

# THE CANADIAN THEOSOPHIST

Divine Wisdom

Brotherhood

Occult Science

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VOL. XXVI., No. 8

HAMILTON, OCTOBER 15th, 1945

Price 20 Cents.

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## THE HERMETIC TEACHING

By J. W. HAMILTON-JONES

The beginning of this philosophy is in "Fear of the Lord."

It is impossible for any person to attain enlightenment unless he has first developed to a very considerable extent, his moral and ethical character. Therefore, we may be sure that but few of the sons of humanity can attain to adeptship at any given period in the world's history, thereby demonstrating the truth of the Biblical aphorism "many are called, but few chosen."

This should not deter those who feel the urge from making an attempt. Every effort in the right direction is a contribution towards the progress of the aspirant because thereby he acquires merit.

Before dealing with the work which has to be performed, it would be as well to sketch briefly the bases upon which our tradition rests.

Man is a spirit. He evolves through his contact with matter. As a spirit, man is not self-conscious, and in order to become self-conscious he incarnates or ensouls matter. The simplest physical form or combination of spirit and matter is in the metalline kingdom, where it can be seen and handled. This is known as the mineral kingdom and it contains the raw materials out of which the physical vehicles of vegetables,

animals and men are made and maintained. After an enormous period in this metalline state, spirit evolves out of the metallic kingdom and emerges, still imprisoned, into the vegetable world. Here its activities are more clearly visible to us and we cultivate and utilize the vegetable kingdom for food, ornament, decoration, enjoyment, thereby accelerating its progress. We observe certain apparent differences as between metals and vegetables, in that the vegetables are propagated by seed, which faithfully follow the parent in the methods of germination and reproduction. Thus, if we sow barley we would not expect to reap wheat.

We know that the vegetable world produces its own seed because we can test it, but we question whether similar processes are taking place in the mineral kingdom, because such work is outside the orbit of our observation.

Having completed its cycle of operation in the vegetable kingdom, the Spirit enters the animal world, and here for the first time it adds mobility to the characteristics developed in its contacts with the metals and the flowers. Yet an animal has its head towards the ground and its spine is level with the ground. Propagation is usually by a conjoining of the sexes, and the progeny

is incubated in the warmth of the womb. The last stage in animal evolution is what we call the human. Man becomes self-conscious in the dense physical world of sense; and sad to relate, he identifies himself with his physical form almost completely in such phrases as I am hungry—cold—thirsty—hot—tired, as also when he says: I love, hate, weep, laugh, etc. Nevertheless, his spine is erect and he holds his head up.

Here the three qualities dominate, *i.e.* self-preservation, self-nutrition, self-reproduction, none of which need to be taught; they are innate. This is the condition in which we find ninety per cent of the world's human population today. Completely incapable of independent thought, entirely unaware of its spiritual heritage, and careless to the extent of indifference in regard to most matters which are of real importance.

Of the remaining ten per cent, the majority are so wedded to their "authorities" that the independent explorers into Nature's treasure casket are but few and far between. The home of TRUTH should be found amongst the leaders of Religion and Science, but alas! the sacerdotal caste has forgotten the ancient mystery teachings, and scientists are content to scrap the theories of their forebears in favour of more "modern" even if more fantastic theories of their own. Therefore, the ardent and sincere seeker after TRUTH can expect but little help from either the Priest or the Scientist, and finds himself constantly thrown back upon his own resources. But stay! is there then no source of inspiration in the Modern world, which will guide the aspirant towards Divinity? No signpost along the dreary road which leads to spiritual enlightenment? No hope?

Listen, Brother. There always have been; there always will be, men living in this world of ours who stand upon the threshold of Divinity and who are

not only willing but anxious to help every candidate and true aspirant to an understanding which will enable him to find out the Truth for himself and to tread the path of righteousness until liberation from the thralldom of the flesh is achieved. These great Teachers of Humanity are not its oppressors but its saviours, nevertheless, in order that men may acquire spiritual qualities self-consciously, men themselves must develop an intuitional faculty which will enable Truth to be perceived. Therefore, progress is made by "self induced and self devised efforts."

One of the first steps must be in recognizing a plan—a cosmic plan—and here an old adage comes to our assistance: "Man is the Microcosm within the Macrocosm", and another "That which is above is like that which is below."

Is it not obvious, that spirit being the prisoner within matter, a method should be sought whereby spirit may be released from imprisonment? We have seen that spirit is first encased physically in the mineral, progresses into vegetable, thence into animal and human forms. The next step is out of the human into the angelic.

An intelligent apprehension of this scheme of development necessarily implies an acceptance of the truth which lies behind the teaching of reincarnation.

If this seems reasonable we follow with the Pauline doctrine, "as a man sows, so shall he also reap". It is a teaching of cause and effect and is interlocking with that of Reincarnation as a necessary corollary in any intelligent evolutionary scheme based on an acceptance of spirit and matter working together in combination, the one being the vehicle of the other. Having satisfied ourselves, theoretically at least, of the truth of the world's processes, and man's inevitable and glorious heritage, we should henceforth address ourselves

to the work and apply ourselves to study, particularly the old philosophies and sacred writings which have been left in the world for our guidance.

It will be good news to all men of high ideals to learn that the Masters of occult wisdom make an effort at certain set periods, to help mankind in its search for Truth. These great ones are frequently referred to as the Masters of the wisdom, and also as members of the Great White Lodge of Adepts. They are the Elders, the Elect, the members of the Interior Church, the hidden church, "not made with hands, Eternal in the Heavens."

The Hermetic Art and Philosophy is traditionally derived from Egypt. The Smaragdine Tablet, or Emerald Table, is attributed to Hermes Trismegistus. This remarkable tablet comes to us through the Arabic and Greek; it was done into Latin by Kircher, and is translated into English as follows:

"True, without error, certain and most true; that which is above is like that which is below, and that which is below is as that which is above, for performing the miracles of the ONE THING; and as all things were from one, by the meditation of one, so all things arose from this one thing by adaptation; the father of it is the Sun, the mother of it is the Moon; the wind carries it in its belly; the nurse thereof is the Earth. This is the Father of all perfection, or consummation of the whole world. The power of it is integral, if it be turned into earth.

"Thou shalt separate the earth from the fire, the subtle from the gross, gently with much sagacity; it ascends from earth to heaven, and again descends to earth: and receives the strength of the superiors and of the inferiors, so thou hast the glory of the whole world; therefore let all obscurity flee before thee. This is the strong fortitude of all fortitudes, overcoming every subtle and penetrating every solid

thing. So the world was created. Hence were all wonderful adaptations of which this is the manner. Therefore am I called Thrice Greatest Hermes having the Three Parts of the philosophy of the whole world. That which I have written is consummated concerning the operation of the sun."

We quote this in full, because it is so frequently referred to by Hermetic writers. In modern times, our ability to translate the Egyptian "Book of the Dead" as well as the hieroglyphic inscriptions on Ancient Egyptian monuments, has added considerably to our knowledge of the philosophy and religion of the land of "Chem" or "Khem." Indeed, the word Alchemy is reputed to contain an allusion to Egypt. It is probable that Moses who was initiated into the mysteries of Egypt, has left us a system, based on Egyptian teaching in the early books of the Old Testament, and certainly both testaments of our Bible will repay study, to which we should add the Apocrypha. The sacred writings preserve the ancient teachings and the traditions along religious lines.

Philosophically, the line branches into Greece, and apart from some early poets who may or may not be considered as philosophers, we begin with the writings of Democritus and his successors. The Greek tradition is succeeded by the Arabic and here we are on more familiar ground, for we have available the teachings of Geber, Kalid, Rhazes and Avicenna. These are followed by other names well known to students of Alchemy although in some cases it is difficult to ascribe to them any definite literary remains; we refer to Morienus, Hortulanus, Arislaus, Artephius, Ferrarius, Petrus V. Zalento, Haimo and the pseudo Merlin.

By the 13th century we begin to get a little more order into our enquiry. Mostly these people are known, and their works are available, among them we find Albertus Magnus, Thomas

Aquinas, Michael Scotus, Christopher of Paris, Roger Bacon, Arnold de Villa Nueva, Richard the Englishman and Guido de Montanor.

14th Century: Pope John XXII, Jean de Meun, Raymond Lully, Cramer of Westminster, Pietro Bono, Rupercissa, Flamel.

15th Century: Basil Valentine, Joannes of Tetzen, Isaac of Holland, Lasnioro, Lambspringk, Bernard of Trevisan, George Ripley, Thomas Norton, Trismosinus.

16th Century: Penotus, Edward Kelly, Dr. John Dee, Robert Fludd, Kunrath, de Mirandola, Paracelsus.

Paracelsus has been described as the Father of Modern Medicine. His writings are available to the modern student. He was undoubtedly the pioneer who gave a new lease of life to some of the old teachings. He is derided by some modern chemists who do not understand his works; certain it is, however, that he was an inspiration to the exponents of Alchemy in the 17th Century. In this period we find our literature considerably enriched by several well known students and philosophers, amongst whom we mention Alexander Seton, Figulus, Pontanus, Michael Maier, Guibertus d'Españet, Sendivogius, Thomas Vaughan, Irenieus Philalethes, Glauber, Harprecht, Kircher, Helvetius, St. Germain, Ashmole, Weidenfeld, Dickenson, Salmon, Van Helmot, the elder and the younger and Jacob Boehme.

In 1775 or thereabouts, we find that several persons in Europe were engaged on a work of revival, amongst whom we mention Count de Gabalis, Louis Claude de St. Martin, Martines de Pascualy, Karl von Eckartshausen, Ivan Vladimirovitch Lopukin, Count Cagliostro, and Count de St. Germain. Although the teaching in this era was to some extent available to the public, genuine philosophical guidance was confined to secret societies and organizations

amongst which those of Freemasonry and Rosicrucianism are prominent. Many works of fiction have been written about this period in world history and it is probable that the misuse and misapplication of the teaching were the direct causes of the French revolution and the Napoleonic wars, just as in our days, the decline in spiritual observances is a contributory factor in causes which have brought about world war.

It will be clear to the student, that instructions which are designed for spiritual enlightenment, when debased and abused and brought down to physical application in a selfish manner, are bound to bring about repercussion causing suffering and grief to humanity. Our Instructors are often blamed by an ignorant public for insisting on the necessity for secrecy in the occult arts, but it must be obvious to all impartial minds that every advance in science is ultimately misused and applied by the unscrupulous to their own ends.

The Count de St. Germain was undoubtedly the last of the Great Alchemists. All his efforts were doomed to ultimate failure, and Alchemy gave place to modern chemistry which has been described as the wise daughter of a foolish Mother. Events are beginning to show that the exact opposite is true and that the daughter is a wanton. Nevertheless, Freemasonry has survived. It is a political tool in some countries, a charitable organization in others, yet it enshrines the ancient mysteries and its landmarks are well defined and true, even if it is, as one Master described it, "A fancy dress ball".

