

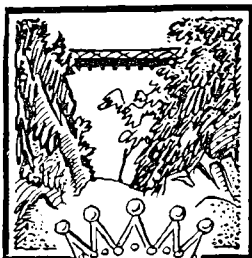
THE CANADIAN THEOSOPHIST

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THE THEOSOPHICAL LIFE

BY J. W. HAMILTON-JONES

The human physical body is an elemental. Its functions and processes, when analyzed and carefully considered, produce a feeling amounting almost to disgust, and yet it has within it the capacity to act as a focussing point for that great quality of self-consciousness, the possession of which is an indication that the dweller in the body has reached a point in evolution where there is a strong line of demarcation between the brute and the human. Each normal human being possesses an organ in which the matter of his mental unit is focussed during physical waking consciousness. Left to itself, as in sleep, the body carries on the normal physical processes, but it does not perform any of those individualized operations which indicate the presence of intelligence in their direction. (In somnambulism the body is attempting to follow the activities of its owner—the consciousness of the psychic plane is reflected into the physical consciousness; but all sleep-walkers are not necessarily advanced



Egos.) The human personality is made up of what is described as the lower quaternary namely: the physical body; Prana, or life force; Kama, or emotional consciousness, and Manas, or Mind. These four, working together in unison and consonance are recognized as normal. Now there is a degree of normality in the savage, and quite another degree of normality in the civilized man. Again, in civilized communities there are strong demarcations between refinement and bestiality. It seems reasonable to accept the view that refinement is the product of effort. A refined person can be found in any walk of life, and the degree of refinement is due, we Theosophists say, to the results of efforts made in this, but more particularly in past, incarnations. It comes to this, then, that the expression of refinement in any given personality must of necessity be due to the power and urge of the Ego himself, subject to the limitations of Karma.

There are vast numbers of people whose life consists mainly in response to emotional stimuli, and of these it may be said, that one never knows where their emotional reactions may carry them. A lesser number of people are swayed largely by their mental outlook—the mind in their case being sufficiently strong to control the reactions to emotional disturbances. Usually such people are governed by the qualities of the lower mind, and do not necessarily qualify for inclusion amongst the more refined types of humanity.

The mind, as we know, is the "*Great Slayer of the Real*" whereas, a good emotional reaction may be of more real value to a person, particularly if the reaction is fractionally illuminated by the light of Buddha—the intuitional consciousness.

If the physical world were all that mattered, the most practical type of mind, accentuated by egotism, would be highly desirable. This would mean the survival of the fittest and there would be no purpose in any altruistic or kindly outlook on worldly affairs. There is, however, in the human makeup that quality which ex-

presses itself vaguely and indeterminately and which causes a stir within the mind and the feelings, and when this happens occasionally at first and then more frequently, man begins to ponder over the purpose and the scheme of the manifested universe. Yearnings of this nature have led civilized man to investigate, and the results of his enquiries have produced systems of science, philosophy and Religion.

Theosophists assert that man would never have developed these systems of thought and belief, had it not been for the impetus and guidance given to humanity by those advanced beings whom we refer to as Masters, for they are responsible for guiding humanity in the direction which leads towards true understanding and emancipation. It is true that humanity has not always been an apt pupil and the Masters have failed many times in their attempts, but they are constantly propagating thought forms which lead investigators to stumble upon ideas, which they then develop and propound as their own. At certain points in history the Great Ones themselves come out into the world and give their teachings to any who will receive them—but since humanity develops by self devised and self induced efforts, the Masters have never been able to do more than point the way.

In man's development he is stirred to the acquisition of qualities and powers through those things which at different periods appear to him to be desirable, and these urges are usually along the lines of conquest. Physically, he may aspire to obtain great possessions, wealth and security. Emotionally he may feel the satisfaction derived from pleasurable pursuits,—these, on the lower scale, including vices, and on the higher scale, cultural and artistic abilities, and a capacity to appreciate refinement. Mentally he may strive ambitiously for power, control, pre-eminence or, in the more refined types, he takes up subjects, the study and development of which lead to pride of intellect.

It is a curious fact that until some of

these urges are expressed strongly in the developing man, he is of very little use as a subject for occult or mystical development. It is the lukewarm that nature spews out of her mouth. It is better for a man to be a strong character along the lines which we call "bad" than to vegetate and drag himself through life in a humdrum methodical way which is the lot of so vast a section of the human race at its present epoch. "There is so much bad in the best of us and so much good in the worst of us" and a man must be up and doing if he is to register anywhere in worldly affairs.

Action being the key note of the West, a man must act, even if his action produces results which appear to be disastrous. Karma will take care of the swing of the pendulum which can and does throw developed forces into a different channel. Thus a man who through ambition amasses wealth and exercises power over a vast number of subordinates; who exploits the public for his own ends; denies himself nothing of this world's pleasures, and finally dies a multi-millionaire, has done something to develop within himself a capacity for action which a swing of the Karmic pendulum can throw into activity on the altruistic side of human development in some future incarnation. The innumerable incidents which have occurred in the life of such a man, have given him an ability to sense and weigh up correctly many situations where vast sums of money were involved. You may describe him, in that graphic American phrase, as "hard boiled", but that is only the physical aspect. Mentally he is a fearless experimenter in worldly affairs, risking his wealth on his own considered judgment, and his success indicates that his judgment was usually correct. Judgment is a Buddhic quality and incidentally is connected with money. To take an example nearer home: many people in these days are familiar with the hazards of the fast running motor roads, where a quick reaction often means escape from danger and

a slow one may produce a grave accident involving the lives of drivers and passengers. Here, again, accurate and swift action is an absolute sine qua non. One has no time to think when two cars are approaching one another at a combined speed of 60 to 100 miles an hour. It is the swift reaction of the Buddhic quality which carries the car through to safety. We sometimes call this "road sense", "nerve", "experience", "caution" and "care", but in the ultimate analysis it is the Buddhic quality of judgment which has the final word. Now it has been said that the most important aspect of the Theosophical teaching for the man in the street, is in the development of ethics; that strength of character which makes him follow a course of action of which he is never, afterwards, ashamed, even in his most reflective moments of inner examination.

A true Theosophist, whether he is a member of the Society or not—is one whose actions will always stand this test. Some people would describe this as conscience, but conscience is largely based on fear (convention). Conscience is not always a true guide: it is largely the outcome of racial and family upbringing, and frequently it will not stand analysis in the light of pure reason. An ethical development, on the other hand produces what might be termed spontaneous reactions to the affairs of daily life which measure up to the test of genuineness in any and every circumstance. Circumstances may alter cases: they cannot alter Ethics.

It becomes apparent, therefore, that in the development of character the ethical considerations are of great value and altruism is essentially the keynote. In sensing and reacting to any given situation, the ethically developed man functions spontaneously, and when such a person joins an organization whose primary object is Brotherhood, he adds both quality and lustre to its membership. He is getting to a stage where he can be of definite service to the Masters in their work for

humanity.

We Theosophists affirm that humanity is a Brotherhood; but it is also true to say that the Theosophical Society cannot pretend to be more than a nucleus of people who recognize this natural law. The vast majority of human beings are not concerned about Brotherhood and are quite certain, if they think about it at all, that it is an impossible Utopian notion.

Another point which arises for consideration is *DUTY*. No man living in the outer world can exemplify duty to the extent of making it one pointed. It is unquestionable that every one of us is a multiple personality, if not for himself, at least for his relatives, friends and associates. We only know a person superficially by building an image of him in our mind—that image is our conception of him—his conception of himself would be quite different. To his wife he is a husband; to his son, a father; to his subordinates he is a chief; to his chief he is a subordinate; to his friends he is a companion—his enemies would describe him as “poisonous” and so on. Yet he has a duty towards all these various other personalities with whom he comes into contact, and that duty varies very considerably as one after another of the personalities claims his attention. Each one of these sees him differently—for himself he is one. It is said that membership in the T.S., when one has taken his membership seriously, often leads to estrangement from those personalities who hitherto were boon companions and friends. He has taken up an aspect of duty which is foreign to them, and they do not understand him in this particular phase of his personality which he has, perhaps, accentuated by his sincerity. The more he seeks to serve the Masters, the less is he able to serve his friends. He is gradually developing a one-pointedness towards those things which, he now sees, really matter in evolution; and if he is to tread the Thorny Pathway he will find himself treading it in a condition which gradually will amount almost to solitude. This is

one of the tests of character through which every aspirant has to pass.

On the inner planes the position is different. He has numerous Brothers and Sisters who join with him in his work there, and the great advantage which any student of occultism has over ordinary mortals is, in effect, his numerous acquaintances and friends on the self-conscious states of existence beyond the physical. When an occult student dies, if he has not already reached that stage of development which enables him to carry his self-consciousness through the portal which divides the two worlds, his friends can very readily awaken him to the realities of the plane beyond—whereas most people are utterly incapable of functioning there, even if they could safely be roused.

The most important work that a Theosophist does is in the use of his thought power. If the Ethical development of our members was such that the thoughts which emanate from them were both straight and strong, they would have an occult influence over worldly affairs which would be astonishing. Many of our members seem to hold the opinion that to be a good Theosophist means that they must take up some particular work, develop it feverishly and proclaim it fanatically. Our principal mission is to BE Theosophists—to think straight—to act honourably—to react spontaneously, and thus by our example to set a standard of conduct in life which refined men and women will be glad to emulate.

REFERENCES TO REINCARNATION

A new collection of quotations, dating from 2000 B.C. to 1927 A.D., supplementing the work of E. D. Walker, published fifty years ago.

This work is “The Ring of Return” by E. M. Martin, pages xi, 306, 5x7, board covers, and formerly sold at \$2.25.

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REINCARNATION

Mr. Dudley Barr's wonder whether our present fairly definite conception of the doctrine of Reincarnation might not be supplanted or widened by some other view that may take the place of that with which most of us are familiar. I have not discussed it with him, but I fancy his article arose out of the usual perplexity which the student can scarcely fail to meet in trying to solve the mystery of the animal nature with which the human is so closely conjoined. The animal—that is the four-legged, the beast-creature—*psyche* does survive the death of the physical body for some time, a limited time, if we are to accept what Madame Blavatsky tells us, and by analogy we may assent to the view that the human *psyche* or personality may, and does, survive for a similar limited period. But this has nothing to do with the Higher Triad, the spiritual sphere of the real man, the only aspect of our nature which reincarnates. In it is conserved, as the honey in the cell, all the virtue, all the wisdom that has been gathered from the incarnation just completed, in which the *psyche*, like the bee, or as the Greeks said, like the butterfly, sipped from the flowers of life what nectar was to be found, and that is added to the godhood of the Ego in his æonic life.

Now while this is perhaps as simple a way of stating the case as may be, we students must not forget that the average man on hearing such a statement gets as much out of it as he might from a disquisition on logarithms. And even our students are not very clear or definite in what they tell other people of what they have agreed upon in their own minds. This appears in the September issue of *The Theosophical World* in which Dr. Arundale discourses on "‘Unorthodox’ Theosophy", giving the article a sub-title, "Dr. Arundale's Views on Reincarnation." I would not be at all surprised, knowing the sheep-like attitude of the majority of the members of the T. S., if we should not be prepared to hear

that Reincarnation is to be dropped as an explanation, or one of them, of the mystery of the ways of the Absolute with Mankind.

It appears that recently in a talk to a group at Adyar, just like Mr. Barr at Toronto, Dr. Arundale confided "some of his startlingly original ideas on reincarnation. Personally he does not intend, judging from what he said, to allow himself to make dogmas of the principles of Theosophy, which H. P. B. so emphatically warned Theosophists against doing." Which is all to the good. We are all against Adyar dogmas.

