

# THE CANADIAN THEOSOPHIST

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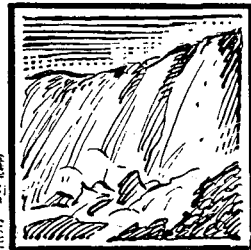
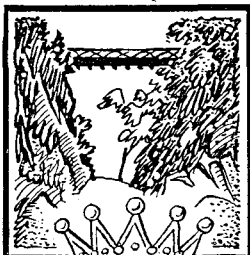
## MAGIC

By P. G. Bowen

What is Magic? Has it any value as an aid towards spiritual development? If it has a real value, should those who possess knowledge of it reveal what they know to the world, or should they reserve it to the use of a selected few? Is there any reason other than innate human selfishness and desire for power for the secrecy in which Magic, and all that appertains to it has always been shrouded?

These and many other questions have occurred to me, while reading, and since reading "*My Rosicrucian Adventure*" by Israel Regardie, the erudite author of *The Tree of Life*, *The Garden of Pomegranates*, and other writings, dealing with the Qabalah and Magic. This article is not, in the usual sense of the word, a *review* of the book, but rather an attempt, to which the book has stirred me, to answer the foregoing questions and others, perhaps, in a way which may be useful to beginners in occult studies of less experience than myself.

"*My Rosicrucian Adventure*" is a *book*, in as much, only, as it is published and sold as a separate volume. Actually it is an ex-



tensive introduction to another, and very much larger work which the author proposes to issue, and of which a part may now be on sale. This purports to be made up of the secret instructions—magical rituals, knowledge, lectures, etc., etc.—issued to members of *The Hermetic Order of The Golden Dawn*, of all grades, from Neophyte up to Zelator Adeptus Minor. The author is an initiate of the latter grade in the Order, and in the book before me he declares his intention of making public all that he has learned of it and its teachings, in defiance of his oath of secrecy.

The announcement, I confess, startled me. Though never a member of *The Golden Dawn*, I have known of it and its teachings for forty years. I am a member, a very minor one, of an "Hermetic Order", not centred in any European, or American land, with a tradition dating back to days long anterior to the dawn of knowledge in Europe, but which, nevertheless has always had knowledge of, and has kept touch with all such efforts as that represented by *The Golden Dawn*, while any true life and reality existed in them. What I have learned thus—little enough, because of my own incapacity, not that anything was withheld—has convinced me of the unwisdom of giving to the unready knowledge which they are incapable of using rightly, and which they are not wise enough to refrain from attempting to use.

H. P. B. warned her followers unceasingly against dabbling in magic. If you would avoid falling into black, that is selfish use of power (magic) and through many lives, "piling up a terrible Karma", do not touch the Occult Arts, not at least until you have advanced far in *Atma Vidya* (Knowledge of the Self), when you can use them, purified of their dross. Until that time comes, be content with studying the Philosophy, and The Science of the Soul, which will make you a modest benefactor of your kind."

That warning and others from H. P. B. should be ample for those who regard her as the agent of true Adepts. As for others,

Hermetists, Qabalists, adherents of the "Western Tradition", who may not see her thus, they, if they know the fundamentals of their own teachings, will find in them the same warning. It is laid down that the aspirant must begin his work by becoming a Theosophist, which means that he must be so grounded and soaked in the Divine Philosophy that, automatically, it influences his whole outlook on and attitude towards life. From that he proceeds to the next step, which is to make himself an Alchemist, which means to learn and practice the art of transmuting his dark, separate selfhood into one that is bright and shining, an "inseparable aspect of an infinite and perfect whole". Only when fully initiated into the Guild of Alchemists, is he permitted to essay the third step, which is to make him a Magician.

Now what is Magic? Magic is the application of a knowledge of the *correspondences* that exist between the essences, or elements of outer, or macrosmic nature, and inner, or microsmic nature. This knowledge enables the magician to select, or to assemble from the four "cardinal" realms, Sound (speech), Light (colour), Number (order, rhythm), and Form (idea), such ingredients as he needs for the particular object in view, and with them to create a "world" (set of conditions), such as will stimulate into activity corresponding ingredients in the nature of those who live and move in it, and inhibit action in others.

There is nothing "magical", in the usual sense of the term, in true Magic. It comes direct from universal nature. Nature unspoiled by human interference is forever enacting a glorious ritual, and from this supreme Hierophant the Priest-Kings of old learned their art. There is no spot on earth, not utterly befouled and desecrated by human selfishness to which some faint tint of the aura of that ritual does not penetrate. But, as in our feeble human copies, there are open temples, shrines, and the inner Holy of Holies, so in the Order of Nature are there spots where the uni-

versal magic is felt with greater intensity than in others.

This native land of mine is one of these, which is why, no doubt, it is not merely in national, but in universal occult tradition regarded as a sacred centre. Let any man of the faintest spiritual perception go to one of those traditional "Fairy Realms", and experience the influence of the ever-shifting light and colour of sky and lake, and sea and river and woods, of the chant of the wind, and the music of bird, and of the form, ever changing, of the misty mountains; then let him say, if he can, that he has not felt his soul lifted nearer to the universal soul. I have never met man or woman who, however they expressed it, was not profoundly influenced by such natural conditions. If they had had the privilege, as I have had, of being guided through them by that great soul, the late George W. Russell, who embodied their spirit as no other man of this age has done, they would have known, as I feel that I know, what the old, true Druid Magic, the Magic of Nature really meant.

But though nature is the first and oldest magician, though unrecognized, civilized man himself is a great, though unconscious practitioner of magic. In effect it is largely black, or at least shady, but for that, perhaps, man is to some extent excused by his ignorance. Every shopman who dresses a window effectively and thus attracts a customer who otherwise would make no purchase is an unconscious magician. So is the clever poster artist. So is the producer of an opera or revue. But why continue: magic, the art of influencing the mind and soul of man through conditions provided, which conditions are always manifestations of the "four Essences", Sound, Colour, Number, Idea, is universal, though it is a power used with little or no real knowledge, and in most cases instinctively, or unconsciously.

The Ritual Magic of occult Orders is neither more nor less than the same universal art, applied with a greater, or lesser degree of knowledge, and consciously dir-

ected to a particular end, which end, if it is White Magic, is the freeing of the Self from the thrall of the lower nature, and the stimulation of the stream of force with which it must associate itself if it would rise. If practised for any other end whatsoever it is black, or at least shady magic.

Now it is one thing to have a certain knowledge of the "Four Essences" and how to combine them, and to know also to what end one should direct one's efforts, but quite another to be certain what one's own inmost motive really is. "*The Self can move only to the Self*": that is an ancient Hermetic axiom. It means this, which any student may appreciate:—MOTIVE, the real fount of power in any effort, is the point towards which consciousness, or the acting Self, must inevitably gravitate when in any way stimulated into activity. We ordinary men know our personal, or separate motives only, and those not always very clearly. When we set ourselves out to ascend towards higher states of consciousness we are wholly blind to our real motive. While we work with the normal power at our disposal this blindness doesn't hurt much, and indeed is a useful and necessary form of experience. We catch our selves again and again moving towards an end in some form of Self which is not the true Central Self, which ever retreats inward, and whose light only we may attain, not itself, and we return to start again, the wiser for the experience. It is another matter altogether when we move upon roused power, as we do when we employ Magic. Then we are carried dynamically towards the false Self, the hidden selfish *motive*, which lies far away from the path of the true Central Self, and which, thus becoming vitalized, may seize and possess the whole being, checking true progress for, perhaps, more than one incarnation. Intensification of power in a false Self may give it such impulse along its own path that it moves altogether out of the sphere of true Being into another path, which means descent into Black Magic. The imagery I use here may be more

familiar to Hermetists and Qabalists than to others.

More subtle still is the danger when magic is worked, not for oneself by oneself, but by another for others. The elements out of which conditions are built up have their inner principles, which act on the inner nature more powerfully, because more directly than their surface aspects, which operate through the senses. So also with the Hierophant, who is the most powerful ingredient in the conditions; he affects himself and others through voice, presence, vesture, movement; but seven, or ten times more powerfully does he affect through what his inner nature is, and how it moves. If through conscious evil intent or through ignorance his consciousness gravitates towards any centre but the True Self, then the whole spiritual atmosphere of the Temple becomes vitiated, just as much as would that of the Fairy Valley, were it to become the scene of conflict between men searching in it for its buried gold. Those who would have it that the character of the conductor of a magical ceremony is of no moment, and such teaching has been given, are either grossly (and that means *dangerously*) ignorant, or they are exponents of Black Magic.

It will therefore be obvious why the ancient Law declared that the Neophyte must become the passed Alchemist before touching the weapons of the Magician; and it accounts also for the Rule of Secrecy universal among all bodies which practice, or purport to practice Magic. All of which brings me back to the book, "My Rosicrucian Adventure", and to the author's proposal to give to the world, or at least to those who can afford the price (£6 sterling), the vast magical literature of the Order of *The Golden Dawn*.

The history of the Order is outlined in reasonable detail in the book before me, and, from what I have learned from the source already mentioned, and from a very intimate friend who was himself a member in its early years, it seems sufficiently accurate. The author does not mention, what

I have every reason for believing to be the fact, that the Golden Dawn had its actual inception in Anna Kingsford's Hermetic Society, as an inner, or Esoteric School, some two or three years before assuming an independent existence under its present name. The material which its first chiefs, W. Wynn Westcott, and S. L. MacGregor Mathers became possessed of, and which they worked up, more or less, into the form Mr. Regardie now proposes to publish, came, so I have been authoritatively informed, from the body, then defunct for fifteen or twenty years, which K.H. mentions on page 210, *Mahatma Letters*. This, of course is merely by the way, and as a possible matter of general interest.

The history as outlined makes rather sad reading: a record of splits and squabbles, pursuit of power and authority on the part of leaders and prominent members, chase after sonorous titles and degrees by lesser members, scandals, hatreds, treachery of members and consequent disclosure of large portions of the secret teachings, and today dozens of magical "Orders" each claiming to be the genuine "successors" of the original Golden Dawn. How familiar, as the author most justly remarks, all this must sound to those who know the history of the Theosophical Movement, except that, as far as I know, the "chelas" and "Initiates" of the various "Esoteric Schools" (each the "successor" of H. P. B.'s E.S.) never loaded themselves with the ridiculous mediæval Latin titles that members of the Golden Dawn assume. Every occult effort seems inevitably doomed to tread the same course; yet why should it be inevitable?

This seems to be the crucial question. I may be quite wrong: my knowledge is but that of a learner. Though I have known men who seemed to me to be wise, and who gave me what I could use of their wisdom, they also declared themselves but mere learners; therefore I can but express an opinion, and let others judge how right it is, or how wrong. I think the cause of all this failure, and seeming waste of ef-

fort lies in the simple fact that the followers in every case have sought to build mighty edifices, without first creating the foundations upon which the Masters ever insisted. What was the keynote of H. P. B.'s teaching, and what is the keynote of almost every letter of her Masters? It is "Brotherhood". Over and over again it is reiterated that without Brotherhood every occult effort is doomed to failure. I have already quoted the Law of the Hermetic Masters: before you attempt to wield power you must be Theosophist and Alchemist. As H. P. B. herself puts it: study the Philosophy and the Science of the Soul. Only by saturating the nature with the genuine Philosophy, and, by self-induced and self-devised efforts, transmuting its base elements into pure, precious metal, can you realize the Brotherhood upon which all true Adepts insist. Without this sure basis, no power, neither the power invoked through magical ritual, nor the power invoked through the creation of a world-wide organization (another form of magic) can be wielded safely or successfully. Upon this point, the first step, all occult efforts have broken down. None of the leaders, except H.P.B., and perhaps Judge, themselves ever took that first step, so they and their works have ever failed.