The Freemasonic body of the present day must be justly considered as the channel for the true and acknowledged outer mysteries, teaching by symbolic representation the inner truths of nature and science. As such it is recognized as having a place in the life and

activities of our civilization.

The last occasion on which the old teachings were promulgated, occurred in about 1875 when the Theosophical Society was formed and H. P. Blavatsky was commissioned, as it were, to present the old truths once again to the modern world. Two monumental works, *Isis Unveiled* and *The Secret Doctrine* were published by H. P. Blavatsky. In the preface to *Isis* she writes:—

“It is an attempt to aid the student to detect the vital principles which underlie the philosophical systems of old.”

Also:

“Our work then is a plea for the recognition of the Hermetic Philosophy, the anciently universal wisdom religion, and THE ONLY POSSIBLE KEY TO THE ABSOLUTE IN SCIENCE AND THEOLOGY.”

In the section “Before the Veil” we read:—

“The Rosicrucians of the Middle Ages, such as Robert Fludd, Paracelsus, Thomas Vaughan, Van Helmont and others were all alchemists who sought for the HIDDEN SPIRIT in all inorganic matter.”

Further on she names Roger Bacon, Agrippa, Henry Kunrath and Geber, all of whom are well known to students as exponents of Hermetic truths.

From *The Secret Doctrine* we cull just two references in order to show that in this work as in *Isis* a genuine attempt is made to get the student on to the right lines of study.

“Study first the A.B.C. of Occult Alchemy”.

Also:—

“What then is the ‘primordial substance’, that mysterious object of which Alchemy was ever talking and which became the subject of philosophical speculation in every age? What can it be finally, even in its phenomenal pre-differentiation? Even *that* is ALL in manifested nature and—NOTHING to our senses. It is mentioned under various names in every cosmogony, referred

to in every philosophy and shown to be, to this day, the ever grasp eluding PROTEUS in Nature. We touch it, and we do not feel it. We look at it without seeing it, we breathe it and do not perceive it, we hear and smell it without the smallest cognition that it is there; for it is in every molecule of that which, in our illusion and ignorance, we regard as matter in any of its states, or conceive as a feeling, a thought, an emotion. In short it is the ‘*upadhi*’ or Vehicle, of every possible phenomenon whether physical, mental or psychic.”

Apart from the public interest which was aroused by these two books, the Theosophical teaching itself was no doubt useful in promoting the formation of other societies working on similar lines, also it acted as an inspiration in the revival of other organizations such as Rosicrucian orders, and fraternities whose members studied Hermetic art and Alchemy.

The attempt to revive an interest in this age old philosophy in the present era has brought forth a few champions who devoted their lives and their efforts to enlighten humanity. Amongst those who may be regarded as inspired we mention Anna Kingsford and Edward Maitland, their work together has given us some books, based upon the Hermetic teaching which are instructive and informative. If the student will read between the lines he will find the old signposts renovated and re-lettered in modern English for our edification.

Next we have the work of Mary Anne Atwood who wrote anonymously when she was Miss South, a book entitled *A Suggestive Inquiry into the Hermetic Art and Alchemy*. The remarkable thing about this work is that as soon as Thomas South, her father, was informed that the book had been printed, he endeavoured to suppress it by purchasing every available copy at a high price in order to destroy it. The book

was almost unobtainable for fifty years, but before she died Mrs. Atwood consented to a second edition being published, which was edited by Wilmshurst.

Amongst the moderns we must also record the name of Eliphas Levi, a French writer whom Blavatsky characterizes as the most illuminated European writer of his day. Not only did he produce literature of the finest quality in the French language, but he dealt with our subject in a masterly manner, yet obscurely. To the enlightened however, his writings are an inspiration.

An author to whom the modern generation owes a deep debt of gratitude is Arthur Edward Waite. Mysticism was as the lifeblood in his veins. He devoted his life to an investigation of Philosophy, Mysticism, Occultism, Alchemy, Rosicrucianism, Freemasonry, Ritualism and Symbolism. In spite of his great devotion and application, it is our opinion that he did not succeed in fathoming the profundities of our subject, but his claim to fame and the debt posterity owes him will rest in the fact that he edited and reproduced a large number of ancient alchemical and Hermetic works of previous authors, amongst whom we find some of the most renowned and famous of the old Fire philosophers. Before Waite took this task in hand, the old works were rare and difficult to procure except in the national libraries, but thanks to him we now have available reproductions and reprints of many works which are almost indispensable to anyone who wishes to probe deeply into our Art.

Another student, Dr. W. Wynn Westcott also rendered great service by reprinting and commenting upon some of the ancient standard works which have stood the test of time. Dr. Westcott was interested in both Freemasonry and Rosicrucianism and occupied a prominent position in both organizations.

Writers on the Kabbala, Psychism,

Clairvoyance, Hypnotism, Astrology, Palmistry, Spiritualism and kindred subjects are too numerous for us to attempt to catalogue them in this brief introduction. Much has been written and many have been misled by some of these authors however well meaning they may have been. We do not deny their utility to promote an interest in man's spiritual nature; at best they are fascinating byways which prove to be but time wasters to a real student.

It is not our intention to embark upon a discussion of the inception of the Rosicrucian Order, which tradition associates with Christian Rosen Crutz, neither do we propose to hazard a guess as to who was the author of the "Fama" and "Confessio" of the Fraternity.

Let it suffice that at some time in the past there was an organized fraternity of the Rosy Cross, and that societies of men have from time to time revived it and have formed new fraternities based upon the old traditions of the Order.

As to Hermetic literature and works on alchemy and the Philosophers Stone, they can be traced back through the centuries in many countries. The genuine tracts can be recognized and distinguished from the dross which has besmirched the teaching from time to time. The student should endeavour to sift the false from the true, a most difficult task since the sophists use the same language and symbolism as the Masters.

We must now deal with the work which it is incumbent upon every Fratre and Soror to perform. Certain qualifications are essential, some of which have already been indicated. Given an intuitive and intelligent mind, coupled with a good moral and ethical character, the student should cultivate Altruism, Benevolence, Charity, Docility, Persistence, Patience, Purity, Aspiration.

Perhaps we cannot do better than quote Blavatsky:—

"Behold the Truth before you: A clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for one's co-disciple, a readiness to give and receive advice and instruction, a loyal sense of duty to the Teacher, a willing obedience to the behests of TRUTH, once we have placed our confidence in, and believe that Teacher to be in possession of it: a courageous endurance of personal injustice, a brave declaration of principles, a valiant defence of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the Secret Science depicts. These are the golden stairs up the steps of which the learner may climb to the Temple of Divine Wisdom."

Just as the Freemasons use builders' tools as symbols and invest them with a moral significance, so the Rosicrucians, Hermetists, and Alchemists use chemical terms to describe spiritual states and conditions. Nevertheless, there is here a close link between terms and functions. For example, we see from the Smaragdine Tablet, "as above so below", which implies that the system of the universe is repeated everywhere in manifested nature. What happens in the Heavens, also happens on the Earth; what happens in the Heavens and the Earth is repeated in man, in other words, man is the Microcosm within the Macrocosm. The old Fire Philosophers held that there was one only ultimate element in the universe having four aspects, viz: Earth, Air, Fire and Water. The one element may be considered a LIGHT. The Alchemists believed that all physical forms were but permutations and transmutations of the four qualities, hence they argued that a knowledge of Nature's processes would enable them to accelerate these operations in their laboratories. Starting in the Mineral Kingdom they sought to discover the seeds of metals, while at the same time applying the physical

chemical processes symbolically in a kind of spiritual alchemy for the development of their spiritual nature. For this and similar reasons all their chemical processes and experiments were begun by appealing to God to bless their endeavours. They prayed whilst they worked. The Alchemists also sought a specific which was to be the Elixir of Life, a panacea for all the ills to which the human body is heir, and at the same time a medicine which would preserve the body in health and vigour to a ripe old age.

The Rosicrucians of the Middle Ages were reputed to be in possession of such an Elixir, hence they were considered to be a healing fraternity.

The Hermetic teaching may be divided into three parts or aspects; Spiritual, Mystical and Physical. The spiritual aspect is that which we find taught in religions. The Priest speculates upon the nature of God and man's relationship with Him. He exhorts the faithful to follow the traditions of the Religion, to lead a good life, to believe in the survival of the soul, to pray to God, to cultivate moral and ethical ideas, to aspire to be worthy of entering the Kingdom of Heaven.

The Mystical Aspect begins when a person sets aside definite periods which are devoted to meditation, contemplation, concentration. The Mystic seeks to feel his unity with the Divine, the power which enables the individual to sink his individuality and merge into reality. Sometimes this practice is called angelology. Frequently without realizing it, the mystic aspires to translate himself out of the physical man into the angelic consciousness. He succeeds for a moment, for an hour, but is again thrust down into his physical consciousness, being unable to maintain the state indefinitely. Even after death when the mystic might be supposed to have entered into Angelic consciousness, self-conscious awareness is lost, and

after a period he is thrust out of the spiritual states to seek a new life and a new physical body, to begin, or to continue, the work once again.

This brings us to the physical aspect which is precisely where the Hermetic teaching leads us in its finality. "Man know Thyself" is a Socratic utterance, yet it is but the echo of many a similar exhortation given in earlier ages. "Be ye perfect, even as your Father in Heaven is perfect", is the advice of the Nazarene. The key to both instructions lies in the Hermetic phrase "Solve: Coagula."

It seems reasonable to suppose that Man must become the master of the Physical world before turning his back upon it and entering the Angelic Kingdom in full waking consciousness. As Hermes claims to possess the three parts of the philosophy of the whole world, which we interpret to imply the Mastership of the Mineral, Vegetable and Animal Kingdoms, so Tubal Cain, the so-called first artificer of metals, claims worldly possessions, or the possession of the whole world.

Doubtless this physical work is fraught with difficulties and dangers; many philosophers have succumbed in the attempt; but they tried! It is indeed a man of intrepid courage who will dare to essay the passage which leads to Divinity. There is no easy Path and he who enters lightly will soon find out his mistake. The Spiritual development keeps pace with the Physical experiment. Frequently the student has no knowledge of what is taking place on the inner planes during physical sleep, yet the work progresses, and in his investigations into nature he will receive intuitional flashes, which will prompt him to an understanding which will be in the nature of a revelation.

Experiment follows experiment; revelation succeeds revelation, until at last, all physical work terminates, and the pilgrim passes to the other shore.

Such, Brother, is a brief introduction to this, the most majestic of all sciences, leading to Wisdom and final liberation. "Ye must be born again."

London, March, 1945.

## THE SOMERSET ZODIAC

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

*(Continued from September)*

Scorpio

A Scorpion is surely the last thing a native of the British Isles would have chosen to lay out in Somerset, and the presence of such an effigy strongly indicates Babylonian influence, for the scorpion is to be seen with other Zodiacal figures, on the remarkably fine stele of Nebuchadnezzar I., king of Babylon, B.C. 1140, now in the British Museum. The constellation figures were known in the Euphrates Valley at a very remote period, as Robert Brown, Jun., points out in his "Primitive Constellations",—"Our Planisphere takes us back by implication to a period prior to B.C. 2540, when the sun was in Taurus at the vernal equinox". In agreement with this, Prof. Sayce observes,—"In Accadian times the commencement of the year was determined by the position of the star Capella in relation to the new moon at the vernal equinox". About that time the autumnal equinox was in Scorpio.

