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FREEDOM OF SPEECH— FREEDOM FROM FEAR

It is characteristic of nearly all religious systems that their adherents are dominated by fear. My father, for example, a pious man, walked out of the room if any mention was made of death. The fear of hell was stigmatized as the hangman's whip to keep the wretch in order. The wretches do not appear to benefit from it. Canon Farrar's sermons on Eternal Hope did much to banish this fear, but many like my father, were afraid to read them, just as many in the present day are afraid to read theosophical literature. Such fear is not consistent with professional belief in a God of Love. For the Theosophist who knows the divine Law of Karma, and that nothing can happen to him that he does not himself initiate, there is no occasion for fear. No evil thing can befall anyone who lives a sober, righteous and godly life. But who wants to live a godly or godlike life, it may be asked. The Theosophist certainly should, and that means that he casts out fear. It is really astonishing the number of professing theosophists, not to mention Christians, who are afraid of the Master, or of being disloyal, or some other fancy. The theosophist is expected to be loyal to Truth, Beauty and Goodness and to nothing and nobody else. We have the edifying spectacle of the representatives of two vast empires calling each other liars and then shaking hands and then

sitting to chat amiably. Theosophists, it would seem, prefer to suppress contradictory opinions rather than encourage explorations of the truth. Are they afraid of the truth who adopt this attitude? As long as the Theosophical Society is unable to include the four Freedoms in its policies and practice it cannot expect to make much progress in the modern world. The Anglican Church in one of its fine Collects speaks of its service as perfect freedom. We look in vain for such perfection at Adyar. It is part of the form side of life and of those who devote themselves to the drill and parade ground of religious ceremonial to lay all the emphasis of their service on the correct posture of him who prays rather than on the spirit of the prayer or the value of prayer in itself. The visible thus becomes more important than the invisible and the prophet is ousted by the priest. No one who knows and understands the operation of the Law of Karma can harbour any fears whatever. At first when the student begins to think, he may have some difficulty in eradicating the fear of death and hell implanted by Sunday School and Church teaching, but he will soon come to see that the processes of Life and natural law do not justify any fear of the results of a development which is directed towards perfection and Life more abundantly.

THE SOMERSET ZODIAC

THE PATH OF THE SUN LAID OUT IN SOMERSET IN RELATION TO THE ZODIAC ON A STAR GLOBE

(Concluded from January)

Perhaps it would be helpful to look back over the period when the pre-historic design for the star constellations was laid out in Somerset. England was not joined to the rest of Europe at that time, as has been suggested, for the neck of land connecting her to France disappeared during the Middle Stone Age, long before the Zodiac was thought of, and at the time when the climate of England was only becoming very slowly warmer after her glacial period. In consequence the river valley Mesopotamian race that followed the Stone Age immigrants, were obliged to come by boat, hence the importance, historically, of the effigy "Argo Navis" on King Sedgemoor.

Settlers of a high stage of culture, are known to have arrived in the West of England via the Mediterranean, about 2700 B.C. bringing with them in their boats, long horned cattle, wheat, and stone axes. They were the so-called New Stone Age colonists, who, to judge from their elaborate and numerous long barrow burials which still remain, were ritualistically religious, worshipping the Great Mother of Fertility, which is connected with Tree, Moon and Serpent or river cults. As the New Stone Age merged into the Bronze Age, Sun worship took the place of the Moon and Earth Mother cult, and then it was that the tin and lead of the hills skirting the Bristol Channel were worked to fashion the bronze weapons that were used along with flint implements.

At this time, when the reverence for the earth was paramount, the fundamental change over from the Moon to a Sun calendar, of necessity demanded a new design for the heavens. Now it is this new design, which I claim was laid

out for the first time in Somerset, that gradually became world famous and is still in use at the present day; for the Zodiac has justly been called "the oldest scientific heirloom of the human race".

The neighbourhood of this earthwork layout of the Sun Calendar has ever since been considered holy ground, and when Sun worship fell into abeyance the legends of an Earthly Paradise, the Holy Grail; King Arthur's Round Table and many other traditions, came into being here, in the Vale of Aviron. The following story will illustrate this.

"The Mysterious Land"

St. Brendan, who lived from 484 to 577 A.D. hearing of the marvels of this land of promise, the Earthly Paradise in Somerset, brighter than the sun and full of joy, set out from Ireland with twelve companions in a ship covered with Ox hide. On their first landing a great hound (the effigy of Canis Major opposite Athelney, on the Parrett river) came and fawned upon St. Brendan, and led them to a fine Hall provided with all they could desire. Setting sail again they came to the island of enormous sheep, where the weather is always fair (Aries lies on the Polden Hills, for which effigy they would land at the mouth of the river Parrett). From here they were sent to the paradise of birds (the Phoenix effigy) and landed on a great rock jutting out into the sea. (Wearyall Hill, till quite recent times, used to be visited by tidal waves sweeping up the river Brue).

When they had nearly cooked their meat on this (Wearyall) hill, the rock began to move, so they fled back to their ship and found that what they thought was an island was really a huge fish "the greatest living". (Pisces effigy). From the Fish they went on to a country rich in blossoming flowers and found in the midst a deep clear well. (Chalice Well, the Urn of Aquarius). Beside it stood a beautiful Tree full of singing birds which told St. Brendan

"Once upon a time we were angels in heaven but fell with Lucifer and on this tree we praise Him who made us". Then an old man led them to an Abbey where they were fed by twelve loaves that were always miraculously provided, and when they had eaten they went to the church which had an altar and vessels made all of crystal. Whilst they worshipped there "a fiery arrow darted through the window, as if it had been sent from heaven", (the flame of the Holy Spirit for the most Holy Grail) and when they sailed home again their clothes still carried the scent of this sweet and joyful land of Paradise.

These and many other so-called "fairy tales", were what the children of my generation were still being brought up upon. It looks more than likely that our sage old nurses, from time immemorial, knew that these stories were really the authentic history of the British Isles. "The Mysterious Land" bears the hallmark of actual experience, because the three effigies mentioned, upon which St. Brendan's party landed, are the only possible havens for a sailing vessel in the sacred area of the Somerset Zodiac.

In "Folklore of the British Isles" Eleanor Hull remarks: "it has recently been argued that such a deep rooted tradition as that of the Holy Grail may have been derived from the ritual of the mystery religions". That, no doubt, is the reason why scholars have found the subject so baffling, despite an enormous Arthurian literature. But as in a combination lock there is only one solution to the method of opening it, so having found the secret the treasures of the ancient wisdom are revealed.

King Arthur was both a sun god and a vegetation hero; his rightful path is the ecliptic circle, which is his Round Table; it is traced on every star map through the constellation figures. Not only does he accompany these at night time in the nether world, but by day, when he throws his "cloak of invisibil-

ity" over the stars. To make this more apparent, the astronomers of a bygone age figured out this "Path of the Sun" on the earth, to fit the Zodiacal Circle in the sky. Here we have the key to the ritual of this mystery religion.

That such a masterpiece of science and art, traced on the ground, could or should have been lost sight of, is almost inconceivable, and yet there seems to be no knowledge of its existence still extant, though Madame Blavatsky, in her *Secret Doctrine* pointed to Britain as the place of the "colossal zodiac", and Arthurian literature and British folklore teem with references to it.

King Arthur in Somerset is portrayed as the sun god Hercules, but seated on the horse of the Archer; this we know because his effigy lies in the vale of Avilon where Arthur vanished. That explains the culture hero role, and the five thousand year old origin of the Holy Sacrament, in actually drinking the "blood" (water), and eating the "flesh" of this vegetation god's effigy.

Besides the zodiacal effigies laid out in Somerset, the constellations of Canis Minor, and outside the circle, Canis Major, are portrayed. Without knowing this it would be difficult to account for the following Cuchulain taboo. This sun hero, whose name Cuchulain means "the hound" because he killed the Great Dog when only seven years old, was not to eat the flesh of a dog for fear of death, but three old women tempted him and he partook of a shoulderblade of a hound they were cooking. At once he was stricken in the left arm and "thigh" and wounded in the foot which caused him to sink to the ground.

The object the child giant Orion holds in front of the nose of the "little Dog" effigy is probably the shoulderblade. The stars of Canis Minor fall on his effigy on this Path of the Sun, Procyon corresponding with his neck.

In Wales there is a belief in a dog of the spirit or fairy-world, a Cu-sidh;

there is also a belief in Cwn Annwn who are dogs of the abyss, sometimes called Dogs of the Sky (Cun Wybir) which are small hounds headed by a large dog.

The wounded thigh legends originated partly in the peculiar seated pose of Orion, with folded legs, like a Buddha seen sideways, in order to paddle his boat; but The High History of the Holy Grail tells us that the wound on which hung "the enchantments of Britain", was inflicted by the sword, (Orion's) which was a "hallow of the Grail".

Beautiful and alluring as this Somerset "Heaven on Earth" may be, yet it is only a model of the Universe around us. This archaic calendar is the formula for something infinitely more marvellous. The ritual of its mystery religion was the shadowing forth of universal laws, by priests who were astronomically minded scientists, to whom, it is recorded, the youth of Europe flocked to be educated. Consequently, if these effigies can still in any way testify to the marvels they dimly represent, our ancestors' stupendous work will not have been in vain, and though they themselves may have passed out of reach, still they have left us this "Book of the Grail". It is profoundly important that it should be preserved.

Judge Troward remarks: "The importance of recognizing our power of thus giving direction to the intuition cannot be exaggerated, for if the mind is attuned to sympathy with the highest phases of spirit this power opens the door to limitless possibilities of knowledge. In its highest workings intuition becomes inspiration, and certain great records of fundamental truths and supreme mysteries, which have come down to us from thousands of generations, bequeathed by deep thinkers of old, can only be accounted for on the supposition that their earnest thought on the Originating Spirit, coupled with a reverent worship of It, opened the door, through their intuitive faculty, to

the most sublime inspirations regarding the supreme truths of the universe both with respect to the evolution of the cosmos and to the evolution of the individual". The Holy Grail was the vehicle for this Eternal Spirit.

I cannot close without expressing my grateful thanks to Mr. A. E. S. Smythe for his support in publishing so many of these articles in *The Canadian Theosophist*. His understanding of the far-reaching importance of the discovery of The Round Table of the Holy Grail should surely be acknowledged as remarkable, considering the callous materialism and indifference of the present day.

*"Go, work on mind and matter now,
A Master raised to power art thou:
Impress on each and all you can
Wise heaven's eternal Temple plan.
As on a trestleboard portray
The great Design, from day to day
And build, in silence reverently,
The Temple of Humanity."* (1)

(1) A. S. MacBride, in the *Speculative Mason*.

