very antithesis of the materialism which characterized the advance of civilization across the North American west.⁹

As for the formality of his joining the Theosophical Society, it is known that ". . . the arrival of new neighbours precipitated his application to join the Theosophical Society."¹⁰ The new neighbours were ranchers who came north in the mid-1890s, fleeing from cattle rustling and lawlessness in Montana. Among them were the brothers A.O. and A.E. (Ted) Endersby who with their families settled only a short distance from Kootenai's home near the Waterton Lakes. Along with P.M. Pedersen and Edward Pill, Ted Endersby endorsed his letter of application dated June 30, 1898, which they sent to the head-

. . . continued on page 22

⁵ Joseph C. Cosley's reminiscences in typescript. Copied by the writer at Parks Canada Interpretive Centre, Waterton, in the summer of 1991.

⁶ McTait, op. cit., 14.

⁷ W. D. McTait, *"I Remember": Recollections of Kootenai Brown*, 46.

⁸ *Ibid.*, 187. The date is approximate. The three-day ceremony was on the Blood Reserve. According to Kootenai, the Bloods gave up the observance around 1900.

⁹ William Rodney, "Kootenai Brown: The Unknown Frontiersman" 2002 edition, 181.

¹⁰ *Ibid.*, 182.

Concerning Ammonius Saccas

Part II

J. Ramón Sordo

Concerning the Grove

On p.15 of his pamphlet, Dr. Siémons strongly criticizes the assertions on p.6 of *The Key to Theosophy*, and Dr. Wilder's assertions on p.9 of his own pamphlet:

And the addition of "learned men of the Synagogue, the Academy and the Grove" to the list of Ammonius' supporters is **open to all manner of criticism**. (p.15) [Emphasis mine]

Concerning the *Grove* (or the *Groves*, as in the *Key* p.6), **this unexplained word** is perhaps the loose rendering of the Greek [*kepoi*] = the Garden(s), referring to the School of Epicurus who, in effect, gave his courses in a garden, in the south-west quarter of Athens, the Epicureans being collectively named "those of the Garden" [*oi apo ton kepon*]. There being practically no common ground between Epicureans and Platonists (for whom metaphysical principles played a major part) it is very doubtful that Epicurean contemporaries of Ammonius felt like joining hands with him. (p.15n) [Emphasis mine]

Dr. Siémons says that "the *Grove* (or the *Groves*, as in the *Key* p.6)" is an "unexplained word," and he tries to find its origin **only** in the Garden or *Kêpos* of Epicurus? I really don't see any need to do this. "*Grove* is a word meaning *sanctum* or ashram, in Platonic thought" (Richard Robb unpublished MS). This is confirmed by Virgil when he talks about the Elysian Fields:

*Devenere locus laetos, et amaena vireta
Fortunatorum nemorum, sedesque beatas. . . .*

They came to the blissful regions, and delightful green retreats, and happy abodes in the fortunate **groves**. (*The Eleusinian and Bacchic Mysteries*, Thomas Taylor, with Introduction, Notes etc., by Alexander Wilder, New York, 1875. Facsimile reprint, Wizards Bookshelf, San Diego, 1980, p.52)

And on the next page:

The poet, in describing the employments of the blessed, says:

*. . . Inter odoratum lauri nemus: unde superne
Plurimus Eridani per silvam volvitur amnis.*

. . . amid a fragrant **grove** of laurel; whence from above the greatest river Eridanus rolls through the woods. (Ibid., pp.54, 55n) [Emphasis mine]

We should observe that according to the Latin dictionary the word **nemus** means grove, or a grove consecrated to a divinity. Further on Thomas Taylor gives us the esoteric meaning of Grove:

The shady groves are symbols of the retiring of the soul to the depth of her essence, and there, by energy solely divine, establishing herself in the ineffable principle of things. (Ibid., p.57)

These esoteric explanations are confirmed by any good dictionary of Greek. My dictionary translates the Greek word **álsos**, or **álseos** for the English word **grove; a sacred grove; a sacred place**. Thus we see that all that Dr. Siémons needed before criticizing Blavatsky was to consult a Greek dictionary. In a very simple way the dictionary explains away all the perplexities of Dr. Siémons. Not having done this Dr Siémons opens himself to "all manner of criticism."

However from the physical point of view the word *Grove* is clearly referred throughout the Platonic tradition and even Diogenes Laërtius writes about it in his *Lives of the Philosophers*.

All this is very well documented in one of the works of John R. Dillon (a Platonic scholar and professor of Greek at Trinity College), where he answers all the uncertainties of Dr. Siémons:

The Academy was, properly speaking — to quote the formulation of Diogenes Laërtius — "a *gymnasion* [or place of exercise], outside the walls [of Athens], in a grove, [*alsôdes*] named after a certain hero, Hekademos." (III, 7): that is to say, a public park, accessible to all who wished to walk, or exercise, or converse in it. In this grove, or *gimnasion*, it had been the practice for sophists and philosophers (including, for instance, Cratylus, the "neo-Heraclitean", to whom Plato attached himself for a while) to meet with their disciples for a generation or so before Plato thought to establishing himself there at some time in the early 380s, after his return from his first visit to Italy and Sicily. What Plato himself seems to have done was to purchase a property, possibly with the financial help of his Syracusan friend Dion, where he lived, and where his disciples were no doubt welcome to visit and dine, while the main philosophical business of the school was conducted within the Academy grove, which was a public park. Within this grove, we are told that a shrine of the Muses, or *mouseion*, was at some stage erected by Plato (to which later, we are told, his nephew Speusippus, presumably

on his accession to the headship of the school, added statues of the Graces) and this may have in some way marked out the area in which the school habitually met. . . . How the business of the school was divided between the public park and the private estate is less than clear. There is considerable evidence, at least, that much of the philosophical disputation went on in the park, either in the open air or in some corner of the gymnasium building. (*The Heirs of Plato: A Study of the Old Academy* (347-374 BC), John Dillon, Clarendon Press, Oxford, 2003, pp.2-3)

An anecdote, of which I see no reason to disbelieve at least the essential accuracy, is one told by Aelian, (*Varia Historia* 3.19) which casts some light on the relationship between the public park and Plato's private estate. This story relates to a time not long before 347 BC, the date of Plato's death:

Once when Xenocrates went off on a visit to his homeland, Aristotle set upon Plato, surrounding himself with a gang of his own partisans. . . . Speusippus at that time was ill, and for this reason was unable to stand by Plato. Plato was by now eighty years. . . [s]o Aristotle devised a plot and set an ambush for him, and began to put questions to him very aggressively and in a way "elenctically", and was plainly behaving unjust and unfeeling. For this reason, Plato left the concourse outside (*tou exō peripatou*), and walked inside with his companions (*endon ebadize sun tois hetairois*).