Apparently the water courses in the Vale of Avalon lent themselves to outlining each joint of this creature's tail, which lies between the Fossway and Par Brook. The Brook springs from the sting of the Scorpion which obviously has wounded the Archer's horse causing its fall, but the Brook also flows across the small of the back of Hercules. The other streams utilized in the tail are controlled by several weirs and dams.

A road with ditches on either side, outlines the Scorpion's great claw and



body all the way from West Lydford, via Eastfield Lane, down its side to the Fossway, then crossing over to continue down the east side of the tail towards West Bradley. This pronounced drawing, easily traceable on the six inches to one mile map or on the air views, (for there are very few trees to hide the outline) is difficult to follow without their guidance; yet the remarkable fact is that when transferred to the star globe, this slim creature's effigy body exactly fits the most important stars of the constellation Scorpio; the Royal Star Antares falling upon the place name Stone on the Fossway. Probably here stood the foundation Stone of the whole layout of this Path of the Sun, slightly north of east, for Antares, which is red in colour, is a super star, a giant amongst giants, well known to the early astronomers. Stone is in White Stone Hundred.

The long line of stars led by the second magnitude star Dechubba, fits the edge of the central portion of the effigy Scorpion like a glove; but the upper part contains the stars of Lupus, and the right claw holds the chief stars of Libra, proving that the Claw was indeed "the Scales" of to-day.

The left effigy claw lies alongside the body of the Scorpion, thus fitting into the circular design of the Zodiac on the ground. The clue to that fact I found, as usual, in the High History of the Holy Grail, which states:— "The maiden of the car held her arm in a sling" or at her side. Now "the three maidens of the car" represent the three rivers of this Earthly Paradise, *i.e.*, the rivers Brue, Cary and Red-and-White-Lake; it is the Brue that outlines the right claw of the Scorpion, but the "arm in a sling" or left claw, is outlined only by a tributary of that river.

A curious but important confirmation of the local knowledge that there was an effigy scorpion here, is to be found in the church situated on the creature's

head, for an early bench-end in Alford church has an ancient carving of a scorpion with its tail raised to sting the human head that represents the sun.

#### The Air Sign Libra

The "Claw" of the effigy Scorpio so definitely points to the outline of a dove at Barton St. David, that this symbolic bird may well represent the assumption into heaven of the spirit of the sun god, the apotheosis of Hercules, here the Archer, after his horse had been stung to death by the scorpion. It is said that all souls in purgatory are released for forty-eight hours, from All Hallows' Eve and including All Saint's and All Soul's Days, which days, the 31st of October and 1st of November, correspond with the constellations of Libra and Scorpio.

The 2nd magnitude stars that fall on The Dove are very important, and outline the bird in a fine curve, terminating in "the pointers" that point to the centre of the effigy circle and north pole. Surely this is an older and more beautiful symbol than the Great Bear or Plough the stars of which the dove covers, when placed on the stellar globe.

So here we have in effigy, not only a superb sculptural composition representing the sun god falling from his horse on account of the death dealing scorpion sting, with the spirit dove escaping from the rider's forehead, but for those endowed with vision and understanding, a spiritual conception handed down the ages, and indelibly printed on the earth.

#### Virgo

Considering the immense size, 30 miles in circumference, of this Somerset Zodiac, and the mighty earthwork modelling of most of the effigy monsters, it is hardly surprising that Virgo may have been overlooked and merely sketched. With the exception of her breast, she is only drawn in outline by the Cary river, and stands alone and apart from the other creatures. Is it

likely that this was the reason why women used to be excluded from becoming Freemasons; for that very ancient secret society undoubtedly has its roots deep down in the solar cult.

Wimble Toot Tumulus stands for the Virgin's breast, interpreted it means the Augur's teat, or soothsayer's breast: supposedly those who insisted on its being preserved as a National Monument knew its significance. It can be found not far from the Cary river-bank near Stert, should any one be anxious to consult the soothsayer. I do not however hold out any hope of results, because the only time a friend of mine consulted the spirit of a Tumulus in the neighbourhood he was told that:—"the spirit was too far removed in time and space to have any witting of him". The fact is that devotion to science, art and literature is definitely the only approach to the Earthly Paradise of which I write, and no spirit communication has ever thrown any light at all on the subject of this layout of the Zodiac.

The belief that the Sphinx represents Virgo's head and Leo's body originated in the proximity of the stars of the Virgin's head to the Lion's body, with as we shall see in the case of the Somerset zodiac, the second magnitude star Denebola from the modern Leo, falling on her chin. It was between the stars Regulus and Denebola that the summer solstice fell when this Path of the Sun was laid out, hence no doubt, the origin of the Sphinx symbol.

The name of the Sphinx in Egypt was HU, and Hu the Mighty was the sun god of the Cymry who led that nation into the Isle of Britain in the age of ages; possibly there is some connection with one or the other in the place names Huish Road below the lion's ribs, and Hurcot on his neck.

Some may be wondering if England could have had contact with either Egypt or Sumeria at so early a date, so

let me quote from H. E. Balch, F.S.A., who says in his introduction to "The Caves of Mendip":—"In Somerset it was, that the earliest of mammals was first found in the rocks of our shore. Here also, at the same time as in South Devon, was first found that man co-existed, along with the extinct mammals of the Pleistocene Age, and here in Mendip's caves he made both his dwelling and his place of sepulture at that time. Here, too, long after the Cave-men disappeared, a far more enlightened race found shelter and a home in the natural stronghold of Wookey Hole, while his contemporaries built their floating Lake-Villages on Sedgemoor, not far away."

A few of the Water Snake (Hydra) stars fall on Virgo's long skirts, and some of Leo's stars fall in her high head-dress, which resembles that of the snake goddess of Crete, illustrated in "The Glory that was Greece", by Storbart; I quote "But recent students of religion have pointed out that side by side with the public worship of celestial deities there was a more mysterious but more real devotion to a quite different form of religion, a cult of Nature goddess, with mystical rites whose origin was more than half forgotten. The principal deity of Crete was a Nature goddess, generally represented as adorned with snakes."

I rather think that this earth Virgo was more Nature goddess than celestial; her feet stand on Wheat Hill and all her broad acres are well watered, she certainly represented fertility like all river deities but I doubt if there was much of an enigmatic sphinx about her. Prophetess probably, by divine right of her Queen of Heaven stars, but always from first to last the Great Mother. This is the High History of the Holy Grail's Christianized rendering:—"On the left hand side, was a Lady so fair that all the beauties of the world might not compare them with her beauty. When the

holy hermit had said his Confiteor and went to the altar, the Lady also took her Son and went to sit on the right hand side towards the altar upon a right rich chair (her star Spica) and set her Son upon her knees and began to kiss Him full sweetly and said: 'Sir,' saith she, 'You are my Father and my Son and my Lord, and guardian of me and of all the world.' King Arthur heareth the words and marvelleth much of this that She should call Him her Father and her Son." Branch I, Title 4.

Virgo is generally associated with a sheaf of wheat held in her hand; which sheaf suggests a "Kern Baby", but she herself, representing the spirit of the corn, was probably celebrated in the custom of dressing up the last sheaf to be cut at Samhain, like an old woman, and seating it at the head of the table at the harvest feast, after which it was hung up on the wall till the next ploughing. Quite naturally the reapers were fearful of cutting this last sheaf and in Wales stood in a ring round it to cast their sickles at it so that no one in particular should have the onus of hurting her.

On modern maps Virgo is given only one first magnitude star, Spica, and no second magnitude stars, for Arcturus has been put between the legs of Bootes, and Denebola on the tail of Leo, instead of which Denebola falls on the chin of the Virgin effigy in Somerset, and Arcturus is one of the golden ears in her Wheatsheaf "Kern Baby". Undoubtedly this was the original position of these stars in the design for the Zodiac, hence the reason for the term "The Diamond of Virgo", still in use by astronomers, signifying that triangle in the sky.

*Note.* The Sunday Express of August 12th, 1945, says:—"An oat-stalk 7ft. 5 ins. high has been grown at Street" (Somerset). That is in the Ram effigy five miles from the Wheat-sheaf effigy. K. E. Maltwood.  
The Thatch, Royal Oak, V.I., B.C.

## THE UNCOMMON HERITAGE

BY H. L. HUXTABLE

Man has always demanded those things which have become known as common denominators. Certain standard and tests are designed for him that man may have what is known as a common heritage of ideas by which to govern his conduct in life. As a child we find these ideas worked into a system of form, ritual and creed, that seems to give no alternative between Order and Chaos. We fall inevitably into one common heritage or another with no allowance for ideas of individuality or even choice—democracy notwithstanding. Even the Skeptic conforms in time because logic tends to bend his will to the mass thought. His findings may be different but he works with the same formulæ or common heritage as the others.

Today we are the victims of meanings which have lost their validity, for there is no inspiration in them except for those who have a power complex over others through the ordering of affairs and ideas. Modern propaganda is a case in point. We are being exploited in the world of ideas just as in the past men were exploited physically and emotionally. Of course we are allowed fine distinctions to present a maze of different problems, just as we wear different clothes. The subtle differences between one school of thought and another intrigues us mightily. The comparative study of religion is good for us up to a point for instance, but we must not forget these are all forms designed to dull the vision and veil the mystery giving power to rulers or priests, otherwise they would not be the common heritage.

That there must needs be a complete repudiation of all the common denominators by an awakened individual, is the point I wish to raise, if a New Age of Spiritual achievement is to be attained.

The UNCOMMON HERITAGE will then be the guide and counsellor for men of goodwill and vision, if the so-called Atomic Age is to be constructive instead of destructive. The outward and visible sign will be the breaking down of barriers between religions and races making way for that nucleus of Universal Brotherhood for which the world is in pain. There are very obvious difficulties and they are mostly concerned with the development of consciousness. The emphasis must now be on an awareness that transcends Time as we know it, that invades not only the present, but the past and future. This change of emphasis is difficult for we find the new conditions confusing for the one-pointedness that is necessary. We hesitate to throw our whole being into an experience and therefore miss complete awareness. It often happens that we mistake an incident for an event, simply because it takes place at an hour that circumstances have made decisive. The past, the future is not taken into account and we miss entirely the meaning; in other words awareness cannot be ours with the full significance of the good, the true and the beautiful that come in its wake.

Is it possible to be quite sincere about the present unless we have one eye on the past and the other on the future as it were? The psycho-analyst tells us that the subconscious mind is full of mixed time sequence ideas—past, present and future; he also suggests that mind-health, a balanced individuality is obtainable only by getting these in proper order for the conscious mind. If the facts are here clearly seen, awareness becomes an extension of balance on all planes of consciousness. Moreover, it will be discovered by the experimenter that unbalance exists only to the extent that we have become involved with the common heritages of mankind. We have a slant or bias in this direction or that, according to our Karmic debts

and credits; of such is our ties to the common heritage. As soon as the realization that our loyalties must be to an UNCOMMON HERITAGE, then the way, the path, is no longer obstructed by prejudice and passion, and becomes a destiny.

