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WILLIAM QUAN JUDGE

W. Q. J.

[The sudden death of Mr. Judge on March 21, 1896 at the early age of forty-five brought deep sorrow to his many friends in America and in the Lodges in Europe which had supported him. Dublin Lodge, which was a vital factor in the Irish Renaissance of that period and which included W. B. Yeats and George Russell (Æ) among its prominent members, had always held Mr. Judge in deep affection for his own sake and had respected him greatly for his Theosophical work. The following tribute was written by George Russell.]

It is with no feeling of sadness that I think of this withdrawal. He would not have wished for that. But with a faltering hand I try to express one of many incommunicable thoughts about the hero who has departed. Long before I met him, before even written words of his had been read, his name like an incantation stirred and summoned forth some secret spiritual impulse in my heart. It was no surface tie which bound us to him. No one ever tried less than he to gain from men that adherence which comes from impressive manner. I hardly thought what he was while he spoke; but on departing I found my heart, wiser than my brain, had given itself away to him; an inner exaltation lasting for months witnessed his power. It was in that memorable convention in London two years ago that I first glimpsed his real greatness. As he sat there quietly, one among many, not speaking a word, I was overcome by a sense of spiritual dilation, of unconquerable will about him, and that one figure with the grey head became all the room to me. Shall I not say the truth I think? Here was a hero out of the remote, antique, giant ages come among us, wearing but on the surface the vesture of our little day. We, too, came out of that past, but in forgetfulness; he with memory and power soon regained. To him and to one other we owe an unspeakable gratitude for faith and hope and knowledge born again. We may say now, using words of his early years: "Even in hell I lift up my eyes to those who are beyond me and do not deny them." Ah, hero, we know you would have stayed with us if it were possible; but fires have been kindled that shall not soon fade, fires that shall be bright when you again return. I feel no sadness, knowing there are no farewells in the True; to whosoever has touched on that real being there is comradeship with all the great and wise of time. That he will again return we need not doubt. His ideals were those which are attained only by the Saviours and Deliverers of nations. When or where he may appear I know not, but I foresee the coming when our need invokes him. Light of the future æons, I hail, I hail to thee! — Æ.

The Irish Theosophist, April 15, 1896.

THE CLOSING CYCLE

BY WILLIAM Q. JUDGE

Nothing is more plain than that H. P. Blavatsky said, on the direct authority of the Masters, that in the last twenty-five years of each century an effort is made by the Lodge and its agents with the West, and that it ceases in its direct and public form and influence with the twenty-fifth year. Those who believe her will believe this; those who think they know more about it than she did will invent other ideas suited to their fancies.

She explained, as will all those who are taught (as are many) by the same Masters, that were the public effort to go on any longer than that, a reaction would set in very similar to indigestion. Time must be given for assimilation, or the "dark shadow which follows all innovations" would crush the soul of man. The great public, the mass, must have time and also material. Time is ever. The matter has been furnished by the Masters in the work done by H. P. Blavatsky in her books, and what has grown out of those. She has said, the Masters have said, and I again assert it for the benefit of those who have any faith in me, that the Masters have told me that they helped her write the *Secret Doctrine* so that the future seventy-five and more years should have some material to work on, and that in the coming years that book and its theories would be widely studied. The material given has then to be worked over, to be assimilated for the welfare of all. No extinguisher will fall therefore on us. The T.S., as a whole, will not have the incessant care of the Masters in every part, but must grow up to maturity on what it has with the help to come from those few who are

"chosen". H. P. Blavatsky has clearly pointed out in the *Key*, in her conclusion, that the plan is to keep the T.S. alive as an active, free, unsectarian body during all the time of waiting for the next great messenger, *who will be herself beyond question*. [Italics ours.—Editor]. Thereby will be furnished the well-made tool with which to work again in grander scale, and without the fearful opposition she had without and within when she began this time. And in all this time of waiting the Master, "that great Initiate, whose single will upholds the entire movement," will have his mighty hand spread out wide behind the Society.

"Many are called but few are chosen," because they would not allow it. The unchosen are those who have worked for themselves alone; those who have sought for knowledge for themselves without a care about the rest; those who have had the time, the money, and the ability to give good help to Masters' cause, long ago defined by them to be work for mankind and not for self, but have not used it thus. And sadly, too, some of the unmarked and unchosen are those who walked a long distance to the threshold, but stopped too long to hunt for the failings and the sins they were sure some brother pilgrim had, and then they went back farther and farther, building walls behind them as they went. They were called and almost chosen; the first faint lines of their names were beginning to develop in the book of this century; but as they retreated, thinking indeed they were inside the door, the lines faded out, and other names flashed into view. Those other names are those belonging

to humble persons here and there whom these proud aristocrats of occultism thought unworthy of a moment's notice. . . . Not the cultured but the ignorant masses have kept alive the belief in the occult and the psychic now fanned into flame once more. Had we trusted to the cultured the small ember would long ago have been extinguished. We may drag in the cultured, but it will be but to have a languid and unenthusiastic interest.

We have entered on the dim beginning of a new era already. It is the era of Western Occultism and of special and definite treatment and exposition of theories hitherto generally considered. We have to do as Buddha told his disciples: preach, promulgate, expound, illustrate, and make clear in detail all the great things we have learned. That is our work, and not the bringing out of

surprising things about clairvoyance and other astral matters, nor the blinding of the eye of science by discoveries impossible for them but easy for the occultist. The Master's plan has not altered. He gave it out long ago. It is to make the world at large better, to prepare a right soil for the growing out of the powers of the soul, which are dangerous if they spring up in our present selfish soil. It is not the Black Lodge that tries to keep back psychic development; it is the White Lodge. The Black would fain have all the psychic powers full flower now, because in our wicked, mean, hypocritical and money-getting people they would soon wreck the race. This idea may seem strange, but for those who will believe my unsupported word I say it is the Master's saying.

WILLIAM QUAN JUDGE

There are events common to human life, events small and inconsiderable in seeming which, in their ulterior development and under the ripening hand of time, may affect the thought of the world or turn a nation's history. . . . One such embryonic event occurred at Dublin, Ireland, on April 13, 1851, when Alice Mary Quan, wife of Frederick H. Judge, gave birth to a son. The parents were both Irish, the mother—a sweet and pathetic young figure, as now viewed by us—dying in early life on the birth of her seventh child. That other child, whose birth-date has just been given, was named William Quan Judge, and was brought up in Dublin until his thirteenth year, when the bereaved father decided to emigrate with his motherless children to the United States, there to share in the wider activities and opportunities of American life. The impulse of the younger nation works swift-

ly in the Irish blood, and passage was promptly taken in the Inman Line steamship *City of Limerick*, which arrived at New York on July 14, 1864.

Of the first thirteen years of the life of William Quan Judge we know but little, and may hence assume them to have been of that happy order which carves no deep, distinctive lines upon the memory. . . . But he was not only waiting—as we all must—for his destiny; he was also *preparing* for that watchful Argus, as we all should do. For destiny comes to each and all. . . . This the lad seems to have discerned in some dim way of his own, after a memorable illness of his seventh year, an illness supposed to be mortal. The little sufferer was moribund, was thought to be quite gone; but amid the natural outburst of grief it was suddenly found that the supposed dead breathed again, and that all was “well with the child.” That

this was true in some mysterious but very real fashion the sequence appears to show. During convalescence the boy evinced aptitude and knowledge which he had never before displayed, exciting wonder as to when and how he had learned these things, these rudiments of art and of literature. He seemed the same, yet other; had to be studied anew by his people, and from his recovery in his eighth year we find him interested in religion, magic, Rosicrucianism, and deeply absorbed in the *Book of Revelations* of the Christian Bible, trying to settle its meaning. He also devoured the contents of all the books he could lay hold of relating to mesmerism, character-reading, phrenology and so on, while no one knew when he had so much as acquired the art of reading at all. The emigration to America did not interrupt these interests, but broadened his thought and experience as the era of definite work and training came on. Perhaps the magnetic link so abruptly renewed in his illness was never fully vitalized in the physical sense, for the lad never acquired a strong physique. Without being sickly he was frail, but indomitable and persevering beyond his years.