K. E. Maltwood, F.R.S.A.

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THE PRINCIPLES OF MAN

In each of the Great Foundation religions of the world there is given teaching about the Principles of Man, about his physical, mental and spiritual make-up, as it were. Sometimes the teaching takes the form of a system of bodies, sometimes of Worlds of Being. Ways of presenting instruction differ according to the nationality and type of the Founders, and to the spiritual development of the peoples whom they taught. The Egyptians presented a series of bodies of man, the Israelites postulated four great Worlds of Being, in each of which man had a body, the Greeks believed in Four Forms of Life, linked with the Four Great Creative Elements, Fire, Water, Air and Earth, not, of course, only the elements known to us on the physical plane, but the Ultra-material Elements on all planes, rising higher and higher, becoming more and more wonderful as they near the Planes of Pure Spirit, where they form part of the Creative Power of God Himself.

The Egyptians believed in the following series of bodies:

1. The Rhu, the luminous spirit body, which also appears in the Israelite secret doctrine as the "Garment of Light".
2. The Sakhem, the Spiritual Life Force.
3. The Ba, or Soul Body, linked with the Spirit and entirely independent of the physical body.
4. The Ka, a kind of psychic Principle whose every atom is united by penetration to the atoms of the dense body, but able to quit the physical vessel and move about on its own so long as the silver cord uniting them is not broken.
5. The reconciling Principle, Ab, connecting the Ka or psychic Body with the Ba or Soul Body. The Egyptians laid great stress upon this Principle as the seat of the

physical Life Force as distinct from that of the Spirit. In ancient days the AB or Heart, was taken from the body after death, embalmed separately and placed in a special vessel to be laid in the sepulchre with the mummy.

6. The Khat or physical body.
7. The Shadow, which appears to be the illusion of the senses, answering to Maya.
8. The Name. Which is a big subject in itself. Also in the Israelite Doctrine it plays a great role, Deity, Archangels, Angels and Angelic Hierarchies all have names possessing inner meanings of much significance.

With regard to the Ab, some modern occult students think of it as the home of the permanent atom in the left ventricle of the heart, near to its apex. All the other atoms of the physical body die and are renewed constantly so long as life lasts, but the permanent atom never dies, its duty is to convey from one life to the next the essence of man's spiritual and mental powers, it is the link from one incarnation to the next.

According to the Egyptian doctrine, every atom of our dense bodies is interpenetrated by an etheric atom—its etheric double. There is, therefore, an etheric body within the dense body, much less dense and having a life of its own, and said to live on after death so long as the physical is not disintegrated.

The esoteric doctrine of Israel teaches that man exists on all Four Planes of Being, the highest being that of Pure Spirit, the Second the Sphere of Divine Creation, where God put out His Power as Creator and where man, in a small way, can also create. The Third is the World of Formation, where the Divine Ideas becomes types, or patterns, as it were, of all that exists on earth, and where the ideas of man assume definite mental form, and fourth and last, the World of Matter as we know it, includ-

ing the physical body of man.

The Greek system started from Pure Spirit, whose symbol was Fire, the plane below it was the Sphere of the Higher Mind, beneath this again was the Lower Mind and the emotions, and lastly the earthly body, the instrument vivified by the higher bodies and attributed to the element of Earth.

The physical or gross body of man is defined by Sir Oliver Lodge as a nucleus of mentality enclosed in an envelope of matter. Here the modern scientist arrives at the same conclusions as the wise men of old, for we find this teaching in the Levitical doctrine, revealed in the belief contained therein that God is within all that exists and that every part of all that is, is a part of God. Spinoza, himself a Jew, and on that account intimately acquainted with the Kabbalah, had the same intuition when he said "Man and Nature consist of little bits of God." It follows, therefore, that there is an endless gradation of intelligence in matter. The great initiates do not hold that parts of matter possess the capacity to think, but they admit a series of intelligences in elementary substances. In the Kabbalah it is stated:

"In everything which exists there is intelligence hidden away in matter. From the Holy Living Creatures down to the tiniest worm, all live in Elohim and through Elohim."

Sir Oliver Lodge further defines the physical body as "an assemblage of inert particles acting in a complicated manner owing to the action of unseen entities". "It is made", he adds, "of matter used by the soul, while the pneumatical body is used by Spirit and is made of X—(i.e., of an unknown quantity.) The etheric body is made of both Spirit and matter, the physical is matter only, but it is still the Temple of the Holy Spirit. Mind belongs to the spiritual aspect of the Universe and cannot be explained in terms of matter". So

far Sir Oliver Lodge.

The Zohar, one of the most important Books of the Kabbalah, dealing with the Creation of the Universe, insists that God never ceases to recreate *Himself* in His endless creations. Giordano Bruno believed the monad to be a self-existent universe containing in limitation the Divine Mind. Ouspenski tells us that the human body represents the Universe and contains everything from mineral to man. Thus ancient, mediæval and modern philosophy are in perfect accord.

The Zohar informs us that there are four Adams in every human being, corresponding to the Four Worlds.

I. The Celestial Adam, the Highest Self, who is with God on the Plane of Spirit, or the Heaven of Heavens, as it is called by ancient Israelites.

II. The Spiritual Adam, the Ego of the Theosophists, or as nearly that as we can tell.

III. The Terrestrial Adam, whose life is on the mental plane.

IV. The physical Adam, crucified on the Cross of Matter, otherwise the body of flesh, he who is permitted to retain, and if sufficiently developed, to give out again, some of the wonderful light of the Higher Adams, that light which shines through the dense bodies of those of the human race who live pure and spiritual lives, the light which illuminated the face of Moses when he descended from Mt. Sinai. Walt Whitman, it is said, radiated light in a quite surprising manner, seen only by those who were sufficiently clairvoyant.

For the World of Spirit is a world of Radiation, and its light, when it touches man, transforms him into a son of God.

The Celestial Adam, "the indweller of Light", alone has his home on the plane of Pure Spirit, but so long as his physical body encloses his Higher Self he rarely consciously gets into touch with his true abiding-place, unless he is a great genius of Beauty or Wisdom or

Love, and even then only during moments of exaltation.

It is true that visitors from the Spiritual Plane descend at times to earth, "ships that pass in the night", such as the hero of Jerome's beautiful play, "The passing of the third floor back", and Gerhardt Hauptmann's Christ who visits the sick and neglected child "s' Hannele". And in the story by Manfred Kyber, great occultist and philosopher, a little child is terribly distressed by the death of his cat—that wonderful cat who had so many times taken him journeys through the higher worlds. A splendid "comrade" leads the child to see the marvellous crystal bridge which spans the abyss between this world and the next, and the child is given a sight of his beloved cat walking over the bridge into the glory of the further shore. And the child is happy again.

Wagner, great occultist too, utilized the old belief in visitors from higher spheres in his "Lohengrin", a story often meeting with contempt as being fanciful or foolish by those who are incapable of understanding it. A swan, always symbol of the Higher Self, brings the pure Knight across a lake in a little boat to this world of matter, where he marries the maid Elsa. He forbids her to ask whence he came, but she disobeys him, and the swan reappears and carries him away without answering her question, because the secrets of the Spiritual World must never be divulged.

The fourth and lowest Adam, he who walks this earth in tribulation all his days, also obeys the Levitical Law that there must be a nucleus of Spirit in every material organism, for his "dust" contains his imprisoned spirit. Whether that nucleus is the spirit within, or whether it comes from the planes beyond, and of what it may consist, are riddles apparently impossible to solve—as yet. But that it is not entirely dependent upon matter—that it is not of

this world—any surgeon can tell us, for a man may lose by operation or accident quite a considerable portion of his brain and still remain to all intents and purposes the same.

Contact with spirit is impossible except by means of spirit. Even on the physical plane direct contact seems to have disappeared, for according to Sir James Jeans the wind, when blowing over our faces, never reaches us at all, being repelled, to use his own words, "by the electrical emanations from our skin when within one thousandth of an inch from our faces".

But to return to our Adams. William Blake says "there are Four mighty Adams in every man. A perfect Unity cannot exist but from the Universal Brotherhood of Eden".

He is referring to the Zoas, or Ultra (or ex) material elements of man on the spiritual planes. Man, according to Blake, once had his place upon the spiritual zenith, but falling from his high estate for reasons of pride, became enclosed in a dense body and is now at the lowest point—he has broken the link which bound him to his Spiritual Self.

The Egyptians taught that the Ba, or Soul Body, together with the Ka, or etheric double and the Ab, or heart, formed a three-fold link between the crucified Adam and the higher Adams. This teaching of the existence of a reconciling Power between opposing Forces is found in the religious and occult philosophy of both ancient and modern nations. In Judaism there is the Messiah, in Christianity the Christ, both are called the Mediator and the Reconciler. In occultism there is the element of Air, the reconciling Force between the two Great Creative Elements Fire and Water; in modern science there is the catalyst.

Advanced students of occult medicine believe that four of the chief chemical elements affect the four lowest bodies of man according to the Egyptian

system—carbon affects the physical, nitrogen the astral, hydrogen the mental and oxygen the etheric. We all know how oxygen will bring back to life patients who are dangerously ill—it restores life to the etheric body. Homœopathic remedies affect the etheric only.

The human aura is perhaps not in itself a principle, it is rather the expression of a principle or principles, for the astral and etheric bodies are being constantly altered by the thoughts held by the individual and by changes of environment and emotion. Some years ago there took place a very careful scientific inquiry into the governing laws of the aura, and a conference was held upon the results in Paris. Very little was permitted to be known, but a few interesting things emerged, one being that women can hold a given colour in the aura by sheer will power much longer than men, and that yellow usually predominates in the feminine aura. Another discovery is that the matter of the aura is somewhat of the Nature of lattice-work, allowing for the passage of light emanations of a mysterious kind, breaking up into colours well known to those who have clairvoyant sight. Goethe roused the scorn of his fellow-men by stating that colours are the result of the sufferings of Light in limitation, he evidently received the same idea by intuition. The discovery of the human aura is due to the experiments made by the eighteenth century German scientist Reichenbach, who found that a mysterious light emanated from the head and finger-tips of men and women, thus laying the foundation for the research work of Mesmer in human and animal magnetism.

It is important to keep our earth bodies and our minds clean and refined, in order to be able to bring over some consciousness of the Light of the Heaven World contacted during meditation and sleep. "The body of clay", says Kyber, the famous German occult-

ist, "should not be sullied, for the crystal body must shine through it and so illumine the world around us".

All the kingdoms of the natural world are evolving upwards, even the mineral kingdom responds faintly to light, showing it has some small measure of intelligence, plants are evolving nerves and a digestive system of sorts, animals are evolving personality, and man is advancing spiritually. As we all should contribute to our own evolution, we must attempt to purify our crystal bodies and make them luminous to our immediate environment.

The Rhu, or Spirit Body of the Egyptians, was a heavenly vesture of Light, worn in the Heaven World by "the justified dead", those purified from the dross of earth. The Israelites had the same belief in the "Vesture of the Holy Spirit". When Our Lord appeared to His disciples at the Transfiguration in a magnificent Garment of Light, the Sun of His Spirit burst its long endured bonds of earthly matter and gave His followers a glimpse of the Spiritual Body of Man made Perfect.

