

THE CANADIAN THEOSOPHIST

Divine Wisdom

Brotherhood

Occult Science

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

VOL. XXIII., No. 2

HAMILTON, APRIL 15th, 1942

Price 20 Cents.

TO HIS GRACE, DR. TEMPLE, OF YORK

May it please your Grace: In your accession shortly to the high office to which in the Divine Providence you have been called, your sense of the manifold responsibilities which you must assume will no doubt be quickened, and your countrymen will watch with sympathy the further exercise of those great faculties with which you have been endowed. There is one matter of supreme importance to deal with which many of us believe you have special qualifications. It we urge it upon you it is with no less a conception of its world import than you yourself must possess. It is the pacification of India. We have felt that the problem has not been honestly faced, for it has been treated as a political problem, while no one can know better than yourself that fundamentally it is a religious problem. Organized religion has always been a source of strife, of bitter dissension, of war. Real religion is of the heart, and not altogether of the head. There is no man on earth today who could make such an appeal to the heart of India as yourself. We all worship the Divine Power; we all aspire, we trust, to the Divine Wisdom; we all, however vile, cherish a hope, however faint, to share in the grace and sanction of the Divine Love. India shares these ideas as much as any land, and if they are presented in a different language or with other symbols than those with which we are familiar in the West, your knowledge of comparative religion must assure you, as it does so many modern students, that the underlying ideas are identical. We feel that if you went to the heads of the great religious communities of India and the East generally and sought their cooperation, such an effort could scarcely fail of success. It is not a matching of creeds that is needed, an expounding of dogmas, nor a contrasting of theologies, but an appeal to the true spirit of Brotherhood and Service, so that whether men call Lord, Lord, or not, it can be known that they are anxious to do the Will of the Father. There were many in the Parable of the Judgment who did not even know that they had done service, but inasmuch as they had done it to the least of their brethren they had rendered it also to the Master Himself. The Divine Love would bring all the sheep of the Good Shepherd into one fold however many the flocks in which they feed. The Faithful and Just will support you in any such effort with their whole hearts.

THE FINGER OF THE LAW IN BRITAIN'S COLOSSAL ZODIAC

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

On April 15th, 1938, the Editor wrote in *The Canadian Theosophist* in regard to the discovery of 'the wonderful monumental construction of a vast Zodiac on the face of the earth in the county of Somerset'—"We are amazed at the apathy with which this unique event is regarded." H. P. Blavatsky so long ago as 1888, when *The Secret Doctrine* was first published, spoke of Egyptian Initiates building Colossal Zodiacs in Britain. They may have had this one in mind when they sang 'Hail Majesty—to whom Life! Prosperity! Health! (Ra)spake—'Let there be set a field', and there appeared the Field of Rest, 'Therein do I gather as its inhabitants, things which hang from heaven, even the stars'.

There is one feature in the British Zodiac that is not represented as far as I know, in any of its copies, and that is the outline of a great Finger, at the exact intersection of imaginary cross lines connecting the four famous Royal Stars, Regulus, Aldebaran, Fomalhaut and Antares; it seems to be the chief proof that Egyptian influence was at work here. The Finger can be seen on last month's illustration.

When the Israelites had been brought forth out of the land of Egypt, the Bible tells us in two separate books, Exodus and Deuteronomy, that the tables of the Law given to Moses on Mount Sinai were "written with the finger of God"; in both instances this statement is followed by the account of the making of the golden calf to which was offered burnt offerings. The expression "the Finger of God" was an Egyptian figure of speech, a symbol of inexorable Law, it was used by the magicians in speaking to Pharaoh in reference to the plagues of Egypt when they confessed "this is the Finger of God".

One of the latest scientific theories is that memory is indestructible, and the discovery in Somerset proves that for 4700 years this Finger has been remembered as the symbol of God's Laws, as uncompromising as those of mathematics.

Cosmic Energy is based upon Mathematical Sequence; the Ancients knew that it was only on these lines that the seeker could find his way out of nebulous kind of thought, for Law is ONE throughout and it can always be trusted to lead us on to further knowledge.

Consequently in laying out the Temple of the Stars in England it was this great Finger outlined upon the earth that pointed into the eye of Taurus, thus indicating for all time the date of the Temple Equinox. And just as in Exodus and Deuteronomy the Finger and the Golden Calf are associated, so here in the Somerset temple the effigy of the Bull of the Zodiac was worshipped, for The High History of the Holy Grail says—"And he (Perceval) entereth into the castle, where he findeth within great plenty of folk that all were misbelievers and of feeble belief. He seeth the bull of copper in the midst of the castle right big and horrible, that was surrounded on all sides by folk that all did worship thereunto together round about. So intent were they upon adoring the bull that, and any had been minded to slay them what time they were yet worshipping the same, they would have allowed him so to do, and would have thought that they were saved thereby; and save this had they none other believe in the world." Branch 18. Titles 11 and 12. And in the Bible Moses says—"So I turned and came down from the mount, and the mount burned with fire: and the two tables of the covenant were in my two hands. And I looked, and, behold ye had sinned against the Lord your God, and had made you a molten calf."

Now these tables of the covenant are

the ones that were "written with the finger of God", so this connection is not merely a coincidence but throws a valuable side light on the minds of those early Egyptian Initiates who collaborated in building the colossal Zodiac; they must have believed that God's UNIVERSAL LAWS were, as the New Testament says, able to cast out devils—"But if I, by the finger of God cast out devils, then is the kingdom of God come upon you." Those of "feeble belief" still mistakenly worship what they do not understand, theirs is the fault not the Law, for the Calf or Bull (Taurus) is only one of the immemorial symbols of the Universe around us. Then the Sun was in Taurus at the Spring Equinox. (There are many legends of the Golden Calf in England, there was one in the church in Montacute.)

As I have said in a previous article, these original Effigy symbols speak for themselves with a forceful language of their own which the modern copies of the Zodiac have completely lost though using the same constellation figures. They show us why and how the temple was laid out, the traditions of which Freemasonry has kept, for in Operative Masonry the Egyptian method of surveying and orientation is the Guild method still in use. They first find the central line by running a blue cord or hand-line from the position of the sun's rising above the horizon to the Holy Place, i.e., from E. to W. Upon and from the centre line given by the Sun, the masons fixed the centre and the four corners of the intended Temple. In the Egyptian Underworld there are "twelve bearers of cord" whose function is to measure. Again, the cord we are told is the "cord of law" and it is upon this cord of the 'centre line' that the great Finger lies in Somerset, pointing to Taurus, on what H. P. Blavatsky called the Astronomical Cross of Egypt.

The branch of the Egyptian priesthood 4000 years ago and more, whose work

was surveying, was called "Cord-Stretchers". A religious ceremony "the stretching of the cord" was held to fix the axis and orientation, and the priest "read the sacred text during the laying of the foundation stone and during the fixing of the four corners with accuracy by the four supports of heaven".

Many years ago the Lord of the Manor of Butleigh, where the Finger lies, told me that it was the custom in olden times for people of the West country to express the wish in their wills to be buried in "The Most Holy Grave" meaning Butleigh; he never knew that the village occupies the very heart of the Temple Area, and that there are three enclosures on his land of equal interest, the three points of the central triangle. But it is evident that the memory of the sacredness of his village was still alive up to comparatively recent times. The Guide to Glastonbury's Temple illustrates all three.

It is remarkable that this Finger symbolizing Law should be woven into the Coronation Ceremony of the Kings of England, and proves that the Church knew its archaic significance. During the Coronation the Archbishop places a ring on the King's finger. Much of the ritual accompanying the reception of the ring has now been omitted, the coronation of James I, 1603, was the last time that this remnant of ceremonial magic was performed, but part of the "Exorcism" ran thus—"God the creator of all things in heaven and earth, the ffonteyne of spiritual grace, which doest write thy laws in the harts of the ffaithful with thyne own finger, to whom the Egiptian Sorcerers yeelding confessed this is the 'finger of God!'"

Here again the Finger is associated with God's Laws which the King, now invested with "the wedding ring of England", is pledged to support. The ring itself is an echo of the single ruby of

the Grail for by tradition it should be a plain gold ring with a large table ruby on which is engraved a plain St. George's Cross—it never leaves the person of the King. And Shakspeare as well as the Church knew the Grail tradition regarding Eden and Paradise—"Paradise Garden, that thing which men call 'the Grail'," for in the dying words of old Gaunt he says—

"This royal throne of kings, this
sceptred isle,

This earth of majesty, this seat of
Mars,

This other Eden, demi-paradise

.....
This blessed plot, this earth, this
realm, this England."

Mars was originally "a Sun god, a god of wind and storm, a god of the year, and a god of vegetation."

The more one studies this Colossal Zodiac the more one is impressed by the conviction that, as Herbert Spencer puts it in his 'Education'—"Devotion to science is a tacit worship—a tacit recognition of worth in the things studied; and by implication in their Cause. It is not a mere lip-homage, but a homage expressed in action—not a mere professed respect, but a respect proved by the sacrifice of time, thought and labour."

"It is religious, too, inasmuch as it generates a profound respect for, and an implicit faith in, those uniform Laws which underlie all things. By accumulated experiences the man of science acquires a thorough belief in the unchanging relations of phenomena—in the invariable connexion of cause and consequence—in the necessity of good or evil results. Instead of the rewards and punishments of traditional belief, which men vaguely hope they may gain, or escape, spite of their disobedience; he finds that there are rewards and punishments in the ordained constitution of things, and that the evil results of

disobedience are inevitable. He sees that the Laws to which we must submit are not only inexorable but beneficent. He sees that in virtue of these Laws, the process of things is ever towards a greater perfection and a higher happiness. Hence he is led constantly to insist on these laws, and is indignant when men disregard them. And thus does he, by asserting the eternal principles of things and the necessity of conforming to them, prove himself intrinsically religious."

"To all this add the further religious aspect of science, that it alone can give us true conception of ourselves and our relation to the mysteries of existence. It realizes to us in a way which nothing else can, the littleness of human intelligence in the face of that which transcends human intelligence."

"Then straightway lay thy dexter
finger on thy lips and say:
O Silence! Silence! Silence!
The Symbol of the Living God beyond
Decay".

Mithraic Ritual.

✱ ✱ ✱

THE THREE TRUTHS

There are three truths which are absolute, and which cannot be lost, but yet may remain silent for lack of speech.

The soul of man is immortal, and its future is the future of a thing whose growth and splendour have no limit.

The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen, or smelt, but is perceived by the man who desires perception.

Each man is his own absolute law-giver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.

These truths, which are as great as is life itself, are as simple as the simplest mind of man. Feed the hungry with them.—Idyll of the White Lotus.

ATLANTO-ARYAN TEACHING II.

Pre-Atlantean nations looked upon symbols as commandments, issued by the Grand Constructor of the present Cosmos. Commandments to guide the WILL in directions where Distrust and Doubt could not reach and disturb it. There were all-inclusive symbols, Master Keys, like Tse Kieh, microcosmic as well as macrocosmic. A circle gives outline.

Will and Desire characterized the next period, the Atlantean. Here the filling out of the circle began. The curved outline was enough in the Third Race, when the Third Eye saw and Masters guided. Thinking was then passive, not active; hence there was no doubt, no argument, such activity of mind being unnecessary at that time. Desire, taking a downward course at times in Atlantis, introduced straight vertical and horizontal lines, angles, squares and triangles. All these lines were put within the labyrinth of the hitherto dormant and unnecessary lower mind.

What is the meaning of those lines, angles and geometrical figures? The answer is ACTION, which always gives result, that of Knowledge. They traced new paths, new progress—forward and upward or backward and downward. Masters had given the new signs. The circle outline had to be filled. Many used them co-operatively for mutual benefit; also many employed them separately, as thieves and robbers, for so-called personal profit, which leads to disaster.

The Pentagram tells all about human progress: how to proceed on to perfection in this world period of the Fifth Round. The Pentagram is the plan for ceremonial procedures at initiations, also the progress in any and every successful action. When finally line meets and joins line, the Star of Initiation is formed, a finished Master is born for work in the Fifth Round.

The Hexagram outlines the perfection of all activities within the Divine Order, symbolizing the Sixth Initiation and the Sixth Round

The Temple of Initiation was formed of four triangles on one square. Pyramids, or temples of Initiation, were many in the islands of Atlantis, but the main temple was situated on the continent, outside of the capital. In Egypt, at the beginning of the Sotis period, 51,654 years before this era, temples of Initiation were established. The first pyramids were not built of stone; some were made of bricks.

Kufu, who was an initiated King-Hierophant, built the first stone pyramid for a temple at Gizeh as initiators had told the Greek Initiate Herodotos, the "father of history". He was forbidden to tell the true story of how the pyramid was built by the aid of magical means. Another Greek initiate, Plato's grandfather Solon, about 500 B.C., was informed about Atlantis and its disappearance, but forbidden to mention details.

When you read the first books of the Hebrew Bible you find that Moses, also an Egyptian initiate, was given Laws on Mount Sinai and told to build a tabernacle to the Lord "after the model shown him on the mountain." So he did. It was a tent with divisions, the same arrangement as was given the early Egyptians ages before; and for the same purpose. When the Hebrews were fully established in Palestine, the Initiate-King of Israel, Solomon, was ordered to build in co-operation with his neighbour, Hiram, King of Tyre, a "House for the Lord to dwell in", and did so. The "Holy of Holies" was its sanctuary, the place of initiations. Solomon had previously had to build his own temple first of all—in Silence and solitude, without instruments of architecture.

What am I to do?

Many have asked this question. The

choice is for each one to decide for himself, within constructive lines and by the use of intuition. Start with anything that is nearest at hand. Study some particular subject earnestly, and success will come, benefitting all. Working *together* does not always mean that everybody does the same thing at the same time, except when doing lodge-work together, for instance. All constructive work is for the whole humanity's benefit, the constant aim. Work depending on ignorance is in the long run destructive or leads to sundering. We must first conquer our ignorance, the great hindrance of united work. H. P. B. often said: "What you hear or read must only be accepted as suggestion and hearsay. If what you hear and read interests you, make an effort to confirm the truth of it or find out its fallacy." Knowledge is gained only this way. She always said: "Do not copy me; follow my suggestions." Only a few did so. You have seen the result: new creeds. In our work there should be no autocracy of any kind, but strict regularity always. Autocrats work through blind slaves; they assume all responsibility for working against the Divine Law of Progress. Blind slaves will be liberated and get their sight some time. Passive men will become active on their own responsibility later on and have their choice. Those who try to prevent Divine Will, to stop human initiative, expecting private gain, destroy their own chances and push themselves down the rugged road towards the Pit, perpetual Darkness. The road of Freedom and Initiative leads upwards to blissful Perpetual Light.