The elder Judge, with his children, lived for a short time at the old Merchant's Hotel in Cortlandt Street, New York; then in Tenth Street, and afterwards in the city of Brooklyn. William soon began work at a desk in New York, a clerkship having come his way, and his family being one of those whose members must all be self-supporting at a comparatively early age. This continued until he was induced to enter a law office as the clerk of George P. Andrews, who for a long time has since been judge of the Supreme Court of New York. There he also studied law, living with his father, who died not long after. On coming of age, he was naturalized a citizen of the United States in April,

1872. In May of that year he was admitted to the bar of New York, practising law in that city steadily for many years, and only relinquishing this work and the excellent position he had made for himself in the strange land of his adoption some four years ago [1892], when the rapid growth of the Theosophical Society demanded at once *all* his time and a fresh sacrifice. His conspicuous traits as a lawyer, in the practice of commercial law of which he made a specialty, were his thoroughness and his inflexible persistence, which won the respect of employers and clients alike. In 1874 he left the family roof-tree to marry Ella M. Smith, of Brooklyn, in which city the couple continued to live until 1893, when they crossed the great bridge definitely to reside in New York city and to be nearer to the field of Mr. Judge's work at the T. S. Headquarters there.

That marriage gave no new complexion to the mind of the young man, and did not divert its course, is seen by his beginning the study of modern spiritualism in the scant leisure moments of that same year. The period was a fateful one. The last quarter of the century was about to strike, and the specialized effort made in every century by the guardians of the Wisdom-Religion was now due. At Rochester, New York, and at other points had occurred that first outbreak of raps and mysterious knockings which were later to resound round the world. The newspapers were full of the new manifestations; spiritualists were rejoicing and anti-spiritualists were denouncing; the air was full of sound and fury, and H. P. Blavatsky, taking advantage of the storm of public attention, was riding upon the whirlwind, seeking a point of vantage from which to guide events. Already she had met at the Eddy house, her future colleague in the person of Col. H. S. Olcott. Yet the triad was not complete. Each

age has known a triumvirate of visible agents of the mysterious Lodge; where was the third point of the triangle? At that moment in a bookshop, very probably, for he felt the current impulse of the tidal wave of the nineteenth century, and being a cautious and a quiet young man, did not adventure forth, but bought a book for his information. That book was *People from the Other World*, by H. S. Olcott.

Its perusal interested Mr. Judge, who determined to investigate a bit for himself. He wrote to Colonel Olcott, asking for the address of a good medium. Colonel Olcott replied that he did not then know the address of any medium, but that he had a friend, Madame Blavatsky, who asked him to request Mr. Judge to call upon her.

The call was paid at 40 Irving Place, New York, and H. P. Blavatsky then for the first time in this life met her most devoted pupil and friend face to face in a relationship which continued unbroken and justified that which H. P. Blavatsky herself wrote of it:—“*till death and after.*” Storms there were, no doubt, as well as fullest sunshine; for the pupil was a powerful mind and the teacher was the sphinx of her era, so that intellectual tussles followed as a natural sequence, but whatever the pupil thought of the teacher was said to her, boldly; not a doubt or a fear concealed when these arose, as arise they must when the hour of occult teaching and trial dawns. That H.P.B. honoured this openness is evidenced by her long letters—there are some of forty-eight pages—in which many a puzzle is explained with profound affection. . . .

After this first meeting, Mr. Judge became deeply interested in the work and teachings of Madame Blavatsky. He spent much of his time at her rooms, a witness of many of her wonderful phenomena, and, ultimately, as we now know, became her disciple in the deeper

arcana of Theosophy. Very soon after the acquaintance began, Mr. Judge was one of a gathering of people at the rooms of Madame Blavatsky, when she told him to ask Colonel Olcott, who was then on the other side of the room, “to found a Society”. Mr. Judge did as he was requested, then called the gathering to order, assumed the chairmanship and nominated Colonel Olcott as permanent chairman, on which he was duly elected. Colonel Olcott then took the chair, and nominated Mr. Judge as secretary. Mr. Judge was elected,—and this was the beginning of the Theosophical Society. How it continued and how it grew are matters of common knowledge. When Madame Blavatsky and Colonel Olcott sailed for India with their roving commission, they left Mr. Judge to sustain, as best he could, the parent body, the *three* being, as H.P.B. subsequently wrote, the only founders who remained true to the Cause and the Society.

Let us realize the situation. A young man, twenty-three years of age, newly married, poor, and at that time obscure, not of robust health, soon to have the future of an infant child added to his responsibilities, Mr. Judge was left virtually in charge of the interests of the Theosophical Society at its most important post, the land of which H.P.B. and himself were naturalized citizens, and for which each had given up all their rights in other countries; the land where the century's effort was duly and well inaugurated; the land which was by cyclic law predestined to bear the new race, a race grander, said H. P. Blavatsky, than any ever yet born; a race not purely local but wholly composite as to the physical and nervous bodies, the bearers of universal influences.

It was a position in which the young lawyer seemed quite overweighted, but he did all that he could. Much or little it might have been on the external plane, and at that time. We cannot say. He

was a disciple under trial, soon to be accepted and recognized, but already, so far as this life goes, a neophyte, one of a band who have taken the vow of interior poverty, and whose unseen and unrecorded work is regarded as being of far more importance than exterior, visible work. The main current of such lives runs underground. Already H. P. Blavatsky had written and said that he had been a part of herself and of the Great Lodge "for æons past" (her exact words), and that he was one of those tried Egos who have reincarnated several times immediately after death; assisted to do so, and without devachanic rest, in order to continue his Lodge work. It is a matter of record that, when the seven years' probation of this life were over, the Master best known in connection with the T.S. sent to Mr. Judge, through H.P.B., His photograph, inscribed upon the back "to my colleague," with a cryptogram and signature; and, a little later, a letter of thanks and advice, delivered to Mr. Judge in Paris by H.P.B. A message sent to him through H.P.B. in writing from the Lodge at about this time ends by saying: "Those who do all that they can and the best they know how do enough for us." . . . in 1888 we find H.P.B. writing in certain official documents of him as being then "a chela of thirteen years' standing, with trust reposed in him," and as "the chief and sole agent of the Dzyan (Lodge) in America." (This, it will be remembered, is the name by which that which is called "The Lodge" is known in Thibet). . . . He instituted *The Path* magazine himself; meeting its deficits and carrying it on unaided; he wrote unceasingly, books, articles, letters. He spoke whenever opportunity arose. Every spare moment was given to Theosophy, and taken from his meals and his rest. Finally, when the New York Headquarters were bought, and when the work had in-

creased to large proportions, Mr. Judge relinquished his profession and gave his entire life and time to the Society. His health, always frail, continued to give way. A day free from pain was rare with him. Often he was in very real danger. But always he was scornful of every suffering, working when another man would have been prone. . . As the T.S. grew, his working staff grew also, but he out-worked and out-tired them all. Dauntless, indomitable, he was ever inaugurating fresh plans of work. . . .

