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for  
THE THEOSOPHICAL SOCIETY IN CANADA

".....in the Twentieth Century  
of our era scholars will begin to  
recognize that the Secret Doctrine  
has neither been invented nor  
exaggerated, but, on the contrary,  
simply outlined; and finally, that  
its teachings antedate the Vedas."

- S.D. 1, 21.

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Divine Wisdom

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## “SEND OUT THY LIGHT AND THY TRUTH”

Last month's article on man's four bodies concluded with a reference to the greatest of them all—one which is rarely considered but the most important of all—the body of the Sun which we all share in common with the almighty ruler of us all, the Lord God of Life and Power and Wisdom.

Nearly all the nations of any consequence and especially those with a national religion, have regarded the Sun as their God. The Japanese were proud to recognize the descent of their emperor from the Sun. The Zoroastrians, probably the oldest of the surviving religions, worship the Pure Heavenly Fire, look to the Sun as the Lord and Giver of Life, anticipating many Christian doctrines, while the holy day of the week was taken from the Jewish sabbath, celebrating Saturn, and changed to Sunday, marking the choice of the chief celestial body in the range of the Earth as the day of faith and vision, as St. John records, he was in the Spirit on the Lord's Day. We are all members one of another, writes St. Paul, describing vessels or honour and dishonour, and the fact that we all belong to one body, which implication is almost entirely lost sight of, the sacred body being the body of the Sun to which we all belong and whose nature and powers we share according to the degree of our development, and whose privilege it is not only to share the divine gifts, but also to rise

to their possession and the exercise of their manifold uses in wisdom. So many people are unable to envisage what they cannot see that the general opinion of the Sun is that it consists of the bright orb which shines in the sky. It was only in the 'eighties of the last century that information was given the world by the Mahatmas that the Sun we see was a vast electro-magnet, the heart of the solar universe. This means that the solar universe is a mighty Being, a God in the estimation of many; whose body is the organism controlled by the Sun-heart, whose every pulse, or vibration thrills throughout the whole system of planets from the mightiest down to the most infinitesimal atom, distributing life and power and intelligence in due order to every part of the solar system. It follows that the Sun with its train of planets, the organs of its vast body, is a distinct Being, apart from other Suns, the nearest of which is said to be distant three light-years away. We, the humblest of us, partake of the sublimity of the Solar Life, its divine destiny, and to the extent of our intention and devotion to unite ourselves with the infinite consciousness, we become heirs of the universal Principle in its manifestation of Immutable Law, and joint heirs with the Christos and the unsearchable riches of an ever-becoming perfection.

A. E. S. S.

## THEOSOPHICAL AND THEOLOGICAL FAITH

Friend, you have noticed how strongly we attack theological doctrines; and now you have bluntly expressed your sentiment that the Theosophical ideas we have been discussing seem to you as incapable of proof as any theological idea. Now you ask whether we can demonstrate that the faith we have in these Theosophical concepts is any less blind than the faith of the religious devotees of whatever sect.

Certainly you have brought up a crucial point. It is very true that most of us must rely upon faith to uphold our belief in Theosophical ideas. While we claim that these teachings are the product of personal research and verification by generations of initiates, whose superior will and purity enabled them to wrest these secrets from nature, we must admit that the average Theosophist has not had those personal experiences which would verify the abstruse, and often very unusual doctrines in which we believe.

It would be pointless for us to say the devotee of theological doctrines has a 'blind' faith; while we have an 'enlightened' faith. He would merely have to interchange these adjectives in his retort to demonstrate we were merely quibbling over words. This same semantic error is made when a religious group calls itself a 'denomination', the others, 'sects' or 'cults'. Or calls its own beliefs, 'doctrines', the beliefs of the opposing school, 'dogmas'. We shall attempt to steer clear of these barren fields of controversy.

If you will bear with us, we are confident that we can approach this subject from an angle which will completely justify our faith in the Theosophical doctrines. First, may we call to your attention that much the greater part of all our knowledge is based upon faith. Of all the facts we absorbed in history and geography, how few, indeed, were

personally verified by us! A similar situation obtains in every field of knowledge. It is plain that the sciences would not have advanced very far if investigators would not have had the liberty of accepting upon faith the bulk of their predecessors' work. Life would become a nightmare for us were we to lose our faith in the stability of the chair and in the coherence of the automobile. Then again we learn most quickly when we are young and at that age we are psychologically incapable of being skeptics.

So it is not a question of whether or not we should have faith, since obviously we do, and cannot help but have faith. The problem we, as rational beings, must face is whether a *particular* element of faith is justified. We took a trip to a foreign country and thereby came to reject certain notions we had acquired from geography books. The science textbooks of the nineteenth century are now almost completely outmoded. We must have faith, but where should we put our trust?

Fortunately, there are techniques available for solving problems of this type. Among the standards we may adopt for evaluating justification of faith are the following: (a) accuracy of prediction; (b) internal and external consistency; (c) freedom from evil motivation or bias on the part of writers and publishers; and (d) practicality in the problems of life and affairs of the world. In order to maintain as much objectivity as possible, we shall, in our present discussion, consider merely the first two standards.

The very foundation of causality as studied by modern science is in the possibility of predicting events. And it is precisely here the Theosophical doctrines have had such amazing successes that we cannot avoid the conclusion that associated with the Theosophical

movement were beings with an insight into natural processes superior to that possessed by the foremost western thinkers of the day.

In *The Secret Doctrine*, written in the 1880's, H. P. Blavatsky stoutly defended the Pythagorean corpuscular theory of light, although physical science up to the end of the century firmly maintained that interference and diffraction phenomena had made the resurrection of that theory forever impossible. But the twentieth century revealed certain light phenomena, as, for example, photo-emission of electrons, that could only be accounted for on the basis that light was emitted in discrete units or photons—the Pythagorean concept with new titles!

H. P. Blavatsky claimed that "Analogy is the guiding law in Nature, the only true Ariadne's thread that can lead us, through the inextricable path of her domain, toward her primal and final mysteries". Erwin Schrödinger, one of the greatest of the contemporary physicists, has evidently felt the same way. In his work, *What Is Life?* he relates the quantum theory of physics to the physical aspects of the living cell.

Concerning Leibnitz, she wrote: "The divisions made by Leibnitz . . . show a spirit of metaphysical intuition to which no man of science, not Descartes—not even Kant—has ever reached." In recent decades, estimation of Leibnitz' worth has continually risen; and we find in *Mind and Nature* by H. Weyl, one of the greatest of the living mathematicians, the statement; "Among the philosophers none has penetrated as deeply into the nature of mathematical-physical thinking as Leibnitz."

And was her praise of ancient Eastern cultures justified? Here is what E. T. Bell, of the California Institute of Technology says in *The Development of Mathematics* (page 49); "In an older day the sudden rise to maturity of Greek mathematics was classed with the

miracles. Before the twentieth century research on the records of Babylon and Egypt, it appeared that mathematics in Greece had grown from conception to vigorous manhood in a flash of about three centuries. Today we know that the respect which Greek writers themselves expressed for the wisdom of the East, even while extolling their own, was justified."

Now we shall not assert that modern behaviouristic psychology, rejecting as it does the data of introspection, has assented to the Theosophical position that "every thought, in addition to its physical accompaniment (brain change), exhibits an objective—though to us supersensuously objective—aspect on the astral plane." This, in fact, was one of the Theosophical tenets which you, at least on a previous occasion, considered rather strange. But the great mathematical genius, Poincaré, in a famous essay on mathematical creation (in his *Foundations of Science*) wrote:

"One evening, contrary to my custom, I drank black coffee and could not sleep. Ideas arose in crowds; I felt them collide until pairs interlocked, so to speak, making a stable combination . . . It seems, in such cases, that one is present at his own unconscious work, made partially perceptible to the over-excited consciousness, yet without having changed its nature."

If our faith in the objective aspect of thought were justified solely by our faith in H. Poincaré, we still would not have gone wrong, as can be demonstrated by his own amazing record of achievement. Then, in *Prodigal Genius, The Life of Nikola Tesla*, by John J. O'Neill, we read:

"To him (Tesla) it was an absolutely real experience to see in front of him as solid objects the subjects of his creative thoughts."

We could continue to present interminable examples of Theosophical anticipations of twentieth century discovery.

The point we make is, if H. P. Blavatsky's readers of the late nineteenth century were privileged to study material to be vindicated decades later, should we not take advantage of the same opportunity and study material to be corroborated decades and for all we know, centuries later?

We stress that reason must support the faith, as Theosophy represents a *logical sequence of knowledge*. Hence we avoid the possibility of great mental injury threatened by entertaining fundamentally contradictory concepts. There is a tremendous difference between concepts not yet amenable to scientific proof or disproof, and theological versions of fact that flatly contradict modern science. As the eminent physicist, Max Planck, stated in *The Philosophy of Physics* "Fifty years ago positivist physicists considered it meaningless to ask after the determination of the weight of a single atom—an illusory problem not admitting scientific treatment. Today the weight of an atom can be stated to within its ten-thousandth part, although our most delicate scales are no more fit to weigh it than a weigh-bridge is to determine milligrams. One should therefore beware of declaring meaningless a problem whose solution is not immediately apparent . . ." Many of the Theosophical ideas which you regarded as astonishing are in this same condition of not being amenable, at the present time, to truth evaluation by our physical senses. But non-empirical hypotheses have been recognized as justified by so great an authority as Professor Einstein (see page 55, *Mach's Empirio-Pragmatism in Physical Science*, by C. B. Weinberg. Dr. Wein-

berg personally conversed with Professor Einstein at Princeton concerning this subject.

In a radically different position, however, are theological concepts of creation, for example. These cannot fit into any rational sequence of knowledge, and so cannot help but debilitate the minds of the unfortunate individuals who adhere to them. There can be only chaos in a mind believing in contradictions.

Then, what is the basis of theological faith? Can anyone refute our claim that the powerful hold of theological ideas is due to *access to the pliable minds of children*? Daily suggestions, threats, and promises to children represent the only hope of theology for survival. Faith in theology rests upon irrational hopes and fears, and it must be injected in the being before the mind has awakened. This priestly domination by way of parents, is facilitated by the primitive intuition possessed by most people of invisible realms, or the vague feeling that "there is more to this world than what we see".

We have not spent much time on theology because we had noted you were already quite disenchanted from such systems of thought. That you are now an atheist is indeed fortunate for your own evolution. New ideas have to be planted in clean places. Doubt is as valuable an instrument of the mind as faith. Doubt helps the individual rid himself of the superstitions of the ages. Then, when doubt has completed its proper mission, there is room for intelligent faith, faith in those ideas which have been confirmed as true by your most acute sense of discrimination.

Alex Wayman.

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"Follow the wheel of life, follow the wheel of duty to race and kin, to friend and foe, and close thy mind to pleasures as to pain. Exhaust the law of karmic retribution. Gain Siddhis for thy future birth."