Now to answer my question, has Magic any value as an aid to spiritual development? It has, but not for those who are not yet practisers of Theosophy and Alchemy. Why do those who know its secrets keep them to themselves? If they are true Adepts they retain them lest ignorant persons use them to their hurt. If they are not true Adepts, their secrecy is meant, whether they know it or not, to keep power in their own hands.

What then are we to say of the pledged initiate of an occult Order who proposes to reveal all its secrets to the world? Mr. Regardie argues this question at some length in the book before me. He believes that his revelations may mean the destruction of *The Golden Dawn*, in all its branch-

lets, and no doubt, also, that of the many "Rosicrucian" bodies which do not acknowledge it as the root from which they have sprung. He thinks that this may be a very good thing, and thus far I am in agreement with him. If publishing broadcast all the secret teachings of all the "Esoteric Schools" and Magical "Orders" which exist only to draw power over the minds of the foolish into the hands of their leaders, or to extract cash from the pockets of less innocent ignoramuses who think to obtain power for themselves in this way, then I should join with all the strength I possess in the good work. BUT—a very big "but"—will any revelation produce this desirable result? I think not. True, it may shake to their foundations, or ruin many existing "Orders", but, I am convinced, it will lead to the rise of a new, and more numerous crop, under new names and with new, and more alluring claims perhaps, yet in no essential better than the old. Only a very small percentage of the numbers drawn towards occult teachings and practices will read this proposed book of revelations. Nor, even if they do read it, have they a fraction of the capacity needed to study and understand it properly. As it ever was, such persons will turn to interpreters and expounders, more nimble of wit, but no more truly enlightened than themselves, and the formation of new "schools" and "orders" under new leaders will begin, and go on as merrily as before.

Again, the author argues that there is in the magical system of the Golden Dawn matter of very great value to many (if not to mankind at large), from whom, as things are, it is withheld. With his arguments and their implications in this connection I disagree profoundly. The whole history of occultism, exoteric and esoteric bears witness to the unwisdom of throwing open to the world fields of knowledge which mankind cannot understand and use. We need not look beyond the revelation which came through H.P.B. (which was but one turn of the Key to Wisdom,

which opens the door of the Adytum only when turned seven times), to see how men even those supposed to be learned, can garble and misuse the knowledge placed before them. Let any man with a faint gleam of real understanding do what I have done, many, many times, try, wherever he may be, to gather about him a little group of persons who seem ready to learn, and give them the veriest rudiments of the genuine philosophy, and put them upon the first step of practice. Then go away, leaving them with ample to occupy them for years, and mark what results. It is an experiment I have made in these Western countries half a dozen times, and what did I find as a result? Exactly what a student of occult history would predict: a complete forgetfulness of the immediate hard, but not exciting work; a chase after fresh "revelations"; a garbling and twisting of the simplest statements of the simplest occult laws—but what need to continue? The most proven truth known to all who have the least gleam of occult wisdom is that: "*When the Learner is ready the Teacher appears*". The Teacher need not be angel, nor man, nor book, though, whatever guise he wears, he has ever in him the qualities of the three: he is that which, known, or unknown, comes to the learner and helps him to the next step *the moment he has fully surmounted the last*. We, who may think that we have a revelation to impart, need have no anxiety lest the world should lose if we fail to put it forth, or if what we have should, apparently, be lost, or destroyed. Nature, the Supreme Magician and Revealer, is forever spreading her secret wisdom before our eyes, and we do not see it. As G. W. R., who saw it, has said: "The Golden Age is all about us, and the gods stand near us with outstretched hands patiently asking that we recognize them as our kin". And we will, one day, see and recognize them, but not until we with our own will and strength have stepped up to where they stand, for not even the gods themselves have power to save us that effort.

Mr. Regardie recognizes the possibility that the knowledge he reveals will very probably be used by the ignorant to their own hurt, and he is ready to risk this, feeling that the responsibility is theirs', not his. If he is right in making this revelation at all, then he is certainly right in this instance.

Finally, as regards the publication of secret documents, there is the matter of the Oath of Secrecy. Is one ever justified in breaking an oath of this kind, given, as it always is to that which is highest in one, whether it be identified with an abstract Spirit of Truth, or with god, or angel, or human Master. It would be rash for anyone to lay down a general rule for others on this point. Speaking for myself, I should deem no oath binding if a superior wisdom revealed it me as wrong, or foolish. But I would have to be very sure that in breaking an oath to one god, whom I discover to be false, I am not merely transferring allegiance to another equally false. I have spoken of MOTIVE elsewhere, and here it is the same. If my devotion is truly fixed on the Central Self, then will its Light shine round me, and I shall have wisdom. Then I can break all other ties, knowing I can do no wrong.

Of Mr. Regardie I will say with all the emphasis I can command, that I am most profoundly convinced of his sincerity, and will to do right, but I have the gravest doubts of his wisdom. He will, as he himself recognizes, most certainly incur the greatest condemnation for his proposed action, whether or not he carries it out fully, as, it is possible, I think, he may not. He will surely be registered as an "agent of dark forces", and his book will be banned in every "Esoteric School" in which the "Teacher" retains power. These things are not likely to disturb or hurt him, nor any other man of will and courage. Much that I have written may, to some readers, seem to be condemnatory of him, but I am far from condemning: I point to what I think is unwisdom, and indicate where I think wisdom lies; but I

may be wrong. I speak in all cases with sincerity, and express only the truth as I know it, and I recognize when another does the same, and sympathize with him, even though I disagree with him. No true occultist ever condemns an individual for his acts, unless he knows them to be wilfully and deliberately wrong. There is a universal power which balances all faults, and adjusts all errors, and to that the wise leave all things.

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## SELECTIONS FROM "THE MAHATMA LETTERS"

Chosen by the Late Rev. Robert  
Norwood, D. D.

(Concluded from Page 77.)

### SPIRIT COMMUNICATION:

Master K. H. states not once, but over and over again, that communication with the souls and spirits of the dead is an impossibility. At death consciousness which pertains to the seventh sixth and fifth principles of man, (and in these are included the soul, and spirit and all that makes man human) withdraws into an unconscious gestation period which precedes re-birth in the Deva Chan or heaven-world. It leaves behind it, the physical corpse, the etheric counterpart or double, and lastly the emotional and mental shell which is the correspondence in subtler matter of the physical body, and which may be termed the vehicle of consciousness on its own plane, just as the physical body is the vehicle of consciousness in the physical world. It must be clearly understood that each of these empty shells has a certain illusory awareness or consciousness of its own which is the collective consciousness of the aggregation of atoms and molecules of which they are composed, and quite distinct from the consciousness of the individual, or real entity, which informed them in life. The physical body has a similar consciousness which is purely

animal and instinctive in nature. At death the consciousness of even the shell leaves it for a time and does not return to it until the withdrawal of 5th, 6th and 7th principles is complete. Not until after that is accomplished, does a certain awareness of existence return to the empty shells. It is these disintegrating corpses which can be temporarily galvanized into activity by the efforts of a medium; these can and do communicate, but only as it were from memory of what has been and not from consciousness of present facts. This is the reason for the often stupid, meaningless, unspiritual messages from the other side of death which so disgust the seeker for real knowledge. The brief analysis given above, is the rule for all humanity, with the exception of the victims of accident and suicide on the one hand, and on the other those rare individuals (only the trained occultist knows how rare they are) who have won for themselves immortality. (This note is a summary by Dr. Norwood of the general teaching of the Masters on the subject of Spiritualism—"the most insane and fatal of superstitions" (page 284).

### SPIRITISM: Its Consequences: Page 113

Were the mediums and Spiritualists but to know, as I said, that with every new "angel-guide" they welcome with rapture, they entice the latter into an *Upadana* which will be productive of a series of untold evils for the new Ego that will be born under its nefarious shadow, and that with every seance—especially for materialization—they multiply the causes for misery, causes that will make the unfortunate Ego fail in his spiritual birth or be reborn into a worse existence than ever—they would, perhaps, be less lavishing in their hospitality.....

### SPIRITISM: Page 114

Could the Spiritualists be only made to understand the difference between *individuality* and *personality*, between *individual* and *personal* immortality, and some other truths, they would be more easily persuaded that Occultists may be fully con-

vinced of the *Monad's* immortality, and yet deny that of the soul—the vehicle of the *personal Ego*; that they can firmly believe in, and make themselves practise spiritual communication and intercourse with the *disembodied Egos* of the *Rupa-Loka*, and yet laugh at the insane idea of “shaking hands” with a “Spirit”; that finally, that as the matter stands, it is the Occultist and the Theosophists who are the true Spiritualists, while the modern sect of that name is composed simply of materialistic phenomenologists.

**SPIRITUAL FACTS: How Acquired:** Page 64

The recognition of the higher phases of man's being on this planet is not to be attained by mere acquirement of knowledge. Volumes of the most perfectly constructed information cannot reveal to man life in the higher regions. One has to get a knowledge of spiritual facts by personal experience and from actual observation. . . .

It is upon the serene and placid surface of the unruffled mind that the visions gathered from the invisible find a representation in the visible world. . . .

**SPIRITUAL FACTS:** Page 65

The iron rule is that what powers one gets *he must himself acquire*.

**SUICIDES:** Page 109

The suicides, who, foolishly hoping to escape life, found themselves still alive,—have suffering enough in store for them from that very life. Their punishment is in the intensity of the latter. Having lost by the rash act their seventh and sixth principles, though not for ever, as they can regain both—instead of accepting their punishment, and taking their chances of redemption, they are often made to *regret life* and tempted to regain a hold upon it by sinful means. In the *Kama-Loka*, the land of intense desires, they can gratify their earthly yearnings but through a *living proxy*; and by so doing, at the expiration of the natural term, they generally lose their *monad* forever.

**TRIANGLES:** Page 346

The double triangles symbolize the Great Passive and the Great Active; the

male and female; Purusha and Prakriti. Each triangle is a Trinity because presenting a triple aspect. The white represents in its straight lines: *Gnanam*—(Knowledge); *Gnata*—(the Knower); and *Gnayam*—(that which is known.) The black—form, colour, and substance, also the *creative, preservative, and destructive* forces and are mutually correlating, etc., etc.

**UNIVERSAL MIND:** Page 137

Did you ever suspect that Universal, like finite, human mind might have two attributes, or a dual power—one the voluntary and conscious, and the other the involuntary and unconscious or the mechanical power. . . .

**UNIVERSAL MIND:** Page 138

It is the peculiar faculty of the involuntary power of the infinite mind—which no one could ever think of calling God,—to be eternally involving subjective matter into objective atoms (you will please remember that the two adjectives are used but in a relative sense) or cosmic matter to be later on developed into form. . . . (for the *pralaya* means the temporary loss of every form, but by no means the destruction of the cosmic matter which is eternal)—we say this perpetual motion is the only eternal and uncreated Deity we are able to recognize.

**UNIVERSAL MIND:** Pages 139-140

It is motion that governs the laws of nature. . . . Given a perfect monotony of activities throughout the world, and we would have a complete identity of forms, colours, shapes and properties throughout all the kingdom of nature. It is the *motion* with its resulting conflict, neutralization, equilibration, correlation, to which is due the infinite variety which prevails.

**UNIVERSAL MIND:** Page 404

The book of *Khiu-te* teaches us that space is infinity itself. It is formless, immutable and absolute. Like the human mind, which is the exhaustless generator of ideas, the Universal Mind or Space, has its ideation which is projected into objectivity at the appointed time; but space

itself is not affected thereby. Even your Hamilton has shown that infinity can never be conceived by any series of additions. Whenever you talk of *place* in infinity, you dethrone infinity and degrade its absolute, unconditional character.