So many today feel unutterably alone in a wilderness of ideas. Difficulties confront the human race because the faculty of awareness has not been developed in the above stated sense. Man now suffers from an inferiority complex in face of the Atomic bomb, which actually he should be visualizing the Age of Peace. Only those who are unutterably alone can solve the problem. It is to face the issue, to proclaim the Uncommon Heritage for the awakened individual.

By now you are, no doubt, sufficiently aroused to demand that I say something of what an Uncommon Heritage is or lose my point. Well, I promise if you bear with me, not to lead you into a compromise which is the state of mind orthodoxy, philosophic, scientific or religious has found so indispensable to fetter the mind of man. First then let me state that the Uncommon Heritage is first and foremost of a Spiritual Nature, and for man's need is therefore symbolic in form. The intimations are inner and never of the outer world, as Browning's "Paracelsus" said:—

"Truth is within ourselves; it takes  
no rise

From outward things, what'er you may  
believe.

There is an inmost centre in us all  
Where truth abides in fulness; and  
around

Wall upon wall, the gross flesh hems  
it in,

This perfect clear perception—which is  
truth.

A baffling and perverting carnal mesh  
Binds it, and makes all error; and to  
KNOW

Rather consists in opening out a way  
Whence the imprisoned splendour may

escape,  
Than in effecting entry for a light  
Supposed to be without."

But there is strangely enough an harmonious alliance between this inmost centre and the symbols of it in the outer world. Our ready response to the above quotation is proof of what I mean; for words such as these are symbols of great import for the individual if he can but outgrow the common heritage of form and creed.

Again may I quote Browning—  
"We may outgrow the simulation of the  
painted scene,  
Boards, actors, *prompters*, gaslight and  
costume,  
And take for a nobler stage the soul  
itself,  
In shifting fancies and celestial lights,  
With all its grand orchestral silences,  
To keep the pauses of the rhythmic  
sounds."

Perhaps the greatest symbolic word picture that has been given to the world, the supreme symbol of the Uncommon Heritage is "The Stanzas of Dzyan" on which Madame H. P. Blavatsky based her *Secret Doctrine*. Here indeed we find "the celestial lights with all its grand orchestral silences". "H.P.B." suggests in the Preface that we have in the Stanzas the source of all the religious systems of the world. And so it is we see how the "Uncommon Heritage" has been brought down to the common denominators of religious schemers with all the dogma of tradition and romance added for its complete materialization. Fortunately "H.P.B." rescued the Stanzas from this degradation and it is for students to see to it that they are not used again as dogma or ritual. Taken with *The Voice of the Silence* which is the very heart of Dzyan we need no other Heritage, it is uncommon and uncontaminated.

Perhaps a short summary of the Stanzas will be in order, remembering that they are groupings of symbolisms

that have meaning only to the intuitive student.

The first Stanza deals with the symbol of the Absolute which is complete DARKNESS, for the worlds were not. Time was not. Nothing is in existence. Matter was not. All life was hidden in essence—the Spirit, the Father which was in heaven; therefore Darkness is the Father. The Mother (Substance) has not been manifested and the Son (Light) has not yet been born. This Stanza comprises the first of the three fundamentals of occult teaching, the BE-NESS, which you will note cannot be described except by negatives. The Stanza, however, finishes on a question regarding Alaya, a most important symbol from Man's point of view, for if Alaya did not exist then there would not be any Uncommon Heritage.

The second Stanza begins with a question which has a symbolic answer. It concerns the Divine Energy brooding as if over the Egg of Consciousness. It is the period of incubation. The Cosmic Egg is being fertilized in Primal Substance (the Mother) Virgin Matter. It is ideation, the beginning of the Son (Light). Here we have the explanation of the Trinity in Nature and in religious systems, and also we can see the reason why the Virgin Mother concept has become debased. The DARKNESS has now two aspects potentially Father-Mother.

The third Stanza is the longest and very vital, full of vibration of Cosmic Creation. In it we indeed hear the music of the spheres. The Mother swells and is likened unto the bud of the Lotus. The Son (Light) is born, the radiant child making the Trinity complete but so overwhelming is the radiance that the question is raised as to the reality of the Father (Darkness). Where was the germ and where was now DARKNESS is the question. But the Three have become Seven for, has not the Darkness disappeared into its own essence. The answer symbolically in-

icates that all is the same, different only in appearance, in illusion, Maya. Here is the entire creative procession the worlds of phenomena! the different aspects that are necessary for the totality of objective existence. It is the Becoming, the second fundamental of the occult teaching. The web of life is here, and Energy, Fohat vibrates the Web until the Germ is dropped again and again into its own essence; it is ever recurring—it is NOW.

The fourth Stanza is concerned with the Energy, the Cosmic Fire that has seven Rays, because DARKNESS has disappeared into its own essence. Therefore all is vibration and there is no first or last, all is provided for. The Son upholds the world for his glory and every creative thought and act makes use of the Seven Logoi, the seven words of power. This vibrates to the very heart of time and space until they lose their significance. Here is the beginning of Intelligence and Intuition and the inference that discipline and co-operation are necessary. It is an appeal to Man to listen to the instructions that come from the heart.

The fifth Stanza goes further, elaborates in detail the creative process and brings in the idea of Consciousness, of Will, of Reincarnation, the wheel of the Universe. Here we have the mysterious "Ring pass not" and the statement is made that the Wheels watch the Ring. Madame Blavatsky spends much time in her *Secret Doctrine* on this Stanza for it is probably the most difficult symbolism for Western readers. It is likely the Scientists will have need of certain information contained herein if the so-called Atomic Age is to be constructive.

The sixth Stanza deals with the constitution of Man, the seven vehicles or bodies and how they are being formed and placed on imperishable centres. One-third of Man refuses to obey, to create; and so we have the pairs of opposites and the cause of War. The

Creators and the Destroyers are in the scheme of things. Here, the mystery of why we refuse to become Creators in symbols that leave no doubt as to our responsibility. We are urged to make our calculations.

The Seventh Stanza is permeated with the doctrine of the Heart and should be read in connection with *The Voice of the Silence*, which is the very heart of Dzyan. Madame Blavatsky, by the way, states in the *Glossary* that Dzyan means meditation, Dzin is learning.

Here we note the Flame says to the Spark: "Thou art myself, my image and my shadow". The Stanza finishes with this very significant statement:—

"The Builders, having donned their first clothing, descend on radiant Earth and reign over MEN—WHO ARE THEMSELVES".

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

The above may be had from The H. P. B. Library, 348 Foul Bay Road, Victoria, B.C., or from The Blavatsky Association, 26 Bedford Gardens, Campden Hill, London, W. 8, England.

## NORWAY JOYFUL TO BE FREE

The Theosophical Society of Canada.

Dear Mr. Smythe:—I sincerely hope that this letter reaches you in perfect health and good condition in every respect (Please excuse my bad English, you will readily catch the meaning behind the clumsy words). On the T.S. Convention held in Oslo on the 1st of September, your obedient servant was elected General Secretary of the T.S. in Norway for a term of three years.

The years of war under the German yoke have been dreadful, but some of us are still living, and have kept the memories of Theosophy green. We hope to be able to continue the Theosophical work in a new Norway.

I will be most thankful to receive from you the highly valued C.T., which as I hope is still going strong, also the issues from January 1940, if you can possibly spare them.

We are sorry that Dr. Arundale has passed away, but some of us are clinging to the—possibly vain—hope that we will get Professor Wood as the next President of the T.S.

Please receive my best wishes and greeting, from myself and the Norwegian T.S. members.

Some lines from you would be highly valued.

Yours very truly,  
Ernst Nielsen.

Oscarsgt, 11, I  
Oslo, Norway.

## Books by Wm. Kingsland

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

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

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

## THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY  
IN CANADA

Published on the 15th day of every month.



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

Subscription: **TWO DOLLARS A YEAR**

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To whom all letters to the Editor, articles and reports for publication should be sent.

Printed by The Griffin & Richmond Co., Ltd.,  
29 Rebecca Street, Hamilton, Ontario.

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## OFFICE NOTES

Members of the T. S. in Canada who do not receive their magazine this month should ascertain whether their annual dues of \$2.50 have been sent to the General Secretary since July 1st.

✧ ✧ ✧

Mr. and Mrs. T. W. McConnell Davis and their infant son Brian, have arrived in Victoria, B.C., where Mr. Davis has been appointed chemical analyst in the Bureau of Mines, Parliament Buildings.

✧ ✧ ✧

Many enquiries come to us about our Constitution. It is printed in the first number of *The Canadian Theosophist*. Those Lodges which have Volume I in their libraries can consult it there. We gave away scores of copies but no effort appears to have been made to preserve

them. It has not been reprinted, in expectation of a revision.

✧ ✧ ✧

The Council of the London Theosophical Federation in London, England, have announced a great Public Meeting at the Kingsway Hall, on Thursday evening at seven, October 25, on the subject of Reincarnation. The speakers named are Air Chief Marshal the Rt. Hon. Lord Dowding, G.C.B., G.C.V.O., K.C.B., C.M.G.; Professor Emile Marcault, M.A. (Paris), LL.B., and Mrs. Betsan Coats. Admission will be free and there will be no collection.

✧ ✧ ✧

We are very pleased to hear from liberated Norway once again, free not merely in government, but as Mr. Nielsen's letter indicates, free in mind and spirit. We hope all the liberated nations of Europe will realize that political freedom is of little avail lacking freedom of mind, judgment and aspiration. We are glad also to receive the first freed issue of the French sectional magazine, as of old from 4 Square Rapp, Paris.

✧ ✧ ✧

"Whose service is perfect freedom. . ." This is not applicable to Adyar Theosophists who are nearer the reading—"Whose duty is perfect servitude." Mr. Cook forbade members in the U. S. to join the Canadian jurisdiction. We think members should be allowed to affiliate wherever they pleased and Canadian members are at liberty to join U. S. Lodges if they think they can better themselves and are made welcome. It is a mistake to pen the sheep. "My sheep hear my Voice and follow me."

✧ ✧ ✧

The election of a fifth president of the Adyar Theosophical Society appears likely to be by acclamation like the second, when on the resignation of Col. Olcott William Q. Judge was unanimously elected president. He continued in office for three months until he suc-



ceeded in persuading Col. Olcott to withdraw his resignation and resume office. This historical fact is never mentioned by Adyar lest it nullify the allegation that Mr. Judge was an ambitious man. The English independents refuse to assume the onus of nominating one of their number. Canada also declines to nominate as the Beaver mark would in itself arouse antipathy. I offered to support Mr. Jinarajadasa for the office after Mrs. Besant's death, but he wrote me that his health would not permit him to run. He has been demonstrating his ill health ever since by constant travel and lecturing all over the world. Feeble health will be no barrier on this occasion.