VOICE OF THE SILENCE.



## THE RIVERS OF EDEN

BY OLIVE HARCOURT

In the second Chapter of Genesis, verses 10 to 14 we find the five Rivers of Eden. The first and highest of these, the River Nahor, is the source of the other four and represents the Divine Spirit. It flows out of Eden, and as we are told, "parted and became into Four Heads, the which water the whole Garden", symbolizing, as one need hardly say, the Spirit of God permeating the whole Universe. The identity of the rivers and the Garden have been for ages a matter of conjecture, and many of the beautiful districts of Asia and Africa have been suggested as their locality. The four streams are called in the Bible PISON, GIHON, HIDDEKEL and PRATH, but their names are differently pronounced in the original Hebrew. The most likely allocation is assumed to be thus:—Pison to the Indus, Gihon to the Nile, Hiddekel to the Tigris and Prath to the Euphrates. These four Rivers are naturally referred to the Four Elements Fire, Water, Air and Earth, the Four great Creative Forces.

In the Sepher Yetzirah, or Book of Creation of the Universe, there appears what seems at first sight to be a laughable statement—that the Four Rivers represent the Four Senses of God, Sight, Hearing, Smell and Taste, repeated on the material Plane as Colour, Sound, Perfume and Material substance, or Form. They have their reflection in the outer and inner senses of man. That the Rivers are supposed to be actual streams flowing through the then known world is but the usual habit of dragging down to earth things meant to be purely spiritual and allegorical. And the idea of God having senses is entirely Qabalistic, an allegory of the Powers of God manifesting on earth and reproducing themselves in man. The Four Rivers are

attributed thus;—

PISON—God's Sight.

GIHON—God's Hearing.

HIDDEKEL—God's Smell.

PRATH—God's Taste.

This last is equally symbolic of the sense of touch, for the idea of God being able to contact things of this earth by touch is a too irreverent and familiar a conception, but taste, not being possible without delicate touch, is linked with it and so it passes muster.

It is frequently said, that all this is just "stuff and nonsense", but the Bible, if properly studied and understood, does not present nonsense, and the Qabalah, regarded by Israel as sacred, is simply the Bible explained and elaborated. Let us for a moment examine the Rivers in the light of the Qabalistic M.S.S. The senses of God are projected downwards through the planes, to be finally received in a very highly diluted (so to speak) state by man, who, being made in the image and likeness of God, is able to receive them as part of his make-up.

The Spirit of God is always symbolically depicted as white, which contains all colours. Travelling down through the planes it manifests in each as one of the seven colours of the spectrum, the Sevenfold Hathor of the Egyptians, the Seven Stars of the Pleiades of the Greeks, the Seven Spirits before the Throne of the Israelites, and so on. White, containing all colours and absorbing them, is active, black containing none and giving out none, is passive. This Law of the opposites was known to the ancients in the earliest times, it occurs in the very first sentence of Genesis, for the word for Heaven, Shamaim, is composed of Asch, Fire, and Maim, Water. It was later widely elaborated in the Qabalah.

The ancient system known as Gematria, by means of which any Hebrew word or name can be analyzed and explained and its esoteric meaning discovered, is still in use among Jewish

scholars. In its entirety it is very difficult to master, but in its simplest form is very interesting and instructive. Let us see if it can tell us anything about the Rivers. First, PISON. Its first Letter is in the shape of a mouth with a tongue hanging within it to symbolize Creation by the Word of God—the Logos, “In the Beginning was the Word”. The next Letter is the first of Tetragrammaton or Great Name of God, and is in the shape of a small flame, to represent the Spirit of God, and the last Letter is manifestation or downward projection.

GIHON definitely signifies the Creation by man, and his generation by Fire and Water. The third River, HIDEKEL, is, as we have seen, attributed to the Element of Air, for its root means Breath, but is exclusively used for the Breath of God. A secondary meaning is indicated, that of teaching or training by discipline—“In the world ye shall have tribulation”. In the River Prath are gathered together all these forces, to be poured into the Earth whereon we live, for it represents the Earth Element.

The River Pison is said to symbolize the Sight of God, present also in man as objective sight, which can be developed further as clairvoyance and also as spiritual sight, a high form of clairvoyance, both objective and subjective. There is a special word in Hebrew for spiritual sight—tzopho—it appears again in the name of one of Israel’s great Archangels, Tzophiel, “he who beholds God”.

So far as both our outer and inner senses are concerned, sight is conjoined with colour. Colours are the proof of very real forces, not only of Nature manifested on earth, but also of Nature behind the veil—spiritual Nature, so to speak. It is recorded, by the way, that the Veil of the Temple of Solomon was woven in the Four Creative Colours, Fire, Water, Air and Earth, red, blue, yellow and black.

One hears that twelve primary colours

have lately been discovered, no longer are we to talk of three only. It does not yet appear what they are, but it is interesting to find them in the twelve notes of the musical scale called chromatic or colour scale, chromatic being derived from chromo, colour.

We only see one octave, we are told, of the existing colour scale, but in deep meditation one sometimes sees colours which, so far as we know, do not reach our outer senses, but which we can contact by means of the inner.

Goethe, whose theories are worthy of attention, being, as he was, a great occultist, scientist, poet, dramatist, philosopher and statesman, said that colours are due to the sufferings of Light under limitation. If true, then they must be limited on higher planes too, a thought which gives occasion for deep research.

Extended sight, both as regards ordinary clairvoyance and the visions seen in meditation, is called in the First Book of Samuel, Chapter IV, verse 1, “the open vision”, in Hebrew HOZON NEPHROTZ, or sight beyond the gap or breach.

Objective spiritual sight can often attain to a high level. The writer, when a child in Germany, once heard a famous scientist give a lecture, the subject of which is now forgotten, but the account he gave of seeing the death of a flower is still vivid. As the blossom fell from the stem he saw a tiny globe of brilliant light float away from it on the air—a beautiful example of spiritual sight—the “open vision”.

The Sight of God is referred to in the Qabalah in dealing with the Greater and Lesser Faces, another of the passages called “nonsense”. The Greater Countenance is that of God the Father, the Lesser that of the Messiah, or the Christ of the Christians. The Eyes of the Greater Face have no lids, into and from His eyes the Light ever shines—“He, watching over Israel, slumbers not nor sleeps.”

Haydn, in his "Creation," shows a remarkable understanding of the nature of Light. There is a marvellous passage descriptive of Chaos, then, after an impressive pause, comes a magnificent burst from orchestra and chorus—"Let there be Light," in what to a musician is the creative key, C Major. "And God saw the Light, that it was good." Haydn may have seen that key as white, for he was the first composer, so far as is known, to realize that sound and colour are closely related.

It is recorded that students of the Mysteries who aspired to become mystics were trained orally and that those who were destined to be epopts or great adepts were put in the way of receiving instruction by the visions of deep meditation. Along these lines their attainments were very great. The visions seen in ancient days by holy men have been preserved to some extent in the very earliest of the records of the Qabalah, namely, the Books of Enoch. A most striking thing about them is that these stories are based upon unshakable belief in their truth. These records cannot be dismissed as vain imaginings or "nonsense" because, if they had been, they would not have been so carefully handed on, still less carried on, as some were, into the Book of Revelation.

The pineal gland is believed to be the organ of inner sight. Its likeness to a pine-cone has given rise to its name, and it is worthy of notice that in some of the Ceremonies of the Mysteries the initiates carried the thyrsus, a wand surmounted by a pine-cone. It was not granted to all in those far-off days, any more than it is now, to become aware of or gain entrance to the Halls of the Inner Worlds, to the Hekalos, as they are called, as it was to the prophets of old, or to tell us what they saw there. They were known as the Mahkron, or heralds, who had attained to "dilated consciousness."

But those who have the inner sight are never paid much attention. In spite of so much being said now-a-days about things of the spirit, and books, plays and lectures, in the theatres and cinemas and on the Radio are coming along in ever increasing numbers, how seldom is it that all this makes an effect upon the general public! People say "How interesting!" or "how funny!" and pass on unheeding of the potential Angels they are entertaining!

Gihon, the second River, represents God's Hearing, appearing in the Universe as Sound. We must not forget, that as God projects downwards His Senses, so must we project them upward and thus develop then as does the pine its spiral cone. We have our senses in duplicate, the outer and the inner, which latter are free of limitation.

It seems that music may come to the composer either as clairaudience or clairvoyance. Mozart, in answer to a friend of his boyhood, Thomas Linley of Bath, England, as to how his works came to him, replied that he *saw* a whole composition all at once before him, and that the writing down was merely child's play. The puzzle of this may perhaps be solved by thinking over the first sentence of Genesis, "In the Beginning God created Heaven and Earth". In the Hebrew version the verb "created" (*boro*) is one used for God's creative power only, for the *work* of man a different verb appears—to *make*. God creates, man makes. If we believe that the works of a great composer are originally created on the Plane of Deity, then we realize that he picks them up on the Creative Plane because he is sufficiently developed to contact that Plane. For only the two most exalted types of humanity ever attain to the Supernal Plane of Creation, the great genius and the truly wise man, he who has attained to Vision. Beethoven, being deaf, was able to turn his sense of hearing upon the Creative Plane, and thus gained a

power which might not otherwise have been his.

There are many examples recorded of extraordinary development of the sense of hearing. The great Rabbi Eleazar could hear the grass grow, and that is not the only instance known to history of his highly sensitive sense. Dr. Rudd, in one of his M.S.S. in the British Museum, tells how he heard, when out at sea, lovely music coming from an island off the coast of Turkey. Other adepts have related how they picked up sounds occasioned by the vibrations of certain plants whose growth is of exceptional rapidity. Highly trained clairaudients have been known to sense sounds coming from old historic buildings, notably the Pantheon and the Parthenon.

A Red Indian tribe was in the habit of grinding shells until extremely thin, they then painted them in the colours of the rainbow and held them between their ears and the sun. The sounds they thus obtained they believed to have healing power.

The symbol of spiritual hearing in the Jewish Church is the Shofar, representing the Call of God to man and man's call to God ascending to Heaven. This most ancient wind instrument is not a cornet nor a trumpet, as usually stated, but a clarion or tuba, made of the horns of animals, and originated in the intensely loud sound coming from Mt. Sinai during the interview of Moses with God. The shofar represents the human wind-pipe lying alongside the gullet, through which the food passes. The gullet symbolizes Matter and the wind-pipe the Spirit, for the latter organ is the most sacred of the body, because God is believed to have created the Universe by means of speech—"In the Beginning was the Word, and the Word was with God, and the Word was God."

This passage is usually believed to be Christian in origin, but it is definitely

Israelite doctrine.