"More and more, the older I grow, do I feel the urgent importance, for myself at all events, of looking my Theosophy straight in the face and doing all I can to understand and make it mine—real to me. Even as magnificent as are the teachings of our elders, they have helped me to one thing only—to discover myself. Therefore I suggest to you, to take some particular teaching and make its interpretation your own. Never mind if it conflicts with the orthodox and conventional traditions of classical Theosophy. If it is yours to the uttermost reasoning and judgment you have, well, that is more valuable than conformity to beliefs, second-hand beliefs. For instance, I have my own conception of the whole teaching of reincarnation, which differs from the conceptions set forth in our books. You may reply, 'Very well, you are wrong.' Perhaps I am. I do not mind being wrong, provided I am trying to be right. There is no harm in being wrong. We are all wrong. It would be a very small and narrow-minded universe if you and I with our very feeble intelligences were completely right about anything. It is only when we know that we are a very inadequate and incompetent part, that we can have some realization of the splendour and glory of the whole. If my conception differs from the teachings given us by our elders, we must remember that those elders were only giving out a very fragmentary aspect of Theosophy which was inevitably inadequate. I do not see that there is any

Theosophy anywhere approaching to perfection save in the 'Stanzas of Dzyan,' which nobody understands."

One is prompted at this point to suggest that to throw away all the higher mathematics merely because the multiplication table was inadequate, would be foolish. The multiplication table is perfectly correct, infallibly so, but it is admittedly inadequate for some of the mathematical processes. Ideas are not necessarily wrong because inadequate. It sounds fine oratorically to declare that we are all wrong, for if we are, the statement itself is all wrong.

Dr. Arundale's particular heresy regarding reincarnation he explains as an objection to the ordinary one, which "suggests a starting and stopping, while my theory is that there is no starting that we know of, and certainly no stopping. If you say to me, 'Well, what happens to your physical body when it is consumed by flames?' I reply that my physical body goes with me. You may say, 'That is not the teaching at all. All the inner particles of this physical body return to the elements.' I will say that they do two things; they accentuate the universality, but they do not desert the individuality, so that whatever they may do from the universal standpoint, returning to that whence they came, they do not neglect the individuality. For my own part I do not want my physical, emotional, or mind body to be left behind. I want them all. This particular physical body may be a very feeble effort and in my moments of depression or of very rigid self-analysis I may say that I will be thankful when it is finished, but it is a very useful body all the time, whether young or old. All that it is and has become, all its responses to things physical, emotional, mental or higher mental, I shall need when the time comes for me to be a universal helper. The very form is part of me, because the form is just as much experience as is life. There is no essential distinction to be drawn between form and life. We draw distinctions and so get into muddles

and talk about our conventional idea of reincarnation. We say that the form stops here or there and disappears. I deny that it disappears in the larger sense; I say No, that it remains and is available. At any rate, here you have my observations, and I think it is better for me to have thorough-going convictions, if I can get them, even though they may conflict with orthodoxy or revelation, than that I should put the possibility or actuality of them aside and say, No."

In a further paragraph Dr. Arundale suggests that a feeble idea of our own will assist us more quickly to the realization of the truth of the Theosophy in our literature. "And so with our conception of reincarnation. Our present theory is a very useful theory so far as it goes. It is simple, easily understood, and therefore it is likely to be accepted by people. The physical body gets disintegrated, and you retire into your inner consciousness, remain for a time in the subtler planes, and then desire to come down again into the physical world. All that sounds extremely easy and comfortably straightforward. But I think of it in another way. I feel there is a progressive, uninterrupted, uninteruptible, individual continuum, and that is what I should say for myself, instead of 'reincarnation.'"

No doubt Dr. Arundale writes in perfectly good faith, but as in all speculative writings there is no safe footing for the student. In that there is gain if the student be a real student and undeterred by the difficulties that speculative thinking creates. Dr. Arundale's speculations are dictated by psychic rather than by noetic intuition, by the lure of form rather than of spirit or Life. Students of spiritualistic literature will find his ideas echoed on every page. Andrew Jackson Davis, P. B. Randolph, W. J. Colville, and even writers like Laurence Oliphant in his *Scientific Religion* and *Sympneumata* seek a way by which the physical delights of life on earth may be perpetuated into houri paradises in other spheres. This is the real differ-

ence between the Hall of Learning and the Hall of Wisdom. It is a hard saying, but worthy of all acceptance, and should be placed by the student at the head of all his meditations—

“The Self of matter and the SELF of Spirit can never meet. One of the twain must disappear; there is no place for both.”

This is the essential difference between the Theosophy of H. P. B. and that of Adyar of the last thirty or forty years. “Ere thy Soul’s mind can understand, the bud of personality must be crushed out, the worm of sense destroyed past resurrection.” It is the weakness of the Church form of the religion known as Christian that it seeks to preserve the personality, to save it, as the phrase goes, in spite of the direct teaching of Jesus, that he who would seek to save his soul, his *psyche*, will lose it. (Matthew xvi. 24-26, where the word *psyche* is translated life in one verse and soul in the next). So Christianity today preaches resurrection instead of reincarnation as the translation of *anastasis*. It is not the first man, of the earth, earthy, that reincarnates, but the second man, “the Lord from the Ouranos” (I. Corinthians xv. 47). “Behold, I show you a mystery.”

A. E. S. S.

A NON-JEW LOOKS AT JEWS AND JUDAISM

My first encounter with Jewish people was when I was a small child, and sad to say, the sentiments expressed were decidedly anti-Semitic. I did not know why these two children, a boy and a girl, should be considered so reprehensible—presumably they were different in some mysterious way, and that was enough.

Then I went to another country where I, as a child still at school, heard no anti-Jewish expressions, and what is more, was in class with numerous Jewesses, to whom for some reason or other I was much at-

tached. They were all extremely kind and incidentally, clever, and as a result I always expected all Jewish girls to be clever, and have not often been disappointed, nor in their kindness.

I knew they were of a different religion but the difference was not obvious. Once during Passover-time I ate matzos with a friend at her home. The supposed fact that the Jews had killed Jesus never troubled me—why should it, and then, it was such a long while ago!

On another journey we met a most interesting and amusing young man—who kept us vastly entertained with many stories and jokes, some of which were practical. This young man was an English Jew of Spanish descent. I remember being much intrigued in this piece of news. We kept up a friendship with him and his family for years.

After that I was boarder in an establishment where I heard great hatred expressed for the Jews. I did not find out whether the cause was racial or religious but it was intense among the children. Having come from a home where I had not heard such horrible things I was in constant revolt against the abominable remarks that were made. Not only were Jews hated by these unfortunate children!

Then during many travels I encountered Jewish folk and found them the same as anyone else, and in England saw they were regarded no differently. Somehow, or other, on numberless trips in the Far East, I met the ubiquitous wanderers again, and was very friendly with many of them! I erected no barriers against them and found there were none against me.

My personal experience was that they were as open-handed as anyone else—and in fact, I entirely forgot that they were Jews and I a Gentile. The long years of persecution may have made a sensitiveness within which in some was overcome, outwardly, by a determination not to give way easily to prejudice against them. Who can blame them for this? It is a natural re-

action. Bad manners and loud voices are not necessarily the monopoly of certain Jews only—nor sharp practices—these are individual in all cases, and the rest of humanity seems to indulge likewise. Let us not accuse unjustly—for who can afford to throw stones?

After meeting many leading members of the race I came to Montreal—and again heard strongly anti-Semitic declarations, which made me immediately rise in defence. When I got to know the character better of the accuser it was an object lesson to me.

Day after day I met only Gentiles, and somehow there was a yearning in my heart to meet Jews again. In the papers I would read articles about the religious festivals, and descriptions of the music at Yom Kippur made me decide to go to a well-known synagogue. The Oriental beauty of the chant far surpassed any religious music I had ever heard.

Came another Yom Kippur, and I heard a sermon of which I recollect just two sentences—one which struck me forcibly was that Judaism laid emphasis on original virtue and not on original sin—a wise saying which is truly Eastern—the original sin idea was the invention of what distorted mentality? The second sentence referred to the protection of the Jews by British soldiers in Palestine. I was glad that the Day of Atonement was celebrated in peace.

At that service I decided to attend the College of Jewish Studies. It seemed to offer me the chance for which I was looking.

I met Jews and heard Reformed Judaism expounded. There was a platform open to people with many varying shades of opinion. History was handled in masterly style, the Bible was studied and from the Jewish standpoint, which was what I wanted. Reform Judaism struck me as being uncrystallized.

The dietary laws appeal to me. While I should like to see vegetarianism held up as the ideal, the omission of certain unpleasant and unwholesome foods from the

menu is a step in the right direction, for pork, and the sea-creatures without scales and fins must have a degenerating effect on those who eat them. However, for people to wish to indulge in these foods, even as they refrain from them, would mean they were not free mentally from the taint of desire.

The glorious freedom of thought permitted is admirable, though thoughts are not easy to control, and the lack of dogma betokens common sense. The mere creation of a dogma means that the doctrine is doubtful otherwise why make it a dogma? And who is to sit in judgment?

As for the absence of the hierarchical attitude, that is a blessing. To consider another human being, however spiritual or learned, as standing closer to God or the Divine Law is absurd, though it is well to recognize that others may be far more perfect than ourselves, and we can always learn from them. Still, that perfection is not conferred by hold orders of any sort or description. The elimination of priestcraft, one of the major curses of mankind, is a wise provision of Judaism. The rabbi is looked upon as an educated layman.

The worship of personalities is absent from the Reformed branch of the religion. It is a dangerous thing to worship human beings at any time, and to worship people whom we know only from a book is fraught with peril, inclining one towards limitation. Let us love all our fellowmen instead.

I notice that certain observances are part of Jewish life, part of the tradition and part of the religion. If only Jews would not let these observances shut non-Jews out they would not be obstructions, but many of these ceremonies bring with them a lovely memory, so we must take it as written.

Sometime I have perceived a tendency towards a belief that only Jews, and possibly other monotheists, are really spiritually enlightened. This betokens a lack of discernment on the part of the individuals concerned. The Divine is within every human being, and when the prophetic fire

burns with a love that takes in all the world we have man who understands.

The Torah! The law is the crux of the religion—and whether one believes that Moses got the tablets on the heights of Mount Sinai, or adopted them from an older code, what does it matter? The law is good, But one actually imposes the law on oneself.

The Prophets and poets of Israel are shining lights to those who read them. Let us hold the thought that the prophets are not only within the covers of the Bible! Surely, Jews and others may become prophets in these days. God's book is not yet finished.

Solomon's Song of Songs while a beautiful love-poem is to me symbolic of the Eternal Lover with the Divine, for which he is ever-seeking. Solomon brings that search a little nearer to us. One cannot picture the unknown God, nor make a graven image of the boundless, but these words are flowing like water.

Had the Jewish people done nothing but preserve the Old Testament they would not have lived in vain, for the Bible, whether regarded as literature, history or inspiration, is surely one of the greatest gifts received by the Western world from the East, which those who love all humanity realize is beyond price.

After all their wanderings in the Desert of Despair, through countless sufferings, alas, that the Jewish people have endured during these centuries, they must win through to the Promised Land.

"Shalom!" the grand word "Peace!" rings across the years, and must be echoed in that triumph which is to come, that spiritual triumph which is the only lasting one for Jewry, and the only one worth-while, and it must come in a complete realization of Brotherhood and the ecstasy of Peace, the dominating note of Mankind's exquisite harmony, Israel's dream.

Flora M. Steele.

Montreal.

GLAMOUR—ITS PURPOSE AND PLACE IN MAGIC

(In the May following the publication of "Mesmerism and the Higher Self", William Brehon had this article in *THE PATH*, 1893.)

The word "glamour" was long ago defined in old dictionaries as "witchery or a charm on the eyes, making them see things differently from what they really are." This is still the meaning of the word. Not long ago, before the strange things possible in hypnotic experiments became known to the Western world, it seemed as if everything would be reduced to mere matter and motion by the fiat of science. Witchery was to fade away, be forgotten, be laughed out of sight, and what could not be ascribed to defective training of the senses was to have its explanation in the state of the liver, a most prosaic organ. But before science with its speculation and ever-altering canons could enlighten the unlearned multitude, hypnotism crept slowly and surely forward and at last began to buttress the positions of theosophy. Glamour stands once more a fair chance for recognition. Indeed, H.P.B. uttered prophetic words when she said that in America more than anywhere else this art would be practised by selfish men for selfish purposes, for money-getting and gratification of desire.