And those who have come into closer contact with that man of whom the Master wrote in 1887 through H.P.B., that "he of all chelas suffers most and asks or even expects the least," those who have worked with true devotion and in the true spirit with William Q. Judge, whether near or far in the body, they know well the uplifting, widening force which flows through him, ripening the character, developing the higher nature and letting patience have her perfect work. . . . A friend to all men and women he is yet impersonal always; personal flattery or personal following he meets with impatience and soon sets the offender upon his own feet. To him, the ideal friend is one who teaches us to stand on our own base, to rely upon the inner self, and this is the part of friendship as he himself plays it. To the numbers who wrote him for advice. . . he replied "Work! Work! Work for Theosophy!". . . . "*Cast no one out of your heart.*" So we find him ever accepting all, as in the One Self, closing no door to anyone; leaving the way always open to all who may wish to return to him or to the work; excluding none who are in that work, whether friend or foe; offering a hand to his adversaries, and ready to offer it again when it is rejected; conquering personal animosity by the sheer force of his character as he goes steadily on with that work from which it sought to remove him. Seeing in him our most

constructive and most indefatigable worker, we can well understand that he was the towering mark against which every force subversive of evolution was hurled. . . . April 13, 1896. Since the above memoir was written, the foreseen event has occurred. Our Brother and Leader, pausing for once in his work has laid his body down. He laid it down. Had the supreme will failed him? There are those who know otherwise. They know that at the core of this apparent abandonment lay a last and greatest gift. . . . There is an occult inheritance

called The Mystery, and the undaunted souls of the just never pass to another plane of work without leaving an heir, for divine Nature is one; she knows nor pause nor gap.

The promises of the lion H.P.B. accomplish themselves. The Great Lodge has drawn nearer. Listen! you that have ears to hear. You will hear the music of its approach.

Jasper Niemand.

The Irish Theosophist,
Feb., March, May, June, 1896.

THE 79th INTERNATIONAL CONVENTION

The 79th International Convention of the Theosophical Society was held at Banaras, the headquarters of the Indian Section, from the 25th to 31st of December, 1954. This was the first International Convention to take place in Banaras under the presidency of Mr. N. Sri Ram. The total registration of delegates was 513.

Banaras is one of the world's great cities, hallowed and sanctified by India's age-old spiritual tradition. The property owned by the Indian Section since 1912 has 33 acres of land on which are many fine buildings, including the offices of the Indian Section, a lecture hall, a library, "Shanti Kunj" where Mrs. Besant lived from 1894 to 1907.

The opening address was delivered by the President, who later lectured on "The Good, The True and The Beautiful". Other Convention lecturers were Sri Rohit Mehta, General Secretary of the Indian Section, Mr. Geoffrey Hodson, Miss Sandra Chase of New Zealand, and Miss Emma Hunt, Recording Secretary.

Sectional conferences were held to discuss, study classes, the presentation of Theosophy through lectures and litera-

ture, and membership contact. A panel discussion under the chairmanship of Mr. Rohit Mehta took place on the subject "The Universal Brotherhood of Humanity—What does it imply?" This discussion was extempore among twelve selected delegates and opportunities were given to the audience to contribute.

The General Council approved the recommendation of the President to award the Subba Row Medal for 1954 to Mr. Geoffrey Hodson and formal presentation of the medal was made by the President.

In his opening address the President welcomed the delegates and sent greetings "to every Theosophist, wherever he may be. . . and to every group of Theosophists, whether Lodge or Section."

"The year that lies behind us has been on the whole one of steady progress, judging first by my own general impression formed in the course of a fairly extensive tour, also the reports of the different National Societies, and the very large number of letters which I have received from members in all parts of the world. . . the importance of the Society cannot be judged by its numerical strength."

"There are Sections where Theosophy has to make headway with difficulty against the influence of religious or political authorities who will not tolerate any ideas except their own. The General Secretary of one of our Sections writes that though the Society is permitted to function there, the members have to meet "almost in secrecy" for fear of persecution. Such conditions, she says, are "not conducive to quantity" though they are "in favour of the quality of the work. Adversity obviously tests us all, although I think prosperity and easy circumstances are equally a test in another manner."

"One of the Adepts more immediately connected with the inception of the Theosophical Society described the undertaking, then being uncertainly tossed about, as a 'forlorn hope'. . . . Yet the effort commenced in 1875 has succeeded to a remarkable extent; and it can be presently much more of a success even than it has been, if we and each Lodge in its place will try to make Theosophy synonymous with a perfect mode of life and action, so far as we can achieve it. The perfect mode is not a given mode to which we have all to conform. On the contrary, the Theosophical spirit, which when it is present will create its own forms is, that which is expressed in the freshness of individual realization and experience, and action following naturally therefrom."

The President reported that the world membership now stands at about 32,400 and that there are 1,364 Lodges. During the year Ceylon rebecame a National Society with nine lodges and 200 members. Venezuela, which attained the status of a National Society last year, had 44 new Members this year, which, considering "the difficulties that are met with wherever the Roman Catholic Church is still the predominating influence", is not without significance.

"While on the subject of these diffi-

culties, I might allude to the particularly difficult situation amidst which our Italian brothers and sisters have to carry on their labours. The report of the General Secretary of the Italian Section gives some space to this and refers to the activity of the Church in distributing bulletins. . . warning those concerned against Theosophical doctrines as opposed to the Catholic dogmas. Catholics are not only forbidden by a decree issued in 1919, adherence to the Theosophical Society, but even attendance at Theosophical meetings and the reading of Theosophical books and writings. . . the Theosophical movement, being not a church nor a sect nor a political party, is protected by Article 39 of the Italian Constitution. Of course, there are many millions of Italians who have thrown off the yoke of the Roman Catholic Church. But these are mostly the Communists, who are wedded to another form of the totalitarian spirit."

Among the important events of the year, the President listed the sixth great Buddhist Council in Rangoon which opened last May and will continue until May, 1956 (See *The Canadian Theosophist*, April, 1954). At the opening of the Council, copies of Mr. Jinarajadasa's pamphlet, *The Two Dhammas—within us and without us*, were distributed, 2000 copies of the regular edition and 10,000 in the Burmese language. The Council now being held consists only of representatives of Theravada, the Southern School of Buddhism, and not of the Mahayana, or the Northern School, the doctrines of which are so much commented upon in H.P.B.'s works.

"It is a significant fact that it is much easier to bring the religions together than it is ordinarily to bring together the sects within any religion, because the very origin of these sects is usually some doctrinal point with regard to which neither party could know the

whole truth."

Among the various activities of the National Societies, Mr. Sri Ram mentioned the organization of a Congress for the religious communities in Viet-Nam; the work of Mr. Fritz Kunz in the United States in correlating the developments of modern science with Theosophical ideas, and the utilization of Mr. Kunz' approach in a new Department of Education which was established by the National President, Mr. J. Perkins, at Olcott, the United States headquarters. In India, where more persons are coming to Theosophical meetings than has been the case for some time, study camps and training camps have been organized at various centers. Similar camps are also operated in Great Britain and in Europe. In Australia for a number of years a considerable amount of useful work has been done through radio broadcasting and in the United States this work has been organized on a national scale. The various activities and the humanitarian work of the Theosophical Order of Service were also referred to.