Such a Robe of Glory is worn in the Heaven World by those who dedicate themselves in earth life to the service of Divine Ends, and to the help of men and women on earth who are attempting to attain to spiritual powers.

The link, therefore, binding us to the Plane of Radiation, is LOVE, and its highest expression on earth—even above that of a mother—is Brotherhood.

Olive Harcourt.

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RESPONSIBILITY TOWARD THE DISCARNATE

The interesting review in the November *Canadian Theosophist* of Lord Dowding's *Lychgate* can only be judged here by the many extracts given from the book. From these it is surprising, to one who knows how well-versed the reviewer is in original Theosophy, to see that beyond an opening paragraph from *The Key to Theosophy* on Kama-Loka there is no mention made of the wrong done to Kama Loka entities by recalling them to communicate on the objective plane of Earth Life. Yet we are told and warned by H.P.B. and the Masters that at best this involves serious retardation of their spiritual progress.

Accepting hypothetically that Lord Dowding's contacts with the other side are genuine, and that he does not "expect to learn any deep truths from these young men, living, as they do, so largely among the creations of their own minds . . .", he goes on in the same paragraph to show his inability to understand subjective life as the world of effects, not causes, when he expects these discarnate beings to be able "to go back to school and absorb knowledge, etc." —i.e. to progress on the mental plane so as to help others; oblivious of the separation of the principles as their only possible progress through intermediary spheres, during which, "perceptive faculties become extinct", toward the gestation period which develops the coming personal Ego from the old one. As Master K.H. puts it: "Before the new phoenix, reborn of the ashes of its parent can soar higher . . . it has to pass through the process of a new birth, so to say . . . In that world, my good friend, we find . . . souls in their transition state, whose dormant faculties and individuality lie as a butterfly in its chrysalis . . ." (*The Mahatma Letters* p. 48.)

Even this brief glance at the Master's teaching shows that Lord Dowding's differences with Theosophy do not lie, as he avers, in the question of mediumship; but in his oblivion of the whole moral side of disturbing and drawing back those who have passed over (for the temporary satisfaction of friends left behind), instead of helping them to follow their higher principles away from Earth consciousness. It involves the whole question of what, in the Author's view, reincarnates, since he believes in reincarnation. If "the causes producing the 'new being' and determining the nature of Karma are" *Trishna* or *Tanha*, the desire for sentient existence and *Upadana* the vehicle to bring it about, then: "Woe to those whose *Trishna* will attract them to mediums, and woe to the latter, who tempt them with such an easy *Upadana*. For in grasping them and satisfying their thirst for life, the medium helps to develop in them—is in fact the cause of— . . . a new body, with far worse tendencies and passions than was the one they lost". (*M.L.* p. 113): Or again: "But if the victim of accident or violence, be neither very good nor very bad—an average person—then this may happen to him. A medium who attracts him, will create for him the most undesirable things: a new combination of *Skandhas* and a new and evil Karma". (*M.L.* p. 110).

I venture to suggest to earnest Theosophists (I speak to no others), to judge for themselves whether these serious warnings, among many like ones given throughout the early Theosophical effort, may be discarded in favour of the reviewer's recommendation that: "As a message of important truth it (*Lychgate*) should take the place which was intended originally for the Spiritualistic Movement", with its implication that the "banal communications which poured forth in floods" in seances was the limit of uninstructed Spiritual-

ism, for good or harm.

In dealing with the sincere convictions of so positive an intellect as Lord Dowding's one sees he accepts from Theosophy some evolutionary ideas that take Spiritualism beyond its normal deadlock, but stops short where this same evolution would lead on to metaphysical conceptions beyond his purely personal 'down here' findings; these belong to the splendid self-confidence that saved Britain. One can only deplore the delusion and lack of responsibility that will result for thousands of mourners by this man's inability to realize that "the objective can never mirror the subjective".

H. Henderson.

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THEOSOPHY !

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FOR A HEALTHY BODY

One common fallacy for a person striving for a spiritual life is the belittling of the physical body. Spirit is opposed to Matter and so the body is regarded as a hindrance as an enemy to spiritual life. It is thus often tortured, neglected or even impeded in its natural growth. But there is another side; the Spirit can manifest effectively in this world only through an efficient and perfect physical body.

A healthy body is needed for one to efficiently help the world, to be a disciple in the service of the Master who lives for the world. To-day emphasis is laid on diet and nutrition as the bases of healthy living; but nutritional research is at an experimental stage and some of its conclusions are vitiated by prejudices or predilections or are incomplete and subject to further investigations. So must its data be sifted with care.

The essential constituents:—The constituents of diet regarded as essential for the body are, proteins, carbohydrates, fat, minerals and vitamins. The most important builders of the tissues and muscles of the body are the proteins; and there is a considerable degree of difference of opinion as to the quantity of protein required for the maintenance of the body. This much is certain, that a much less quantity of protein is needed for the body than was believed to be requisite by researchers about a quarter of a century ago. Extra protein means a strain on the kidneys and other organs to eliminate it. Yet most people take in more protein than needed.

Overeating—A great bane of modern times is overeating. It exists among the starving as well as the well-fed—but especially among the latter. During the First World War, when a question of an adequate civilian war ration arose, an experiment was carried out by the

Carnegie Institute of Washington at the Y. M. C. A. College, Springfield, Mass. The diet of 12 students who submitted themselves for the test was reduced by one-third, from 3200-3600 to 1967 calories and as a consequence they lost 12½% in weight during the next few days. Blood pressure went down and pulse beats were as low as 33 per minute for some. They were then fed more liberally, so as to maintain this reduced weight.

As compared with a control group of 12 other students who remained on their customary diet, but underwent tests for three months, it was found from the report made to the American Medical Association by Dr. Paul Roth in 1918 that the strength, endurance and mentality ability of the group whose diet was reduced, were not affected. Test on the treadmill revealed a gain in economy of 22% *i.e.*, a given amount of work was done with almost ¼ less expenditure of food energy. Diet was low in protein: but no ill effects were observed. (*Good Health*).

During the Second World War, there was an outcry in the U. S. against certain restrictions on food. It appears, however, from the statements of The War Food Administration (U. S. A.) that the consumption of meat per head per year was 158 lbs. during the first three months of 1943 as against 126 lbs. in the thirties. While the consumption of protein was abnormally high in the thirties, people had obviously more money now to waste on still excessive protein in 1943. The prevalence of kidney and certain other diseases in India and especially in Bombay would show that we here also consume an excess of protein.

The Soy Bean—According to the general consensus of opinion of nutritionists, animal protein (of eggs, milk and milk products, if not flesh) is in a certain small proportion necessary for the human body. But according to re-

liable authorities, millions of people in China have lived without animal protein. That race has survived for thousands of years and has sufficient virility and vitality as the present war has shown. The fruitarian recluse and Yogi in India have a long life without any animal protein.

The following about Soy beans, (the staple food of the Chinese, one of the best protein foods, now widely grown in the U. S., and to some extent India), from an article in *The American Vegetarian*, by John F. Gernhardt, M.D., of Los Angeles 11, California, is of value:

The Los Angeles Sanitarium research laboratory has tested both animal and soybean protein for human nutrition, and is able to demonstrate the following.

Animal protein is acidforming.

Soybean protein is alkaline.

Animal proteins causes inflammation in our internal linings.

Soybean protein prevents inflammation in our system.

Flesh foods are low in minerals and vitamins.

Soybeans are rich in minerals and vitamins.

Flesh foods cause arthritis and intestinal toxemia.

Soybeans prevent arthritis and intestinal toxemia.

Flesh foods are second hand food elements.

Soybeans are first class food elements.

Flesh foods are often invaded by tape worms and trichinæ.

Soybeans are never invaded by tape worms and trichinæ.

Flesh foods cause rheumatism, arteriosclerosis, depression of mind, headache and high blood pressure.

Soybean food elements prevent all such systemic disorders.

Flesh eaters shorten their lives; they do not enjoy good health.

When we eat alkaline protein derived

from the soybean, the blood is more on the alkaline side. This causes a much better blood condition, and every swelling in our blood vessels and channels is reduced. Even the complexion of the skin changes for the better.

Urine analysis gives us the proof.

When we examine the urine of a person who uses soybean food elements in his daily food, I find that his acidity is always normal, that there are no dead blood cells, neither crystalized uric acid. This is the reward of a person who uses soybean food elements.

The picture is entirely different for those who indulge in flesh-foods. All have a high acidity, from two to five times higher, a foundation for systemic inflammatory condition. Furthermore they have a great number of dead white blood cells (pus cells). This would indicate that flesh-eaters actually shorten their lives and destroy themselves.—*The Bombay Theosophical Bulletin*, December, 1945.

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.

NOTES AND COMMENTS BY THE GENERAL SECRETARY

The New Year's At-Home held by the Toronto Lodge at 52 Isabella Street has become an institution where everybody who can manage to put in an appearance does so with unfailing regularity. For several hours members come and go, meet their confreres and partake of the liberal hospitality provided by the Ladies' Committee. Good wishes for a happy new year pervade the atmosphere and there is an aura of geniality that is inspiring, heartfelt and sincere. This was very evident when I was present at the last gathering and I was very happy to meet so many people, some of whom I had not met for many a long day. To enumerate even the principal ones would take too much space, suffice it to say that these occasions do bring about a condition and feeling of brotherhood that is so essential to the well-being of any society.

* * * *

Apropos of the New Year I am still receiving belated good wishes from distant parts of the world that have been closed for many years owing to enemy action. I was surprised and delighted to receive one from the Singapore Lodge. The postmark "Singapore" on a Malayan stamp came almost as a shock. Another from the General Secretary of the T. S. in Finland, stamped "Helsinki, Suomi, Finland". Singapore and Helsinki! names associated with so much tragedy now back again under the old conditions seems almost unbelievable. And here is what Armas Rankka, the Finnish General Secretary writes: "All the world fights against evil", but the Lord Christ said: 'But I say unto you, that ye resist not evil', and Lord Buddha said: 'Hate does not cease by hate, but by non-hate'. The best way to promote Universal Brotherhood and Peace is to practise understanding, forgiveness and sympathy in our daily life.

May this time increase our good will and harmonious disposition. Peace unto all creatures! With Brotherly Greetings". Such sentiments coming from a land so recently scourged says much for the latent brotherhood of man. And yet again, here is a greeting from the T. S. in New Zealand sent by the General Secretary, Miss E. Hunt, with a beautifully printed programme of the Annual Convention then being held in Wellington. I can assure our brother theosophists in that far off part of the world that they have our best wishes for the New Year and also hopes for a wonderful culmination to their deliberations in the large gathering there assembled. A pamphlet written by Mr. Geoffrey Hodson "Man's Mastery of the Power within the Atom" was also enclosed, this I have read with great interest and passed on to our Editor with a view to having it reviewed in the magazine.