The shofar is blown during feasts of the Jewish Church, different horns being used according to the nature of the feast. To mark the sacrifice of Isaac, a ram's horn is used, to commemorate the Golden Calf, a calf's horn, and so on. Some shofar calls, recall the sirens of the war, with wavering notes that rise and fall, others have long-drawn out sounds, and one, of a kind we fortunately were not called upon to suffer, would have been perhaps the most alarming of all—a rapid succession of semi-quavers on one note.

The origin of the word "Selah" (or SEH-LOH) is lost and its meaning only dimly understood. If pointed as above, it is supposed to be the signal for a pause in the music, which may account for its frequent appearance in the Psalms, for they were always chanted. A Rabbi says that it meant the signal for a fanfare of silver trumpets, others believe it means "to all Eternity" when pointed differently.

There is not much to say about the other senses, indeed, there is little to discover. The River Hiddekel is referred to the Element of Air and to the sense of smell. The sensing of perfumes on higher planes is rarer and smacks more of the material than those of sight or hearing, and is said to come from the Astral only. Those who live pure and spiritual lives are said to give out lovely perfumes, Walt Whitman is an example, for his friends testified to the fragrance of his body.

Perfumes arising from incense represent the prayers of humanity. This, however, refutes the tradition that perfumes rise no further than the astral, for if prayer, as we believe, reaches the Deity, to whom they are addressed, they must ascend much higher than that! For incense is believed to be a bridge over the gap dividing us from the higher worlds.

In Genesis viii. 21. we read "And

God smelled a sweet savour", *i.e.*, the prayers of men, upon which he promised he "would not again smite every living thing upon the earth. While the earth remaineth, seed time and harvest, cold and heat, winter and summer, day and night shall not cease." Here is a promise that not one of the pairs of opposites upon which the stability of the earth depends shall be suspended. Pythagoras gives a whole list of such, the failure of any one of which would bring the Universe to ruin.

Taste, referred to the River Prath, is the most material of the senses and seems to be conjoined with touch. The latter sense is difficult to associate with Deity, because God does not make physical contact with man or Matter, and as has been said already, taste is not possible without touch. Therefore, both these senses are referred to matter and the Element of Earth. There is, however, an apparent exception to this rule. When one is seized with a supreme terror, one sometimes experiences a strong taste of copper in the mouth—the writer can testify to that. If it is possible that fear releases copper somewhere and somehow in the body, it would be interesting to learn how it comes about.

Before the Reformation, babies born into the Roman Catholic Church were given at baptism honey and milk to taste, both foods are called "perfect", and in the Song of Songs the words are found "Milk and honey are under thy tongue", a tribute to the perfection of Shulamitis, the beloved of the King. I understand from Roman Catholic friends that now-a-days a morsel of salt is put upon the tongue of a baby at the christening ceremony, to show its link with the world of matter.

Impressions received from the other Worlds do, under favourable conditions, breach the gap, reaching our consciousness along lines of their own, coming from planes whose technique, so to

speak, we do not understand. But humanity is becoming increasingly aware of the higher worlds, more and more people are treading the occult path, and when the time is ripe, some new form of the ancient mysteries, more suited to our times, may come into manifestation under the leadership of men and women of will-power and imagination, the essential qualities for success in Spiritual Magic.

2 C Oakfield, Rd.,  
Bristol, Eng.

### - THE SYMBOL OF JESUS

In the Mahatma Letters, page 405, the Master says: "Jesus . . . is an abstraction and no living man of that epoch." We can well understand how the teaching of the Monad came down through the ages and gradually, for the benefit of the more materialistic mind, a form of this Holy Mystery was assembled. It became the figure of the man, Jesus Christ. We know, through our study of the Monad, that every man is the Son of God. The spark of Atma in each of us is a living part of one or the other of the seven Dhyani-Buddhas. We know also that the personalities acquired for the short duration of each incarnation here, cling to the Monad and are guided by it. Without it we would be nothing—dead or "soulless", we might say. The sages of the past realized this. They also realized through compassion and understanding, the spiritual need of their fellow man; the need to be shown, as Paul says: "fruits of the spirit—love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." They showed the way to God, meaning the way to unity with the sixth and seventh principle of each man; the exaltation of coming face to face with "our Father who is in Heaven"; the knowing that we are the Spark, therefore the Son of one of the Seven Shining Lights. They showed the way and taught the teaching but in this Age of

Darkness, the Kali Yuga, their task was an enormous one. Men's spiritual eyes were blinded and could see nothing but human forms and a human-like God. When the teaching of the Son of God was expounded, men put it outside of themselves, wrapped it in the human form of Jesus Christ and worshipped it. The form became a symbol of the Spiritual Conscious Spark, or the Monad; a treasure for those who could see beyond the earthly form and interpret the grand and holy principle behind it.

Hundreds of years previously in another part of the globe, spiritually hungry but blinded people, were told of the Holy Mystery of the Monad. They, as in the later times, were shown ways and means to Spiritual sight. They, also, took the materialistic view and wrapped the precious Principle in the human form of Prince Gautama, the Buddha.

But now, Humanity has grown up. We no longer need the illusion of two or five thousand years ago. Each of us must tear aside the veil, and look beyond.

In the names, we have a key to the interpretation of the two symbols. Buddha and Christ have identical meanings, *i.e.*, the sixth principle of man or the vehicle through which the Spark of the Dhyani-Buddha attains consciousness. The two along with the spiritual portion of Manas, form the Human Monad, the Higher Self, and it is knowledge of that which has so long been obscured. Buddhahood and Christhood is a state of consciousness that is attained only when the many personalities have been conquered, and to attain that state, we must live the life. We must make Theosophy a living, throbbing part of our daily lives, including the practise of charity in thought and deed towards our fellow man.

Ethel Trupp.

11302-89 St.,  
Edmonton, Alberta.

## WHO OR WHAT WERE THE GIANTS

In his recently published book, *The Magic Arts in Celtic Britain*,\* Lewis Spence has ably stated, on p. 26. the case for the legendary Giants. What then is the mystery surrounding these shadowy monsters, and the great secret they seem to guard so jealously? Let us here endeavour to elucidate it.

Mention has before been made in my writings, of a circle of gigantic effigies representing the signs of the zodiac, which I discovered in Somerset, and dated by astronomical and other means as having been laid out about 2700 B.C. by a conquering race, supposedly the Sumer-Chaldeans from the Euphrates Valley. Which figures can still be traced in outline by following such indications as ancient earthworks, roads and rivers.

Now, speaking of the Fomorians, who, came up out of the sea, Mr. Spence says (I quote the passage in full)—“They are alluded to as monstrous and misshapen forms, deformed and frequently equipped with but one leg or arm apiece, and with the heads of bulls, horses or goats. The chief of this band of demon-like creatures was that Balor, the one-eyed, of whom more than one mention has already been made. They appear to have waged continual war against the Tuatha Dé Danann, by whom they were conquered in the terrific battle of Moytura. But they were by no means crushed by this defeat and continued to harass the gods of light for generations chiefly by employing their undoubted powers of sorcery. At last they were finally routed and, says D'Arbois de Jubainville, “left Ireland and retired to their own country, that mysterious land across the ocean, where the souls of the

\* Messrs. Rider and Co., 68 Fleet Street, London, E.C. 4.

dead find a new body and a second dwellingplace." For the gods of a conquered race almost invariably become the rulers of the Land of the Dead in the mythology of a conquering folk. Normally, they are represented in Irish literature as giants, that is they seem to have resembled the Titans of Greek myth who warred with the immortal gods of Classical tale."

To take the last sentence first. According to Hesiod, the Titans had rebelled against their father, who had shut them up in the bowels of the earth, and set up as ruler their youngest brother, Cronus or Time, who in turn was dethroned by his son Zeus. A struggle then ensued between Zeus and Cronus, in which the Titans took different sides. The opponents of Zeus were finally defeated, and imprisoned in Tartarus.

This might apply equally to the Calendar effigy giants shut up in Somerset and ruled over by Time, for Cronus—we are told by Plutarch—sleeps in the magic isle of Britain, with many divinities around him.

"Here they sit, Age after Age in melancholy state,  
Still pining in eternal gloom, and lost to every comfort,  
Round them wide extend the dreary bonds of earth, and sea,  
And air of heaven above, and Tartarus below."

The War of the Giants, by Hesiod.

And what of Arthur sleeping with his Knights of the Round Table, also in Britain, till the call of his country rouses him to action? For the Somerset giant effigies include the Isle of Avalon, where Arthur sleeps according to legend. Below Glastonbury Tor "Hercules" of the modern zodiac, who stands for Arthur, lies superbly outlined in the Vale of Avalon, riding the horse of "the Archer".

That, as Lewis Spence says, "the gods

of a conquered race become the rulers of the Land of the Dead in the mythology of a conquering folk", is demonstrated by the other names for this Avalon "Land of the Dead" as follows—The Land of the Gods, Under World, Hades, Hell, Heaven, Other World, Fairly Land, Paradise Garden, Garden of Eden, Insular Avalona, Caer Sidi, Annwn, The Region of the Summer Stars, Celestial Garden of the Gods, Earthly Paradise, Land of the Living, Paradise in the West, and many besides these in Celtic Mythology showing the wide knowledge of the matter of Britain.

We are further told that the Fomorians "retired to their own country where the souls of the dead find a new body," that is to say, on this Wheel of Time they continually transmigrate, following the sun through the different constellation creatures of the zodiac, which accounts for the many Celtic legends of shape shifting or reincarnation.

Let us try to find out why these statements regarding the Fomorians apply to the Somerset Giants in particular.

Having walked over them for eighteen years, I am familiar with their peculiarities; for instance I have seen, metaphorically, the hairs bristle on the great Hound effigy that guards this sacred area, as the impetuous, roaring tidal bore raised the reeds and osiers in its onrush up the Parrett River. Burrow Mount forms the artificial snout which according to legend is red, the soil having been brought from Red Hill three miles away. Thus the Fomorian giants or their effigies, are one with all nature's moods, for "they are the gods of an ancient and discredited pantheon".

"Monstrous", certainly, seven of the effigies are 6000 yards in length, but "misshapen and deformed", except by the ravages of age, no! for they are magnificently drawn and in perfect proportion. Nevertheless, therein lies the truth, and proof that tradition has passed on their exact drawing down the

ages, for they are—"frequently equipped with but one leg or arm apiece, and with the heads of bulls, horses, or goats."

The map of the Giants, recently published in my King Arthur's Round Table of the Zodiac\*, shows that Orion and Virgo have "only one arm apiece"; Taurus with bull's head has "only one leg"; the chief of the band "Balor", (Sagittarius) has quite correctly "only one eye"; in fact none of the effigies have more than one eye because they are outlined lying on their sides and consequently show either the right or left eye, whichever is uppermost. It follows that whichever "house" this god enters he will have only one eye to look through.