✱ ✱ ✱

A valuable, highly regarded and beloved member of the Montreal Lodge passed away last winter, but having received a scanty notice, this was delayed in hope of receiving further details and now a belated expression of regret is none the less earnest and sincere. Mr. Charles Fyfe was one of the early members of the Lodge and I used to think on my visits that no meeting was complete without Mr. Fyfe. He died at St. Petersburg, Florida, on March 28 at the advanced age of 89. Mr. Fyfe was a contractor before his retirement, was one of the original members of the Montreal Lodge, even prior to its incorporation in 1922, and was President at about the end of the 1914-18 war. He was also Treasurer for a number of years, and remained active in all Lodge affairs until 1934, at which time he left this city. He was a vegetarian, active in Prison Welfare work, and an enthusiastic advocate of all Kindness to Animals movements. The Montreal Lodge wishes to record its regret at the passing of this fine Theosophical worker. We are indebted to the Secretary, Mr. Weaver, for this tribute to an old friend.

## AMONG THE LODGES

The Montreal Lodge has recently suffered the loss of a faithful member in the person of Miss R. Lebel, who passed away on September 16th. Though she had not enjoyed the best of health for some time, Miss Lebel's final illness was short and unexpected. She had been a staunch advocate of Theosophy for many years, and the Lodge will miss her both as a member and as a friend.

We were fortunate in being able to have Dr. Kuhn with us soon after our new season commenced. A series of three lectures was heard with pleasure by capacity audiences; Sept. 23—The Great Crisis in Religion; Sept. 24—A Philosophical 'Peril Harbour'; Sept. 25—Why Angels Leave Home. As usual, we learned a great deal from Dr. Kuhn, and wish that we could have him with us more often.

Our last year's Secretary, Mrs. Lea Andre, has recently gone to Vancouver. We wish her good fortune in her new venture—and assure the Lodge she is now joining that it will not lose thereby.—Cedric Weaver, Sec.

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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.

## THE PASSING OF THE PRESIDENT

Dr. George S. Arundale, 3rd President of the T. S., Adyar, was released from his physical body on August 12th, 1945. In succeeding Dr. Annie Besant he was at a disadvantage; conscious that he could not match her in stature, he sought to eulogize her and transmit her influence, whilst gathering round him also those who had kinship with his presentation of Theosophy. We were among the critics of his leadership and when we heard he was ill we sent him our good wishes and a message that though we "went for him" we loved him just the same. On his passing we salute his earnestness, his devotion and his ardour for Theosophy as he understood it.

The members now have the responsibility of choosing a new President. The Society needs someone who will set a lead that will "true up" our work to the Original Programme, presenting the Theosophical approach to the problems of mankind not in a diluted propitiating compromise with theologians, or other hidebound groups, but with bold exposition, incisive attack upon fallacies and, if deserved, with fulminating correctives. There is no place for The Theosophical Society as a body of credulous ineffectives and sentimentalists. Theosophy must be represented with intelligent application to the thought-currents of our times, with the incisiveness and cogency necessary to arrest the attention of the highest minds to a consideration of the grounds and implications of universal brotherhood, the practical value of and world need for the Age-old Wisdom, the exploration of the fundamental laws of nature and the unfoldment of man's spiritual powers.

We commend this programme to the new President, whoever may be the Society's choice, and to our fellow-workers for Theosophy.—*Eirenicon*, Sept.-October.

## RUKMINI DEVI'S MESSAGE

*To Members of The Theosophical Society all over the world, and to my dear Friends and Co-Workers:*

I am sure that the passing away of our President has come as a shock to you, as it has to me. Till the last, I myself had faith that he would turn the corner and improve in health. Though this was mere blind faith on my part, I, with a few of my special friends such as Mr. Sankara Menon and others, were in twenty-four [hour] attendance on the President during the last two months.

Though I have known the President for so many years, and my friends have also known him for so many years, we can all say that never to our knowledge was there in The Society such a tremendous atmosphere of dedication and spirituality as during this time. His room was a sick room where we were nursing him, but we all felt as if we were working in a shrine. Any moment of recollection on his part was filled with his love and dedication to the Great Teachers.

No one could have been more patient and charming and considerate than he was, in fact, this almost made it more difficult for us, for since he was so uncomplaining, we never knew whether or not we were hurting him.

I am certain that he himself knew that he was passing on to a resurrection after the terrible crucifixion during the last days. He was anxious for The Society, and the assurance that I gave him I shall pass on to you now—that I shall certainly do my utmost to work for the Cause with far greater zeal than I have ever done before. I know this is what he did, and would, wish.

May I also therefore say that what applies to me applies to every single dedicated member, and we must all together rise to the occasion and try to fill the gap which he has left.

Rukmini Devi.

*From The Theosophical Worker for September, 1945.*

## DR. G. S. ARUNDALE

As we go to press, we receive, with the deepest regret, the news of the passing of the President on August 12. Although Dr. Arundale had been seriously unwell for some weeks, the Vice-President's telegram announcing his death must have come as a shock to members throughout the world. Very many will seem to have lost a great and understanding friend, yet so strong an interest in the happiness and unity of humanity surely transcends all apparent separation.—*Theosophical News & Notes, London, September-October.*

## THE NEW IMPETUS

BY THE LATE DR. ARUNDALE

I am very serious indeed in my desire that our members should undertake a forward movement to help to herald in the New Age. In a small committee we have been talking over what can be done and we came to the conclusion that there are two duties which are incumbent on every member of The Theosophical Society, at least so far as India is concerned. It is impossible to legislate for other countries, for the conditions may be so entirely different. We think we know what is necessary for India.

First of all, we should address our Theosophy to the succour of the poor, of the miserable, of the helpless, whatever their condition may happen to be. I do not think any of us make enough use of our Theosophy to help, not only materially but, even more, spiritually, so that those who are afflicted may feel a peace in the midst of difficulties and storms, a peace which helps them to see beyond the storms and be happy even in the midst of all the troubles that afflict them.

I hope all of you have had stormy lives. I hope all of you have had hardship. It does not sound perhaps very encouraging, but anyone who is going to

be of value to the Theosophical Movement in the future must be an individual who knows what hardships, storms, and defeats are, who knows what misery is. You must have this knowledge. If throughout the greater portion of your life you have lived easily, comfortably, and conveniently, only having that which it suits you to have and never being devastated by adversity, you are not strong, you are just a bit of flotsam and jetsam on the sea of life. But if there have been occasions, or even one occasion, when you have found life is not worth living, even though you have continued living, that will be greatly to your advantage.

Easy-going living is not for the Theosophist. Hard living, difficult living, is for the Theosophist. Not that we go about talking of the storms in our lives. We keep those in the background. Yet, though we do not talk about them, we need them in order that some day we may achieve the peace which passeth understanding. We must welcome troubles, make the best of them, and live happily. We must never feel we are badly treated. Some people feel "There is no reason why I should endure this, that, or the other." There is every reason to endure anything that comes. There is no such a thing as bad karma. Bad karma is karma seen through blurring spectacles. Good karma is karma seen through clear vision. We make such a fuss about this or that bit of unpleasantness that comes to us. You would think that God took the greatest pleasure in making life difficult. As a matter of fact, I am perfectly certain that He wishes to ease the situation as much as He possibly can.

Our first work is to marshal our Theosophical forces, so that we can see what we have in order to help the poor, the miserable, and the oppressed, wherever we can come across them. If we are able to anticipate the troubles of a person, so much the better. It is gen-

erally easy to read in a person's face what is causing him difficulty, though some people have "poker faces" and then it is not easy to tell. But so many people have mobile or expressive faces, and especially is that true in certain countries. If possible we should try to anticipate the troubles people have. If we cannot do that, at least we can meet them with our healing Theosophy when they do come to us.

While they may very well say to us, "You have not all these difficulties. I have them. You can be very wise about your advice, but whether you would follow what you say now, were you faced with the same difficulties, I do not know," you can answer, "Yes, but whenever I have a trouble, I try to meet it happily and even amusedly. Sometimes the troubles are too many for us, but we must meet them as best we can." That was the great lesson that Dr. Besant and Bishop Leadbeater taught us. They were never overwhelmed. They took all troubles lightly. We must do the same, and we must help all who are in difficulties, not necessarily with material succour but at least with that spiritual succour of which we have so much in our Theosophy.

I should like in the holidays that follow that you marshal your compassion, your understanding, forces. What do you know of Theosophy that will help others to lead easier lives? Can you give that? Do you seek out those people who need aid, or if they come to you, do you help them? There is nothing more important in India than to try to challenge yourselves as to that point and to conquer it if you can. There are so many miserable people in this country. Until their misery is to some extent alleviated, India cannot make much progress. But we have Theosophy. We can alleviate distress better than anybody else. We are not hidebound by scriptures and other traditions, we are not hidebound by our minds. We are

free in truth in our emotions, in our feelings, which lift us up to understand all adversity and to help to heal it. That is one thing that must be done and to which we must ask our Theosophical Lodges to address themselves. We must try to pry the Lodges loose from their syllabuses. Helpfulness is the order of the day. We know quite enough of Theosophy. We must seek to apply it.

Of course, it is difficult to move your colleagues who are of your own age—in the forties, the fifties, and the sixties. It is difficult to help them forth from their ruts. They have been in the habit of going on and on and on in a certain way, and they cannot get out of the groove they have been in throughout the whole of their lives. They will pass on through that groove into a groovy heaven world wherein there will be an apotheosis of the physical plane groove through which they traversed their earth life. I hope you will help many of the elder and even younger people to get out of their grooves, to remember there is a new world; and for that new world there must be a new application of Theosophy and a new Theosophical Society, especially in India.

#### A Free India

That is one part of the work in India to which I with others of my colleagues shall address ourselves, especially in Southern India. It ought to be done by our Indian brethren. We Westerners cannot enter into the spirit of our Indian brethren as well as can those of their own race. We may do the best we can and yet at the same time I feel I have not quite that contact that can be gained by an Indian brother. Of course, Dr. Besant was the exception, but even Dr. Besant has on occasions said, "This Irish body stands in the way." There is the first portion of our work—to awaken the Lodges to help India and the world. There is poverty, distress, and misery all around us.

Then we must help India. That is the second point on which I wanted to lay a little stress. Without an India equal among the nations of the world, there is going to be no peace. Europe will not settle her troubles without a free India. The world will not settle its troubles without a free India. That is the point where the greater portion of the difficulty lies. Whatever may be happening elsewhere, it is what is happening here that matters most. It is for that reason we have the Headquarters of The Society here. It is for that reason the President is stationed here with all his colleagues. It is for that reason the spirit of Theosophy radiates from this splendid Centre, not the Adyar you see but a greater spiritualized Centre, about which nothing, or little, is said. Adyar would not have been chosen just because of the River or the Sea, but because of its age-old spiritual truth. We can think of one Benares as laid upon another Benares. We can equally think of one Adyar as laid upon another Adyar. We can think of the sacredness of Adyar as not depending merely upon the blessing of the Masters it now receives, but upon its age-old sacredness. Were Adyar to go, the world would be in a sad way. At all costs our attention should be concentrated on strengthening Adyar in every possible way. To this end Adyar must have a great setting in free and united India, and I would say to every Theosophist: It is your business to help India to become united and to fulfil her destiny given to India through Dr. Besant herself in that great partnership she called the Indo-British Commonwealth of Nations.