* * * *

I sometimes wonder just how attentively our readers really read their magazine. One would surmise that those who have to communicate with the Editor or the General Secretary would at least refer to the Banner (centre) page for directions and addresses even if they had not already noticed the many requests by both those officers to be sure to send their letters, etc., to the right parties. But with few exceptions they do not. I suppose old habits are difficult to break! Subscriptions and dues still go to Hamilton; the Editor there has to return them to Toronto; delay, expense and extra work is incurred but it seems that very little can be done about it.

* * * *

Through the Secretary of the Calgary Lodge, Mrs. Lilian Glover, I have just learned that Mr. E. H. Lloyd Knechtel, the President, had the misfortune to fall and break his leg on New Year's Day. We understand that although the limb is in a cast, Mr. Knechtel manages to get

to the Lodge rooms by taxi and is thus enabled to carry on. We admire his stamina and are very glad to know that he is doing so well and hope that in spite of such a bad beginning to the New Year that he will have a speedy recovery with no bad effects, and that he will have better luck for the remainder of the year.

* * * *

Before closing I must mention that I have received a letter from an old friend, Miss Clara Codd, recently General Secretary, South Africa, and no doubt many of my readers will remember her way back when she used to lecture not only here in Toronto but throughout the Dominion. She writes from Johannesburg and gives very interesting details of things theosophical and her life out there. Among other things she states that she is not editing "The Link" any longer but has retired from such work as she feels it would be better for born South Africans to take hold everywhere. She adds that she expects to end her days in Africa and with just a touch of nostalgia that she would like just once more to tour the world and see everybody again. I well remember the talks she used to give and would indeed like to see and hear her also once again. Her good wishes to me and my Section are reciprocated in full and I will have much pleasure in writing her personally.

* * * *

I have before me a really beautiful brochure with the Compliments of the Theosophical Women's Association, Wellington, New Zealand. On the cover is a reproduction of a water-colour painting of flowers which is a work of art in itself. The frontis-piece is a portrait of the ideal woman and each page has a border of artistry in accordance with the text. The paper, printing and general set-up is in impeccable taste and merits great praise to all concerned. In the well laid out pages is a resumé

of the Foundation of the Association followed by the aims and objects and I wish it were possible to give even an outline of this enterprising and meritorious undertaking. It speaks well of the theosophically-minded women of New Zealand that such a high order of endeavour has been originated. I will quote one paragraph from the text: "Among the many barriers to world-unity are seen to be the antagonisms of colour prejudice, the wide-spread exploitation of the many by the few for individual material benefits, and the fierce and intense nationalism of many peoples, with a resultant slow growth of a truly international spirit embracing the whole human race", and the following: "The questions propounded call for a practical approach and specified answers from a Theosophical standpoint, recognizing a challenge that could be met understandingly only through the application of Theosophy's natural laws". I cannot praise too highly this effort on the part of the women of New Zealand and herewith send them my sincerest and heartiest wishes that their efforts may be crowned with the success it deserves.

E. L. T.

THE GENERAL EXECUTIVE

The General Executive met on Sunday afternoon, February 3, Messrs. D. W. Barr, G. I. Kinman, A. E. S. Smythe and D. Thomas, and the General Secretary being present. The Funds available were shown to amount to \$308.61. The Membership was reported as 383, an increase of 26 including 10 reinstatements. Seventeen new subscribers to the Magazine were reported. The Propaganda and the Fraternization Committees reported progress. The Editor stated he was prepared to carry on as usual but suggested the formation of an

Editorial Committee. After discussion Mr. Kinman moved and Mr. Smythe seconded the Motion that this Committee be formed and consist of members of the Executive, with power to add to their number. This was thereupon carried. The Chairman reported on his "Suggestions for bringing the Constitution into line with existing conditions" broached at the previous meeting copies of which had been sent to all members of the Executive asking for comments. He explained that owing partly to his being on the sick-list and the fact that some replies had but recently come in he had been unable to tabulate them as he had wished. However he gave an outline of the situation as he saw it now and said that in view of the decided aversion by the majority to interfering with the Constitution that it would be better to leave the entire situation as it was. He thought at the same time that it would be but fair to all concerned that he should prepare a reply to the affirmations and negations that he had received, sum up the whole matter and mail it to those concerned. This was concurred with. The Annual Election was discussed and it was agreed that no action be taken unless the Lodges sent in an intimation that it would be necessary to hold such an election. Dr. Washington Wilks' letter to the General Secretary on the subject of one of his Comments in the December issue of the magazine re. the amalgamation of the T.S. with the Federation Lodges was read. There was no comment beyond that the General Secretary stated that the reason why he had made the comment was that he thought an olive branch had been held out and that it was too good an opportunity to be lost. The next meeting was arranged for July 7, the first Sunday in that month.

E. L. T.

THE MAGAZINES

During the month of January we have received the following magazines: U.L.T., London, Bulletin No. 206, December; The Dickensian, Winter Quarter, December; The Theosophical Movement, Bombay, November; Ancient Wisdom, St. Louis, Mo., December; The Maha-Bodhi, Vaishakha Number, Calcutta, May-August; The Golden Lotus, and Index, Vol. 2, Philadelphia, December; Fraternidad, Santiago, Chile, Sept.-October; Theosophy, Los Angeles, January; Theosophia, T.S. in Denmark, Bagsværd, December; The Link, Pretoria, South Africa, Dec.-January; Theosophical Headquarters Bulletin, Covina, January; The Theosophical Forum, Covina, January; The American Theosophist, Wheaton, Ill., January; The Aryan Path, Bombay, November and December; Ancient Wisdom, January; Toronto Theosophical News, January; Theosophy in Ireland, Dublin, Oct.-December; Circulaire d'Informations, T. S. in France, December; Theosophy in Australia, Sydney, Dec.-January; Eirenicon, Hyde, Cheshire, Dec.-January; The Middle Way, Buddhism in England, Jan.-February; The Bombay Theosophical Bulletin, December; The Theosophical Movement, Bombay, December; U. L. T. London, Bulletin No. 207, January; Theosophical News & Notes, London, Jan.-February.

INVOCATION

Reach down O SELF, reach down unto
 the dust,
 and let thy mind still every wind that
 stirs
 its peace to fading pleasures; and if
 must
 O take fast hold until each sense
 concurs.

Draw down, O RAY, and fill thy lamp
 with light;

let it so shine that shadows are no
 more
 but that which is illusion to the sight,
 thus to this self a greater SELF
 restore.

And now, O SELF united, bend my
 head,
 so let thy power flow on, for 'tis the
 heart
 that lives in Wisdom — every thought
 is dead,
 stillborn and unenlightened that
 would part
 the whole — off' let me hear when thou
 art nigh,
 "Canst thou be saved and hear the
 whole world cry?"

H. L. Huxtable.

WORTH WHILE BOOKS

- 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. Q. 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.

BOOKS BY CHARLES JOHNSTON

- Bhagavad Gitacloth \$1.25 leather \$1.75
- Crest Jewel of Wisdomcloth \$1.25
- Great Upanishads, vol. I.cloth \$1.50
- Parables of the Kingdompaper .50
- Patanjali's Yoga Sutrascloth \$1.25
- Song of Lifepaper .75

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OFFICE NOTES

Isolated students and those unable to have access to Theosophical literature should avail themselves of the Traveling Library conducted by the Toronto Theosophical Society. There are no charges except for postage on the volumes loaned. For particulars write to the Librarian, 52 Isabella Street, Toronto, Ont.

Several enquiries have reached us asking for the address of Miss Mary K. Neff. Latest reports were that she was in Akron, Ohio; but she may be addressed care of The Theosophical Society, Olcott, Wheaton, Ills.

It is announced that the Convention of the T. S. in America will be held in

the Stevens Hotel in Chicago on the 6, 7, 8, and 9th July, to be preceded by a Training School at Olcott and followed by a Summer School at the same headquarters.

It is with sincere regret that we present this month the concluding article in Mrs. Maltwood's latest series of studies of the Zodiac. We trust she may be persuaded to continue her illuminating investigations of this inexhaustible subject.

A return of the polling in the unopposed election of Mr. C. Jinarajadasa as President of the T. S. Adyar, by the American National Society, shows a voting total of 2318, of which 22 were spoiled, 16 voted No, and 2280 Yes. Canada declined to waste money on an unopposed election.

Mr. Brown of the Hermes Lodge, Vancouver, paid the editor a visit on the 5th inst. and announced that he had decided to settle in Hamilton and join the Hamilton Lodge. He will be welcomed to the city which he regards as more suitable to his health on account of its drier climate.

T. S. Headquarters at Wheaton, Ills., require for the Society's archives copies of the following magazines, those who can do so kindly address them to Mrs. Sarah Mayes, Olcott, Wheaton, Ills. *Mercury*, volume 1, July 1894; volume 2, August, 1895. *The Path*, volume 1, 1886-87. *The Theosophic Messenger*, volume 1, No. 1, October, 1899; volume 2, No. 2, 1900. *The Vahan*, any copy, 1898.

The General Secretary is more sanguine about the ability of the Editor to carry on than the Editor is himself. There are several factors to be considered. One is the infirmity of the Editor owing to advancing years—84 on December 27—and the other main dif-

diculty is financial inability to maintain his present residence, formerly shared with his married daughter now in Victoria. If he has to move it would mean the sacrifice of his library without which he would not attempt to carry on the editorship.

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President Thomas of the Montreal Lodge writes as follows: "A few days ago I saw for sale a new translation of *The Bhagavad-Gita*, while I had already several translations as well as your own Conflation, yet I was interested and bought a copy and I like it particularly well. The translation is in Prose and Poetry by Swami Prabhavananda and Christopher Isherwood with an introduction by Aldous Huxley. Copyright, 1944. The book is roughly 4½x5½, 187 pages. Huxley's 14-page introduction is, in my opinion, excellent. The translation should find a ready acceptance by many readers. I think that this introduction would make excellent material for *The Canadian Theosophist*".

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A backward glimpse of the war comes in a letter from a British correspondent: "How shall we ever forget those awful nights when we looked down from our windows upon Bristol in the valley below looking like the infernal regions, a mass of red fire, and we went finally to bed in the dawn, lighted by burning houses all about us, and the tremendous gun-fire from naval guns near by nearly lifted us off our chairs. What a time that was! Almost every night those horrible sirens fetched us out of bed in the cold darkness to go to the flat on the ground-floor, running through the red-hot shrapnel to reach a very doubtful refuge."

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The Middle Way for Jan.-February spreads a wealth of material on its broad pages. "Early Buddhism and the Taking of Life" by I. B. Horner; "Holy Guardians", by Nicholas Roerich; "A

Visit to a Tibetan Monastery", by D. P. Longwood; "Buddha is Buddhism", by C. Jinarajadasa, are the more important articles. Among the book reviews we find a most sympathetic estimate of the late Dr. de Purucker's posthumous volume, *Studies in Occult Philosophy*. As this book gains circulation and overcomes partisan prejudice it will add immeasurably to an understanding among general readers of *The Secret Doctrine*. *The Middle Way* notes the work of Major Frederick Fletcher, who is now known as Bhikkhu Dorje Prajananda, as paralleling that of the widely known Sri Krishna Prem (Ronald Nixon).