Hurriedly glancing over some fields of folk-lore, see what a mass of tales bearing on glamour produced by men, gods, or elementals. In India the gods every now and then, often the sages, appear before certain persons in various guises by means of a glamour which causes the eye to see what is not really there. In Ireland volumes of tales in which the person sees houses, men, and animals where they are not; he is suddenly given the power to see under the skin of natural things, and then perceives the field or the market-place full of fairies, men, and women gliding in and out among the people. Anon a man or woman is changed into the appearance of animal or

bird, and only regains the old semblance when touched with the magic rod. This change of appearance is not a change in fact, but always a glamour affecting the eyes of the other person. Such a mass of similar stories found during all time and among every people cannot be due to folly nor be without a basis. The basis is a fact and a law in man's nature. It is glamour, the reason for glamour, and the power to bring it about. Just because there have always been those who, either by natural ability or training, had the power to bring on a "witchery over the eyes," these stories have arisen.

A writer well known in England and America once thought he had found a mare's nest when he reported that Mme. Blavatsky had confessed to him that certain phenomena he enquired of had been caused by glamour.

"Ah, glamour!" he said; "thus falls this theosophic house of cards"; and he went away satisfied, for in truth he had been himself thoroughly glamourised. But theosophists should not stumble and fall violently as this gentleman did over a word which, when enquired into, carries with it a good deal of science relating to an important branch of occultism. When I read in an issue of the *Arena* all about this confession on glamour, I was quite ready to believe that H.P.B. did say to the learned enquirer what he reported, but at the same time, of course, knew that she never intended to apply her enchantment explanation to every phenomenon. She only intended to include certain classes,—although in every occult phenomenon there is some glamour upon some of the observers according to their individual physical idiosyncrasies.

The classes of phenomena covered by this word are referred to in part by Patanjali in his *Yoga Aphorisms*, where he says that if the luminousness natural to object and eye is interfered with the object will disappear, whether it be man or thing and whether it be day or night. This little aphorism covers a good deal of ground, and

confutes, if accepted, some theories of the day. It declares, in fact, that not only is it necessary for rays of light to proceed from the object to the eye, but also light must also proceed from the eye towards the object. Cut off the latter and the object disappears; alter the character of the luminousness coming from the eye, and the object is altered in shape or colour for the perceiver.

Carrying this on further and connecting it with the well-known fact that we see no objects whatever, but only their ideal form as presented to the mind, and we arrive at an explanation in part of how glamour may be possible. For if in any way you can interfere with the vibrations proceeding to the eye on the way to affect the brain and then the percipient within, then you have the possibility of sensibly altering the ideal form which the mind is to cognize within before it declares the object to be without which produced the vibration.

Take up now imagination in its aspect of a power to make a clear and definite image. This is done in hypnotism and in spiritualism. If the image be definite enough and the perceiver or subject sensitive enough, a glamour will be produced. The person will see that which is not the normal shape or form or corporature of the other. But this new shape is as real as the normal, for the normal form is but that which is to last during a certain stage of human evolution and will certainly alter as new senses and organs develop in us.

Thus far having gone, is it not easy to see that if a person can make the definite and vivid mind-pictures spoken of, and if the minor organs can affect and be affected, it is quite probable and possible that trained persons may have glamourised the eyes of others so to make them see an elephant, snake, man, tree, pot, or any other object where only is empty space, or as an alternation of a thing or person actually there? This is exactly what is done in experiments by the hypnotists, with this difference, that they have to put the sub-

ject into an abnormal state, while the other operators need no such adventitious aids.

Glamour, then, has a very important place in magic. That it was frequently used by H.P.B. there is not the smallest doubt, just as there is no doubt that the yogee in India puts the same power into operation.

In many cases she could have used it by making the persons present think they saw her when she had gone into the next room, or that another person was also present who was not in fact. The same power of glamour would permit her to hide from sight any object in the room or in her hands. This is one of the difficult feats of magic, and not in the slightest degree dependent on legerdemain. Persons sometimes say this is folly even if true, but looked at in another light it is no folly, nor are the cases those in which anyone was entitled to know all that was going on. She exhibited these feats—seldom as it was—for the purpose of showing those who were learning from her that the human subject is a complicated and powerful being, not to be classed, as science so loves to do, with mere matter and motion. All these phenomena accomplished two objects. First, to help those who learned from her, and second, to spread abroad again in the west the belief in man's real power and nature. The last was a most necessary thing to do because in the West materialism was beginning to have too much sway and threatened to destroy spirituality. And it was done also in pursuance of the plans of the Great Lodge for the human race. As one of her Masters said, her phenomena puzzled skeptics for many years. Even now we see the effects, for when such men as Stead, the Editor of the *Review of Reviews*, and Du Prel, Schiaparelli, and others take up the facts of Spiritualism scientifically, one can perceive that another day for psychology is dawning.

This power of glamour is used more often than people think, and not excluding members of the T.S., by the Adepts. They are often among us from day to day ap-

pearing in a guise we do not recognize, and are dropping ideas into men's minds about the spiritual world and the true life of the soul, as well as also inciting men and women to good acts.

By this means they pass unrecognized and are able to accomplish more in this doubting and transition age than they could in any other way. Sometimes as they pass they are recognized by those who have the right faculty, but a subtle and powerful bond and agreement prevents their secret from being divulged. This is something for members of the Society to think of, for they may be entertaining now and then angels unawares. They may now and then be tried by their leaders when they least expect it, and the verdict is not given out but has its effect all the same.

But glamour covers only a small part of the field of occultism. The use of the astral body enters into nearly all of the phenomena, and in other directions the subject of occult chemistry, absolutely unknown to the man of the day, is of the utmost importance; if it is ever given out it will be a surprise to science, but certainly that divulgence will not soon be to such a selfish age.

William Brehon.

NATHANAEL AND

THE FIG-TREE

According to some independent scholars the Gospels are so written that either a Jew versed in the universal language of symbolism, or a Greek initiated in the Mysteries of Eleusis, could without difficulty discover their underlying meaning. It is certainly a fact that in Mark's record of the Last Supper there is a whole sequence of words which were actually part of the ritual of Eleusis. Now in John's account of the finding of Nathanael (a disciple whose name appears in no other Gospel) a curious answer is given by Jesus to the question of Nathanael: "Whence knowest thou me?" For Jesus replies: "When thou wast under the fig tree, I saw thee." And at these words Nathanael ex-

claims: "Rabbi, thou art the Son of God: thou art the King of Israel!" (John i. 48-49).

In India, as in other great nations of antiquity, the fig tree was held sacred as the Tree of Life, the World Tree, the Hidden Divine Life of all that lives. In the Katha Upanishad we read: "The everlasting holy fig tree stands with roots above, with branches downwards. Its root is that pure Self, that immortal Principle. . . ."

In the Greater Mysteries of Demeter, celebrated every year at Eleusis, the initiates walked processionally from Athens to Eleusis, singing and waving branches of palm; and on the way they stopped at a sacred fig tree where certain ceremonies were performed by the hierophant. Therefore to say: I saw thee among the initiates of Eleusis, or: I saw thee at the celebrations of the Mysteries.

Unless Jesus was Himself present at these Mysteries, He must have seen His future disciple with inner vision, performing the rites of initiation, and perceived in him a man ready to enter the Kingdom of God. And the words which end the chapter are significant also: "Verily I say unto you, Hereafter ye shall see heaven open. . . ." for the crowning moment in the ceremonies performed behind the veil of the temple was "the unveiling of the God"—or the revelation to man of his own divinity and immortality.

—*The Christian Theosophist for June.*

We venture to add to the above that in this note we have an explanation of the much discussed and perplexing passage in which Jesus is described as cursing the fig tree. (Cf. Matthew xxi. 19-21; xxiv. 32; Mark xi. 13-21; xiii. 28; Luke xiii. 6-7; xxi. 29). In the passage in Matthew Jesus was drawing near the close of his ministry, and as he returned into the city on this morning, he hungered. (See Matthew xxiii. 37). He hungered for the souls of men. The Fig Tree symbolized all the work of the established religions of the time, and he found no fruit of them.

Nothing but leaves. What was true of that time, is true of the Churches today. Nothing but leaves. None of them has the least idea of occult life or esoteric wisdom. "Let no fruit grow on thee henceforward for ever. And presently the Fig Tree withered away." And so our Churches are withering away. For men there remains the True Vine.

NIAGARA SECRET DOCTRINE CLASS

The third monthly meeting of the S. D. class was held on Sept. 12th, at the home of Mr. and Mrs. L. D. Cunningham at St. Catharines. Members from Fonthill, Niagara Falls and St. Catharines were present. The subject for discussion was Karma and Dharma and papers were submitted by three members and commented upon by Mr. D. Barr of Toronto Lodge. Mrs. Knapp's paper dealt with Karma and our entire inheritance, physical, psychological, mental and spiritual. In developing her argument, Mrs. Knapp quoted frequently from *The Key To Theosophy*. Mrs. Richardson wrote on the subject of 'Dharma and Karma' and stressed the thought that a knowledge of the Law of Karma brought added responsibilities and duties. Mrs. Cunningham dealt with the complex problems which arise out of a consideration of Karma; granted that there is a universal law of cause and effect, what are the interactions between, say, physical and mental actions, between desires and spirituality?

In the discussion which followed, Mr. Barr quoted from the aphorisms on Karma by Mr. Judge, and for the benefit of some of the new members, spoke on the difference between Karma and fate. Karma which will become manifest in our lives at some future date, is capable of being modified by our present and subsequent actions. The thing which happens to us next is inevitable; it comes to us as the result of accumulations of actions of all sorts in the past. But that which karmically is coming to us in the future may be counter-

acted or mitigated by our thoughts and acts. Karma is not superimposed upon us; man is always the master of his destiny. Another point which was mentioned was this: while it is in order to say that through action on the various planes of our being, we accumulate qualities and powers and grow into greater strength, there is nevertheless an opposite approach, namely, that through action we rub off or wear thin the gross vehicles which hamper and obscure the soul and the process then is not so much accumulating as losing.

The next monthly meeting of the Study Group will be held at the home of Mrs. Newell at Niagara Falls, Ont., when the members will read papers prepared after their study during the preceding month of the subject of "Reincarnation."

Alice D. Richardson.

A SIMPLE DIET

London, Aug. 11.—CP) — Frederick Alexander Macquisten, member of parliament from the Scottish Highlands, has a good Scots way to meet the rising cost of living.

It is oatmeal brose.

Not porridge. For porridge is a "nasty English dish."

And in the words of Macquisten himself, this is the proper way to make brose:

"You get a cupful of pinhead oatmeal—good sized oatmeal—and put into it a lump of butter about as big as a walnut, with pepper, salt and some water—not boiling though it may be hot—and stir it up. You will have the finest meal you could wish for, with a cup of good fresh milk. If you take that three times a day you will never be hungry, and you will be in splendid health."

Nourishing, too.

"I remember that in Argyll," Macquisten told fellow members of the house of commons, "there was a father and 10 sons who were the most magnificent specimens of humanity one could imagine. The old man complained to his laird about the state

of the road leading to his farm and said his cart had sunk in it up to the axles.

"The laird, who was accustomed to the quarter deck, said: 'It must have been damned bad,' and the old man's reply was 'Yes admiral, it was so bad that when I took out the horse I could hardly pull the cart out myself.'

"Men like that were bred on oatmeal brose—not boiled oatmeal or scalded oatmeal, because if you boil oatmeal or even put boiling water on it you kill the meal and it has no nourishment."