The head of the horse, is that of Balor's horse, for he is not a centaur as the Archer is depicted on modern zodiacs, but a giant riding a horse. The head of the goat (Capricornus), has only one horn, hence a Unicorn. The head of the bull, has no body, certainly that might be called a deformity but to this day the constellation of Taurus is depicted as a bull's head only.

The reason for these so-called deformities is not only that we see their upper side as they lie upon the ground, but that in the case of Sagittarius, the horse's feet are hidden behind the goat, and the giant's right leg is partly concealed by its head. An artist would realize at once that in a great figure composition like this one, there is seldom a full complement of arms and legs and eyes.

Surely there has never been greater Art or Magic than this nature sculpture representing the heavens; but we have become too dull upon this earth to look for Taliesin's "Region of the Summer Stars".

Awake! Cronus, Merlin, Arthur, and

remind us of the splendour of our inheritance, for our ancestors were in tune with the Infinite.

K. E. Maltwood.

The Thatch,  
Royal Oak, V.I.,  
B. C., Canada.

### TO A FUR SCARF

The trap jaws clanked and held him fast;

None marked his fright, none heard his cries.

His struggles ceased; he lay at last  
With wide uncomprehending eyes  
And watched the sky grow dark above  
And watched the sunset turn to gray;  
And quaked in anguish while he strove  
To gnaw the prisoned leg away.

Then dawn came rosy from the East,  
But still those steel jaws kept their hold;

And no one watched the prisoned beast  
But Fear and Hunger, Thirst and Cold.  
Oppressed by pain his dread grew numb,

Fright no more stirred his flagging breath.

He longed in vain to see him come,  
The cruel biped, bringing death.  
Then through the gloom that night came  
ONE

Who set the timid spirit free:  
"I know thine anguish, little son—  
So once men trapped and tortured me!"

—F. F. Van de Water.

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\* Price 50 cents, K.E.M., The Thatch, Royal Oak, B.C., Canada.



MRS. WILLIAMS AND  
THE 'PRIESTESS'

I do not think we should give too much free advertising to Gertrude Williams' book, "Priestess of the Occult". Mr. Smythe will doubtless have his review ready for next month—and that should close the matter unless some of our readers have new facts to bring forward. As the New York Times reviewer stated, Mrs. Williams "hits Madame as much with insinuation as with fact"—much more so actually. For example, she suggests that H.P.B. wrote 'Isis Unveiled' because of her jealousy of the success of Mrs. Britten's "Art Magic"!

Authors reveal themselves in their writings and when a reader of this book notes how Mrs. Williams' mind works, he can then examine the book with greater interest—the detached interest one might display in a psychiatrist's case book. Respecting the factual contents of the book, one can only remark upon the fastidiousness with which Mrs. Williams uses facts and the nice discrimination she employs in giving those facts only which support her theory that H.P.B. was a charlatan, a trickster and a fraud. She quotes the opinion of two 'experts' who claimed that the Mahatma Letters were written by H.P.B. She omits the fact that in a subsequent civil suit, unconnected with Theosophical affairs, one of these 'experts' gave it as his considered opinion that two documents submitted to him, were written by the same hand. The later confession of the actual writer of one document proved him to be completely wrong. Mrs. Williams also omits the fact that the Official Cartographer of the German Court, stated that those Letters which he examined were in an entirely different handwriting to that of H. P. B.'s.

Mrs. Williams suggests that a medical certificate obtained by H.P.B. while she

was in Germany, was also the work of H.P.B. and states that the signature of two prominent German Theosophists appended to a copy of the certificate, verifying the English translation, added nothing to the validity of the document. She omits mentioning that the signature of the examining physician was attested to by the chief medical officer of the district. The certificate states that H. P. B. had never borne a child.

Mrs. Williams considers that the psychic effects produced by H.P.B. were tricks and were done with the aid of confederates. She does not record those cases in which there could be no doubt as to the genuineness of the phenomena.

Many other instances could be given of omitted facts, as for example, in the Coulombe affair and in the charges of plagiarism; Mr. Smythe will doubtless deal with these on greater detail.

But, if H.P.B. did not forge the Mahatma Letters—and a reputable expert certified that she had not done so; if she was not the mother of an illegitimate child—and a medical doctor certified that she had never been a mother, if she did possess the power to produce psychic phenomena and did so under conditions in which no charge of conspiracy or fraud could arise—then very little remains of the book. Mrs. Williams does not attempt to deal with H. P. B.'s teachings; the book is concerned with the personality only.

As a biography of H.P.B., the book is valueless; as a psychological revelation of Mrs. Williams it is interesting, but not important. Some have praised her 'courage' in writing the book; 'courage' is not the word for that secure immunity from liability with which one may attack the reputation of a woman who has been dead for over fifty years.

There is one thing that I am curious to know and that is, what happened in Mrs. Williams' life, to make her think and write the way she does?

D. W. B.

## NOTES AND COMMENTS BY THE GENERAL SECRETARY

There comes a time in the lives of men owing to advancing years and failing health they are compelled to lay aside their life's work and leave the continuation to others. When that time comes and their efforts have been worthwhile they can rest on their oars and indulge in happy retrospective reflections for "God gave us memory that we may have roses in December". Albert E. S. Smythe comes under this category being one who has given much to humanity. In a prime old age and on completion of the twenty-seventh volume of the magazine he originated and has edited with such distinction these many years, he has now decided to call it a day. For some time past it has been apparent to those in close touch with him that it would be impossible for him to carry on much longer. So it was not with any surprise I received his resignation and have to make this announcement. It is our duty now to take up the torch which he placed in our hands and this we do in the fervent hope that the Light of Theosophy which he has upheld for so long will be in worthy hands. As a preliminary measure in order to ensure the continuity of the magazine I have appointed Mr. Dudley W. Barr of Toronto, Acting Editor until the Annual Meeting of the General Executive next July when the question of the editorship will be determined. I am happy to state that Mr. Smythe has assured me he will submit articles and other matter for the magazine as long as he is able. All of us I feel sure, will be grateful to him for this, for Mr. Smythe in spite of failing health retains his high intellectual qualities unimpaired. On requesting a message from him to his readers on his retirement he, true to form, said he did not wish to make any personal display

preferring to let the change take place with as little fuss as possible. Nevertheless I feel that his readers and admirers generally will have something to say on the matter and I would suggest that those who feel inclined to write him expressing their thanks and admiration for his services do so, and write him personally but—that they address their letters direct to me and I will undertake to collect them and eventually decide as to what form they take on presentation to him. The reason I advocate this is because Mr. Smythe is totally unable to even write an acknowledgement much less carry on any correspondence and it would save him much trouble if it were done as I suggest.

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Magazine editors, writers of articles, correspondents and others wishing to contact the new editor of the Canadian Theosophist are requested to note carefully the new address:— 52 Isabelle St., Toronto, 5., to which all correspondence regarding the magazine should be sent.

\* \* \* \*

I have received a booklet entitled *Helpful Hints on Successful Service* issued by the American Theosophical Society and I state here and now that it is one of the most useful, interesting and illuminating treatises on how those interested in Theosophy can do their part in the great work we are embarked upon. I would like to see a copy in the hands of every member throughout our Canadian Section, and if it is possible for me to do so I will see that it is done. So many people make the assertion that they would like to help and share in the work but "What can I do?" This will tell them. The American Section is to be congratulated on having produced this brochure; readers receive an incentive to their desires to help and those who are lukewarm when it comes to service receive an impetus that urges them

to become true and worthy members of the Cause. I thank the author, Mr. Norman Pearson of Detroit for having brought this book to my notice.

\* \* \* \*

Several members of the Montreal Lodge Executive have recently vacated their posts after years of good service. To each of these we extend our best thanks and congratulations for services rendered. We desire to especially mention Mr. W. A. Griffiths, the erstwhile Treasurer. He has retired from that office after twenty-three years of service, this is exceptional and worthy of special mention, to have had the confidence and esteem of his fellow members for such a long period of time speaks for itself and it only remains for me to extend my heartiest congratulations and thanks for services so well and truly done. That people can give up a great part of their leisure to work of which there is no tangible return is of a highly meritorious order. We are fortunate in having many such in our lodges throughout the Dominion and it is due to their efforts that the Society maintains its efficiency and the Cause of Theosophy is furthered.

\* \* \* \*

It is with deep regret I announce the demise of Mr. J. W. Schroeder of the Toronto Lodge who passed away suddenly on Sunday, February 23. He was a member for quite a number of years and always took the greatest interest in the work of the Lodge. Besides being a member of the Executive he evinced his earnestness in his quiet and unassuming manner by doing all kinds of chores that did not bring him into the limelight but nevertheless were of inestimable benefit to all and sundry. In paying my respects to his memory I would also like to convey to his family our sympathy and condolences on his passing.

\* \* \* \*

The resurgence of Theosophy in far flung fields is evinced by the receipt of New Years' Greetings from distant Singapore and Czechoslovakia. The latter is addressed from Zagreb, a totally new name to me. Both those places were obfuscated during the war, but such is the resiliency of Theosophy that at the first opportunity they are up again, renewing themselves like flowers in springtime. I thank the senders for their greetings and reciprocate with the additional wish that they have abundant good luck in their hopes and aspirations for the future. New Zealand sends a souvenir in the form of a beautifully arranged programme of their Golden Jubilee Convention recently held in Auckland and to which I sent a message of good-will at the time.

\* \* \* \*

The Case for Vegetarians by Geoffrey Hodson, Price three pence, published by New Zealand Vegetarian Society, Auckland, N.Z. This brochure has much of interest tersely told in its eight pages advocating seven reasons for a vegetarian diet. I strongly recommend it to all thinking persons in the words of the following quotation: "By all that is sacred in our hopes for humanity I intreat those who desire the welfare of humanity and love truth, to examine the vegetarian teachings without prejudice".—Shelley.

March 1st, 1947:

E. L. T.

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## OFFICE NOTES

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

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Non-discrimination—or else. The Toronto Police Commissioners recently took steps to stop future disturbances arising from racial discrimination. An ordinance was passed forbidding to all public halls, theatres and rinks, the right to refuse admission to any person because of race, colour or creed. The

penalty for any failure to comply is loss of the licence. On two occasions within the past few months, students from the University of Toronto have picketed a local rink because admission was refused to a Hebrew youth.

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I wonder if Canadians appreciate the quantity and quality of the atomic research which is being carried on in Canada? The Chalk River plant on the Ottawa River in the vicinity of which a new town has grown up, employs hundreds of scientific workers and assistants. It is one of the Modern Temples of Science and it is to initiate only that the mysteries of nuclear physics are disclosed. A sign, reminiscent of earlier mysteries, faces the rare visitor as he leaves the plant. "What you see here and hear here, remains *here*."

