

# THE CANADIAN THEOSOPHIST

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EDITED BY ALBERT E. S. SMYTHE

FOR

THE THEOSOPHICAL SOCIETY IN CANADA

“The curse is pronounced” does not mean, in this instance, that any personal Being, god, or superior Spirit, pronounced it, but simply that the cause which could but create bad results had been generated, and that the effects of a Karmic cause could lead the “Beings” that counteracted the laws of Nature, and thus impeded her legitimate progress, only to bad incarnations, hence to suffering. “There were many wars” refers to several struggles of adjustment, spiritual, cosmical, and astronomical, but chiefly to the evolution of man as he is now.—*H. P. Blavatsky, S. D. I. 193 (Adyar edition, I. 243-4).*

TORONTO: THE T. S. IN CANADA

52 ISABELLA STREET

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Divine Wisdom

Brotherhood

Occult Science

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## H. P. BLAVATSKY AS SEEN BY VIOLET TWEEDALE

Reading about H. P. B. in a book like *The Mysterious Madame* would give one the impression that she was utterly without virtue or character, that she was only evil, whole and entire. This book has reached many who hate the woman who brought us so much, and evidently it satisfies them more than enough. Fortunately, there are other volumes in our Theosophical book-cases which offer the other side of the story. Among those not so likely to be found on the shelves of our libraries are *Ghosts I Have Seen*, *Phantoms of The Dawn* and *Mellow Sheaves*, by Violet Tweedale, a prolific writer, whose talents she directed to the output of novels mostly.

So, imagine my interest years ago when in *Ghosts I Have Seen* I came across some outstanding comments on H. P. B. This book and the other two deal with subjects that might attract the Theosophical reader engaged in studying the occult, and she interlards in her fascinating way remarks on the higher teaching which she learned from that splendid woman.

Violet Tweedale was not a person to be easily swept off her feet. Her father was Robert Chambers of Edinburgh, editor of *Chambers' Journal*, and hail fellow well met with most of the

worthies of Auld Reekie and all the famous visitors from the outside world. Among her friends in London were Robert Browning, Lord Leighton the artist, and Mrs. Proctor, mother of Adelaide Proctor—and many of the choicest spirits of those days. So it was not a gauche, untutored girl that was struck by H. P. B.'s personality from the first meeting.

In the course of her lengthy life not long since ended Violet Tweedale knew everybody who was anybody in London, and it was much the same wherever she journeyed on the continent and farther afield, with the result that she, well read and much travelled, was able to enquire of many of the most advanced thinkers their view of the whole scheme of things. Besides her broad ideas, utterly devoid of narrowness, she was possessed of clairvoyance and clairaudience from the early age of six years, when she and a small brother waited and watched breathlessly for "Silk Dress" and "Rumpus" at the top of their Edinburgh house. With these advantages, so much sought by students, she was able to check from planes other than this material one, and as she moved about she studied all with her extended vision.

### Two of Her Friends

On the continent she became a close friend of Marie, Countess of Caithness, Duchesse de Pomar, an intimate of Madame Agatha Hæmmerle's and of H. P. B. herself. Also of numerous eminent folk of the period.

In Mrs. Tweedale's early days slumming was the style and from a firm conviction she did her share of that work. Her experiences so stirred her that she sought out leading clerics and intellectuals looking for light. Then it was that she went to call on Madame Blavatsky, whose message altered her whole existence.

In *Phantoms of The Dawn* she quotes a paragraph from *The Secret Doctrine*, and frequently mentions the tenets of the teaching throughout all three books. The existence of the Masters intrigued her, and when she met Inayat Khan, the head of the Sufi Order in Europe, she felt she had encountered one, and ardently embraced his teachings. And Tagore, the great poet, whom she regarded as another, aroused a chord of joy and completeness in her heart. She eventually merged into mystical healing and says that many Theosophists assisted her in this important part of her endeavours, and that the very foundations of Theosophy rest upon implicit belief in the Divinity of the Christ—the Cosmic Christ. So while she took in all the good she could get from different movements she did not forget the members of the T. S. whose training towards harmony she found invaluable in the healing work.

### Brought Light to The West

The assertion that Madame Blavatsky brought the first public real awakening to England is reiterated in *Mellow Sheaves* which is filled with psychic phenomena and occult experiences of her own and of friends, a feature of the two companion volumes. She states that she has no hesitation in awarding H. P. B. the power of those first stimu-

lating teachings which brought light into our darkness and were destined rapidly to spread extensively and provide the perplexed British student with the key he sought. Blavatsky enabled the public to share a secret which had been the property of scientists and thoughtful Churchmen who had not shared their thoughts or knowledge with the ordinary human being.

She states that the teaching of Reincarnation as taught by H. P. B. was speedily grasped by intelligent people as being a theory that was thoroughly logical. Violet Tweedale personally had more than glimmerings of her own past lives as is proved in her writings. She rejoiced that the sacred teaching should be again offered to the West through Theosophy, though it was still to be perceived in our Holy Bible and the Apocrypha. How those portions came to be left is in itself a mystery, undoubtedly they remained for a good reason. She proceeds to expound Theosophy in her pages, and writes as one who understands.

These three books of hers would appeal to manifold readers who might not easily be induced to con even the Manuals of Theosophy. Through them all Violet Tweedale draws the bright cord of her own experiences and studies, and taps the wells of wisdom in *The Secret Doctrine*, so it is not her fault if one does not learn something of the inner message, those glorious truths that illumine all the world, black as it may be now, in this time of tribulation.

Therefore, we are happy to quote, by permission of the publishers, Herbert Jenkins Ltd., of London, the following account of H. P. B. by our intuitive and gifted friend from her *Ghosts I Have Seen*:

\* \* \*

### Her Arrival in London

At that early period some one happened to mention to me that a certain Madame Blavatsky had just arrived in

London, bringing with her a new religion. My curiosity was at once fired, and I set off to call upon her.

I shall never forget that first interview with a much maligned woman, whom I rapidly came to know intimately and love dearly. She was seated in a great armchair, with a table by her side on which lay tobacco and cigarette paper, whilst she spoke her exquisite taper fingers automatically rolled cigarettes. She was dressed in a loose black robe, and on her crinkly grey hair she wore a black shawl. Her face was pure Kalmuk, and a network of fine wrinkles covered it. Her eyes, large and pale green, dominated the countenance—wonderful eyes in their arresting, dreamy mysticism.

I asked her to explain her new religion, and she answered that hers was the very oldest extant, and formed the belief of five hundred million souls. I inquired how it was that this stupendous fact had not yet touched Christendom, and her reply was that there had never been any interference with Christian thought. Though judge of all, Christianity had been judged by none. The rise of Japan was a factor of immense potency, and in time would open out a new era in the comprehension of East by West. Then the meaning would flash upon the churches of the words, "Neither in this mountain nor yet at Jerusalem."

#### Found the Just God

I explained to her my difficulties, which she proceeded to solve by expounding the doctrines of reincarnation and Karma. They jumped instantly to my reason. I there and then found the Just God, of whom I had been in search. From that day to this I have never had reason to swerve from those beliefs. The older I grow, the more experience I gather, the more I read, the more confirmed do I become in the belief that such provide the only rational explanation of this life, the only natural hope

in the world to come.

I have offered these beliefs to very many people whom I discovered to be on the same quest as I had been. I have never once had them rejected by any serious truth-seeker, and I have seen them passed on and on by these people to others, forming enormous ramifications which became lost to view in the passage of time and their own magnitude.

In these early days there was little literature available for the student, but the circle of clever brains which rapidly surrounded Blavatsky set to work with a will under her guidance, and now, after the lapse of thirty years, there is an enormous literature always commanding a wide sale, and the little circle that gathered round "the old lady" has swollen into very many thousands.

What was the secret of Helena Petrovski (*sic*) Blavatsky's instant success? I have no doubt that it lay in her power to give to the West the Eastern answers to those problems which the Church has lost.

In her way Blavatsky was a true missionary. "Go forth on your journey for the weal and the welfare of all people, out of compassion for the world and the welfare of angels and mortals," was the command given by the Lord Buddha to his disciples, and Christ, following the universal ideal, five hundred years later, commanded, "Go ye into all the world and preach the Gospel of the whole Creation."

#### Not in One Human Life

I began to study those, to me, new doctrines at once, and I also took up their occult side, no light task, but one of absorbing interest. Not till then did I fully realize that in no one human life could that long, long path be trodden, in no new-born soul could be developed those divine possibilities of which I could catch but a fleeting, illusive vision.

"Thou canst not travel in the Path

before thou hast become the Path itself." Did not the Christ warn His followers that the Path must be trodden more or less alone? "Forsake all and follow me." So, also in the Bhagavad Gita it is written: "Abandoning all duties come unto me alone for shelter. Sorrow not, I will liberate thee from thy sins."

"The Secret Doctrine," written by Blavatsky, proved a mine of wealth, and I read the volumes through seven times in seven different keys. The works of A. P. Sinnett, text books then, and now brought up to date by expanding knowledge, were extremely helpful. For advanced students "The Growth of the Soul" is unsurpassed. A very short time elapsed before mental food was supplied for practically every branch of mysticism and occult development, and students flocked into headquarters from all parts of the world.

#### The Avenue Road Villas

It is interesting to remember the two adjoining villas in Avenue Road, St. John's Wood, where we used to congregate to study and hear lectures thirty years ago, and to look now on the stately buildings in Tavistock Square. They are designed by the great architect Lutyens, whose wife, Lady Emily, is an ardent theosophist. I am glad that I have lived to see these doctrines take firm root in the West, and grow so amazingly that in all cities they are now held in vast numbers, and even in cases where they have not been finally adopted they are acknowledged to be the only logical conclusion for those who desire to possess a rational belief. I am glad that I can look back with love and profound gratitude to Helena P. Blavatsky, the woman who grafted on the West the wisdom of the ages. I have no doubt that she is enabled to see the mighty structure raised on her small beginnings and doubtless she has met on "the other side" men and women whose debt to her is equally as great as mine.

Blavatsky began by exploding the theory that men are born equal. If this one life were all, then this great error ought, in common justice, to be absolute truth, and every man should possess common rights in the community, and one man ought to be as good as another. If every soul born to-day is a fresh creation, who will in the course of time pass away from this life for ever, then why is it that one is only fitted to obey, whilst another is eminently fitted to rule? One is born with a tendency to vice and crime, another to virtue and honesty. One is born a genius, another is born to idiocy. How, she asked, could a firm social foundation ever be built up on this utter disregard of nature? How treat, as having right to equal power, the wise and the ignorant, the criminal and the saint? Yet, if man be born but once it would be very unjust to build on any other foundation.

#### Evolution of the Soul

Reincarnation implies the evolution of the soul, and it makes the equality of man a delusion. In evolution time plays the greatest part, and through evolution humanity is climbing, "Souls while eternal in their essence are of different ages in their individuality."

Many of us must know people who though quite old in years are children in mind. Men and women who having arrived at three score years and ten are still utterly childish and inconsequent. They are young souls who have had the experiences of very few earth lives. Again, we all know children who seem born abnormally old. Infant prodigies, musicians, calculators, painters who have brought over their genius from a former life.

I remember once meeting with a curious experience, which is not very easy to describe. It was an experience more of feeling than of seeing.

I was standing in Milan Cathedral. In front of me and behind was gathered a crowd of peasants. High Mass was



being celebrated, and all the seats were occupied.