The President noted especially "a scheme promoted by Madame A. de Berg of Geneva, among Theosophists to give the necessary help to a refugee camp at Kolokythou near Athens, this as part of a bigger scheme to assist some 1,300,000 homeless, State-less individuals, congregated in 200 camps scattered throughout Europe where they are now barely maintained. Such a big objective can be achieved only very gradually. Madame de Berg has been trying to secure the 'adoption' of the Kolokythou camp by the Sections in Europe and other Theosophists."

An important development in the educational work undertaken by Theosophists in India was the starting of a Girls' College at the headquarters of the Indian Section. The Sixtieth Anniver-

sary of the founding of the Olcott Schools was celebrated at Adyar on July 16, 1954. The School is cramped for space and the students now number about 700.

The President referred to his eight months' tour in North America and Europe. He attended the three weeks' annual session at Olcott and visited many points in the United States; Toronto, Vancouver and Victoria in Canada, and later Havana, Cuba and Mexico City. The European tour included attendance at the Convention in Florence of the Italian National Society.

The re-organization of the Adyar Library by the Director, Mr. Alain Danielou, assisted by Mr. Raymond Burnier, was referred to. The new Library Bulletin has received very high praise. Mr. Danielou has many ideas for the development of the research work of the Library, but is hampered by lack of adequate facilities; the Library has overflowed into one of the wings of the Headquarters building. "The need for a separate building designed for the Library's purposes remains as great and urgent as ever before. . . If those who have the money and are interested in the Library's work will come forward to hasten this development, they will have the satisfaction of contributing to a branch of the work which will bear excellent results."

The expense of maintaining and operating the headquarters at Adyar has increased substantially and funds are required to meet the annual deficit. The members in the United States contributed last year Rs. 26,000 of the Rs. 30,000 which were donated.

The President expressed his gratitude to the many workers at Adyar and elsewhere whose help and co-operation were deeply appreciated. He paid tribute to a number of stalwart workers of long standing who had passed away during the year.

NOTES AND COMMENTS BY THE GENERAL SECRETARY

If there is to be an election of Officers for the General Executive this year it is important that members ensure that they are in good-standing, that is, have paid their dues for the current year, otherwise they will not be entitled to vote and ballot papers will not be sent them. It is now seven months since the yearly dues were payable, and if the magazine ceases to arrive they should check their membership cards to know the reason why.

* * *

A great deal is being done these days in different parts of the world to alleviate the sufferings of animals exploited by man. For instance, the T.S. in New Zealand has before parliament a Bill of Animal Rights, and in India Srimati Rukmini Devi has presented a Bill of the same kind to the Legislature there. In both these countries slowly but surely the public is being educated to recognize such rights. I often wonder how many of our members are concerned about such things, and whether it would be possible to try and start the same kind of legislation in Canada. I know we have the Society for the Prevention of Cruelty to Animals but it is especially concerned with the alleviation of effects, and has its hands full. I believe we could gradually educate the public in the same way by means of such a Bill and thus bring about a revulsion of feeling for the effects with which the S.P.C.A. is dealing and thus prevent the causes of so much suffering. Unhappily the causes are many, such as excessive meat-eating, vivisection, use of fur and leather, methods of slaughter and so on. All these could be alleviated to a great extent by education. So, whilst we have no organized system such as those two

countries mentioned we could try and find out who are interested in such a programme; and as a beginning I would ask those who have animal welfare at heart to drop a line (a post card would do) just giving their names and addresses to:—Mrs. Gaile Campbell, 52 Isabella St., Toronto, this would involve no responsibility beyond evincing sympathy for such an effort. So please do it now.

* * *

It is with deep regret I announce the passing of an old member of the Montreal Lodge in the person of Miss Gertrude Fortesque, who joined the Society over thirty years ago, and was an active and devoted member until infirmities and old age terminated all participation. We owe a great deal to those old members who devoted so many years of faithful work on behalf of the Cause.

* * *

One of our members, Major Conn Smythe, M.C., son of the late Albert E. S. Smythe, for so many years General Secretary, was the recipient of a magnificent gift from the Maple Leaf Hockey Team the other day, when he was presented with a gold miniature of the Stanley Cup costing some three thousand dollars. The occasion was his retirement as general manager of the Toronto Hockey Empire on his 60th birthday. At the Royal York Luncheon held in his honour he was extolled as "the greatest man in hockey ever known" and as "Canada's greatest sports figure", and there were many references to the active part he has taken on behalf of the Ontario Society for Crippled Children. We add our felicitations. Conn Smythe was Book Steward and a very active member of the Toronto Lodge in days gone by.

E. L. T.

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29 Rebecca Street, Hamilton, Ontario.

THE THREE TRUTHS

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.—Idvll of the White Lotus.

AMONG THE LODGES

Kitchener Lodge reports: "We have noticed lately that interest appears to be picking up locally in Theosophical matters and we have had several telephone calls from newcomers from abroad, who would like to attend classes and lectures. We have therefore decided to re-open Kitchener Theosophical Lodge on a temporary basis. . . For the time being public meetings will be held only on the first and third Sundays of each month until further notice and these will be in Room Number 7 at the local Y.M.C.A. on Queen Street North. Meetings will commence at 8 p.m. sharp."

Our best wishes are sent to the Lodge; we sincerely hope that the temporary period will be but temporary and that the public meetings and classes will attract new workers. Mr. Alexander Watt, President, and Mr. John Oberlerchner, Secretary-Treasurer, have carried on alone for some years.

* * * *

Montreal Lodge held its Annual Meeting on January 11, 1955. The Secretary reports that the following officers were elected for the ensuing year:

President—Mrs. Mavis W. Harley.
Vice-President—Mrs. Jean Low.
Treasurer—Mr. R. V. Grimson.
Librarian—Miss Mollie Goodman.
Auditor—Mr. J. W. Robinson.
Secretary—Mrs. M. Duncan Roth.

* * * *

Following the General Secretary's visit to the Western Lodges last fall, Edmonton Lodge sent the following resolution to the Canadian Executive. The suggestions have been carefully considered; the main difficulty respecting visits from the Executive members from Toronto is that of time, but an annual visit should be possible. The development of air travel has diminished the time element. The second suggestion will be acted upon, and the

magazine will carry items of interest culled from the publications of other Theosophical groups. May we put out the suggestion that the Canadian Lodges each consider the desirability of subscribing to the sectional magazines, as well as such publications as, *Theosophy* and *The Theosophical Movement* of the United Lodge of Theosophists, *Sunrise* of the Theosophical Society, Pasadena, *Theosophical Notes*, published independently by two students, and *The Bulletin* of the Corresponding Fellows Lodge. In Toronto Lodge, these and other magazines are on the table in the public reading room. Canada is now attracting many newcomers from other lands, various Theosophical magazines are published in languages other than English and we would be very glad to send to any lodge copies of these as they are received.

RESOLUTION

1. That the National Executive be requested to consider ways and means whereby the General Secretary, or another closely connected with the Headquarters in Toronto, be enabled to make a visit to the Western Lodges at least once in every five years.
2. That the person making such a visit arrange the itinerary in such a way that two days at least can be given to the work of each Lodge; that observation be made of the conduct of a regular meeting, so that first hand knowledge may be gained of the Lodge's approach to Theosophy.
3. That such visitors come prepared to give a lecture or two on Theosophical principles, and be ready to answer questions in respect to the teachings. It is felt that there is a tendency among lecturers to be concerned with side-issues.
4. That the members be kept informed through the Magazine of the growth and development of the Theosophical

Movement throughout the world, if such information becomes available.