After an interval of three months, Xenocrates arrived back from abroad and, checking in to the School, found Aristotle perambulating where he expected to find Plato . . . he asked one of those who had been participating in the *peripatos* where Plato was. . . . The other replied, "He is not ill, but Aristotle has been giving him a bad time, and has forced him to retire from the *peripatos*, so he has retired and is philosophizing in his own garden (*en tōi kêpoi tōi heautou*)."

We may note first that the only two pieces of real estate concerned in the story are the *peripatos* and Plato's own *kêpos*. . . . What then, are we to imagine Plato's *kêpos* to have consisted of? Is it to be thought of as what later ages spoke of Plato's Academy? . . . A *kêpos* is not necessarily just a garden. Epicurus' *Kêpos*, after all, included a suburban villa of considerable dimensions as well as a garden, enough to hold a community. We could, therefore, imagine living-quarters for Plato himself and at least a few companions, with room also for an ever growing library. . . . (Ibid., pp.3-5)

We have, then, two separate entities, both important to the life of the school, the *kêpos* and the public park, with its gymnasiums and walks. (Ibid., p.8)

The property is described in various ancient sources, with a diminutive, as a "little garden", but this description must be seen, I think, as reflecting the more spacious perspective of the Roman imperial period (*Kêpidion*, Diogenes Laertio, III 20; *khôridion*, Plutarch, *De Exilio* 10; *illi hortuli*, Cicero, *De Finibus* V 2). The evidence indicates that it must have comprised a couple of acres at least, since in Polemo's day, according to Diogenes Laërtius (IV 19), the students of the Academy were able to live in huts or cabins (*kalybia*) of their own construction "near the shrine of the Muses and the lecture-hall (*exedra*)". (Ibid., p.9)

I think that the above quotations will be enough to show that the Academy of Plato was in a Grove [*âlsos* in Greek] according to the ancient sources and therefore this term is not an unexplained word as Dr. Siémons thought it was. At the same time we see that the private quarters of Plato were in a Garden (*Kêpos*), a term used also by several authors of Antiquity to designate the Academy of Plato. So there is no need to derive the word *Grove* from *Garden*, or to argue that it is "an unexplained word."

Porphyry the Jew

Dr. Siémons thinks that the allusion of Dr. Wilder to Porphyry as a Hellenized Jew is among his minor historical mistakes?

In his *New Platonism and Alchemy* Wilder says: "The Jew Malek, commonly known as the distinguished author Porphyry . . ." (p.12). And H.P. Blavatsky in her *Key to Theosophy* says "Porphyry, his [Plotinus] disciple, whose real name was Malek (a Hellenized Jew) . . ." (p.3n).

To the above Dr. Siémons objects. He says that

Malek, has a Semitic resonance, it was rather common in Phoenicia (which had been under the influence of Assyria, Babylon and Persia). Porphyry, educated at Tyre, a city open to Hellenistic influence, **was not a Jew** — his supposed **apostasy** would have been one more weapon against him in Eusebius' hands. (p.17n) [Emphasis mine]

I don't think the issue here is if Malek was a common name in Phoenicia or if it has a "Semitic resonance." Of course it has. In this regard we have several authentic sources concerning his origin. Porphyry was born in Tyre: "I myself, Porphyry of Tyre" (*Life of Plotinus*, MacKenna, p.7). "He was born in a distinguished family and received a careful education" (Eunapius, *Vitae Soph.* 455). "He was of Semitic descent" (*Porphyry's Letter to his Wife Marcella*, translated by Alice Zimmern, Introduction by David Fideler, Phanes Press, 1986, p.7). And in the *Life of Plotinus*, Porphyry says that Amelius "dedicated the work [*The Difference Between the Doctrines of Plotinus and Numenius*] to me, under the name of Basileus (or King). This really is my name; it is equivalent to Porphyry

(Purpled robed) and translates the name I bear in my own tongue" (*Life of Plotinus*, 17. *op. cit.* p.11).

But the issue here is if Porphyry was a Jew, or not.

Dr. Siémons says that Malek was a "common" name "in Phoenicia" *ergo* "Porphyry was not a Jew."

I am afraid this syllogism is not properly structured; there is no connection between the premise and the conclusion. Once more Dr. Siémons is giving us an assertion based only in his own personal opinion, without any real "historical" facts; and in consequence he has no foundation to say that Dr. Wilder and H.P. Blavatsky are mistaken.

Dr. Siémons says that Porphyry was not a Jew because: "his supposed apostasy would have been one more weapon against him in Eusebius' hands." Well, I think that on the contrary the fact of being of Jewish descent was a powerful tool in the hands of Porphyry and something that those early Fathers feared.

While still a young man Porphyry had the opportunity to hear Origen, the great Christian intellectual, lecturing in Caesarea. But Porphyry found Origen's attempt to reconcile Christianity with the Greek intellectual tradition to be profoundly absurd, and he would note later in life that Origen, while being "a Greek schooled in Greek thought, plunged headlong into un-Greek recklessness; immersed in this, he peddled himself and his skill in argument. In his way of life he behaved like a Christian . . . in his metaphysical and theological ideas he played the Greek, giving a Greek twist to foreign tales." (Porphyry quoted by Eusebius, *History of Church*, 6.19. In: *Porphyry's Letter*, *op. cit.* pp.7-8)

Porphyry wrote two major works which relate to Christianity: *Against the Christians*, (*Porphyry's Against the Christians: The Literary Remains*. R. Hoffman compiler & translator, 1994); and *The Philosophy from the Oracles*, quoted by Augustine.