✻ ✻ ✻

Last month we printed a poetic sketch, "The Great Moment", by a German writer, Manfred Kyber, but omitted any explanations. We owe the translation to Mrs. Olive Harcourt, who writes that Kyber is a very famous author, and that the sketch was taken from his book, *Animal Stories*, which had a phenomenal sale in Germany. It is exceedingly beautiful and deeply occult. She had permission to get them published piecemeal, but they had been accepted by three good London publishers but each time something happened, when even the contracts were signed; I want to try in America, she adds. Kyber died just before the last war broke out, and he had asked Mrs. Harcourt to translate and if possible, to publish his last book, which she describes as "a perfect glory of idealism and full of great occult teaching".

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A correspondent in the Far West thinks the word God appears too frequently in our pages. It all depends on what one means by it. Certainly it is not a personal God in the Salvation Army sense, though we have no quarrel with the Army on that score—milk for babes, strong meat for men. Usually the word God is used as a collective

noun, as we use Government, not merely for the King and Prime Minister but for the Cabinet as well and the whole train of officials concerned with the ruling of the nation. So the word God includes the Trinity of the Christians, the Roman Catholics adding the Virgin Mary, and St. Paul naming angels, arch-angels, thrones, dominations, powers and other hierarchies. George Elliot's Silas Marner neatly defined the word in our sense as "Them as is above".

"OLD EUROPE"

When the Pope in his Christmas broadcast, spoke of the Old Europe in which "ecclesiastical life flowed like a majestic river" one was reminded of times when that "majestic river", by the will of ecclesiasticism flowed with blood. Read the history of the Roman church of Europe, with its secret background of Jesuitism more recently, is to see a parallel in the history of the last war years, in the horrors of torture and the holocaust of Nazi victims. Has the Christian Church forgotten the Inquisition; the extermination of the Albigensis in Southern France, to mention only two forms of likeness? And what of "Power Politics" as evidenced by the Pope's use of the Crusades to levy such heavy taxes as made Western powers their tributaries. [Chambers Encyclopædia]. What of individual spiritual freedom? The *Index Librorum Prohibitorum* must occupy many rooms of the Vatican library if indeed all such prohibited books are not destroyed. No doubt such has been the fate of all progressive spiritual literature since the art of printing put it within the reach of the common man, the hierarchy working unceasingly to smother it. Its methods of infiltration are so insidious as to escape the notice of any not specially interested in preserving the freedom from its fetters so hardly won by our ancestors. Danger lies in apathy, and great is the re-

sponsibility of theosophists with their knowledge of a greater freedom, to preach and practice their faith.

Anon.

THE POWER OF LOVE

The Blavatsky Lecture for 1945 by Greta Eedle is one of the most effective presentations of certain principles of Theosophy which we have met in years.

It is modern in its outlook, up-to-date in its science, and practical in its application of Theosophical teaching. We are tempted to quote largely from these 16 pages for mere critical approval too frequently fails to achieve its purpose. The full title of the lecture is *The Power of Love in the Struggle for Light*. The profound changes during the last seventy years are noted with the resultant changes of consciousness making for progress.

"Since the founding of the Society hundreds of thousands, if not millions of people have been helped by its teachings to break down not only many of the barriers that then separated men from each other, but also many prejudices within themselves, so that as time has gone on, certain hard mental and emotional crusts have worn away, and the light of *buddhi* in its dual aspect of illuminating wisdom and all-enveloping love has penetrated ever further into the hearts of men, inspiring world-wide reforms in nearly all the spheres of human endeavour".

"The vision of the unity of mankind has reversed many an age-old opinion, and battles are being waged today . . . by large associations of philanthropists against the general mass of unthinking people, with increasing success. We are still handicapped by the very measure of our own achievements". It has been and is, proceeds the author, the purpose of the fourth and fifth root races, that is, broadly, the Atlantean and European races, to develop the mind, and this has given rise to an uneven development in

humanity, not so extreme as seventy years ago, but still very noticeable. In public life it is apparent in great reforms on the one hand, and war on the other. In private life it shows in a shift of values in the family, which leaves the human trinity of father-mother-children in new, unaccustomed and sometimes unhappy positions."

"Since the last century there has been a steady shift of emphasis in values from the time when the father was master in most details of family life, the mother deferred to his wishes on all occasions, and the children obeyed as far as their temperaments would allow. Then the father was the sole breadwinner and graciously gave of his substance to his dependents. With the emancipation of women that has changed profoundly. Not only does the mother usually control the expenditure of the family income, but often both parents are breadwinners. The economic power-monopoly of the father has gone, and with it a great deal of the obedience he demanded in the past. But he has not yet learnt, and there are no facilities by which he can learn how to adapt himself to the new situation. The more intelligent young men of today realize this. They see young women being offered training in mothercraft and domestic science, and wonder why something similar, though obviously not the same, is not offered to them too. They know from experience, sometimes bitter experience, that the methods of their own fathers were wrong, but they have no means of knowing what to put in the place of the standard of yesterday, and so they feel frustrated. The child judges his father on his merits, and not on the basis of benefits received or duties owed, and as a result compares him unfavourably with his mother and teacher. There is a great need for an addition to the training of boys. Girls are trained both for the home and for the world. Boys are most onesidedly

trained for the world only, yet on their happy and free adjustment to home life and on their capacity to learn from their own children their happiness depends just as much as it does on the right choice of their work in life."

"The best known examples of the practical functioning of the intuition are those which illuminate mainly the mind, for our race has specialized in its development and has given birth to great geniuses. When the mind already holds many relevant facts in its consciousness, and there is a high sense of devotion to duty or to a profession, then comes the flash that clarifies all and a manifestation of genius takes place. This approach to the *buddhic* level through the intuition is, however, not possible for the mass of humanity, for the higher mind itself still needs considerable development. The simpler way is to take full advantage of the contacts made in private life and by breaking down the barriers erected by mental criticism, so that by opening oneself to *buddhic* love our emotions become serene and full of sympathy. For children particularly there is nothing so important as that they shall see shining out among their elders the power of love to which they may always go, to shelter from the storms of their own lower emotions. When they find that serenity in others who can help them, it is far easier for them to dissociate themselves from their selfish little personalities and identify themselves with the big personages they may become if they are helped to make the effort."

Quotations follow on the subject of marriage from H. P. Blavatsky, Master K.H. and Col. Olcott, with a few words from the Maha-Chohan—"It is time that Theosophy should enter the arena. The sons of theosophists are more likely to become in their turn theosophists than anything else."

The author then discusses the development of the sixth sub-race, or at

least its chief characteristic, intuition, and the tendency to encourage this in modern education; especially by such authorities as Pestalozzi, Froebel, and Montessori. The necessity of what should be obvious, pure marriage relationships, is emphasized, and the treatment of relatively advanced incarnating egos is taken up. These appear in the most unexpected families and inexperienced parents should have matters explained to them where possible.

"One notices not one child, but many children, who not only indulge in a passionate search for truth, but who also have a happy facility for arriving at it. Madame Montessori has stated one of the most important facts of all time for educating children, namely, that we must learn from them. At the same time there are many conditions which we need to alter for the intuitional children so that their paths, which are the hard paths of pioneers, may be made smoother, and we need to make many adjustments in our own daily lives before we may follow their world of thought. They are nearer to the *buddhic* plane through their intuitive contact than any other type of human being today below the stage of the initiate. They bring with them not only the comprehension that life is one, but an abounding power of love for all those younger than themselves, for animals, plants and anything helpless. Their generosity is such that they need adult protection, and they sweep aside all irrelevancies arriving with ease at the kernel of truth within. However, there is a considerable gap to be bridged between the advanced soul with a developed *buddhic* consciousness, and the intuitive child. The former perceives the truth and keeps silent, but the latter perceives it and states it with devastating clarity, tearing down the veils of illusion with which adults surround themselves. Not the least difficulty experienced by the intuitive child is his

inability to make full use of his own inner knowledge and to give expression to his great overflowing love. The flash that comes from the *buddhic* plane and illumines the higher mind and emotions takes a long time for an adult mental or astral body to assimilate, though that may be partly due to a certain lack of flexibility. When the flash comes to the child, it has a disturbing effect, for the astral body is not yet under proper control, and the mental body, though flexible, is too undeveloped for a full assimilation to be possible. Unless such a child can find guidance in the ways of the present world, and protection against the uncomprehending formalist, who detests his truth, he may find himself bewildered, not only in childhood, but also later on, and unable to give his full contribution."

"It is one of the privileges of parents to guide children without shock from one stage of self-expression and understanding to the next, guarding the child from allowing its intuition to be overgrown by lower mind values, which inhibit his power of love. For instance, if when a child begins to doubt the validity of Santa Claus he is told in language suitable for his age that the man he sees is the representative of the great St. Nicholas, the personification of love in action, he will be helped on his intuitional way, and see not an untruth which may destroy his trust in his elders, but the greater truth that lies within all appearances."

A consideration of the position of women socially and politically follows and we quote the admirable summing up introducing the spiritual conception of the Feminine Principle in the Universe, so different from the material Virgin Mother of the Christian dark ages objectively worshipped.

"The realization and application of these principles would seem to have been one of the soundings made by old India, but for another, we need to

remind ourselves of the position of women in the Vedic days. In order to understand it one has to glance at the background of the Hindu religion. "The Female Principle went forth throughout the universe as the abiding force of the creator in the world", says the Rig Veda. The Female Principle is the vehicle by which alone spirit can manifest and therefore the *shakti* or female power of the god was adored as equal to the god himself. In ancient India women partook in every aspect of the mental and spiritual life, and played an equal part in religious sacrifices and royal ceremonies. Moreover, and this is perhaps the most important of all, they were entrusted with the spiritual education of the young."

As Chairman of the first Committee organized in 1916 by Military District No. 2, I can endorse all that is said here about the social diseases so-called. Hitherto regarded as unmentionable I did what was possible to drag the shameful secrets into light with the result that the whole subject is now openly ventilated and many young men saved from folly and kept in purity and moral strength. One welcomes the able statement here made on page 11.

"Before the real elevation of womanhood can take place, however, there is still hard fighting to be done. The spiritual progress of women and of humanity will be inevitably retarded until the evil of prostitution is utterly destroyed, for it is a bastion of the dark forces standing in active opposition to the Forces of Light that are clearing the ground for a better world. Fortunately, we know very much more about the problems involved than was known seventy years ago. The League of Nations has published from time to time extremely valuable books on the subject,⁽¹⁾ showing that the evil is no

longer primarily due to economic poverty, but rather to the subnormal intelligence or physical disability of the individual. But even if we handle the individuals with sympathy and give them the treatment they require, we also have to deal with the vested interests in various parts of the world, which we know exist in force, and are now only waiting for normal communications to be re-established to begin their nefarious trade again with renewed vigour. Where the white slave traffic is tolerated, the conditions under which the women live are comparable to the horrors of the concentration camp, and it seems to me one of the responsibilities of victory that no national sovereignty shall be allowed to shield such criminal activities."