Yours very sincerely,

Winnifred Robinson,
Secretary-Treasurer,
Edmonton Lodge.

CORRESPONDENCE

Editor,
The Canadian Theosophist.

Dear Sir:—

May I, a member of the Orpheus Lodge, comment on one or two points in Mr. Tyler's letter in the January C.T. To him, I would say that he is quite wrong about Mr. Smythe; the reverse of Mr. Tyler's suggestion is the case. After the Mahatma Letters came out Mr. Smythe seemed much more sure of himself and took a yet stronger stand against pseudo-Theosophy and the innovations in which the T.S. was embroiled which made the Theosophical Society and Theosophy to be regarded with a contemptuous smile the world over,—I refer of course, to the "New Messiah, the World Teacher; to the Jagrat Guru, the King of the World, and A.B.'s confidant: the World Mother", and so on. A comparison of *The Canadian Theosophist* before and after 1923, will confirm this statement.

As to the rest of Mr. Tyler's remarks about Truth, which he speaks of as if it were something to be purchased at Eaton's, and his contention that we in the Canadian T. S. are making a dogma of Theosophy, I would reply that there can naturally be no objection to anyone reading and accepting Mr. Leadbeater, or Alice Bailey, or Swedenborg, or Stewart Edward White, or anyone of the many books by psychics; but when any such psychic puts his stuff forward as Theosophy, as C.W.L. did, and is backed up and sponsored by the full

weight of the immensely influential president of the Theosophical Society, Mrs. Besant, so that the whole of the Society is given over to the study of this psychic afflatus to the total exclusion of Theosophy, then it is the duty of every student who is aware of the enormity of this substitution, to protest and to declare that the T.S. has abandoned Theosophy and has gone "a whoring after false gods!" If this is true, and no one has come forward to disprove it, then the purpose for which the T.S. was established, viz.: to guard Theosophy as a sacred trust for the people of the world, has been lost sight of by the Adyar T.S. for forty years. This has been stated, from various angles, over and over again, and many people feel it would be well to forget the errors of the past. But can it be denied that the main efforts of the T.S. are still, *as before*, devoted to the proselytism of C.W.L.'s and A.B.'s pseudo-Theosophy. Genuine enquirers will find their way to the teaching, barred by this substitute for Theosophy.

When we students are convinced that Theosophy alone can enable man to grasp a sure sense of direction for his goodwill efforts in a world in which all certainty is lost and individuals and nations grope in the dark without chart or compass, wondering what has befallen them, then it becomes the determined purpose and the duty of all of us who realize this, to make a clear distinction between Theosophy and any of its imitations, and to keep this philosophy, restated in this age for the benefit of mankind under the name of Theosophy, alive and vital in its purity. *Is this making Theosophy into a dogma?* This philosophy was put forward in the beginning as a challenge to human intelligence; and it should always be presented as a challenge to free, courageous, critical minds for examination and testing out in the light of human intelligence

and experience. If it withstands this test and throws a light upon the dark places in life's mystery and makes for true human welfare, then accept it as a working hypothesis and apply it in your own life, and so finally prove or disprove it. This is the attitude of Theosophy, the opposite to that of organized religion, or blind belief. This is one of the hallmarks by which Theosophy may be distinguished in any age.

W. E. Wilks.

Editor,
The Canadian Theosophist.

Dear Sir:—

In these days, when so much truth is suppressed it is inspiring to know that there exists at least one ardent believer in freedom of speech who puts his faith into practice, and I think more people should know about it. He is Lyle Stuart, who edits *Expose* described as "a non-partisan newspaper which publishes stories and articles most papers dare not print."

That is, they dare not print them because they fear the "interests." *Expose* has given publicity to organizations working for a better democracy, given, among others, freethinkers and the most bigoted Roman Catholics space denied them elsewhere, published articles on food, medicine and cancer drives other papers would not print, (a recent article dealt with the Christophers), has exposed intolerance and injustice in high places. Despite modern apathy and the prejudiced resentment of those who hate to see the other's case presented, *Expose's* small circulation is growing.

Lyle Stuart, the founder and editor, gives his services free, earning his livelihood in other ways. He has been investigated by the F.B.I. (who gave him a clean bill) and beaten up by thugs (they were convicted) so we may judge that the truth hurt some people.

Expose is one of the healthy signs of the times and I am proud to have been an original subscriber. It is published monthly at 225 Lafayette Street, New York 12, N.Y., the subscription being \$2.00 for 11 issues and \$3.00 for 21 issues. I think it should be supported by every lover of truth and freedom.

Cecil Williams.

BOOK REVIEWS

The Bhagavad Gita Explained, a literal translation from the original Sanskrit by Prof. Ernest Wood: 232 pp., paper bound, price \$1.50.

In a short notice published in October, 1954, we stated that "in our opinion Professor Wood has reached a new height of achievement in writing this invaluable aid to the essential Gita teachings". This opinion has been strengthened on a further study of the text in comparison with other translations of the Gita.

The new volume does not contain a complete translation of the entire Bhagavad Gita; all teachings of Shri Krishna are translated, but Professor Wood has summarized the questions and comments of Arjuna, and has omitted the many titles of affection and respect used in the text. The entire first chapter, which gives a setting of the story, has been summarized in the introduction. The actual translation begins with verse II of Chapter 2—"You speak wise words and yet you have sorrowed for the unlamentable", the opening of Krishna's long address to Arjuna after Arjuna had given his reasons for his reluctance to enter upon the combat which faced him and had thrown down his bow.

While appreciating the accuracy of the new translation, one does miss the familiar rhythmic quality of some of the

older translations, as, for example, of the verse quoted above, and the verse following—"thou grievest for those who need no grief and thou speakest words of wisdom! The wise grieve neither for the dead nor for the living" (Charles Johnston's translation). The author recognized that the reader might suffer esthetically in comparing the new translation with the older translations, but hoped that he would be rewarded by clearer understanding of the actual meaning of the subject.

It is through the author's lengthy comments that the reader is enabled to understand the full meaning and implications of Shri Krishna's words. A literal translation of various Sanskrit words is woven into the text in order that the author may indicate the precise shade of meaning which was intended.

The comments on the first seven chapters of the Gita are lengthy; we come to the end of Chapter 7 on page 158, which leaves but 74 pages for the translation of, and commentary on chapters 8 to 18. The reason for this seeming inequality is that in his comments on the first seven chapters of the Gita, the author has established the essence of the approach to the teaching, and this must be kept in mind when reading the later chapters. It is, therefore, a book which must be read with care from the beginning—and a careful reading will be richly rewarded.

The author's style is simple, clear, and convincing, and essential ideas are thoroughly expounded. The message of the Gita is for all men, of all times, and Professor Wood has achieved the very desirable end of rendering in modern terms the text of one of the world's most ancient books. *The Bhagavad Gita Explained* will be of great interest and value to all students of the Gita teachings, and at the same time it is a book

which will lead the newcomer into the heart of the doctrine.

The Bhagavad Gita Explained may be purchased from The Toronto Theosophical Society, 52 Isabella Street, Toronto 5, Ont., or from the Publisher's Agents: The Gotham Book Mart, 41 West 47th Street, New York, N.Y.; The New Century Book Shop, 1159 West Olympic Boulevard, Los Angeles 15, Cal., U.S.A.; The Occult Book Centre, 3149 N. Racine Ave., Chicago 13, Illinois.