Younger nations prefer to think much and do very little, thereby gaining less knowledge and learning very slowly. It would go faster if they used initiative and acted on the spur of the moment. A new cycle started in 1936; its objective is to quench negative con-

ditions and start positive ones.

The Temporal and the Eternal

Do you clearly understand the difference between these two concepts? It is not difficult if you call the temporal **MASS** and the Eternal **ENERGY**. The scientists use these terms, and so do occultists. The temporal is within Time and Space; it is somewhere at some time. The Eternal is not circumscribed by Time and Space, which means that it is *Everywhere and at Every Time*. Mass is always somewhere and at some time; Energy is Everywhere and at every time, reappearing in Time and Space as Mass, the vehicle of Energy.

Space-Time as **MASS** and Eternity-Boundlessness as **ENERGY** are not two opposites excluding each other, but two opposite poles of the One Reality that we call **ALL**. They co-operate for ever, in Pralayas as well as in Manvantaras, being alternately potential and actual. Our vehicles belong to Space-Time; our body is always somewhere at some time as long as it lasts. Our **SELF** belongs to Eternity, and Its existence is evidenced by Its actions through the vehicles. The Masters' vehicles are somewhere at some time; They themselves, belonging to the Eternal, can be reached by Will concentration. A perfectly quietened receiving apparatus is needed for the approach to a Master; persistent listening is also required, and that kind of radio is then at your disposition. An imperturbable quietness of mind and unwavering Will is called **SAMADHI** and is the most perfect transmitter. It is a subnirvanic wide awake state, a temporal and fully conscious reaching into the timeless. (This "tuning in" is also called "the Knowledge and Conversation of the Holy Guardian Angel," "the Divided joining the Undivided," "the Disciples receiving the Holy Ghost", an Initiation, "Reaching the Real", "getting Salvation", etc.)

The Active, invisible in Its essence, works through the Passive and is visible

in its Actions. The Trimurti acts through the Shaktis or Instruments, not directly. *Will is carried out by Action.* Will is only potential if never carried out. "Apply this knowledge in your own life; you cannot carry it out in anybody else's life," said a Master. Buddhi is the Shakti of Atma. With Loving Wisdom Divine Will is carried out in constructive acts. All destructive activity is a work of Kama Manas and Kama through Sukshma and Sthula Sharira.

That man is dependent on the many divisions and groups of devas is unknown to those whose astral senses are not awakened, but well known to seers and initiates. Many of the Tibetans are clairvoyant and see what you call fairies. Hindus call the rulers of such fairies Dakinis, who are called incarnations of Durga, the World Mother. The Dakinis are nine. Two of them are often painted on canvas or wood to instil veneration in those who see. Five are the active ones. Their colours are different. White is the prevalent colour of one, blue of another, yellow of the third, red of the fourth and green of the fifth. Where seven are painted on flags, Durga herself is put in the middle and much larger than her incarnations. Sometimes the three destroying Dakinis are added below, to incur horror in the spectators, who have the same spectral furies in their own aura, if they are mean and destructive. Paintings of Dakinis are kept and exhibited for the purpose of awakening the astral senses and reminding the owner and the spectators of the reality of the invisible world around us. It has been effective on Tibetans, Tartars and Mongolians, but not so much on the Chinese and the Hindus. Europeans and Americans laugh at such pictures, for they do not understand their symbolism.

The Castes of India

These can best be understood if we think of them together in the shape of

a man with his head to the North, his feet to the South, and stretched out on the map of the country.

The BRAHMANAS were said to be born out of the head of Brahmah, resting on the Himalayan mountains. Their colour was given as *white* like the snow; all the colours united, like all the thoughts in the mind, before they are given shape. Their teaching, as it was before initiation, represented Intellect (Manas). They believed originally in the *soul's immortality*, in *dharma* (duty, law), in *ancestor worship* like the inhabitants of China, Korea and Japan, and in the *nature gods* such as Indra and Agni, representing air and fire. The Brahmana came to India by way of Hindu Kush, the furthest North and are still the blondest of the castes. Now they are spread over the whole country. They came to India uninitiated; for head (mind) cannot initiate.

The KSHATTRIYAS were said to be born from Brahmah's arms, with which things are done. They are also called Rajputs and live in what is called Rajputana principally, that is from Indus to Ganges in the West, in the East to Ayodhya or Oudh and Buddha's country in Bihar. Their colour was given as *red*, like the fire and the blood, and the colour of their skin is reddish brown. The Rajputs believed in *rebirth* and *liberation*. The Sacred Wisdom was first in the hands of the Rajputs, the royal races akin to the old Egyptians and Chaldeans. Two of the Upanishads record the first initiation of a Brahman into that wisdom. Krishna, Prince of Dwaraka, Siddhartha Gautama Buddha, Prince of Kapilavastu of the Solar race, and the Master Morya of the same race, belong to the Rajputs. Their teaching represented Intuition (Buddhi), which is awakened by action and started by red vibration. In the Upanishads it is declared, that this wisdom had never before been given to a Brahman, but had in every region been the hereditary

teaching of the Kshattriya, the Warrior, only, ever since in the Fourth root race in Atlantis, where the rulers also were the Hierophants.

The VAISHYAS were said to be born from Brahma's middle. They live south of the Rajputs, along the Vindhya hills, the mountains of Orissa and along the spurs of the Ghats. Their colour is given as *yellow*, symbolizing the kindness of the providers, the distributors of necessary and unnecessary things. They believed in *work* and in *ceremonies* (Karma Yoga), in the *soul's existence after death* and in *Spiritualism*. Their priests were mediums. The colour of the skin of a Vaishya is yellowish up to this day.

The SUDRAS were said to be born from Brahma's feet, and in servants their feet are more often used than their hands. They live in the southern peninsula, and the colour of their skin is *black*, as their caste varna (or colour) is. They have all along had an elemental faith and wild, emotional rites. They believe in *mesmerism*, *hypnotism* and the *evil eye*.

That all of these castes originally came from Atlantis before its destruction is self-evident; and we can easily trace them to Atlantean races. The Toltec race had a copper-red colour. They were the rulers and administrators. The original Semites and Accadians were white. They were said to be roving and seafaring. The Turanian and Mongolian races in Atlantis had yellow colour. Those with black skin in Atlantis were Lemurians mixed with various Atlantean races.

Motion

H. P. B. once said: "The planets move only in our consciousness". The sentence is much abbreviated and can therefore easily be misunderstood. It is true, that *to us* the planets only move in our consciousness, for in no other way do we get any idea that they move. The sentence given in full is of course,

that *to us* the planets move only in our consciousness. What they do *to themselves* is not given. In this connection it is to remember that in the One Life *everything moves together*. Or else it could not be Cosmos where everything co-operates, as the fact is. That which moves faster than another thing seems to stand still. When you travel houses and trees and mountains appear to run in the opposite direction to yourself. This is Maya, only illusion. In the same way the Sun seems to travel and the earth appears to be immovable, but the fact is that both move, and together. Motion is a sign of life, and Life is eternal and everywhere.

All motion is an expression of KAMA, desire, implanted in all matter at the beginning of every Manvantara by Divine Will. It is sometimes called "the will to live." It is Ahamkara, Self-preservation and Aggression.

R. F. H.

- Chicago, March 12, 1942.

WORTH WHILE BOOKS

To Be Had from The Book Steward,
52 ISABELLA STREET, TORONTO.

Isis Unveiled and The Secret Doctrine by Madame Blavatsky;
The Key to Theosophy and The Voice of the Silence by H. P. B.
Magic White and Black by Franz Hartmann;
The Perfect Way, by Anna B. Kingsford;
The Ocean of Theosophy and Notes on the Bhagavad Gita by Wm. J. Judge;
Reincarnation by E. D. Walker;
The Light of Asia, by Edwin Arnold;
Light on the Path and Through the Gates of Gold, by Mabel Collins;
Letters that Have Helped Me, by Wm. Q. Judge;
Raja Yoga, a collection of articles by H. P. B.;
The Mahatma Letters, by Two Masters.

J. M. PRYSE'S BOOKS

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

919 SOUTH BERNAL AVE., Los Angeles, Calif.

WILLIAM Q. JUDGE

William Quan Judge is the only man who has been unanimously elected president of the Theosophical Society. This is not generally known, and Dr. Arundale who proclaims himself Third President, never mentions the fact. It fell out this way, and should be noted by the simple Adyar folk who tell us that Mr. Judge was an ambitious man.

Col. Olcott, after Madame Blavatsky's death, became the subject of gossiping females. Mrs. Besant gathered the details of the gossip and brought charges against the Colonel, and laid these charges with such evidence as she thought valid, before Mr. Judge who was vice-president. She went to New York to do this, and Mr. Judge had her repeat her charges before several witnesses, while she insisted on instant action. Mr. Judge wrote to Col. Olcott as an old friend, and suggested, *if the charges were true*, whether he had not better resign. Col. Olcott denied the charges but put in his resignation of the presidency. Mr. Judge acknowledged the letter of resignation on February 22, 1892. It was a most friendly letter, assuring the Colonel of "universal sympathy from the American Section," and signing himself "your friend and brother."

The ordinary procedure for the election of a new president was put in motion in due course, and by unanimous vote Mr. Judge was elected to the office. Mr. Judge was an ambitious man, our Adyar friends assure us. What more did he want? Well, his ambitions seem to have run in a different direction than of those who wish to be elected president. From the moment of the receipt of Col. Olcott's resignation Mr. Judge never ceased his efforts to have the Colonel withdraw his resignation, and to have both the European and the American Sections back him up in his plea to the Colonel that he reconsider his action.

Accordingly the American Section at its meeting in Chicago on April 24 and 25 passed resolutions covering the action taken, but requesting "Col. Olcott to revoke his resignation and remain president of the Society."

After considerable further correspondence Col. Olcott, on 21st August issued



a characteristic "Executive Order" which he concluded thus: "I hereby give notice that I revoke my letter of resignation and resume active duties and responsibilities of office; and I declare William Q. Judge, Vice-President, my constitutional successor and eligible for duty as such upon his relinquishment of any other office in the Society which he may hold at the time of my death."

This did not suit a certain little group in the Society at all, although they joined in the unanimous action just described. Mr. Judge, like the Masters, was opposed to *organized* religion. It had been the cause of decadence in all religions and was the root of evil in Christianity itself, as well as in Hinduism, Buddhism and the Moslem faith.

At the Chicago Convention a resolution was adopted in the following language: "Resolved, That the T. S. as such, has no creed, no formulated beliefs that could or should be enforced on any one inside or outside our ranks; that no doctrine can be declared as orthodox, and that no Theosophical Popery can exist without annulling the very basis of ethics and the foundations of truth upon which the whole Theosophical teachings rest."

The Hindus got after Mrs. Besant, hypnotized her, and she took on the role of accuser once more and brought a series of charges against Mr. Judge. Mrs. Besant had become satisfied with Col. Olcott in spite of the charges she had made, just as she forgave Mr. Leadbeater after declaring she would never permit him to enter the Society again. Had Mr. Judge lived and triumphed over his enemies she would perhaps have forgiven him also. But her great influence at the time was turned solidly against Mr. Judge, and this and other forces directed against him were too much for his frail physique and he died on March 21, 1896. He would have been 45 on the following April 13.

Had he done nothing more than organize the 125 Lodges he left at his death, and edited the ten volumes of *The Path*, between 1886 and 1896, he would still have done a great man's work. His writings should be collected. They are not confined to *The Path*, but appear in many magazines and newspaper as well as in reports and other official papers. He was a lawyer and accustomed to definite and accurate statement. Readers are safe with him. They can rarely find a passage in his writings about the meaning of which there can be any question. He is also as terse and brief as a writer can be who wishes to make his expositions simple and complete. There is none of the verbosity and little of the technical in his writings. It is not to be wondered at

that he and his books are banned by Adyar.

He was loyal to the first ideals of the Society. Adyar has fallen away from these in many respects. If one does not belong to one or more of the new subsidiaries that have been leeches on to the Society one is regarded as suspect; and, practically, membership in the Liberal Catholic Church—Church, mind you—or the Co-Masonic body is dogmatically held to be essential in order to be regarded as loyal to the Bishop President. No Theosophical Popery!

Mr. Judge was read out of the Society because it was alleged that he had written letters in the name of the Masters. If you do not believe that Mrs. Besant and Mr. Leadbeater had been, and that Dr. Arundale and Mr. Jinarajadasa are in daily communication with the Masters you are not welcome at Adyar. That is where our non-dogmatic Theosophy has arrived at under the present set-up. They tried to impose a living Christ on the Society also, but Mr. Krishnamurti withdrew from such an atrocious mockery of the transcendent philosophy of H. P. B. and her Teachers, while the world stood amazed at the folly.

Let me quote two brief passages from Judge's *Letters That Have Helped Me*, not specially selected but just marked where the book opens; for some of you who have never dared to look at his books because they were banned. Banned books are usually the only books worth reading?—

"Is not the Self pure, bright, bodiless and free,—and art thou not that? The daily waking life is but a penance and the trial of the body, so that *it* too may thereby acquire the right condition. In dreams we see the truth and taste the love of heaven. In waking life it is ours to gradually distil that dew into our normal consciousness.