We Theosophists must overtly address ourselves to that work. There are a great many who only talk about it but do not do anything to support it openly. They have not the courage. We are here in India, whether we are Westerners or Indians, to help India. The whole problem of the poor cannot be solved

save through a free India, save through the release of India's soul. Each Theosophist must work at that in his own way, with his own genius. Whether he or she is active in the outer world, each must strengthen, must sharpen, and make one-pointed, his or her will, so that all may form a channel through which the Elders can pour their unquenchable and irresistible power.

I should say especially to my young friends that they have a tremendous opportunity to take themselves out of the crowd of youth and to lead youth on to its new way which is the way of Theosophy, whether it is so named or not is of very little importance.

There are the two duties: To do what we can to offer spiritual balm from spiritual clinics, so that people may feel Theosophy helps, really helps, and the poor and miserable and unfortunate may come to a Theosophical Lodge or a Theosophical home and obtain a certain amount of relief from distress. That ought to be tremendously characteristic especially of Adyar, but I do not suppose it is as characteristic as it ought to be.

How marvellous it would be if in the future we are able to look back upon the present and say, "I helped India to be free." There could be no finer memory to have than that: "I helped India to be free." Of course it is very much easier to sit comfortably in a chair and to do one's routine work, in other words to follow the line of least resistance. I know how pleasant that course is for some of us; especially in these dark and difficult days it is a particularly fascinating course, but we must emerge from it if we are already under its sway, or we must shy away from it if it is advancing upon us.

I hope every member of the Adyar Lodge will equip himself, through study or any other method, to be strong in that aspect of Theosophy so closely associated with Dr. Besant. That is

what is needed. How devastating a loss her withdrawal by the Elders, for the reason that there was nothing more she could suitably do on the physical plane, though she is magnificently active on other planes, and makes whatever contact she can within the law with you and with me. She is a very great friend of all young people and of all Theosophists and, I might say, a passionate friend of India. There have been none to follow her. There have been none, practically speaking, to change to the First Ray, whatever ray they may have been on, so as to acquire that peculiar spirit of leadership associated with the First Ray. Still we go marching on as best we can. Thus we pave the way for some great Person to come who will revolutionize India, if the Elder Brethren have not revolutionized her before. If They see fit, in Their tremendous wisdom, They can devastate India for her helping. I do not know what Their intentions are, but I should certainly like to see some really great Person stalk throughout the land with a Fiery Cross as they used to have in Scotland when they wished to summon the people to battle—a Fiery Cross with four arms.

I hope we shall renew our energies for service in the beginning of the new year. Let us lay stress on these two points and pray and hope and dream of us all in India ranging ourselves behind them, strengthening India so that she may become the Saviour of the World.

How thankful I am I came forty years ago to India and have not been so entirely incompetent that I am ousted from any service in the Motherland. How thankful I am that though I cannot love India as Dr. Besant did with all the magnitude of her tremendous power, I still love India passionately!—*From the Theosophical Worker for August, 1945.*

## THE NEW IMPETUS

BY THE EDITOR

I have printed what very possibly was the last article which Dr. Arundale himself supervised for publication. It appeared as the leader in *The Theosophical Worker* for August, the magazine in which he first broached seriously his mental vacillations between "straight Theosophy" and the "entanglements" as he called them, which threaten to strangle Adyar Theosophy, such as it is. He has nothing to say about straight Theosophy in this article and the Masters and Blavatsky receive scant attention compared with the evident devotion to Mrs. Besant and her political interests. It was an early rule and remains a binding condition that to be successful, Theosophy as a body must avoid politics. Mrs. Besant could not keep her blessed nose out of politics any more than Dr. Arundale could keep his blessed nose out of ecclesiasticism. Both are blights on Theosophy and as long as we worship Mrs. Besant, the karma we generate may hamper and even nullify other efforts. There is no new impetus in the article, unless he intended to have his readers understand that he referred to his recent reflections on straight Theosophy. He did not urge this, however, except in the advice that we should address ourselves "to the succour of the poor, of the miserable, of the helpless," advice which we can only hope requires little emphasis. Yet in urging this he also declares that hardship, difficult living, troubles that we should welcome are best for us, while he voices the paradox that God "wishes to ease the situation as much as he possibly can." This at least helps us to understand Dr. Arundale's difficulty about straight Theosophy. The greater part of the article deals with India. I agree that "we must help India." But Theosophy cannot help through politics. India's problem, like Ireland's problem,

and Quebec's problem, is not a political problem, but a religious problem. Those who have followed the negotiations of recent years must surely have been convinced of this. Gandhi is as stubborn a Hindu as the Pope would be as a Roman Catholic. What is needed is understanding, charity and tolerance on the part of the religious leaders on each side of the dispute and the problem could be readily solved. The masses of India are a docile people and easily led into kind and loving ways, just as they are easily inflamed by opposite emotions of hate and cruelty. If Gandhi had been really a great religious reformer instead of a psychic phenomenalist, he would have had spiritual power with all parties but he appealed to Hindus alone and broke off negotiations with the Moslems. Adyar should never have meddled in Indian politics, but Mrs. Besant who was a great intellectualist with little spiritual power, and that much dissipated in Leadbeater vagaries, was unable to reach the spiritual heart of the people and as a Hindu failed to touch the Moslem consciousness. The plain duty of Adyar was to spend its mightiest efforts in an attempt to bring Moslem and Hindu to an understanding of the unity of all life and the consequent fact of the brotherhood of all men. But the innate perversity of organized religion led Mrs. Besant to present an ill-gotten Christian sect as a panacea, though how she could imagine that this would ingratiate either Hindu or Moslem passes comprehension. As Mrs. Besant was Dr. Arundale's particular idol no change could be expected. Yet in his last months the message of straight Theosophy, long neglected, awakened in his consciousness and appears to have driven him to a too late repentance. I believe that Dr. Wilks' article, "The Pearl of Great Price," was a potent influence in this development.

A. E. S. S.

## A NEW PRESIDENT

We need a new president and it is said that without doubt Mr. C. Jinarajadasa will be appointed to the post. This means that we shall not have a new president but merely a change of names. Mr. Jinarajadasa is head of the E. S. which includes a great majority of the Adyar membership, and they have been dominated through their pledges to him and will continue to be so dominated. This form of allegiance is as vicious as the practice of the Nazi secret police. In fact it is worse since it dominates the mind while the Gestapo could only reach the body. If Mr. Jinarajadasa had the grace of the Almighty, like Walt Whitman, to "leave all free," no harm might result, but he in turn is dominated by the delusion that he must be the Elisha to Mr. Leadbeater's Elijah, wearing his mantle and calling down fire on his enemies. Of course he has no enemies among those who accept the law of karma which turns the bitter into honey sweetness, and transmutes all evil into wisdom.

Those who do not care to follow the leadership of Mr. Jinarajadasa, who is a very learned and experienced person, so much so that he is in danger of regarding himself as infallible, an alarming weakness if permitted to develop, can find all the leadership they may require in *The Mahatma Letters*.

It is idle to commend this plan to any but the most earnest student who really wishes to find the Master in his own heart. Let him first of all meditate on those burning words in *The Voice of the Silence*:—ALAS, ALAS, THAT ALL MEN SHOULD POSSESS ALAYA, BE ONE WITH THE GREAT SOUL, AND THAT POSSESSING IT, ALAYA SHOULD SO LITTLE AVAIL THEM!

Having thoroughly understood that every man shares in the power and wisdom of the World Soul, the universal Christ principle, or Buddhic principle,

or Ishwara of the Hindus, these being different names for the same living consciousness, it remains for the student to render the latent power active by a life of self-less service according to his gifts and ability.

Some religious people are shocked at the idea of making the Christ principle vaster, wider, broader than they have conceived it, as though it took away from the glory of any earthly or human representative of him by whom the worlds were made. But the most devout worshipper must learn that "no one knoweth the Father but the Son and no one knoweth the Son but the Father." The highest Beings in the Universe are silent before the mystery of the Absolute. The testimony of the Masters in *The Mahatma Letters* should satisfy the reader on this point.

These *Letters* should be carefully read from first to last, and the contrast of the two Masters carefully noted. The student must choose one or the other as his special teacher and leader. Of course he may choose another such as the author of *Light on the Path*, who is said to be a reincarnation of St. Paul. But *The Mahatma Letters* supply so much information on science and other matters not available elsewhere that the student will find great rewards for his mental equipment, and the clearest inspiration for his own activities and interior development.

Some students prefer Master M., others Master K.H. Some regard them together as two facets of the same jewel. There is no rule to follow except utter loyalty once a choice has been made. The Master is compelled to take notice of the student if he serves selflessly, loyally and in the spirit of brotherhood.

A dedication of this kind leaves the student free of any perplexity or worry over the election or defection of a president of the T. S. He follows one of the real founders of the Society, and if an

elected president of the Society fails to do the same, so much the worse for the president. The fate of a Quisling is determined by his karma. As he sows, he reaps.

A. E. S. S.

## HE SAYS IT WITH FLOWERS

*Editor, The Canadian Theosophist:—* May I once again join in the literary fight for freedom which seems to be flaring up again? I notice that Mr. Smythe has now retired. Though I would disagree with him in many things, I must say that my brief acquaintance (a purely long-range literary affair) has been most refreshing, as he has something which so many appear to lack, a keen sense of humour. He also appears to be of forgiving disposition, another endearing feature. I do not know whether his successor will continue to publish criticisms of local policy and belief with the same tolerance and impersonality, but no doubt I shall learn in due course.

I would like to say that, although not agreeing with much that Adyar and Dr. Arundale have said and done in the past, I cannot help a feeling of some admiration for the amiable way in which the President has kept his composure while being shot at and even spat at, a la française, in the best traditions of what might be termed the "indignation-literature" of the Blavatsky (in fact the whole Victorian) era. As part of my own professional duties consists in conducting a radio-quizz, I can sympathize with the President in his role of target for the petty recriminations and frustrated spite of various small fry of both sexes. I don't mind admitting that he stands up to the shower of filth a good deal better than I do.

A point I would like to draw attention to is this:—There seems to be much ado about nothing in this criticism of such things as the World Mother movement.