After a few moments I began to feel a curious sensation of being intently watched. Some penetrating influence was probing me through and through, with a quiet but intensely powerful directness. I had the sensation that my soul was being stripped bare. I looked round, but could see nothing to account for my sensation. Every one seemed intent on their devotions. I began to wonder if some malicious old peasant was throwing over me the spell of the evil eye, but again my feelings were not conscious of an evil intent; it was more an absorbed speculation directed towards me. Some one was probing my soul, speculating on my spiritual worth or worthlessness, with an intensely earnest yet cold calculation.

#### A Miracle Infant

Just in front of me stood a peasant woman of the poorest class. Her back was towards me, and over her shoulder hung a baby of not more than a year old. Suddenly I met the eyes of the child full. Then I knew. As a psychological experience it was most interesting, but it sent a little thrill of creepiness through me.

The baby did not withdraw its gaze, but continued leisurely to look me through and through. The eyes were large and grey, the expression that of a contemplative savant, with a faint dash of irony in their glance. I do not pretend to be anything but what is now called "psychic," but I am certain that those windows of the soul, with that age-long experience flooding out of them, would have arrested the most material person. My husband, who is accustomed to my "flights of imagination" was very much struck by that look of maturity, that suggestion of æonic knowledge.

Blavatsky taught me to look on man as an evolving entity, in whose life career births and deaths are recurring

incidents. Birth and death begin and end only a single chapter of the book of life. She taught me that we cannot evade inexorable destiny. I made my present in my past. To-day I am making my future. In proportion as I outwear my past, and change my present abysmal ignorance into knowledge, so shall I become free.

I have often heard Blavatsky called a charlatan, and I am bound to say that her impish behaviour often gave grounds for this description. She was foolishly intolerant of the many smart West End ladies who arrived in flocks, demanding to see spooks, masters, elementals, anything, in fact, in the way of phenomena.

#### Her Occult Powers

Madame Blavatsky was a born conjuror. Her wonderful fingers were made for jugglers' tricks, and I have seen her often use them for that purpose. I well remember my amazement upon the first occasion on which she exhibited her occult powers, spurious and genuine.

I was sitting alone with her one afternoon, when the cards of Jessica, Lady Sykes, the late Duchess of Montrose and the Honourable Mrs. S.—(still living) were brought in to her. She said she would receive the ladies at once, and they were ushered in. They explained that they had heard of her new religion, and her marvellous occult powers. They hoped she would afford them a little exhibition of what she could do.

Madame Blavatsky had not moved out of her chair. She was suavity itself, and whilst conversing she rolled cigarettes for her visitors and invited them to smoke. She concluded that they were not particularly interested in the old faith which the young West called new, what they really were keen about was phenomena.

That was so, responded the ladies, and the burly Duchess inquired if Madame ever gave racing tips, or lucky numbers

for Monte Carlo?

Madame disclaimed having any such knowledge, but she was willing to afford them a few moments' amusement. Would one of the ladies suggest something she would like done?

Lady Sykes produced a pack of cards from her pocket, and held them out to Madame Blavatsky, who shook her head.

"First remove the marked cards," she said.

Lady Sykes laughed and replied, "Which are they?"

Madame Blavatsky told her, without a second's hesitation. This charmed the ladies. It seemed a good beginning.

"Make that basket of tobacco jump about," suggested one of them.

#### The Vanishing Illusion

The next moment the basket had vanished. I don't know where it went, I only know it disappeared by trickery, that the ladies looked for it everywhere, even under Madame Blavatsky's ample skirts, and that suddenly it reappeared upon its usual table. A little more jugglery followed and some psychometry, which was excellent, then the ladies departed, apparently well satisfied with the entertainment.

When I was once more alone with Madame Blavatsky, she turned to me with a wry smile and said, "Would you have me throw pearls before swine?"

I asked her if all she had done was pure trickery.

"Not all, but most of it," she unblushingly replied, "but now I will give you something lovely and real."

For a moment or two she was silent, covering her eyes with her hand, then a sound caught my ear. I can only describe what I heard as fairy music, exquisitely dainty and original. It seemed to proceed from somewhere just between the floor and the ceiling, and it moved about to different corners of the room. There was a crystal innocence in the music, which suggested the dance of

joyous children at play.

"Now I will give you the music of life," said Madame Blavatsky.

#### Incredible Music

For a moment or two there fell a trance-like silence. The twilight was creeping into the room, and seemed to bring with it a tingling expectancy. Then it seemed to me that something entered from without, and brought with it utterly new conditions, something incredible, unimagined and beyond the bounds of reason.

Some one was singing, a distant melody was creeping nearer, yet I was aware it had never been distant, it was only becoming louder.

I suddenly felt afraid of myself. The air about me was ringing with vibrations of weird, unearthly music, seemingly as much around me as it was above and behind me. I had no whereabouts, it was unlocatable. As I listened my whole body quivered with wild elation and the sensation of the unforeseen.

There was rhythm in the music, yet it was unlike anything I had ever heard before. It sounded like a Pastoral, and it held a call to which my whole being wildly responded.

Who was the player, and what was his instrument? He might have been a flautist, and he played with a catching lilt, a luxurious abandon that was an incarnation of Nature. It caught me suddenly away to green Sicilian hills, where the pipes of unseen players echo down the mountain sides, as the pipes of Pan once echoed through the rugged gorges and purple vales of Hellas and Thrace.

Alluring though the music was, and replete with the hot fever of life, it carried with it a thrill of dread. The sweetness was cloying, its tenderness was sensuous. A balmy scent crept through the room, of wild thyme, of herbs, or asphodel and the muscadine of the wine press. It enwrapt me like an odorous vapour.

## Enchantments of Sound

The sounds began to take shape, and gradually mould themselves into words. I knew I was being courted with subtlety, and urged to fly out of my house of life and join the Saturnalia Regna. The player was speaking a language which I understood, as I had understood no tongue before. It was my true native tongue that spoke in the wild ringing lilt, and I could not but give ear to its enchantments and the ecstasy of its joy.

My soul seemed to strain at the leash. Should I let go? Like a powerful opiate the allurements enfolded me, yet from out its thrall a small insistent voice whispered "Caution! Where will you be led: supposing you yield your will, would it ever be yours again?"

Now my brain was seized with a sense of panic and weakness. The music suddenly seemed replete with gay sinfulness and insolent conquest. It spoke the secrets which the nature myth so often murmurs to those who live amid great silences, of those dread mysteries of the spirit which yet invest it with such glory and wonderment.

With a violent reaction of fear I rose suddenly, and as I did so the whole scene was swept from out the range of my senses. I was back once more in Blavatsky's room with the creeping twilight and the far-off hoarse roar of London stealing in at the open window. I glanced at Madame Blavatsky. She had sunk down in her chair, and she lay huddled up in deep trance. She had floated out with the music into a sea of earthly oblivion. Between her fingers she held a small Russian cross.

I knew that she had thrust me back to the world which still claimed me, and I went quietly out of the house into the streets of London.

## An Astral Visitor

On another occasion when I was alone with Madame Blavatsky she suddenly broke off our conversation by lapsing

into another language, which I supposed to be Hindustanee. She appeared to be addressing some one else, and on looking over my shoulder I saw we were no longer alone. A man stood in the middle of the room. I was sure he had not entered by the door, window or chimney, and as I looked at him in some astonishment, he salaamed to Madame Blavatsky, and replied to her in the same language in which she had addressed him.

I rose at once to leave her, and as I bade her goodbye she whispered to me, "Do not mention this." The man did not seem aware of my presence; he took no notice of me as I left the room. He was dark in colour and very sad looking, and his dress was a long, black coat and a soft black hat, which he did not remove, pulled well over his eyes.

I found out that evening that none of the general staff were aware of his arrival, and I saw him no more.

I remember clearly the first night that Annie Besant came to headquarters as an interested inquirer. She arrived with the Socialist, Herbert Burrows. Madame Blavatsky told me she was destined to take a very great part in the future Theosophical movement. At that time such a thing seemed incredible yet it has come to pass.

\* \* \*

That is another tribute to a great woman.

Flora Macdonald Steele.

Montreal.

*Phantoms of the Dawn, John Long, Ltd., London.*

*Mellow Sheaves, Rider & Co., London.*

\* \* \*

## THE BHAGAVAD GITA

A Conflation prepared from available English translations by the General Secretary

Ancient and Modern Physics

By Thomas E. Willson.

The Evidence of Immortality

By Dr. Jerome A. Anderson.

Blavatsky Institute, 52 Isabella St., Toronto

Digitized by Edm. Theos. Soc.

## THE CALENDAR OF 4700 YEARS AGO

*According to the English Temple  
of the Stars*

BY K. E. MALTWOOD, F.R.S.A.

"A thousand years in thy sight are but as yesterday when it is past," and see Book of Dzyan—"Time was not," but for the agriculturist his very existence depended on its ordered sequence because of seed time and harvest, consequently it is interesting to consider how the ancients first planned the arrangement of the Zodiacal Constellations with the Calendar; and thus drew order out of chaos.

The Chaldeans by laboriously studying the infallible laws that govern the universe, had learned so to trust them not to change, that they conceived of a pattern to fit the stars along the circular path of the sun, consisting of a series of figures representing living creatures.

In the case of the Temple of the Stars in Somerset, colossal labour was entailed in shaping the hills and rivers to this pattern, with an astonishing knowledge of astronomy, geometry and geodesy. Irrigation also played a large part in its conception, as it was necessary to increase the fertility of the sacred area, because these nature sculptures represented the sky gods of supreme power, and the crops to be grown on their bodies had to be phenomenal, in so much that the High History of the Holy Grail tells us—"they had such great abundance there within of every thing they could desire that naught in the world was there whereof they lacked;" that was the characteristic of the Grail from the beginning, for in the Bardic "Book of Taliessin" Arthur gained possession of a magic cauldron—a pagan Keltic type of the Holy Grail—which furnished inexhaustible food though 'it will not boil

the food of a coward.' It also speaks of Cær Sidi (the Zodiac) as an island of immortal youth amid 'the streams of the ocean' where there is a food-giving fountain.

This vast circle of Zodiacal effigies appears to be the original design for the signs lying along the Ecliptic that are in use today almost unchanged, and is therefore of inestimable value archæologically and historically, for no other configuration of the earth's surface could conform to the same pattern in such a way.

Maspero in speaking of Chaldean formulas and figures for land-surveying says—"Actual knowledge was woven in an extraordinary manner with mystic considerations, in which the virtues of numbers, their connections with the gods, and the application of geometrical diagrams to the prediction of the future, played an important part . . . . It was a question in ancient times whether the Chaldeans or the Egyptians had been the first to carry their investigations into the infinite depths of celestial space: when it came to be a Question as to which of the two peoples had made the greater progress in this branch of knowledge, all hesitation vanished and the pre-eminence was accorded by the ancients to the priests of Babylon rather than to those of Heliopolis and Memphis."

We know from the Babylonian clay tablets preserved in the British Museum, that this astronomical priestly knowledge probably reached England before the time of Khammurabi, famous for his Code of Laws derived from very early Sumerian code still extant; his influence in 1950 B.C. extended from the Indus Valley through Mesopotamia, Egypt and Crete. But fortunately we do not have to rely only on history for the date of the Zodiacal lay-out, as the Temple itself gives it to us.