ELINOR BRIERLEY

Miss Brierley was very well known among the members of the T.S. in Toronto, Hamilton and the Niagara Peninsula as well as in her residence city of St. Thomas. She attended nearly all the recent Conventions and was present at the last two picnics held in this region, so that for her retired life she had a wider acquaintance than is usual. Everywhere she went she became a friend and was remembered for her gentle and kindly ways. In our magazine for June last year we gave some account of a visit to her garden home, a place of flowers and beauty which she had snatched out of the wildness of the land in which she located some years ago. She called it "Briarfield" for such it was when first she began to wrestle with it, but she had subdued it and made it a little paradise. This last winter she felt the strain of labour, even among the flowers, and she had sought a purchaser, but none appeared. Very suddenly about nine o'clock on Tuesday evening, September 14, she passed away from the problems and perplexities of this to the rest and peace of another sphere. By her own request her obsequies were but for members of her family, but she requested that the General Secretary should attend and read some verses from the Bhagavad Gita. After her cremation, when her ashes had been scattered over the flower-beds of the Necropolis a little group assembled in the chapel, and her gentle

life was spoken of in brief sentences inspired by the comfort of the Life Everlasting rather than of the fleeting days of shadow and sunshine. And she was numbered with those who have taken their flight as the Greeks regarded it and Swinburne sang of it, having braved the ills of mortal existence and conquered in that struggle—

Immortal honour is on them, having past
Through splendid life and death desirable

To the clear seat and remote throne of
souls,

Lands undiscoverable in the unheard-of-
west,

Round which the strong stream of a
sacred sea

Rolls without wind forever, and the snow
There shows not her white wings and
windy feet,

Nor thunder, nor swift rain saith any-
thing,

Nor the sun burns, but all things rest
and thrive.

The verses read from the Gita were from the second Adhyaya, "The truly wise grieve neither for the living nor the dead," to the end of the 13th verse, and from the sixth Adhyaya, verses 40 to the end, and the Lord's Prayer and the Gayatri closed the short ceremony.

THE THREE TRUTHS

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

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

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

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

PERMUTATIONS

H. P. B. gave us lessons on Karma
As sweet as the violets of Parma;
With intense satisfaction
We went into action
To accomplish completely our Dharma.

Then Besant orated on Kurma
Till we almost forgot terra firma,
And her clairvoyant mate
Gave her tales to relate
Too tall for Arabia or Burma.

Now G. de P. comes with his Karman
As big and as bland as a Barman;
You can rise with that N
And an adequate yen
As a perfectly marvellous Star-man!

Ben Madighan.

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THE GENERAL EXECUTIVE

The local members of the General Executive, with the exception of Mr. Barr, met on Sunday afternoon at 52 Isabella Street, Toronto. The usual routine reported funds much below the amount at the same date last year, and fewer members paid up than at the corresponding period, by nominally about forty, but it was explained that 20 Toronto members had paid but were not yet reported. A prolonged discussion on the situation followed, during which Mr. Belcher proposed that the magazine be reduced in size from 32 to 24 or 16 pages, this being laid on the table, and a proposal that Mr. Smythe make a tour of the Lodges, funds to be made available from the Testimonial Fund of last year which he had declined to use personally, was endorsed on motion of Mr. Belcher. Mr. Smythe will leave on Monday, October 11, and his programme will extend till November 21 or 22. His itinerary will probably cover Chicago, Winnipeg, Regina, Medicine Hat, Calgary, Edmonton, Banff, Salmon Arm, Nelson, Summerland, Vancouver, Victoria. If time permits Mr. Smythe will accede to the wishes of many friends and visit the coast cities of the United States, Seattle, Tacoma, Portland, San Francisco, Los Angeles and San Diego. It is hoped that notification will be sent ahead to those interested in time to make any arrangements desired. Mr. Smythe does not contemplate a lecture tour so much as a visitation, and private meetings for friends and adherents of the Movement would be welcomed. Drawing-room meetings of this description have proved happily successful, as Montreal demonstrated during the Spring. When specially desired, lectures may be given, but it is hoped to meet all the members in earnest conference. No expense will be involved by any Lodge or group unless self-initiated. Correspondence for Mr. Smythe may be sent to the Secretaries of the Canadian Lodges to be forwarded on a schedule allowing two or three days each for the places above mentioned.

CANADIAN LODGES

BANFF LODGE:

President, vacant; Secretary, George Harrison Paris, Banff, Alta.

CALGARY LODGE:

President, E. H. Lloyd Knechtel; Secretary, Mrs. Lilian Glover, 418, 10th Ave. N.W., Calgary, Alta. Meetings at 231 Examiner Bldg.

EDMONTON LODGE:

Secretary, Miss Nellie Brown, 9217 99th St., Edmonton, Alta.

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President, Miss Amy E. V. Putnam; Secretary, Miss Mabel Carr, 17 Fairholt Road South, Hamilton, Ont.

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President, D. B. Thomas; Secretary, Mrs. Henry Lorimer, Apt. 1, 3025 Sherbrook Street West. Lodge Rooms, 116 Coronation Bldg., St. Catharines and Bishop Street.

OTTAWA LODGE:

Secretary, David Chambers, 531 Bay Street, Ottawa, Ont.

ST. THOMAS LODGE:

President, Benj. T. Garside; Secretary, Mrs. Hazel B. Garside, General Delivery, St. Thomas, Ont.

SUMMERLAND LODGE:

President, _____; Secretary, Mrs. M. E. Collas, Summerland, B. C. Lodge rooms are in the Ritchie Block, West Summerland, and Library in Drug Store below.

TORONTO LODGE:

President, Albert E. S. Smythe; Secretary, A. C. Fellows. Lodge Rooms 52 Isabella Street, Toronto.

TORONTO WEST END LODGE:

President, Mrs. Margaret Shone; Secretary, Mrs. Elizabeth Belcher, 250 N. Lisgar Street, Toronto.

VANCOUVER LODGE:

President, Mr. James Young; Secretary, M. D. Buchanan. The Lodge rooms are at 416 Pender Street West.

VULCAN LODGE:

President, Guy Denbigh, Vulcan, Alta.

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President, D. McKinnon; Secretary, B. Hedley. Lodge room, Room 15, 163 Hastings St. W., Vancouver.

VICTORIA LODGE:

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

WINNIPEG LODGE:

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

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GENERAL SECRETARY

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

OFFICIAL NOTES

Members are requested to read the announcement under the caption "The General Executive."



Members in arrears with their annual dues will be without copies of the magazine this month. If \$2.50 is not immediately available, \$1. may be sent to the General Secretary on account, and the balance later.



Dr. Lionel Stevenson of the Vancouver Lodge has been in England during the summer and attended the P. E. N. Convention in Paris. He is doing a book for Chapman & Hall, the London publishers, his biography of Lady Morgan, *The Wild Irish Girl*, having gone excellently. Dr. Stevenson has become a member of the English department of the University of Southern California and is resident at 1225 West Santa Barbara Avenue, Los Angeles.

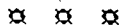
The death of Edith Wharton, the novelist, recalls her fine but neglected book, *The Valley of Decision*. Its scene is Italy and five other great books may be mentioned with it, whose scenes are largely and usually altogether Italian. They are *John Inglesant*, J. H. Shorthouse; *Romala*, George Eliot; *The Improvisatore*, Hans Christian Andersen; *The Cloister and the Hearth*, Charles Reade; and perhaps greatest of all *The Betrothed*, by Manzoni.



Dr. Arundale requests the General Secretaries of the National Societies to contribute reviews of the books they think worth while and to send them along with the books to Adyar for review in *The Theosophist*, the book to be passed on to the Adyar Library. He suggests new books on Science, Parapsychology, Religion, Anthropology, Biology, Philosophy, outstanding phases of History, Great Men and Women (Philosophers, Heroes, Saviours), Politics, Economics, books of verse, etc., as suitable subjects for the purpose mentioned.



A new book on H. P. B. testifies strongly to the Blavatsky vogue that is spreading over the literary world. This important volume is by Charles J. Ryan, the able critical and expository writer of *Point Loma*, and is to be entitled *H. P. Blavatsky and the Theosophical Movement*. It is announced as a brief historical sketch and is to be ready by November 17. The price is not stated. Students will be eager to read this new estimate for Mr. Ryan writes with keen discrimination and with marked literary ability and power.



Mr. Cyrus Field Willard calls attention to the foot note on page 302 of *The Secret Doctrine*, vol. II. "Karma is a word of many meanings, and has a special term for almost every one of its aspects. It means, as a synonym of sin, the performance of some action for the attainment of an object of *worldly*, hence *selfish* desire, which cannot fail to be hurtful to somebody else.

Karma is action, the Cause; and Karma again is 'the law of ethical causation'; the effect of an act produced egotistically, when the great law of harmony depends on altruism."

✱ ✱ ✱

A serious printer's error led to the omission of two pages in the first 200 copies of the *Bhagavad Gita* issued by The Blavatsky Institute, 52 Isabella Street. Pages 19-20 have been replaced by four pages, 19, 19a, 20 and 20a, and these can be had from this address or from the Blavatsky Institute. The original pages 19-20 can be cut out leaving a half-inch stub to which the new pages can be attached with paste or mucilage. The new version is being received enthusiastically everywhere, and students who have never read the *Gita* before are finding it a treasure book of wisdom.

✱ ✱ ✱

Mr. N. W. J. Haydon was on his travels about the beginning of September in the middle West and ran across George Harter, a strong supporter of W. Q. Judge, still going strong at eighty, though given up to die 25 years ago by five doctors. This suggests that there is safety in numbers. Dr. Stokes will be interested to hear that he recovered by a dietary regimen. Mr. Haydon reports the Adyar Lodges in rather weak condition, and strongest in Cleveland of the Ohio Lodges visited. The Point Loma Lodge in Toledo is an active organization, with E. L. T. Schaub and Miss Arnold busy workers.

✱ ✱ ✱

O Teosofista, official organ of the Theosophical Society in Brazil, in its September issue presents on the cover a striking cartoon of the World, under a blaze of divine Light, showing a Man appealing to the Powers, while a crown of thorns, like the belt of Saturn, encircles the Globe. The thought suggested to me, which I wonder does it occur to others, is the unnoted presence of the Two Thieves beside the Crucified Earth. Which is the Penitent and which is the blatant blasphemer? The

Earth is obviously going through a Crucifixion. It is for us to align ourselves on the side of darkness or the side of Light. Perhaps there are some wise and worthy brethren who can ascend beyond these distinctions, but for most of us we are still at the Moment of Choice.

✱ ✱ ✱

Miss Arnold of Toledo informs us that Mrs. Mulzer passed away in Seattle last spring. Mrs. C. D. Mulzer was one of that very active group of Theosophists in Toledo who made the cause so influential in Ohio during the nineties. Mrs. Albion E. Lang was perhaps the leader among them, but Mrs. Wheeler who still survives was also a tower of strength. Theosophy owes much to devoted women like this, who stood for Theosophy for its own sake, and not for loyalty to a Leader or any personal aim. Much of our Theosophy today has lost its force on account of being coupled with some organization or some "favourite son" or some Theosophical dogma or set of theories, instead of the impersonal Secret Doctrine and its three-fold postulates. "Alas, alas, that all men should possess Alaya, be one with the great Soul, and that possessing it, Alaya should so little avail them!"

✱ ✱ ✱

Our Theosophical warriors should be putting their armour on and getting ready for the winter campaign. Lodges should institute several classes if they have not already done so. Numbers should not be taken into account in arranging these. With one earnest student a teacher, if he wishes to teach can make enormous progress both for himself and his pupil, and if there are more than one a teacher should rejoice at the opportunity. There should be an elementary class, a *Key to Theosophy* class, a class for either *Modern Theosophy* or *The Ocean of Theosophy*, and a class for *The Secret Doctrine*. No other classes can take the place of these, but there should be a *Bhagavad Gita* class or a similar book, *The Voice* or *Light on the Path*. That would be five classes a week. No one

person could cover all these and that is just the point. No one person should attempt to do so. But five teachers in real earnest and five pupils could and perhaps before very long the five pupils would multiply into fifty. Nothing can be done except by a group in dead earnest.