"But the physical abolition of an evil is not enough unless the power of love and brotherhood is invoked to counteract the mental state which makes the physical fact possible. It is not only necessary to raze concentration camps to the ground. There must also be such education as will ensure that the mentality that created them can never recur. The League papers point out again and again, that there is only one effective remedy against white slavery—that the demand shall cease. That means that habits of mind have to be reversed that have been in existence since Atlantean times. Nevertheless, the position is not hopeless, for there is today a widespread realization that that which harms one harms all, and this needs only to be emphasized sufficiently and extended to its logical conclusion to effect a change of mind."

Nor is the physical courage and sacrifice of women forgotten.

"There is a further glimmer of light clearly visible in the hard uphill way towards the elevation of woman, of which the Master speaks. It is the re-emergence in our time of the heroine. Women all over Europe have fought and

(1) See in particular: *Prostitutes, Their Early Lives, and Methods of Rehabilitation of Adult Prostitutes.*

died for liberty. A very high proportion of them maintained absolute silence under Gestapo torture, with an inner spiritual faith that was incorruptible by lower mental temptations or the pains of the physical body. Our own national *karma* protected us from the torture chamber, but it gave us other opportunities for bravery, and although few women have been decorated or publicly recognized, many are known in their own circles for their valorous conduct under fire."

A further consideration of the Feminine Principle in Nature leads to the problem of making intelligible to the normal man of this epoch the strange gifts of the intuitive child. "He queries the hidden laws of the universe and he will not be put off with half-truths. He seeks the wisdom he knows to exist first of all in the home, but is quite willing to go elsewhere if he is not encouraged." This situation is delicately and wisely handled and should help many parents if they wish to be helped.

"One of the crimes of materialism is that it has impressed on the mind of the mass of humanity that matter is dead, inert, and that in the west even to mention a feminine aspect of the Divine Life is to be guilty of phallicism. This means that the very basis of creation has been denied and forgotten and that we have to restore the foundations which have been submerged in the ever-shifting sands of materialism."

"If the mothers of the world can be persuaded to understand that the expansion of consciousness which comes to every one of them through giving birth to children with a loving heart, can be used to contact an infinitely greater Power of Love than any human relationship can ever provide, then will it be possible, not only for mothers, but for all who are willing to try to expand their consciousness in a similar way, to transmute their vacillating emotions into a spiritual power that will make of

every home a centre through which the Mother of all men may shed her beneficent light. Never more than today has the world needed a race of spiritual mothers who will raise the stricken and heal the downcast by the very fact of their presence, quite apart from any aid they may be able to give."

The lecture closes with a devout appeal to the Soul of the One Infinite Spirit, the basis of the vehicle of every phenomenon. "As we seek to approach Her, the Virgin Mother, the Immaculate Root, and humbly try to realize in all manifestation the mystery of her sacrifice, then do we perceive, even though remotely, the stupendous nature of the Power of Love that needs to be invoked if humanity is to go forward on its pathway of evolution."

It will be seen how readily this point of view lends itself to the idolatrous tendencies of the human mind. These Powers and Energies are first personified, then deified and soon become objects of worship. It may be well, in presence of this danger, to remember the Hermetic maxim, "As above, so below," and to meditate on the positive and negative currents of dynamic electricity. Personify and worship these familiar but still miraculous phenomena, divine as any, and maintain the mental balance so easily upset by the *maya* of the imagination and the poetizing fancies of the kamic emotions.

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A. E. S. S.

On the front page of our January issue by the words *The Secret Doctrine* having been set in italic indicated the book of that name. What was intended was the general body of teachings known as the Secret Doctrine.

"THE MARTYRDOM OF FRANCIS BACON"

We have just received Mr. Alfred Dodd's new book on Francis Bacon in which he confines himself to the one object of clearing Bacon's name of the foul reputation attached to it by the groundless accusations of Lord Macaulay. Those who have read Hepworth Dixon's life of Bacon are in need of further evidence to do Bacon justice, but it is well and right that a complete and documented narrative of the whole story of how this greatest of Englishmen has been traduced and belittled. Mr. Dodd has told the story in a volume of 192 pages printed in small but clear type necessitated by war restrictions on paper and printing materials generally, and henceforth none but the very ignorant can be excused for not knowing the truth about one whom many wise critics have acclaimed as the greatest of Englishmen. Mr. Dodd writes a seven-page Foreword to his work and we cannot do better than quote from these early pages enough to outline his thesis and to demonstrate the quality of evidence by which he justifies his task.

"This book is written solely for one reason—to provide the reader with evidence which shall prove incontrovertibly the innocence of Francis Bacon of the crime of 'Bribery and Corruption' charges to which he pleaded guilty, suffering the penalties of Impeachment by sentence of the House of Lords in the year 1621."

"The Lie regarding Francis Bacon has sunk deep into the souls of men. We were taught it as children at the day school; we heard it later in life in the pulpit and lecture hall; we see it repeated today in popular press articles—by poets like John Drinkwater and popular novelists like Sir Max Pemberton. The Lie began with Lord Macaulay's infamous rhetorical *Essay* in 1837, which twisted the facts of the times, distorted

the truth, and suppressed vital evidence in order to blacken Francis Bacon's character.

"The *Essay* was based on Pope's lines to which he attributed a meaning never intended by Pope:

"Think how Bacon shined!

The Wisest, Brightest, *Meanest* of Mankind!"

"Interpreting "*Meanest*" as "ignoble in mind, character, or spirit! (when every literary student knows that Pope used the word with the meaning attached to it in that age, and as he had done elsewhere consistently, to denote that Francis Bacon was the 'HUMBLEST' of mankind) Macaulay ravages his character with savage ferocity. He is great intellectually and mean in soul; a supreme genius and a monstrous criminal; a mixture of Machiavelli, St. Francis of Assisi and Judas Iscariot, a super-historic Jekyll-Hyde. The brilliance with which Macaulay manipulated the evidence to support his conclusions made it one of his most popular 'Reviews'. It has been reprinted over and over again."

"It is this point of view that has stained the very tissues of Englishmen's minds today. The first thought that strikes the average man when Francis Bacon's name is mentioned is the fiction that he sold justice wholesale, netted a hundred thousand pounds by slimy swindling, and shamelessly confessed his wickedness by pleading guilty to bribery and corruption after whining to the King to save him."

"Yet this attitude is a mistaken one and utterly wrong. For this perversion of the mass-mind Macaulay is directly and indirectly responsible. He has poisoned and corrupted our intellectual and spiritual culture for over a hundred years. How long will it be before the Lie is overtaken, I wonder!"

"Few readers will have noted the Judgment of J. Cotter Morison, one of Macaulay's finest biographers, in the

English Men of Letters series. He writes:

“We now come, not without reluctance, to look at the deplorable article on Bacon.

“The historical portion has only just received such an exposure at the hands of the late Mr. Spedding, that to dwell upon it here is as unnecessary as it would be impertinent.

“Two octavo volumes were not found more than sufficient to set forth the full proofs of *Macaulay's quite astounding inaccuracies, misrepresentations, and even falsifications of the truth* . . .

“What could have been Macaulay's motive for writing with such passion and want of good faith?

“*Nothing that Macaulay has written has been more injurious to his fame as a serious thinker. . . . He deviated into fiction in his libel on Bacon.*’ (pp. 100, 105, 159.)

“Why did he do it?” asks Cotter Morison.

“Macaulay was an historian who reviewed events and characters through Whig Spectacles. He loathed the doctrine of the Divine Right of Kings and that the Crown could do no wrong. He wrote down Francis Bacon primarily because Francis Bacon believed that *these political principles were the best for his particular day and generation—i.e., a benevolent Monarchy and Parliament*. That is the reason why Macaulay libelled dead greatness. He visited his political hate on the character of a man who has done more good to the world in one single department of human thought than Macaulay ever did as a writer, a politician, an Indian administrator. He threw vitriol with horrifying effect in the face of one of the most lovable of men, one who wrote in a noble prayer: *‘Thou knowest that in a despised Weed, I have sought the Good of ALL MEN’*.

“The Sage of Chelsea said that Rhadamanthus would certainly give Macaulay

four dozen lashes when he went to the Shades for his treatment of Marlborough. How many does he deserve for the disfigurement of Francis Bacon?

“Nor is it generally known that Macaulay *knew* he had done Francis Bacon the gravest injury with his poisonous rhetoric; yet he was not honest nor manly enough to admit publicly that he had twisted the facts. But, admission or not, every historian knows that Macaulay always manipulated his facts to prove his case against men long dead who could not reply. What is this but ‘Corruption’ of the worst type?

“Late in life Macaulay himself told friends of mine that he regretted only one piece he had written—the *Essay on Bacon*.’ (H. Crouch Bachelor, *Francis Bacon*, p. 8.)

“No slander is more audacious than that falsehood to which Macaulay has put the seal of history.’ (Sir William Hunter, *The Thackerays in India*, referring to Macaulay's *Essay on Warren Hastings*.)

“The University of Oxford advised all Macaulay's works to be placed in a special category as *‘not trustworthy for History’*.

“From the date of the *Essay on Lord Bacon*, Macaulay has been followed by a long line of writers who, saturated with his picturesque brilliance and guided by his malevolent assertions, have written—from various motives—biographies and sketches, popular and otherwise, of ‘the great criminal judge’: severe clerics, with their theologically warped minds, like the Rev. Joseph Sor-tain, Trinity College, Dublin, Dr. Abbott, Dean Church, who have held him up as a fearful example of genius allied to diabolical wickedness; and literary critics such as Sir Sidney Lee, who, with other stalwarts of the ‘Shakespeare Trust’, have attacked Francis Bacon's moral character to prejudice a purely literary issue . . . fearful lest

the 'Immortal William' should be discovered to be an academic fraud.

"The popular opinion that Francis Bacon was simply little more than a prosy philosopher and a corrupt judge, is deep and widespread. The average lover of literature has little time for him. He is repelled by what he has read about 'his unlovely character'. Nor can this be wondered at when editors of popular literary cyclopædias* commence their critiques of his works with such damning phrases as "This aggressive intellectual reformer, the great English writer, *the servile statesman, the corrupt Chancellor*", etc. What student or reader can love a writer who is said to be 'servile . . . corrupt'? The virtue has gone out of him at a touch. Our interest is poisoned ere we read a line. The light in his literary labours fades. Genius is worthless when it but serves as a cloak for immorality.