Robert Brown in his 'Primitive Constellations' Vol. I, page 338, states—



"The ecliptic was regarded as a 'Yoke' laid across heaven and as 'The Furrow of heaven' and in the process of time this name of the ecliptic became transferred, as a technical term to its fore-  
 A It is at this star (*a Tauri*) that the Somerset Hercules gazes along the line from Antares in Scorpio, whilst he points to Leo with his first finger, Aldebaran's position being marked at Hurst by a very distinct Kabalistic symbol under the muzzle of the Bull and supported on his hoof. (See Air View Supplement to Temple of the Stars, and page 392 'Amulets and Superstitions' by Wallis-Budge for the illustration of the five pronged Kabalistic symbol).

It is this star Aldebaran in Taurus that marks the commencement of our Calendar at the Vernal Equinox; on the modern planisphere of the stars its place is in line with May 30th, but that is 69 degrees behind our Equinox of today, or roughly 4700 years ago. Norman Lockyer says in 'The Dawn of Astronomy'—"The Euphrates and Tigris rise at the Spring Equinox—the religion was equinoctial, the temples were directed to the east. The Nile rises at the Solstice—the religion was solstitial and the solar temples were directed no longer to the east." But on those two words "no longer" hang the crux of the matter.

After the "Ancient Empire" the Egyptian Temples were Solstitial, but before the period of the Middle Kingdom they were Equinoctial. This points, according to Lockyer, to a Babylonian intrusion of religious belief previous to 2000 B.C.; he says—"There was undoubtedly an equinox-worshipping, pyramid-building race existing in Babylonia at the time the Egyptian pyramids are supposed to have been built . . . . We find ourselves then, in the presence of the worship of the sun and stars in the ecliptic constellations in Egypt during pyramid times, and in constellations connected with the Equinox; for if we

are right about the Pleiades and Antares, these are the stars which heralded the sunrise at the Vernal and Autumnal Equinox respectively, when the sun was in Taurus and Scorpio."

According to Maspero, after many conflicts between races of the north and south of Egypt, "east and west" pyramid building practically ceased; Memphis takes second place and Thebes comes upon the scene as the seat of the XII Dynasty."

So Equinoctial worship is the link which astronomically and mythologically connected the Nile Delta with Babylonia and Babylonia with Somerset. "The Long Barrows of England are almost always placed with their long diameter east and west, while the primary interment is generally at the east end, which is broader and higher than the other."

In this Glastonbury Temple it is not only the Sun god Hercules who looks due West, but the Goat, Watercarrier, both Fish, the Ram, the Twin, the Virgin and the Dragon's head; obviously this is no chance arrangement, but shows consummate genius in a ten mile wide sculpture on strictly geometrical lines converging to the centre. The Dragon's head lies at the apex of an imaginary central triangle on the Equinoctial line connecting the stars Aldebaran and Antares, on it fall the stars of the Little Bear when transferred from the Planisphere of the Northern Hemisphere to the map of the effigies. This Ursa Minor was believed by the Arabs to be "the hole in which the earth's axle found its bearing," and one of its stars was once the Pole Star of such supreme importance that it was called Kochab "the Star." Robert Brown in 'Primitive Constellations' says—"a *Draconis* was an excellent Pole-star from some 500 years after B.C. 3000, it in turn was superseded by Kochab 'The Star.' So with Kochab in the Little Bear as the pole star of this Temple, that statement

again confirms the approximate date of between 2500 and 2958 B.C. "when Taurus led the year" that the model was set in England for all succeeding Zodiacal charts of the stars. Shall we say 2700 B.C. rather more than less?

This model was definitely a Solar Calendar, the solar year being the period of time in which the earth performs a revolution in its orbit about the sun, or passes from any point of the ecliptic (i.e. the circular path of the sun through the signs of the Zodiac) to the same point again.

The solar day, the solar year of 365 days and the lunar month, may be called the Natural divisions of time. But as the lunar year has only 354 days this discrepancy between solar and lunar years has caused endless confusion all down the ages chiefly in connection with religious festivals. For instance in the second century of our era great disputes arose among the Christians respecting the proper time to celebrate Easter which governs all their other movable feasts; it was eventually fixed to take place on the Sunday which immediately follows the full moon that happens upon, or next after, the day of the vernal equinox March 21st.

Julius Cæsar abolished the use of the lunar year with its intercalary month, when the Sun entered the sign Aries at the vernal equinox on the 25th of March, but strange to say we still after two thousand years, cling to the 21st of March as the date when, according to Whitaker's Almanack—"the Sun enters the sign Aries (Equinox)" the sign but *not* the constellation Aries, for it has advanced 30 degrees or the entire breadth of a Zodiacal sign since Julius Cæsar's time. This is so important to our subject that it is worth quoting from the Encyclopædia Britannica in order to correct a generally accepted misunderstanding as to when the Sun enters the constellation Aries.

On the Planisphere it can be seen that

the stars of Aries lie on the line between the 22nd and 20th of April, whereas the Equinox of March 21st is approaching Aquarius from Pisces. To quote—"The signs are geometrical divisions 30 degrees in extent, counted from the spring equinox in the direction of the sun's progress through them. The whole series accordingly shifts westwards through the effect of precession by about one degree in seventy-two years. At the moment of crossing the equator towards the north the sun is said to be at the first point of Aries; some thirty days later it enters Taurus, and so on through Gemini, etc. The constellation bearing the same names coincided approximately in position, when Hipparchus observed them in Rhodes, with the divisions they designated. The discrepancy now, however, amounts to the entire breadth of a sign, the sun's path in Aries lying among the stars of Pisces, in Taurus among those of Aries, etc., etc."

"The Astrologers of today still use the signs, and ignore the constellations, which are where the stars really are," can one be surprised when their prophecies do not come true!

If we apply the above statement to the Somerset layout of the constellations, we find that at this very date the sun has left the tail of the effigy Fish on Fishers Hill which leads to Wearyall Hill and is about to enter the tail of the Phoenix Water Carrier to climb Glastonbury Tor. Slowly passing from the Water to the Air sign.

What the Phoenix will bring forth in her anguish during the next two thousand years that the Sun inhabits its sacred precincts Time only will prove. Can the fine old Abbey be renewed in which to worship the Great Architect of the Universe? Can the little town of Glaston be cleansed in the waters of its once holy "Chalice Well" (the Aquarius Cup) from the miasma of pseudo-occultism? Can it, by strictly scientific

investigation of the ancient Wisdom, rise on the wings of this "Evangelistic Eagle," soaring into the gold and azure of a new Sunrise, the clouds of which are even now a furnace of burnished copper?

"Up, up the long, delirious, burning blue  
Where never lark, nor even eagle  
flew—"

Yes indeed, if we "look for a new heaven and a new earth, wherein dwelleth righteousness," for in Malachi iv, 2, we read—"unto you that fear my NAME shall the Sun of Righteousness arise with healing in his Wings."

1101 Beach Drive, Oak Bay,  
Victoria, B.C.

## ATLANTEAN OCCULTISM

What is Tao?

This question none can fully answer but silent Tao alone.

Where is Tao? "Everywhere," answers Superior Man, who knows Tao through Its expressions, but cannot clearly and fully describe it.

"Tao is Nowhere," thinks Inferior men, who have heard Its name, but do not know what Tao is, being disjointed.

Tao is everywhere, but differently. Tao is fully in Nirvana, and potential. Tao becomes actual in Samsara, and separatedly, by *thoughts*, by *feelings* and by *actions*, first in a feeble, fumbling and disconnected way, later on strongly and connectedly. Disunion disappears in Union.

In the beginning there are scattered, disconnected thoughts, but no Thought. Lower Mind is active and to the fore, Higher Mind is inactive and hidden. The many thoughts of Inferior men are wavering, scattered and disconnected, ruled by Heresy of Separateness. Omnipresent Tao here works gradually to unite during Manvantaras and Kalpas. Apparent Multiplicity disappears at last in Real Unity.

Calm and unmoved *Thought*, one-pointed and strong, quietens tumultuous hordes of thoughts and feelings by absorption and transformation. Many thoughts become One Thought, many desires become One Will, many uncertain and unconnected actions become One Decisive Action. Tao is revealed. Wavering and ever changing thoughts, feeble and fluctuating feelings, separated and separative actions are no more. *The Master* out of the *Pupil* is born.

Escapes the Labyrinth

Tao works the transformation. Manas, the plane of Thought, must be first conquered. The Pupil must first know and escape the Labyrinth. The Pupil must graduate from the Hall of Learning into the Hall of Wisdom. The Pupil must then transform his feeble and fluctuating feelings, his distinctly samsaric desires into *strong Co-operative WILL, which is One, not many and FUNDAMENTAL*. In Samsara Tao acts through *Creation, Preservation* and transforming *Destruction*. Three as an illusion, One in reality.

Unhesitating, purposeful and strong *Action* expresses Tao fully, but not hesitating, purposeless and feeble actions. Tao unites all actions for the purpose of carrying out Its design, creating, promoting and preserving in Samsara, but also destroying the no more useful and eternally reconstructing for future worlds.

Disciples, quieten your feeble, formless and unruly thoughts. Make them strong, distinct, *calm Thought* by loving Co-operation. Stop your fluctuating feelings and your ever changing, split-up desires; thus the many are transformed into One: to *United Will*. Unite your separated and separating actions into *One Co-operative Action*, and you will know and understand and become One with Tao. Beware of idle disconnected thoughts leading astray and promoting no action. Connect carefully your thoughts, make them active and



useful. Shun all useless thoughts. Will-o'-the-wisp thoughts lead to the bog of bewilderment and to the entrance of the Labyrinth, the prison of idle mentality.

#### Help Nature and Work

Act as Nature does, where all forces co-operate and always bring results. Nature is Life, Light, Sound and Substance or Element. Without the constant Co-operation of this quaternary, where would Nature be? Remember these words from one of your lessons: "*Help Nature and work on with her, and Nature will reward thee as one of her creators and make obeisance.*"

The Breath of Life, continually vibrating through Nature, is knitting its different divisions closely together. In parts where breathing is regular and strong, Life is abundant; in parts where it becomes irregular and weak, Life also becomes irregular and weak and splits the substance into fragments. This is called Death by inferior men. Superior Man calls it Change. Regular breathing is part of healthy existence for all, and part of Ceremonial Magic for the few. Forced breathing, which the Hindus call Hatha Yoga, gives lower kinds of magical power, but leads astray many who care more for personal excitement than for general helpfulness and Wisdom. The simplest way to regulate the breath naturally is by repeating regularly some of the many Sanskrit mantras. "*Om mani padme hum*" is used with best effect in Tibet. It benefits every one who uses it.

The formula consists of seven syllables, but is pronounced as six. The seventh is always hidden in the six. "Om" is really *AUM*, but *Au* is a diphthong and to be pronounced *in one breath* when not taken singly and when the whole sacred formula is used. With "Om" you inhale. You exhale with "Ma." Then you rest for a few seconds. Next comes "N?" with inhalation, then "Pad" with exhalation. So another in-

termission. Then you inhale with "*Me*" and exhale with "*Hum.*" Finally a third intermission. After that, a repetition of the whole mantra again, over and over. Thus regularity of breath is secured. Eventually, with regular, non-forced breathing, regular magic powers are gained. "Hum" should be pronounced—or blown—through the nose.