**VISION:** Page 47

The highest, the most perfect vision is limited to the universe of *Form* and *Matter*.

**THE WORLD:** Page 27

Ah! that whirling, showy, glittering world, full of insatiable ambition, where family and the State parcel out between them a man's nobler nature, as two tigers a carcass, and leave him without hope or light!

\* \* \*

*In closing the Selections from the Mahatma Letters chosen by the late Dr. Norwood, the occasion cannot be allowed to pass without a further expression of indebtedness and gratitude to Mr. A. Trevor Barker for his kind permission to copy these extracts from "The Mahatma Letters." We feel that these extracts alone are a sufficient answer to the statement made by the Brothers Hare that "from these turgid pages not one memorable passage has emerged as a quotable text or maxim after fifty years of faith." (pages 168-9). We are inclined to think that antipathy entertained by Mr. Harold Edward Hare for the Mahatma philosophy had as much as anything else to do with the animus displayed in the book the greater part of which he says in his Introduction is from his hand. Nor was he ever a member of the Theosophical Society and certainly is unfamiliar with the many, and urgent protests made by members who were familiar with the Mahatma teachings, against the innovations made by Sinnett, Leadbeater and others after Madame Blavatsky's death. His list of books on page 278 which he declares rest on "the Mahatmic revelation" is palpably misleading as Leadbeater's books practically contradict every principle laid down in the Mahatma Letters. It is sufficient to men-*

*tion the sentence quoted above by Dr. Norwood from page 65 of the Letters. It is quite obvious that neither Leadbeater nor Harold Hare, ever imbibed the spirit of this "iron rule." Letter xxii alone is one of the most remarkable documents that have been published in our times, and is sufficient to upset all the Hare Brothers' vain imaginings. We trust that all our readers who have followed these quotations will possess themselves of the book itself, and make themselves "wise unto salvation."*

(The Mahatma Letters to A. P. Sinnett from the Mahatmas M. and K. H. transcribed and compiled by A. T. Barker. London: The House of Rider, Paternoster Row, E. C. 4. 21/-).

## REBIRTH TAUGHT

BY THE RED MAN

It would seem that the Theosophists of Canada are overlooking a chance to do much good to some people who are close at hand, and who believe in reincarnation and yet have not the philosophy that Theosophy gives for such things. After the Revolutionary War there were many of the Seneca and other tribes of the Six Nations who migrated to Brantford, Canada.

As evidence of my statement about reincarnation, let me say that in 1896 I was on a lecture trip accompanying Dr. Franz Hartmann, whose books on Theosophical and occult subjects are well known to the older Theosophists. This started from New York City and covered the middle States as far west as Chicago, and return through Indiana, Kentucky and Pennsylvania. On reaching Syracuse, N.Y., we were invited to go and see the Chief of the Six Nations, of which the Senecas and the tribe of which Brant was the leading spirit, was a member. We were told that the Chief of the Six Nations was on the Onondaga reservation just outside of the city of Syracuse, in a rich farming country, invited us to come and see him. We did not hesitate to accept when we were told

that they believed in reincarnation and he wanted to see us. This struck us as being interesting as the Doctor had lived in India at Adyar, and knew H.P.B. well, as his "Talking Image of Urur" (H.P.B.) shows. He was there when W. Q. Judge came there. We went and found a small town on the Onondaga reservation, houses, small churches, and a hall for the "Good Templars" Society, whose members abstain totally from alcoholic beverages. We were ushered into a room in a large wooden house, which was his headquarters and introduced to a man with a very large head, who looked somewhat like the pictures of Bismarck, and whose name was Chief La Forte, the chief of the Six Nations. We were told later that this chieftainship was hereditary in the Onondaga tribe. It is unnecessary to enumerate these tribes now whom the French voyageurs called the "Iroquois". It struck me as peculiar he should be named La Forte which means in English "the strong woman". When we went in, he could hardly speak English. He motioned us to chairs and told us to be seated, which we did. We sat quietly, saying nothing and looked at him and he at us, getting the "feel" and being in his house letting him start. Finally he said, "What can I do for you." I said, "We have been told that your people believe in reincarnation, is this true?" "Yes," he replied, and added, "I see you are a Mason," for I was wearing a small Masonic emblem on the lapel of my coat. "Yes," I said, "I belong to Columbian Lodge of Boston, and the Doctor here is a member of a Lodge in Colorado. "Of what Lodge are you a member?" "Of a Lodge in Syracuse," he replied. After that all hesitation and dialect disappeared from his voice and we were all at ease. I asked again, "Do you mean to say that you believe that men and women are born on earth again and again in such conditions as their acts in a former life or lives have made necessary for them?" "Yes, that is exactly what we do believe." It is unnecessary to repeat now all that happened, save

to say that all my ideas about Indians suffered a radical vision, and I have marvelled since, at the lack of knowledge that the average educated white man has of the Indian. The Chief then said to me, in addition to his saying, "that is what we believe, that is what our last great prophet, Ganandaiyo taught us. His teachings are in a book that I will send you and I wish you would ask Mrs. Tingley to have it reprinted." I assured him I would ask her when we returned to New York. I never got the book he sent me as the Syracuse member who was entrusted with the book to send to me left the society in the numerous convulsions that struck the Theosophical Society in America at that time and it was not until about 37 years later, that I received the book "The Code of Handsome Lake", the latter being the English translation of "Ganandaiyo." This was sent me by a celebrated Seneca Indian who was then a boy of 15, going through the puberty rites on that reservation, but whom I did not meet at that time. The manner in which we came together is, as Rudyard Kipling says, "another story." I found this code, strange to say, here in America, a new Neoplatonism, indigenous to our country. This interview with Chief La-Forte and what I have learned later, would furnish material for a book. The medicine man was brought in with a gaudy scarlet satin coat adorned with medals and when the Chief saw that the Doctor and I rather turned up our noses at him and he was told in the Indian language to send in the head of their esoteric society, who came, a small wizened man and he and the doctor swapped yarns about psychic experiences. During their puberty rites by fasting and prayer, etc., the youth is taught to leave his body and by constant practice during life the astral body is hardened so that after death they persist in the astral for a long time and this is why the spiritualist mediums, or so many of them, have Indian "controls." They have a secret society which resembles Freemasonry in some respects, and I have found traces of it on the Paci-

fic Coast among the Quinault Indians in the State of Washington. This Indian boy I referred to was deemed smart enough to use the white man's knowledge, was sent to school and went up until finally he went to Harvard where he took his Doctor's degree in Archæology, was in the employ of the Danish government exploring the "kitchen Middens" on the coast of Denmark, returned to his native State and became State archæologist of New York State, a member of the Buffalo Historical Society and the only Indian who ever attained the 33rd degree in Freemasonry, besides being the contact man for all the secret societies of the Indians in North America, and for all I know in South America as well. The Indian woman is not oppressed, but on the contrary the inner government is a matriarchate; the mother owns all the personal property and the name descends from the mother. This is enough for now, but I have given you enough to show that the American Indian is indeed our brother, and has been most ungratefully treated by the white man and we in our turn should help them by giving them the consoling message that Theosophy alone can give, especially to show them the dangers of the so-called spiritualist phenomena to which many are addicted and in which they often produce strange phenomena. It takes a long time to gain their confidence as they have been fooled so many times, but if we really want to help them this will finally win out.

Cyrus Field Willard.

NOTE.—The General Secretary is able to confirm all that Mr. Willard has written, as he himself met Chief La Forte about that time, and was received into the tribe at a Feast of the False Faces (masks) under the name O-ake-wah-de-he. Since then he has written many editorials in the newspapers with which he was connected, regarding the Six Nations, and especially on the necessity and justice of observing the treaties made with them, in which the Department of Indian Affairs in recent years seems anxious to shirk or to shift its moral responsibilities.

## "OTHER HEARTS IN THE WORLD"

Editor, Canadian Theosophist:—In case your attention has not been drawn to it, I write to advise you of the publication in England recently of a most expert refutation of the Hares' hypothesis concerning the Mahatma Letters: and this by a non-Theosophist.

Mrs. Beatrice Hastings in the first volume of a series of pamphlets still to be published has demolished the offenders more or less incidentally, but entirely on their own ground. As a trained documentarian she too chose to regard THE MAHATMA LETTERS TO A. P. SINNETT in the light of a "simple literary problem", but with results altogether unfortunate for the brothers Hare. Their stale insolence, when contrasted with the analysis of a genuine collector of literary facts, becomes strongly emphasized. But apart from that one got the whimsical impression—absent as a rule from a perusal of the more strictly Theosophical writings of today—that H. P. B. herself could have read this slim volume of Mrs. Hastings and not been bored.

These pamphlets are being issued under the title "Defence of Madame Blavatsky". As the author remarks:—"My feeling of the necessity to defend H.P.B. as a deeply wronged *person* arose from a casual reading. . . . of the Report of the Society for Psychical Research". She grew indignant, "procured a few other documents, and, finally, all the first editions of books, reports, pamphlets, for and against, that I could lay hold of; nearly everything." The result of the ensuing researches by a sharp, original and, one must add, intuitive mind, will be welcomed by many a student of H. P. Blavatsky.

As the author in 1932 was called the "cleverest woman writer of her day" and is well known in literary circles, it is also to be hoped that her services will have occasioned more than one press reviewer to pass in review his own literary follies.

Verily Mrs. Hastings may be said to have "jugged" the Hares whom these gentlemen exalted for a brief season.

The first volume at present available from:—The Hastings Press, 4 Bedford Row, Worthing, Sussex, England. (2/6).

H. R. W. Cox.

R. R. 1, Royal Oak, B.C.,  
May 26th, 1937.

## REVIEW

### "THE GNOSIS"

*The Gnosis, or Ancient Wisdom in the Christian Scriptures, or The Wisdom in a Mystery; by William Kingsland; London: George Allen & Unwin Ltd., 10/6.*

In this posthumous work of William Kingsland we have a fitting crown to a life almost wholly devoted to the cause of Theosophy and its dissemination among all who are able to read and who wish to think truly. We cannot imagine a better close to such a life than the publication of this book. It is such a book as any sincere student of the Christian Scriptures might be proud to have written, and while scholarship may add much more to its contents in the future, at the moment it is a splendid summary of what is available in knowledge of the origins of the New Testament and what has been arrived at in explanation of its mystical problems. We do not say theological problems, for these are almost entirely artificial, created by men who knew nothing of what the occult mysteries meant, and who therefore evolved a scheme of salvation which grew with its own unintelligibility, and depended wholly on the credulity of those who accepted it. We need not blame the theologians too much, for when all theology is removed or ignored there still remain what seem insolvable problems in the text of the New Testament writings. The study of comparative religion alone throws light on these problems, but even then there remain profound problems which only the traditions and teachings of the occult schools

can help us to understand.

If all our learned clerics and theologians would read this book with open minds, critical as they might be and rightly so, there is no doubt that it would aid immensely in bringing together all those who are more concerned with establishing the Truth than with upholding traditions that are without basis beyond the reverence that humanity is inclined to feel for antiquity. This, we think, is particularly true of the Introduction and the last three chapters.

Of course to many advanced Church scholars a great deal of what is to be found in this volume will not be new, but the masses of church-going people are still deeply in the dark regarding the conclusions of the foremost in this respect. Nor does the average working parson have the time or means, even had he the inclination to go into such studies. He has pledged himself to the truth of Church teachings and is not concerned to invalidate them. There may be also a trace of that spirit in which the image makers of Ephesus cried out that their craft was in danger. We must make generous allowances for human nature.