The Foundations of Intelligence, by Cecil-Williams; Comet Press, New York, 126 pp., \$3.00.

Someone, a good many years ago, said 'Logic is the barren mother of the sciences', implying thereby, one may suppose, that she was not self-fertilizing and that no good could come of her when used in an abstract way without equal attention to the substance of what is being argued about. Nevertheless, logic is the handmaid of the sciences, for they are logical if nothing else. So also it is with intelligence. While a logical mind is not necessarily one that is intelligent, mind should be logical in its processes, if it is not to be purely intuitive, and it must also be logical in its presentation if communication is to be established.

The instrument used by mind in the logical presentation of thought is, for the most part, the syllogism in one or other of its twenty-four modes, but Cecil Williams reaches further back for something more fundamental; the ideas forming the bases of our reasoning processes. These, according to him, are inherence, polarity and process. By the first we identify things, by the second, we give them values and by the third, we assess their age. Desire likewise intrudes but it is to be scrutinized and judged as to its relevancy, a wise admonition which,

if observed, would go a long way towards far more rational debate.

Stated thus baldly, the theses thus set forth by Mr. Williams do little justice to his basic system. They require expansion and development to which the major portion of his text is devoted. They correspond to the ways in which things exist in the universe outside us and make themselves known to us. The category of inherence enables us to relate the particular object, say a dog, to the idea of dogs in general. It is the basis of the Aristotelian logic but by itself it is not sufficient. We also need the category of polarity by which we make judgments as to differences, qualities, attributes, and so arrive at judgments as to relative values. Process, in turn, brings in the notion of change, of growth, maturity and senescence. It is probably what Heraclitus had in mind when he said that one could never step into the same river twice.

By the conscious use of these categories, we grow in our ability to reason cogently and to good effect, to express ourselves adequately and, in short, to make full use of the intelligence with which Nature or Karma has endowed us.

Readers of this magazine will undoubtedly find this book of much interest.—W. F. S.

Mr. Williams is a member of the Hamilton Lodge of the Theosophical Society in Canada. He has been a student of Theosophy for many years and formerly contributed frequently to the magazine. He was the moving spirit in Canada of the Fraternization Movement, an effort to have the members of the several Theosophical Societies meet together in fellowship at annual conventions. Conventions were held at Boston, Niagara Falls, Rochester, Toronto and Detroit; during the war they were discontinued and have not been resumed.—Editor.

The Yoga of the Serpent Fire, Theosophical Publishing House, 68 Great Russell St., London, England. Price 1 shilling.

This is the title of the Blavatsky Lecture delivered by Edward Gall at the 1954 Annual Convention of the Theosophical Society in London, England. Consisting of 25 printed pages, it is a brief, general summary of the teachings of the discipline, called technically in the East, the Kundalini-Yoga.

Mr. Gall refers briefly to the centres or chakras of the etheric double, normally inactive he says, but this is strictly less than the truth. As all the books state, he reminds readers that the awakening of this serpentine power is of danger to the ignorant. He then goes on to consider this particular yoga from the mystical rather than the purely occult point of view. He relates the mystical view to the flowering of the Buddhist consciousness in man which will bring it eventually to identification with the one Divine Life of cosmos. His reminder of H.P.B.'s description of the Kundalini fire is most useful here. "It is Buddhi considered as an active instead of a passive principle. . ."

Further light is shed on this quotation by words from *The Mahatma Letters*;-- "the Supreme energy resides in the Buddhi; latent, when wedded to Atman alone, active and irresistible when galvanized by the essence of "Manas", when none of the dross of the lower Manas comes with that pure essence to weigh it down by its finite nature". Of the utmost importance are these descriptions, and this is why the lecturer emphasises in his talk that this serpent fire, as active and positive Buddhi, originates in, and operates from, the arupa or formless levels, and is therefore a spiritual, not a psychic power.

It sometimes destroys the physical body, if awakened unwittingly, but more

often it will paralyze the mental life and the brain-cells which generate expression and communication.

The speaker stresses the idea that this fire is the purifying agent in the personality which is striving to serve the individuality, as this latter essays its upward climb to divinity. "The Fire of Wisdom reduces all karma to ashes," says *The Bhagavad Gita*.

This thoughtful address is a very useful introduction for those who are standing on the brink of such exploration of their own energies as will help them to leap over the chasm dividing the personal from the impersonal life.

M. H.

H. P. Blavatsky Collected Writings, Volume VI, 1883-1884-1885, compiled by Boris de Zirkoff, published by Blavatsky Writings Publication Fund, Los Angeles, California, 481 pp. with index, price \$5.00.

A supply of this new volume has been received by Toronto Lodge and orders can be filled immediately. It contains all the writings of Madame H. P. Blavatsky between December 1, 1883 and December 31, 1885 (Volume V covers the period from July to November 1883).

Again we thank most sincerely the Compiler, Mr. de Zirkoff for his long and painstaking work in presenting to this and future generations, a complete record of the writings of the chief founder of the modern Theosophical Movement. Without his efforts many of her little known or forgotten articles might never have been collected; this is particularly true of those articles which appeared in magazines and newspapers in France, Russia and Italy, some of which have now been translated for the first time. Mr. de Zirkoff has spent over twenty-five years of unremitting

research on this task, and he estimates close to one thousand individual articles were written by H.P.B., together with numerous editorial comments on articles which appeared in *The Theosophist* and *Lucifer*.

Details of the contents have been given before and it is hardly necessary to repeat these. The period covered by the latest volume was a critical one in the history of the Movement. First there was the Coulomb conspiracy to wreck the Society; this volume contains translations of the forgeries which were alleged by the Coulomb's to be the letters of H.P.B. and her vigorous repudiation of them. It was also the time of the investigation by Richard Hodgson on behalf of the Society for Psychical Research of the psychic phenomena connected with the Society; H.P.B. did not receive the S. P. R. report until December 31, 1885 and this subject will be presented in the next Volume, Vol. VII.

The book is well bound and is attractive in make-up. It is in the same type-face as the previous volume and carries the same general preface together with a shorter foreword to this volume. The Chronological Survey of all happenings in the Movement during the period covered is most interesting and is in itself indicative of the amount of research which went into the preparation, as is also the General Bibliography with selected biographical notes of the persons mentioned in the text.

Both Volumes may be obtained direct from *Theosophia*, 615 South Oxford Avenue, Los Angeles, California. The price of the previous volume, Vol. V., is \$6.00 and 20 cents per volume should be added for postage. As mentioned above, the Toronto Lodge can fill orders for either or both volumes; address, Book Sales Section, Toronto Theosophical Society, 52 Isabella St., Toronto 5.

THE CLARION CALL

This earth is very weary
Of the garment it has on;
Of the torn and bloodstained khaki
That is Hatred's uniform—
And the drums of war are rolling
Very loud.

Oh, mankind—What has happened
To your dreams of joy and love?
Do no truer values beckon?
No guidance from above?
Yet the drums of war are rolling
Very loud.

Put on your shining raiment
That will evilness withstand.
Put aside all thoughts of payment
And extend the helping hand.
Stop these drums from rolling out
So loud.

There's one thing that can still them,
And wipe out their hellish sound.
Only love's true note can change them,
Let its clarion call resound.
To every fevered surface let the wind of
 faith
Blow round,
And the muted drums will cease their
Rolling loud.

—L. P.