"Then, too, remember that the influences of this present age are powerful

for producing these feelings. What despair and agony of doubt exist today in all places! In this time of mourning, the wise man *waits*. He bends himself, like the reed, to the wind, so that it may blow over his head. Rising, as you do, into the plane where these currents are rushing while you try to travel higher still, you feel these inimical influences, although unknown to you. It is an age of iron. A forest of iron trees and brilliant leaves of steel. The winds blow through its arches and we hear a dreadful grinding and crashing sound that silences the still small voice of Love. And its inhabitants mistake this for the voice of God; they imitate it and add to its terrors. Faint not, be not self-condemned. We both are that soundless OM; we rest together upon the bosom of Master. You are not tired; it is that body, now weak, and not only weak but shaken by the force of your own powers, physical and psychical. But the wise man learns to assume in the body an attitude of carelessness that is more careful really than any other. Let that be yours. You are judge. Who accepts you, who dares judge but yourself?"

And again:—

"In a certain sense every sincere member of the Theosophical Society is in the way of becoming a chela, because the Masters do some of Their work with and for humanity through this Society, selected by Them as Their agent. And as *all* Their work and aspiration are to the end of helping the race, no one of Their chelas can hope to remain (or become) such, if any selfish desire for personal possessions of spiritual wealth constitutes the motive for trying to be a chela. Such a motive, in the case of one already a chela, acts instantly to throw him out of the ranks, whether he be aware of his loss or not, and in the case of one trying to become a chela it acts as a *bar*. Nor does a real chela spread the fact that he is such. For this Lodge is not like exoteric societies

which depend upon favour or mere outward appearances. It is a real thing with living Spirit—men at its head, governed by laws that contain within themselves their own executioners, and that do not require a tribunal, nor verdicts, nor any notice whatever."

Of all the prototypes that one might select as illustrating the character of W. Q. Judge the story of Joseph and his brethren appeals to me most. He was magnanimous and forgiving. He was generous and sympathetic. He was a diviner. "Wot ye not that such a man as I am can certainly divine?" He played his little drama with his brethren to bring home to them their fault, but he wiped all that out with his wonderful graciousness and affection. The man who knew that Annie Besant and Henry Olcott would turn and betray him still continued to write to them as friend and brother till they showed their perfidy. He would have us treat them as friends and brethren still, and all who succeed in their places till the stupidity and folly passes away and a new generation arises which will know and love justice and strive to be neighbourly.

Madame Blavatsky loved and trusted Mr. Judge. She regarded Judge as her *alter ego*. She indicated this in what she wrote in 1889—

London, Oct. 23, 1889.

... The Esoteric Section and its life in the U.S.A. depend upon W. Q. J. remaining its agent and what he is now. The day W. Q. J. resigns, H. P. B. will be virtually dead for the Americans. W. Q. J. is the *Antahkarana* between the two *Manas (es)*, the American thought and the Indian—or rather the trans-Himalayan esoteric knowledge. *Dixi*.

H. P. B. . . .

The breaking of this Link was attempted by the Adyar group under Col. Olcott, but it was really broken when H. P. B. left her worn out body. The

real Judge, the inner man, a Nirmanakaya, who was known in esoteric circles in New York as The Rajah, was probably recalled at the same time. Mr. Judge fell into ill health very soon and never recovered. He had been a chela, a pledged disciple of a Master, from the time he met Madame Blavatsky in New York in 1874. She recognized him as an old co-worker and went on record several times in confirmation of this fact.

Mr. Judge was a representative of real religion, the religion of the heart and mind. The Beatitudes, the Golden Rule, the Love or Charity of Paul's verses to the Corinthians, these things, without profession or cant, were translated into action in his life. He sought no office, but he desired that the original conception of autonomy in the Lodges of the Society and in its Sections should be maintained, a policy Col. Olcott fought hard against. Mrs. Besant restored this autonomy to the National Societies, one thing for which she deserves to be honoured, but Adyar forgets it.

A. E. S. S.

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

BOOKS ON THEOSOPHICAL SUBJECTS

which have passed the tests of time and use

Supplied on request. Forty years' experience at your service. Let me know your wishes.

N. W. J. HAYDON, 564 PAPE AVE., TORONTO

CORRESPONDENCE

REVIEW OF INDIAN SITUATION

Editor, *The Canadian Theosophist*:—
I feel sure that you will not misunderstand me if I take strong exception to the paragraph in "Office Notes" regarding India, concerning which subject I may, as probably you know, claim to be more than ordinarily well-informed. I have been lecturing on the subject both in Canada and in the United States.

Had you been as familiar as I am with the constitutional changes in India since Queen Victoria's Proclamation of 1858, I am certain that you would not have written as you have done. You must remember that Indian administrative unity has been possible only since and because of the British connexion, and its political unity, as an aim to be achieved, has become realizable only because of British rule, with all its failures and limitations, as the early Indian nationalists, who were more closely related to the pre-British regimes, frankly admitted. I would refer you to a note herewith by a well-known Indian authority. It is quite true that Indian unity, in a vague way, many centuries ago, was held up by some advanced Indian thinkers as an ideal. But it never was realized even in the days of the greatest of the Mogul emperors. And, as you will see, from the authoritative statement which I enclose, India was never deprived of her freedom by the British. She never had freedom in the sense in which the word is used to-day, and the British association redeemed her from chaos. Quite a useful chapter on the subject is to be found in an American author's recent book: (This Age of Fable, by Gustav Stolper: Reynal and Hitchcock, New York).

Britain has taken step after step towards India's constitutional freedom, until to-day it is all but a reality—

—frustrated not by British unwillingness to take the final steps, but almost entirely because of internal discord among the parties and groups, who cannot agree upon what they want.

You may say, if you will (and I would agree with you) that the steps taken have been too slow and too small when taken. But in their totality, they have shown an immense progress upon the situation in 1858. And those very steps, in later years, would have been speedier and larger had not the principal Indian party not adopted a policy which aroused the utmost prejudice against it or other parties and real fear even in friendly British circles that it was seriously lacking in political judgment and reliability.

I know (as a member of the Labour Party) how easy it is to attack the Tories and to suggest that they stood in the way of progress. But one has, in fairness, to remember that, whilst the donkey-work of constitutional reform for India has been mainly done by Liberals, in the wide sense of the word, the changes have ordinarily been carried out by the Tories, since they alone could have done so without arousing undue fears and suspicions. Moreover, like every other party in British political life, the Tories have for a long time not been homogeneous, but a coalition; and if they have not gone farther and faster, it has usually been because average Tory opinion had to have time to assert itself. This is to be seen in the present constitution of 1935, both as to its contents and its omissions.

It is not correct to say that the Hindu-Moslem conflict has never been honestly faced, but has been held as a reliable excuse for doing nothing. In the first place, a great deal has, in fact, been done; in the second, it is within my own knowledge that the inability of Hindus and Moslems to reach an agreement at the Round Table Conferences in London was one of the great barriers

to the still larger transfer of power than that contemplated in the present India Act. I am sufficiently well acquainted with a succession of Viceroy and Secretaries of State for India to know that it is the one thing which has continuously and increasingly baffled them. None of them was entitled to speak with greater authority on the subject than Lord Irwin (Lord Halifax) who, after having made every effort to bring the two communities together, made the following appeal not long before his retirement in 1931:

“I appeal in the name of the national life because communal tension is eating into it like a canker. It has suspended its activities. It has ranged its component parts into opposite and hostile camps.”

As to the reality of the problem (whose difficulty and deterioration have increased greatly in the last thirty years, within my own knowledge), let the following statements of Mahatma Gandhi (I could cite many others by acknowledged Indian leaders), who has devoted so large a part of his life (unsuccessfully) to its solution, bear witness:—

“Swaraj for India must be an impossible dream without indissoluble union between Hindus and Muslims. It must not be a mere truce. It cannot be based upon mutual fear. It must be a partnership between equals, each respecting the religious beliefs of the other.”—Young India, 1920.

“Some day or other we Hindus and Muslims will have to come together, if we want the deliverance of our country. And if it is to be our lot that before we can come together, we must shed one another’s blood, then I say the sooner we do so the better it is for us.”—1925.

(Mr. Mahadeo Desai, Mahatma Gandhi’s personal secretary and his closest follower, writing in “Abul Kalam Azad”, a monograph on the present Moslem President of the Congress

Party, 1940:—

“The situation, even fifteen years since that pitiful declaration, is just the same, perhaps worse.”)

“I will go so far as to suggest that Home Rule (Swaraj) is impossible for India if Hindus, Muslims, and others do not shed their mutual distrust and live peacefully as blood brothers.”—Gandhi in *Look*, Aug. 4, 1941.

It may be well that earlier steps by outside conciliators might have been effective, if taken, to prevent a worsening of the communal situation in India; but it is not fair, in the circumstances, I submit, to attribute greater blame to Britain for not having succeeded in doing what Indian patriots have themselves admittedly failed to do.

I am glad that Sir Stafford Cripps is going out to India to see, as the Minister so authorized by Mr. Churchill and his other colleagues in a Coalition Government of all the parties (and not the Tories alone as you appear to suggest) what can be done to bring apparently irreconcilable leaders together on this and cognate subjects. But he will have to face this situation quite frankly, as, no doubt, in the short time available to him, did Chiang-Kai-Shek (who, for all the admiration which he has rightly enjoyed, has far from solved his own problems of national unity in China, which largely accounts for such success as the Japanese have achieved there):

(a) The Congress Party formally demands complete severance of the British connection (though, privately, many Congress leaders do not agree with this);

(b) The Indian States, who owe their allegiance to the British Crown direct and not to British India at all, refuse to contemplate such a contingency;

(c) None of the other Indian parties, many and influential, who have within the last two years taken heavy toll of the Congress Party membership, desires such severance, but they mostly claim

Dominion status immediately after the war;

(d) The Moslem League rejects any concept of all-India, whether of the federation of British India and the States or otherwise, and demands a partition of the country into Moslem India and Hindu India, entirely separate from and independent of each other, whilst denouncing Dominion status as being based on democracy, implying majority rule—with a permanent Hindu majority; and

(e) The Hindu Mahasabha, which has steadily gained in membership since the intransigency of the Moslem League assumed its present proportions and menaces the hope of Indian political unity, demands Dominion status for the very reason that it has been rejected by the League namely, that it provides for majority rule, and that—the Hindus are a majority of 3 to 1.

What is the clear and easy answer to this problem at a time like this, when men's minds should be devoted to the direct and immediate task of smashing the Japanese?

Surely, it is primarily the task of the Indian leaders to propound a formula that will make it possible to hand over complete power to an Indian administration capable of exercising it, because the major and minor elements have agreed with each other in a manner which provides for mutual and reasonably certain and permanent internal security. If they could and would do so, they would be irresistible—if any British party or group were interested seriously in resisting them. In what other manner has Dominion status, with its substantial and effective independence, been achieved by Canada, South Africa, and Australia? It was never “conferred” upon them; it was merely the recognition of a state of affairs already brought into existence by the parties and groups themselves.

I do hope that, after considering the

foregoing, you will see your way to correcting the misapprehension which I believe your paragraph is bound to create in the minds of our less well-informed members.

With best wishes and fraternal greetings, sincerely yours,

H. S. L. Polak.

Allerton Hotel,
Chicago, Ill.,
March 17, 1942.

SIR STAFFORD CRIPPS' ADDRESS ON INDIA

New York, March 30.—(CP)—The text of Sir Stafford Cripps' radio address:

I want to-night to give you a short explanation of the document which was published this morning, and which carries the proposals of the British War Cabinet. The document was unanimously agreed upon by every member of the cabinet. First of all you will want to know what object we had in view. Well, we wanted to make it quite clear and without any possibility of doubt or question that the British government and the British people desire the Indian peoples to have full self-government, with a constitution as free in every respect as our own in Great Britain, or as of any of the great dominion members of the British Commonwealth of Nations.

In the words of the draft declaration, India would be associated with the United Kingdom and other dominions by a common allegiance to the crown, and equal to them in every respect, and in no way subordinate in any respect of her domestic or external affairs.

Cannot Be Improvised

There is, however, an existing constitution which regulates the central and provincial governments of India. And every one agrees that in these troublous times we cannot here and now set about forging a new constitution. It

is far too important a matter for the future of India to be improvised in a hurried way.

The principle on which these provisions are based is that the real constitution should be framed by the elected representatives of the Indian people themselves. So we propose that immediately hostilities are ended, a constitution-making body should be set up consisting of elected representatives from British India, and if the Indian states agree to this, as we hope they will, to become part of the Indian union, they, too, will be invited to send their representatives to this constitution-making body. Though if they do, that will not of itself bind them to become members of the union.

That's the broad outline of the future. Now, what's to happen in the meantime? The British people are determined to do their utmost and we are confident that on their part, the Indian peoples of all races and religions are eager to play their full part. Let me read you what the statement says on this point.

Retain Control

"In the critical period which now faces India, and until the new constitution will be framed, His Majesty's government will bear the responsibility for and retain the control and direction of the defence of India as part of their world effort. But the task of organizing to the full the military, moral and material resources of India must be the responsibility of the government of India, with the co-operation of the people of India. His Majesty's government desire and invite the immediate and effective participation of the leaders of the principal sections of the Indian people, in the councils of their country, of the Commonwealth and of the united nations. Thus they will be able to give their active and constructive help to discharge the task which is vital and essential for the

future freedom of India."

Here ends the document. The governor-general whose task it is to form the central government of India has done his utmost to assist me with my mission, and I am certain that the Indian leaders can rely on him to find the best way, in consultation with them, to carry out the general principles laid down in the clause I just read you.

So much for the general framework of the proposal. Now, as we all know, the most vital and difficult question is that which concerns the interests of the various communities among the Indian people. I won't attempt to go into the historical origins of these difficulties. Let us face them as a present fact.

Are Many Peoples

In the great sub-continent of India there is more than one people—there are many peoples and races—as there are in the great sub-continent of Russia. Our object is to give to the Indian peoples full self-government, with complete freedom as to how they will devise and organize their own constitution.

There are those who claim that India should form a single united country; there are others who say it should be divided up into two, three or more separated countries. There are those who claim that provincial autonomy should be very wide, with a few centrally-controlled federal services. Others stress the need for centralization, in view of the growing complexity of economic development.