Against the Christians is said to have consisted of 15 books and mostly dealt with historical and textual criticism of the four gospels and other writings, such as the "Book of Daniel," which were often quoted by the early Christians to justify their beliefs. Porphyry was in fact the first scholar to apply the canons of historical criticism to the books of the Bible. (See Casey, P.M., "Porphyry and the Origin of the Book of Daniel," *Journal of Theological Studies*, N.S., XXVII, Pt. 1, 15-33). ". . . In this work Porphyry also exposed the many inconsistencies which exist between the gospel narratives, thus showing that they cannot be regarded as accurate historical accounts. (David Fidler, *Porphyry's Letter to his Wife Marcella*, *op. cit.* pp.13-14)

The fact that Porphyry knew the Jewish scriptures and was able to make a scholarly criticism thereof goes in favor of his Jewish origin. This is corroborated

by his able attack to Paul concerning several aspects of the Jewish religion. For instance: Paul's ambiguous references to circumcision, which Porphyrius seems to know well (*Porphyry's Against the Christians: The Literary Remains*, edited and translated by Joseph Hoffmann, Oxford University, Prometheus Books, New York, 1994, pp.58-59). The defense that Porphyry makes of the Law of Moses throughout the text (Chapter 7):

"... for a man who one day uses the law as his rule and the next day uses the gospel is either a knave or a fool. . ." (Ibid., p.61). "Paul invokes the law [of Moses] in support of his greed. . ." (Ibid., p.61). "I, Paul, testify that if a man keeps any bit of the law then he is indebted to the whole law." [Gal. 5.3, paraphrased; cf. James 2.10] He says this rather than simply asserting that it is wrong to keep the commandments set down in the law" (Ibid., p.61). "Those who are under the law [of Moses] are under a curse." [Gal. 3.10] The same man who writes, 'The law is spiritual' to the Romans, and 'The law is holy and the commandment holy and just' now puts a curse upon those who obey what is holy!" (Ibid., p.62). "Look again at this charlatan's record. Following any number of references to the law which he uses to find support [for his case], he nullifies his argument by saying 'The law entered so that the offense might increase' and previous to this, 'The goad of death is sin and the power of sin is the law.' [Cor. 15.56]" (Ibid., p.62)

And in connection with Jesus, Porphyry says:

If we turn our attention to [the Christian] account, it can be shown to be pure deceit and trickery. Matthew writes that Christ met up with two demon[iacs] who lived among the tombs and that, being afraid entered into swine, many of which were killed [Matt. 8.31]. Mark exaggerates when he says there was a great number of swine [Mark 5.1]. . . . What story! What nonsense! What an offence to reason! . . . Can anyone tell me what business a large herd of swine had roaming the hills of Judah, given that the Jews had always regarded them as the vilest and most detested form of animal life? (Ibid., pp.41-42, 44)

And again:

"If you believe Moses, then you would believe me for he wrote about me" [John 5.46]. The saying is filled with stupidity! Even if [Moses] said it, nothing of what he wrote has been preserved; his writings are reported to have been destroyed along with the Temple. All the things attributed to Moses are really written eleven hundred years later by Ezra and his contemporaries. (Ibid., p.41)

And in a footnote to the above, R.J. Hoffmann, the translator and compiler, makes the following important remarks:

The philosopher shows a surprising awareness of the history of biblical text in delaying the traditional attribution of the books of the law to Moses. . . . A feature of the philosopher's argument . . . is the notion that Ezra copied portions of the law incorrectly. (Ibid., p.41n)

Church fathers from Eusebius to Augustine **were intimidated** by Porphyry's challenges and arguments . . . , Constantine in the fourth century and Theodosius in the fifth decided that the only way to overcome Porphyry's objections was to put his books to the torch. (Ibid., p.155) [Emphasis mine]

If Porphyry was a Hellenized Jew, as Wilder and Blavatsky assert, this is nothing new in the history of that people. History has recorded the names of many eminent and famous Hellenized and Romanized Jews in Antiquity, and many Germanized, Russianized and Americanized Jews in modern times.

Dr. Siémons gives no scientific proof to support his assertion that Porphyry "was not a Jew," except his own dictum. Whereas, all the historical facts confirm the assertions of Wilder and Blavatsky.

Clement of Alexandria

Another of the "minor historical mistakes" of Dr. Alexander Wilder, and H.P. Blavatsky, according to Dr. Siémons is their assertion that "Clement 'had been initiated into the Eleusinian mysteries' and 'is said to have declared that the doctrines there taught contained in them the end of all instruction' [New Platonism, etc., p.8] (cf. *Key*, 37n) must be taken with great prudence" (p.17n).

I don't think that what we need here is prudence but knowledge. H.P. Blavatsky and Alexander Wilder follow the Pagan and Occult tradition; Dr Siémons' sources of information seem to be scholastic and Christian. Of course their points of view will be always at loggerheads. For Dr. Siémons Ammonius was a "young apostate" (p.15n). For H.P. Blavatsky Clemens of Alexandria was a "renegade Neo-Platonist," (CW, XIV, p.323n) being "a Christian Neo-Platonist and a very fantastic writer." (CW, XIV, p.11n)

But in this case, using Christian sources and one of the works of Clemens of Alexandria quoted by H.P. Blavatsky, we can prove that Clemens was an Initiate of the Mysteries:

And Clement, as an Initiate of the Mysteries — **at which the secret of the heliocentric system was taught** several thousands of years before Galileo and Copernicus — proves it by explaining that

By these various symbols connected with (sидereal) phenomena the totality of all the creatures which bind heaven with earth, are figured. . . . The chandelier represented the motion of the seven luminaries, describing their astral revolution . . . because the Sun placed as a candelabrum in the middle of other planets distributes light to them.

(Clemens of Alexandria, *Stromateis*, V, vi) (CW, XIV, p.323)

. . . the above, written in the earliest Christian period by the renegade Neo-Platonist [Clemens of Alexandria] . . . (CW, XIV, p.323n) [Emphasis mine]

The secret of the heliocentric system was taught at the Mysteries. Clemens of Alexandria talks about this teaching. The only way he could obtain this knowledge is by having been initiated in the Mysteries.