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Bernard Heinze, the distinguished Australian conductor now visiting in Canada, honoured a young Canadian composer, Harry Somers, by playing his orchestral sketch, "Shadows" over a Canadian Broadcasting network on Sunday, Feb. 24th. "Shadows" moves through a pattern of fine forms and subtle shadings to suggest, not the play of sunlight through woods, but those inner, lingering shadows which come in every person's life, changing, deepening, lengthening, paling, but always forming part of and moving through the pattern we are weaving. Harry Somers who is 21 years of age, is the son of Mr. and Mrs. R. Somers. Mrs. Somers is a member of Toronto Lodge and Harry is definitely inclined toward the Theosophical approach.

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Among the exchange magazines which come in periodically are many which are printed in other languages than English. "Devinir" which is in the Spanish language and which is published in Montevideo, is an outstanding example of what can be done in providing the message of Theosophy with a

beautiful body through the medium of the printing press. We also have the Bulletin of the Mexican Section of the Theosophical Society, and from Cuba "Ensenanzas Teosoficas" and "Revista Teosofica Cubana". From Greece there is "Theosophikon Deltion". From Oslo, Norway there comes the January-February issue of "Norsk Theosophique Tidsskrift, which carries a reprint from a recent issue of the Canadian Theosophist. "L'Action Theosophique", published in Brussels, is the official organ of the Theosophical Society in Europe.

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Canada is a land with two official languages—and many tongues. If any of our members or friends would like to peruse these non-English magazines, please drop us a note.

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The decision announced by Prime Minister Atlee that Great Britain will withdraw from India by June of 1948, calls to mind the statement in the Mahatma Letters that this withdrawal would not take place until 'Dennie', then a young lad, was an old, old man.

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"Youth Looks At Theosophy" was the title of a round table discussion held on Sunday evening, Feb. 23rd in Toronto. Miss Margaret Cunningham, Mr. George Griffiths and Mr. John Griffiths, all students at the University of Toronto, took part. It was an outstanding event; the material was excellent and the young people presented their views with a competence that many older speakers have not achieved. The basic concepts of Theosophy were introduced skillfully and as the discussion moved from point to point, arguments were presented pro and con, and disposed of. The whole overtone of sincerity, reasonableness, fairness, justice and brotherliness, was grand. If Canada has many young people like these in, or coming into, incarnation, the contributions from this country to the

ideal of world brotherhood may be very great indeed. "Out of the North comes the Spirit." We hope to publish the notes of this talk as soon as the speakers can get these together after their University examinations are over.

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Barbara Ann Scott, the 18 year old Canadian figure skater who recently won the world championship, received the French gold medal of physical education. The presentation was made by the French Minister of Arts, Youth and Information. Canadians will be duly appreciative of the honour paid to this young lady, one which comes to her in tribute to a skill gained by years of hard work, study and discipline. But we should also note with deep interest that the Government of France has a Department of Arts linked with Youth. This is significant and possibly our Canadian Government will consider the establishment of a similar Department. Literature, music, painting, poetry, sculpture, dancing and the other arts, are means of communication—the medium by which one person may tell others of the High Adventures he has undergone, of the Grail as he saw it, of the richer understanding he has gained in his journeyings and sojourneyings through life. The highest Art, which all other arts serve, is the art of being a Man—but that is a long story. Those young people who come into this life 'trailing clouds of glory' have much to tell, and their ways of telling form part of the culture of the nation in which they incarnate. Too often 'the shades of the prison house' of the purely material, close about them early, and their vision dies, even before they themselves know they know. A Department of Arts and Youth might be of great service. Art speaks in an international language.

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Thermometers attached to rockets have upset all heretofore held scientific theories respecting the temperatures in

the regions above the earth. A torrid zone with a temperature of 170 degrees exists between the 30 and 40 mile mark. Then follows a cold zone up to fifty miles and from there up to seventy-five miles, very high temperatures are encountered, estimated at over 600 degrees. The Mahatma Letters give some very interesting and valuable suggestions respecting conditions in the upper regions and somewhere H.P.B. mentions a high temperature zone at about 80 miles above the earth. I have not had a opportunity to trace this and would be grateful for a reference to it.

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Harry Adaskin, with Frances Marr at the piano, repeated to an enthusiastic audience at the Toronto Conservatory of Music on February 15th, the exacting program of modern music for which he received such favourable comments from the New York critics on its playing in that city. The first Sonata was by John Weinzwieg, a Canadian composer. Professor Adaskin is now head of the faculty of music at the University of British Columbia. The Adaskins left on the 20th and will play in Sarnia, Winnipeg, Brandon, Regina, Prince Albert and Edmonton before returning to Vancouver.

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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.

## MR. SMYTHE'S NOTES

"Step out of sunshine into shade, to make more room for others," is a thought vividly present in the mind of the editor who has recently relinquished the opportunity to work for Theosophy in that capacity. No expression of gratitude can ever sufficiently convey his sense of indebtedness to those who through twenty-seven years have aided and supported his work. For what he has gained from his work in mental acquirement and still more in practice of the Heart Doctrine, he can only say that he has done his best in the service and to hope that many may be brought to see the truth through his efforts. He feels that his successor may be assured of an equally kind and encouraging constituency.

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Canada has sustained a heart-felt bereavement and the whole world shares in the loss caused by the death in her 85th year, on Saturday, February 15th, of Miss Margaret Saunders, author of *Beautiful Joe*, and a disciple of St. Francis in all that affected the interests of the animal world. As a humanitarian she was a practical Theosophist. I knew her intimately and regarded her as one of the most helpful of human beings. *Beautiful Joe*, her second book, has a wide appeal with sales of a million in scores of different languages. She was the daughter of a Baptist minister, of Nova Scotia, and was educated in Scotland and France.

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*"Armed with the key of Charity, of love and tender mercy, thou art secure before the gate of Dana, the gate that standeth at the entrance of the Path."*

*Voice of The Silence.*

## CHANGING THE MASTHEAD

Colonel Thomson has set out in his "Notes and Comments" the reasons for the first change in the masthead of the Magazine in 27 years. It was Mr. Smythe's earnest wish that there should be no eulogy of him on this occasion and that the changeover should be made quietly. When Colonel Thomson asked me to take temporary charge of the Magazine, I wrote to Mr. Smythe telling him, among other things, that his policy of upholding the original teachings of H.P.B. and of insisting upon the importance of the essential teachings, would be upheld as long as I had anything to do with the Magazine. Mr. Smythe's work in this through the difficult years will stand to his enduring credit.

Mr. Smythe will continue to write the front page feature and will contribute other articles whenever he is able to do so. I sincerely trust that our contributors will continue to send in their interesting articles. These will be very welcome and so also will be reports and news from the officers of the various Lodges in Canada.

D. W. B.

## OFFICE NOTES

*(Continued)*

One of the best books available on Nuclear Physics was written by a Canadian, John Kellock Robertson, F.R.S.C. Professor of Physics at Queen's University, Kingston, Ontario. This book is published by D. Van Nostrand Company Inc., of New York. Professor Robertson is a graduate of the University of Toronto and did post-graduate work at Cambridge in the Cavendish Laboratory. The book has a rather martial title, "Atomic Artillery and the Atomic Bomb"; an earlier book, "Atomic Artillery" appeared in 1937

and the word "Artillery" refers to the emission of rays, electrons, neutrons, etc., and to their use in bombarding the central nucleus of the atom. The "Atom Bomb" portion of the title was added when the book was re-written after the war, when the material was brought up-to-date on fission and chain-reaction.

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"One World or None" a collection of short articles on nuclear physics and the use of atomic energy, with a foreword by Niels Bohr and an introduction by Arthur H. Compton, is in one respect a disappointing book. It deals with the physical realities of atomic power; it does not touch upon the less tangible realities of the greater power of the human spirit. The book was written shortly after the devastation of Hiroshima and Nagasaki—and scientists were appalled at the new weapon which their efforts had created. Atomic Power was launched upon the world with a blast of horror; in its wake came death, agony, lingering and painful illness, disruption of homes, destruction of hospitals, water and sanitary services, transportation facilities, police and fire-fighting headquarters. A truly horrible birth. But nuclear energy is here—as Professor Harold C. Urey says, "It can never again be returned to the realm of the unknown". If morally and ethically we are not ready for it, then we will suffer from its misuse. However, our ethical capacity will not be increased by talking about an atomic war—nor will we achieve atomic peace if we think about this revolutionary new power in terms of war, and these terms abound in this book, "defence", "bomb arsenals", "saturation bombs" and so forth. If we want peace, we can earn it and the Great Ones have laid down certain basic rules about this; peace makers shall be called the children of God, according to Matthew's Gospel, which is silent on the name which will be given to war makers. The import-

ance of H.P.B.'s statement that "Theosophy alone can save the western world" becomes more apparent every day. It does not matter whether or not people accept the word "Theosophy"; it does matter vitally whether we can learn to live justly, honourably, in brotherliness and with an awareness of the One-pervading Spirit. If we can, then atomic power will become beneficial and will perform an important, utilitarian service in the new age which was born—untimely, in the opinion of many—in the unveiling of the secrets of the new energy. Untimely, because our ethical status which was far behind the scientific knowledge of 1937, is immeasurably behind the science of 1947.

### A "PEN CLUB"?

The General Secretary received from Mrs. G. I. Kinman, who is Secretary of the Toronto Lodge, a suggestion for linking up isolated students of Theosophy. Mrs. Kinman's letter reads in part:

"Several instances have recently come to our attention of persons who feel the need of friendship and companionship of others interested in Theosophical studies, and who may not have anyone else in their neighbourhood of similar interests. Would a "Pen Club", possibly a column in the "Canadian Theosophist", help these people in the way they are looking for?"

We would be very glad to receive the comments and suggestions of our members and subscribers on this proposal, and would be very happy to list the names and interests of persons who desire to correspond with others.

### EXCHANGE MAGAZINES

We acknowledge with thanks receipt of the following exchange magazines: Theosophy in Action, Dec.; The American Theosophist, Jan. and Feb.; Bombay Theosophical Bulletin, Nov. & Dec.; The Divine Life, Nov.; The Indian Theosophist, Nov.; The Theosophist, Adyar, Dec. & Jan.; Theosophia, Los Angeles, Jan.-Feb.; Contact, Brisbane, Oct.-Dec.; Sociedad Teosofica Mexicana, Nov., Dec. & Feb.; Ensenanzas Teosoficas, Cuba, Jan.; Norsk Theosophique Tidsskrift, Jan.-Feb.; Dharma, Mexico; Revista Teosofica, Cubana, Feb; Theosophikon Deltion, Greece; L'Action Theosophique, Brussels; Order of the Round Table, Feb.; The Link, South Africa, Feb.-March.