These and many other various ideas are worthy to be explored and debated. But it is for the Indian people, and not any outside authority, to decide under which of these forms India will in the future govern herself. If the Indian people ask for help it will, of course, be gladly given. But it is for you, the Indian people, to discuss and decide your future constitution. We shall look on with deep interest and hope that your wisdom will guide you truly in this

great adventure.

We ask you therefore to come together, all religions and races, in a constitution-making body, as soon as hostilities are over to form your own constitution. We have specified the form which that body will take unless—and this is an important point—the leaders of the principal sections of the Indian people agree between themselves before the end of hostilities upon some other and better form. That constitution-making body will have as its object the framing of a single constitution for the whole of India—that is, of British India together with such of the Indian states as may decide to join in.

But we realize this very simple fact—if you want to persuade a number of people who are inclined to be antagonistic to enter the same room, it's unwise to tell them that once they go in they've no way out. They might fear being locked in together. It's much wiser to tell them they can go in, and if they find they can't come to a common decision, then there's nothing to prevent those who wish from leaving again by another door. They are much more likely all to go in if they have knowledge that they can, by their free will, go out again if they cannot agree.

Can Remain Out

Well, that's what we say to the provinces of India. Come together to frame a common constitution. If you find after all your discussion and all the give-and-take of a constitution-making assembly that you cannot overcome your differences; and that some provinces are still not satisfied with the constitution, then such provinces can go out and remain out if they wish, and just the same degree of self-government and freedom will be available for them as for the union itself—that is to say, complete self-government.

We hope and expect to see an Indian union, strong and united because it is founded upon the free consent of all its

people. But it's not for us Britishers to dictate to you, the Indian people. You will work out and decide that problem for yourselves. So we provide the means and the road by which you can attain that form of the absolute and united self-government which you desire at the earliest possible moment.

Because there has been no agreement among the Indian leaders the British government has been accused by some of using this fact to delay the granting of freedom to India. We are now giving the lead that is in our power, and it is in the hands of the Indians, and the Indians only, whether they will accept that lead and so attain their own freedom. If they fail to accept this opportunity the responsibility for that failure must rest with them. We ask you to accept this fulfilment of our pledges in the past, and it is that request that I have put before your leaders in the document which you have now seen.

In regard to the position of minority communities within the new Indian union, I am confident that the constitution-making body will make just provision for their protection. But in view of the undertakings given to those minorities by His Majesty's government in the past, we propose that in the treaty, which under the draft declaration will be concluded between His Majesty's government and the constitution-making body, the real Indian union should undertake to protect the rights of these minorities. If there should be any non-acceding provinces a similar treaty provision would be made in respect of minority communities within their borders.

One Reservation

I have already indicated to you the position as to the immediate future. I know that his excellency the viceroy has the greatest hope that the acceptance in principle of this document by the leaders of Indian opinion will make it possible for him to start forthwith on the consultations which will enable him to

implement the principle laid down in the last paragraph of the document which I have already read over to you.

It contains one essential reservation. That in respect of the responsibility for the war. This reservation doesn't mean that the governor-general and the executive council are, or indeed could be, excluded from taking an effective share in the councils for the defence of India. In this wide-flung war we cannot part-immobilize in a single country, and its preservation must permeate the activities of every department of government and must demand from every department the fullest co-operation.

If His Majesty's government are to take full responsibility for the conduct of the naval, military and air defence of India, as it is their duty to do, then the defence of India must be approved by them as part of the world war effort on which they are now engaged, with the direction of that defence directly in the hands of the commander-in-chief under the war cabinet and their high staff officers.

But, as I've already pointed out, the government of India must also have an effective share in the defence councils. And so we have decided that the commander-in-chief should retain his position under the existing government.

Invite Appointment

In order that India will have her full right in this central control of strategy—defensive and offensive—not only in India itself but in all the inter-related theatres of war, we have invited the appointment of a representative Indian to the war cabinet and to the Pacific council of the united nations.

India will have her full say in the councils of the commonwealth and of the united nations as an equal part. And when it comes to the making of the peace, India will appoint her own representatives to the peace conference, side by side with those of the other free nations, and so make her contribution to

the building of a new world order.

I am confident that nothing surer or more complete could be done towards the immediate realization of the just claims and demands of the Indian people. Our proposals are definite and precise. If they were to be rejected by the leaders of Indian opinion, there will be neither the time nor the opportunity to reconsider the problem till after the war. This would be a bitter blow to the friends of India all over the world.

I consider it a high honour that it has fallen to my lot to be the messenger of the war cabinet in a matter of such vital and far-reaching importance to the future world order. I personally, am convinced of the soundness and completeness of these proposals. There will still be difficulties, perhaps, the result of distrust which has grown up between us in the last year, but I ask you to turn your back upon that past, to accept at my hands our hand of friendship and trust, and to allow us to join with you for the time being in working to establish and complete your freedom and your self-government.

This, as you may know, has long been a cause near to my heart and it is with the greatest hopes that I look to the events of the last few days which may, if wisely handled, seal forever your freedom and our friendship.

Country in Peril

Your country today is in peril from a cruel aggressor, an aggressor who has brought endless blood and suffering upon China with its friendly and democratic people, an aggressor allied to those nations who have deluged with tragedy the once-peaceful plains of Russia. Against those aggressors we of the allied nations will fight to victory.

The outlook is overcast for the moment, but believe me, I have no doubt as to the final result. Russia, the United States, China and Great Britain have resources which the axis and its allies can never defeat. We stand by our

alliance remembering our past historical associations. We offer you all the protection that we can, but with your willing help and co-operation that protection can be made more effective and more vital.

This is the primary task. The defence of India and the sure knowledge that when we emerge though the final travail of war it will be to build a free nation upon foundations wrought by the Indian peoples themselves, and to cement a long, lasting and free friendship between our two peoples.

Regrets and recriminations as to the past can have no place beside the tasks of the future, when a free India will take over her rightful place as a co-worker with the other free nations in that world reconstruction which alone can make the toil and suffering of the war worth while.

Let us march together side by side through the night of high endeavour and courage to the already waking dawn of a new world of liberty for all the people.

THE WAR

The news of the month concerning the War has been dominated by the figure of Sir Stafford Cripps. He is comparatively unknown to his compatriots, who take interest only in those who make the headlines of the newspapers. His career has been phenomenal, but we must refer the reader to the articles by Walter Duranty in the *Canadian Liberty*, for April 18 and 25. Sir Stafford was taken into the Cabinet by the Prime Minister, Winston Churchill, and then went to India to place the proposals for self-government of India before the leaders of the several political bodies concerned. Negotiations followed and it seemed that the proposal to wait till after the War would kill the possibility of Indian acceptance. Promises had been broken before, and the experience of Lawrence of Arabia mili-

tated against delay. However, at the time of writing, after several counter proposals had been made and rejected, and further consultations carried on, into which the United States came with assurance that the promise of self-government would be guaranteed by President Roosevelt, with other details not made public, but with hints that the set-up would be after the manner of the Australian Commonwealth, with an independent Minister of War, the discussions had evidently taken on a more favourable and conciliatory tone. But Gandhi's opposition prevailed, the proposals were rejected, and India's independence postponed. The Pandit Nehru, the most exalted figure among the political leaders, declared that Home Rule or No Home Rule he was determined to fight the Japanese, and 75% of India was said to be definitely against the Axis forces. Nehru is not a materialist as so many of the intellectuals are, and his declaration that there had not been sufficient effort made to strengthen the spiritual ties that bind India to the British people, indicates his true understanding of the problem. Short-sighted people who have been hostile to the suggestions made by this editor since January, 1939, have not awakened to the quickening of the time element during these late years of the cycle. The present is a good time to review events and revise conclusions dictated by prejudice. Sir Stafford Cripps submitted a draft Constitution for India to Neville Chamberlain several years ago, but he turned it down. He preferred to appease Germany rather than India. Hence these tears! The gallant stand made in the Bataan peninsula by a small American force, first under General McArthur, and lastly under General Wainwright, will long be remembered. The Japanese, with no one to hinder them, have made what they regard as a triumphal march over the Eastern world, but the day of rec-

oning has not arrived, and they are spreading themselves out thin as though space would be a good substitute for mass. The Germans, in despair of knowing what is best to do, have devised several plans of attack, but they have not yet solved the Russian problem; other devices without a Russian solution are vain. Renewed activity in Libya is merely a diversion. The Washington Government has decided upon aggressive action, and Britain must assist in whatever plan is jointly agreed upon. A decision must be reached this year, the militarists are now agreed.

A. E. S. S.

THEOSOPHY UP TO DATE!

EVOLUTION: As Outlined in The
Archaic Eastern Records

Compiled and Annotated by Basil Crump.

H. P. BLAVATSKY: A GREAT BETRAYAL

A protest against the policy and teachings of The Theosophical Society introduced since the death of Madame Blavatsky.

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

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

H. P. BLAVATSKY AS I KNEW HER

Consisting of personal experiences with that great Soul.

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

THE BLAVATSKY PAMPHLETS

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

BUDDHISM: The Science of Life.

By Alice Leighton Cleather and Basil Crump.

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

THE VOICE OF THE SILENCE.

Translated and Annotated by H. P. Blavatsky.

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

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

THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY
IN CANADA

Published on the 15th of every month.



Editor—Albert E. S. Smythe.

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

Subscription: TWO DOLLARS A YEAR

OFFICERS OF THE T. S. IN CANADA
GENERAL EXECUTIVE

Wash. E. Wilks, 925 Georgia St. W., Vancouver.
 Maud E. Crafter, 57 Sherwood Avenue, Toronto, Ont.
 D. W. Barr, 8 High Park Gardens, Toronto, Ont.
 Felix A. Reicher, 250 N. Lisgar St., Toronto, Ont.
 Edw. L. Thomson, 24 Crescent Road, Toronto, Ont.
 William A. Griffiths, 37 Stayner Street, Westmount, P.Q.
 George I. Kinman, 46 Rawlinson Avenue, Toronto, Ont.

GENERAL SECRETARY

Albert E. S. Smythe, 5 Rockwood Place,
 Hamilton, Ontario, Canada.

OFFICE NOTES

At the recent 23rd convention of the T. S. in Chile the General Secretary elected for the year 1942 and 1943 was Don Juan Armengolli. We are happy to exchange greetings with our esteemed colleague.

✻ ✻ ✻

We regret that in the article "The Calendar of 4700 Years Ago," a line was dropped in transferring the type-slugs to the form, the error being on page 10 of last month's magazine, first column, where the sixth line from the top was omitted. The passage should read ". . . in the process of time this name of the ecliptic became transferred as a technical term to its foremost first magnitude star, Aldebaran."

✻ ✻ ✻

Theosophical Nuggets, vol. iii, No. 1, is as fresh as any of its predecessors, and will encourage anyone who reads it to subscribe. It does not say how much,

but 50c or a \$1 sent to J. A. Long, 802 Jackson Avenue, Takoma Park, D.C., will bring it along for a corresponding period. This issue contains a Talk about Theosophy by Ella Wheeler Wilcox, an article by the late Jirah D. Bucke, a letter from Dr. de Purucker, a letter by H. P. Blavatsky, two articles by W. Q. Judge and other odds and ends.

✻ ✻ ✻

Mr. T. S. L. Polak, representing the British Bureau of Information, has taken exception to our remark last month that the Indian problem had never been honestly faced. He has written at some length in defence of his contention, and we gladly print his letter which contains much information not readily available. However we still think, especially since the problem is now receiving thorough treatment, which it never received before, that our remark was fully justified. Was it facing the problem honestly when Sir Stafford Cripps submitted a draft constitution for India some years ago, for Mr. Neville Chamberlain to turn it down? Was it facing the question honestly during the last twenty years of Pandit Nehru's agitation, to have that gentleman spend eleven of those twenty years in prison? Nehru is a great friend of Cripps. He is of a family of high caste and wealth, a Kashmiri Brahmin. Like Cripps he is a vegetarian, a Socialist, with ascetic leanings and living a simple austere life. In spite of its Imperialism, he likes England. He is a great writer, and according to our Canadian news correspondent, a great statesman, and a great visionary. What Lord Rosebery called a practical mystic.

BOOKS BY CHARLES JOHNSTON

Bhagavad Gita	cloth	\$1.25	leather	\$1.75
Crest Jewel of Wisdom	cloth	\$1.50		
Great Upanishads, vol. I.	cloth	\$1.50		
Parables of the Kingdom	paper	.50		
Patanjali's Yoga Sutras	cloth	\$1.25		
Song of Life	paper	.75		

THE QUARTERLY BOOK DEPARTMENT

P. O. Box 64, Station O, New York City

THE GENERAL EXECUTIVE

The local members of the General Executive met on Sunday afternoon, April 5, at 52 Isabella Street, Toronto and transacted routine business. Statements regarding funds and membership were submitted. New members were more numerous than for some years past. There were still 42 members unpaid from last year's roll. Subscriptions to the magazine were well maintained and increasing. Volumes of the past four years will shortly be bound up and can be supplied at \$2 each. Three Lodges, Toronto, Edmonton, and Toronto West End, nominate the present Executive, following the suggestion made to avoid an election, the present Executive will continue in office till June 30, 1943. The Fraternalization Convention which meets in Toronto on May 30-31, was commended to the attention of the members. It was pointed out that according to the minutes of the Executive, after years of discussion, it was resolved in 1932 to hold a Fraternalization Convention, and Mr. Cecil Williams was appointed to undertake the preliminary work, while funds were guaranteed to the amount of \$50. Joint celebration of White Lotus Day had been held previous to this time, and the Executive renewed its suggestion that the celebration on next May 8 be held as far as possible in conjunction with any other Theosophical bodies willing to cooperate. The next meeting of the Executive will be held on Sunday, July 5.

WHITE LOTUS DAY

It is eminently desirable that all who reverence H.P.B. should gather together on the occasion of White Lotus Day to honour her and to resolve to become more steadfast in the spirit of her own one-pointed devotion to the Elder Brethren. It is of no importance whatever to what movement they may be-

long. It is far more important to be together even than to belong to a particular movement, especially with regard to those who are the objects of common reverence.