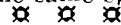


Those who are interested in the remarkable Giant Effigies discovered in aviation flights over the county of Somerset in England will be glad to hear that a further volume is being issued to supplement *The Temple of the Stars*, published by John Watkins, 21 Cecil Court, Charing Cross Road, London, at 5/-. This new *Air View Supplement* will be priced at 5/6, and will assist students in the identification of the Effigies. The large map, five feet by six, prepared by a friend of Miss Crafter's and brought here from England has been used in several lectures, is to be used at a meeting of the Women's Art Association of Canada in a lecture by Mr. Smythe at their rooms in Toronto on November 24. The author of *The Temple of the Stars* has kindly sent Mr. Smythe a copy of W. W. Comfort's book, *The Quest of the Holy Grail*, annotated in harmony with the legends associated locally and in literature with the Zodiac and its representation in the vast ground work of the Somerset sacred area. *The High History of the Holy Grail*, as rendered by Sebastian Evans in Dent's Temple Classics, as well as the *Morte D'Arthur*, should be familiar to students of this Mystery.



The title and index for volume xvii. is now ready and may be had on application with a postage stamp. Volume xvii. bound in cream cloth may also be had at \$2. There are still a few complete sets of the 17 volumes of *The Canadian Theosophist* to be had at \$34. carriage paid. It is not generally recognized what a Theosophical Library these constitute in themselves. They contain these separate books, indispensable to the Theosophical student: *The Mystic City*, Mrs. Walter Tibbitts; *Occult*

Masonry, Matthew Gibson; *Ancient and Modern Physics*, Thomas E. Willson; *Letters That May Help You*, John T. O'Neill; *Evidence of Immortality*, Dr. Jerome Anderson; *Modern Theosophy*, Claude Falls Wright; *Great Questions*, Orlando J. Smith; *Letters That Have Helped Me*, W. Q. Judge; *The Occult in Sir Walter Scott*, Cecil Williams; *The Yoga Sutras of Patanjali*, interpreted by Charles Johnston; *Life After Life*, Eustace Miles; *Introduction to the Philosophy and Writings of Plato*, Thomas Taylor; *Introduction to Plato's The Timaeus*, Thomas Taylor; *Among the Adepts*, Franz Hartmann. Besides these there are innumerable articles on all phases of Theosophy, and a more complete survey of contemporary Theosophical history than is to be found in the same space elsewhere.



As a supplement to her *Defence of Madame Blavatsky*, Mrs. Beatrice Hastings has issued the first number of *New Universe*, with the Mahatmic motto "Try". It tells how the *Defence* was undertaken, and she calls for cooperation among all and sundry since "everything should come into print as soon as possible and be available to students everywhere; very often a decisive clue is to be found in some hardly-known letter or article by a 'minor' character, who thus becomes a major witness." She observes "poor H. P. B. was often her worst witness, and an example is cited in which her mere statement looks bad, until an overlooked remark by Madame Coulomb is found to confirm it. Another significant remark is worth noting. "It struck me as significant that Hodgson omitted to ask Olcott for the exact date of MM's visit—or omitted to say that he had done so, in either case an omission—and I have long since learned that all Hodgson of the S. P. *Research* omits is the thing one should search for." Does any one know the exact date of the Mahatma's appearance to Olcott in New York when he left his turban behind him? There are interesting notes on Babaji and on Solovyoff, of whose book

A Modern Priestess she writes "there can be few books with a more unenviable claim to be signed 'Scoundrel.'" Unlike Olcott, and Sinnett, and other early followers of H. P. B., Mrs. Hastings believes in her and is not afraid, as they were, to support her. They were always fearful that she was just going to be found out. Mrs. Hastings knows that "whatever record leaps to light she never shall be shamed." *Damodar* is also included in these notes. The price is 6d. It is the same size as the *Defence* and may be bound with those volumes.



Under the auspices of the New Education Fellowship of England, an International Conference on Education has been held in Australia. The meetings were held at the capital cities beginning at Brisbane on August 3, at Sydney August 9, at Canberra August 18, Melbourne August 24, Hobart August 30, Adelaide September 3 and Perth September 14-18. Continuous sessions of this kind should thoroughly awaken Australia to the importance of the subject, but it must have been a strenuous task for those engaged in carrying on the meetings. The campaign grew out of the work of Mrs. Robert Ensor, whose husband was a Canadian from Calgary, who left the T. S. in Canada and worked at Krotona in California, going over-seas for the war. He married Miss Beatrice de Norman, who started the Theosophical Education Fellowship along with Mrs. Besant, Lady Emily Lutyens, Lady Warwick, Bailey Weaver and other influential members of the T. S. Mrs. Ensor after the war settled in South Africa till her husband's death. There are 22 prominent educationists along with Mrs. Ensor, including Dr. Susan Isaacs, of the University of London, a leading authority on the psychology of the young child; Dr. Cyril Norwood, president of St. John's College, Cambridge; Sir Percy Meadon, Director of Education for Lancashire; Dr. W. Boyd, University of Glasgow; Mr. E. Salter Davies, Director of Education for Kent; Professors Kandel

and Brunner, New York; Professor Hamley, University of London; Rt. Hon. V. S. S. Sastri, Annamalai University, India; Dr. Paul Dengler, Austro-American Institute of Education, Vienna; Mr. Yusuki Tsurumi, Japanese delegate; Mr. Arthur Lismer, Toronto Art Gallery; Dr. E. G. Malherbe, Director, National Institute of Educational Research, South Africa. Since its foundation in 1914 and its first international Conference at Calais in 1921, the New Education Fellowship has spread throughout the world. From the first it was an international movement, intended to unite those who believed that the problems threatening civilization were basically problems of human relationship which demanded a new type of education more responsive to the requirements of the changing world. Australia has given the Fellowship a cordial welcome, the various governments making grants towards the expenses, and Dr. H. S. Wyndham, of the Education Department, giving his whole time to the organization work. Before her marriage Mrs. Ensor was inspector of schools for the Board of Education in London, but during the war nothing could be done. "At the end of the war," she relates, "we called an international Conference and to our amazement we found the same kind of revolt against the old methods of education expressed by the representatives of all the countries. We all felt that the traditional methods were not worthy of bringing out the best in children when they resulted in the tragedy of war. We are trying to discover how we can lay a pattern for better human nature. Old methods of education have been trying to turn people out like machines. We aim to develop the individuality of a child, so whatever they have in them must be brought out and developed. Revision of examinations is our biggest problem, for at present they feature as the biggest part of school life and submerge the individual. But it is a slow process and we cannot do it in five minutes." Education is one of the branches of activity in which The Theosophical Move-

ment should have done much more even than it has accomplished. Dr. Cousins is doing very fine work at Madanapalle in the Theosophical College. There has just come to hand an appeal for assistance from the Triumph College, George Town, Madras, which we presume has some Theosophical tendencies. It is however, a tutorial college, and aims at the preparation of students for such examinations as the London and Cambridge Universities prescribe. We fear that there is little we can do to help beyond calling attention to the work that is being done. We have an abundance of Colleges and Universities in Canada, but none of them has any conception of a really independent educational training. Orthodoxy and limitation of one kind and another circumscribe the student more or less in all of them, and originality is consequently discounted. It may seem absurd to many to make such a statement, but it is only in science there is any freedom.

TORONTO'S ANNUAL

The annual meeting of the Toronto Theosophical Society was held in the Hall, 52 Isabella Street, on Wednesday evening, 15th September, when 47 members were present, and Mr. Smythe presided. The reports were distinctly encouraging, in spite of the falling off of members. The finances showed a turn-over of \$2929.86 with a balance carried forward of \$98.10. The main items of receipts were Sunday collections, \$658.60; Bazaar, \$204.75; Badminton Club, \$225; Kelso legacy, \$250; Donation to Travelling Library, \$250; Radio donations, \$224.50. Membership dues which are turned over to the National Society were \$330.35. The chief disbursements were maintenance of the Hall Building, \$816.62; Administration expenses, \$109.55; Publicity, \$430.57; Propaganda, \$286.54; Library purchases \$500; Dominion Bonds purchased for reserve, \$300.

The Resumé given by Mr. Fellows, as

Secretary, of the work of the several Committees was a most interesting summary, and touched all the high lights of the work of the past year. The House and Property were reported in good shape and repairs were kept up. The Programme Committee listed 56 lectures during the year, 40 by 14 of the members, while visiting lecturers were Dharmi Singh, Dr. Alvin B. Kuhn, G. Lesch, Dr. Rose Henderson, J. Spendlove, Miss Hindsley, R. C. Allison, Rabbi S. Sachs, Dr. W. G. Hooper.

The Sunday morning Secret Doctrine class has been continued by Miss Stuart, and Mr. Belcher has held another S. D. class on Friday evenings from September till June. The Lotus Circle was conducted by Miss Webley on Sunday afternoons from October till June; an astrology class by Mrs. E. Allan from October till May; during the winter Mr. Huxtable gave seven lectures for those commencing the study of Theosophy.

A Gipsy Fair was held on November 14 when over \$200 was realized. Receptions were held during Dr. Kuhn's visit in November and Mr. Lesch's visit in January, and the "Open House" New Year Day reception was held as usual, about 150 attending. A Coronation Party was held at the residence of Mr. and Mrs. J. K. Bailey on May 13 when some 45 members attended and \$29 was added to the Lodge funds. A Garden Party was held on June 19 at the same place as a preliminary to the proposed Bazaar, arrangements for which had been outlined on June 10 and Convenors appointed.

Radio broadcasts had been given from October 18 till January 10 on each Sunday, 13 in all and copies of the talks were applied for on an average of 150 each talk. The Dramatic Guild produced two one-act plays on January 30. The Badminton Club closed a successful session on April 30 with a membership of 50 and was able to hand over \$225 to the Lodge while retaining a small balance.

The Library purchased 148 books during the year and had 36 donated, and 6041

books were circulated, and visitors to the Library exclusive of Sundays, ran 2626. Total receipts were \$517.53; expenditure \$466.26. The Travelling Library purchased 231 books and advertisements were placed at a cost of \$38.74 with a result of 452 books mailed to readers. At a subsequent meeting of the Directors a vote of thanks was accorded Miss Wood for her ten years' services as Librarian, and in acknowledgment of her self-denying labours.

The election of officers resulted in the return of Mr. Smythe as president, George I. Kinman, 1st vice-president; Miss Maud E. Crafter, 2nd vice-president; A. C. Fellows, secretary; Mrs. J. K. Bailey, treasurer; C. H. Hale, Col. E. L. Thomson, Miss M. Stuart, Mrs. R. Somers, Mrs. G. Cable, W. King, N. W. J. Haydon, D. Tong, Miss Ruby Welbourne and T. S. Hubbard, directors additional. L. Anderson was elected auditor.

The directors met on September 22 and appointed the usual committees and Miss Mary Stuart as Librarian with a Library Board in an advisory capacity of Mrs. J. K. Bailey, Mrs. R. Somers, E. B. Dustan, and another to be coopted. The ladies on the Executive were appointed on the Reception Committee with power to coopt others, Miss Crafter to convene the first meeting. It was also resolved that the Reception Committee organize a Welfare Committee and report at the next monthly meeting. At the annual meeting Mr. Smythe as president gave the following address:

MR. SMYTHE'S ADDRESS

It has been represented to me that life on this plane is accompanied with almost insurmountable conditions, and that those who wish to conquer must summon all their powers to achieve success. What success means to the Theosophist is sufficiently displayed in those six little books which every real student of the Sacred Science must be familiar with—Light on the Path, The Bhagavad Gita, The Voice of the

Silence, Through the Gates of Gold, The Light of Asia, and Patanjali's Yoga Aphorisms. It was also suggested to me that men meet the obstacles and obstructions of life, according to their character, with patience, with courage, with fear, with diligence, or with hope.