Let not the fierce sun dry one tear of pain before thyself hast wiped it from the sufferer's eye. But let each burning human tear drop on thy heart and there remain; nor ever brush it off until the pain that caused it is removed.

These tears, O thou of heart most merciful, these are the streams that irrigate the fields of charity immortal. 'Tis on such soil that grows the midnight blossom of Buddha, more difficult to find, more rare to view than is the flower of the Vogay tree. It is the seed of freedom from rebirth.

The Voice of the Silence.

GLEANINGS

All sensuality is one, though it takes many forms; all purity is one. It is the same whether a man eat, or drink or cohabit, or sleep sensually. They are but one appetite, and we only need to see a person do any one of these things to know how great a sensualist he is. The impure can neither stand nor sit with purity. When the reptile is attacked at one mouth of his burrow, he shows himself at another. If you would be chaste, you must be temperate. What is chastity? How shall a man know if he is chaste? He shall not know it. We have heard of this virtue, but we know not what it is. We speak conformably to the rumour which we have heard. From exertion come wisdom and purity; from sloth ignorance and sensuality. In the student sensuality is a sluggish habit of mind. An unclean person is universally a slothful one, who sits by a stove, whom the sun shines on prostrate, who reposes without being fatigued. . . .

Every man is the builder of a temple, called his body, to the god he worships, after a style purely his own, nor can he get off by hammering marble instead. We are all sculptors and painters, and our material is our own flesh and blood and bones. Any nobleness begins at once to refine a man's features, any meanness or sensuality to imbrute them.

Thoreau.

We must infer our destiny from the preparation. We are driven by instinct to have innumerable experiences which are of no visible value, and we may revolve through many lives before we shall assimilate or exhaust them. Now there is nothing in nature capricious, or whimsical, or accidental, or unsupported. Nature never moves by jumps, but always in steady and supported advances. . . . If there is the desire to live and in larger spheres, with more know-

ledge and power, it is because life and power are good for us, and we are the natural depositaries of these gifts. The love of life is out of all proportion to the value set on a single day, and seems to indicate a conviction of immense resources and possibilities proper to us, on which we have never drawn. All the comfort I have found teaches me to confide that I shall not have less in times and places that I do not yet know.

Emerson.

It is easier to put an ox in an egg cup than for a man full of conceit to receive wisdom.

Even a snail can fly through space if it attaches itself to a dragon's tail.

What a thousand eloquent words cannot achieve, a single timely action may accomplish.

The reputation through a thousand years may depend on the conduct of a single moment.

It is no further on than back when the half-way house is reached.

Sayings of Kai Lung.

Truth, we are confident, is more represented by an attitude than by an idea or a conclusion. Truth, if the word has any meaning, is a movement, not a stopping place. This, we think, is the essence of the scientific spirit, and at this level of definition, is also to be the essence of the religious spirit. Hence the dogmatists. . . . who invite us to go back to ancient stopping places—ancient creeds—are really the enemies of true religion. But if true religion is conceivable, and if we should desire to be its friend instead of its enemy, there is plainly the duty of trying to foster the spirit of endless quest in all phases of education; and not only the quest of facts, but the quest for meaning.

After all, when it comes to the finalities of life—and it is in these that religion consists—you cannot take the word of anyone else for an answer. The words of others may mark beginnings, but never endings. This may be the highest religious truth.

Manas, Feb. 2, 1955.

* * * *

I have been here before,
But when or how I cannot tell;
I know the grass beyond the door,
The sweet keen smell,
The sighing sound, the lights around
the shore.

You have been mine before—
How long ago I may not know;
But just when at that swallow's soar
Your neck turned so,
Some veil did fall—I knew it all of
yore.

Then, now, perchance again!
O, round mine eyes your tresses
shake!
Shall we not lie as we have lain
Thus for Love's sake,
And sleep, and wake, yet never break
the chain?

Rossetti.

* * * *

The prospect of a great number of lives—perhaps an infinite number, though this is not a necessary part of the theory—gives us the prospect of many dangers, many conflicts, many griefs, in an indefinitely long future. Death is not a haven of rest. It is a starting point for fresh labours. But if the trials are great, so is the recompense. We miss much here by our own folly, much by unfavourable circumstances. Above all, we miss much because so many good things are incompatible. We cannot spend our youth both in the study and in the saddle. We cannot gain the benefit both of unbroken health and of bodily weakness, both of riches and of poverty, both of comradeship and of

isolation, both of defiance and of obedience. We cannot learn the lessons alike of Galahad and of Tristram and of Caradoc. And yet they are all so good to learn. Would it not be worth much to hope that what we missed in one life might come to us in another? And would it not be worth much to be able to hope that we might have a chance to succeed hereafter in the tasks which we failed in here?

John M. Ellis McTaggart.

* * * *

Be not over anxious for instruction from another. Trouble not to find yourself a teacher on the Heavenly Way. Work in yourself, and care not if no teacher come to you. What teacher have I? Yet in my humility I aspire beyond limit. And in that my loyalty is neither to person nor to place, but to an estate before time. To that I need no master. Take the help of another as it is offered, if you find it acceptable. But beware of being too reverent of any person or of any voice on the Heavenly Way. In silence, your own you may find beyond your own, or the own of any other.

In time and from time to time are completions, and various glories and disasters. But now I would open through myself to that which I seek. Yes, I have heard of this person and of that person; and of this appearance and of that appearance. Also I have heard of the Lord Above. But I follow not to any person; whether coming before me or coming after me. A person is ever a person; even as I am a person. But there is that now into which any being however great may follow on beyond its own being. And if only I may attain to that I care not how I live, or whether I live. I take the best of what comes as best I may, and meet the worst as I must. But ever the heart of me beats to the drum of one that is marching beyond.—*The Teaching of the Old Boy*.

A COMPARATIVE STUDY

BY T. H. REDFERN

(Continued from P. 191, Vol. XXXV)

According to Dr. Steiner, the two later Jesus children were born within a few months of each other. The Solomon Jesus-child—that is the one born in the Solomon line—was a reincarnation of Zoroaster, who was teacher of Pythagoras and gave up his etheric body to Moses and his astral body to Hermes. The Zoroaster-Solomon Jesus-Child was highly talented but liable to err.

The Nathan Jesus-child was untalented but could speak from birth. This body was tenanted by an ego held back from previous incarnation, a fragment of Adam forces untainted by earthly experience and contact with the forces of Ahriman, the evil power; so Nathan-Jesus had an immensely loving, self-sacrificing disposition, simple and pure. At the age of 12 Gautama Buddha, who had appeared to the shepherds as the angel heralding the birth of Jesus, permeated the astral body of this Jesus with his forces, and the Zoroaster-ego left the Solomon-Jesus body and took possession of the Nathan-Jesus body, so that at the age of 12 this Jesus "increased in wisdom and stature". This blending of the Jesus-Buddha-Zoroaster forces combined to form a body suitable for the use of the Macrocosmic Christ, and this Christ-individuality, no human ego, entered the Jesus-body when John baptized it in the Jordan. From that time Jesus began to work miracles; before that, he had been completely ignorant of his mission." This Christ-Spirit, according to Dr. Steiner, was Ahura Mazda or Visvakarman, who according to H.P.B. is one of the 7 Rays of the Mystic Sun—or in other words, the manifestation of a Dhyani Buddha. Gautama Buddha was "vested" with the power of Visvakarman, said Dr. Steiner, but the Nathan-Jesus, who "received

within himself the Christ," was not merely "invested" but "anointed" . . . "filled and saturated with Visvakarman".