#### She Shows Her Treasures

Upasika has told you about the effect of working with Nature in her translation of a lesson given to Disciples: "And she (Nature) will open wide before thee the portals of her secret chambers, lay before thy gaze the treasures hidden in the very depths of her pure virgin bosom. Unsullied by the hand of matter she shows her treasures only to the eye of the Spirit—the eye which never closes, the eye for which there is no veil in all her kingdoms."

The Eye of Siva, the Third Eye, sees the Real. By that Eye the Lanoo becomes aware of *Fact*, not of fiction. No samsaric words can describe such a vision. Experience alone can tell it—as an experience by the Spirit of the Spiritual.

*Cosmic Will* and *Cosmic Ideation*, nirvanic activities in Samsara, call forth samsaric activities and cannot be understood without using analogy. Cosmic Will is connected, universal, ever victorious; the samsaric correspondence to it is a plural: sporadic and disconnected desires, forever conquered, because never co-operating, never constructive. Initiative activities in Samsara, represented by Masters who know, gradually instill into Lanoos the Wisdom of *acting in unison with Cosmic Will and against individual, separative desires*. You in the West are asked once more to emulate the Master who said to His Father, Eternal Unity: "*Thy Will be done.*" The Initiate who opposed it was told "not to kick against the pricks" like ignorant and untamed oxen.

### No Thought Without Action

*Cosmic Ideation* produces in Samsara innumerable forms of imaginings, floating around everywhere, disappearing as fast as appearing when not taken hold of and *made thoughts by action*. The inner eye can see them, the inner ear can hear them, though the outer vehicles are not aware of them. They disappear like smoke and sound in the air when no one accepts them and uses them. *No ideations or imaginings can become thoughts without action, i.e., by not being accepted and used. Lanoos, you have to verify this fact before you understand what thinking is.*

*Active Intellect* assists Cosmic Will, being illuminated by its actions, not by its hazy and aimless imaginings, which come and go like smoke and sound and dissolve if not accepted and used. Empty imaginings, left alone, do no harm. Drifting along the "Open Way", all beings who shun action will finally reach the goal and disappear, because they have made no effort to reach Wisdom, but have remained inactive and useless. The "Secret Way" of Initiation, the strenuous life of those who love and help their fellow beings, leads the Useful to still greater usefulness for future Kalpas. Details of this glorious future are hidden from us. But one thing is certain: *The mutually Active and Useful remain for ever and ever.*

### The Two Paths

In Samsara there are two paths: *the Samsaric*, which leads nowhere outside the word of senses, and *the Nirvanic*, which leads beyond Samsara's world of senses. The Hall of Ignorance and the Hall of Learning are in Samsara; the Hall of Wisdom leads from Samsara, where it begins, to Nirvana, where it ends. The Samsaric path is also called "the Open Way," "the Inferior Way" and "the Path of Perdition."

The Samsaric path, lit by the fatuous gleam of the senses, faint refractions of the Eternal Light, is trodden by the un-

instructed, those unwilling to learn and unmindful of the welfare of others, the unfeeling who delight in destruction, who partake of destruction and disappear in destruction.

The Nirvanic path, radiated by the unrefracted and eternal One Light, also called "the Secret Way" or "the Path of Initiations," is trodden by the instructed, the initiated, the friendly and the co-operating, those mindful of the welfare of others, those who have their delight in construction and perfection for ever.

Disciples, why do you still continue to samsarize, to personify and to materialize those non-samsaric "principles," which really are ACTIVE QUALITIES and nothing else? Already 61 years ago one of the inquirers, a naturalist of renown, used to careful classifications, asked what the different qualities of man and universe ought to be called. He was told: "Call them seven principles, states or conditions—*call them whatever you like.*" Now, for the first time, you might call them what they really are: ACTIVE QUALITIES. In this radio age you will become aware that hard and fast divisions are illusory and misleading.

### All Seven Are Within

You speak of Atma as if it were a refraction. Where is it in your physical or non-physical make-up? Where is Buddhi? Where is Manas? Or Kama? Or Prana? Or Linga Sharira? You can only point to Sthula Sharira. But all of the seven qualities are within you. When you act you are aware of the fact *by results*; if not acting, you are not aware of it.

"Man, know thyself." You have all the keys to the seven doors of the Hall of Wisdom within yourself. *Now let your seven active qualities become active.* Desire Will, and you will have it. Will again, and in earnest, to begin with the first key, that of Loving Kindness. You can do so, if you want to. It is for others, who are only mentally in-

terested, simply to think of and to count the virtues and the septenaries. For you, O Students, it is to put the keys of virtue into practice, and not let them rust by your persistent inaction. You do not lack intuition, but *you lack initiative!* To *think* kindly is good but insufficient; to *act* kindly is not dangerous. It will not hurt you.

On the "Open Way" of idle, drifting inferior men, in temporal, samsaric Tao, words have only one meaning, the literal, the samsaric. On the "Secret Way" of active, self-confident Superior Man, in Eternal Tao, the secret, nirvanic meanings of words are not hidden. Initiation, brought about by action, being itself Consummate Action, unveils that which is hidden for the uninitiated. Active men receive the hire; idle men do not earn any and have to be without.

#### The Secret of Tao

When the Old Philosopher of the ancient Middle Kingdom wrote: "Tao that can be *taoed* (understood literally) is not Eternal Tao," he offered one of the seven keys, but idle, indifferent inferior men did not understand what was offered. To Superior Man on the "Secret Way," who knows the secret of Tao, everything was plain. *Tao is Quality*. To Superior Man it is *Tien Tao*, Active Quality; to inferior men it is *Jen Tao*, passive quality, quality without action, inferior or samsaric quality. "The name that can be named (openly and unexplained) is not the eternal name," the name given with explanations on the "Secret Way." The Old Philosopher is again quoted. Inferior men, thinking of the literal sense of the dead word—and *all words without action are dead*—cannot get any real sense out of it. Only in Initiations, new names and new significance of names are given, *together with new and co-operative activities*.

From the beginning, Tao was taught in the Middle Kingdom. In the reign

of Fo-hi and Twang-ti, the Divine Rulers, it was taught in rhymes as the Law of Life. The Old Philosopher quotes repeatedly from the memorized Records that have been passed from mouth to ear, from Teacher to pupils. The evidence of correctness and reliability lay in the Teaching itself. To prove itself, it had to be self-evident. On the quotations from the Ancient Ritual as corner stones the Old Philosopher built up his Tao-teh-King.

#### That Which is Nameless

"The Unnameable is of Heaven and Earth the beginning." This way one sentence of Laotze is translated. It means: That Hidden Unity *which is nameless*, being unique and no separate thing at all—Yang, the Active, Fundamental and All-inclusive principle—is *the source of One* (Heaven, Yang —) and Two (Earth, Yin —), the Active and Passive in Samsara. The next sentence, translated: "The nameable becomes of the ten thousand things the mother," means: *That unhidden* (open, samsaric) *Duality* which can be named separately from the One, *becomes the source of all the fractions, all the different and distinct numbers*.

The following is a direct quotation from the Ancient Ritual: "*The One Desireless* (hence unselfish) *can explore forever the Limitless; The Separate Fraction with limiting Desires* (hence selfish) *is by these limited to the objects of his desires*."

"*The Two* (Active and Passive) *are the same in origin and essence, but given different names. Their Sameness* (Union in Co-operation) *is called a mystery. But that mystery* (Co-operation) *is the Gate of Spirituality* (namely Initiation)."

Thus ends the first chapter in Tao-teh-King, as translated by Those Who Know.

R. F. H.

Chicago, February 9, 1942.

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## OFFICE NOTES

No response has come from any Lodge so far regarding the call for the General Election.

\* \* \*

The current issues of the Bulletin of the National Society of Mexico present the Theosophical news of the next door but one of our neighbours, and incidentally portrait groups of delegates to the annual convention in three separate companies of happy and prosperous looking brethren.

\* \* \*

Mr. N. W. J. Haydon reports that the Treasurer of the Toronto Lodge, Mr. Albert Emsley, has been promoted by his firm to the charge of their office in London, and that on his resignation, Miss Lazier has been appointed in his place. On Wednesday evening, February 11, Mr. and Mrs. Emsley were presented with a carved sandwich tray.

Mr. Haydon hopes, in which we all join, that Mr. and Mrs. Emsley add to the strength and activity of the London Lodge when they take up their new residence.

\* \* \*

A private (censored) letter from a member of the Dickens Fellowship in London, states that so far The Dickens House in Doughty Street has suffered no further casualty than broken glass and fallen plaster. "We are most fortunate in this," remarks this correspondent, "as very much damage has been done in this vicinity. For instance, Gray's Inn is a tragic ruin, not more than half of its buildings remain, but the memories of Perker, Traddles and many another remain. No bomb can drive them out." The Birth-place at Portsmouth (Portsea) is likewise happily intact. Fortunately it is a long distance from the dockyard.

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Since 1857 when Queen Victoria gave India hopes of freedom which have never been given realization yet by the supposedly loyal Conservatives, the political status of India has been a reproach to the British Crown. The very obvious difficulty of the religious conflict between Hindu and Moslem has never been honestly faced but held as the reliable excuse for doing nothing. Sir Stafford Cripps has pledged himself to this issue, and the latest news from Britain is that he may supplant Winston Churchill if the latter continues to permit the Tories to obstruct Queen Victoria's implied policy. The visit of Chiang Kai-Chek to India and his colloquy with Gandhi and other notables has given the Indian problem a vitality that must find action.

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Dr. Stokes' *O. E. Critic* for January arrived on February 28. It was welcome as a token of his continued activity and interest in life. But it was disappointing in much of its contents. There

is a peevishness at times which seems to indicate "exclusive regard for one's own interest or happiness" rather than the wider outlook which seeks to understand and interpret the views of others. One does not expect such a sketch as that devoted to Heywood Broun to induce readers to accept Theosophy. And his references to Dr. and Mrs. Arundale would be vile even in a bar-room. The most extraordinary discovery in Archæology of the century serves him merely as an excuse to scoff at the article of a distinguished writer, and evidently not having read the article he transforms the god Marduk of the Chaldean mythology into Marmaduke. If Dr. Stokes thinks this is humour, we must regret that his wit has become so feeble. No wonder Theosophy fails to appeal when its avowed interpreters take such pains to disfigure it. His references to Mr. Judge are silly.

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While we have frequently and constantly dwelt upon the weakness of the Churches as messengers of the New Testament and the teachings of Jesus and Paul and John, we are not blind to the benefits which it confers upon the mass of people who have no other standards to live by than the codes and ethics carried to them in the weekly services of its clergymen and ministers. Some of these men are Servants of Humanity of the highest distinction and piety. The retirement of Dr. Cosmo Lang as Archbishop of Canterbury under the pressure of circumstances removes the last of the trio. Lord Baldwin having gone back with his pipe to his pigs and Neville Chamberlain having been gathered to his father, who framed the man who insisted that something must be done for the miners of South Wales. A very different personage has been elevated to the arch-see of Canterbury. A more complete reversal of policy could scarcely be imagined than that through which on April 1st Dr. William

Temple becomes Archbishop of Canterbury and Primate of All England. The change is accentuated by the translation of Dr. Cyril Garbett from the see of Winchester to the Archbishopric of York. These men have grasped the truth that the Church was made for man and not man for the Church. Dr. Temple has recently written a book, *Christianity and the Church*, which appears in the Penguin series, and should be read by all Theosophists as a check-up on their own achievements, personally and collectively. Dr. Temple made a radical move in summoning the Malvern Conference last year for "Social Justice and Economic Reconstruction." *Time* observes that "in a time of crisis such as England has not known since 1066, Dr. Temple is the right man to head the Church. He was one of the very few British leaders bold enough and clear-sighted enough to denounce the surrender at Munich promptly and openly. He condemned Neville Chamberlain's appeasement policy as 'sheer opportunism', proposed calling 'A Congress of Europe to discuss orderly treatment of the problems of World War I Treaty revision. In 1939 he advocated post-war Federal Union.'"