Whether these things are or are not, we mundane folk can do little about it one way or the other. If there is a World Mother, then cheap, but not unhumorous sneers about a "Cosmic Obstetrician" cannot make any difference. (Incidentally I sometimes wonder if a "scientific" dictatorship, which seems to be threatened, would be any less offensive than a medieval religious one). If, on the other hand, there is no such thing as a World Mother, then at least its creators have produced a kind of ideal which cannot harm anyone and may do many people a lot of good, including its creators. Why, then, expend energy in abuse, which might be used for some constructive purpose? When will it dawn on certain sections of the theosophical rank and file that all that "indignation-stuff" is out of date? The foremost theosophical minds to-day are looking for means of attuning theosophy with science and psychology, not arguing about religion, which after all is simply what anyone cares to believe. It not only dates those who indulge in indignation about religion but reveals their occult "status" on the principle that "Before the tongue can speak in the Presence of the Masters, it must have lost the power to wound." However, if theosophical magazines are to be used as instruments of religio-political abuse, why not do the job thoroughly and introduce a cartoon or two, some comic strips and a sporting section? Think what a weapon one would have for stampeding popular opinion, especially before a Presidential election, soon due. If nothing else, the increase in circulation ought to make anyone's mouth water.

Jovially and fraternally yours,  
L. Furze-Morrish.

33 Somers Avenue,  
Malvern,  
Melbourne SE4  
Australia.

## "A SHOCK TO SOME"

*Editor, The Canadian Theosophist:—*  
I read your invitation to the readers of *The Canadian Theosophist*, who may have confusion in their mind's concerning the reincarnating entity. Then you continue with the statement, "THAT it is the Ego that reincarnates, in each successive life." That is the theosophical concept. But there is a difference between the theosophical concept and the Buddhist concept of reincarnation.

In the Evans-Wentz discussion that appeared in *The Canadian Theosophist* about three years ago, Miss Morton of Surrey, England, who took part in the criticism stated that Basil Crump (now deceased) and others in the Theosophical society "preferred to call themselves Buddhists, rather than theosophists."

This statement was a shock to some because, Madame Blavatsky had brought theosophy and the Masters of Wisdom—who taught the reincarnation of the soul.

In Buddhism, there is no reincarnating ego. In the Gospel of Buddha, we read a conversation between a Brahman sage and Buddha.

The Brahman insisted on the existence of the ego, saying, "The ego is the doer of our deeds, how can there be Karma, without a Self as its performer? The transmigration of the soul is subject to its Karma. "The Tathagata meditated deeply on the problems of Transmigration and Karma.

The Tathagata replied, "The doctrine of Karma is undeniable, but the theory of the ego has no foundation."

One can scarcely find a reason for theosophists who have accepted the theory of reincarnation and the Masters of Wisdom—preferring to call themselves "Buddhists rather than Theosophists."

Miss Morton, in her interesting outline of the interests and activities of the late Basil Crump, and Mr. and Mrs.

Cleather and their taking 'Pansil under the sacred Bo Tree.' This was maybe a mood when they were so close to the Bo Tree. But one while moved in appreciation of what Buddha gave in his sacrifice and teaching, yet it was irreconcilable with the Theosophical teaching. As I see it,

"The spirit has the power within itself to weave or draw unto itself, a body composed of the elements, of the plane that it may be fonctionnig upon."

Janet Inman.

10 Arthur Ave., Hamilton,  
Sept. 27th, 1945.

Our correspondent uses the terms ego and soul too loosely to make a brief explanation possible. A reading of the sixth chapter of *The Key to Theosophy* will clear away any difficulties.  
—Editor.

## THE MAGAZINES

During the month of September we have received the following magazines: Toronto Theosophical News, September; U. L. T. London, England, Bulletin No. 202, August; The Christian Theosophist, Sept.-December; The American Theosophist, September; The Bombay Theosophical Bulletin, July and August; The Indian Theosophist, Benares, May-June and July; Theosophical News & Notes, Sept.-October; The Aryan Path, Bombay, July and August; The Link, Johannesburg, S. Africa, Aug.-Sept.; The Theosophist, August; The Theosophical Forum, Covina, Cal., October; Eirenicon, Sept.-October; Theosophy, Los Angeles, September; The Theosophical Worker, Adyar, August; Fraternidad, Santiago, Chile; Ancient Wisdom, September.

## BOOKS ON THEOSOPHICAL SUBJECTS

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## THE BLIGHT OF MACHIAVELLISM

BY ALBERTA JEAN ROWELL

The other day, I dipped again into Machiavelli's *Prince*, the well-known Renaissance political treatise. As I pondered over the Florentine's<sup>1</sup> advice to despots I recalled the solemn warning of Max Lerner—that democracies must eschew Machiavellism if they are to survive.

In its pages, a modern statesman, not above the exercise of duplicity when the safety or prestige of his country is at stake, may be still instructed in the arts of expediency and political chicanery. He may obtain practical hints to guide him amid the whirl and pitfalls of international intrigue. If he happens to be endowed with German thoroughness,<sup>2</sup> that despises half measures, he will find therein a powerful incitement to crime and justification for the most wanton cruelty.

As I reviewed once more the devices of those Italian princes, who had learned to play the game of power-politics successfully, I wondered if that "gray" Machiavellism, to which certain Western nations had subscribed for so long, had really destroyed itself. Was imperialism, aggressive expansion at the expense of others, on the way out? Would the capitalist democracies cease to scramble for profitable spheres of influence?

The tendency, among the top nations, to disregard the implications of the Atlantic Charter east of Suez, has confused the idealistic issues for which this war was fought. It has cast a shadow of doubt on the sincerity of the authors of that historic document.<sup>3</sup> Churchill, brave warrior that he was and is, by some of his public utterances, drew unto himself angry criticism. His nervous fear lest the British Empire be liquidated has stamped him a traditionalist of the old order. Analysts of current

affairs have linked him with the imperialist Disraeli and the reactionary Metternich.

Impartial justice, based on a recognition of racial equality,<sup>4</sup> must replace the old-time jingoism and imperialistic greed, which after all benefits no one but the "robber barons", a minority in every country. If it does not, then moral principles will continue to be considered incompatible with what Bismarck called *Realpolitik*.

What a pity if the spectacle of human wreckage that litters great areas of this battle-torn world has not penetrated our hearts with its remorseless logic! So many have endured agony and died in vain, if we have not emerged from this war a chastened and amenable people, made wise by sorrow.

Though I hold opportunism in contempt I cannot help but marvel, from this distance, at the worldly sagacity of the Florentine statesman. Scientific and positivistic in his outlook, while the church still clung to scholasticism, he was interested exclusively in men and events. With the sharpness of a lynx he had observed and studied the exciting drama of Italian politics, when popes, as well as despots, abandoned themselves not only to vicious practices, but the concoction of unscrupulous political schemes as well. How clearly he understood the mental workings and motives of public men. A stark realist he exposed the power-lust that lurked behind mealy-mouthed expressions of virtuous intention. But this will-to-power was not in the same class with the lewdness<sup>5</sup> assailed by Savonarola.<sup>6</sup> It was an historical necessity and inseparable from the nature of princes and the states over which they ruled.

Like the philosopher Hobbes of the seventeenth century, who said that the end of knowledge was power, Machiavelli had a low opinion of human nature. To him man was bestial. And no divine spark disturbed the clod. The prince

was simply a man whose superior cunning and cruelty raised him to a place of eminence and mastery over his fellows. It was ruthlessness that made the Roman general Hannibal both respected and admired. Machiavelli tells us in the *Prince* that his power over his armies was attributable to "his inhuman cruelty, which, with his boundless valour, made him revered and terrible in the sight of his soldiers." He goes on to say that Scipio's army rebelled in Spain because of "his too great forbearance, which gave his soldiers more license than is consistent with military discipline."

Briefly, what is Machiavellism? It may be summed up in one word—power-politics. It is also the Jesuitical doctrine that the end justifies the means. As a science of politics it would banish standards of right and wrong from the arena of international diplomacy. While private virtue is to be extolled, the extension of ethical principles like justice, benevolence, sincerity and altruism to the field of politics is to be deplored, when these hamper a ruler's march to glory and power. The betrayal of one's best friend, the violation of sacred pledges, merciless and wholesale slaughter of a defenceless foe are evils that are not only condoned, but recommended in the strongest terms as necessary measures of expediency.

History, modern and ancient, can furnish us with copious examples of power-politics in action. The Mexican war, prosecuted with vigour by American expansionists under cover of the high-sounding phrase "the manifest destiny of the United States", was an act of unprovoked aggression. The ousting of the Boers<sup>7</sup> from certain lucrative areas in South Africa by the British, egged on and abetted by the imperialist Cecil Rhodes,<sup>8</sup> in the opinion of many Europeans contemporaneous with the event, was the triumph of might over right. Hitler's invasion of

Czechoslovakia, after his open disavowal of further designs on the territory of his neighbours, was a stroke of Machiavellian genius. And how mawkish in the light of political expediency, that recognizes naïveté as the one unpardonable sin, was Chamberlain's wail of woe when faced, after Munich, with the tragic consequences of his misplaced trust. Mussolini was just putting into practice Machiavellian tactics, that he had long embraced,<sup>9</sup> when he attacked naked Ethiopians, armed only with spears and handshields to meet a mechanized assault from the skies. The Shinto myth of the Japanese powerfully reinforced, and was subservient to, the Machiavellianism which her military clique so brazenly practised.

Prussianism (of which Nazism was the revival with a few minor modifications) had its perfect embodiment in the German Chancellor, Bismarck,<sup>10</sup> outstanding Machiavellian of the nineteenth century. His announcement of an aggressive policy to the Prussian parliament, in which he declared that momentous issues were not solved by "speeches and majority resolutions . . . but by blood and iron", has a familiar ring, in an era of Machiavellian dictators. This was a barefaced admission that might was right. He also insisted that people always considered those righteous who were successful. Here, he was only echoing his Italian prototype who advocated a ruthless foreign policy on practically the same ground. According to Machiavelli, a prince should adopt any means whatsoever to conquer a people, calm in the assurance that his methods would always be applauded by the vulgar majority, because they "are always taken by what a thing seems to be and by what comes of it".

Machiavelli was an out and out empiricist and therefore skeptical of all idealism, except where a ruler's protestation of virtue assisted his cause by either placating public opinion or en-

listing its aid.<sup>11</sup> Ethical considerations,<sup>12</sup> that men with a sensitive conscience cannot ignore with impunity, if they value serenity of mind, were just on a par with those finely-spun theories of the schoolmen, having no relation to the facts of the *real* world. He would say with Hobbes that justice and philanthropy, for instance, had its origin in society and the laws enacted by men for their mutual protection. To be just was not a divine command, nor was altruism the mark of a spiritual being. Justice and unselfishness were only the results of social expediency and hence could be sloughed when the occasion demanded.<sup>13</sup>

In graphic language, Machiavelli describes (in the *Prince*) the nature of the successful despot. He is a combination of a lion and a fox, and for these reasons (to quote the Florentine)—

"You must know there are two ways of contesting, the one by law, the other by force; the first method is proper to men, the second to beasts; but because the first is frequently not sufficient it is necessary to have recourse to the second . . . A prince, therefore, being compelled knowingly to adopt the beast, ought to choose the fox and the lion; because the lion cannot defend himself against snares and the fox cannot defend himself against wolves. Therefore, it is necessary to be a fox to discover the snares and a lion to terrify the wolves . . . Therefore a wise lord cannot, nor ought he to, keep faith when observance may be turned against him, and when the reasons that caused him to pledge it exist no longer."