What is true of the individual is true also of any group of individuals, though it is to be noted that groups, whether large or small, are not dominated by the highest aspiration among them, but by a peculiar disposition of things, by some tendency that represents less than the actual mean or general average intelligence of the group. This appears to depend upon the unrecognized oppositions and hostilities and antagonisms that are not given expression but assert a tacit control and lower the value of the mass activity. Theosophical students should be able to overcome such a tendency once it is recognized, and in a body of comparatively small dimensions this ought to be an easy matter. There is only one force that can effect the change. It is the sense, the power, the grace of Brotherhood. Without this and the harmony it creates nothing of importance can be effected.

I have been led to this conclusion, not more by reading and study and reflection, than by the direct experience of the operation of our Theosophical Society. We appear to lack in adequate measure the principle on which our organization is founded. I am not acquainted with any small Church body of similar numbers that does not accomplish more actual work, exert stronger influence, and secure more active loyalty from its members than we do here. Yet, we must also see that among Theosophical Societies we take a high place both for activity and achievement.

According to the terms of our Constitution all your officers are now discharged and have finished the term for which they were elected. As you proceed to elect or re-elect a new group of officials for the coming year it would be less than wisdom did we not consider the experience of the

past and endeavour to reap some hints for improvement or for new and more effective policies. It is obvious that I am not now dealing with financial matters, as that is entirely in the hands of the Executive and has hitherto been handled in satisfactory fashion. But finance is only a means to an end, and that end is the propagation of the Theosophical view of life and the dissemination of those doctrines of Universal Unity and Causation, the Solidarity of Humanity, Karma and Reincarnation, without an understanding of which, to quote Pope's line, "all the rest is leather and prunella."

I might say here, that to ask an understanding of these doctrines is by no means to force their acceptance or to dogmatize upon them. When Newton put forward the theory of gravitation he only asked that it be considered. No more do we. That is the non-dogmatic position. How then are we to do this work? I have had a good many years of experience in Theosophical propaganda, not only in Canada but in the United States, in England, Ireland and Scotland. More and more I am convinced that the democratic method is the best, if not the only way to succeed. This means the elimination of Leadership as far as that can be possible or attainable. When I say this I mean in every department of our activities. It damps the enthusiasm of others, it blocks their initiative, it discourages independent effort, and in practice it vitiates the harmony, the fellowship, the cooperation which are the distinguishing marks of real Brotherhood.

I think it would be possible to bring about a change in our methods, though I am not at all sanguine that any such change would be adopted, knowing as I do the innate conservatism of all constituted bodies. I would like to see the Committee system applied to all our departments, and on the following lines. Each committee would consist of Five Members, and as far as possible they should be volunteers. There should be no special leadership but each member in rotation should act as chairman

for one month, this to be repeated throughout the year. In this way we develop cooperation, give experience to each, secure originality, and gain, I believe, a measure of friendliness which is not attained by our present methods. I would apply this Committee system to the Library, the Programme, the Reception, the Visiting, the Publicity, the Propaganda, and in addition a Social Service Committee. Our present House Committee has done fine work and sets an example of service.

On the Committees I suggest, I think the Reception Committee could organize monthly, if not weekly meetings for visitors as the Montreal Lodge does, where conversation, occasional talks, and friendliness are cultivated. We are not sufficiently friendly as a Society, as I have frequently heard. The Propaganda Committee could carry on work in other districts and in nearby towns, a work which is badly needed. All these Committees should meet at least once a month and oftener if necessary. Nothing would be done by any member without the cooperation of the rest, and nothing should be done without a majority endorsement by the Committee itself. If this were done we would soon realize a real demonstration of democracy and Brotherhood.

One work in particular I think should be under the Propaganda Committee. Most of you are aware of the fine work being carried on by Mr. F. A. Belcher in his Secret Doctrine Classes. Necessarily these are for students who are somewhat advanced in their studies. But we also need elementary classes to serve those who have just heard of Theosophy, who are too young in the subject even for The Key to Theosophy. Intermediate classes also should be organized, and we should have a class if possible for that phase of theosophy which deals with the Heart Doctrine, to study the Gita, or The Voice or Light on the Path. I think the members should have a monthly meeting where, among other things, the Committees would report their actual proceedings.

Am I asking too much of the Society? Not if all our 170 members are alive and afire with Brotherhood, if the awful need in this hour of the world's crucifixion is present to their consciousness, and they appreciate the stewardship with which they have been entrusted. We of the Theosophical Movement, and we alone, were given this treasure of Wisdom, and if we fail to share it with our fellows of our weary pilgrimage, the Karma of that neglect may well make us shudder to face.

I have to thank you for your patience in hearing me, and also for the longer patience you have displayed in these nine years in which I have lived in another city, while yet you have not broken the tie that was made in 1891. It is entirely in your hands and at your pleasure to do as you will about me and my views, and whether you wish my very limited services to be continued or not, I will still guard our friendship and our mutual sacrifice as the one thing in my life that has seemed thoroughly worth while. To you and to all my fellow officials I give my hearty, appreciative and unforgetful thanks.

CORRESPONDENCE

THE SEVEN RAYS

Editor, Canadian Theosophist:—Since writing my letter of August 19th, I have found the reference in the S.D. regarding the "Primeval Seven Rays" mentioned by Mrs. Bailey. Not having one complete edition of the S.D., I was unable to make use of the index in this case.

However, this does not cause me to change my opinion regarding the type of leadership developed by humanity, which must eventually lead to one or other of two world forces—black or white.

In such an issue there can be no question of "benevolent neutrality." "Who is not with me is against me" applies through all the Ages.

E. K. Middleton.

2873 Inlet Ave., Victoria, B.C.

THE GOLDEN DAWN

Editor, Canadian Theosophist:—The correspondent whom you quote in reference to the above has not read me correctly in my remarks upon the origin of the Golden Dawn. I did not say that the Order was founded by Anna Kingsford, nor that she had anything to do with it. I said that it "had its inception" in the inner group of her Hermetic Society. So I have been told by an intimate associate of MacGregor Mathers and Wynn Westcott, two of the actual founders. These two gentlemen were members of A. K.'s Society, and from thence got their initial understanding and stimulus to their subsequent effort. That both had some real knowledge, and very extensive erudition is demonstrated by the published works they have left, but it is quite another matter to speak of them as Adepts, as some do, or credit them with true illumination.

I do not think your correspondent is correct in his assertion that all the G. D. rituals were published by Aleister Crowley. Crowley published *versions* of his own of some of the G. D. material. I have in my possession, bequeathed to me by my informant, a full set of the G. D. documents of the year 1898, a year, I am rather sure, which marked the zenith of the spiritual wave in the West. Crowley's version is a gross travesty of these. I have just seen Regardie's first G. D. volume, and from its contents am much inclined to doubt that the world is going to get the Order teachings as they were in its heyday. I do not imply by this that Mr. Regardie is doing any garbling or suppressing of the material he has.

The G. D. literature is not *vast* in volume (I stand corrected): what I intended to imply was that its scope is vast. Whoever has grasped the full implications of these teachings is, I think, not without knowledge, but I fully agree that to the average "student" they are worth less than 2d.

I think that there is no person now alive

(unless of course he is a genuine Adept) who knows anything like the whole truth of all that lay behind the many occult or spiritual efforts that sprang into manifestation between 1875 and 1897-8. The T. S., A. K.'s work and her society, the G. D., H.P.B.'s E. S. and Inner Group, the earlier work of Mabel Collins, and other less well known manifestations were, I am convinced, all branches of a single tree, which tree also had several *rootlets*. To the world, even to many of those most concerned in them, these various outer movements may have, and have had the appearance of being rivals, but such was not the real fact. Every one of them, in early years had within them the real light and knowledge. Their founders, semi-consciously in some cases, and unconsciously in others were all temporarily illuminated, but all (excepting H.P.B. who passed with the turn of the tide) lost the light they had as the spiritual wave receded. There is a significance which the inventor, perhaps, does not realize in the slogan, "Back to Blavatsky". Let us go back to *that* which welled up through her, and many other channels during her time and we will find light.

P. G. Bowen.

Dublin,

August 25th, 1937.

"FRAGMENT ON ACTION"

Editor, Canadian Theosophist:—"Narada"—as you pertinently remark in your last,—"is very busy"; and, if one may be permitted to say so, there is something else also busy, only one's knowledge of Sanskrit is not sufficiently extensive to give it a name.

To a comparative outsider, yet withal, of thirty years' odd connection with the T. S., it appears strange to hear writers avowedly theosophists, expatiate on movements other than the theosophical, while lugubriously droning about the failure of the Society, and, inferentially, its personnel.

To their credit however, it must be conceded, that such lucubrations, are to some

extent qualified by the advice not to be down-hearted; but in strict justice, this somewhat belated advice, is nullified, when it is considered that the younger member, already primed by the dirge-like talk of the Society's failure, will of a surety attempt to affiliate with these seductive baits, dangled so temptingly beneath his very nose. In short, whether of intent, or not, disparaging, or lukewarm comments on the Society, are disruptive in effect, therefore decidedly untheosophical, as the latter tends towards Unity—at least such is the accepted impression.

Of course in the older member habituated to the many vicissitudes in the life of the Society, such a condition would not necessarily obtain. These, knowing from the beginning the altruistic nature of its declared objects, speedily classify them as a Cause to be striven for, and like all true Causes, implying a risk to be run. In this case, whether the devotee sinks or swims, or whether the object of his solicitude, endures, is of secondary importance, as the primal motivating influence, is the hazard element, without which life loses its savour. As well says Von Goethe: "He who knows not this: Even dying and coming to birth, is but a sorry guest, upon this dismal earth."

Morally, the same conclusion obtains; whether applied to matters theosophical, patriotic, family duties, or to individuals in the race: We stay "put". The logical conclusion of which is evident as applied to the patria for if it sinks, we all sink with it; though as applied to relationship and responsibilities to the individual, is not quite as evident, though the "seventy times seven" would appear to obtain, if for no other reason than that "homo sap" must err from necessity.

Howbeit, the more easily obtained objective has considerable attraction, especially at this stage of evolution, where the fictitious Ego largely holds the field, though doubtless the Mission-minded will be tempted to enquire more closely into the movements so ingeniously, yet sketchily

portrayed. Not in doubt of the knowledge or good faith of their sponsors, be it understood; but rather a healthy doubt, whether Keys unlocking Nature's arcana, may be as easily procured; and—which is much more to the point—whether, such would fit when obtained. In other words, the Key may unlock a door leading to a chamber of no special interest to the entrant, in which case, the Missonrian very reasonably prefers to fashion his own Keys. . . .

Besides, actual evidence of the failure of the Society, is lacking. Its platform is still the broad free one of the days of its inception, otherwise, articles and letters, pro and con, would not appear in the pages of the "Canadian Theosophist" et al, which is one of the organs delineating the varied activities of the personnel. Indubitably, the Society's "transactions" have at times approximated the romantic; but likely enough no more so, than those of other societies, when their age is considered and compared with the adolescence and rapid growth of the Theosophical Society.

Whether this point is sufficiently implemented or not, the fact remains that the Society is singularly indifferent to the tremours afflicting members within it, or the gnashing of teeth of those without, moving imperturbably along its appointed path towards an objective still in the shadows for most people. This—almost miraculous—advance, may be due in part to the broad aegis under which its personnel function, though discounting the many evidences of lukewarmness, it would appear to rest largely on the self-sacrificing exertions of an oft inarticulate entourage, who yet withal, are industriously engaged in "sawing wood". To such, wheresoever and howsoever situate, whether in the Society, or without, it would perhaps be appropriate, to dedicate this scant tribute to their self-sacrificing zeal, together with a profound obeisance. . . .

"Try not the pass"—the old man said,
Dark lowers the tempest overhead.

The raging torrent is deep and wide"

....

Perhaps, such, despite the many variety of "isms" confronting a bewildered world, have unerringly intuited the precise quarter from whence the voice comes—and who and what the "old man" really is? But whether or no,—not one iota of the esteem already given, is retracted.