Men like Dean Inge are in a better position to judge than the average parson, and Kingsland's quotations enable us to understand that he himself is pioneering in a field in which much work is also being done in the Church. He (and we) would hasten the day when everything regarding the Truth of the Gospel and the Gospels will be known. The Theosophical student who makes himself master of this book will find himself fully equipped to meet any Christian enquirer who wishes to know more fully what the New Testament has to offer him as a solution of his difficulties about Life and its Laws.

Quoting Browning's "Paracelsus", that "there is an inmost centre in us all," Kingsland proceeds at once to state his position. "Now that 'inmost centre' is, in the teaching of the ancient Gnosis, the real SELF; the eternal, immortal, divine SELF

which is *one* with the universal SELF, commonly called *God*. Thus the root teaching of this Ancient Wisdom at all times has been *the divine nature of Man*; and what was taught in the inner schools of the *Mysteries*—a teaching which can still be obtained—was the method of achieving this supreme knowledge in a practical manner; that is to say the attainment of god-like character and powers. Every man is potentially a god, however feeble may be his powers at the present time. At root he is *God*." (page 21).

"What a vast difference it would make," he reflects, "to this world of ours if each individual realized that he must play his part therein and contribute to the progress or retardation of the Race from beginning to end of the Cycle; that he *cannot* take any short cut to eternal bliss; that he *must* work out, not merely his own salvation, but also that of the Race."

It is the purpose of this book to expound and defend this position, and Kingsland is constructive in his work, so that even the sectaries, unless they are animated by fear as well as prejudice, may easily accept his views, for, as he says, "the real Gospel of the Christ is and can become universal because it is the ancient *Gnosis*; and *that*, as St. Augustine tells us, 'existed among the ancients, and never did not exist'."

In the chapter on Religion and Religions Kingsland outlines the basis of the various great religions, displaying their harmony, and pointing out that "practical religion is the absolute conquest by the power of the Spirit—the 'Christ in you' of St. Paul—of sin, suffering and death *here and now*, in *this* world. Over and over again we must insist that practical religion is *conquest*, not *escape*. It is conquest through real knowledge, *Gnosis*."

Chapter ii, on The Bible, sums up modern conclusions regarding the origin and assembly of the Bible Scriptures, and makes this comment. "The 'higher criticism' today has destroyed the authority of the Christian Scriptures in their literal form, but has offered us nothing to replace

their interpretation. We have to turn elsewhere for enlightenment as to the inner meaning of the 'narratives of the doctrine'; and here we are fortunately not without guides. There is today a very large body of students of the ancient Gnosis and Mysteries from which these 'narratives' are derived, and who are presenting to the world the results of their researches; nor are we without guidance from the present day Adepts and Masters who belong to that Hierarchy of Initiates who have been for countless ages the custodians of this Ancient Wisdom."

Chapter iii deals directly with The Ancient Wisdom or Gnosis, and so far as dating the Gnosis from the Second century as some scholars are trying to be persuaded, we find it stated that "it is now beginning to be understood by scholars that the real Christology belongs to the Gnostic Schools, not to the Church 'Fathers' who established the Hierarchical or Apostolic succession of Bishops and Popes! indeed, many of the Gnostics claimed to be the true Christians, and it was not until about the middle of the second century that the Christian Gnostics began to be definitely considered as heretics." The synthetic aspect of the Gnostic teaching was dropped from Church Christianity and philosophy and science abandoned as "worldly" wisdom. Kingsland wisely observes: "Even our modern scientists are very far as yet from thinking cosmically as regards *Life*. They speculate as to whether there is 'life' on the other planets only as regards those physical forms of life which belong to this particular physical Globe, not understanding that LIFE is universal, and can and does have its appropriate forms in every state of 'matter' in the manifested universe, both visible and invisible to the physical eye." (page 105)

Chapter iv, the Genesis narrative, parallels the story of creation with that of the Vedas, the Book of the Dead, the Pistis Sophia, and various other Scriptures and revelations as well as the Book of Dzyan and The Secret Doctrine. It is to be noted

that the verse Luke xx. 35, is given a more correct rendering than that of the Authorized Version, and that its recognition of a human evolution in the future bringing humanity to an equal status with the angels, but here on earth as the angels are in the over-world, was the direct answer to the Sadducees to their quibbling question about the woman who had had seven husbands. Genesis is allegory and if this be so, as Paul said, it is essential that the Churchmen secure the true interpretation of it. Failing this, they fail their Church, their religion and the Truth. We read (page 187): "Behind all the Cycles of Man's evolution on this Globe, behind the rise and fall of nations and races, there have always stood representatives of that great Hierarchy of Initiates, of the 'Sons of God,' gradually drawing into their circle in its various grades and degrees those who were able to receive the great doctrine of Man's divine origin and nature, and could apprehend what was required of them if they would enter the Path of return." Following that clue the allegory becomes plain.

So we pass to the last three chapters dealing with the New Testament books and with Practical Religion. "It is my own opinion," writes our author, "that there was an actual historical character, Jesus or Jehoshua, an Initiate; but I shall not here advance any specific arguments in support of this. It is quite sufficient that the teachings ascribed to this personage, whether actual or mythical, are those of the Ancient Gnosis; and first and foremost, *the divine nature of Man*, and the possibility of recovering the consciousness and powers of that divine nature, as taught in many pre-Christian Scriptures." (page 149). "The distinction between the personal Jesus and the Cosmic Christ or Logos principle is an important one in the interpretation of the *Sayings* in St. John's Gospel, which are admittedly so different from those of the Synoptics. Ecclesiastical Christianity has interpreted these Sayings as applying in every case to the per-

sonal Jesus; hence all the creedal assertions as to what we must believe about the supposed or actual historical character. But the *esoteric* interpretation is quite clear in the light of the fact that the Christ principle—the 'light which lighteth every man coming into the world' (*John i. 9*)—is the *Higher Self* of each individual, as already explained."

The Epistles of St. Paul present a fertile field for those seeking evidence of Gnostic influences, and Kingsland is thoroughly at home there. All the unsympathetic comments on St. Paul's writings would disappear if his true meaning were established by a proper understanding and translation of his compositions. There is much in this volume to elucidate these "mysteries" as St. Paul himself terms them, and here also as throughout the book a multiplicity of quotations from pre-Christian and early Father writings support the argument advanced. Nor is modern scholarship lacking in knowledge of the facts.

If any one might fancy that the "Name" of Jesus could suffer disparagement in this book, he may read the last chapter on "Practical Religion" and find his heart and conscience easy as he finishes it. "For if we have become united with him (Christ) by the likeness of his death, we shall be also by the likeness of his resurrection; knowing this, that our old man was crucified with him (*Romans vi. 5*)." Each of us in his turn must take up the cross, put off the old Adam, and put on the New Man. William Kingsland has spent a long life making these things clear to those who would know. He has been singularly successful in this volume, and no worthier monument could be erected to the memory of a faithful soldier and servant of the Truth.

We observe typographical errors on pages 136, 154, 157, 160 and 212. That on page 157 is one of those extraordinary slips which some book collectors enrich their libraries with as examples of classical blunders.

A. E. S. S.

## THE GENERAL ELECTION

On Friday evening, May 28, Mr. A. S. Winchester and the scrutineers along with the General Secretary, assembled at the Theosophical Hall, 52 Isabella Street, Toronto for the counting of the ballots in the election of a new General Executive for the year ending June 30, 1938. The tabulated returns will be seen displayed in the usual manner, but some remarks may assist those not familiar with the method of proportional representation. When proper instructions are followed every vote counts, whether the voter is in a minority with his vote or in a majority. If his special candidate be not elected he can use his vote to influence the election of another to whom he gives his next or any later preference. This is done by recognizing a standard proportion of votes as necessary for each elected member. This standard is arrived at by taking the total number votes, dividing them by the number of candidates to be elected, plus one, and adding one to the quotient. There were 216 ballots sent in to elect seven candidates; adding one gives eight, which divided into 216 gives exactly 27, to which is added another unit, making 28. Any candidate receiving 28 votes is therefore elected. Three members were thus elected on the first counting of the ballots—Messrs. Barr, Belcher and Wilks. Messrs. Barr and Belcher had a considerable number over the necessary quota. These extra ballots, taken at random from their votes, were distributed to the second or third choices, as the case might be. This transfer gave Miss Crafter the quota and elected her. The votes of candidates standing lowest in the voting were successively distributed, and on the fifth transfer Mr. Kinman received a quota. A further distribution gave Mr. Haydon 29 votes, Mr. Griffith 27 and Mr. Donald 17. Messrs. Haydon, Kinman and Wilks had still a surplus of one vote each, but if all of these three votes had gone to Mr. Donald it would only have given him 20 votes, and as

Mr. Griffiths had 27 he was declared elected. It may be noted that on the third count a ballot was found not transferable as the voter instead of numbering all the candidates numbered only two, so that he lost his influence in further decisions. Also that Lodges which could have elected their own candidates on the first count failed to vote for them. Only 18 votes came from Montreal, only 6 from Kitchener, only 21 from Hamilton, and it is obvious that these votes did not all go to the local candidates. Of course it is not necessary, nor even desirable, as in the case of Toronto, that all votes should go to local candidates. In that case Toronto could exclude all the other nominees. It is a matter for regret that representation is not more widely spread, but for practical purposes, as candidates outside Toronto rarely attend Executive meetings, we need not complain. The Executive will try and deal fairly with the whole Dominion. At the same time it is a matter of serious regret that over a hundred members did not think it worth their while to vote.

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IN CANADA

THE ORGAN OF THE THEOSOPHICAL SOCIETY

Published on the 15th of every month.



Editor—Albert E. S. Smythe.

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

Subscription, One Dollar a Year.

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Felix A. Belcher, 250 N. Lisgar St., Toronto.  
 Maud E. Crafter, 6 Farnham Avenue, Toronto.  
 William A. Griffiths, 37 Stayner Street, Westmount, P.Q.  
 Nath. W. J. Haydon, 564 Pape Avenue, Toronto.  
 Frederick B. Housser, Died 28th December, 1936.  
 Kartar Singh, 1720 Fourth Ave. W., Vancouver, B.C.  
 Wash. E. Wilks, 925 Georgia St. W., Vancouver.

## GENERAL SECRETARY

Albert E. S. Smythe, 33 Forest Avenue,  
 Hamilton, Ontario, Canada.

## OFFICIAL NOTES

The new edition of the Bhagavad Gita may now be had from The Blavatsky Institute, 52 Isabella Street, Toronto, Ontario, at 50 cents, or in stiff paper covers 30 cents, postage extra.

✻ ✻ ✻

The death of Dr. Kenneth Morris which we announced last month followed on an operation on the thyroid gland, performed on the advice of the medical staff at Llandough Hospital, Cardiff. The death of Percy Leonard is now announced as on May 12, after a fortnight's illness. He was one of the devoted members of the Point Loma group.

✻ ✻ ✻

Mrs. A. Penny recently arrived in Canada from South Africa, and had the sorrow of losing her sister on May 25, so that the visit has been unhappily fortunate, in having been timed to meet her before she passed into the greater Life. Mrs. Penny is subscribing for the Magazine, which she is sending to her own Lodge in Durban,

and she hopes that our Rhodesian member will drop in there some time and present Canadian greetings.

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Thanks of the Society are due to Mr. A. S. Winchester who has so kindly acted as superintendent of the counting of the ballots in the proportional representation election of the General Election on May 28. Mr. Winchester is a barrister who has always taken a great interest in P. R. and it simplifies the proceedings very much to have an expert looking after the details. Mrs. Shone, Miss Welbourne, Mr. Fellows and Mr. Huxtable were scrutineers and the proceedings occupied about two hours.