The astute prince is an arch-dissembler, says Machiavelli, using evil for his purpose.<sup>14</sup> He must conceal his "fox" nature from the multitude, by the ostentatious display of good qualities. To actively possess goodness, however, was a weakness in a prince and might operate to his disadvantage. Speaking of moral qualities he said—

"And I shall dare to say this also, that to have them and always to observe them is injurious, and that to appear to have them is useful; to appear merciful, faithful, humane, religious, upright, and to be so, but with a mind so framed that should you require not to be so, you may be able and know how to change to the opposite."

Machiavelli did not create the policy that bears his name. He merely presented the world with a science of statecraft as he knew it, and not as pious souls wished it might be. Even Athens, the fountain-head of democracy and the cradle of Western philosophy, stands charged with criminal outrage and violence after she entered her final fascistic phase. The declaration of her imperialists to the conquered people of Melos, whose male inhabitants she mercilessly slew, was a loud confession of her spiritual bankruptcy. They told the helpless people (who after all had *right* on their side) that "right is only in question between equals in power while the strong do what they can and the weak suffer what they must".

There is one leader, high in the estimation of his fellows, who has publicly repudiated Machiavellism. He is Mahatma Gandhi, more Christian than the Christians. Before liberty and his people's good he places truth, because his "religion has no geographical limits".<sup>15</sup> And this physically diminutive man commands more respect to-day than did his predecessor Mr. L. B. Tilak, who (though a man of blameless life and selfless devotion to the good of his country) subscribed to the Machiavellian doctrine that in politics falsity was justified.<sup>16</sup>

The hero of Machiavelli's *Prince* was Cæsar Borgia, the natural son of a pope whose life provided unexampled precedents in both licentiousness and crime. Machiavelli idealized him as the successful despot because it was his boldness, combined with his cunning and

cruelty, that crowned his efforts with success. In the *Prince* he devoted paragraphs of lucid prose to the praise of this man and his exploits. He admired the Borgia's ability to organize a conquered area by terroristic methods, and rid himself of men who had outgrown their usefulness or whose retention in office might prove an ultimate threat to his absolutism.

Will the nations, of the "gray" or "black" genus, definitely repudiate the Machiavellian principle—that a state can do no wrong? Certain Christian socialists in the nineteenth century, like William Morris and Robert Owen, dreamed of a new social order on the basis of brotherhood. The altruistic concept—that we are our brother's keeper—*could* be extended to the society of nations, if Machiavellism is ostracized. And if the cut-throat competitive spirit, that has hitherto characterized nations in their relations to one another, is replaced by co-operative sharing of the world's bountiful resources, our attitude toward the conquered would naturally be far removed from that of Cæsar Borgia or the Athenian imperialists. Instead, we could not do better than lend an ear to the Christian Anselmo, the old illiterate Spanish peasant and Republican, a character in Hemingway's vivid novel on the Spanish civil war. And what was the advice of Anselmo to his compatriots? It was—

"That we should win this war and shoot nobody. That we should govern justly and that all should participate in the benefits according as they have striven for them. And that those who have fought against us should be educated to see their error."

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Toronto, Ontario.

#### NOTES:

1. Machiavelli was a brilliant Florentine, one-time secretary to the Re-

public of Florence. He lived in the hey-day of the Italian Renaissance and witnessed the astounding successes that attended the ambitious efforts of the ruthless Medici. He has been called the incarnation of the pagan Renaissance but he could not be said to be more cynical and dissolute than his contemporaries.

2. Said Rauschnig—"Hitler told me he had read and reread the *Prince* of the great Florentine. To his mind this book is indispensable to every political man. For a long time it did not leave Hitler's side. The reading of these unequalled pages, he said, was like a cleansing of the mind. It had disencumbered him from plenty of false ideas and prejudices. It is only after having read the *Prince* that Hitler understood what politics truly is".
3. Will it prove as idle as Wilson's "Fourteen Points", on the fair promises of which German generals were encouraged to declare an armistice while the German fighting machine was still intact? In spite of the acceptance of the Wilsonian principle — self-determination of peoples — the realist Clemenceau, and others, succeeded in their efforts to secure a "hard" peace. In fact, the main concern of politicians, who were the framers of the treaty of Versailles, (as at the Congress of Vienna), was to compensate the conquerors at the expense of the conquered.
4. One can understand Japan's indignation, after the war of 1914-18, at the Anglo-American refusal to incorporate the clause of racial equality in the League covenant.
5. Machiavelli made this comment on his contemporaries in the *Discorsi* — "We Italians are irreligious and corrupt above others."
6. Machiavelli had no use for priests but like Constantine and modern Fascists he thought that religion might be a useful appendage of the state, as giving the law of princes a divine sanction. In the *Prince* ironically he sums up the inadequacy of Savanarola — ". . . all armed prophets have conquered, and the unarmed ones have been destroyed." Machiavelli did not seem to realize that spiritual influence was a more tangible thing than a material body.
7. After the Boer war England was somewhat isolated and was eager to make alliances. She sought, unsuccessfully, a rapprochement with Germany.
8. Cecil Rhodes believed sincerely in the cult of British imperialism. Like Disraeli (and unlike Gladstone the grand old Liberal) he was a supporter of Empire. The influence over men of the "empire" concept has been tremendous; but men in the past had clung with equal tenacity to the fiction, "the divine right of kings", for loyalty to which Charles I lost his head, when another myth was beginning to claim allegiance — the social contract — the social contract — popularized by Rousseau who borrowed it from Locke.
9. Mussolini obtained his doctorate for writing a thesis on Machiavelli.
10. It was through the skillful, if unscrupulous, maneuvering of Bismarck that Germany achieved national unity in 1871. Cavour, the Italian statesman, contemporaneous with Bismarck, unified his country also by following a policy of opportunism. Yet he was a Machiavellian with some reservations for he stated that it was *sometimes* necessary to violate moral law for the sake of one's country. But even his moderate Machiavellism was decried by Mazzini, the prophet of Italian nationalism, who predicted that ill-

success would ultimately attend underhand methods. Since Mazzini's fateful words Italy has been shorn of her glory and tried in a crucible of fire. And where is Bismarck's Germany?

11. Constantine, for example, the implacable foe of that noble Christian—Arius—supported Christianity for political reasons, though he himself was without religious conviction.
12. The authority for moral codes are not the mundane scientists but the great spiritual teachers of the world who teach an identical doctrine. Their agreement is the proof of their truth.
13. In the opinion of Machiavelli, while good and evil remain constant in the world, no state or nation has a monopoly of virtue for an indefinite period. Each civilization, he believed, must make the round of ascent and descent—growth, maturity and decay. This recalls Spenger's cyclic view of history.
14. Napoleon said that he estimated a man's ability by his dexterity in lying.  
It might be pointed out here that Milton in *Paradise Lost* makes God use Lucifer for his purposes.
15. See *Mahatma Gandhi*, by Romain Rolland.
16. *Ibid.*

### CURTAINS FOR COCKNEYS

It seems likely that, among the principalities and powers which fell casualties of the war in Europe, may be numbered the legendary Kingdom of Cockaigne.

The Cockney, even though he may not have had a legal claim to that name, not having been born within sound of Bow bells (which have been silent for many years anyway) was, though his detractors ignored the fact, as ubiquitous as the Scot. Undersized, under-nourished

and under-privileged, he was found in all parts of the world. No British ship, Navy, merchant or tramp, sailed without its complement, large or small, according to the size of the vessel, of Cockney sailors among its crew and, like his feathered comrade the English sparrow, he had a genius for survival.

As one of his minor poets has sung:  
My ancestors were roving blokes;

There's viking blood in me;

They built their ships of British oaks

And wandered far and free,

And when their wild, brave days were past,

They died, and left to me at last

A hunger for the sea.

But never before, in the history of Cockaigne, was there a mass migration of Cockneys such as that which began in 1939 and continued during the early months of the war. During those months, 1,500,000 London children scattered over the length and breadth of England, avoiding only the Southern counties. Coming chiefly from the slums and the mean streets of the great city, they carried consternation to the Welsh mountains, the Devonshire lanes, the Yorkshire moors and the lakes of Cumberland, which looked aghast at those savage little old men and women. They revolted against Norfolk dumpings, Yorkshire pudding and Devonshire cream, demanding fish-and-chips, welks, and saveloys with pease pudding. They were suffering from pediculosis in many cases, and from a brand of profanity such as the quiet rural communities had never heard issue from the lips of infants.

But the gentle "aunties" who took charge of them, and the peace and beauty of rural England which surrounded them, quickly pacified and subdued those young pagans. For nearly six years they grew up amid scenes and customs which wrought unforeseen changes in their mental outlook. They forgot the fleshpots of London and

learned to live, cleanly and happily, surrounded by nothing more exciting than green fields and open skies.

And now, the children of London have gone home!

Back to The Smoke, whose appearance most of them had forgotten, they have gone in thousands day by day. They have entrained and disembarked, not in disorderly mobs, but, like young soldiers, waiting patiently the word of command before boarding or leaving their trains. They have gone back to mothers who will find it hard to recognize them.

Mother and child do not even speak the same language. The young arrival from Wales understands Gaelic, but not Cockney. A dozen dialects, Lancashire, Yorkshire, Cornish, Somerset, Suffolk, Norfolk and others, swamp the aboriginal Cockney, already broken down through long association with Canadians and Americans. The native returns an alien.

What will be the effect on the London of the future, no one can foretell. So far, the boys are fairly happy since there are plenty of ruins in which to play at war; but the girl children have no wish for that game, and they find ruins of bricks and mortar a poor substitute for field and wood and stream. Neither boys nor girls will want to crowd into slums once more. Looking back, on the past five or six years, neither boys nor girls will be content to bring children into a world of under-nourishment and under-privilege.

So it may well be, that both the kingdom and the language of the Cockneys are doomed, and if it prove so, the Cockney who writes this will have no regrets.—A. D., in *Judith Robinson's News*, August 18.



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## REINCARNATION

Is there a Natural Law,  
A God-Created Code?  
Is there a spiritual counterpart?  
Am I but flesh and blood?

Is Evolution all?  
The All-Sufficient Cause?  
And Can Supreme Intelligence  
Be seen in Nature's Laws?

I've had a Human Birth,  
Cogito, Ergo, Sum;  
Must I re-incarnate again,  
And Something else become?

I need the strength of God,  
To meet Reality;  
To know what I should think and do,  
In Life's Emergency.

This—my unconscious Prayer,  
My highest, deepest thought,—  
To see, to hear, to feel, to know,—  
To live the Life I ought.

A shadow from the Past  
Invests the Present View;  
The twilight deepens into Night,  
And then a Morning New!

How long will be the Night?  
How fair will be the Morn?  
And where and what will I be then?  
Another Life re-born!

I. R. Aikens.

Grimsby Beach, Ont.,  
December 14, 1944.

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