That Clemens was conversant with the Mysteries can be seen by the next quotation:

But Pindar, speaking of the Eleusinian Mysteries, says: Blessed is he who, having seen those *common concerns* in the underworld, knows both the end of life and its divine origin from Jupiter. (*Stromata*, book iii., quoted in *The Eleusinian Mysteries and Bacchic Mysteries*, by Thomas Taylor, edited by Alexander Wilder, New York, 1875. Facsimile edition by Wizards Bookshelf, San Diego, 1980)

Again, according to Clemens Alexandrinus, the following confession was made by the new initiate in these sacred rites, in answer to the interrogation of the Hierophant: "I have fasted; I have drank the Cyceon; I have taken out of the Cista, and placed what I have taken out into the Calathus; and alternately I have taken out of the Calathus and put into the Cista." (Ibid., p.110)

As we have shown above [see *Fohat* vol.X, no.4], Ammonius Saccas was born between the years 150 and 156 A.D. being a contemporary of Clemens of Alexandria for whom the experts give a date of birth between the years 150 and 153 A.D., although the *Catholic Encyclopedia* says that "his date of birth is unknown." In the pamphlet of Dr. Siémons I don't see any solid proof — except his own opinion — to invalidate the assertions of H.P. Blavatsky concerning Clemens of Alexandria. On the contrary our research confirms what she said in this respect:

Clemens Alexandrinus. A Church Father and voluminous writer, who had been a Neo-Platonist and a disciple of Ammonius Saccas. He was one of the few Christian philosophers between the second and third centuries of our era, at Alexandria. (*Key*, Glossary, p.326)

Conclusion

To conclude, we can say that Dr. Siémons was not able to prove his case. His critique of Dr. Wilder's *New Platonism*, and H.P. Blavatsky's *Key to Theosophy* turned out to be groundless as I have shown above. And although he makes valuable detective research to trace certain paragraphs to the *Edinburgh Encyclopedia* and then to the work of Mosheim, he was not able to explain why Blavatsky and Wilder . . . continued on page 23

THEOSOPHICAL FRIENDS REMEMBERED

Reginald “Rex” Dutta

July 11, 1914 – August 1, 1989



Reginald Dutta was born in Lahore, India (now in Pakistan) on July 11, 1914. His mother was English and his father Indian which afforded Rex a unique perspective on life and the world, having experienced first-hand the merits of both cultures.

“Reginald” Dutta wrote 23 books during his lifetime, 20 of them on aquatic topics. Through such titles as *Beginner’s Guide to Tropical Fish: Fish Tanks, Aquarium Fish, Pond Fish Ponds and Marines*; *The Right Way to Keep Pet Fish*; and *Encyclopedia of Tropical Fish*, he is still acknowledged as a world-renowned expert. His establishment, Fish Tanks Ltd., which he referred to as his “bread and butter” was located on Blandford Street in London. On the other hand, it was the name “Rex” Dutta that personified a deep interest in Theosophy and Flying Saucers, and these interests came to be the inner man’s *raison d’être*.

Rex was one of three children. He came to England at the age of twelve with his mother and sister — his other sister had died accidentally. By his own admission Rex was a ‘whizz kid’ when it came to schooling. He had broad interests and as a child mused that there was something he was interested in that hadn’t been invented yet and had something to do with the air. Upon reading *Flying Saucers Have Landed* by George Adamski and Desmond Leslie, a book his mother gave him in 1954, the concept of Flying Saucers sharpened that vagueness into a recognition in his mind. He joined The Theosophical Society that year.

While doing reconnaissance for Army Intelligence in the British Armed Services in France during WWII he was involved in an accident he later claimed changed the course of his life. He was driving one of two motorcycles that collided at a crossroad while riding ahead of a convoy to ensure all was clear. He was hit broadside which resulted in the amputation of his left leg above the knee. Shortly thereafter Rex was

one of the British soldiers evacuated from Dunkirk. He believed that he’d had a number of ‘military’ lives and this was the incident that destined him to a different life-path.

Rex was a bit of a sceptic with regards to Theosophy. His wife Olive (nee Old, married c.1943) and his mother had joined the Society earlier on. Rex had studied French and History at University College, London. Theosophy did have a historical flavour and it piqued his interest. He went on to become one of its most ardent students. He realized that theosophical concepts could explain the mysteries of Flying Saucers and that they “made sense *only* when seen in their true perspective in the light of Theosophical teachings” (VA, No.188, p.1).

Rex and Olive were active and dedicated members of The Theosophical Society. Rex started a study class in *The Secret Doctrine* at the headquarters of TS in England in the late 1950s which continued there for many years. Rex was greatly influenced through his theosophical studies with Edward L. Gardner who he considered his ‘guru’ to a great extent. The Duttas eventually moved to Tekels Park where they had the good fortune to meet Jean and Frank Coulsting. The Duttas and the Coulstings, among others, eventually became ‘unattached members’ and formed an independent study group at Tekels Park in Camberley, Surrey.

In 1970 Rex published his first book on Flying Saucers, titled *Flying Saucer Viewpoint*. It drew much heartening response for its author. To answer the flood of questions from those he termed the ‘People of the Web’ (those people more in tune with the Web¹), the monthly newsletter *Viewpoint Aquarius* was started in January 1972 with Jean Coulsting as Editor. In this first issue it was explained that this endeavour was undertaken because it was “felt that many are the people looking for a deeper meaning to Life, and willing to make the effort to change themselves and become part of the evolutionary process.” It was further explained that the newsletter would feature three sections: 1. Flying Saucers, 2. Study of *The Key to Theosophy* by H.P. Blavatsky, and 3. Yoga and Healing. It eventually also included a study of *The Secret Doctrine*. The temporary mailing address

¹ Rex explained that the Web is defined as the very fabric of the Universe upon which sub-stand all substance/manifestation and that distortions in the Webs of the Universe are always ‘put straight’ by the unerring Law of Karma. *Reality of Occult/Yoga/Meditation/Flying Saucers*, Pelham Books Ltd., London, UK. 1974, p.145. His second book, also published by Pelham Books Ltd. in 1972, was titled *Flying Saucer Message*.

was noted as c/o Fish Tanks Ltd., 49, Blandford Street, London W.1. However, it remained the mailing address for the next ten years. It changed to the post office box in Camberley, Surrey only when Rex retired from Fish Tanks Ltd. and took up permanent residence at what had primarily been their weekend home.