### A SONG WITHIN THE CIRCLE

Day by day the idols fall and rise,  
They have their end and their beginnings

In a straight line of ineffectual waste;  
But the gods fall not neither do they rise,

They appear casually within a circle  
Weaving a patterned curve under the sun

Unenclosed by wall,  
And there is no clinging of the vine,  
No, none at all;

Merely a touch of hands in passing  
With an understanding glance—

A moving intensity  
Breaking the long loneliness  
Of circumstance.

And strangely within the circle  
There is no shadow under the sun,  
Only the blur of day-shapes at the dawn  
and dusk,

Distance unending deep and yet so close  
That when the word is spoken,

The Lost Word,

It is heard,

For the ivory tower is broken.

H. L. Huxtable.



## ADDRESS TO THE 71st CONVENTION

*Given at Adyar on December 26, 1946*

BY C. JINARAJADASA

My Brothers:

I welcome you cordially to this home of the Parent Theosophical Society, which from its commencement has had the benediction on its work of the Elder Brothers of our race. Let us, following now a revered tradition, turn our minds and hearts to Them invoking Their Benediction.

*May those who are the embodiment of Love Immortal, bless with Their protection the Society established to do Their Will on earth; may They ever guard it by Their Power, inspire it with Their Wisdom and energize it with Their Activity.*

The Theosophical Society has now passed its seventy-first milestone; it has weathered many a storm, and is stronger than ever. As to its future, have we not a glorious vision of it placed before our gaze, for did not one of the greatest of the Adepts, He who is called the Mahachohan, say that "The Theosophical Society was chosen as the corner-stone, the foundation of the future religions of humanity"? With such a future prophesied for us we may well go forward in confidence, undismayed by the fortunes that every society has of increasing or decreasing membership. What counts is not numbers, but the work done by all the members collectively, though led by a devoted few. The work that has been done is stupendous in the course of our seventy-one years. The main facts and laws concerning things divine and human, known within a restricted circle of the curious in the first seven years of the Society's life, are now widespread. From the torch which The Theosophical Society lit, many a society, whether

calling itself "Theosophical" or not, has lit its smaller torch, and is proclaiming the main ideas of our philosophy—Reincarnation, Karma, man's invisible bodies, the existence of the Masters, the possibility of communication between the visible and the invisible. While still millions will not join our Society as members, they are interested in our ideas; that after all is our mission. Certainly we can help them more swiftly to Truth were they of our band; but evidently time is not a very pressing element in their evolution, and we know that all will come to the fullness of Truth which is our dream for one and all.

As I survey the Society today, the first fact of note to inform you is that the set-back to the Work imposed on all the countries which came temporarily under the domination of Germany and Japan is over. Could I but narrate them fully, you would be thrilled by the stories of heroism and self-sacrifice to save in secret the Society's work on the part of our members in those countries. In spite of every form of persecution, at the risk of life, small groups of members here and there have met in secret, though they dare not possess books, since if such were discovered they would be punished by the Gestapo, the secret and ruthlessly brutal police of the Germans. In Holland, at Huizen, as the Germans were about to descend, for days there was the burning of papers about any secret body like the Esoteric School or Freemasonry; not a document, not a paper was even hidden, because as expected, not once but several times the Gestapo descended to look into every drawer and cupboard, to rip open mat-

tresses and look for hidden places under the tiles. In Java, a member constructed a cemented concrete chamber to deposit her books and papers concerning occult things; the place was betrayed to the Japanese by her gardener, and when unearthed, and she was questioned what they were, her reply that they all dealt with the work of her Lord, the Christ, who was preaching an era of peace, satisfied the Japanese officer that she was harmless and not a spy, and the Japanese left her without further molestation. But she was one of the very lucky few.

Perhaps a graphic instance of what our members risked is what has just been informed me, that in a particular place where a few had dedicated themselves to the working of the Ritual of the Mystic Star, they used to sit around a table, but had tea cups before them, so that if the Nazi Gestapo suddenly descended they could say they were met for an "ersatz" tea, a counterfeit tea of various dried leaves.

It will interest you to know how in spite of rigid censorship news came to us. We owe much to friends in Switzerland, a neutral country, who were able to communicate with Holland, Hungary, Roumania and Bulgaria for fragments of news. There is at Huizen in Holland a Theosophical Community with a beautiful house and a large garden; it is called St. Michael's House. While I was in London I received the brief but tragic telegram from Switzerland, "Michael deceased." There could be only one meaning—that St. Michael Institution had been disbanded and the property confiscated by the Germans. It was a great relief when some weeks later a second telegram came, "Michael recovered with the help of Brother Adriaan"—meaning that Bishop Adriaan Vreede of the Liberal Catholic Church had been somehow able to use his influence and get St. Michael free of the clutches of the invader. Here in

Adyar I received a message of twenty-five words from one country through the Red Cross—it took ten months to come—that "Sophia and sister are well"—which meant that both the Theosophical Lodge and the Esoteric School were still meeting quietly and were not forbidden. A message from another country that Aunt Sophy was living revealed its hidden secret.

One of the signal acts of service was that rendered in Rangoon in Burma by two Burmese friends. While arson and looting of lodge property in various cities was the order of the day, when the Japanese army swiftly invaded the country, Rangoon Lodge that miraculously escaped bombing was saved by the devotion of two Burmese members. Let me here quote from the General Secretary's report:

"The Lodge building is intact, but it has lost practically all its equipment. The Lodge was under the care of Brother U San Hla during all these years. He returned to Rangoon from Minbu a few days after the City fell to the Japanese, and on visiting the Lodge he found some Japanese soldiers tearing up books and generally misusing the Hall and the offices of the Lodge. With great difficulty he managed to get a permit to occupy a house opposite the Lodge, but as even that could not prevent trespassers misusing the lodge he moved in with his family and lived in the Lodge premises till November, 1942, when intensive allied bombing made the City uninhabitable. He moved into a monastery a few miles away and put the Lodge in the care of watchmen, who proved extremely untrustworthy, and when one of them was found murdered, U San Hla decided to move whatever he could to the monastery where he lived. The library books and old documents of value were thus removed and they remained in the monastery for the whole of the period of the Japanese occupation. Much of these has been saved, but

we have lost practically the whole of the Magazine Section of the Library, and almost all its chairs, tables, etc. The antagonism of the Japanese for anything English was such that if one were found with an English book in the streets he got his face slapped. U San Hla, however, continued to distribute tactfully the pamphlets, 'Tenets of Theosophy,' 'The Three Vedantas,' 'The Two Dhammas,' 'The Truths of Islam,' etc., of which there was a fairly large stock. Copies of the Burmese translation of *At the Feet of the Master* were also freely distributed. The admirable services of Mr. and Mrs. San Hla during these years deserve the very highest commendation."

An interesting fact is that when the Japanese entered the Rangoon Lodge building, which houses a small Masonic Temple and a meeting room of the Esoteric School, when they opened the rooms and saw what they thought were objects of worship, the two rooms were not tampered with as religious shrines, though later every chair which they could find was commandeered as enemy property and removed.

Sweden helped in passing on to Norway and Finland what news they received and such papers as escaped the censors. Portugal helped a few refugees who came to the country to leave for destinations in America. Throughout the years of war between Finland and Russia, the Finnish Section continued holding its meetings in spite of bombing raids. So too in England, not a single meeting was suspended anywhere because of bombings, though they were indeed, as I can testify, serious enough at times. The greatest difficulty was the blackout, so great that it was impossible often to see one's hand held before one's face. But the work went on.

The suffocating fumes that tried to kill all Theosophical work have at last evaporated. But what destruction is

there not in their wake? Many a library of a lodge has been confiscated; and today very few books are left. Even as long as four years ago we met in London in committees of the Federation of European Theosophical Societies, under the chairmanship of our Dutch brother stranded in London away from his home and family, Lt.-Col. J. E. van Dissel, the Federation's secretary. The plans then set on foot to help the stricken Sections were swiftly put into operation. First the sending of clothes and food. Our members in Britain, the United States and New Zealand have been foremost in this work, though Britain could send only old clothes and not food. Then in London a central store has been made of Theosophical books, to which the Adyar Library and I sent all duplicate copies on our shelves, and members from elsewhere did the same; from London these Theosophical books, which are for many members more vital than food itself, are being distributed steadily. The food parcels from our American lodges have been received by members with deep gratitude in their state of prolonged semi-starvation. Even my small contribution from Adyar of safety pins, sent through Srimati Rukmini Devi, has been received with warm appreciation. My predecessor, Dr. Arundale, created a special fund for the stricken sections, and this sum, to which many sections have contributed, is being slowly drawn upon by the European Federation.

The real strength of the ideals of Brotherhood for which the Society has worked has been shown in a wonderful way by the aid poured from many Sections toward the stricken countries of Europe. Clothing especially, and food, has been sent from Britain, the United States, Australia and New Zealand. The basement of my house in London was for awhile completely full with used clothing collected from members to be distributed to Europe. Our Dutch members, as soon as they had anything to

spare, sent to Germany, the country that had invaded them and left a record of brutality.

The Society has been tested to see whether Brotherhood is a "living factor" in the lives of its members, and it has come through the trial well, the members forgetting all animosities. What these bitter feelings were in Britain I witnessed myself, as for three years of the war I was in London and know the horrors consequent upon enemy bombing.

In the revival of the activities of the Society, as soon as the Allies landed in Italy and pushed the Germans back, the lodges in Italy began work. The whole Society had been officially dissolved by Mussolini's order in 1939; nevertheless individual lodges met as students of Truth and carried on the work. As soon as the Allied armies advanced the Lodges began again, and now Italy is a section of twenty-seven lodges.

A specially happy augury for the future of Germany is that our German members, who even before the war began had scattered their libraries into private homes because of the Nazi campaign against any international bonds between Germans and the rest of the world, began to organize lodges as soon as permission was obtained from the British Zone of Occupation. A similar work is being done in the American Zone, and today there are seven lodges in Germany. The work of Idealism and Internationalism for which the members in Germany stand will undoubtedly serve as a most helpful factor in bringing the great German Nation back to its old ideals, which were the guiding light of the country before the era of Bismarck and his successors.

I come now to deal very briefly with the work of the National Societies. The report which each sends will be published later and I hope this time without any curtailment due to paper rationing. Each section gives the statistics con-

cerning the number of lodges, new members admitted, those who are deceased, who have resigned, and whose names have been removed from the rolls for non-payment of dues over several years and who have not asked for exemption from dues. I must here point out that the value of the work of a section does not depend upon how many new members are enrolled each year, but rather how much the work of propaganda has been well done. It is well known that there are several types of persons who join our Society. A large number, especially in the West, are attracted by certain Theosophical ideas concerning the powers latent in man, and they hope they will get instruction for the development of psychic powers. Some are attracted to our ideals of Universal Brotherhood. A definite number in each country after joining us are disappointed that they have not obtained what they expected to get from the Society. But a member who has understood correctly the Theosophical principles which we have tried to present to him, if when joining the Society hopes for enlightenment and vision concerning the world's problems, and if he co-operates with us in works of reform all tending towards Universal Brotherhood, will realize that the Society does help him, and so he continues his membership. But there are those who after joining drift out again, some to join associations of a similar nature, and some to lose complete interest in problems of the higher life.