J. B. C.

MAGAZINES

Theosophy (Los Angeles) for September opens with a valuable article, "Genetic Years," summing up some of the approaches being made by modern thinkers and writers to the fact that man's chief concern with life lies outside Time and Space. The article quotes J. W. N. Sullivan from an article in *Harper's* for June and J. W. Dunne's *An Experiment with Time* is laid under requisition. Anaxagoras is the subject of the present month's article on "Great Theosophists" and his work on Alchemy, its organization and record is described. Students will gain much from this sketch. An article by Herbert Spencer on "Vaccination" is reprinted from his *Facts and Comments* and should be read by all who are interested in the development of new modern diseases. Poliomyelitis or infantile paralysis is causing many deaths at present, and we imagine that if case histories of these subjects were to be had they would be found to have been serumed and vaccinated with many or all of the new serum remedies the doctors are dispensing. Ontario has more cases of poliomyelitis than all of the United States, and it is well known that the craze for serumizing children has a greater grip on this province than possibly anywhere else in the world. We are thorough in its practice and our leading medical lights are proud of their proficiency. Nurses have to be plugged full of serums for typhoid, for diphtheria, for scarlet fever, for small-pox, and what have you, and their broken down constitutions are attributed to hard work which never hurts anybody who lives according to natural laws and follows a proper diet. In our Ontario hospitals

nothing is known of diet in a scientific sense, and what is known as a "general diet" is prescribed for all and sundry irrespective of their ability to assimilate it. Proper diet alone is sufficient to banish disease, as the medical science of the future will insist. The Los Angeles magazine is also inclined (page 522) to attribute the increase of cancer to serumization. *Ancient Wisdom* (St. Louis) has been carrying on a debate on Social Credit for some months, and on concluding this activity it is observed editorially: Attacks on Social Credit, like attacks on Theosophy, are usually made with ferocious ill-will. Why cannot one differ with others regarding economics, philosophy, religion or any other subject without getting mad about it, is one of the mysteries of human nature which can only be attributed to our present half-way mark in evolution. Those who can argue with firmness, coupled with perfect goodwill and respect for their opponents, must be well ahead on the spiritual ladder." Mr. L. W. Rogers contributes an interesting note on Ella Wheeler Wilcox who was a member of the Theosophical Society. After her husband's death she lived near and became intimate with Mr. and Mrs. Rogers. "We all did everything possible to cheer her up but it was hopeless. She who had written so helpfully for others gave way to long hours of weeping and despair. She had lived along the New Thought line and had not really gotten into the spirit of Theosophical verities. I was continually surprised by the questions she asked about the life after bodily death. Equally astonishing was her credulity." She insisted on going to mediums, but Mr. Rogers states there was not the slightest indication of any genuine Communication. She did finally get something genuine from her husband and Mr. Rogers promises to reveal this evidence next month. *Ancient Wisdom* is certainly a bright little eight pages. *The Path*, Sydney, Australia, for April-June, is a solid little package of Blavatsky Theosophy, and opens with her article on Occultism v. the Occult Arts.

Reincarnation, The Pineal Gland, Permanence of Great Ideas, The Unmarked Milestones, The Lost Atlantis, Lemurian Remains, and A Letter to New Members, the latter copied from the Toronto *Theosophical News*, are the chief articles. The longest is that on Atlantis and is a capital summary of some of the leading features of the evidence of that lost continent. The difference between lava that has crystallized under water and in the open air is a remarkable piece of research which proves that lava found in mid-Atlantic must have *cooled slowly above the surface*. No scientific man can doubt about Atlantis after this. Besides, he knows that the strata of the Eastern United States was precipitated by the rivers of Atlantis in an ocean that lay west of it. The September issue of *The Theosophist* (Adyar) is somewhat funereal, a section headed "O Death! Where is thy sting?" containing memorial notices of various great ones, and winding up with "The Judgment of Atlantis" as a final sepulchral clean-up. But we do not observe in these fifty pages that the real sting of death—failure—*hamartias*—is brought out in any of the last words of the more or less great ones. Paul's idea was that the failure to develop the pneumatic body, the great work, in other words, was the sting of death. If this were brought home to the consciousness of Christendom it would help wonderfully to abolish most of the silly dogmas which occupy the pulpits. Mrs. Gardner has an article on "The Intuition as an Instrument of Research." We are inclined to think that the intuition cannot become the servant of reason or intellectual analysis, but rather its master. *The Aryan Path* once more shows its conspicuous superiority in the September issue with a list of contributors drawn from the literary and scholarly worlds. Professor C. J. Patten writes on the Pineal Gland and advances the steps of science considerably in his remarks. He even speculates on the possibility of the homing instinct in pigeons and the flight of birds in their season and other migratory instincts as due to

a kind of clairvoyance drawn from the conarium. We suppose the skeptical historical conceptions of James Truslow Adams leads him to neglect altogether the part played by Hiawatha who, over 600 years ago, gathered the Five Nations into a League and incidentally saved the Continent for the English-speaking races. The wampum and other records of the Red Man are available and are not to be ignored. What first started these," says Mr. Adams, "on the road toward a political development nowhere else achieved at such a stage is as insoluble a problem as what started the Greeks of Athens on their extraordinary development." None are so blind as those who will not see, and our historians are decidedly adverse from taking the Mahatmas as a factor in historical development. The Fires must be lighted, all the same. There is a fine expository article in *Rose Dawn's Modern Astrology* for October on "The Temple of the Stars" by Robert A. Hughes, lately of Hamilton, Ontario, in which he describes the construction of the Effigies and discusses the objects of the figures and their date in the prehistoric period to which they belong. This article will undoubtedly carry the knowledge of this extraordinary monument to a vastly larger field of United States readers than has yet been reached. The address of the magazine is Del Rio, Texas, and the price 25 cents. *Bombay Theosophical Bulletin* for September concerns itself with Zoroastrianism seeing that the Parsi New Year opens in September, and the prophet Zoroaster was born also in this month. The *Bulletin* prints three chapters of the *Gatha Ahunavaiti* and students will be glad to preserve these first three chapters. *The Indian Theosophist* for September is practical as usual and discusses the Alcohol evil in India which is said to be "slowly gaining ground." In view of Prohibition, Mr. Gokhale hopes "that our National Ministers will not, in a fit of righteous indignation, blow up the distilleries, but use every bit of the unholy apparatus, for producing alcohol for power

purposes. Alcohol is a splendid fuel if only used in an engine, and not inside our bodies." Diet is also attended to, and it is observed that "the traditional diet of the middle class Indian is very scientific, but people will not follow the tradition, and even in my family my children refuse to eat Dal because it looks yellowish. It is only by talking to them of Proteins and Nitrogen that I can persuade them to take Dal." Mrs. Somers' article in our magazine is copied in this Indian Journal—"Can Animals Think?" *Buddhism in England* continues its splendid work in the Sept.-October issue, vol. 12, No. 3. The frontispiece is a striking view of a French Alpine pass with a torrent swiftly flowing, intended by the artist Hassuko to illustrate the famous Zen koan "Walk On." Friedrich Spiegelberg contributes an article on "Tibetan Psychotherapy" and Captain H. M. N. Hardy writes on "Recent Literature on Tibetan Buddhism" a most interesting article in which he gives Colonel Waddell a necessary truing-up. R. J. Jackson writes attractively on *The Upanishads*. Christmas Humphreys gives another chapter of his book now published *The Development of Buddhism in England*. In the September *Beacon* The Tibetan concludes his articles on "The New Groups." For example, in the new technique: "Group six will be, in a pronounced sense, a channel between the activity of the second ray, that of the World Teacher (at the present time, the Christ holds this office) and the world of men. The energy of the second ray must pour through such groups of students and believers and allied groups of thinkers and workers, and there will be many of these. The platform of the new world religion will be built by such groups. It is right at this point that I could so easily prove to you that these Groups are an externalization of an existing inner situation! The recollection of this will kill all tendency to regard one's own group as unique." What a long way this seems to lead us from *The Secret Doctrine*. There is an editorial as the opening article of

Life (Bangalore, India) of August 14, dealing with "Clairvoyance and Service," an address by Mrs. Hotchener. The editor expresses disappointment that the Theosophical Society is "cautious, reserved, pedantic, and, I am afraid, a little snobbish in parts" in dealing with the subject or with those possessing this gift, or we might say alleged to have it. He instances Arthur Ford, "The well-known American Spiritualist and psychic" who "has been creating something like a sensation in Australia with his wonderful psychic demonstrations. One very impressive feature of his demonstrations has been his radio talks. While speaking in the microphone, for instance, he would suddenly stop to give a message to someone listening in perhaps a thousand miles away, someone he had never seen or heard of before. . . . Astonishing and accurate particulars of the person would be given—name, the country, town and street in which he had lived when on earth, nature of business he did, and so on, the accuracy of the information being afterwards corroborated and confirmed by the person listening in." Other remarkable clairvoyants, like W. I. Parish, of East Sheen, London, are cited and the attitude of the Theosophical Society towards them is noted as "very disappointing." Naturally, when Adyar takes the position that only one great clairvoyant existed in the last forty years, and he made so many mistakes that nobody could respect his testimonies, which even then, were never subjected to contemporary tests. Even had he been as clever as Arthur Ford or W. T. Parish he would have been lacking in the "one thing needful" without which all mere wonder-workers, as they are catalogued in I. Corinthians, twelfth chapter, are exhorted to seek "a more excellent way." It is that more excellent way of wisdom and love which H. P. B. pointed out that is to be found lacking in nearly all the wonder-workers. Sometimes they have Love and sometimes they have Wisdom, but the Masters have both. And they have another gift which is lacking in most,

that of Modesty. *Evolution* (Buenos Aires) continues to present its striking cartoons of mystical and occult subjects, all in the highest levels of artistic imagination. These would make a wonderful portfolio if collected. *Theosophy in Ireland* has succumbed to the economic pressure to the extent of admitting to its pages an article suggesting a method by which our grievous difficulties as a social entity might be relieved, and the editor, wonderful to say, approves of the article and commends it to consideration. Perhaps some day the Theosophists will wake up and find they are actually living in a world of men, women and children. *The Christian Theosophist* (Sept.-Dec.) reviews Miss Neff's *Life of H. P. B.* and Rev. W. M. Teape's book, *The Secret Lore of India and the One Perfect Life for All*; continues the series on The Gospel According to St. John, and reprints our article on Karma and Reincarnation, a compliment we deeply appreciate. *The O. E. Library Critic* is sprightly as ever in spite of economic limitations. The Editor asks for mercy in this respect, and we know no one who better deserves it. Only 50c a year! Write 1207 Q. Street, N. W., Washington, D. C. There is an interesting sketch of the Theosophical career of Pekka Ervast in Finland. As in other cases the vagaries of Adyar destroyed the integrity of the Finnish movement, and Ervast finally founded a society which represented the ethical aims of the Secret Doctrine. Ervast died on May 22, 1934 and Mrs. H. Pihlajamaki was elected his successor with over 800 members and the magazine *Ruusu-Risti* at Meritullinkatu 33, door 2, Helsinki, Finland. Dr. Stokes dissects Dr. Arundale's observations about Truth, but it is impossible to tie a man down who merely endeavours to make statements so general that nobody can say he stands for anything. H. T. Edge, M.A., D.Litt., contributes a timely study of "Edgar Allan Poe as Seer" to the October *Theosophical Forum* (Point Loma), in which he touches

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THEOSOPHY AND THE MODERN WORLD

Conducted by W. Frank Sutherland

CHAOS—THEOS—KOSMOS

It has been pointed out to me that, in my review of Professor Sorokin's book in the last issue of this magazine, I made the error of assuming that the Marxian philosophy "Dialectical Materialism" was equivalent in its attitude towards reality to what is now known as "Mechanistic Materialism," and I was referred to an essay by Julius F Hecker, on *Christianity and Communism* wherein the true position of Dialectical Materialism was given. This essay, by the way formed part of a symposium published under the title of *Christianity and the Social Revolution*, by Gollancz.

Two paragraphs in this essay are of extreme interest, especially as they appear to agree in essentials with the viewpoint of the Secret Doctrine, as given in the First Proposition.