VA ran for 187 issues with Rex's involvement. In a tribute issue following his death in August 1989 it was acknowledged that "Rex was . . . the Originator, Founder, Inspiration and Mainstay of *Viewpoint Aquarius*. Without his flair, drive, enthusiasm, investigative skills, knowledge, wisdom, regrettably it cannot continue." Later that year a modified VA was published (No.188, December 1989/January 1990) which continued until Winter 1996 (No.228)², but without the Flying Saucers section. The "mini-V.A." was deemed a "living memorial" to Rex for whom "Theosophy was the foundation on which he based/built all his work".

At the "Appreciation of Rex's Life" on August 8th, 1989 Jean Coulsting claimed that "[i]f two words could sum up his life, they would have to be brilliance and flair" and that he "had the habit of expressing what many considered to be outrageous, impossible, way-out ideas and opinions". She also described how "in his few, very few, close personal relationships, he was gentle, kind, considerate, warm, loving . . . could occasionally be infuriating, but it quickly passed, and a wicked tease."

Rex had profound knowledge and wisdom on many subjects, especially Theosophy and Flying Saucers, yet he retained a child-like vulnerability in so many ways. One did sense he needed to be protected to a large extent because of this, something his closest friends and associates were aware of and did their best to ensure.

Rex made two lecture tours of Canada; the first, a cross-country one in 1972 (see the article by Doris & Ted Davy which follows). Ernest and I first met Rex at his home in Tekels Park in 1986 while attending the European School of Theosophy. Shortly thereafter it was arranged for Rex and Jean Coulsting, one of his close collaborators as evidenced above, to do a lecture tour of Western Canada in the fall of 1987. A busy schedule of events was arranged for Calgary and Edmonton in Alberta, and Vancouver and Victoria in British Columbia. In Edmonton they appeared on radio and television programs, delivered a public lecture to a large audience, and presented a number of talks and instructional sessions to members of Edmonton TS on the Concentric Key method of study of *The Secret Doctrine*. It was during this visit that Rex presented Ernest with his copy of an original *Voice of*

the Silence, which was faithfully reproduced in every minute detail and made available through the republishing program of Edmonton TS in 1991, the centenary of H.P. Blavatsky's death.

Judge Christmas Humphreys (1901-1983) was the first Chairman of the Mahatma Letters Trust, which was established at the time the original letters of the Mahatmas to A.P. Sinnett were authenticated and then placed in the Department of Manuscripts at the British Museum. Rex served as Chairman following the death of Judge Humphreys. During his tenure Rex arranged for the Letters to be photographed in colour, thereby making them more readily accessible anywhere in the world. Members of Edmonton TS did a detailed study of *The Mahatma Letters to A.P. Sinnett* (transcribed and compiled by A.T. Barker) over a period of many years. We managed to obtain a set of slides of these photos, which added a very interesting dimension to our study.

Rex permeated his writings, lectures and media appearances with the concept of "Oneness is". He stressed that those behind the Flying Saucer phenomena were attempting to communicate this very Theosophical fact to we earthlings in various ways, including crop circles, through "Space Mind/Full Mind/Manas". Rex's information regarding the messages of the Flying Saucers will be examined in an upcoming issue of *Fohat*.

Rogelle Pelletier

Rex Dutta - Anecdotes

We first heard Rex Dutta's name mentioned in 1966 when Dudley Barr, TS in Canada General Secretary, returned from the Theosophical Society Congress in Salzburg, Austria. En route home to Toronto he stopped over in London, where he met several English students of Theosophy. He mentioned how impressed he had been with Olive and Rex Dutta as serious and devoted students of the writings of Blavatsky and the Masters. Both taught at the English national headquarters, Rex leading the *Secret Doctrine* study class there. In 1969 we learned that Rex was going to lecture in Detroit — likely at a UFO conference — and invited him to combine this engagement with a visit to Toronto. He was unable to accept, but at least we had made contact.

Fast forward to 1971. That Spring an old time (since 1915) member, Helena Gosden, sent a generous donation to the TS in Canada. She lived on the west coast, and while we had never met her, we knew her pretty well from letters and lengthy late night phone chats. In recent years her Theosophical studies had

² Edmonton TS Library & Archives has a complete collection of *Viewpoint Aquarius*.

included a healthy interest in Flying Saucers, so it was no surprise that she asked part of her gift be used in the interests of the last named. Obviously, in accepting her generosity we were morally obliged to comply with her request, and this was agreed by the General Executive at its July meeting.

But how to go about it? Where to go for advice? At the time, Theosophists — probably the majority — were inclined to be apathetic regarding Flying Saucers and went along with the scepticism generated within the scientific community and adopted by most governments. (To its credit, however, in the mid 1950s the Toronto TS had invited George Adamski, the first “contactee” to speak on its platform.) The answer to our questions came when we read in the March-April 1971 issue of the English Section magazine *The Theosophical Journal* a review by Geoffrey Farthing of *Flying Saucer Viewpoint*, the author of which was Rex Dutta. Fortuitously, we had planned a vacation in England in July 1971, so we hastily arranged to meet with Rex, and changed our itinerary accordingly.

That meeting was one we shall never forget. Rex met us at Camberley station (about 30 miles south west of London) and drove us to his beautiful home situated on the grounds of the Theosophical community known as Tekels Park. It was like a reunion of very old friends. One memory of the occasion remains vivid. He was showing us around the grounds and as we strolled along, he suddenly stopped. “Have you ever seen angel hair?” he asked. There on the grass in front of us was an example of this phenomenon, and he demonstrated its unusual properties. (For an explanation of angel hair, see his *Flying Saucer Viewpoint*, pp.101-02.) Its presence on this occasion seemed a good omen. On this brief visit, he introduced us to his friends and co-workers Jean and Frank Coulsting, who a few months later would assist him in launching their excellent magazine, *Viewpoint Aquarius*.