I most earnestly hope that on the occasion of White Lotus Day, 1942, a special effort will be made throughout the world by all who reverence H.P.B. to gather together on that day her devotees for the bearing of common testimony to the potency of her messenger-ship. It is not enough for a Lodge of The Theosophical Society or of any other Theosophical movement to hold a meeting. Admirers of H.P.B., even though they may not actually be devotees, should be sought out everywhere and gather together in an act of common homage. This might be effected by advertisement in the local press and in all other suitable ways.

I do most sincerely hope that all who recognize her in any way, whether they are members of The Theosophical Society or not, will make a point of joining together to do themselves honour by bowing before her and by resolving to try to tread the path she trod so perfectly.

George S. Arundale.

Adyar, Madras, 22 January, 1942.

DEATH OF MISS BAYLY

Many of our older members in Toronto will be saddened to hear of the death of Miss Jessie Catherine Bayly, once librarian to the Toronto Lodge, and a member of long standing. She was a devoted Theosophist and a staunch supporter of *The Canadian Theosophist*, for which she subscribed for extra copies for many years. She was for many years private secretary to Dr. Oronhyateka, Supreme Chief Ranger of the Independent Order of Foresters, and accompanied him on his trip around the world. She was noted

for her gentle and refined nature, always helpful and sympathetic. In later years she had been confined to her apartment but was always patient and uncomplaining. Her death occurred on March 22 and the funeral was on the 25th to Park Lawn Cemetery. Rev. C. J. Frank officiated. Mrs. Chas. Allan, Mr. Henry S. Saunders and Mr. N. W. J. Haydon attended on behalf of the Toronto T. S. Miss Bayly was the daughter of the late Rev. Benjamin and Mrs. Catherine Bayly. Her brother had been Deputy Attorney-General for Ontario for a number of years.

AMONG THE LODGES

The Theosophical Worker for February notes that "there has been a small increase in membership of the Canadian Federation, towards which Mr. Rogers' inspiring visit to the Federation has contributed. Hermes Lodge has made a very successful innovation, turning every other Sunday into a social and discussion meeting for the general public, to which a programme of music, poetry and Theosophical readings have attracted many."

✻ ✻ ✻

A Springtime Evening of Bridge, Euchre, and Chinese Checkers, was held under the auspices of the Social Activity Committee of the Toronto Theosophical Society in their social rooms at 52 Isabella Street on Wednesday evening, March 25th, when the more than fifty guests were received by Mrs. H. J. Cable, the hostess for the evening. First prize for high bridge score went to Miss W. Thompson with Mrs. E. Ringert in second place. Mr. Dudley W Barr, President of the Society, conducted the draw for the lucky prizes, the "door prize" being won by Mrs. H. St. N. Cartier, and the other lucky prizes being won by Dr. Stella Cunningham and Mrs. D. W. Barr. Refreshments were served at the conclusion of the play from a long lace-covered table

centred with a bowl of daffodils and matching yellow candles, and presided over by Mrs. E. B. Dustan and Miss Muriel Stark. Assisting in looking after the guests were Mrs. G. I. Kinman, Mrs. E. J. Norman, Mrs. R. Illingworth, Dr. Stella Cunningham, and several of the men of the society.—M. K.

"Adventuring in the Northwest Territories" is the title of an illustrated lecture to be given in the Theosophical Hall in Toronto on Thursday evening, April 23rd, at 8.15 p.m. by Mrs. Hugh H. Wolfenden. Adults 50 cents, children under sixteen 35 cents. Proceeds for work of Toronto Lodge.

THE FRATERNIZATION CONVENTION

The Tenth Theosophical Fraternization Convention, as was announced in the last issue of *The Canadian Theosophist*, will be held at the Royal York Hotel in Toronto on Saturday and Sunday, May 30th and 31st.

It is possible that the gasoline restrictions now in force in Canada will have an adverse affect on the number of people present, but the Committee suggests that if you are driving that you make sure that every seat in your car is filled. In the case of those coming from Hamilton, get in touch with either Mr. Cecil Williams, 49 East 7th Street, or Miss M. Carr, 108 Balsam Ave. South, tell them how many passengers you have room for, and the Committee will see that you get them. In this way you may perhaps be the means of someone attending who would otherwise have been unable.

Americans entering Canada for a visit of 48 hours or more will be allowed 20 gallons of gasoline for their visit. This we would remind our American friends is equivalent to 25 gallons in the U.S., due to the different measuring standard.

Many of those who have attended previous Conventions will no doubt be pleased to learn that our good looking Chairman of last year is to be one of the speakers this year. Mr. O. Schoonmaker is, we understand, to be the speaker on Saturday evening. Major H. S. Turner, another perennial favourite will be one of the speakers on Sunday evening, while Canada will be represented by Mr. D. W. Barr of Toronto and Miss Mary Stuart, also of Toronto.

Reservation cards will be mailed to out-of-town members with the last issue of the *Fraternization News*, and you will be doing the Committee an act of kindness if you will use them ahead of time when making arrangements with the hotel. It is easier for the Committee to bargain with the hotel with a certain number of reservations to hand, and unless you use the official card, the Convention may not get the credit for your reservation. So don't forget to mail your reservation cards to the hotel as soon as you have your arrangements complete, and don't forget the date—Saturday and Sunday, May 30th and 31st.

Kathleen Marks,
390 Oakwood Ave.,
Toronto.

HE WAS DOING GOOD

A friendly correspondent from Toronto who received a misbound copy of the magazine wrote asking to have it replaced, mentioning the interest he felt in the articles which he could only read in part. "I keep these magazines for reference," he observes, "generally marking what for me is of interest.

"Just here I want to tell you that my reading along these lines gives me a more logical and hence more satisfying reason for being on this planet. Personally I wish you success in your work. Criticism and praise are neither here nor there in doing one's work in any field, where one is in earnest. I'll

never forget the reply of an old French priest in Northern Manitoba, who had spent a long life among the Esquimaux and Indians from the mouth of the Mackenzie River to Churchill and Norway House as preacher, teacher, doctor and governor. He was very versatile and highly interesting as we chatted, alone, at the bow of a small steamer at 6 a.m. To see what he would say I observed: 'Father, these people can't be improved. They return to their old habits. After all these years, on looking back you must conclude that you have wasted your life. In civilian life you would have been a bright light, likely wealthy and powerful.' He got up and said—'Stop! Young man, if in all my life I have been the means of saving the soul of only one poor Indian, I will have considered my life well spent.'

"I don't suppose you would agree with his interpretation of 'saving the soul' of the poor Indian, but in spite of being controlled by a corrupt and dominating institution he was doing good, and I've taken off my hat to him many times in my thoughts."

MODERN CONFLICT AND RACIAL KARMA

BY ELSA WHITTAKER

Emphasis has been made, and verified only too sadly by fact, of hemispheric-connections in the present conflict. A paradox has been stressed also, emerging naturally, from the Western Hemisphere. The isolationists (to use the popular tag) and President Roosevelt, despite the latter's immense awareness of the issues at stake, have stated the complete demarcation of the "new" world from the "old." It is, I think, no exaggeration, to suggest that perhaps some are now, for the first time, realizing that the world is round; that the map doesn't just end where the printing stops, and as days crawl on, this roundness is becoming painfully evident.

Yet there *is* a deep, underlying demarcation, although only the student of the ancient wisdom would admit of its reality "in the long view." Despite all our little quarrels and stuffy squeamishness, as H. P. B. said, silently and relentlessly, the old age is passing and the dawn of new ways and times is being ushered in.

The student of the ancient wisdom, being human, sometimes shows a predilection for some way of life. He welcomes each straw in the wind to verify the assertions of those he feels (perhaps also by predilection!) are his teachers. The trouble with putting pen to paper, is that those who run do not choose to read. They have a nice little set of tags and labels to pin on, always, of course, according to their own special taste, but more often because of their own special fear. For H. P. B. has told us; "Fear and hatred are essentially one and the same. He who fears nothing will never hate, and he who hates nothing will never fear," thus sounding the way of psychology before its exponents.

I state the above because the Editor of *The Canadian Theosophist* has asserted in "Office Notes" that any mention of communism drives the members (of the T. S.) rabid. When a student, gropingly tries to find the way through the miasmatic fog of demarcation in the modern world to see some good, some *modus operandi*, behind certain dogmas and schools of thought and ways of life, it is not that the writer is either this or that. Indeed, one sometimes errs in the way of indecision and achieves only a luke-warm feeling towards all man-made heavens and hells. One would not judge the doctrine of the Lord Buddha by the fact that the B. F. I. have recently raided a Buddhist Temple and taken into custody three Buddhist priests, operating behind their yellow robes as avatars of Empire. Indeed to do so would proclaim stupidity and narrowness of the lowest and filthi-

est type. I trust no member will judge another human being and, perhaps, a brother, evolving in the nucleus founded for the purpose of growth by our Greater Brethren. When one sees the hand of the Holy See of St. Peter's stayed in condemnation towards Russia, a hand which has, perhaps, greater cause than any to be raised, one pauses in silent gratitude that the leader of the great Roman Catholic section of humanity has erred, or rather chosen to stand on the side of the long view and—brotherhood.

With these rather long remarks but necessary to the subject, I beg to go on with this article.

This paradox of hemispheric demarcation and connection was made apparent to the writer when studying an old magazine in which Dane Rudhyar has analyzed the "Chart of The Twentieth Century, set up for Washington, D.C., for the beginning of the year 1900. All the Planets, Sun and Moon, are crowded at the Nadir, with the exception of Neptune, Dragon's Tail, Pluto, which bear a ninth house position in Gemini. The Nadir shows Sagittarius 5 on the cusp of the third house, Capricorn 8 on the cusp of the fourth, and Aquarius on the cusp of the fifth. The latter house devoid of planets, whilst Jupiter holds a third house position in 1°11 of Sagittarius. This is Mr. Rudhyar's paragraph which I believe contains the key to the matter:

"... the pivotal point of aggregation being the Moon. The Moon's position varies of course according to the longitude for which the Twentieth Century chart is made. It varies between the twenty-sixth degree of Capricorn; the centre being the third degree of Capricorn, almost exactly the mid-point of the sextile Jupiter to Venus, the Moon's position in the 20th Century Chart for the longitude of the Mid-Atlantic ocean, the region of the fabled "Atlantis." Does this symbolize the

possible fact that humanity is working at present to clear up the *karma* of the so-called Atlantean period? A purely speculative point, but one which most esoteric movements will assent to readily."

In the Commentaries, S. D. (Stanza 11:43) this statement is made: "Lemuria, as we have called the Continent of the Third Race, was then a gigantic land. It covered the whole area from the foot of the Himalayas . . . it extended far into the Pacific Ocean, beyond Rapa-nui (Teapy, or Easter Island) which now lies in latitude 26° S., and longitude 110° W."

In a footnote in the Chapter on "Submerged Continents", H.P.B. states, "Mr. Donnelly remarks with rare intuition that modern civilization is Atlantean; the inventive faculty of the present age is taking up the great delegated work of the creation where Atlanteans left it thousands of years ago."

Now, comparing the position on the map of 26° S. Long., and 110° W., given by H.P.B., as the position of Lemuria, which was submerged over "4,000,000" years ago; with the area of the present conflict in the Pacific (in the modern war map of movements) we find the position identical with this submerged Lemurian continent's pre-position.

We are told that the flat-headed aborigines of Australia are the relics of once-great "Lemuria" but are not to be confused with the Malays and Papuans; the latter are of mixed stock, resulting from inter-marriage of low Atlantean sub-races and 7th sub-race of 3rd Root Race. From the very approach of Europeans, the lower races commenced to die out, and some very pertinent remarks on sterility as a *karmic* phenomena are made in *The Secret Doctrine*. We are told that the nefarious results of colonization are not invariably the cause, despite perpetrations of cruelty and abuses. These remarks are applicable to the Hawaiians and Maories, the dy-

ing out of the former being "one of the mysterious problems of the day."

There are to be, apparently, before the Sixth Root Race dawns, but three great human types; the white (Aryan) Fifth Root Race, the yellow and the African Negro. The Redskins, Eskimos, Papuans, Australian aborigines, Polynesians, etc., are all dying out. "The tide-wave of incarnating Egos has rolled past them to harvest experience in more developed and less senile stocks, and their extinction is a karmic necessity." (S.D.)

The Japanese are certainly not senile or undeveloped, *au contraire!* It is, I admit, to be questioned whether or not they have assimilated the glorious culture from China. Nor, could one class the Chinese as such,—this race whose resurgence from the ancient past is now a key factor, perhaps *the* key factor, in international affairs.

I have tried to convey, although it will only be apparent to those with the "third ear" that on one side we see, apparently, a violent speeding up of racial karma taking place *in the area stipulated as being the locality of the submerged so-called Lemurian continent*. On the other hand, again referring to Mr. Rudhyar's remarks, "the preponderance of an Atlantean past." Mr. Rudhyar confined his remarks to Atlanta, his article pre-dating the present conflict by six years, otherwise, I am sure he would have dealt with the preponderance of Lemurian karma also. However, it is for the student to piece these things together; and one is grateful for leads along the way. Anyone who has read Mr. Rudhyar's many writings must admit that he is a "superior being" and as such, commands the attention of the student.

What significance is seen in this light in the Atlantic Charter drawn up on the *Atlantic Ocean* by the two leaders who are, according to their own interpretation, fighting the forces of evil! Maybe

they are fighting not alone the results of karmic preponderances but are wiping out some of their own karma, who knows?

Alas! this century will not end for some years yet! Near the end of the present century (1989) Pluto will transit through Libra, squared by a triple major conjunction of Neptune, Uranus, Saturn in Capricorn. Reading Nostradamus quatrains, we find:

"In the year 1999 and 7 months,
From the sky will come a great and
terrible King.

Before and after his coming, wars
will rule at full blast!"

How does this fit in with the Great Jupiter in Sagittarius in the 20th Century Chart? Mr. Rudhyar has given this student some intuitive leads indeed!

In *The Secret Doctrine*, Vol. V, page 169 (Fourth Adyar Edition) we read: "When Buddha . . . hears the hour strike he will send Maitreya Buddha *after whom the old world will be destroyed.*" (Italics by the writer.)