H.P.B. has said that even to join the Society as a nominal member makes a very strong karmic link which will help the member in future lives, even if he "drops out" soon after joining. The history of our Society shows various ups and downs regarding the number of members and lodges. Our work meets fierce opposition, especially in countries which are under the domination of the Roman Catholic Hierarchy. In these

countries far more work of propaganda is done than is revealed by the number of members or Lodges in a National Society. During the last few years in Spain under the Franco regime, there have been no Lodges; nevertheless members have continued their studies. The large stock of books which had been published by the publishing society in Barcelona was destroyed by the enemies of Theosophy many years ago, much to the loss not only of the work in Spain but to all Spanish-speaking countries which were supplied with our standard works from Barcelona. Similarly, after the war there are certain of our smaller sections in Europe, who are within the Russian zone, where for the moment public Theosophical work is impossible. The members meet privately and continue with their studies.

In most National Societies there is an increasing number of new members, though when those who have lost interest for various reasons are eliminated from the register, here and there the total membership may show a decrease. Thus, for instance, New Zealand shows a net decrease of six, though there are seventy-one new admissions. There would be no decrease but for the fact that six members on active service during the war were killed. India has a record of 1,432 new admissions with 401 active lodges. The United States shows 454 new admissions with 129 active lodges. The strength and devotion of the United States is shown by the large amount sent yearly to the Adyar Day Fund and a few days ago the magnificent donation of a special "Spotlight Fund" in response to my appeal to help cover the heavy deficit in the Society's accounts, due to taxation by the Corporation of Madras for the first time, and an increase all around of salaries and wages and the costs of material and labour. The total gifts from our United States brothers since I became President are munificent—there is no other word

I can use for them. So my thirty-eight years' labours, on and off, in the United States, have brought the Society an unexpected reaping. We shall all envy the karmic result which will come to the American Section presently.

A duty that I little relish is now mine, and it is to speak of India. The eyes of all the nations of the world have been turned on India, as foreign correspondents reported day after day the events of Calcutta, Noakhali and Bihar. Our members throughout the world naturally ask, "What has a Theosophical leader living in India to say about them?" All the sections know that this Convention was planned to be in Benares, and had suddenly to be transferred to Adyar. I have to inform them that Adyar being so far south in India, we have fortunately not had in the area of Madras any communal rioting, with all the horrors we have noted in North, East and Central India. What are their causes?

I do not here plan to give an historical analysis. But I can inform you of one fact, how on a certain afternoon in September, 1915, Dr. Besant, who was vigorously developing her political agitation for India's freedom, told me that she had just then been called to her occult Superiors and by them warned against "excesses" that might come in the wake of a political agitation which called upon the masses to co-operate in the agitation, and to be on guard to prevent them. Neither she, nor any one now living could have foreseen thirty-one years ago the "excesses" which we have witnessed this year. But those Inner Guides of humanity who watch over India saw them coming, and gave her a warning. That is why that, after being carried on a wave of popular enthusiasm to be elected the President of the Indian National Congress in December, 1917, soon after she risked all her popularity by standing aloof from India's leaders, when the first signs began of the Non-Co-operation move-

ment started by them. For, little by little, the two major political parties of India, the Indian National Congress and the Muslim League, that had begun to come together, slowly drew apart. It is not for me to lay the blame on this or the other leader. But all could note how a hard uncompromising note began to appear in the dealings between the parties. The very essence of politics, which is compromise, disappeared, and here in India we began to witness that extremism which characterized the French Revolution from 1789. "Liberty, Equality, Fraternity" were then the wonderful ideals held up before the world—ideals never before proclaimed so boldly in the West as a political creed, in lands where class privilege was taken as an axiom everywhere of national well-being. But soon it became "Liberty, Equality, Fraternity—or *Death*." "Be my brother, or I'll kill thee" was what the great Revolution degenerated into quickly.

So similarly here in India, the lofty ideals of the Indian National Congress and the Muslim League have, as the result of the intransigency of political leaders in both groups, finally brought about what we have witnessed. Little by little, year after year, forces of hatred were unleashed, first against the British rulers, and then at last against each other. What will be the outcome of it all? Who can tell, when extremism is still the ruling principle of the political parties? But to one fact I must sorrowfully attest: nevermore can any Hindu go to any part of the world and proclaim that India is still the world's leader in spiritual matters. Were he to do so, he will be confronted with the question, "What of Bihar?" Nor can any Muslim proclaim as valid for a whole world the ideals of Brotherhood which the Prophet of Arabia enunciated, for he will be asked, "What of Calcutta and Noakhali?"

As long ago as 1922, when I was Vice-

President of the Society, I saw one defect among our Hindu members, that though they lived side by side with Muslims and were often in business relations, Hindu Theosophists knew nothing of what are the teachings of Islam. Our teachings have appealed little to Muslims; Muslim Theosophists in all India are probably scarcely fifty. It was to bridge this gap, that I, with Hindu members and the few Muslim members then in the Society, organized in 1923 The Theosophical Society Muslim League. Our plan was to understand the truths of Islam and of Hinduism, of Islam especially, for one branch of it, that developed in Persia as Sufism, has so much in common with our Theosophical teachings. After a few years, the work lapsed for want of workers. One beautiful relic of that movement is our lovely Mosque at Adyar. Then in Patna, our Hindu brothers started the Mel-Milap movement in 1939 to bring the two communities together to speak at joint meetings of fellowship, and a magazine was begun in English, Hindi and Urdu. The old association was revived in Benares in December, 1944, with the name Theosophical Islamic Association, and in 1945 I lectured under its auspices in three cities on the mystics of Hinduism and Islam.

Has this wave of madness begun to pass? We all hope so; it could pass forever if the political leaders were less hard and extremist, though professing fervently their love for the Indian masses. To all groups I would like to quote what Jesus Christ said: "For what is a man profited, if he shall gain the whole world, and lose his own soul?" For what is at stake is not the material well-being of Hindus, Muslims, Sikhs, Christians and Scheduled Classes through the grasp of political power, but the Soul of India. Perhaps among all groups in India, we Theosophists alone have this vision of a Soul of India. In spite of all the tragic events through

which we are passing, we must not let that vision fade from our eyes; for if India is to survive, it will not be because she can become a political power of might and influence in the Councils of the Nations, but because her Soul—which throughout the ages has cared little who were the rulers of the Indian masses so long as they could worship in peace—remains unstained and ever united to Atma, the Oversoul, on which rest all worlds visible and invisible.

What shall be the role of us Theosophists in the future? It is, in brief, to unite the material with the spiritual, the Objective with the Subjective. All that we have studied of the manifestations of the One Life shows us that the material and the spiritual, while contrasted as philosophical term, are not opposed to each other. Matter, however much a veil of Maya may envelop it, is nevertheless Spirit. Purusha and Prakriti make a duality in a manifested cosmos; but they are both two aspects of the one Reality of Brahman, "the One without a Second." The better that matter is organized by us and understood, the more we shall understand the nature of Spirit.

For these truths it follows that we Theosophists are on the side of every material improvement for our fellowmen. All that science can teach concerning the laws of hygiene, right diet and right living; all that the mechanical genius of mankind can give us to minimize the toil of daily labour and give men and women more hours in the day to think, to feel, and to create in the realms of literature and the arts; every scheme for beautiful homes, parks and cities; in other words, all that we think as the high water mark of material civilization is our gospel for the regeneration of men. Yet nevertheless we are the opposite of being materialists. It is because Matter is a mirror of the Spirit that we need to organize Matter to such a height of perfection and co-ordination, till the light of the Spirit is reflected in

every object of matter in daily use, and in each moment when we use leisure rightly.

We know that, at the moment, in the chaos of a world around us, suffering among our fellowmen outweighs their happiness. It is only a few select souls who can glimpse the working of the Spirit in their sufferings. For the millions, their first intuition of the Spirit must come through well-being and happiness. When through the ending of the struggle for existence, the planned result of wise ways of organization, a man feels free of the load that he now carries, and the little happinesses in life lead him to experience, even if once, that moment "where every something, being blent together, turns to a wild of nothing, save of joy," then he has touched the fringe of the realm of the Spiritual World. It was said of old in India, "Brahman is Bliss." Something of that bliss can be known by us in our earthly realms. Nothing stands in our way but our ignorance and self-centeredness. But when we organize and reorganize the lives of men, till on all sides the toil of each day is done not only without weariness but with exhilaration and zest; when men are surrounded by such conditions of happiness that they cannot help remembering constantly the nature of the Good, the True and the Beautiful; then they will know the supreme fact that that Divine Trinity is waiting to reveal itself in them, and to grow steadily in increased splendour in their daily life.

We Theosophists dream high dreams for all mankind, but our feet are on earth. It is because Matter and Spirit are one and not two, that we, who serve the Divine Wisdom, plan to work to the utmost of our powers "to lift a little of the heavy karma of the world," till we realize, not merely as a beautiful phrase, but as the most wonderful, ever present and inspiring of facts, "God is All, and in all."—*From the American Theosophist for February, 1947.*

## SHE GAVE US 'BEAUTIFUL JOE'

Another priestess of the pen has gone  
to the eternal dawn.  
Speak her high name in syllables soft  
and low:  
she gave us "Beautiful Joe."

My heart is filled today  
with memories of those who went away,  
with thoughts of those high seers of  
prose and rhyme  
who passed in my brief time:  
Rand, who in the morning of my life  
went out  
with glad fruition's shout;  
and that fair Princess who, when her  
work was done,  
lay down in that last Abbey of the Sun;  
and Norwood, who went hence  
at the proud summit of his eloquence;  
and Carman, who put off his mortal  
dress  
to leave the world of beauty in distress;  
and Roberts, who went out too far, too  
far,  
from his beloved tides of Tantrammar.  
Weep, winds of February, for a second  
time,  
cold winds that wailed for Lampman in  
his prime,  
for one beloved to earth's remotest shore  
has passed through the inevitable door.

Pine-lyric kingdom by the cleansing sea,  
this mid-Victorian whom you gave to  
truth  
entered our childhood like a melody  
and sanctified dumb creatures to our  
youth.  
Sneer, ye vain modernists, who fail to  
know  
that all which doth exalt is highest art;  
that he is greatest whose abundant flow  
doth strengthen most the heart.

O Canada! ungrateful to thy seers;  
lover of brawn and gold and tarnished  
fame,  
hast thou no word for her who gave her  
years

so gladly to exalt this northern name!  
Forget her if you will, but I will say  
to any one who passes me today,  
and from a grateful heart my words will  
flow:

"She gave us Beautiful Joe."