To cut a long story short, that day it was arranged he should visit Canada under the auspices of the TS in Canada the following year, 1972, and lecture on Flying Saucers for those branches willing to co-sponsor him. In the event, his tour included Montreal, Toronto, Hamilton, Vancouver and Victoria. In addition to the lectures, all of which were well attended, he gave talks and seminars on the Concentric Key

study of *The Secret Doctrine*, a method of study which was enthusiastically adopted by several Canadian members in subsequent years. To say the least, for Canadian Theosophists it was a highly successful tour. Rex himself described it as a wonderful experience.

When he was in Toronto, we were privileged to have Rex stay with us in our home. Then for Ted a business meeting in Vancouver coincided with the time Rex was scheduled to be in that city. This provided the opportunity of accompanying him to the coast and staying with him, first at a downtown hotel, then as guests of Doreen and Ralph Chatwin. This helped solidify a friendship with an exemplary student of Theosophy.

One of the many happy memories of Rex’s first Canadian tour came near its close. Vancouver Lodge members Marian Thompson and Pearl Mussell, kindly drove Rex to Gibsons, B.C., the home of Hel-

ena Gosden who had been initially responsible for his whirlwind tour. The joy expressed by the frail and crippled elderly lady on meeting this gifted individual who shared her Theosophical and Flying Saucer interests, had to be seen. As he described her, she was “one of the people of the web” — his highest praise.



The Dutta residence (right) at Tekels Park, next to the guest house

In retrospect, on his first Canadian tour, Rex Dutta was an outstanding lecturer on both Flying Saucers and Theosophy. As he crossed the country from Montreal to the west coast he undoubtedly added a few strands to the “web.”

Doris & Ted Davy

Rogelle and I first met Rex at his home in Tekels Park (within walking distance of Camberley, Surrey) while attending The European School of Theosophy, October 11th to 26th, 1986. Doris and Ted Davy encouraged us to meet with Rex while there and they proceeded to write Rex to this effect. We personally received an immediate response from Rex inviting us to call him, and also to attend a Sunday class on *The Secret Doctrine* at the Coulsting residence.

We telephoned Rex shortly upon our arrival and arranged to meet with him. When we arrived on the agreed upon day, he met us at the door dressed in his

traditional blue and camel colours, led us to the sitting room in his blue-walled home, introduced us to Jean Coulsting who was also there to meet us, and immediately started to drill us on our knowledge of Theosophy and the "Proem" of *The Secret Doctrine*. We were a bit taken aback at the time but later realized it



Rex Dutta and Jean Coulsting in 1987

was his way of determining if we were serious or simply curious. The time sped by very quickly; it was like the meeting of old friends. We also vividly remember being shown the photos of the footprints left in the desert sand when George Adamski had his first contact with the Venusians.

Permission had been granted for me to videotape the entire proceedings of The European School of Theosophy. Arrangements were made with Bill Johnstone, then General Secretary of TS in New Zealand, to do the videotaping on Sunday October 19th while we attended *The SD* study meeting. Rex led the study using his unique Concentric Key method to get into the deeper levels of its contents. This was very different for us but also very enlightening.

Through funding from the Lizzie Arthur Russell Theosophical Memorial Trust (LARTM) it was arranged for Rex and Jean to do a lecture tour of Western Canada the following year. Rogelle and I were fortunate enough to host them while they were in Edmonton, September 24th to October 2nd. Rex experienced phantom pain following the loss of his leg during WWII. Most afternoons he needed to remove his prosthesis and lie down to minimize the discomfort. Rex was much more relaxed while here and he

would invite me to spend time with him while he was lying on the bed, occasionally lying down beside him. This is when he and I had our deepest and most interesting conversations.

Rex was in awe of Alberta's endless blue skies during the day and Edmonton's bright lights at night. That year Edmonton's river valley was spectacular with all the fall colours. It was actually unusual that the trees still had their leaves at that time of year; the wind usually blows them off as they ripen on the branch. Interestingly, that is precisely what happened the day after Rex and Jean left Edmonton. Rex also had a fascination for sporty North-American cars which he delighted in pointing out as we drove along.

It was common knowledge that Rex was extremely fond of chocolate. Jean mentioned in her "Appreciation of Rex's Life" given on August 8th, 1989 that there had been "much good-natured sport at his expense over his passion for all things chocolate and the colour blue, and his absolute aversion to yoghurt, mushrooms and onions". And so it was that, after having presented a public lecture followed by a personal appearance on a radio program, we found ourselves driving around downtown Edmonton near midnight looking for *good English* chocolate to replenish his vitality. We did eventually find some, and ensured we had some on hand from that point on. Our family still laughs about how, following Rex's example, our son who hated onions and our daughter who hated mushrooms both felt justified in picking them out of their food after his visit.

Rex was always very gracious during radio and television appearances in Edmonton, including one memorable program with a particularly cynical interviewer. Rex was the epitome of reason and calmness as he presented his information regarding Flying Saucers interlaced in a framework of Theosophy. Rex and Jean left a remarkably deep impression on members of Edmonton TS and to this day we still quote from their presentations during our studies. Rex truly demonstrated a *Flying Saucer Viewpoint* (the title of the first of his three books upon the subject) as he delineated theosophical concepts from a truly heightened point of view. We still think of him often.

Ernest Pelletier

We earthlings have a tremendous future, if we WILL; far far more real, more potent, more thrilling than the mere functioning of technology, as epitomised by orbiting missiles or convenience foods. When we develop onwards from our 5-only senses, we unfold Powers of Mind that we are all destined to operate as we attain Space Mind/Full Mind/Manas. . . .

- Rex Dutta from "Enormous Powers Latent Within Us All",
Viewpoint Aquarius Number 102, April 1981

. . . **Inconvenient** continued from page 9

one can see that Gore is talking about 10,000 years with much flexibility: this could have been the time either of the start, or of the end of the most recent ice age.

Discussing the events which are taking place right now, Gore writes:

And so all those wind and ocean current patterns that formed during the last ice age, which have been relatively stable ever since, are now up in the air. Our civilization has never experienced any environmental shift remotely similar to this. Today's climate pattern has existed throughout the entire history of human civilization. Every place — every city, every farm — is located or has been developed on the basis of the same climate patterns we have always known.