It is said (by some) that the Piscean Age will end in 1944, when the Aquarian Age will begin. In 1944 Mars is conjunct Uranus in Gemini with a 50° Trine to Neptune in Libra with Saturn, Sextile Jupiter.

Apparently, in the 20th Century, we will see the sweeping away of Lemurian remnants, and the *inflow* of Atlantean Karma pouring out over Europe; we know that races, and, *per se*, racial karma must, of necessity, overlap. We see, gradually, the swirl of karmic preponderances against the 5th sub races (Anglo-Saxon and Teutonic); (for we must remember 1914 resulted only in a protracted peace) and the beginnings of the 6th Race Mankind in the melting pot of North America, which some wisecracker has said hasn't yet come to the boil! Everywhere are the signs of the Coming One, the Rider on the White Horse (Sagittarius?). Note the awak-

ening of life in vast India, speeding to a showdown with the 5th sub-race, and remember, India is the home of the 5th Root Race! Note the pouring out of energy through the Russian struggle —to what end?

Above the clash of the cannonade, above the outpoured sacrifice of blood, and sweat and tears, the esoteric Chanticleer crows a "Hymn to the Sun!"

This 20th Century chart is indeed a Mandala for Meditation! The small star Polis is in the 4th in Capricorn (being a cluster of the nature of Sun and Mars) *and is called "Facies"*. Check this with the Fascist symbolism of Mussolini:

Vega, one of the very great stars, is in Capricorn, and is one of the trio *which give a May Dance around the Pole!* Check this with the inference of May Day to the Internationale!

Capricorn is called "Cosmic Order and Justice" by Mr. Carter ("as ye sow so shall ye reap." Capricorn rules India, and all the States East of 90° Meridian (in the U.S.A.) which is symbolically represented by Saturn. This area covers the original 13 Colonies. President Roosevelt's mother infused the blood of the families of the original Settlers.

Sagittarius rules the New Race (6th Root Race), which will be of 5th sub-race (Scorpio) of Aryan 5th Root Race (Scorpio) which root race began in Asia, and Sagittarius rules thought.

THE INNER LIFE

The Inner Life refers to the life of the soul in its aspirations Godwards. This life is common to practically all mankind because every human, however perverted, has within him the aspiration for the holy things which lead him toward Godhood. He may have buried it under such a load of desire for outer things that it is not perceptible, but in the course of his age-long evolution that

load will gradually wear away and let the aspiration rise like a tiny thread of light in the darkness, because that is what we are here for, the reuniting of ourselves with our Heavenly Father.

And in some the aspiration has become conscious; they know that they seek; and it is of the life of such that we are speaking.

Nowadays, when it is said that man is not his body, the average individual agrees, and I think most of us recognize also that man is not his emotions or feelings nor yet his mind. Although a good portion of our consciousness resides in each of these vehicles, particularly the mind, we yet realize when we stop to consider, that what we mean when we say I, is not our thinking apparatus but that which directs and controls our thinking, that which says I must not think that way, I will do so and so. But, even that I is not the real self. There is a still finer self wrapped within it, and we seek to be able to say "I am" and mean the real self, even though it is but for a flash at first.

It is the purifying of the vehicles and the raising of the consciousness step by step, first to recognition of the real self, and finally to become wholly resident in that self, until we are that self, that is the object of the inner life. Taken from the viewpoint of the life of the race as a whole, it is the slow risings out of materialism in younger souls up to the heights of the spiritual life among the elder brethren. At any one time there are individuals at all stages (as of course is true of all evolution), and we have the whole path spread out before us, as it were, if we could perceive it.

This conscious evolution was well known among the old Christian mystics. In the east, and now among Theosophists in the western world, it is called the Path of Discipleship. And it is well named, although it is often asked, "Why do you make it so objective calling it a path, when it is a development, a

growth?" It is just that, a development, but the stages of this development are so well defined that one almost involuntarily likens them to steps along a path. And this is not arbitrary, it is a necessity of any kind of development. You know a child has to learn to recognize the letters of the alphabet before it can spell, and you must know something of spelling before you can read a book. One person may learn by one method and others by others, but these very definite steps of learning the letters and learning to spell have to be taken in learning to read.

So, with this inner life. However widely individuals differ, there are certain very definite steps that all alike take. It is an impossibility to do certain things before you have accomplished certain others. And the element of volition enters into it, perhaps that adds to the reasons for calling it a path. Development or evolution may be, usually is, almost unconscious, whereas to tread a path one must deliberately propel himself. All men are, of course, responsible for their own acts, every human being chooses his own course, but a great many are unaware of their choice, so aimlessly do they drift. Others are a little more advanced, capable of making choice and assuming responsibility, like the many, previously wrapped in selfish pleasure or the monotonous daily grind, who nevertheless heard and answered the bugle call to duty when the great war broke out. And there are all the degrees of awareness, of volition, from the first faint stirrings, until we come to those at the beginning of the path, who have deliberately taken their evolution in their own hands, who have come to the point where they have determined not to drift but to work, to get in line with those who are treading this little old path, and develop themselves as rapidly as possible for the Master's use. This determination does not make the evolu-

tion immediately wholly self conscious; much of it is still automatic and there are many backslidings of the will, but after a while the disciple becomes fully consecrated to his task, then he is very keenly aware of his responsibilities and every tiniest step is taken at the instance of his own finely tempered will.

In all of the teachings regarding this life, we are told that the ideal reason for living it is that we may serve our fellowmen. We should not do it for the pride of considering ourselves morally or mentally or spiritually better than others, nor yet just for the pleasure of feeling ourselves growing. There is, too, a point where one perceives the rightness of the path and attempts to follow it, just because it is right. I do not think even that is entirely permissible; it would not carry one the full way because it is a more or less cold following of duty. The only real reason is that we may be of service, to love our fellowmen unselfishly enough to make ourselves the very fittest we know how to serve them, and to love the Great One, the Master, enough to want to be used by Him in His service to humanity. That is not two reasons, it is one, loving service to those who need, and in that service becoming a channel for Him who only is fully able to fill that need. And that is just what this path, this inner life is,—the bringing to the surface of the Christ principle in oneself and consequently in others. That is the great service we can do for others, to bring out the better self. And the hidden spring of that better self, the yeast that shall some day leaven the whole lump, is the Christ within.

This leads us to the thought of unity. Jesus the Christ said "I am the vine, ye are the branches". The brotherhood for which our society stands is rooted there, in the very Presence of the Holy One. God in manifestation, or the Christ principle, is One, and it is our

common spiritual origin that is the fact underlying the brotherhood that we are supposed to practice.

It is because of our common origin, our brotherhood, that all have to take the same steps on the path. As I said, it sounds arbitrary that in seeking God we should have to do so and so; why should we not follow our own sweet will in this as in earthly things. Well, we do, within the limits set by the nature of our being, but the seed must be sown before it can become a plant, and the plant must grow and blossom before it can produce fruit. Some plants will grow more quickly than others, and there will be different coloured flowers, but they must all grow first, then blossom before bearing fruit. "Christ is the first fruit of them that slept". Jesus was the first among all the human beings in our particular section of humanity, who sleep in the earth of material conditions, to grow to the full fruition of Christhood. That, wonderful, almost unthinkable as it is, is our goal too.

It is our goal, but in the meantime, there are these first steps to be taken, steps that appear to be all sacrifice and service, but the beauty of it is, that as the student progresses the more fully does his will co-operate with the law. He not only sees that it could not be any other way, but he would not wish it otherwise if it could be. Thus does he come to know the joy of the way.

You remember the saying in *Light on the Path*, that "Life itself has speech and is never silent; its utterance is not as you that are deaf may suppose a cry, it is a song". When our consciousness is held so largely in the lower vehicles and we begin to try and raise it, turning our attention to higher things, it seems to that lower consciousness that the way is nothing but hard sacrifice, a cutting off of this and that, destruction of former interests and desires; but as the consciousness deepens and a better per-

spective is obtained the constructive side of sacrifice comes into view, and it is seen to be but a cutting off of the useless that the true and beautiful, that which is really worth while, may receive the benefit of the vitality that would otherwise have been dissipated in the lower.

You know the old prophecy about beating swords into pruning hooks in the day of peace. Before attaining the peace of the spirit we will use that energy which we have been apt to turn against our fellowmen, into pruning our own lower tendencies, and more wonderful yet, rejoice in the doing of it. Life itself has speech and is never silent, and after a while we come to hear a most wonderful harmony in that speech.

After the conflict of worldly opinions it is such a joy to listen to the still small voice and know with certainty what should be done. It is indeed a song that life sings when with every step, greater spiritual strength is gained, finer faculties unfolded. Of course there are the dark nights of the soul, when we lose touch, when the waves of materialism sweep over us, and the sun seems completely hidden, but having once heard the harmony we know that it is there, that it is as Harold Bell Wright says in his *Uncrowned King*, our ears that are deafened by the din of things. You know that passage: "Eyes blinded by the fog of things cannot see truth. Ears deafened by the din of things cannot hear truth. Brains bewildered by the whirl of things cannot think truth. Hearts deadened by the weight of things cannot feel truth. Throats choked by the dust of things cannot speak truth. Therefore is the temple of Truth here on the outer-edge-of-things, therefore the law of the pilgrimage."

That is another name for the inner life, the pilgrimage. Bunyan in his *Pilgrim's Progress* set forth the story in a simple and obvious fashion. There

are of course many books written about this life. That is why I am not going into the detail of the steps, most of you are familiar with the simple and beautiful statement of the qualifications in *At the Feet of the Master*, and also Mrs. Besant's *Path of Discipleship* with its clear definition of the stages,—to mention but two. Also, a knowledge of the qualifications, and processes of development and so on, is of course very valuable, if we are living the life, but it is actually the living that counts, and I just want this message to be a reminder to you and to myself, that it is not our gathering of knowledge, though if with all our getting we get understanding, it will become incorporated and be very useful in our soul life, but it is this inner seeking for union with the divine that is the one thing needful. The impulse for upliftment is of course hidden in the heart of every human, because it is needful it is there, but when we give our attention to it, become one-pointed in our seeking; when our attitude becomes that of

Waiting the word of the Master,
Watching the Hidden Light;
Listening to catch His orders
In the very midst of the fight;
Seeing His slightest signal
Across the head of the throng;
Hearing His faintest whisper
Above earth's loudest song.

Then we begin to make marked progress and to know that we will in time, reach the goal of our pilgrimage, and in doing so, become of service to the Master and His beloved humanity.

Mabel Carr.

BOOKS BY THE LATE GEORGE R. S. MEAD

Fragments of a Faith Forgotten; The Gospels and the Gospel; Thrice-Greatest Hermes, 3 vols.; Apollonius of Tyana; Did Jesus Live 100 B.C.†; The World-Mystery; The Upanishads, 2 vols.; Plotinus; Echoes from the Gnosis, 11 vols.; Some Mystical Adventures; Quests Old and New; Orpheus; Simon Magus; The Pistic Sophia.

May be had from JOHN WATKINS

21 Cecil Court, Charing Cross Road,
London, W.C., 2, England.

O, CANADA

It is very disquieting to read that "in matters of industrial relations Canada is among the world's most backward peoples" and that we are "fortieth in line among the nations which have ratified conventions of the International Labour Office." (John H. Osler in *Saturday Night*, Feb. 21). This should not be. The labourer is worthy of his hire. Where is the national conscience? Can brotherhood not function among us?

It is not thus in the land of the Soviets. There the worker is guaranteed work, leisure, freedom from unemployment, holidays with pay, boundless educational opportunities for his children free of charge, an old age pension. Exploitation of man by man is entirely abolished. Directors, managers, foremen and workers are part of a common effort for the general benefit of the whole community. The worker's right to a share in the direction of industry is recognized; also his value as an asset of the greatest importance to the state.

Comparisons are odious but let us compare again. Consider our cultural level. A glance over the book-racks in a C. N. R. station ought to humiliate the most self-satisfied. The cinema content seldom bests that of the aforementioned book-racks. Rural areas are rarely culture-conscious. The average rural school well deserves the name given by its students—the jail. Gloomy, often treeless, surroundings and primitive arrangements for physical comfort do little to inspire future world citizens. World citizens! Can they even become broad-minded Canadians? Have Ontario children ever the opportunity of being taught by teachers trained in British Columbia, Quebec, or the Maritimes? Perish the thought! Their instructors must be the product of their own provincial antagonisms? Yes, I

am thinking of Ontario and Quebec. Surely, after seventy-five years of confederation, racial and religious discord ought to be a thing of the past among us. These things have been swept away in Russia in the brief space of twenty years. Russians regard themselves as the heirs of all the ages. In one spring performance of *King Lear* in Moscow the attendance reached 200,000! Shakespeare is regarded as a component part of the culture of the Soviet Union. Where is *our* national children's theatre with its actors and actresses devoting their lives to the production of works suitable for children? Russia has one. I have often come away from a Saturday movie matinee sick at heart thinking of the distortions, poor acting and sex-filled plots that are allowed to debase the artistic sensitiveness of our children. Here the schools have to *combat* the influence of the movies, the comic magazines (better called tragic when the effect on the rising generation is considered), the cheap literature, instead of getting *co-operation* from artists of all types in building up a Dominion-wide culture to which each component national group contributes its rich share. Brotherhood again! How we lose by neglecting its precepts! It is true we have little theatre groups, choir organizations, symphony orchestras but they have to struggle to keep alive. "In the USSR artists receive an encouragement unknown here." (Dean of Canterbury in *Soviet Power*.)

Then where do we stand in philosophy? In Stygian darkness for the most part. But in a new country where Youth is at the helm and thought is as free as our bracing air, the mental and spiritual contribution to the world's progress should be enormous. Recently at a gathering of women I quoted some moral precepts and a lady near admired their clear expression of Christian ideals but she reneged straightway on learning they were the sayings of Con-

fucius! And she is a fair sample of our citizenry. The continent shelters Einstein but do we read his books? Yet in Soviet Russia the circulation reached 55,000 in nine years.