There were 12 Apostles of the Nathan-Jesus, says Dr. Steiner. They had previously reincarnated as "the 7 Maccabean sons" and the "5 sons of Mattathias, brothers of Judas Maccabeus". "The Gospels always relate the truth", he says; "there is no need to quibble, and people will in time be led by Anthroposophy to take the Gospels literally".

The ministry of the Christ culminated in the crucifixion of the Jesus-body on April 3rd in A.D. 33. Then there occurred the Mystery of the Event of Golgotha, "a mighty influence, bringing changes in the souls of man", a dawning realization that he can reach and assimilate the Divine nature in his ego-consciousness. This Jesus-life was a unique event, not an incarnation of one of the many adept reformers. It was "a cosmic impulse", which had been "gradually ripening . . . throughout the preceding centuries and deepening in intensity as the time of the Mystery of Golgotha drew near". The event was focalized in Palestine, but the impulse appeared in many parts of the earth, and as it dawned in earthly concerns, it required meeting with understanding, but that understanding was not possible until after the event which was in itself the first impulse towards understanding. "What has occurred since" has not been "of great importance up to the present time. Everything is only now beginning". There will be a return of the Christ in the 20th century, "a renewal of the Christ-Event", but on the etheric plane, not the physical plane, when Christ Jesus will take over from Moses the office of karmic Judge whom the dead meet there when they cross over.

Dr. Steiner applied the name Christian Rosenkreutz to an individuality

born in the 13th century, "an individuality of extraordinary spirituality" who had lived in Palestine at the time of Christ. This was known to the College of the twelve wise men who were all in incarnation in the 13th century. Their number was made up of 7 who were respectively the heritage-bearers of the fruits of the 7 sub-races of Atlantis, 4 similarly of the 4 post-Atlantean or Aryan sub-races, and the 12th, "was more intrinsically intellectual than the rest and it was his task to cultivate and foster the external sciences". Christian Rosenkreutz was taken as a child and "placed in the care of the Twelve at a certain place in Europe", for he had been chosen "for the kind of Initiation demanded by the culture of the West", not "a typical Initiation" but "an altogether exceptional happening . . . a process . . . enacted which will never be repeated in the same form"; so "the child grew up with the Twelve around him, and because of this, their wisdom was able to stream into him", the endowments of the various planetary powers being distributed among them. The powers and wisdom of the 12 were synthesized in him and he went through a metamorphosis as a young man, accompanied by violent organic changes, illness, and trance; and then he returned, telling of new experiences. "There had come to him, from the Mystery of Golgotha, an experience similar to that of Paul before Damascus. Thereby it was possible for all the twelve world-conceptions, religious and scientific—and fundamentally there are only twelve—to be gathered together, synthesized in ONE". His mission was "to create a synthesis of the 12 streams of wisdom in the sphere of thought and to bring forth the new impulse which he could then bequeath to the twelve wise men who were to carry it further". He died as a young man, and was born

again in the 14th century, when he lived over 100 years and travelled much "in order to receive anew the wisdom which in the previous life had quickened in him the new impulse"—the Rosicrucian impulse, "which, as a kind of essence, was to filter into the culture of our times". It is curious that, in conflict with tradition and with Bishop Leadbeater's clairvoyant report, Mme. Blavatsky and Dr. Steiner both placed Christian Rosenkreutz in the 13th century, and both asserted that Jesus appeared to him in a materialized form; but otherwise the accounts are of a totally conflicting character.

The Rosicrucian impulse takes a different form in every century, said Dr. Steiner, and "Rosicrucian inspiration" was the power underlying "the early writings" of H. P. Blavatsky. W. Q. Judge wrote that she herself said that "the T. S. is the child of the Rosicrucian Society of the past". Dr. Steiner inferred that The Anthroposophical Society is the 20th century form of Rosicrucianism, but rebutted the right of anyone to dub his movement Rosicrucian.

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We have here then three bodies of teaching with a great deal in common and some incompatibilities and flat contradictions. The original force of The Theosophical Society was to put Christianity in a more modest place as one of many world religions, with no special claim to pre-eminence. Neo-Theosophy opened a door for Christian emphasis by identifying the Bodhisattva Maitreya with Jesus, in the last 3 years of his life, and using the name 'Christ' for an individual, as well as a Power, where the Masters and H.P.B. had always insisted on using it only for a Power in men. Anthroposophy puts the Jesus of the Gospels back in the centre of the picture as a unique Avatar, to whom Buddhas

are subordinate co-workers, with Gautama, as a pupil of Christian Rosenkreutz, willingly going to Mars to serve there in a way similar to that of Jesus on earth. H. P. Blavatsky claimed only to voice and write what her Adept instructors knew, both from secretly preserved records and occult powers. C. W. Leadbeater and Rudolf Steiner claimed direct psychic observation in the Akashic records or memory of nature; but they do not agree. Assuming that the Akashic records exist, either Bishop Leadbeater was an errant seer, or Dr. Steiner was, or both of them were.

Mme. Blavatsky herself said that there were errors in *The Secret Doctrine*. "No true Theosophist, from the most ignorant up to the most learned, ought to claim infallibility for anything he may say or write upon Occult matters . . . In many a way . . . those of us who pretend to teach others more ignorant than ourselves—are all liable to err . . . More than one mistake is likely to be found in the present work. This cannot be helped. For a large or even a small work on such abstruse subjects to be entirely exempt from error and blunder, it would have to be written from its first to its last page by a great Adept, if not by an Avatara. But so long as the artist is imperfect, how can his work be perfect?" She averred too that there was much more to the Occult Wisdom than she had revealed, for she had raised "but a small corner of the dark veil . . . Our explanations are by no means complete . . . The work is too gigantic for any one person to undertake, far more to accomplish. Our main concern has been simply to prepare the soil". The fact that Bishop Leadbeater or Dr. Steiner propound something that is not within the Blavatskyan teachings is therefore no proof that their pronouncements are wrong, or right; nor does conflict with her teachings prove that their statements are wrong, or that she was.

These divergent teachings present us with a problem inherent in theosophical study—the exercise of discrimination; and in the comradeship of a Theosophical Lodge the truth seeker should find progressive help in discerning what is important and what unimportant, in learning to disencumber the mind of beliefs and to leave judgment suspended about that which is suppositionary to him however factual it may be to others, or however convinced they may be of its truth.

We have to train ourselves to use doubt unbiassedly to test and prove that which is presented to us for acceptance from whatever source, so that we may avoid the assimilation of error; to be clear and true in thought and speech about the various opinions and beliefs held by members and friends, regardless of whether we ourselves find grounds to accept them or not; to decide which ideas that seem probable we will tentatively accept as bases for action to prove by their working and results how true they are; to place the faith-power of conviction unhesitatingly where our own knowledge warrants it; and, by the poise of free personal relations and a clear mind, disentrilled of beliefs and warmthful with goodwill, to create the conditions in which we may hear, harken to and heed the unerring guidance of the spirit within.

The victor's crown is only for him who proves himself worthy to wear it; for him who attacks *Mara* singlehanded and conquers the demon of lust and earthly passions; and not *we* but he himself puts it on his brow. It is not a meaningless phrase of the Tathagata that "he who masters *Self* is greater than he who conquers thousands in battle"; there is no such other difficult struggle. If it were not so, adeptship would be but a cheap acquirement.

The Mahatma Letters to A. P. Sinnett.

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