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It is with irritating swiftness that the annual date for the payment of members' dues catches up with us after an unrelenting pursuit through all the months of the year. Those who put away their five cents a week have no misgivings as July 1st draws near, but alas! how few take the precaution to make this simple preparation. How much better it would be if every member made a weekly sacrifice to the Cause of the Masters and dedicated that little gift with a cheerful heart in this way, rather than with a grudge scraped together a reluctant \$2.50 during the leafy month of June.

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The House of Rider has issued a catalogue of "News" of the latest books on their publishing lists, copies of which may be had on application to 34 Paternoster Row, London, E.C. 4, England. We note among these "Personal Memoirs of H. P. Blavatsky" compiled by Mary K. Neff from hitherto unpublished records, constituting "what is virtually the autobiography" of the most wonderful personage of the Nineteenth Century. "Full details are given of the early periods of her life, prior to the formation of the Theosophical Society." "Sunburst" by Lorol Schöfflocher, formerly a member of the Montreal T. S., and now a devoted Bahaist; a new book by Paul Brunton; a book on

# THE THEOSOPHICAL SOCIETY IN CANADA

ANNUAL ELECTION — SESSION 1937-1938

No. OF VOTES COUNTED—216.

No. TO BE ELECTED—7

QUOTA—28

CANDIDATES	1st Count		2nd Count		3rd Count		4th Count		5th Count		6th Count		7th Count	
	Transfer of Barr	Result	Transfer of Belcher	Result	Transfer of Thomson	Result	Transfer of Cunningham	Result	Transfer of Watt	Result	Transfer of Singh	Result		
BARR, DUDLEY W. ....	54	26	28	—	28	—	28	—	28	—	28	—	28	—
BELOCHER, FELIX A. ....	52	—	52	24	28	—	28	—	28	—	28	—	28	—
CRAFTER, MAUDE E. ....	18	10	28	—	28	—	28	—	28	—	28	—	28	—
Cunningham, Stella .....	3	3	6	2	8	—	8	—	8	—	8	—	8	—
Donald, Claude L. ....	11	—	11	—	11	—	11	—	11	—	11	—	11	—
GRIFFITHS, W. H. ....	12	1	13	3	16	1	17	—	17	—	17	6	23	4
HAYDON, N. W. J. ....	8	3	11	8	19	2	21	—	21	—	21	2	23	6
KINMAN, GEORGE I. ....	12	5	17	4	21	3	24	5	29	—	29	—	29	—
Singh, Kartar .....	5	2	7	3	10	1	11	1	12	—	12	—	12	—
Thomson, E. L. ....	4	1	5	2	7	—	7	—	7	—	7	—	7	—
Watt, Alexander .....	8	1	9	1	10	—	10	—	10	—	10	—	10	—
WILKS, WASHINGTON E. ....	29	—	29	—	29	—	29	—	29	—	29	—	29	—
Non-transferable .....	—	—	—	—	—	—	—	—	—	—	—	—	—	—
TOTALS .....	216	216	216	216	216	216	216	216	216	216	216	216	216	216

Names of those elected in Capitals.

(signed) A. S. Winchester, May 28, 1937.

Shakspere and Freemasonry by Alfred Dodd; and "The Secret Tradition in Freemasonry" by Arthur Edward Waite, are among the new volumes promised.

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We regret that the full programme of the Niagara Convention reached us too late for last month's magazine, and as the dates are the 12th and 13th our present publication is too late to be effective. We note that the division of the audiences into two rooms has been continued both on Saturday and Sunday, though last year many objections were registered. The two outstanding addresses are dated for Sunday when Dr. E. G. Mitchell of Boston at 12.15 with "Theosophy and this War-Mad World", and Dr. A. C. Parker of Rochester at 3 p.m., with "Native American Occultism and Religious Belief," for their subjects will doubtless attract record attendances. We call attention to Mr. Willard's letter elsewhere regarding Dr. Parker. Dr. Alvin B. Kuhn is on the programme for Saturday evening at 7.30. The meetings were arranged at the Fox Head Inn, Niagara Falls, Ontario.

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In one of the ballot envelopes, which of course could not be opened until under the inspection of the scrutineers at the recent election, we found a note from Mrs. Lapham of Washington, with a newspaper clipping of September 10 last, announcing the death of Mrs. Georgia Stanley, formerly of Toronto, and a sister of the late Mrs. Flora MacDonald Denison, as well as of Mrs. Lapham. The immediate cause of death was a fall in which she had fractured her hip. Mrs. Stanley was a devoted worker for Theosophy and all that it implied, but she was specially interested in the work of the Society for the Prevention of Cruelty to Animals. In this she spent her chief energies. Mrs. Stanley some years ago presented the Toronto Theosophical Society, of which she was a member, with a one hundred acre lot at Elzevir, near Bon Echo. She has been for some years past living with her sister at 3125 Newark

Street N.W., Cleveland Park, Washington, D.C.

✻ ✻ ✻

Evidence of the spread of Fascist influence is to be noted in the demand of *The Globe and Mail* for the dismissal of Professor Underhill, whose address over the network of the Canadian Corporation on "The Freedom of the Press" enraged the new dual organ which quoted one remark of Mr. Underhill's that "At present in Toronto I have no alternative to reading at my breakfast table every morning whatever a couple of goldmining millionaires may think is good for the people of Ontario." Mr. Underhill is a Socialist and *The Globe and Mail* makes no distinction among those who are not Fascists; all its opponents are "Red". It describes Victoria College of the University of Toronto as "seething" with Socialism. It calls on President Cody to dismiss Mr. Underhill, and no doubt Mr. Cody will be quite willing if he can see his way to it. The League for Social Reconstruction evidently has plenty of work on its hands. The people, however, must look out for the freedom of the press.

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*Kwan Yin's Miraculous Power* is the title of a pamphlet of which four copies have been sent us from China. The author is Miss Pi-Cheng Lee, and she has collected, translated and published a remarkable series of incidents of help and healing which are attributed to Kwan Yin in the same way as similar incidents in the West are attributed to the aid and benevolence of the Virgin Mary or one of the Saints. Kwan Yin in Chinese means "He who hears the Voice of the World." R. L. Broughton contributes a nine-page introduction in which is traced the relation to Buddhism and other teachings and the action of the Law of Karma. "Kwan Yin desires to save all beings but cannot reach all before they sink into the ocean by force of Karma." The incidents related suggest that our medical knowledge is much restricted and that the relation between vari-

ous states of matter in relation to Life is little understood. Abstinence from flesh meat is regarded as a necessity for health. The mystery of the unity of all Life and all Mind, with the difference of degrees to which this unity is appreciated, due to the varying grossness of the physical vehicles, and the sensitiveness attendant on purity of living and of thought, is not present in the mind of our modern science whether medical or biological, and these obscure relations which are indicated, if not illustrated, by such incidents as are here recorded, would serve as a more fertile subject for study in our laboratories than the physical feats and stunts which occupy the attention of some of our academic investigators.

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Many Theosophical students, chiefly among beginners and those who come from the Churches with thoughts of peace and good will, cannot bring themselves to accept certain teachings about black magicians and dark forces in the cosmos in general. It is too true, however, that there are destructive and disintegrative forces, and perhaps it is only necessary to remember the warning—"It must needs be that evil shall come, but woe unto him by whom it cometh." At present in Europe the evil forces appear to have concentrated their vengeance in the persons of Messrs. Hitler and Mussolini. The Karma of Europe is a grave and mysterious problem, and the horrors that may be involved in its solution are not to be contemplated with equanimity by any ordinary mind. What occurred on April 26th when Guarnico, the sacred town of the Basques, was bombed by German war planes and the inhabitants driven out of their homes and then machine-gunned in the open, women and children being massacred in cold blood, has aroused the indignation and wrath of millions. But it is taken by the authorities of all the nations as merely a foretaste of what will happen in every city which may be attacked in the wars of the future. London, Paris, Berlin, Rome, these will be the first points of ruthless destruction if and when

war should break out among the nations of Europe. This is why all the nations, even the Fascists themselves, are wary about beginning hostilities. Nothing can save the world from this ruthless savagery but the knowledge and practice of Brotherhood, and because the Churches and the world in general refuse to take heed to the words of the Masters, we sit in fear, and know not what the morrow may bring forth. The Message of Peace was only to men of Goodwill. This is forgotten and misrepresented. We must have true Brotherhood before we can have Peace.

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Sir Joseph Flavelle displayed remarkable courage in making the address he gave to the Canadian Club of Hamilton on May 31. He has long pledged himself against public speaking, but consented to waive his rule on this occasion, and what he said to the hard-boiled business men, bankers, financiers, corporation directors *et al.*, was what they needed to hear and to put into practice. He began by referring to the grievous error of the statesmen who undertook to make peace after the Great War, and contrasted the advice of the Duke of Wellington to Lord Castlereagh after Waterloo. He would not lay any burden on France that would cause deep resentment. The unchivalrous Prussians failed to remember the lesson in 1870 and the French forgot all about it in 1919 and Britain supported the blunder. Sir Joseph described how a group of Englishmen, greatly concerned over the course affairs were taking, and with whom he became acquainted in London, prepared a paper which was presented to the Peace Delegates. The document submitted that moderate terms of peace were essential, and that all debts due should be forgiven and cancelled. It was important that the defeated nations should be permitted to recover from the disasters they had suffered as well as the Allies. The document had no authority, and the terms of peace only created bitterness and hatred and continued restriction of international trade. All the savings of the na-

tions at war were employed in carrying it on to the extent of two hundred thousand millions of dollars. And for this expenditure they had not one cent of assets to show. "Hatred, bitterness, want of confidence have been in the saddle," continued Sir Joseph, "and there have been the consequent destructive results in unemployment, in heavy taxation, and in restricted international trading. Each nation feeling the burden of debt has endeavoured to purchase as little as possible from other nations, for fear of impairing the limited amount of national resources which were liquid. High, and in some cases prohibitive tariffs have been placed against the importation of foreign goods and quotas have been imposed, because the harassed nations did not know how to meet their obligations if the balance of trade were against them." Sir Joseph expressed the belief that these conditions have not been "sufficiently considered as the underlying cause in denying the human family the opportunity to secure work and food and necessary clothing and supplies. I am not seeking to blame or find fault," he added. "I am seeking to state the case that whatever faults there may be in our social or economic order, our fundamental trouble is not with bad systems, but with the bad state of heart toward one another, which, having continued during these long years, has produced a sense of fear, concern, anxiety, which has crippled the productive energies of faith, hope and courage." We now had the task of establishing the Will to goodwill. We must cultivate fellowship and pray to God for understanding. The will to fellowship and not the cultivation of hatred and fear is the true end of life. He quoted from one of his friend's several sentiments which he thought many men of affairs, such as he saw around him, might think impractical. The Fellowship of God with men and of Men with their neighbours was a first consideration. The lowest state of man's mind was when it was centred on himself. A higher state began to cultivate a voluntary relation with

others. They must not dismiss these considerations. They must see that the desire to be good to each other is man's highest obligation. Sir Joseph then quoted several passages from the writings of those who had searched out and understood men's hearts, including Micah vi. 8; Psalm xc. 12; Philippians iv. 8; Habakkuk i. 13; Matthew xxii. 35-40. He felt that much of the future of the human family depended on whether they learned the Way of Goodwill and Understanding. "We cannot be scolded into it, nor legislated into it," he concluded. If he had been able to tell them of the Law that, if they do not learn now, they will have to learn it in later incarnations on earth, and that not one jot nor tittle of the Law can be evaded till all is fulfilled, it might have had more weight with the audience. For the Old Old Story needs just that touch of authority which comes from Life itself and the everlasting Laws which surround the narrow way and the strait gate. We are not aware whether our article of last August, "Calling Sir Joseph Flavelle, Bart.," had any influence in eliciting this address, but whether it was in his mind or not, what he said to the Canadian Club was an altogether adequate response to our appeal and we thank him for it, and hope it will have the influence it deserves among those to whom it was spoken.