The paragraphs referred to, follow:

"The philosophy of Communism is *Dialectical Materialism*. It differs from the idealist metaphysics and from Mechanistic Materialism in respect to its doctrine of ultimate reality and in its laws of evolution.

"The idealist denies objective reality independent and prior to consciousness. He knows only *quality*; what we call matter or objective reality are to him but creations of his mind. The mechanistic materialist knows only *quantity*; he denies quality as an intrinsic attribute of ultimate reality. The Dialectical Materialist accepts both quantity and quality, or extension and mind, as the attributes of ultimate reality. Thought and being are not quantitative differentiations of the same substance; they are intrinsically different though always in inseparable unity. Nature is thus potentially endowed with the attribute of spirit, which merges into consciousness in the process of development. The universe has never been creat-

ed. It is eternal, real, independent, and prior to human consciousness. This hypothesis leaves no room for God the Creator existing independent and antecedent to Nature. It is therefore atheistic. It has no place for a personal God in the Christian theistic sense, nor for a "supernatural" world independent of and prior to this world. Atheism in the Communistic sense does not mean, therefore, the denial of spiritual quality with which highly organized matter is endowed, and therefore must be accepted as a part of reality; it means the rejection of a supernatural world and God or gods existing prior to and independent of nature."

In comparison we note what the Secret Doctrine has to say (vol. I, p. 42.)

"The Secret Doctrine establishes. . . .

1. An Omnipresent, Eternal, Boundless and Immutable Principle. . . . It is "Be-ness" rather than Being, Sat in Sanskrit and is beyond all thought or speculation.

"This Be-ness is symbolized in the Secret Doctrine under two aspects. On the one hand, absolute abstract Space, representing bare subjectivity, the one thing which no human mind can either exclude from any conception, or conceive of by itself. On the other, absolute Abstract Motion representing Unconditioned Consciousness. Even our Western thinkers have shown that Consciousness is inconceivable to us apart from change, and motion best symbolizes change, its essential characteristic. This latter aspect of the One Reality, is also symbolized by the term The Great Breath, a symbol sufficiently graphic to need no further elucidation. Thus, then, the first fundamental axiom of the Secret Doctrine is this metaphysical One Absolute—BE-NESS—symbolized by finite intelligence as the theological Trinity. . . .

"Parabrahman, the One Reality, the Absolute, is the field of Absolute Consciousness, i.e. that Essence which is out of

all relation to conditioned existence, and of which conscious existence is a conditioned symbol. But once we pass in thought from this (to us) Absolute Negation, duality supervenes in the contrast of *Spirit (or consciousness) and Matter*, Subject and Object. . . .

“Considering this metaphysical triad as the Root from which proceeds all Manifestation, the Great Breath assumes the character of Pre-cosmic Ideation. . . . On the other hand Pre-cosmic Root-substance (Mulaprakriti) is that aspect of the Absolute which underlies all the objective planes of Nature.”

In respect of atheism it is worth noting that:

“The Secret Doctrine teaches no *Atheism*, except in the sense underlying the Sanskrit word *Nastika*, a rejection of *idols*, including every anthropomorphic god. In this sense every Occultist is a *Nastika*.

“It admits a Logos, or a Collective “Creator” of the universe; a Demiurgos, in the sense implied when one speaks of an “Architect” as the “Creator” of an edifice, whereas that Architect has never touched one stone of it, but, furnishing the plan, has left all the manual labour to the masons; in our case the plan was furnished by the Ideation of the Universe, and the constructive labour was left to the Hosts of Intelligent Powers and Forces. But that Demiurgos is no *personal Deity—i.e.*, an imperfect *extra-cosmic god*, but only the aggregate of the Dhyān Chohans and the other forces.

“The Dhyān Chohans are dual in their character; being composed of (a) the irrational *Brute Energy*, inherent in matter, and (b) the intelligent Soul or Cosmic Consciousness, which directs and guides that Energy, and which is the Dhyān Chohan Thought, reflecting the Ideation of the Universal Mind.

This results in a perpetual series of physical manifestations and *moral* effects on Earth, during manvantaric periods, the whole being subservient to Karma. As that process is not always perfect; and

since, however many proofs it may exhibit of a guiding Intelligence behind the veil, it still shows gaps and flaws, and even very often results in evident failures—therefore, neither the collective host (Demiurgos) nor any of the working Powers individually, are proper subjects for divine honours or worship.” (S.D. vol. I, p. 300.)

It may be useful to add a few paragraphs from pages 55-56 of *The Mahatma Letters*. Very definite statements are made regarding matter, though matter to the Mahatmas is something very different from the matter of modern science. Here is one paragraph:—

“Matter we know to be eternal, *i.e.*, having had no beginning (a) because matter is Nature herself (b) because that which cannot annihilate itself and is indestructible exists necessarily—and therefore it could not begin to be, nor can it cease to be (c) because the accumulated experience of countless ages, and that of exact science show to us matter (or nature) acting by her own peculiar energy, of which not an atom is ever in an absolute state of rest, and therefore it must have always existed, *i.e.*, its materials ever changing form, combinations and properties, but its principles or elements being absolutely indestructible.”

Again, in explaining what they mean by *phlogiston*, in which they say they believe, the Mahatma goes on to say:—

“In other words we believe in MATTER alone, in matter as visible nature and matter in its invisibility as the invisible omnipresent omnipotent Proteus with its unceasing motion which is its life, and which nature draws from herself since she is the great whole outside of which nothing can exist. . . . The existence of matter then is a fact; the existence of motion is another fact, their self existence and eternity or indestructibility is a third fact. And the idea of pure spirit as a Being or an Existence—give it whatever name you will—is a chimera, a gigantic absurdity.”

There are many other passages as well as these two pages which deal with the problem of matter, and should be read by

all students who desire to have clear and authentic ideas of the Mahatmic teaching. As has been said the occultist is a Nastika and does not worship idols.

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W. F. S.

SCIENCE SOLVES FIRE-WALKING

An account of what is considered to have been the first Fire-Walk ever performed in Great Britain appeared in the pages of this section Feb. 1936. As the present writer was responsible for the article, and, because there was rather a tendency to take an Occult view of the phenomenon, it is now felt that, in justice to our readers the latest scientific findings regarding the subject should here be reported.

Once and for all it has been definitely proved that there is no occult or psychic power, or a specially induced mental state necessary in a fire-walker.

Following the demonstration of fire-walking by Kuda Bux, Sept., 1935, the University of London Council for Psychical Investigation was left with three alternatives as to how the feat might have been accomplished (a) that it was done by "faith" (b) that the short average time of contact with the embers (something under half a second for each foot) was responsible for the absence of burning (c) that a certain knack or technique in placing the feet was the cause of the professional "walker's" immunity from injury.

An article called "Last Words on the Fire-Walk", by Harry Price appears in the Aug. 11, 1937 copy of *The Listener*. He describes, and gives a considered judgment on the subsequent experiments. "Accounts of our experiments were published in practically every principal newspaper in the world," he writes, "and, in India particularly, Kuda Bux was hailed as something of a hero. The publicity he received inspired another Indian professional fire-walker, Ahmed Hussain, to offer his services, and he came to England to be tested in the early part of 1937." Like Kuda Bux this Moslem is a "magician" by profession. And he claimed, likewise, to impart his alleged immunity from burning

to others.

In organizing the second series of tests for the University Council Mr. Price chose the original grounds at Carshalton. He advertised for volunteer walkers and received forty replies. The first test of the second series was held April 7, 1937, and the Cambridge Instrument Co. devised special heat-measuring arrangements. The surface temperature of the fire was 575 degrees C., and that of the interior, 700 degrees C. Hussain recited prayers from the *Koran*, then stepped into the fire and took three quick strides in 1.3 seconds—the right foot being in contact with the embers twice. He was quite unburned, and the skin temperature of the soles of his feet was lower than before the walk. Three volunteers then accompanied him over the fire. However, he failed to impart his "immunity" and they were all burned to a varying degree. Then two more volunteers performed the walk separately, unaccompanied by Hussain. They were slightly burned, and in each case the foot in contact with the embers most often was the one most affected.

To quote: "Our first experiments were very instructive. It was obvious that the effect of the heat on the feet of the walkers was cumulative, and two steps by each foot appeared to be the limit that could be taken without injury, even by the professional. To test this theory, we asked Hussain if he would walk on a trench 20 feet long. He consented."

Confidence Essential

Numerous experiments followed, but space prevents a detailed account of each. Suffice it to say that, despite considerable muttering of prayers, Hussain suffered five blisters on one foot, and marked erythema on the other, following his six steps in the longer trench. Several amateurs participated in the tests, and were also burned. The results of these experiments were enlightening. It was made clear that whether amateur or professional, the limit of walking on a really hot fire was two steps per foot with contact-time of about one-third second each ("full and

exact data will be published in the official report") Also, it was quite obvious that "confidence" had a very great deal to do with it. All the volunteers floundered more or less. Reginald Adcock, a young Cambridge graduate, who walked the most steadily, was burned the least.

The final tests were held in the grounds of Alexandra Palace on April 20, 1937, and were both broadcast and televised. The trench was 12 feet long, 4 feet wide, and 9 inches deep. The temperature of the surface of the fire was 800 degrees C., the internal heat being 650 degrees C. (water boils at 100° C.) This was the *hottest* fire produced at any test. Hussain took four steps in 1.6 seconds. His feet were uninjured. Then Adcock—for the third time—walked the trench in 1.8 seconds, taking three steps (right foot on embers twice). He was not burned in any way. He explained that, with the practice he had had, he felt perfectly confident, and stepped into the fire without the slightest hesitation.

Harry Price points out that it is interesting to compare Adcock's feat with that of Kuda Bux's. Bux walked on a trench 11 feet long with a surface temperature of 430 degrees C. Each foot was in contact with the embers twice. Adcock's performance surpassed that of the Indian's because the surface of the fire was nearly twice as hot; he walked farther; and the Englishman weighed 40 pounds more—a decided disadvantage in fire-walking. And we might add that in order to perform the feat Mr. Adcock did not have to develop a "sixth sense" through Yoga practice, as the so-called Kashmiri Mystic claimed to have done.

No Occult Power

"And so ended our scientific and controlled experiments," writes the author, "and the mystery of fire-walking was solved at last. The secret is (a) the short contact-time of each foot with the embers; (b) the low thermal conductivity of burnt or burning wood embers; (c) confidence in walking." As fire-walkers progress faster than in normal walking, it is obvious that no one portion of a fire-walker's foot is in

contact with the embers for more than a minute fraction of a second.

According to Dr. E. H. Hunt, who has witnessed many fire-walk performances in India, even the modest temperature on which Kuda Bux walked was far more intense than any fire ever seen in India. Quoting him from *The Listener* article: "It is doubtful if any ceremonial walker in any part of the world has ever trod a fire as hot as the one we prepared at Alexandra Palace on April 20."

The author of "Last Words on the Fire-walk" writes as follows: "To conclude, a photographic record of our tests was taken. More than 200 pictures were secured, and Mr. S. J. Worsley and I took a complete rear slow-motion film of all the demonstrations. It shows that Adcock walked just as calmly as Hussain. No special technique on the part of the professional is apparent. This photographic evidence together with the mass of scientific data which we secured have enabled us to elucidate a mystery which has puzzled humanity for at least 2,000 years."

R. S.

MAGAZINES

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a phase of the poet's character which has been all but neglected. One who owes more to Poe in poetry and the art of poetry than perhaps to any other early teacher, though Tennyson and Rossetti closely followed, is grateful for such a tribute to the unfortunate author of *Eureka*. This essay should help many to a new estimate of the word-magician of Virginia. H. F. Norman pays his respects to Kenneth Morris and Percy Leonard in a gracious and measured article. *The Forum* has anticipated us in printing Dr. Parker's address on Indian Occultism at the Niagara Convention. *Inner Culture* presents contributions from Nicholas Roerich and Gandhi, and, with a note on his passing, from Sahabji Maharaj, founder of the ideal city of Dayalbagh in India.