The real truth concerning Francis Bacon's character has never been told since Hepworth Dixon and James Spedding wrote their biographies sixty to eighty years ago. Indeed, I do not remember ever reading a single article in the popular Press, literary magazines, monthlies or quarterlies in which the writer wholeheartedly asserted that Viscount St. Alban was a great and good man. But I have seen numerous articles, where the pen has been dipped into the gall of ignorance, which have disparaged him; articles by men whose business it was to know better.

"A work, then, of this kind is long overdue. It will put the English-speaking people on the right lines respecting our Supreme Genius. It is by no means exhaustive, for it is written by a busy man for busy men. Yet it contains sufficient information to point the reader to richer mines of knowledge. Primarily, this book contains detailed evi-

ence which proves that Francis Bacon never committed the crimes for which he was impeached . . . the crime of accepting monies from suitors in his Court to pervert the course of justice, by passing judgment in their favour.

"He was the victim of a plot.

"It is true he pleaded guilty; but did he do so of his own volition? After making every preparation, he suddenly deserted his defence, threw up the sponge, and refused to face the trial of Impeachment.

"Why did he do so?

"We now know the facts. We know them even better than Spedding or Dixon; for we have today his personal diary, which they did not possess, by which we can check the truth. We know what was not known at the time to the general public, nor for many years later; *That King James in his Office as King commanded him to break off his defence and to plead guilty.* As the King's Servant, sworn to do his bidding, as a believer in the Divine Right of the Kingly Office, and that the King can do no wrong, he had no choice but to obey. He yielded to the Will of the King and was undone."

"Let us begin at the beginning.

"Had he any vicious characteristics as a growing boy? None! As a youth? No!

"He left England at the age when 'a young man's fancy lightly turns to thoughts of love', to go to the French Court of brilliant rakes and superb demimondaines. He lived there (*at Queen Elizabeth's expense*) in the train of the English Ambassador, for three years, one of the handsomest youths of the day, judging by his portrait, painted, presumably, by command of the Queen . . . by the Court artist Hilyard. What can be said against his character in this three years — impressionable years — of Court Life, beauteous Ladies and Lovely Knights? Nothing! He neither wined it nor womened it. He

* *Chambers Cy. of Eng. Lit.*, Vol I, p. 380, line 3.

kept himself pure, having been reared in the Puritan home of his foster-mother Lady Anne Bacon. What can be said against him when living as a law student after his return from France? What amours did he indulge in like Oxford and Southampton? What Maid of Honour did he get into trouble (he had access to the Queen's Court) like Pembroke? What gambling debts did he run up like Fulke Greville? NONE!

"What of his early years at the House of Commons when he was in the public eye? Was he regarded as a sycophant? No! Was he known as a man who could be bought? No! As a time-server? No! As one who would crook the pregnant hinges of the knee to Authority? No! As a worshipper of Mammon who took back-handers? No!

"His public record shows that he was regarded as one of the most upright of men, not only by the House of Commons but in the country. Where can you find among his contemporaries a Member of Parliament who was elected *by double and treble returns*, Middlesex no less than Cambridge vying with each other for the honour of his representation. Is it not strange that in all those years of strife no one should have suspected that his soul was shrunken with the fires of avarice?

"He was thirty years in the Commons. What charges were made against him during that time? None! What reflections on his honour or honesty? Not one! There was never a whisper to this effect. Such a thought never entered the head of any of his contemporaries. The sordid Cecil might think him politically unsound, too advanced a social reformer, but he never thought that Francis Bacon was a rogue, whose primary object was to feather his own nest. The venomous Coke might think him the 'Queen's bastard', a fool, and discount his law, but he never once suggested he was a rascal. It was left for a later date, towards the end of life, for

Coke to invent that monstrous slander.

"Up to the 1621 Parliament, when Francis Bacon was sixty years of age, never a word had been breathed by anyone, anywhere, at any time, against the moral integrity of Francis Bacon . . . no one had ever suggested that he had accepted bribes, that he had perverted justice. When the storm broke in the Commons it was against the Monopoly-Patents imposed by the King and his Favourite Buckingham. Francis Bacon was outside 'the Tempest' until it was diverted by Sir Edward Coke from James and Buckingham to the Chancellor. Then for the first time do we hear of the accusation of bribery levelled at the Chancellor.

"Is there not something strange at the suddenness of the charge? Something suspicious in its swift climax? Are we to assume that a man of known honour and virtue sullied his soul by dishonesty *even though it was his own hand and deed that wrote the word 'Guilty' to the charges?* Average common sense, with a modicum of the detective instinct, suggests there is much more behind the debacle than meets the eye. The broad facts of his life give the lie to the idea that he committed criminal acts the moment he took his seat in the Chancery Court, like a common swindler. As a man of the world I refuse to judge the whole of the Play by one act.

"*The fact is that certain critical types are constitutionally incapable of seeing anything which does not lie on the surface . . . even then their field of vision is not sufficiently large enough to take in everything; and if the Truth is hidden beneath the surface, they either assume that there is no Higher Truth than what they know, or that it cannot be found!* Think of the fag! The toil and toil of such a search! Is it worth the trouble? What does it matter? Better sing Francis Bacon's *Psalm Translations* with Mary Sturt, his latest

biographer, and chant with her what a poor tool he was in English Prosody; sneer with her at Rosicrucianism and Freemasonry; and giggle at the thought that Ciphers can enshrine profound truths, and are as useful in business as in war . . . than search laboriously to discover what he meant by *The Great Instauration*, or how he completed his Six Parts in a way utterly inconceivable to Mary Sturt, judging by her hackneyed treatment of the great Master.

"The possibility has never occurred to the pedant-type of mind that Francis Bacon may not have been guilty after all: that *he may not have fallen because of his vices in a world of good men but because of his virtues in an era of wicked men*: that he actually sealed his virtues by sacrifice to a patriotic and political ideal, just as other great souls have sealed their testimony to the truth, as they saw it, with their blood . . . like Sir Thomas More. Instead of looking at Francis Bacon from the worst point of view suppose we study him from the opposite angle. Even a prisoner is assumed to be innocent until proved guilty; and *Francis Bacon has never once been proved unequivocally guilty in any one of his acts* . . . even by the malignant Dr. Abbott, of whom Prof. Nichol was obliged to say: "Macaulay, Abbott and Dean Church . . . are unjust."

"This book will open a new door into literature and life. It will provide you with sufficient evidence to show that the Father of English Prose, no less than the Father of Science, was an altruist of the first water; one of the kindest and most virtuous of men. It tears away the false mask he has worn so long. You will gradually get to know him as he really is: to know that 'the Wisest, Brightest, Humblest of Mankind' was also one of the most Christ-like".—*The Martyrdom of Francis Bacon*, price 21 shillings; Rider & Co., 68 Fleet Street, London, E.C. 4, England.

A. E. S. S.

MR. JUDGE'S BOOKS—A STUDY

VI.—LETTERS THAT HAVE HELPED ME

Although this book is of very great value to anyone who is trying to live a "good" life, its main purpose is to help us in our self-appointed work "in and on ourselves, each one". This task "has for its object the enlightenment of oneself for the good of others" (p. 75) for the belief grows in us in our study that "the Masters do some of Their work with and for humanity through" the Theosophical Movement, and "in a certain sense every sincere member" of that Movement "is in the way of becoming a chela". (p. 46) But before They can help us in our task we must "furnish the conditions" necessary, and these conditions are not the mere desire to be helped. They call for "a change in thought and nature". (p. 76)

Change in thought will bring about change in nature, so that the new beginning must be made with thought; rooted in "an abiding, settled faith that nothing may shake". (p. 50)

In the first letter Mr. Judge gives us a line of thought with regard to our daily life that is foundational and on which, therefore, we can begin to build. He says, though not exactly in this order:—

Do what you find to do.

Desire ardently to do it.

Use earthly discrimination, prudence and wisdom.

Do what you find to do. This is the application of the theory that Karma is an immutable law which brings reactions to the actor at the right time, in the right place. If we believe this, if we have faith in it, "if we admit that we are in the stream of evolution, then each circumstance must be to us quite right" (p. 40) and we will not "growl at anything" we have to do. (p. 138) We will go further and "take it as a good thing" we have to do, which will redound to the good of others and ourselves. (*Ibid.*)

Further still, we will make use of it in our task. Mr. Judge says that "every situation ought to be used as a means". (p. 45)

Desire ardently to do it. We often err in thinking that circumstances are only past Karma and that as such we should let them unfold while we "grin and bear them". We cannot, in fact, thus dismiss the past. We must ardently desire to tackle the situation in which we find ourselves, for in it is not only the paying off of the debt of the disharmony created in the past, but also the possibility of change of nature in us. The athlete uses anything that will strengthen his muscles, no matter how arduous the process; situations, both pleasant and unpleasant, are the opportunities for the strengthening of our moral fibre and should be welcomed. Normally what we desire ardently to do is to carry out some plan of our own making and Mr. Judge warns us that "those plans we make may all be made ignorantly and thus wrongly," and when such plans fail we should be glad, not sorry, that "kind Nature will not permit us to carry them out". (p. 41) To safeguard ourselves from this planning he points out the root of the trouble. "The heart and mind are the real planes of error". Let us therefore "look to it that we do all acts merely because they are there to be done". (p. 26)

Use earthly discrimination, prudence and wisdom. As soon as we begin to do what lies before us we find not only that there are too many things to be done but also that there are many ways of doing them. We can clear the ground to a great extent by remembering the advice:—

"Construe the words of the *Gita* about one's own duty to mean that you have nothing to do in the smallest particular with other people's fancies, tales, facts, or other matters". (p. 136)

These things only affect us as we take note of them (p. 139) so we need not

think of them. Discrimination grows as we try to pick out the necessary acts to perform, *i.e.*, those that are really ours to do. It is easier, though needing practice and alertness, to learn to be prudent by going slow and holding fast, for we can only discriminate in terms of our own already existing knowledge, experience and consciousness and all along the line we see the need of more knowledge. Applied knowledge becomes wisdom in time.