## MOON'S MYSTERY AND FATE

Probably no heavenly body has received as much attention from men in all ages as our moon. Many causes contributed to this. The moon is near us; she is a remarkable and large object in the sky; she enlightens the night; she appears to have much to do with man and his affairs. Omens, spells, wishes, oracles, divination, traditions cluster around her during all time. It would be difficult to find a scripture that does not exalt the moon. The Christian Bible says that God ordained that the sun should rule the day and the moon the night. The Roman Church de-

picts Mary the Mother of God holding the child while she stands upon the crescent moon. The twelfth chapter of Revelations opens thus:

"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars."

Other religions are the same as this modern Hebraic one in giving the moon a very great prominence.

Even science cannot escape the fascination. The brilliancy and nearness of the moon and her many recurring changes all aid in fixing the attention of science. Modern and ancient science alike unite in watching the night's great light as she performs her journey round us. Nations regulate themselves and their acts, religious and commercial, by the moon. Feast days of the church are fixed more by the lunar than the solar calendar, for all the movable feasts depend on the moon. Calendars rule commercial affairs in credits, obligations, and settlements.

From earliest times the calendar, ruled in fact by the moon's motion, has been of immense interest to man. Periodically rulers of the earth try to reform the calendar of days and months when it as periodically gets out of order. The present arrangement of months with twenty-eight, twenty-nine, thirty, and thirty-one days was invented to make a calendar which would last some centuries before another one will be needed, just because the moon's motion will not give twelve regular months, but twelve regular ones and one small one of about six days. And when the present style of reckoning was introduced, many communities of men in Europe rebelled because they thought that they had been deprived of some actual days of life.

Caesar ordered a reformation of the calendar by attempting to use the sun, but in time it fell into great confusion. Pope Gregory xiii. directed ten days to be suppressed, and then found that the Julian calendar had an error which would amount to three days in four hundred years—quite

a serious matter. The Gregorian year now prevails, except in Russia. But still the greater number of men and the greater number of festivals depend on the moon and her motion. While if we examine the records relating to superstition, we will find that whatever may have been the place once held by the sun, it has been usurped by the moon, leaving one nation distinctly worshippers of the Lord of Day.

Modern Theosophy, coming on the field as the uniter of all religions by explaining the symbols and traditions of each, is not exempt from the mystery of the moon. H. P. Blavatsky is our sole originator of a theory regarding the satellite which one could not have invented with the most wonderful imagination. She says her teachers told her, and leaves us to work out the details; but her theory will bear investigation if taken as part of the whole evolutionary scheme reported by her. If we had thought to escape from lunar dreams and puzzles we were in error, for while she plainly asserts that the former body of the entity now called Man's Earth is the very moon in our sky, the existence of a mystery is as plainly declared. The first mystery which she claimed to reveal—and, indeed, she first of every one states it—is that in a remote period, when there was no earth, the moon existed as an inhabited globe, died, and at once threw out into space all her energies, leaving nothing but the physical vehicle. Those energies revolved and condensed the matter in space near by and produced our earth; the moon, its parent, proceeding towards disintegration but compelled to revolve around her child, this earth. This gives us a use and history for the moon.

But then the same messenger says that the "superstition" prevailing so long and widely as to the moon's bad influence, as in insanity, in necromancy, and the like, is due to the fact that the moon, being a corpse intimately associated with earth, throws upon the latter, so very near to her, a stream of noxious emanations which, when availed of by wicked and knowing

persons, may be used for man's injury. Then the same writer goes on to assert that six mysterious doctrines or facts remain yet untold, and all relating to the moon.

It would be idle to speculate on these mysteries, for it has ever been found that *unless the great initiates speak the general run of men can but modify, enlarge, or intertwine by their fancy* those facts and doctrines of which they have heard. But as to the fate of the moon, H.P.B., speaking for those Initiates, says plainly what is to become of our satellite.

In the first volume of *Secret Doctrine*, in a foot note on page 155 of the first edition, she writes:

"Both (Mercury and Venus) are far older than the earth, and before the latter reaches her seventh Round her mother moon will have dissolved into thin air, as the 'moons' of the other planets have, or have not, as the case may be, since there are planets which have *several* moons—a mystery again which no Oedipus of astronomy has solved."

This is extremely plain as to our moon, yet raises another mystery as to the general subject of moons. If correspondance is a law of nature, as I firmly believe, then it would be in accordance with it for the moon, considered as earth's former body, to dissolve all away in course of time. And as evolution proceeds with uniformity, the upward progress of our races and earth should be marked by the gradual fading and final disappearance of the moon, as H.P.B. says. It is likely that before our sixth round is ended, it being the round relating to *Buddhi* as the vehicle of *spirit*, the body of the moon, which was the vehicle for *prana* and astral body, will have disappeared. Very probably one of the unrevealed mysteries has to do with the uses and purposes of and for the whole mass of matter now constituting the moon's bulk. But whatever those mysteries are, the fate of our satellite is very clearly asserted, for the benefit of those who have confidence in H.P.B.'s teachers, and who

are willing to take the key of correspondance for the unlocking of the lock of Nature.

William Brehon.

(Reprinted from *The Path* for June 1894)

## HALLATT SCIENTIFIC MONEY SYSTEM

It is becoming generally recognized that poverty and unemployment are directly due to our present faulty money system and that they will disappear as soon as a proper money system is adopted.

For too long we have known very little about our money system and how it is operated to the advantage of a very few, but now there is no longer the slightest mystery concerning it. Mr. Harry H. Hallatt has "thought through" the problem of our money system, exposing its errors and showing how they can be completely overcome.

### What Is Money?

We know now that money, whether in the form of cheques, bank notes or coinage, is not wealth but is only a certificate which entitles the holder to a claim on real wealth in the form of goods or services.

Obviously these certificates may be stamped on paper just as well as on gold or silver, since it is the *number* of dollars or cents which is the money, not the substance on which the number is stamped. In other words, contrary to popular belief, money does not need to have any intrinsic value.

### Our Present Money System

The British North America Act gives to the Canadian government the right to issue *all* our money free of cost. Instead of doing this, the government issues less than 5% of our money, in the form of bank notes and coinage. This amount is based on the one commodity, gold. That is, the government has agreed to limit the issue of notes and coinage to a fixed number of times the value of gold it has on hand.

The authority to issue the other 95% of our money has been granted as a monopoly

to private individuals. The bankers issue money not only against gold but also against wheat, automobiles, carloads of strawberries, etc. In fact, they will monetize practically anything that ensures them an immediate profit, regardless of the primary needs of the people.

It is to the bankers' advantage to keep money scarce, in order to obtain a larger fee for lending it. With the authority to issue or withhold purchasing power goes the very power of life and death over our people.

#### The Hallatt Plan

In order to correct these evils there is but one fundamental step necessary, *change the authority for money.*

Mr. Hallatt proposes that this shall be done in the following way:

1. *Make the Central Bank a government-owned institution, with sole authority for issuing and recalling money.*

It is not necessary to nationalize all banks. There is need for private banks, to act as depositories for the people's savings and to lend this money to industry for private enterprise. The only difference would be that the banks could lend only that money which they had actually on deposit and under these circumstances it would be to their advantage to keep the money out on loan constantly, thus creating jobs.

2. *Recall all bonds and mortgages on non-productive properties and pay off the outstanding principal and interest with new book money issued by the government; such money to be repaid to the government without interest, over a period of years, depending upon the rate of depreciation of the real wealth represented by these bonds and mortgages. The money would be cancelled as it was repaid.*

There could be no danger of this new money causing inflation, since it would have exactly the same backing as the bonds and mortgages which it replaced. This step would free the debtors immediately from any further burden of interest.

With no opportunity to invest in bonds or mortgages on non-productive properties, any individual or corporation having a surplus of money would be able to use it in only one of two ways; either spend the money, thus creating work for other people, or else invest it in productive enterprise, again creating jobs.

3. *Issue interest-free money based on non-profit-producing units of durable wealth, such as homes, schools, highways, etc.; such money to be recalled and cancelled at the same rate as these basic units of wealth depreciate, so as to preserve at all times a proper backing for the amount of money outstanding and thus prevent inflation.*

To illustrate, suppose a man wanted an advance of money from the government to build a home. The applicant (all would have jobs and could save) would have to provide a certain proportion of the amount required, as evidence of good faith, and he would have to obtain approval of the plans for the proposed home. Suppose the house were worth \$5,500, of which the applicant paid \$500 down. Then if the house had a normal life of twenty-five years, the government would create and advance \$5,000 of new money and the home-owner would retire this at the rate of one twenty-fifth or \$200 each year, without interest. As the money was returned to the government, it would be automatically cancelled.

This means that we would use as a base for money the same kind of properties that we are now using as security for bonds and mortgages. This system would have the great advantage that the money could remain in circulation over a period of years instead of a few weeks or months as at present.

With ample purchasing power available at all times, there would be more jobs available than there were people to fill them. Under these conditions exploitation of the workers becomes impossible.

4. *Establish fair minimum wages for both men and women in all the various branches of industry.*

Fixing minimum wages would insure every worker the necessities of life and the upper limit of any person's earnings would depend entirely upon his or her worth to society. Under conditions where there was no scarcity of jobs, there could be no danger of minimum wages tending to become maximum, as there is under our present system.

Since the Hallatt plan involves only a change in the authority for money, the adoption of this plan could in no way affect our credit relations with other countries, as long as we kept our foreign trade reasonably well balanced.

**Here Are Some Reasons Why We Should Insist That Our Government Adopt The Hallatt Scientific Money System**

1. It will end unemployment within a few weeks, providing plenty of work for everyone at fair wages.

2. It will positively prevent exploitation of workers and will automatically end such evils as sweat shops, child labour, etc.

3. It will prevent future depressions by removing their cause.

4. It will cause substantial reductions in taxes.

5. It will provide interest-free money for homes, schools, hospitals, highways and other public works.

6. It will wipe out our huge public debt and enable us in future to pay as we go.

7. It will solve our railway problem, permitting the C.N.R. to operate on a paying basis.

8. It will solve our immigration problem.

9. It will provide ample opportunities for safe, profitable investments in private, productive enterprise.

10. It will prevent large corporations from forcing their smaller competitors out of business, by restriction of credits or calling in of loans through their affiliate banking institutions.

11. It is politician proof, being a straight bookkeeping mechanism.

12. It can be put into effect without any disturbance to our existing institu-

tions and without any additional machinery of government.

13. It can be adopted without the slightest injury to Canada's credit in other countries.

14. It is not Social Credit, Communism, Socialism nor Fascism. It encourages and rewards individual initiative.

15. It does not involve the confiscation of anybody's wealth.

16. It is not inflationary. It stabilizes prices.

17. It makes possible the first true "government of the people, by the people, for the people."

18. It will lead the world to permanent peace and plenty.

**These Are Not Wild Statements!**

Many of the keenest minds in both Canada and the United States have studied the Hallatt money system very closely, and are agreed that it is entirely practical and without the slightest flaw.

It is not just a good money system but the one possible scientifically correct money system. During the past three years thousands of thoughtful men and women all over the country have been studying the Hallatt plan carefully and even the severest critics have not been able to find the slightest defect in it.

The Hallatt money system is not difficult to understand and it is absolutely practical. It can be put into effect just as soon as the majority of the people of Canada will say they want it.

You owe it to yourself, to your family and to those who look to you for leadership, to find out more about this, and to throw your influence into the task of educating our people to the truth about money.

George Creed.