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"Dr. D. P. Pandia, M.A., LL.D., Ph.D., Indian Goodwill Missionary to the British West Indies and America," says The Port of Spain Gazette, "was given a civic welcome by the San Fernando Borough Council at the Town Hall here yesterday (Jan. 14) attended by a representative gathering of politicians, social workers, business men, ministers of religion, educationists, and other prominent members of the community." As a token of the goodwill he was endeavouring to promote, he purposed giving eight Scholarships to the West Indies tenable for two years at any of the leading Indian Universities. The Mayor, Hon. A. C. Rienzi, in a speech of welcome, spoke of the news of some

of the humanitarian work which he had done. "In Panama we hear that you have been instrumental in obtaining not only for Indians, but also for our own West Indian brothers and sisters, the right to continue to live in the Republic and to retain their Panamanian Nationality." In the course of a fine speech Dr. Pandia said:

"The world today seems to be passing through one of its periodic crises. Anyone who has an insight into the mind of the age is vividly conscious of its restlessness and uncertainty, its dissatisfaction with the existing economic and social conditions and yearning for the new order which is not yet realized. All this confusion of thought and unstable enthusiasm for ill-defined ideals show that humanity is about to take a new step forward. The future of civilization will have to rise to a universal vision of a man and human life. The promised cultures of the past and the present have not always been loyal to the true interests of the human race. They stood for racial, religious and political monopolies, and for the supremacy of the rich over the poor. If we leave aside the fanatics, the leaders of every democratic state are convinced that mankind is a single organism, worshipful in its growing majesty and capable of a progress to which none dare set any bounds. In that new order I hope we will not confuse civilization with comfort, morality with convention, religion with routine, and politics with trade, exploitation and opening of markets. I hope the coming new order will make the world safe for human life and human freedom, and develop the consciousness of the earth as one great family, where there will be a greater respect for morality and religion, and greater recognition of the sacredness of human personality; a more equitable distribution of the goods of this earth; and a greater respect for the principles of democracy; and a strong adherence

to the principle of Christ, which is also the principle of Mahatma Gandhi."

### IMPORTANT NOTE

With the increasing domination of Europe by the Nazis our Theosophical work very definitely suffers. We can no longer send any communications whatever to Poland, Norway, Denmark, Belgium, Holland, or France. It is with the greatest difficulty that we have any communication with Finland, Sweden, and the east of Europe.

The result is that our Theosophical Publishing House activities have been severely restricted, while the circulation of *The Theosophist* and *The Theosophical Worker* has been radically curtailed. This involves us in a heavy loss, and I shall be very much obliged therefore if those members who live in still free countries will rally to our support especially as regards *The Theosophist* and *The Theosophical Worker*. I fear that our brethren in Britain cannot help us much. All their energies must needs be directed towards winning the war. But perhaps our members in India and in the United States of America might be willing to make a special drive for *The Theosophist* at least, and help us to get back to our 2,000 monthly average. We dare not print more than 1,500 copies monthly at present, and may have to fall below that figure as more and more Europe becomes impenetrable.

G. S. Arundale.

### THE ANNUAL ELECTION

Nominations for the office of General Secretary and seven members of the General Executive should be made by the Lodges before or during the month of March, so that returns may all be in by the 1st day of April. Experience has shown that it is impossible otherwise to issue voting papers, carry on the elections, get returns made, and scrutinize the ballots in time for a declaration in

the June magazine. Secretaries of Lodges will kindly see that the matter is brought before their respective Lodges, and when nominations are made, have them sent *at once* to the General Secretary. Nominations must be made through a Lodge, and consent of parties nominated must have been previously obtained. Nominations must reach the General Secretary by April 1st, when the nominations close. They should be mailed at least a week before, and much delay is sometimes caused by leaving things till the last minute. Ballots should be sent out as early in April as possible and voting will close on May 25th so that scrutiny of the ballots may be set for May 30th. Nomination returns should be sent in a separate letter addressed to the General Secretary at Apt. 14, 5 Rockwood Place, Hamilton, Ontario.

While the General Executive has no authority to cancel an election, at the recent meeting it was resolved, on motion, to request the General Secretary to advise the members that if they wished to save the considerable expense and avoid an election, all that was needed was for the Lodges or any of them to nominate the present Executive. Then, as long as no new names were introduced, the present Executive would be automatically re-elected for another year.

## THE 1942 THEOSOPHICAL FRATERNIZATION

### CONVENTION

On Saturday and Sunday, May 30th and 31st,—less than three months away—the 10th Theosophical Fraternization Convention will convene. The number ten represents the complete circle, and we shall look this year for an advancement in the cause of Fraternization.

As announced previously the scene is to be set in Toronto, and the headquar-

ters for the Convention will be the Royal York Hotel. This hotel is the most modern in the Empire, and all sessions will be held in the Roof Garden which is on the 18th floor with windows overlooking Lake Ontario. We shall also have, what a great many of us will appreciate, a lounge for our exclusive use.

Probably one of the highlights of the Convention will prove to be the Reception to be given by the Toronto Theosophical Society after the Saturday evening session at the headquarters at 52 Isabella Street. A great deal of interest is being shown by the members of the Lodge in this Reception, and the Committee realized that by accepting the invitation, a need, absent in previous years, for some sort of social relaxation would be filled.

The appointment of Mrs. D. W. Barr as Convention Hostess ensures us of an atmosphere of friendliness during the proceedings. Mrs. W. Frank Sutherland has accepted the task of seeing that we have some music, and it is safe to say that the high calibre of musicians heard at Cleveland last year will be maintained—or perhaps exceeded.

Work on the programme is going ahead, but up to going to press we have not received word as to the names of speakers. One session will be devoted to the discussion of the future policy of the Conventions, which came up at Cleveland, but which was shelved for a year. Mr. C. G. LeGros of Detroit, Mr. Dudley W. Barr of Toronto and Mr. W. Beller of New York, are hard at work drawing up a basis for discussion.

The Youth Session will be under the leadership of Miss Charlotte Braun, who has spent many years at the Point Loma Headquarters, graduating from the University there, and who is now taking a post graduate course at New York University. Those of us who were privileged to hear her able address last year at Cleveland will look for this Session to be the best we have yet had.

and will probably quiet any fears we might at odd moments have as to the future of the Society.

Next month we hope to be able to give some information about the programme, but in the meantime make a date to be at the Royal York Hotel on May 30th and 31st.

Kathleen Marks,  
*Publicity Agent.*

### AMONG THE LODGES

During February a series of six lectures at Toronto Lodge was given by Mr. G. Rupert Lesch of Erie, Penn., commencing on Sunday, February 8th, with "Modern Science and the Law of Causality" and concluding on the 15th with "Freedom and Bondage", to large and attentive audiences. The four week-nights, Monday, Tuesday, Thursday and Friday had as their titles "Doing and Believing"; "The Science of Dying"; "Let the Dead Bury Their Dead"; and "Meditation". Mr. Lesch's lectures stressed, from various angles, the basic unity of life and pointed out how essential it is to the individual to learn to pierce the veil of duality and make contact with the One. He speaks as one who knows, and his visits to Toronto are always by way of a benediction. Following the Monday evening talk an informal reception for Mr. Lesch was held upstairs in the Lotus Room with about forty present. Miss Mary Stuart, Vice-President, presided at the tea-table and assisting in looking after the guests were Mrs. D. W. Barr, Mrs. E. B. Dustan, Mrs. R. Somers, Mrs. G. I. Kinman, Mrs. I. Bassanesi, and several of the men of the Society.—M. K.

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The Social Activity Committee of the Toronto Lodge held a Valentine Supper in the Lotus Room in the Theosophical Hall on Isabella Street on Sunday, February 15th from five o'clock in the afternoon, when about eighty members and their friends attended. Dudley W.

Barr, president of the lodge, and Miss Mary Stuart, vice-president, received the guests, among whom were Mr. G. Rupert Lesch of Erie, Pa., who was giving his final lecture of a series on that evening, and Mr. and Mrs. Cecil Williams of Hamilton. Red and white candles and bowls of daffodils decorated the tables carrying out the valentine effect. Mrs. Dudley W. Barr and Miss Muriel Stark were conveners of the event, assisted during the supper hour by Mrs. W. Gough, Mrs. Harold Anderson, Mrs. George King, Mrs. G. I. Kinman, Mrs. K. Marks, Mrs. W. Latham, Dr. Stella Cunningham, Miss B. Rogers and Miss O. Olive. The guests spent the interval between the supper and the evening lecture in friendly meeting and discussion with one another.—M. K.

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At the conclusion of the February Meeting of the Board of Directors of the Toronto Lodge, the chairman, Mr. D. W. Barr on behalf of the members, presented to Mr. and Mrs. Albert Emsley a hand-carved wooden serving tray on the occasion of their leaving Toronto to reside in London, Ont. Mr. Emsley had for more than three years held the office of Treasurer, and also was the Leader of the Youth Group, and Mrs. Emsley had taken an active part in the work of the Lodge. Mr. Barr, in presenting the tray, expressed the thanks of the members for the faithful services they both had rendered and their departure from Toronto would be a great loss to the Lodge. Mr. Emsley, in replying, said they both deeply appreciated this gift of the members, and stated that during their connection with the Lodge and the Youth Group they had formed many friendships and would carry with them many pleasant memories associated with the Lodge.—A. C. F.

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The Edmonton Lodge finds itself in renewed strength with nineteen adher-



ents all enthusiastically interested in carrying on the work of Theosophy. Miss Nellie Brown has been quietly working since the visit of the General Secretary some years ago and with other students a group has gathered and Mrs. M. W. Morrison has been elected president. Mr. Polak spoke to the Lodge when in Edmonton and other visitors have helped. Mr. R. O. Taylor came to a recent meeting and recalled the work of twenty odd years ago. All these workers, new and old, will settle down to real work for the public among whom so many yearn for the Truth and know not where to go.

### THE SECRET SHAKESPEARE

Editor, *The Canadian Theosophist*: We were pleased to see and read your review of Mr. Dodds' book *The Secret Shakespeare*. Since 1915 we have followed the comments and whatever else we saw in print, concerning the controversy. "Who Was Shakespeare?"

Miss Delia Bacon, who started the Baconian theory, was not a descendant of Francis Bacon as many think, because of the name. Miss Bacon was an American—a Boston intellectual, and a friend of Emerson, Hawthorne and Carlyle—Her first article appeared in an American journal in 1856. The Baconian Club of London, England, keeps a wary eye on whatever appears to support their claim. About a month after 'Munich' they made an effort to prove in a material way the true authorship, but were frustrated in the search. That was in October 1938. In January, 1939, *John O'London's Weekly* published a new examination of the problem, "which may never be solved, but will never lose its fascination," by P. S. Porohovshikov, who has devoted many years of study to it.