What are some reasons for these terrible gaps in Canadian civilization? The workers must work so hard that any desire for culture is crushed and the usual wage is too low to encourage the purchase of books. When the physical needs are satisfied there is seldom wherewithal for good things of the mind. What the country loses by keeping the majority of its citizens on this low cultural level is beyond estimate. There drives past my home to his work a man on a "night shift" of twelve hours who told me recently that he is sometimes so nervous from the long toil at his lathe that he can hardly sleep although dead tired. What can such as he contribute to our cultural wealth?

"Surely no people is free which possesses an inferior class and no people is free which oppresses another people." (Dean of Canterbury.)

Facing Canada is a magnificent opportunity to lead a hemisphere in economic and cultural betterment. Are we too proud and too prejudiced to learn something from the USSR, O Canada?

Gertrude Knapp.

Thorold.

Books by Wm. Kingsland

The Mystic Quest; The Esoteric Basis of Christianity; Scientific Idealism; The Physics of the Secret Doctrine; Our Infinite Life; Rational Mysticism; An Anthology of Mysticism; The Real H. P. Blavatsky; Christos: The Religion of the Future; The Art of Life; The Great Pyramid, 2 vols.; The Gnosis.

May be had from JOHN M. WATKINS,
21 Cecil Court, Charing Cross Road,
London, W. C. 2, England.

CHRISTIANITY AND THE NEW AGE

Our June number went to press just a little too early to include a notice of the Annual T. S. Convention—a Convention remarkable not only for its large attendance, despite transport difficulties, but also for the admirable lecture given by Miss Charlotte Woods on *Christianity and the New Age*.

Needless to say this was of vital interest to all who have at heart the Christian interpretation of Theosophy, especially as the lecturer dwelt at length on the future of Christianity, or rather of that timeless unchanging ideal which Christianity at its best has ever sought to realize. Taking as her text the passage in St. Paul's Epistle (Ephesians iii.): "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able . . . to know the love of Christ . . . that ye might be filled with all the fullness of God" the lecturer pointed out that this, like so many passages in our Scriptures, had suffered through an excess of familiarity, so that the tremendous significance of the words mostly fell on deaf ears. For St. Paul here describes, as in a vision, the New Man, the Inner Man who is to be reborn in the divine Image. As he writes in that same Epistle: "Jesus Christ . . . by revelation made known unto me the mystery . . . which in other ages was not made known unto the sons of men Unto me is this grace given, that I should preach among the Gentiles the unsearchable richness of Christ: And to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God For this cause I bow my knees unto the Father of our Lord Jesus Christ That He would grant you, according to the riches of His glory, to be strengthened with might by his Spirit in the Inner Man"

Thus the spiritual man, the new Adam, is conceived as "rooted and grounded in love," so that, transcending all the limitations of his small personality, he "may be able to comprehend with all Saints what is the breadth, and length, and depth, and height"—within himself and within the universe.

With her usual clarity Miss Woods contrasted this ideal, so simply stated close on two thousand years ago, the as yet unrealized Christian ideal of the perfect man "rooted and grounded in love," with that new man which some of the dictators of to-day have evolved, or are attempting to evolve, the man who is a mere automaton ruthlessly efficient, recognizing no other God but Might, and ready to trample in the dust all that opposes his sway:—Christ and anti-Christ—and Christianity, nay, the whole world, all our humanity, standing at the crossroads, compelled by immutable law to choose between the two.

Miss Woods concluded her lecture with an eloquent appeal to all Theosophists in Christian countries to study their own religion, to search their own Scriptures, and see if it is not within Christianity, at the very heart of it, that is to be found the answer to the most crucial problems of today.—*The Christian Theosophist*.

SPIRITUAL LIGHT

New Scripture by many authors and translations from ancient manuscripts, previously unpublished, a book that will live into the future.

It pertains to no special cult, but covers a wide range of occult and mystical subjects, much of which was never before clearly explained. It is sufficient for a lifetime study. There are forewarnings of great changes to come, as preparation for the New Age.

Every lecturer, teacher and student of any kind of mysticism should have this new book, *Spiritual Light*. Cloth \$2; leather, gilt, \$3.50, post-paid.

JOHN M. PRYSE, Publisher,

919 S. BERNAL AVE., Los Angeles, Calif.

THE ANTIQUITY AND FUTURITY OF THEOSOPHY

It is natural that those who hear of Theosophy for the first time should assume that it is something new, and for them it is necessary to repeatedly refute this error.

The word "Theosophy" is at least as ancient as the third century A.D. when the Neo-Platonists used it, and it has served many others in the intervening centuries, notably the Rosicrucians, Jacob Boehme, and a 17th century Philadelphia Society.

But—"one man's fish is another man's poisson"—the same experience, idea, group of ideas or approach to life is represented by many names in the different epochs and languages of the world. Theosophy is Brahma Vidya in India, and by its etymology means "Divine Wisdom such as that possessed by the gods." Wherever and whenever that Divine Wisdom manifests, there has been, is and will be Theosophy revealed, under whatever name it is designated.

Throughout the true Mysteries of all the nations of antiquity, the same universal Wisdom-Religion was taught, says Mme. Blavatsky; and the honest quest for truth is a recurrent adventure of enlightened human minds throughout history. The modern Theosophical Society in its true purpose is of the same nature as the true Philaletheians of Alexandria, and could anything more aptly state the ideals of both than the following description of the pre-Christian Bards of the Isle of Britain? It is quoted from William Owen's preface to his translation of "The Heroic Elegies of Llywarch Hen" (1792):—

"The next important object of the Bardic Institution was the free investigation of all matters contributing to the attainment of truth and wisdom, grounded upon the aphorism 'to believe nothing, and to believe every thing.'

that is, to believe every thing supported by reason and proof, and nothing without. In addition to that the Bard was to be bold in the cause of Truth; for his motto was—"The Truth in opposition to the World" The Bards adhered to, or departed from, their original traditions, only according to the evidence that might be acquired from time to time, in their search for Truth . . . The Ovydd was the third order (of Bardism) being an honorary degree, for the purpose of admitting into the Bardic system, in a regular manner, every thing useful and laudable in science . . . Believe nothing without examination; but where reason and evidence will warrant the conclusion believe every thing; and let prejudice be unknown. Search for truth on all occasions; and espouse it in opposition to the world."

Our spiritual affinity with these ancient Bards is apparent in the noteworthy words of Dr. J. D. Buck to the Chicago Theosophical Convention in 1889:—

"Those who have imagined Theosophy to be a new religion have hunted in vain for its creed and its ritual. Its creed is loyalty to truth, and its ritual 'to honour every truth by use.'" and in Mme. Blavatsky's:—

"Faith is a word not to be found in Theosophical dictionaries; we say *knowledge, based on observation and experience* our *knowledge* consents to add to its lore only those facts which have become undeniable, and which are fully and absolutely demonstrated." — *Eirenicon, for October-November, organ of the Peace Lodge.*

To All Interested in
The New Interpretation of Christianity

THE CHRISTIAN THEOSOPHIST

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

For specimen copy apply to the Editor,
Mon Abri, Chorley Wood, Herts, England.

UNDERSTANDING

A STUDY OF THE MIND AND THE SOUL

Wisdom is the principal thing; therefore get wisdom; yet with all thy getting, get understanding.

—PROV. 5: 1-2.

What is wisdom, and what is understanding? Wherein is wisdom different from understanding? From the authorities we learn that wisdom is the faculty of being wise, and is the power of discerning what is true, right and best for one's highest interest, and of conforming one's conduct to it.

Understanding is that faculty and ability to reach through symbols and perceive their inner meanings; to bring forth hidden truths; to interpret to the mind what is perceived by the soul or inner consciousness.

Wisdom is a faculty of the mind gained from much experience and use. Understanding is a faculty of the SOUL, an inner KNOWING that can be called upon by illumined minds.

The word understanding of itself shows it is a knowing that lies back of or under that of the outer mind. Some claim it is the knowing of the subconsciousness. Can we not therefore say that the subconsciousness is the knowing of the soul—yes, is the soul itself?

Of course we are speaking of TRUE understanding and therefore of souls that truly know the subjects understood. The mind can learn to know from outer instruction, but it cannot understand without learning to listen to and be taught by the soul.

Above we said that understanding is an inner knowing that can be called upon by illumined minds. Let us consider that thought. What are illumined minds? First let us consider what is illumination.

Have you ever when trying to grasp some truth or to interpret the meaning hidden behind certain words or symbols, suddenly felt a light flash into the mind,

illuminating it and bringing with it understanding? At such times you see what formerly you had been unable to see.

Where did the light come from, and what caused the meaning to become clear when before you could not grasp it?

Evidently there is a part of you that knows, and a part of you that does not know, but which is being taught as fast as is made possible by your mind earnestly seeking to know. In other words, this shows that one can get knowledge from within—aye, whatever is needed for use; for what is it that causes the mind to seek for any knowledge, if not that inner source that wishes to express forth and bring such knowledge into use?

That is what the soul is ever seeking to do—to pour light into the mind to enable it to see; but it is only certain types of mind—those awakened souls—that listen to and heed the wishes of the soul consciously. All others are forced to learn by hard experience, through the lessons that trouble, mistakes, failure, sin, suffering and sorrow teach.

Illumined minds are those awakened souls that have learned to turn within and wait upon the soul in their need, and to receive the light which will guide them on their way. Yes, there are many of such, and more and more are learning to turn there these days of trial and tribulation, and are listening and receiving and being blessed thereby.

M. J.

OUR BROTHERHOOD

“All spiritual fellowships and ideas of Universal Brotherhood are built on the assumption of a common experience, of a common realization of God, of deity, of divinity, which each man, each aspirant, finds in his own life, and then walks with that Divine Companion, as it were, following in the direction that is

shown to him. Do you not see that in a Theosophical Lodge that is composed of men and women who believe in their own Divinity, who have experienced it and know its power and its tremendous joy; that in such a Lodge there must be a real spiritual fellowship that is entirely different from that which exists theoretically, because of a philosophical conception that all men must necessarily be one? But when you know that the fellowship to which you belong are men and women who are trying to live day by day in the light of their own Divinity, who never do anything unless they seek out the Warrior within, first pausing to stop and think before initiating any action lest the personal man get in the way—Ah! there is the basis of true Brotherhood.”—*A. Trevor Barker in The Hill of Discernment.*

BACON-SHAKESPEARE

Much interest has been aroused in the articles in our last two issues on the Bacon-Shakespeare problem. Those who have hitherto been scornful have stood aghast on reading the solution of the anagrammatical word Honorificabilitudinitatibus, the letters of which when properly transposed make the Latin sentence *Hi ludi orbi tutti F. Baconis nati*. The scholars and academicians cannot ascribe that long concealed message in *Love's Labour Lost* to the butcher boy of Stratford. Mr. Alfred Dodds who has written so illuminatingly on the subject has published three or four books, including *The Secret Shakespeare*, at 4/6; *The Marriage of Elizabeth Tudor*, at 12/6; *The Secret History of Francis Bacon*, at 4/6; and *Shakespeare: Creator of Freemasonry*, at 12/6. These are to be had from Mr. Dodds at 108 Sandforth Road, Liverpool, 12, England.

THEOSOPHY AND THE MODERN WORLD

Conducted by W. Frank Sutherland

THE IONOSPHERE

Last month the first part of a lecture recently given before the Institution of Electrical Engineers by Prof. S. Chapman, M.A., D.Sc., F.R.S., on "The Sun and the Ionosphere" was presented. Readers will recall that this first part dealt with the Sun, its electrical composition and modern theories as to how its radiant energy is sustained. Modern estimates as to the age of the sun were also discussed.

The second part of Dr. Chapman's most interesting lecture is herewith presented in somewhat abbreviated and simplified form. In this second part the atmosphere of the earth is dealt with, the word "ionosphere" pertaining to a certain portion of this atmosphere. The juxtaposition of two subject-matters such as a discussion of solar phenomena exert most profound effects on the atmosphere, not alone by gravitational and electrical or magnetic effects but also in a more direct way—through the medium of solar matter, ejected from the sun and carried across the intervening millions of miles to the earth. The interested may find food for thought in these ideas, or may find hints and clues as to how astrological influences, particularly solar, may operate. Mankind is to a great extent dependent upon environment, many psychological behaviours can be attributed to atmospheric conditions, particularly to the electrical state of the atmosphere. This state is determined by solar influences. Lunar influences also play their part.

To return to Dr. Carpenter and the "Ionosphere":

Sunlight

Most of the sunlight, and much of the sun's heat radiation, can pass right through the atmosphere to the earth's surface. But some of it and especially

the blue sunlight, is scattered on its way. This gives us the blue light of the sky. If we go 15 miles up in the air, in a balloon, above most of the light-scattering air, we see no blue dome overhead, but a black sky as at night.

The sunlight that falls on the earth's surface is partly scattered or reflected back into space; together with the light that is scattered outward into space by the atmosphere this constitutes earth-light. When we see "the old moon in the new moon's arms," we do so by means of a little earth light returned to us by the moon.

The land and the oceans absorb and are heated by the rest of the sunlight and by the part of the sun's heat radiation that is not absorbed by the atmosphere. This absorption energizes almost all living processes and weather phenomena and many geological changes. After using this energy the earth returns it into space in the form of invisible heat radiation.

The weather phenomena include thunder and lightning, which are the chief electrical works performed by Helios in the lower atmosphere. His other electrical works on the earth take place in and above the ionosphere. They are due partly to the streams of gas emitted by the sun, and partly to ultra-violet radiation.

Only a little of the sun's ultra-violet radiation reaches the ground; the rest is absorbed by different gases and at different levels in the atmosphere. In the near ultra-violet the radiation is absorbed by ozone; at higher frequencies, by oxygen; and at higher frequencies still by nitrogen.

In the first six or seven miles of atmosphere the temperature decreases fairly steadily down to about —122 degrees F. In the next region, that of the stratosphere up to about 20 miles,

the temperature remains nearly constant, while above this level the air becomes hotter again, hotter even than boiling water. This is learned in more than one way, but most simply from the sound of explosions or heavy gunfire heard more than 100 miles away. The sound comes from above being reflected by the hot-air as from a ceiling. In this hot layer, about 25 miles thick, the density is less than it would be if the air were cool. Above the hot layer the air becomes cool again.