What about the ocean currents mentioned by William Judge? The former U.S. Vice-President says:

According to scientists, one surprisingly fragile component of the global climate system is in the North Atlantic, where the Gulf Stream encounters the cold winds coming off the Arctic and across Greenland. (. . .) The currents of the ocean are all linked (. . .) in a loop called 'The Global Ocean Conveyor Belt'.

Then, referring to some colour drawings on a world map included in his book, Gore adds:

The red parts of the loop below represent the warm surfaces, the best known of which is the Gulf stream, which flows along the east coast of America. The blue portions of the loop represent the deep cold-water currents flowing in the opposite direction. (. . .) Around 10,000 years ago, something happened that the scientists are worried could happen again. When the last glacial ice sheet in North America melted, it formed a giant pool of fresh water. The Great Lakes are the remnant of that huge freshwater lake, which was held in place on its eastern boundary by an enormous ice dam. Then one day the ice dam broke and the fresh water rushed out into the North Atlantic. (. . .) The Gulf Stream virtually stopped. So Western Europe no longer received all of that heat from the evaporating Gulf Stream. Consequently, Europe went back into an ice age for another 900 to 1,000 years. And the transition happened fairly quickly. Some scientists are seriously worried about the possibility of this phenomenon recurring.

In order to make a direct comparison, let's see now again that key paragraph by Judge. It says:

Ice cataclysms come on not only from the sudden alteration of the poles but also from lowered temperature due to the alteration of the warm fluid currents in the sea and the hot magnetic currents in the earth, the first being known to science, the latter not. The lower stratum of moisture is suddenly frozen, and vast tracts of land covered in a

night with many feet of ice. This can easily happen to the British Isles if the warm currents of the ocean are diverted from its shores.

The similarity of ideas is remarkable. This fundamental concept has not been completely forgotten between the 1890s and more recent years, for in September 1958 *Harper's* magazine published in the USA an article called "The Coming of the Ice Age", based on research done at the Columbia University's Geological Observatory. That article, which was discussed in *Theosophy* magazine, said:

If they [*researchers Maurice Ewing and William Donn*] are right, the world is now heading into a new Ice Age. It will come not as a sudden catastrophe, but as the inevitable culmination of a process that has already begun in northern oceans. (. . .) As Ewing and Donn read the evidence, an Ice Age will result from a slow warming and rising of the ocean that is now taking place. They believe that this ocean flood — which may submerge large coastal areas of the eastern United States and western Europe — is going to melt the ice sheet which has covered the Arctic Ocean through all recorded history. Calculations based on the independent observations of other scientists indicate this melting could begin within roughly one hundred years. It is this melting of Arctic ice which Ewing and Donn believe will set off another Ice Age on earth.⁷

There are also other viewpoints to look at environmental and cyclic changes, and they are perhaps complementary to this one. Sooner or later, fires and volcanoes might play a major role in climate change, as HPB wrote, while commenting on Eliphas Levi's texts:

Éliphas Lévi refers to the secret tradition, among Occultists, about the great struggle that took place, in those far away prehistoric days of Atlantis, between the "Sons of God" — the initiated Adepts of Sambhala (. . .) — and the Atlanteans, the wicked magicians of Thevetat. It is a well-established belief among the Eastern, and especially the Mongolian and Tibetan, Occultists that toward the end of every race, when mankind reaches its apex of knowledge in that cycle, dividing into two distinct classes, it branches off — one as the "Sons of Light" and the other as the "Sons of Darkness," or initiated Adepts and natural-born magicians or — *mediums*. Toward the very close of the race, as their mixed progeny furnishes the first pioneers of a new and a higher race, there comes the last and supreme struggle during which the "Sons of Darkness" are usually exterminated by some great cataclysm of nature — by either fire or water. Atlantis was submerged, hence the inference that that portion of the mankind of the fifth race which will be composed of

⁷ *Theosophy* magazine, Los Angeles, January 1959, p. 138. The article, spread as various notes in the section "On the Look Out", extends from p. 138 through p. 141.

“natural-born magicians” will be exterminated at the future great cataclysm by — fire.⁸

A *fire scenario* in climate change would include various factors such as: a) deforestation; b) a “withdrawal of moisture” as mentioned in Judge’s quotation above; c) ice melting at the poles, causing a change in the ‘structural weight’ distributed along the surface of the globe; d) this would then lead many volcanoes into activity. These combined factors could cause an artificial “winter”, since the excess of carbon dioxide and other air pollutants would block sunlight and prevent it from getting into the earth’s atmosphere. That could trigger a new ice age, too, which would correspond to a small and partial local *pralaya*, “a time for rest” in the life of our planet.

⁸ “Footnotes to ‘Gleanings From Eliphas Levi’”, by HPB, in *The Theosophist*, November, 1882, pp. 36-38. Also published in *Collected Writings of H.P. Blavatsky*, TPH, India, Vol. IV, pp. 262-263.

. . . **Kootenai** continued from page 12

quarters of the Theosophical Society in America in Point Loma, San Diego. It can be imagined how Kootenai welcomed the opportunity of discussing philosophy with like minded individuals.

Little else is known of his Theosophical leanings after the ranchers left the area, but he must have sustained his interest because in his Will, written a few months before his death some 18 years later, he directed that the Theosophical Society in Point Loma be notified of his passing.

Now, why would he be worth remembering as a student of Theosophy, apart from the gratitude owed him by all who appreciate the Waterton Lakes National Park? He was hardly a typical Theosophist — then or now. His meals were largely fish and game — he was a dedicated hunter. At one time too, he had a reputation for being a hard drinker. He was tough as nails, but certainly not without fine, humanitarian qualities and from what is known of his life, he upheld the principle of brotherhood as outlined in the first object of the Theosophical Society.

Theosophy has attracted many strong personalities, yet few have had the reputation of being a truly extraordinary “character”. Kootenai was one of the few. In the history of the Theosophical Movement there cannot have been any Theosophist in any country with whom to compare this extraordinary individual.