Mr. Porohovshikov, formerly a High Court Judge in Russia, Professor of History in Oglethorpe University, Georgia, U.S.A., had the first part of

his discovery and analysis appear in the issue of January 27th, 1939. The editor of *John O'London's Weekly*, in introducing Mr. Porohovshikov to their readers, asks: "Who was William Shakespeare? In all literary history no other problem has attracted so much controversy. Was he a commoner of Stratford? If so, how did he acquire his vast knowledge of the arts, of statecraft, of history, of foreign lands, of court life, of sports? Was he, on the other hand, a man of noble birth, of university training, widely travelled and naturally experienced in many walks of life? If so, how are we to reconcile these things with a mass of documentary evidence and a stubborn oral tradition that support the Stratford case?"

Professor Porohovshikov begins with ruling out the two poems, *Venus and Adonis*, and the comedy *Love's Labour Lost*, that holds the Key,—as outside of his discussion. Then he goes on to say "The more we study the works of a great philosopher or a great poet, the better we understand the man and his writings. And the more Shakespeare is read, the less he is understood."

"Shakespeare's life is a great mystery," wrote Dickens. "I cannot reconcile his life with his works," wrote Emerson. Others ask why the mist and mystery? Then our Professor begins on his case for the Earl of Rutland, as the author of the Shakespeare Plays. His first statement is: "We know by experience that in detective work it is often the meanest trifles which give definite results. A fingerprint can be covered by a small coin, yet it may send a man to the gallows." A very strange and materialistic attitude of approach to his task. Then he says: "By carefully reading the plays we find in them numerous passages pointing to the University of Cambridge and to the city and University of Padua." So, because the Earl of Rutland was a gradu-

ate of Cambridge University, he concludes that the numerous passages pointing to the University of Cambridge, in the plays, is a proof of his authorship. Professor Porohovshikov in his research visited many places for proof, going as far as Padua University. And there on the old records was the name Rogerius Comes Rutlandiæ, Anglus, etc. Also in returning to Cambridge he found in the Album Academicum—the degree of Master of Arts conferred on Roger Manners, Fifth Earl of Rutland, of Belvoir Castle, Leicestershire." There were also found on the list of students at Padua the names Rosencrantz and Guildenstern, of the same period, the names of two characters in *Hamlet*.

The Professor remarks that they found "neither Bacon, nor Raleigh, Oxford, nor Derby," at Padua. He makes his case to prove that William Shakespeare, the Stratford youth, never stepped into a school except at Stratford, and that he is far outweighed by the fine Cambridge accomplishments and travels of the Earl of Rutland.

In an encyclopadia which announces him as Francis Bacon, Baron Verulam and Viscount St. Albans, English lawyer, statesman and philosopher, is a quotation from Francis Bacon himself, that is used to introduce the encyclopadia to the public. Its first informative words are, "Then as Now, 'All human Knowledge,' have I taken for my province."

The same could not be said about the Earl of Rutland, whose name of Roger Manners, is not even mentioned. The family name of Manners and Rutland goes no further back than the 18th century.

Professor Porohovshikov did not see the name of Francis Bacon on the register at the Padua University, when there searching for data to make his case for the Earl of Rutland.

Francis Bacon was about three years

in France with the English Ambassador, and it is more than likely that he visited Padua on a holiday from the Legation.

He would know about the beauty of Italy and the fame of its Law School. Novelists and poets can, at times, write about places that they may not have visited, in person.

In the same number of *John O'London's Weekly*, Jan. 27, 1939, in his weekly letter to "Gog and Magog," writing about Lever the novelist, he says: "There is a plane of inspiration on which books do write themselves." Yet this literary critic rules out *Love's Labour Lost*, because 'it has no colour.'

Francis Bacon answers to every question asked by the editor of *John O'London's Weekly*, when he was introducing Professor Porohovshikov. "Who was Shakespeare? Had he a knowledge of the arts? Of foreign lands? Of court life? Also, on the other hand, was Bacon a man of noble birth, widely travelled and naturally experienced in many walks of life?" And he was a friend of the Earl of Rutland, and their lives were tragically intermingled. Francis Bacon was more than all these. He was an occultist, a master of the ancient Kabala, the exponent and teacher of the Inductive theory, and a zealous cryptographer, which he illustrated in his book, *The Advancement of Learning*. The Dark Period, referred to in the life of the Earl of Rutland—was also The Dark Period for Francis Bacon, and the blot that was cast upon him was cleared up in four days. He retired from political life and this was practically the consummation of his career as the world's greatest philosopher.

To get back to *Love's Labour Lost* and the review of Mr. Dodds' book, *The Secret Shakespeare—Who was He?* Mr. Dodds lays great stress on the pains taken to protect and preserve the text of the plays as presented in the 1623

folio.

In *Love's Labour Lost*, Folio of 1623, act 5, scene II, on page 139, "One word in secret . . ." opens a passage which was reproduced in the February issue of *The Canadian Theosophist*, page 377. This one word "in private," of "double-tongue", is construed in *The Kabala of Numbers*, a handbook of interpretation, by Sepharial, the pen name of Walter Gorn Old, a prominent member of the Theosophical Society, and a pupil of Madame Blavatsky, who characterized him as "a skywalker" or astral tramp. He was the author of many books and this one was published by William Rider & Son, London, before the last world war. We take the liberty of reproducing from pages 64-5 of this volume.

"In connection with this kabala I am glad to be able to cite an instance of Bacon's mastery of kabalism which was published in the *Associated Accountants' Journal* recently. It employs an anagram, cryptogram, and a numerical kabala. In the 1623 folio edition of *Love's Labour Lost*, Act iv. Sc. i., occurs the concatenabolic word "honorificabilitudinitatibus," which is found to be the key word of the anagram: *Hi ludi orbi tuiti F. Baconis nati*, which is rendered: These plays entrusted to the world were created by F. Bacon. The numerical value of the letters follows the order of the alphabet, the letters I and J being identical. Then the word is enumerated thus—

H O N O R I F I C A B I L I  
8, 14, 13, 14, 17, 9, 6, 9, 3, 1, 2, 9, 11, 9,  
T U D I N I T A T I B U S  
19, 20, 4, 9, 13, 9, 19, 1, 19, 9, 2, 20, 18

The first and last letters in each part of the anagram are used for the kabala, thus—

8	H	I	9
11	LUD	I	9
14	ORB	I	9
19	TUIT	I	9
6	F.		

2	BACONI	S	18
13	NAT	I	9
—			—
73		+	63=136

This is the first key.

The second key is obtained by adding together the value of all the letters included between the first and last in each word:—

U D R B U I T A C O N I A T  
20, 4, 17, 2, 20, 9, 19, 1, 3, 14, 13, 9, 1, 19=151

The last key is found in the number of letters in the word: Honorificabilitudinitatibus, which is 27, and also in the cryptogram, *Hi ludi orbi tuiti F, Baconis nati*, which also is 27."

Sepharial tells the world that Francis Bacon was an occultist, and knew how to employ the Kabala in all its forms. He asks, "Can we say the same of Shakespeare?" If not, we must conclude, on the evidence before us, that a man of immeasurably greater erudition and faculty set his seal and signature upon his own work and committed it to the play-actor for production, casting his bread upon the waters in certain knowledge that it would "return to him after many days."

Janet Inman.

Hamilton.

## BUDDHISM AND CHRISTIANITY

It was pleasant to see in the pages of that well-run Rationalist paper "The Literary Guide" an almost fair article on this subject. As the writer did not mention the latest exponent of Buddhism "sent" to the West, I sent a letter on the matter to the Editor. This was put into type, but was not published, nor, seeing the fundamental aim of the paper, was I surprised. Here is what I said:—

May I put forward another view of Buddhism in contrast with Christianity—one which seems more nearly to touch the Buddha heart. For the core of that teaching is not difficult to explain if the

evidence of its latest exponent is known, and it is COMPASSION. It has been the great privilege of the West to have had put into its hands precepts from what is possibly the most ancient work known for the direction of students of the Divine Wisdom. In a little volume of about one hundred pages called *The Voice of the Silence* there is the most profound spiritual teaching which is capable of expression in language. This teaching was not broadcast to the world till the end of the last century. Then its custodians, who have definitely called themselves "the devoted followers of . . . the Man of men, Gautama Buddha," decided that the time had come to send a Messenger to the West primed with their knowledge, and to impart to whoso had a ready ear and an open heart some of their sublime (hitherto secret) wisdom, though it was never hidden from genuine mystical searchers. There we read: "Compassion is no attribute, it is the Law of Laws"; and when the pupil has attained to a certain standard he is told: "And now, O teacher of Compassion, point thou the way to other men." His goal is to become "a Buddha of Compassion."

Besides these high spiritual ethics there is vast knowledge and information for the metaphysical student in another book, called *The Secret Doctrine*. This is founded on the Stanzas of Dzyan (originally written in the sacerdotal language of Senzar), their teaching on cosmology and anthropogenesis being the most ancient extant. They are given here with highly documented and voluminous commentaries by Helena Petrovna Blavatsky, and contain an amazing amount of information verified from world literature and providing study for a lifetime. We can find here that, though "Buddhism is ignorant of creation" in the sense given to the accounts in Genesis by Christian teachers, it is not ignorant of evolution, for it teaches a logical system in a

threefold progress—physical, mental, and spiritual—going back into the night of chaos, when "Time was not, for it lay asleep in the infinite bosom of duration."

As to that much misunderstood condition, Nirvana, it is open to any individual to strive for and reach its blessed peace, where he loses all knowledge of misery and contact with earth life. But greater is he who refuses to enter a bliss that cuts him off from his erstwhile fellow men; to remain among them, perhaps unknown and invisible, with the stupendous knowledge he has gained; to help them towards that goal which he sees, on the threshold of which he stands, but which compassion teaches him to renounce. Such a being is called a Nirmanakaya, "higher than whom, on account of the great renunciation and sacrifice to mankind, there is none known." Here is a marked dissimilarity between the Christian teaching of the crucifixional sacrifice and that of Buddhism; the former, as taught by the Churches, being that of a substitute, a vicarious offering, while the latter works to develop the "living God" of which each man is "the temple." But advanced metaphysics are not suitable for *hoi polloi*, and the Buddha said: "Unsettle not lightly the faith of the multitude."

A. A. Morton.

### THE FELLOWSHIP OF LOVE

Then there are inner powers (for outer works of skill); gifts of ripened power for healing; grants of strength on account of work being done; gifts of guidance according to work being done; orders of vocables of power (for rhythmic recitation).

Do all possess inner powers (for outer works of skill)? No.

Do all receive gifts of ripened power for healing? No.

Do all recite vocables of power (in rhythmic model)? No.

Do you long to receive God's Gifts of Ripening Power—(Gifts that are) greater than these? Even so, I will still point out the Way. . . .

Though I speak with experience of the things of mortals and of angels, but have not the love (that truly serves) I am only an echo of that which is mighty, or a kymbal that clangs.

And though I may have knowledge from a seer's researches into Divine things; and may realize all the Secrets of the Sacred Keep, and all Practical Wisdom; and though I may accomplish every Labour of Hope on the evidence given me by Seers, even to the moving of Mountains, but have not the Love (that truly serves) I am nothing.