Ask your neighbourhood book dealer for Mr. Hallatt's new booklet, "Scientific Money, its Issue and Recall" (Price 50c) or order one direct from the Scientific Money Movement, Toronto, Canada, or from any Hallatt Club Member.

## REVIEW

### MAGAZINES

*Buddhism in England* begins an historical sketch by Christmas Humphreys of the coming of Buddhism to England. It is to be included in a separately published History, begins with the earliest published book in the Lodge Library, *Eastern Monachism* by Spence Hardy, the Preface to which is dated May 1, 1850.

*Kalpaka* presents an unusually attractive list of contents. The series of articles on Bhaavana Yooga, begun in January of last year is now completed. The fifty-third annual report of the Toronto Public Library has been made a Memorial Edition to the memory of the late Chief Librarian, George H. Locke, LL.D. His 28 years of service are commemorated by suitable and appreciative addresses. *The Theosophical Forum* (Point Loma), for June begins a new feature which we trust will be continued, in which positions of modern science are stated with the Theosophical positions on the same points placed alongside. The present set of explanations is excellently done. An article of remarkable interest by Dr. G. de Purucker treats of "Central Asia: Cradleland of our Race." *Theosophy* (Los Angeles) for June opens with an article on "The Record of Robert Crosbie" in which we are glad to see that "Never did he arrogate to himself 'authority' of any kind, nor fail to discourage tendencies toward personal adulation on the part of fellow students." *O si sic omnia!* *The English Theosophical Forum* (Point Loma) for May has for its chief theme "The Defence of H. P. Blavatsky" by Mr. A. Trevor Barker, and deals with the same work that our correspondent, Mr. Cox, writes about elsewhere in this issue. Mrs. Beatrice Hastings has obviously been raised up at an opportune moment to come with impartial mind and voice to renew the call to the heretofore unheeding public, and the least we can do is to further her work in every way possible. We have not

seen her book as yet but all reports are most favourable, and she has evidently done her work with expert authority and the assembly of much evidential proof. Meanwhile we may remember the blessing on those who have not seen and yet have believed! The Hare Brothers' attack has already been made to serve good ends. *Modern Astrology* (Del Rio, Texas) will have a special interest for Hamilton readers since Mr. Robert A. Hughes has joined the staff of this magazine. An article on "Ancient and Modern Astronomy" appears by him in the June issue. The object of the Magazine is evidently to seek the occult wisdom anciently associated with true astrology, and Mr. Hughes pays special attention to this point in his article. It is an encouraging sign amid the exoteric wastes of most of the astrologic literature in circulation. *Modern Astrology* is to be noted for the very pointed prophetic reference in the April issue to the horrible *Hindenburg* tragedy on May 6. The prediction, printed six weeks before the disaster, reads—"a disaster on land of air-planes resulting from effects of fumes. Transport companies should carefully check all outgoing planes. . . . The most sensitive date is May 6 when transiting Moon contacts Saturn, opposes Neptune and squares the South Node. . . . so we may judge that between May 6th and 9th, an aviation disaster will occur." On May 6th at 7.26 p.m., E.S.T. the *Hindenburg* disaster accordingly befel. It was Juanita Coleman who prepared this prediction.

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# THEOSOPHY AND THE MODERN WORLD

Conducted by W. Frank Sutherland

## BROTHERHOOD AND PEACE

Corliss Lamont in the May issue of *Soviet Russia Today* outlines the contribution the Soviet has made to peace and goodwill and does so in words strangely resembling the first object of The Theosophical Society. His opening paragraph strikes the keynote of brotherhood:

"In the mind of an impartial observer of foreign affairs there can be no doubt that of all countries on earth the Soviet Union is today the greatest hope and defender of those ideals of world peace and understanding which have been both an inspiration and a goal for countless men and women of good will in all ages. *The ideal of human brotherhood throughout the earth, regardless of race, nationality or religion, is one of the oldest in the history of thought.* In every ethical philosophy worthy of the name, from the ancient Greeks to the twentieth century, this ideal has had in some form or other an important place. So today the Soviet Union stands as the chief protector and promoter of the great tradition of international friendship and cooperation.

### History of Russian Efforts

"The record of the USSR on behalf of world peace has been steadfast and consistent since the very birth of the Soviet Republic in 1917. It was on the day following the October Revolution that Lenin proposed to all the belligerent powers that they start negotiations at once for 'a just and democratic peace.' . . . .

"Instead of continuing the old Tsarist dream of annexing Constantinople, the Soviets initiated cordial relations with Turkey and even ceded that country certain territory near Armenia. In China the USSR gave up all its extra-territorial privileges. At the same time, in the face of the bitterest hostility, including four years of foreign intervention, it tried to

establish peaceful relations with the other countries of the world. . . . .

"Under Mr. Litvinov's leadership the Soviet Union signed the Kellogg Peace Pact and later entered the League of Nations, though not with any illusions that the League in itself is an adequate instrument for the abolition of war. Mr. Litvinov has also negotiated non-aggression pacts, marking a new stage in clarity and strictness of definition, with all the states bordering the USSR except Japan, which has steadily refused to enter into any such treaty. In conference after conference at Geneva the Soviet delegation has shown its sincere desire for disarmament and has continually made proposals towards this end far more concrete and drastic than those of any other nation. . . . .

"Since the open Fascist offensive against world security the Soviet Union has maintained its role as the leading defender of the rights of small nations and of international peace in general. In exposing and opposing the aggression of the Japanese Government in China, the Italian Government in Ethiopia, the Italian and German Governments in Spain, and all three of these governments in the world at large, the USSR has proved itself the very bulwark of all those who wish to see war and violence forever outlawed from the earth. . . . ."

Mr. Lamont says he has heard it argued that the main reason for the peace policy of the Soviet Union was that it had plenty of territory for its present purposes. He goes on to mention "that the Tsarist Empire, one of the most imperialist, war-mongering regimes in history, had much more territory than the new Russia, which lost all the former western provinces, from Finland to Bessarabia, at the end of the Great War. No, the real reasons for the Soviet attitude in international affairs are

both different and deeper.

"First of all is the fact that the economic roots of war within the USSR have been permanently eliminated. Because the people as a whole own the means of production and distribution, there are no private individuals or groups who can possibly make a profit out of manufacturing munitions or providing any other goods or services needed in a war. Furthermore, since there is a nation-wide system of socialist planning in the USSR, the great masses of workers and farmers always have sufficient wealth to buy back the goods which they produce. Thus, in Russia there is no such thing as over-production, that fantastic phenomenon which necessitates getting rid of immense surpluses of goods or capital in foreign lands, which in its turn causes cut-throat competition with other countries and brings about a drive for colonies and spheres of influence.

#### Without Any Distinction

"Equally important is the fact that the Soviet Union has always stood for *full equality as between different races and nations. Within its own borders more than 150 racial and national minorities live together in harmony and happiness, each with its own language, its own customs and its own culture.* The USSR is, then, in itself a living and splendid example of international cooperation and understanding. Finally, Soviet Russia stands for peace because, as the first workers' republic and socialist state in history, it believes in internationalism as a basic principle and refuses to admit that geographic boundaries should be allowed to limit the expression of the human spirit. The ultimate and profoundest aim of this Soviet Republic is the welfare and progress of all humanity. That is why in the future, as in the past, it will ever be the strongest of champions on behalf of world peace."

W. F. S.

## CANADIAN PAINTERS BREAK TRAIL FOR THE DOMINIONS

In the Coronation Exhibition of works of art from the various parts of the British Commonwealth, Canada's contribution is regarded as of chief interest and importance, according to W. G. Constable, who writes of it in *The Listener*, the organ of the British Broadcasting Corporation. He points out the common origins of art traditions in all the Dominions, except Africa, as being British. Africa has a Dutch influence, and, in India the western point of view scarcely impinges on the cultural content of the work. All the Dominions are concerned chiefly with landscape, India with man.

"One thing that will strike the most casual visitor is that everywhere, save in India, landscape predominates over figure. Nature still counts for more than man in most of the Dominions."

The writer also points out the danger of a sort of standardized Dominions' art "differing only from a watered-down English or French impressionism by differences in its subject matter." He sees, however, evidence of a more wholesome state emerging, one in which the dominant aim is interpretation and expression based on the emotions experienced by the artist in front of nature."

It is at this point that we realize the debt that Canadian art owes to the vision and adventurous spirit of Lawren Harris, a direct link between the awakening of Ireland and the awakening of Canada. Most of us are familiar with the part that esotericism played in fecundating the Irish mind and in producing vital leadership in the Irish Renaissance. It is now nearly thirty years since Lawren Harris returned from Europe imbued with the same influences. Since that time he has continued to be a deep student of esoteric philosophy and its influence on his own work is evident. No estimate has yet been made of his influence on his associates and on the younger generations of painters and

sculptors, writers and dramatists who have begun work during the last decade or two. The writer in *The Listener* has recognized the evidence of this direct and intuitive approach to art in this special field of painting. He says:

"So far, however, it is only in Canada that such an art is firmly established. . . . despite likeness in outlook each painter has his distinctive aim. . . . From the ashes of the Group of Seven has arisen the larger Canadian Group, including many younger painters who are exploring new sources of inspiration in Canadian life. Particularly notable in this, as in the earlier movement, is largeness of conception and treatment, which gives every-day things new significance. . . . The statement in such paintings as these may be brutal, even coarse, in its directness but it is always exact and positive. There is rarely an attempt to put in vague approximations."

*The Listener* used "French Canadian Boy", a canvas by Kathleen Daly, as a cover design for its issue of May 5 and in its picture section gave full-page place to Prudence Heward's study of a child, "Barbara Heward." Other reproductions include "North Shore, Lake Superior," by Lawren Harris.

B. D.

### CAN WE TAKE IT?

*Words to The Wise* by Manly P. Hall is a book recommended to the wise and foolish alike. The "wise" do not need it, but as for the rest of us—we would do well to possess it and read its contents at least once every six months. It has the effect of a mental cathartic. It is directed towards all pseudo occult schools and their would-be disciples; and while Theosophy as such is not mentioned in the book, there is just as much need for the book within the precincts of Theosophical Societies as anywhere else—because here too, hallucinations and all sorts of psychoses are mistaken for Cosmic Consciousness, Illumination, Inspiration and Initiation. Here,

too, there is the same susceptibility to fall for the amazing theory that one can get upon the path by raising Kundalini rather than by making this particular incarnation, and every other incarnation, part of the path, by meeting duties and obligations, and not side-stepping them, for a lot of hocus pocus.

#### Inspiration and Instruction

Chapter one of this book deals with Inspiration and Instruction; searching for Truth within and without. Of inspiration Manly Hall says: "Inspiration is not a substitute for philosophical discipline. It is only after the individual has well organized his whole life, by self control and the rationalizing of all his perceptions, that he is really capable of measuring the merits and demerits of so-called inspirational flashes and revelations. . . . In contacting hundreds of people obsessed by the significance of their 'inward' experiences or visions, I have never yet found a case of real inspiration or spiritual vision apart from a well organized, well informed mind, well balanced and normally manifested emotions, and a high state of spiritual and intellectual superiority. Neurotic, inhibited people may have psychical experiences, and occasionally some of their visions may have a small personal fulfillment. The real philosopher, however, is not interested in ouija-boards even if occasionally they tell the truth. An acceptable quality of inspiration must transcend small phenomenal problems."

He says that those who possess truth preserve it in silence, and teach it in silence.

Instructions he shows to come from three sources: Institutions, observation, and the literature of the ages. Read for yourselves what he says about the first two. Here we will deal with what he has to say about the literature of the ages. "The literature of the ages is to the beginner in mystical studies by far the safest approach."