When radiation of any wave-length passes through a gas the fluctuating electric field of the waves causes the electrical structure of the molecules to oscillate. They become radiators of energy in their own right and so "scatter" some of the radiation impinging upon them. Generally this is a feeble process but the molecules may resonate, or be tuned to, certain wave-lengths or frequencies much as radio-sets are tuned to certain, but much longer, wave-lengths. The absorption of radiation then becomes considerable and the oscillation within the molecule may become so violent that, disruption occurs. The molecule may lose one or more of its atoms, or it may become "ionized", as it is called, by losing an electron.

This happens with both oxygen and nitrogen, but for different wave-lengths and at different levels in the atmosphere. The "ionosphere" is thus produced by the sun's rays and it consists of two different levels.

Molecules of oxygen are also broken up and combine again in different proportions to produce ozone. The ozone is formed mainly within a layer extending from about 10 miles to 30 or 40 miles in height; the winds in the lower atmosphere spread the ozone downwards, by mixing to ground level.

The ozone is an extremely rare constituent at all levels. If all of it were collected together at the bottom of the atmosphere, at the pressure prevailing

there, it would form a layer less than $\frac{1}{8}$ in. thick. Yet this small amount is able completely to absorb all the radiation which gives rise to the hot layer in the ionosphere within a fairly wide band in the ultra-violet and also some of the visible and heat radiation. It is this absorbingly dissociated into oxygen atoms. the atmosphere.

The Aurora Polaris

With increasing heights ozone is present in ever smaller proportions, and the molecular oxygen becomes increased. Above the level of 60 to 70 miles oxygen exists mainly in atomic form. Here it is associated with molecular nitrogen. The phenomena of the ionosphere occur above this level.

It is no longer believed that hydrogen and helium are the chief constituents of the upper atmosphere.

Visual evidence of the presence of molecular nitrogen and atomic oxygen in the high atmosphere is provided every clear night in the faint light of the sky itself. Daylight energy breaks down or dissociates oxygen molecules in the daytime; these combine at night and in doing so emit light or radiant energy. Free sodium atoms as well as nitrogen molecules contribute also to the light of the night sky.

The most spectacular phenomena, however, are those displayed by the aurora polaris. The light produced and which we see as visible shifting bands in the northern and southern skies is due mainly to the bombardment of nitrogen molecules and oxygen atoms by *solar particles* hurtling with high speed through the air from outside.

Lunar and Solar Tides

The ionosphere, comprised of two separate layers of ionized gases is by no means stationary. Both solar and lunar influences affect it, and it interacts in a variety of ways with magnetic storms. Most of its variations have been determined by their effects on radio transmission, for the ionosphere provide two

distinct reflecting layers which make the long distance transmission of radio waves possible. They are forced to follow the curvature of the earth. The height of one of these layers rises and falls with a lunar tidal motion, twice during each lunar day. The compass needle varies accordingly. The lunar tide produces a system of electric currents in the upper atmosphere of which the distribution has been mapped and the density measured. The sun also produces similar tidal currents which likewise manifest themselves through daily magnetic variations. The total flow of current is about 200,000 amperes for the world as a whole. This current is about twice that which sometimes flows in a single lightning flash, though of course the latter lasts only for a millionth or so of a second whereas the ionospheric currents flow continuously.

The Girdle of the Earth

Perhaps the most interesting of the deductions of modern science is that concerning the ring-like band of electrons which is supposed to surround the earth at a distance some six thousand miles away from its centre. Certain of the phenomena accompanying magnetic storms. The earth's magnetic field acts on a stream of gases emitted by the sun to form it into a great current ring around the earth's magnetic equator. This ring responds easily to the daily wobble of the earth's magnetic axis and it persists for days, weeks, months or even for years. The current slowly decays during periods of magnetic quiet and is replenished when new streams of solar gas sweep onwards across the earth's orbit near our planet.

"Thus the earth, like Saturn, is apparently surrounded by a ring, the constitution of which, however, is completely different from that of Saturn's rings. Though the earth ring may be regarded as an additional ionosphere or electric girdle it is not part of our at-

mosphere, but probably it feeds our atmosphere regularly, and its slow decay, between epochs of renewal from fresh solar supplies, consists in a leakage of gas from the ring along the lines of the earth's magnetic force to fall into our atmosphere in or near the auroral zones.

REFLECTIONS ON

THE SECOND ADVENT

Those living in Christian communities are well aware of the prophetic interpretations of the New Testament taught by many Protestant sects, the most popular subject for speculation being that of the Second Advent. It is currently believed that the Saviour is to return to the earth again and is to gather unto himself the small band of the elect, a paltry 144,000 souls some say, and that thereafter He and they shall bring about a long period of righteousness (1000 years) the world being ruled by a rod of iron if necessary. Such as believe these things belong to the pre-millennialist school of thought; the millennium being thought now to be not far distant in point of time.

Stated thus crudely, such beliefs have a curiously child-like naive quality to them. And it is true that many absurdities surround modern expositions of biblical prophecy, expositions delivered by ignorant if devout members of the band of the saved, and by various sects as wholes. We have, for instance, the beliefs of Jehovah's Witnesses and the British Israelites, beliefs which are almost identical up to a certain point, though thereafter diverging widely, one sect holding pronouncedly pacifistic views, the other being quite vigorous in its defence of the British Empire as the repository of the remnant of God's chosen People, and the vehicle for the coming Kingdom of God. In passing, since the entry of Russia into the war as one of the United Nations was unforeseen by these expounders of a divine

nationalism, it is being currently stated that we shall have to fight Russia after we have disposed of Germany. This is good sound Nazi propaganda.

Both these sects derive much support for their beliefs from measurements taken in and on the Great Pyramid. Both go to Old Testament chronology for corroboration and both likewise make good use of the New Testament as well, all perhaps with considerable naivete.

Nevertheless, in spite of naivete, and absurd statements as to coming events, there is a certain occult flavour to these interpretations. Perhaps this is not surprising, for both books are occult in origin, and in their teachings. Furthermore, it is also understandable that the Great Pyramid in its measurements should conform to much which is said in the Bible, and in the Egyptian Book of the Dead. As Theosophists we need not altogether flout such interpretations of this source material, for one thing they may contain some few grains of truth and, for another, they point the way to a more critical study of neglected source material. It is rather evident that the Great Pyramid was at one time a temple of initiation into the mystery systems of old Egypt and it is evident also that the various texts mentioned were written in large measure and at different times by initiates of the various mystery schools which have flourished on the borders of the Mediterranean.

It is quite evident indeed that the Great Pyramid was intended to be something more than a mere tomb for a king whose body has never been found, even by the Arabs who first forced a way into its inner recesses. Careful work by many skilled engineers and surveyors has demonstrated conclusively that many pyramid measurements express, in a way little short of miraculous, facts in nature, only known to us in the West for the last few hundred years.

It is not unreasonable, therefore, to suppose that the builders thereof may have thought it well to record in stone certain clues to the cyclic occurrences of the future.

The occult teachers lay great stress on cycles, geological, racial, national, and individual, and the thought is not lightly to be dismissed that all these sources may indeed contain time-tables for our own times and statements as to events about to come to pass.

The pre-millennialist lays great stress on the Book of Revelation, believing it to be the inspired word of God especially written for our own times. The Theosophist is inclined more to believe that it is a Kabalistic and an astrological work dealing with the powers latent in man, and with the inner pathway to the attainment of his own divinity. One wonders, however, if this esoteric writing might not well be both a prophecy and an occult writing dealing with the perfective work. One also suspects if such be the case that neither interpretation would be easy to unravel.

Perhaps one should not mention the Theosophical belief in the coming of another Great Teacher in 1975 in the same breath as that of the Christian belief in the second coming. There is certainly little of the naive in the belief in periodic appearances of great Teachers, for such have appeared in times past, many times, and by all the laws of cyclic manifestation, the time is not far distant for a reappearance. Shall we recognize the Teacher when he does appear?

Not only are Theosophical anticipations whetted by statements in our own modern literature, they are also reinforced by the ancient scriptures of the East and by the tales travellers have told of similar beliefs current now in the East.

Those familiar with *The Secret Doctrine* will recall the quotation culled by Madame Blavatsky from the *Vishnu*

Purana (to be found on page 404, Vol. I). The quotation is in part as follows:

"There will be contemporary monarchs, reigning over the earth, kings of churlish spirit, violent temper, and ever addicted to falsehood and wickedness. They will inflict death on women, children and cows; they will seize upon the property of their subjects; they will be of limited power . . . their lives will be short, their desires insatiable People of various countries intermingling with them will follow their example; and the barbarians being powerful [in India] in the patronage of the Princes, whilst pure tribes are neglected, the people will perish Wealth and piety will decrease day by day until the world will become wholly depraved Thus in the Kali Age will decay constantly proceed until the human race will approach its annihilation [pralaya]. When the close of the Kali Age shall be nigh, a portion of that divine being which exists, of its own spiritual nature, shall descend upon earth endowed with the eight super-human faculties . . . He will re-establish righteousness upon earth; and the minds of those who live at the end of the Kali Yuga shall be awakened and shall become as pellucid as crystal. The men who are thus changed shall be as the seeds of human beings, and shall give birth to a race who shall follow all the laws of the Krita Age (or Age of Purity). As it is said: "When the sun and moon and the lunar asterism Tishya and the planet Jupiter are in one mansion, the Krita or Satya Age shall return."

W. F. S.

MODERN EASTERN PROPHECIES

Mrs. E. Nash of Toronto has called the attention of the editor to the prophecies recorded by F. Ossendowski in his *Beasts, Men and Gods*. Ossendowski visited the Hutuku of Narabanchi in 1921 and was told by him that when the

King of the World appeared before the Lamas in the monastery thirty years before, he made a prophecy for the coming half century. This prophecy has many resemblances to that quoted above from the Vishnu Purana. More and more would people forget their souls, and care about their bodies; sin and corruption would reign; people would become as ferocious animals, thirsting for the death of their brothers. The "Crescent" would grow dim and its followers would descend into beggary and ceaseless war. Its conquerors would be stricken by the sun but would not progress upwards and twice would be visited by heavy misfortune. The crowns of kings would fall, eight in all. There would be a terrible battle among all the peoples; whole peoples would die of hunger, disease, crimes unknown to the law, never before seen in the world. The forgotten and pursued would rise and hold the attention of the whole world. The ancient roads would be covered with crowds wandering from one place to another. Then a people would come, "now unknown," who would tear out the weeds of madness and vice with a strong hand and who would lead those still remaining faithful to the spirit of man in the fight against Evil. "In the fiftieth year (1941?) only three kingdoms would appear, which would exist happily seventy-one years. Afterwards there would be eighteen years of war and destruction. "Then the people of Agharti will come up from their subterranean caverns to the surface of the earth."

It is superfluous to add that we are now living in this era of death and destruction, whether or not we can identify the Crescent, the three kingdoms, and the race then unknown.

Back in 1923 Professor Ossendowski stated, in the *Century* magazine, (December 1923), that there then existed in the East a watchword proclaiming the superiority of the spiritual strength of

the East, and affirming the necessity of forcing all humanity to accept its will and its world outlook, even at the cost of general blood-spilling, even by hurling Asiatic multitudes upon the nations rotting in the bog of European civilization.

“Accordingly, at the fires of the nomad shepherds of the prairies, in the Tzaidam marches in northern Tibet, in the Himalayas, on the banks of the Hind and the Ganges, in Asia Minor, in Iran, in the valleys of the Yang-tse and the Hwang-po, people of different colours, races and creeds, but united by the common bond of Asiatic ideology, talk, discuss, sing, and dream about the approaching hour, when the hand of the Asiatic will be the hand of Karma and will execute the decrees of fate—to an attack against the white race—an attack which is the dream of some Asiatic circles—At all events, it is more than probable that the white race will be obliged to reckon with the influence of the now legendary King of the World.”

Mrs. Nash has also found a quotation from the *Washington Star* concerning the Pan-Asiatic drive sponsored by the Japanese. The quotation refers to statements made by Mme. Alexandra David-Neel to the effect that:

“Hatred of Europeans is sown in many remote corners of Asia. Many partisans stand ready to support the expected Warrior-Messiah, who, according to the prophets, will rise before long in the northern land, unite all Asia under his victorious sword and cast out the impure demoniacal Westerners.”

“Already the Japanese have called a Pan-Asiatic Union Conference to meet at Nagasaki on August 1st, 1926, designed to bind the nations of the Orient in the same sort of fashion as the Pan-American Union links the nations of the Western Hemisphere—

“There is unfortunately an ominous ring in the title of Pan-Asiatic Society. There is considerable justification for

the apprehension, but not, as yet, for the accompanying fears—the unity and peace of Asia are the objectives of the leaders who hope sooner or later to bring about a serious Asia for Asiatic situation.”

How well-founded Mme. David-Neel's apprehensions were, the events of the past few months have amply demonstrated. It is only fortunate that the Pan-Asiatic propaganda of Japan has failed of complete success in the East even as has the fifth column work of Germany in the West. China is wholeheartedly with the United Nations in this world struggle and there are grounds for hoping that India soon will be. This is a struggle not so much between nations, or between East and West, as between two different attitudes to life, two opposed ideologies, the mechanistic materialistic creed of the West, typified by Germany, and the spiritual forces of the East, which now, fortunately are not solely the heritage of the East alone. The East now is divided into two camps as is also the West.

(According to Mrs. Nash, Basil Crump identifies the “King of the World” with the Maha Chohan and Agharti with Shamballa.)

THE BHAGAVAD GITA

A Conflation prepared from available English translations by the General Secretary

The Esoteric Character of the Gospels

By H. P. Blavatsky.

The Evidence of Immortality

By Dr. Jerome A. Anderson.

Ancient and Modern Physics

By Thomas E. Willson.

Modern Theosophy

By Claude Falls Wright.

The Four Books at 50c Each.

Postage on Books Extra.

THE BLAVATSKY INSTITUTE

52 ISABELLA ST.,

Toronto, Ontario

Digitized by Edm. Theos. Soc.