And though I shall distribute all that I possess; and though I shall equip my body so that I shall be wrought to increase of growth, but have not the Love (that truly serves) I have not done the truly needful part.

The Love (that truly serves) is great of heart, and kind of deed. It is never a rival. It is never its own centre. It does not magnify itself. It never oversteps the seemly order of things.

It does not seek its own. It is not prone to anger. It does not keep counting the evil. It is never glad with iniquity, but it is a glad companion with the Truth.

It awaits all things with patience. It labours all things in hope. It inspires all things with hope. It endures all things.

And the Love (that truly serves) never ceases to be. (For) though indeed there are divine teachings, they shall run their course. And though there are voices of power, they shall cease to speak. And though there is perfect skill, its purpose shall be achieved.

For we learn our lessons piecemeal; and piecemeal do we set forth our teachings of divine things.

But when That-Which-Makes-Perfect is received, the piecemeal process comes to an end.

When I was a Babe (in the things of the Spirit) I recounted the experience of a Babe; I learned as a Babe; I accounted myself as a Babe. But when I became an Illuminate Soul, the things of the (Spiritual) Babe had finished their course.

For up to this stage, I see in storied riddle, as by means of a mirror; but afterwards (as a Soul Illuminate) face to face. Up to this stage, I obtain knowledge piecemeal; but afterwards I shall know full well for myself, even as I had been fully known.

Yet there are three things that abide.

Labour that hopes on, trustful in the evidence of Seers.

Hope that reaches forward, where lies the Great Beyond.

And Love that truly serves.

But the greatest of these is Love. And greatly must you desire Her.

I wrote to you in my letter, that Admission to Fellowship (of the Sacred Keep) is not for those who pursue the joys of the unseeing soul.

(It is) not on any account for the lustful of this world; nor for those who seek more than their just due; nor for those who usurp the rights of others; nor for those who cherish the things of the outer form (as against the things of the Spirit). For indeed you are rendering service to pass out from this world.

But on this occasion I have written to you (to point out that) if any brother in his true nature be a wooer of impure ideals; wishful for more than his just due; a devotee of the things of form (rather than of the things of Spirit); a self made mentor of his fellows; a laggard who will not run the race; or one who usurps the rights of others; there is (for him) no Admission to the Fellowship (of the Sacred Keep).—*From "Letters from Paulos" by Omikron.*

## A PROMINENT THEOSOPHIST

There is probably no member of the Theosophical Society in Canada as well known to the general public as Major Conn Smythe, of the 30th Battery; manager of the Maple Leaf Hockey Team, and manager of the Maple Leaf Gardens in Toronto. He has been a member of the Toronto Theosophical Society for many years, and before the last war, in which he won the M.C. and was mentioned in despatches, he was Book Steward for the Lodge. Bert Perry, a Toronto newspaperman, writes of him: "He is not a professional soldier, and like every real Canadian, loathes war and all the hardship, heart-ache and suffering that war inflicts upon the world. He is not young in years despite his youthful appearance. It cannot be that he is seeking glory for his medals prove he came out of the last war with a goodly measure of that. It isn't money, for a major's pay doesn't begin to compensate him for what he is giving up. You would think, under such circumstances he would be satisfied, like many others, to rest on his record and let the younger generation of Canadians carry on. You would think that, but not if you knew Conn Smythe."

He was asked recently in a radio interview why he took this course, and he gave, says Mr. Perry, "what in my opinion was one of the best and most sincere expressions of patriotism I had ever heard. Every Canadian ought to hear about it, and ponder it."

As it is not very long we have decided to give this statement and our columns are open, as always, to any who desire to criticize.

"Well, Wes," he said, "at the risk of being misunderstood, I'll try to tell you. My father was an Irish Protestant and my mother was English. I have a wife and four children. One old enough to make me feel proud, and one always young enough to look up to me as a big

shot. I'm the kind of a fellow who, when the King and Queen came out to Canada a couple of years ago, every time I saw them I got a tingling sensation in my spine. When I sing 'God save the King' I want to mean every word of it.

"For years I have been in the sand business employing men who have had to work hard and, often-times, long hours. But they never let me down. I have had race horses that showed me what it means to be a thoroughbred. Like Shoeless Joe, who always gave me in a race a little more than his physical condition could stand. I've had Maple Leaf hockey teams who went out from the dressing room to the ice and played their hearts out to defeat a better team. The Maple Leaf Garden employes, 95 per cent. of whom have worked there since the Gardens first opened, always greet me happily and make me feel good every morning when I come down to work. I started out in life as a barefoot boy. Friendly advice and generous help given me by many people along the way have put me where I am today.

"IF I WOULDN'T FIGHT FOR MY COUNTRY, WHO WOULD?"

## THE WAR

Many people are growing pessimistic about the war, and it is time we reflected a little upon the blessings it has brought to us, things that never could have been attained without it. A great deal has been said and speculated about what will be done after the war. We have been so pestered with schemes for Reconstruction that one might think the world has gone into training for the purpose of devising a new planet. The world is not going to be reconstructed in any other way than that which is now being pursued. A great many people are being killed who must have invited their own early removal from this scene of woe by conduct which none of us is in a position to judge, as it must have been

manifested in earlier incarnations and the harvest only come into effect now. In some cases such deaths have been advantageous, in others the reverse. No one can say which is which, but we can all rejoice over justice having been done. We must be glad that Japan has been enabled to show her true character. In no way could the Japanese factor have been eliminated from the human problem had not Japan herself voluntarily committed this act of suicide. It is not yet fully complete but by the time the war is over Japan will be as willing to behave as decently as Portugal. Then Germany, who has always been greedy, and not satisfied even when she was taking all the trade of Britain by peaceful penetration and other equally simple economic measures, has developed such an inflated Ego as to sit up and defy her Uncle Sam. Some people have been pleased to style Rome as the Scarlet Woman, but it is France under Marshal Petain which has really assumed the role, with Germany as her paramour, but time may reveal a new Magdalene. Nothing but the war could have brought the four great nations, the truly great of the world, together. China, whose art and philosophy and ethical depth has been so dear to many of us; Russia, the masculine and heroic, too rugged and strong for our dandified drawing-rooms; Britain, pledged to the truth and knowledge of Bacon, Newton, Milton, Browning, Tennyson, and her men of science; America, forthright, free, abundant, ingenious, eruptive, with statesmen like Washington and Lincoln, and prophets like Emerson and Whitman; these vast peoples stand four-square to the winds of heaven in one league of mercy and justice, and nothing else could have done it but the war. We have had defeats on earth but our conquests are registered in the Over-World, and what appears in the transient and temporal is but the froth and foam of outer circumstance. When

we think of Douglas McArthur, and Stafford Cripps and Comrade Stalin, and the patriarchal Chiang Kai-Chek, we must know that the lesser breeds have no men they can place alongside such figures. Nor can we forget Roosevelt and Churchill. Germany and Japan may have their day, but it is one that darkens towards night. We can wait with the Four-Square till the Day breaks and the shadows flee away.

A. E. S. S.

### DAWNS AND DUSKS

I face the dawn and all is grey without,  
But still unquenched there burns a fire  
within,

Warming my heart against cold fear  
and doubt

Cheering my soul with courage to begin.

The stars are but bright baubles of the  
night,

The sun the gaudy bauble of the day,  
Should all their galaxies be put to flight,  
T'woud not deter my spirit's puissant  
play.

For dawns and dusks, they both shall  
pass away,

And when the bubble bursts, the show  
is o'er,

The last illusion gone, with the last day;  
I shall remain; with all mine ancient  
lore.

Still will the quenchless fire burn bright  
within:

Still safe within, the power occult  
reside,

Still shall I never fail my way to win,  
Impervious to the ebb of death's dark  
tide.

William Shrimpton.

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### BOOKS ON THEOSOPHICAL SUBJECTS

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# THEOSOPHY AND THE MODERN WORLD

Conducted by W. Frank Sutherland

## SOLAR ENERGY AND

### THE AGE OF THE SUN

Students of *The Secret Doctrine* are well aware of the importance attached to the four elements of Hydrogen, Nitrogen, Carbon and Oxygen in the esoteric literature. They are of course recognized as the chief constituents of organic matter, the vehicle of life; they are also, however, equated lower quaternary, Hydrogen to the kama rupa, Nitrogen to the Linga Sharira, Oxygen to Prana and Carbon to the gross matter of the body. It is hard to say, from the exoteric standpoint how intimate the relation is, whether it is functional, or by analogy. Nevertheless it is given as above.

Madame Bavatsky, in Volume II, page 626 of *The Secret Doctrine*, says of these elements that "This is why all the Matter of the Universe when analyzed to its ultimates by science can be reduced to four elements only—Carbon, Oxygen, Nitrogen and Hydrogen. . . ." This is a curious statement to make, for the science of her day did not so recognize the importance of these elements as underlying all matter, and Madame Blavatsky herself well recognized the fact that they were only four out of a possible 92 elements, all being more or less in a plane insofar as primary importance was concerned.

Her words, however, have been strangely substantiated of late, not perhaps quite in the sense she implied but in another and perhaps equally significant sense. For if they should chance not to be primary, and this may or may not yet be proved, they are at least responsible in a very real and an important sense for the activity of the solar system, for the life-giving flood of energy ceaselessly pouring out from the Sun.

New theories have been devised to

account for Solar energy. Theories which give to the Sun and the Solar System, a much more ancient past and a more promising future than those current when *The Secret Doctrine* was written. In these theories the four elements are central.

Every year, some prominent scientist is invited to give what is called the "Kelvin" lecture before the Institution of Electrical Engineers in London. This year the speaker was Professor Sydney Chapman, M.A., D.Sc., F.R.S. Professor Chapman chose as his subject "The Sun and the Ionsphere" a title which gave him scope for the discussion of the nature of the Sun's energy out-put and the effect of this out-put on the Earth and its atmosphere. (The paper appears in the Journal of the I. E. E. for November, 1941, Part I).

The first part only of this double-barrelled subject is dealt with in this issue of *The Canadian Theosophist*. We hope to discuss the second part in a future issue.

Professor Chapman started with the views of Helmholtz who thought that the sun's radiation is derived from the potential energy of gravity which energy the sun once possessed in much larger measure than it does today. In his view the sun was formerly a sphere of rare cool gas, far larger than now; its self-attraction caused it to contract, and as the outer layers fell "inwards" or "downwards" toward the centre the gas within was compressed and its temperature rose. Thus the sun gradually became hot, from the centre outwards. When the heat had spread to the surface, the sun became luminous and its transformed gravitational energy was poured out as radiation.

On the basis of this theory Lord Kelvin concluded (though not without certain cautious reservations) that the sun



could not have shone with its present brightness for more than about 20 million years, and that therefore the geological changes and the evolution of life on the earth must have been limited to this period. Impressed by his authority some geologists accepted his estimate; others, more independent in mind and more confident in their own data, rejected it; we know now that they were right.

These two great men, Helmholtz and Kelvin were dealing with a real and important feature of the sun's power supply, but perforce they missed the main point which was beyond the science of their time. The present output of solar energy is not of gravitational origin; it is produced in the central region of the sun from sub-atomic energy, by a special type of combustion or chemical reaction; a reaction in which the nuclei of the atoms play the important role rather than the atom as a whole.