—WILSON MacDONALD.

February 16, 1947.

## THE ANNUAL ELECTIONS

Nominations for the office of General Secretary and seven members of the General Executive should be made by the Lodges during the month of March so that returns may all be in by the 1st day of April. Experience has shown that it is impossible otherwise to issue voting papers, carry on the elections, get returns made, and scrutinize the ballots in time for a declaration in the June Magazine. Secretaries of Lodges will kindly see that the matter is brought before their respective Lodges, and when nominations are made, have them sent at once to the General Secretary. Nominations must be made through a Lodge, and consent of parties nominated must have been previously obtained. Nominations must reach the General Secretary by April 1st., when the nominations close. They should be mailed at least a week before. This will enable ballots to be sent out, should an election be necessary, on or before May 2nd, and voting to close on June 1st. Nominations returns must be sent in a separate letter addressed to the General Secretary, 52 Isabella St., Toronto, Ont.

## BOOKS ON THEOSOPHICAL SUBJECTS

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## MY BOOKS

## H. P. B'S LAST ARTICLE

*(Reprinted from LUCIFER)*

[The following article which is dated April 27th, 1891, may have been partly written before that date. H.P.B. was taken ill on Sunday, April 26th; she had a high fever but sat up for awhile, in her large armchair. The fever continued until Tuesday, after which there was a short period of relief, but on Thursday, April 30th, a severe throat infection developed. She died on May 8th.

This last article from the valiant soul who dared so much and endured so bravely in order that the world of men might know of Theosophy, the Divine Wisdom, should be of much interest at the present time.

Acting Editor.]

Some time ago, a Theosophist, Mr. R—, was travelling by rail with an American gentleman, who told him how surprised he had been by his visit to our London Headquarters. He said that he had asked Mdme. Blavatsky what were the best Theosophical works for him to read, and had declared his intention of procuring *Isis Unveiled*, when to his astonishment she replied, "Don't read it, it is all trash".

Now I did not say "trash" so far as I remember; but what I did say in substance was: "Leave it alone; *Isis* will not satisfy you. Of all the books I have put my name to, this particular one is, in literary arrangement, the worst and most confused." And I might have added with as much truth that, carefully analyzed from a strictly literary and critical standpoint, *Isis* was full of mis-

prints and misquotations; that it contained useless repetitions, most irritating digressions, and to the casual reader unfamiliar with the various aspects of metaphysical ideas and symbols, as many apparent contradictions; that much of the matter in it ought not to be there at all and also that it had some very gross mistakes due to the many alterations in proof-reading in general, and word corrections in particular. Finally, that the work, for reasons that will now be explained, has no system in it; and that it looks in truth, as remarked by a friend, as if a mass of independent paragraphs, having no connection with each other, had been well shaken up in a waste-basket, and then taken out at random and—published.

Such is also now my sincere opinion. The full consciousness of this sad truth dawned upon me when, for the first time after its publication in 1877, I read the work through from the first to the last page, in India in 1881. And from that date to the present, I have never ceased to say what I thought of it, and to give my honest opinion of *Isis* whenever I had an opportunity for so doing. This was done to the great disgust of some, who warned me that I was spoiling its sale; but as my chief object in writing it was neither personal fame nor gain, but something far higher, I cared little for such warnings. For more than ten years this unfortunate "master-piece", this "monumental work", as some reviews have called it, with its hideous metamorphoses of one word into another, thereby entirely

transforming the meaning,\* with its misprints and wrong quotation-marks, has given me more anxiety and trouble than anything else during a long lifetime which has ever been more full of thorns than of roses.

But in spite of these perhaps too great admissions, I maintain that *Isis Unveiled* contains a mass of original and never hitherto divulged information on occult subjects. That this is so, is proved by the fact that the work has been fully appreciated by all those who have been intelligent enough to discern the kernel, and pay little attention to the shell, to give the preference to the idea and not to the form, regardless of its minor shortcomings. Prepared to take upon myself—*vicariously* as I will show—the sins of all the external, purely literary defects of the work, I defend the ideas and teachings in it, with no fear of being charged with conceit, since *neither ideas nor teaching are mine*, as I have always declared; and I maintain that both are of the greatest value to mystics and students of Theosophy. So true is this, that when *Isis* was first published, some of the best American papers were lavish in its praise—even to exaggeration, as is evidenced by the quotation below.†

\* Witness the word "planet" for "cycle" as originally written, corrected by some unknown hand, Vol. I., p. 347, 2nd par.), a "correction" which shows Buddha teaching that there is *no rebirth on this planet* (!!) when the contrary is asserted on p. 346, and the Lord Buddha is said to teach how to "avoid" *reincarnation*; the use of the word "planet", for *plane*, of "Monas" for Manas; and the sense of whole ideas sacrificed to the grammatical form, and changed by the substitution of wrong words and erroneous punctuation, etc., etc.,

† *Isis Unveiled*; a master key to the mysteries of ancient and modern science

The first enemies that my work brought to the front were Spiritualists, whose fundamental theories as to the spirits of the dead communicating in *propria persona* I upset. For the last fifteen years—ever since this first publication—an incessant shower of ugly accusations has been poured upon me. Every libellous charge, from immorality and the "Russian spy" theory down to my acting on false pretences, of being a chronic fraud and a *living lie*, an habitual drunkard, an emissary of the Pope,

and theology. By H. P. Blavatsky, Corresponding Secretary of the Theosophical Society. 2 vols., royal 8vo., about 1,500 pages, cloth, \$7.50. Fifth Edition.

"This monumental work . . . about everything relating to magic, mystery, witchcraft, religion, spiritualism, which would be valuable in an encyclopædia."—*North American Review*.

"It must be acknowledged that she is a remarkable woman, who has read more, seen more, and thought more than most wise men. Her work abounds in quotations from a dozen different languages, not for the purpose of a vain display of erudition, but to substantiate her peculiar views . . . her pages are garnished with foot-notes establishing, as her authorities, some of the profoundest writers of the past. To a large class of readers, this remarkable work will prove of absorbing interest . . . demands the earnest attention of thinkers, and merits an analytic reading."—*Boston Evening Transcript*.

"The appearance of erudition is stupendous. Reference to and quotations from the most unknown and obscure writers in all languages abound, interspersed with allusions to writers of the highest repute, which have evidently been more than skimmed through."—*N. Y. Independent*.

"An extremely readable and exhaustive essay upon the paramount importance of re-establishing the Hermetic

paid to break down Spiritualism, and Satan incarnate—every slander that can be thought of has been brought to bear upon my private and public life. The fact that not a single one of these charges has ever been substantiated; that from the first day of January to the last of December, year after year, I have lived surrounded by friends and foes alike as in a glass-house—nothing could stop these wicked, venomous, and thoroughly unscrupulous tongues. It has been said at various times by my

ever active opponents that (1) *Isis Unveiled* was simply a rehash of Eliphaz Levi and a few old alchemists; (2) that it was written by me under the dictation of Evil Powers and the departed spirits of Jesuits (*sic*); and finally (3) that my two volumes had been compiled from MSS. (never before heard of), which Baron de Palm—he of the cremation and double-burial fame—had left behind him, and which I had found in his trunk!\* On the other hand, friends, as

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Philosophy in a world which blindly believes that it has outgrown it.”—*N. Y. World*.

“Most remarkable book of the season.”—*Com. Advertiser*.

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“A marvellous book both in matter and manner of treatment. Some idea may be formed of the rarity and extent of its contents when the index alone comprises fifty pages, and we venture nothing in saying that such an index of subjects was never before compiled by any human being . . . But the book is a curious one and will no doubt find its way into libraries because of the unique subject matter it contains . . . will certainly prove attractive to all who are interested in the history, theology, and the mysteries of the ancient world.”—*Daily Graphic*.

“The present work is the fruit of her remarkable course of education, and again confirms her claims to the char-

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acter of an adept in secret science, and even to the rank of a hierophant in the exposition of its mystic lore.”—*New York Tribune*.

“One who reads the book carefully through, ought to know everything of the marvellous and mystical, except perhaps, the passwords. *Isis* will supplement the *Anacalypsis*. Whoever loves to read Godfrey Higgins will be delighted with Mme. Blavatsky. There is a great resemblance between their works. Both have tried hard to tell everything apocryphal and apocalyptic. It is easy to forecast the reception of this book. With its striking peculiarities, its audacity, its versatility, and the prodigious variety of subjects which it notices and handles, it is one of the remarkable productions of the century.”—*New York Herald*.

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\* This Austrian nobleman, who was in complete destitution at New York, and to whom Colonel Olcott had given shelter and food, nursing him during the last weeks of his life—left nothing in MS. behind him but bills. The only effect of the baron was an old valise, in which his “executors” found a battered bronze Cupid, a few foreign Orders (imitations in pinchbeck and paste, as the gold and diamonds had been sold); and a few shirts of Colonel Olcott’s, which the ex-diplomat had annexed without permission.

unwise as they were kind, spread abroad that which was really the truth, a little too enthusiastically, about the connection of my Eastern Teacher and other Occultists with the work; and this was seized upon by the enemy and exaggerated out of all limits of truth. It was said that the whole of *Isis* had been dictated to me *from cover to cover* and *verbatim* by these invisible Adepts. And, as the imperfections of my work were only too glaring, the consequence of all this idle and malicious talk was that my enemies and critics inferred—as well they might—that either these invisible inspirers had no existence, and were part of my “fraud”, or that they lacked the cleverness of even an average good writer.

Now, no one has any right to hold me responsible for what any one may say, but only for that which I myself state orally, or in public print over my signature. And what I say and maintain is this: Save the direct quotations and the many afore specified and mentioned misprints, errors and misquotations, and the general make-up of *Isis Unveiled* for which I am in no way responsible, (a) every word of information found in this work or in my later writings, comes from the teachings of our Eastern Masters; and (b) that many a passage in these works has been written by me *under their dictation*. In saying this no *supernatural* claim is urged, for no *miracle* is performed by such a dictation. Any moderately intelligent person, convinced by this time of the many possibilities of hypnotism (now accepted by science and under full scientific investigation), and of the phenomena of *thought-transference*, will easily concede that if even a hypnotized subject, a mere irresponsible medium, *hears the unexpressed thought* of his hypnotizer, who can thus transfer his thought to him—even to repeating the words read by the hypnotizer mentally from a book—then my claim has

nothing impossible in it. Space and distance do not exist for thought; and if two persons are in perfect mutual psycho-magnetic *rapport*, and of these two, one is a great Adept in Occult Sciences, then thought-transference and dictation of whole pages become as easy and as comprehensible at the distance of ten thousand miles as the transference of two words across a room.

(To Be Concluded in  
Next Month's Issue.)

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### THE THREE TRUTHS

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

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

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

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

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

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