He suggests the study of this literature

in small and if possible, sincere groups. He suggests too that we study science from its greatest masters, and religion and philosophy from its sources; and offers us ideas for a library which he says every student should accumulate.

"As a working basis, let us assume a library of ten books, carefully selected and fitted to the needs of the individual who is reasonably familiar with the General principles of philosophy and the occult sciences, but who desires to perfect and direct his knowledge: 1 The History of Philosophy, by Thomas Stanley; 2 Proclus on the Theology of Plato, translated by Thomas Taylor; 3 The Restitution of Platonic Theology, by Thomas Taylor; 4 Anacalypsis, by Godfrey Higgins; 5 Isis Unveiled, by H. P. Blavatsky; 6 The Secret Doctrine, by H. P. Blavatsky; 7 Mankind, Its Origin and Destiny, by an Anonymous Master of Arts of Oxford; 8 The Rosicrucian Cosmo-Conception, by Max Heindel; 9 Morals and Dogma of The Scottish Rite, by Albert Pike; 10 The Bhagavad-Gita." These books he says will cost about a hundred and seventy-five dollars, and will be the life work of any student should he wish to master and apply their knowledge.

Chapter 2 deals with advice given to those who wish to become disciples of the Ancient Wisdom. To them he says that there are fourteen requisites which they must bring to "the gates of the 'Everlasting House' . . . seven of the inner life . . . and seven of the outer." The seven of the inner life are these: Integrity, discrimination, application, patience, moderation, detachment and relaxation (which includes the possession of a sense of proportion.)

The seven requisites of the outer life (Attainments) he gives thus: Mathematics, astronomy, biology and physics, social and political science, music and art, language and finally philosophy. It would seem that we would be kept busy for a number of incarnations, or to be pessimistic, a number of manvantaras!

#### Hallucination and Illumination

Chapter 3 deals with the problem of

choosing the best system of mysticism or occultism, or both, suited to the individual student. In Chapter 4 he discusses deception, imagination, hallucination and illumination. All religious fraud he classes under the heading of deception in general, and of the individual in this connection he says that we "practice deception in occult matters usually in an effort to appear to be highly advanced or spiritual." Of imagination he points out how important a trained one is, but observes that—"It is unhappy that weak minds and strong imaginations usually go together."

"Hallucination is almost inevitable to any person attempting occult study without a well-balanced intellect and an emotional nature under good control. . . . any fanatic is subject to hallucinations. . . . and there is no fanatic more fanatical than a religious fanatic. . . . Trick breathing and strange formulæ for the unfoldment of the soul are much more apt to lead to hallucination than illumination."

Of illumination he says: "In modern metaphysics the word illumination is applied to the whole gamut of subjective reflexes from ecstasy to hysteria. . . . If illumination has any meaning at all to us, it must signify an extension of all the rational virtues of the mind and soul. . . . is man's conscious entry into the sphere of spiritual understanding. . . . Illumination never comes to a person incapable of understanding it or appreciating its significance. . . . comes only to those who have already cleansed themselves by the disciplines of philosophy."

In the fifth chapter he goes right back to the dawn of civilization and gives us a picture of the rise of occult sciences and the subsequent formation of all knowledge and culture therefrom.

Of Western adepts he says: "The Western descent of adepts is rather clearly defined. To mention a few illustrious names we have Roger Bacon, Giordano Bruno, Basil Valentine, Paracelsus, Sir Francis Bacon, St. Germain and Helena Blavatsky."

The final chapter attempts to clarify the relationship between codes of spiritual action and the material rewards arising from such action. Thus he concludes this very instructive little book:

"We may be in doubt as to which cult to belong, and we may be in doubt as to which teacher we should follow. The competition of creeds may leave us upon the horns of a dilemma, but of one thing we can be sure, regardless of our creeds or our beliefs—the spiritual life begins with right action. Honesty is the first step towards truth. Self-control, inward tranquility, detachment from possession, balance of emotion—all these virtues are absolutely necessary to the understanding of any religious or philosophical system. So if you are in doubt as to which god to worship or which philosophy to study, do not decide such issues immediately. First put your life in order and the foundation of right living will give you the discrimination to choose your beliefs honestly and intelligently."

M. E. D.

### CAN ANIMALS THINK?

Lacking the three vast advantages humans enjoy and take for granted, dogs cannot be regarded scientifically as thinking animals. From the viewpoint of science these three factors—Language, ability to think in the absence of an object, and the tendency to imitate—give man an enormous advantage over the dog or any other animal.

The leading article in the June issue of *The Scientific American* consists mainly of explanations of various experiments that have been used to prove that animals do not think. It is entitled "Me And My Dog" is written by Professor G. H. Estabrook of Colgate University, and contains several interesting illustrations of the experimental rooms in the Laboratory at Cornell Anatomy Farm.

According to the author, learning and *thinking* are not the same. "Undoubtedly, your dog can learn," he says. "So can

those tiny one-celled microscopic animals we call protozoa. Not much, to be sure, but a little and, as the organism becomes more complex, it learns more. . . . But let us concentrate on the dog, which is, of course immensely superior to any of these others."

The first point of interest indicated is that the dog has a backbone and a brain. He is a vertebrate, and falls in the same group as man. These vertebrates are specialized in such a way that they cannot learn without the brain, probably differing here from other groups, such as those including the snail, the bee, or the star fish.

To illustrate this need of a brain the Professor refers to the "spinal dog", an animal in which the brain has been separated from the spine. The spinal can walk, eat, bark and bite, but he is hopelessly stupid. He just cannot learn a thing. If a red-hot piece of metal were placed near him, he would be attracted by the light and touch it with his nose. This would result in a yelp and a retreat, but ten seconds later he would dab it again with his nose. If permitted, this would go on indefinitely, or until there was no snout left. The point is that without a brain he cannot learn even such a simple and painful lesson.

#### Conditioned Reflex

Some of the experiments made by the great Russian physiologist, Pavlov, father of the so-called "conditioned reflex," are next described. When a dog is fed there is a flow of saliva. His mouth "waters," as does a human. Pavlov would shine a red light in the dog's eyes while the animal was eating. He would repeat this procedure several times, and then he had only to turn on the red light and the dog's mouth would "water," just as heartily as if he were having his usual meal. The light was the dinner bell, so to speak, and Pavlov found that practically any stimulus associated with food would produce the same result.

Investigators were quick to realize the possibilities of the conditioned reflex, which was soon advanced as explaining a great deal of learning, both animal and

human. It was soon found out that practically any response, be it of glands, organs or voluntary muscles, could be conditioned.

#### Trial and Error Tests

The facts yielded by so-called "trial and error" learning are convincing. This is illustrated by a cage in which a dog is confined. Somewhere within is a hook or button; when the animal claws the hook or steps on the button it releases a spring, the door opens and he escapes. A hungry dog is put inside and food is placed outside beyond his reach. Naturally, he resents this and jumps around in frantic impatience. Sooner or later he sets off the spring, purely by accident. He dashes out and gets the food. The experiment is repeated at regular intervals. After a dozen trials—he catches on. Then the moment the door is closed, he pounces on the button and is out in a flash. To quote: "He stumbled on the solution by accident—by trial and error, we say—and then proceeded to master the problem in very quick order."

It is maintained by Estabrooks that the human being has tremendous advantages over the dog in this trial and error process—all the result of his much greater brain. The dog cannot use language. "Actually," he says "thinking is talking to yourself. Thinking is simply a trial and error solution of your problem, with the advantage that you don't have to risk your body until you are certain of results." An instance is cited of a man and a dog who had experienced an unpleasant encounter with a skunk. The man could afterward sit back and visualize the whole situation. He could appraise his own weakness, the skunk's strength, and so decide what to do next time. The dog, however, cannot think in this sense of the word. He must have the enemy before his eyes. Then, to be sure, he will remember the past experience, but he has prepared no solution to the situation.

"Finally," says the author, "you as a human have another curious quirk which no other animal possesses. . . . namely, the

tendency to imitate." He proves that dogs and even monkeys do not imitate. A dog has to learn a thing all by himself, but he learns better than most animals. He claims that even the human, if forced to run a maze under the experimental conditions used with a dog, has little if any superiority.

To quote: "In conclusion, we can only say that the dog thinks on a very low plane, if at all. Perhaps he does use past experience to solve new situations, perhaps he may understand a few simple symbols, but his abilities here are so inferior to those of the human that we are entitled to say, for all practical purposes, that your dog is a non-thinking animal."

#### What Theosophy Says

It is interesting to note here the following statement from the *Secret Doctrine* III, 558: "A dog shut in a room has the instinct to get out, but cannot, because its instinct is not sufficiently rationalized to take the necessary means; whereas a man at once takes in the situation and extricates himself." To be sure, science has proved that finally the dog may learn how to extricate itself. But it was accomplished by first floundering about—not by thinking.

According to the *Doctrine* animals are extremely sensitive to psychic conditions; these react on their health and bodily state. Instinctual consciousness is on the kamanasic plane and the highest degree of this plane is the psychic. "The animal is not conscious of the feeling 'I am I.' It has instinct, but instinct is not self-consciousness. Self-consciousness is an attribute of the Mind, not of the Soul, the *anima*, whence the very name *animal* is taken." (*S.D.* III, 573.)

Science concludes that the dog is a non-thinking animal. And Professor Estabrooks would rather lead one to believe that it is simply because he has a much smaller brain than the human. Occultism maintains that the animal has both the Monad and Manas, but they are latent. Its brain,

therefore, cannot respond. Man alone is the *thinker*. The Occult and Scientific conclusion would seem to tally. Regarding the explanation of the phenomenon, however, the two cannot as yet be said to agree.

R. S.

### THE SCIENTIFIC JIG-SAW PUZZLE

Science for some time back has been having an exciting time fitting the pieces of the universe together, and the struggle has taken on the nature of a contest between the mathematical physicist on the one hand and the experimental scientist on the other. The contest started in the experiments on the velocity of light which disproved certain scientific theories concerning the aether. Einstein supplied the new mathematical theory, in relativity, which gave the answer to the experimenter's difficulties, and he also gave the experimenter further work to do in the verification of his predictions. The same sort of game has been going on in electronic physics. The electron was discovered experimentally and mathematical theories were built up which explained known phenomena and predicted others.

Mathematical theory also led to the conclusion that there should exist in nature such things as positrons and neutrons which had never been observed, and which were thought to be non-existent—until they were discovered. Prior to their discovery, the experimental physicist thought that the prediction of their existence exposed a fallacy of some sort in mathematical theory.

As this is being written the experimenter has once more the better of it, for he has just found within the cosmic ray a new particle which is neither the fish of the electron, nor the fowl of the positron, nor yet the neutron. It is apparently some new particle believed to have at least a negative charge and possibly in some cases a positive charge, and to have a mass heavier than the electron but much lighter than the proton. (The proton has a mass

1,842 times that of the electron, while the new particle is estimated to have a mass some ten to fifty times greater.)

This new so-called building block of matter was discovered by two Harvard physicists Drs. J. C. Street and E. C. Stevenson by means of a new cosmic ray filter consisting, among other things, of sheets of lead and electrical counters which recorded the number of cosmic-ray particles penetrating the lead sheets into the various chambers. Fully eighty per cent. of the rays were of this new and hitherto unknown form.

Drs. Street and Stevenson presented their findings before the recent meeting of the American Physical Society in Washington and while their work is in itself of much interest, the comment of another physicist, Professor H. A. Bothe of Cornell, is of still more interest, especially to Theosophists. He is one of the world's outstanding authorities on atomic physics and is reported as having said that the new particle may be a fundamental atomic entity that does not occur at all on earth, constituting a cosmic wanderer from an entirely different world where matter is differently fashioned than in our own corner of the cosmos.

W. F. S.

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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.