#### Terrestrial and Solar Combustion

The solar combustion has interesting analogies with the burning of coal in a furnace, but in other ways it is remarkably different. In a coal furnace one carbon atom combines in successive stages with two Oxygen atoms to form a complex molecule: carbon dioxide; and in the process energy is emitted in the form of heat. The burning begins only if the coal has first been heated to a suitable temperature; its combustion then maintains this temperature.

The combustion in the solar furnace likewise produces one complex particle, a helium atomic nucleus, out of four simpler particles, in this case, four hydrogen atomic nuclei; and in this process energy is emitted, mainly in the form of radiations of very short wave length, known as gamma-radiation or gamma-rays. The process begins only when the solar gas has been raised to a very high temperature and density (or pressure).

Herein lies the important part played

by the gravitational contraction considered by Helmholtz and Kelvin; this produces the necessary temperature and pressure, 20 million degrees centigrade, and 10 thousand million atmospheres, near the centre of the sun. Thereafter, once the primitive mass of solar gas has contracted, the "burning" of the hydrogen nuclei can maintain the temperature and prevent further contraction for thousands of millions of years, during which the sun will radiate with at least its present brightness.

One may say indeed that the solar furnace was ignited by compression, but Helmholtz mistook the brightness and radiation leakage during the initial ignition process (occupying only a few million years) for the main and much more productive process of energy generation from subatomic sources.

#### Ordinary Matter and Crushed Matter

In a coal furnace the atoms and molecules that take part in the chemical reactions are electrically neutral systems. They consist of small positively charged nuclei, containing almost all the mass, with an outer-structure of light negative electrons. In the central part of the solar furnace, the outer structure of all atoms is broken up; the gas therefore consists of free nuclei and free electrons. This "crushed matter" is much more compressible than ordinary matter and at the centre of the sun its density is about 85 times that of water, or about  $2\frac{1}{2}$  tons to the cubic foot.

The combustible part of the central gas consists of hydrogen atomic nuclei, which are also called protons. These combine to form helium atomic nuclei and in doing so set free enormous amounts of energy. The electrons which are also present play no direct part in the combustion.

#### The Main Reaction in the Solar Furnace

In the coal furnace oxygen is as essential to the combustion as the coal itself and two atoms of oxygen, or one molecule, lose their separate existence

for each carbon atom "burnt". The oxygen has an equal right with the carbon to be regarded as a fuel, though because it costs nothing we ignore it usually.

In the solar furnace the fuel is hydrogen nuclei, or protons. But these do not combine together directly to give helium. They are built up into helium in the course of a 6-stage reaction in which a catalyst is involved and in which nitrogen, oxygen and carbon, which is the catalyst, play their parts. (A catalyst is a particle which undergoes a series of successive transformations but is finally left unchanged.) At the outset of the helium-building reaction, the catalyst is an ordinary carbon nucleus; it undergoes four successive combinations with one proton at a time. As a result of the first combination with a hydrogen nucleus or proton there results a form of nitrogen with the emission of radiation. The nitrogen nucleus so formed breaks down in turn and a form of carbon with the emission of a positive electron. The carbon so formed, an unstable isotope, combines with another hydrogen nucleus to form another form of nitrogen, again with the emission of radiation. This isotope of nitrogen combines with another hydrogen nucleus to form an isotope of oxygen with the emission of more radiation and then this oxygen nucleus breaks down in turn to form a third kind of nitrogen with the emission of a positive electron. Finally the nitrogen nucleus so formed combines with another or fourth hydrogen nucleus to form an ordinary carbon nucleus and a helium nucleus. Six steps are thus involved at the end of which the carbon nucleus is ready to start all over again. Two of these steps are radioactive in type, nuclei breaking up owing to their instability, in a very short time. The first takes place in 10 minutes, the second in 2 minutes. Insofar as any particular atom is concerned the re-

mainder of the steps are of long duration. Even though the matter at the centre of the sun is so closely packed, it takes a long time for any given nucleus to find the proper nucleus with which to combine, and the proper conditions. The four remaining steps take  $2\frac{1}{2}$  million years, 50,000 years, 4 million years and 20 years respectively. If the birth-rate at the centre of the sun is high, it is because the number of carbon atoms and protons there to be found is immensely great.

#### Energy Production

The catalytic combination of hydrogen nuclei is enormously productive of energy. Whereas the ordinary combustion of 1 lb. of coal gives heat energy equivalent to  $4\frac{1}{2}$  kilowatt-hours, the burning of 1 lb. of hydrogen nuclei produces radiant energy equivalent to nearly 100 million kilowatt-hours.

Energy has mass, though only 1 gram to 25 million kilowatt-hours; hence the radiant energy produced from 1 lb. of hydrogen nuclei has a mass of 4 grams; the mass of the resulting helium nuclei falls short of 1 lb. by this amount—quite a perceptible diminution.

Helios, the sun, is a power producer on a grand scale. Its heating and lighting output is nearly half a billion billion kilowatts. Professor Carpenter uses the word "billion" in its English sense, and states that more exactly, the power output of the sun, measured in kilowatts is of the order of 38 multiplied by 10 to the twenty-second power. We ordinary mortals think we have done something surpassingly big when we contrive to build a power plant with a capacity of one million kilowatts or ten to the 6th power. The sun's total output is 38 multiplied by 10 to the sixteenth power times greater.

The sun is losing mass at the rate of 4 million tons per second, but so great is its total mass that it will do so for many millions of years before the loss becomes appreciable.

The energy generated in the central solar furnace, mainly as extremely short wave-lengths or as "Gamma" radiation, struggles upwards through the immense surrounding mass of overlying gas which gets even cooler and less dense the farther from the centre. The radiation is continually degraded in frequency (or increased in wave-length) and finally it leaves the sun with a spectral distribution (white Sun-light) corresponding roughly to a temperature of 6000°C. It consists of electro magnetic waves whose average frequency is still very high, nearly a billion kilocycles per second. As it reaches the earth and other distant consumers it is highly directional.

W. F. S.

### THAT "THIRD EYE"

Since my last article on the Third Eye other material has appeared in the October issue of that excellent English quarterly *The Speculative Mason*, which is worth passing on to our readers. This quarterly is the only one of the many Masonic magazines, in English, which shows a consistently theosophical point of view, in its frequent quotations from *The Gita*, from H.P.B., and our other sources of knowledge. It is now in its 33rd year of issue, which is evidence of unusual quality. The more so as there is practically no advertising for its revenue.

Legends all over the world mention a third eye, frequently it is possessed by giants, as in the Irish story of Balor of the Mighty Blows, a Formorian, who had an extra eye at the back of his head, on top. The classical Cyclops, the most famous of which was Polyphemus whose third eye Ulysses put out with a pointed stick, is well known. But "Cyclops" means a creature with *round* eyes, circular eyes, and earlier notice does not say how many of these Cyclops possessed; but all allusions to Polyphemus give him one eye in the middle of his

forehead. Balor apparently had three, all active; he chatted with the blacksmith face to face, but removing his cap he saw what was going on behind his back.

Are we to suppose that early human races had one or three eyes?

Comparative Anatomy shows the possibility of another eye, the pineal, median, or parietal eye which is the terminal organ of the epiphyses of the brain with which it is connected by a nerve-containing string, as can be studied in existing reptiles. In them the organ has all the essential features of an eye, a pigmented retina (simple type) surrounding an inner chamber which contains something like the corpus vitreum; embedded in the tissue over it is the lens. This structure may be seen in the *Sphenodon*, the *Lacertilia*, and vestiges of it in the snakes. Whether it is in use in any of them no one can tell, especially as the nerve seems atrophied in Lizards, and the lens is dull in the *Sphenodon*, although it is better developed there than in other creatures. There can be no doubt it was fully developed and in use among various extinct groups.

Not long ago the remains of various strange prehistoric beasts, hitherto unknown to science, were found near Mazelspoort in the Orange Free State and the fossilized remains of about 15 species were unearthed. Perhaps the outstanding finds were well preserved portions of the *Dicynodon* family, gigantic vegetarian reptiles. One had three eyes—one on either side of the head and the third, a periscope eye, several inches above the forehead. These old-world creatures may now be seen in Bloemfontein National Museum.

To turn again to our fairy tales; Balor had all three in use, but the Classic instances imply that the pineal eye was the active one; does this mean that the two ordinary eyes were non-existent, or developing towards their

present stage? No intermediate stage has formed the subject of legend. One fact, however, is frequently stressed; the Cyclops lived in the dark caves of the mountains. On the analogy of deep sea fish losing their eyesight from habitual residence in the gloomy depths of the sea perhaps likewise the Cyclops had lost the use of their ordinary pair of eyes by living in the equally gloomy depths of mountains.

We are told that the giant Cyclops belonged to the Titan race and were the children of Heaven and Earth.

They were at first entirely lawless, violent creatures living in caves. They overthrew Uranus and followed Cronos, who cast them down into Tartarus. Zeus rescued them and they became his servants. Gods alone dealt with them and they made weapons for the Gods. In the end Apollo slew them. Quite a good piece of symbolism! but all the details do not fit in nicely. Their homes, daily life and customs are given. They lived in Sicily; two districts were famous for them.

The Cyclops became shepherds and next they blossomed into architects and builders; according to Strabo, they were responsible for the famous Cyclopean style of polygonal masonry well illustrated by the tremendous works at Mycenae. In Britain many great works are attributed to similar giants, the Fomorians, such as some ancient forts in Ireland, Dun Aengus in Aran, Staigue fort in Kerry, the Grianan of Ailach in Donegal and many others; there are a few also in Western Scotland.

It is difficult to gather a consecutive view from these stories. It is obvious from them that animal life and Cyclops men belonged alike to that remote era in which all life was clothed in giant form, and that vision was otherwise than in the present era. This has been called the Third Race; we read about it in the Archaic Stanzas of Dzyan and obscure references are found in Hermes

Trismegistus and the Kabbalah and various ancient scriptures. The era of Tertiary Strata is perhaps indicated. Remnants surviving in the memory of a later race provided these strange creatures in the Cyclops legends.

\* \* \*

In the lowest forms "the third eye disappeared . . . the eye was drawn deep into the head" and so it remains today as anatomy of the whole brain-area of the pineal gland clearly shows. Professor Ray Lankester suggested that our earliest vertebrate ancestor was a transparent creature, so it did not matter where his eye was—a kind of X-ray eye seeing through everything! In humanity it remains and, although deep sunken in the head, various esoteric teachings say it can be awakened by those who are spiritually developed.

In Egypt the activity of the third eye was indicated by the Uræus ornament worn on the forehead of those who had been initiated and had attained in the Greater Mysteries. The activity of the third eye indicates the development of divine powers.

The Divine Kings ruled in Egypt for thousands of years, then the Semi-divine occupied the throne; later it was still obligatory that the Pharaoh should be an Initiate, and even to the latest Dynasties this custom held.

In India the eye of Spiritual Vision is called the Eye of Shiva, and esoteric teaching for its development still exists, for the inner vision can be awakened, "the undefiled disciple need fear no danger; he who keeps himself not in purity will receive no help from the 'deva' eye." N. W. J. Haydon.

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

The above may be had from The H. P. B. Library, 348 Foul Bay Road, Victoria, B.C., or The O. E. Library, 1207 Q Street N.W., Washington, D.C., or from The Blavatsky Association, 28 Bedford Gardens, Campden Hill, London, W. 8, England.