The complex transition to the new cycle evidently deserves much further study, and on an interdisciplinary basis. We have a limited number of information and hints available so far, and many of them are *apparently* contradictory. Yet these fragmentary and incomplete data should be enough to stimulate us into research.

It is not difficult to see that the theosophical doctrine of cycles helps us understand something of the karmic challenges and opportunities we are facing right now. Such a study allows us to see under a brighter light the “dharma” and the duty of human beings in the next few decades and beyond them. 

Kootenai Brown died on July 18, 1916 three months before his 77th birthday. That spring he knew his days were numbered, and told his son Leo:

Since your last letter my health has been very bad and it seems only a short time until I will have to pass in my checks. Never mind about this, it is alright, a thing we have all got to pass through.¹¹

As it happened, Leo predeceased him and is recorded to have died on May 20, 1916. That happens to be the same day when Kootenai wrote his Last Will and Testament. In that document he stated “I do not desire the attendance of any clergyman of any denomination at my funeral in an official capacity.”¹² In the event, his wish was not honoured.

Kootenai lies buried outside the Waterton Park boundaries near Middle Waterton Lake at the foot of Chief Mountain. His two wives are also buried here, Neech-e-Moose having lived until 1935.

* * *

Karma unfolds in mysterious ways. Kootenai was an early influence in the life of a second generation Theosophist, Victor Endersby (1891-1988) who was a member of the previously mentioned family that had settled in the Waterton area. More than seventy years later he still fondly remembered the old frontiersman.

There was little opportunity for schooling in that remote country, but thanks to family tuition this bright

¹¹ Kootenai Brown, letter to his son Leo dated March 21, 1916. Waterton Museum.

¹² Last Will and Testament of John George Brown, dated May 20, 1916. Waterton Museum.

seven year old was already a good reader. As a friend of the family, Kootenai knew about this, and offered to lend books to the boy. (At this time, Kootenai probably had the best personal library for at least a couple of hundred miles in any direction, and of course there were no public ones.) So, every two weeks or so, the boy would jump on his horse and ride five or six miles over to Kootenai's log cabin.¹³ After sampling Mrs. Brown's cooking, he would pick up a sackful of Kootenai's books, and it was mainly from these that he received his early education. When several years later, after his family moved to California, Vic-

tor finally began regular formal schooling and did brilliantly, winding up as Chief Engineer on the eastern section of the San Francisco Bay Bridge. In manhood, he became an independent Theosophist who for over a quarter of a century privately published his own journal, *Theosophical Notes*, and wrote *The Hall of Magic Mirrors*, one of the few favourable biographies of Madame Blavatsky. Even when nearly ninety, Victor Endersby still gratefully remembered Kootenai Brown, the early Canadian Theosophist who befriended him as a boy. 

¹³ These notes are based on Victor Endersby's reminiscences in a Letter to the Editors, *The Canadian Theosophist* 61:2 (May-June, 1980), 38-39.

. . . **Ammonius** continued from page 16

used the work of a very well informed enemy of Neoplatonism as a partial source of information. And I say partial because both had other sources of information, not only occult but written, which Dr. Siémons was not able to detect.

On page 4 of his pamphlet he boldly asserts that "after a century of progress in the field of learning, many of his [Wilder's and Blavatsky's] statements concerning the figure and doctrines of Ammonius Saccas, the founder of the 'Eclectic Theosophical system' (Blavatsky, *Key*, 2), are found wanting in accuracy, if not completely groundless."

Unfortunately, the only proof of the "progress of learning" that he was able to produce before the reader was a contrived date of birth of Ammonius Saccas. His whole reasoning, as I have shown above is based on that fictitious date, fabricated by him, which only proves his own power of imagination. In vain he has tried to demolish every bit of information given in the first pages of the *Key to Theosophy*: the influence of the School of Ammonius Saccas upon three early Church Fathers: Pantaenus, Clement of Alexandria and Origen; the existence of Pot-Amun using a very unscientific etymology, not being aware of the existence of the Prophets of Amun reported by two French scholars; discarding at the same time the fact that the *Lives* of Diogenes Laërtius are a compilation of ancient sources; and attributing ignorance

in Platonic matters to Dr. Wilder for talking about the Neoplatonists as Eclectics.

To have said in his pamphlet that the word **Grove** is an "unexplained word" (p.15) has left Dr. Siémons "open to all manner of criticism" showing that he is not conversant with the Platonic tradition, as I have demonstrated with proofs in my analysis. And not being a Platonist himself, it was rather injudicious to criticize a well informed Platonist like Alexander Wilder.

His assertions concerning Clement of Alexandria have been proved inaccurate, due to a lack of research in the very works of Clement of Alexandria.

Dr. Siémons' assertions that Porphyry was not a Jew, is groundless, as we have shown. It is only based on a bias and a personal point of view, devoid of any documentary support.

One good thing coming from Dr. Siémons' research is the fact of making us aware of the importance of Alexander Wilder as a pioneer of Theosophy. He used the word Theosophy in 1869, six years before the formation of the Parent Theosophical Society in New York. His notions concerning Pot-Amun, Ammonius Saccas and his Eclectic, Philaletheian Neo-Platonic School, were corroborated by H.P. Blavatsky, not only in her *Key to Theosophy* but in other of her writings. 

A free sample of *Fohat* will be sent to anyone you might suggest.
Subscriptions can be purchased according to the rates on the Contents page.

Fohat is the Steed, Thought is the Rider

It is the "bridge" by which the "Ideas" existing in the "Divine Thought" are impressed on Cosmic substance as the "laws of Nature." Fohat is thus the dynamic energy of Cosmic Ideation; or, regarded from the other side, it is the intelligent medium, the guiding power of all manifestation. . . . Thus from Spirit, or Cosmic Ideation, comes our consciousness; from Cosmic Substance the several vehicles in which that consciousness is individualized and attains to self – or reflective – consciousness; while Fohat, in its various manifestations, is the mysterious link between Mind and Matter, the animating principle electrifying every atom into life. – Secret Doctrine I, 16



FOHAT

Box 4587

Edmonton, Alberta

Canada, T6E 5G4



Recycled Paper