Mr. Judge gives us three qualities which will help us in our task, *i.e.*, Resignation, Satisfaction, Contentment. And with these three, Knowledge. (p. 20)

Resignation strikes at the root of the personal self. "We make our own storms". All our troubles are caused by our belief that we are important in the world, that we have to rush out to do. Resignation demands a withdrawal from the outer fray and a constant alertness, ready to meet that without when it, of itself, comes within our consciousness. There we can deal with it. On that plane we can meet it in battle by the process of passive resistance, which no power can withstand. The words seem almost false and incongruous at first sight, for "Resistance" implies strength, "passive" implies inactivity; but inactivity in activity, activity in inactivity are words trying to portray metaphysical concepts. It is only the man of great faith who can passively resist the temptation to go out and fight, and also resist the pressure from without. Besides faith he must have patience—for he will have to keep on his "sure spot" of resistance for a very long time. Patience itself cannot be had without fearlessness, and what can give true fearlessness except absolute trust in LAW Itself? Mr. Judge says:—

"Do you know what it is to resist without resistance? That means, among other things, that too great an expendi-

ture of strength, of 'fortitude,' is not wise. If one fights one is drawn into the swirl of events and thoughts instead of leaning back on the great ocean of the Self which is never moved. (p. 135)

"Patience is really the best and most important thing, for it includes many. You cannot have it if you are not calm and ready for the emergency, and as calmness is the one thing necessary for the spirit to be heard, it is evident how important patience is. It also prevents one from precipitating a thing, for by precipitation we may smash a good egg or a good plan, and throw the Karma, for the time, off and prevent certain good effects flowing. So, keep right on and try for patience in all the very smallest things of life every day. (p. 136)

"Nothing is gained, but a good deal is lost by impatience,—not only strength, but also sight and intuition Wait for the hour to make the decision, for if you decide in advance of the time you tend to raise a confusion. So have courage, patience, hope, faith, and cheerfulness. (p. 134)"

Resignation being an active principle we are told to "arouse the inner attitude of attention and caution". (*Ibid.*)

Satisfaction is possible only when we remember the Master's words, quoted by Mr. Judge: "He who does the best he knows how and that he can do, does enough for us". (p. 10) We should not "look at things as failures, but regard every apparent failure after real effort as a success, for the real test is in the effort and motive, and not in the result". (pp. 137-8) We must try to look upon everything that comes to us, and also on how we are able to act, as "just what we desired". If we rely on Law, then, in doing our own duty we must be "satisfied that the results must be right, no matter what they may be". (p. 135) Mr. Judge advises us to "think that over, and try to make it a part of" our inner mind "that it is no

use to worry". If we can truly say that we desired ardently to do the right thing and our duty, then we did the best we could, and in this thought there is satisfaction, even though we realize that we did not do as well as we would have done had we had our present knowledge.

Contentment. Calm after storm: a standing of one's own "sure spot", with utter faith that all is well, for "the good law looks out for all things, and all we have to do is our duty as it comes along from day to day". (p. 135) We shall then neither regret nor anxiously peer into the future but concentrate on the "cheerful performance of duty". (p. 134) Contentment is not a passive quality but an active one. It shows the will operating through controlled thought and harmonious feelings and resulting in the perfect performance of duty. Mr. Judge says, "try to take pleasure in doing what is your duty, and especially in the *little* duties of life. When doing any duty put your whole heart into it". (*Ibid.*)

The subject of elementals is applied to every-day difficulties, especially psychological ones. We are reminded that such difficulties are in fact "but mere carcasses, shells of monsters from past existences offering themselves that we may give them life to terrify us as soon as we have entered them either by fear or love. No matter which way we enter, whether by attachment or by repugnant horror, it is all one: they are in one case vivified by a lover; in the other by a slave who would be free but cannot". (p. 65)

Mr. Judge issues a strong warning against criticism of others when he gives us the scientific side of criticism:

"It is true—and humanly natural—that the others (like you and *your* friends) indulged in some slight critiques on your friend, but they were small and coupled with sincere and kind thoughts up to their lights, no matter

how large and bitter all this was made by maya to appear. The dark powers seized on them, enlarged them, dressed them up, assumed the images of the thinkers, enlivened the thoughts with elementals, all with an object, viz., to make your friend think it all came from the others". (p. 88)

Further, he reminds us that we live among those of opposite faith, beliefs and ways of life, and that

"around them are elementals who would, if they could, implant suspicion and distrust about those whom [we] revere, or, if they fail there, will try to cause physical ills or aggravate present ones". (p. 96)

When we turn to the relationship existing between Masters and ourselves we see why character training has to take place, for we are warned of the effect of certain traits of character on that relationship. Says Mr. Judge:—

"Even after weeks or months of devotion, or years of work, we are surprised at small seeds of vanity or any other thing which would be easily conquered in other years of inattentive life, but which seem now to arise as if helped by some damnable intelligence. This great power of self-illusion is strong enough to create a roaring torrent or a mountain of ice between us and our Masters". (p. 66)

Without resignation as to our personal part in life we can never be of use to Them. We read, but seldom make vital, the following:—

"Look at the great fountain of hope and of joy in the consideration that the Brothers exist, that They were men too; They had to fight the fight; They triumphed, and They work for those left after Them. Then beyond Them are 'the Fathers', that is, the spirits of 'just men made perfect', those who lived and worked for humanity ages ago and Who are now out of our sphere, but Who nevertheless still influence us in that Their spiritual forces flow down upon

this earth for all pure souls. Their immediate influence is felt by Masters, and by us through the latter". (p. 9)

We make this passage vital when we add to it the words—"and by others through us". When this idea sets fire to our mind and heart we determine to devote ourselves to this end. "Each man who determines in himself that he will enter the Path, has a Guru", says Mr. Judge. (p. 49) What does it matter whether we know or do not know, in our physical brain, the details of the help given? What we do know is that "we have appealed" to mighty Karma, and faith in that will carry us on and enable us to get help from all quarters. (p. 50)

Hearing of the "trials" of probationary chelas our minds jump to something extraordinary, mysterious, and "occult". Mr. Judge reminds us that even at that stage of the journey these "trials" do not refer to fixed and stated tests, but do "all the events of life and the bearing of the probationer in them" (p. 46), so how much more must our daily life be our testing ground! As we struggle with our daily living in all its phases, we are slowly getting to the condition where "our inner nature is to that extent opened that it can and will take knowledge". (*Ibid.*)

Let us close this series with the stirring words of Mr. Judge on p. 2—words which will give us the key to his character, and from which we may all take courage and strengthen our resolve:—

"O, what a groan Nature gives to see the heavy Karma which man has piled upon himself and all the creatures of the three worlds! That deep sigh pierces through my heart. How can the load be lifted? Am I to stand for myself, while the few strong hands of Blessed Masters and Their friends hold back the awful cloud? Such a vow I registered ages ago to help them, and I must. Would to great Karma I could do more! And you! do what you can".—From *The Theosophical Movement*, October, 1945.

“IS IT NOTHING TO YOU,
ALL YE THAT PASS BY?”

Lamentations of Jeremiah 1-12

The other day I came across a picture in the morning paper¹ with the heading:—“They take so long to die”.

It was the picture of a Fox caught in a trap; one paw was crushed between the cruel teeth, and as the trap was sprung, it lifted the Fox from the ground so that the whole weight of its body was hanging from this injured paw.

When the picture was taken, the Fox had been hanging there for *five days*, and was still alive!

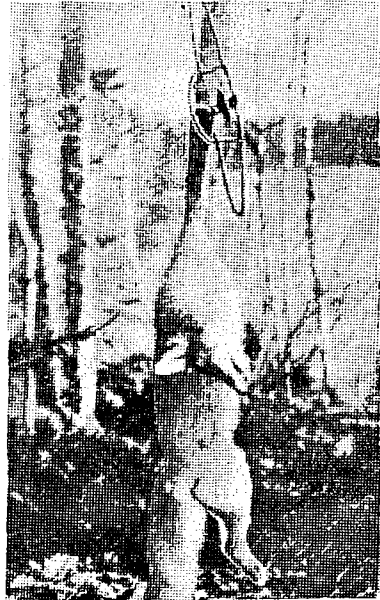
It was so pitiful and so utterly cruel, that I was profoundly stirred by it. I thought to myself: “Now, who is to blame for this appalling cruelty? There was only one answer to this: “Why we women of course”, for it was to provide us with furs for our adornment that these animals were trapped. So, primarily and morally we were responsible; secondly, the responsibility rests with the callous men who trap them with no thought for their suffering, but only for the money it would bring in. The chief point to consider, however, is the fact that *we women created the demand*.

I was glad that a year ago I had decided never to wear furs again, and had given away my Hudson Seal coat and every scrap of fur that I possessed. I felt that it was not enough just to be upset over the cruelty of it all, and then to do nothing about it; to show my sincerity I had to *act* — for words without deeds are meaningless. The above picture has confirmed me in my decision, and made me the happier for it.

We are entering a New Age, the Aquarian, when we have to take a step forward, spiritually, and I feel very sure that among the many abuses that will have to be abolished, one of the most important will be man's cruelty towards the animal kingdom.

All Zoos, little birds kept in cages, performing animals in circuses, vaudeville shows, fairs, etc.—because of the cruelty involved in their training; also Fox-hunting and all kindred “sports”, and of course, the slaughtering of animals for food will have to be seriously considered and legislated against.

I asked an English Fox-hunting



“THEY TAKE SO LONG TO DIE”

(By courtesy of The Association for the Protection of Fur-bearing Animals, 163 Delaware Avenue, Toronto, 4.)

friend once what he considered sportsman-like in hunting the Fox? He said that the animal had an even chance of escape, I said, that might well be if the men and women were on foot, but where did the even chance or handicap come in when men and women and often children were mounted, and a pack of hounds as well were hunting a poor little animal to death? The odds were against its survival. The greatest prize in such “sport” was to be in at ‘the kill’ to be presented with the brush, when the poor little thing, exhausted and frightened was torn to pieces by a pack

of hounds!

My definition of sport, I said, was clean fun and fair play, neither of which was applicable to Fox-hunting, or any other hunting for the matter of that. My friend's reply to the above was: "I had never thought of it in that light!" Which goes to prove that the public—all of us, must be made to think of the cruelty of it all, and who better fitted to undertake this task than the Theosophical Society?

If we are to take part in the work of the Great Ones to create a better world, we have to do something about it, *action* is definitely called for: Articles to the Press, lectures and Radio talks over a coast-to-coast network, so as to reach the most people is one way we can help.

I know the latter is expensive, but could we not start a fund across Canada for this purpose, as a contribution of the Canadian Section to this cause? Even friends who are not Theosophists, but who love animals might contribute. Perhaps Theosophists in the United States will also take it up?

When I first read "The Mahatma Letters",² I remember a remark made by the Master K.H. which impressed me very much, and which I have never forgotten; it was with regard to Mrs. Anna Kingsford's Presidency of the London Lodge T. S.

The Master said, that in spite of her uncomplimentary remarks about himself and his colleagues, the Maha-Cohan wished her to be President because: "Her constant and not altogether unsuccessful strife in the cause of anti-vivisection and her staunch advocacy of vegetarianism are alone sufficient to entitle her to the consideration of our Chohans as of all true Buddhists and Adwaites, hence our Maha-Chohan's preference in this direction".

I know that the decision against the wearing of furs, because of the cruelty involved, will not be popular, and cannot be forced on anyone. It has to be

spontaneous, and come straight from the heart; then, and only then will it lead to *right action*.

Ellen Margaret Nash.

Footnote:

¹ Globe and Mail, Toronto, November 23rd.

² Mahatma Letters, pages 400, 406.

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

FOR KEEPSAKES

The following books have just been received from the binders, and owing to the advanced prices of material due to the war, prices have had to be raised from the moderate rates.

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