

# THE CANADIAN THEOSOPHIST

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## PEACE—FOR HOW LONG?

Long ago one of the prophets reminded us of the folly of crying "Peace, peace," where there was no peace. Most of us keep forgetting that this present state of existence is Hell in every theological sense of the term. This does not mean that we cannot establish a heaven spot even in the territory of the Adversary. That, I take it, is one of our main duties. But Apollyon rules over the vast domain and would wipe out the heaven spots were he able. These heaven spots are not places of lotus ease or indolence. They are points of resolution from which fear has been banished, where freedom to live and act and think as one deems right is assured. Fear is the terrible weapon the Adversary uses throughout his domain. Very few people are able to emancipate themselves from its thralldom. It operates through many channels. Some fear to die. Some have fear of starving to death. Some fear of becoming "poor." Some fear solitude. Others fear crowds. Many fear thunder and loud noises. Others fear wind, still others silence and a desert land. A little thought will convince anyone that the world is dominated by fear. If this test is applied to the recent operations in Europe it will be plain to the thinker that the much heralded peace has been nothing else than the submission to fear. Germany and Italy were willing to fight France and England, but when Russia signified her alliance with Czechoslovakia the two

doughty dictators agreed to negotiate at once, but took care that Russia was left out of the conference. This pleased the British Government, which fears Russia. There is only one force which nobody fears who understands it. That is the force of Brotherhood. If we had the common sense to adopt Brotherhood we could divest ourselves of all these war burdens which we continue to heap up. In spite of cordial assurances and thanksgivings long and loud, the British Government does not recognize Brotherhood as any part of the dictators' policies. Consequently the expenditure of the seven and a half billions for armaments must go on, so that, should the latent doubt in the good faith of the dictators ever come to be realized, there will be a satisfactory preparation made for this contingency. The icy hand of fear is laid upon the nations of Europe and chills their hearts so that they cannot breathe with freedom nor think the natural thoughts of a sane humanity. The few who do not shrink from any fate, but who have devoted their courage to their own selfish aggrandizement, their own personal inflation, will in due time face the universal destiny. "He hath put down the mighty from their seat; he hath exalted the humble and meek." That is the Law of Cycles. All will have their turn to rule. Blessed are they who rule without fear, and feed their multitudes with the bread of peace.

## DYNAMIC THEOSOPHY

BY CECIL WILLIAMS

The phrase "dynamic Theosophy" is suggested by the Initiate Paul. In his first letter to the Society of the God in Corinth he uses two expressions which may be transliterated "Theo-sophy" and "Theodynamics." These are two aspects of the same thing; each suggests the other. Our Theosophy should always be thought of as dynamic. Wisdom accomplishes little without drive.

In this paper I purpose glancing at the increasing need for a more dynamic Theosophy and at the ways in which we may mend our methods.

The world has changed swiftly since I spoke at Rochester on "The Future of the Theosophical Movement." It has changed for the worse. Liberty is being forced against the wall. The time may come when we will have to choose between the denial of Theosophy and death or imprisonment. In some countries Theosophists have already had to make that choice.

I say the time *may* come: I do not say it will. But whether it comes depends upon ourselves, upon what we determine here today, and what we do in the immediate future.

There are trends in India which may result in the destruction of the magnificent library in Adyar; there are forces gathering on the Pacific which may lead to the battering of Point Loma by bombs. On the other hand, our centres of Theosophy may flourish and become Meccas of the world's rulers of thought and action. The issue is on the knees of the gods—and *we* are the "gods."

From the glimpse I have of cyclic law and from my reading of the trend of world affairs—which has seldom been at fault—I say that while the situation is urgent it is not desperate. My intuition—or my guess, if you like that better—is that we have a generation in which to save the world from utter catastrophe. But as events move swiftly, we must move swiftly,

too. We must be wise, resolute, energetic and daring.

As I remarked, at an earlier convention, it is no accident that the Theosophical Movement was launched on this continent, nor that the Fraternization Movement was inaugurated here. North America may prove to be, in the near future, the last stronghold of freedom on this globe, though to retain that freedom here may necessitate a desperate struggle.

North America must give leadership to the world. We must demonstrate that the pursuit of happiness—in its nobler sense—may be more successfully achieved under freedom than under tyranny. Then the Americanization of the world, which has ebbed in recent years, will flow in full tide again.

But to Americanize the world we must Theosophize America. That is our immediate task. How may it be accomplished?

I have pondered long upon this problem and the immediate and imperative things to do as I see them are seven: (1) We must strengthen fraternization among the Theosophical groups; (2) we must take a more kinetic view of karma; (3) we must establish a new base for education; (4) we must reach the masses, young and old; (5) we must attract the attention of influential men; (6) we must adopt a more scientific attitude toward Theosophy; and (7) we must find *the* formulæ for the solution of our social and economic problems.

This is a tall order—but not too tall for Theosophy. There *is* a solution of each of our problems and it is contained in Theosophy. If you say, "We have tried all these things and failed," I answer, "We have not been wise enough or sincere and energetic enough. Our efforts have not been sufficiently dynamically Theosophical. Let us look into the problem again!"

The fact that these things can be done is proven by the fact that they have been done in a limited way. If we can do these things in a limited way, I say we can do them in a more extended and effective way

—if we apply ourselves to the tasks.

A certain amount of Fraternization has been achieved. This convention is one of the proofs of it. But we must press forward with Fraternization until members of the various groups have to choose between being true Theosophists or sectaries. Now, your Theosophical sectaries will not then cease to exist, but the true Theosophists will have this reply to make to the criticism that because those who proclaim brotherhood deny it in practice, brotherhood is therefore a mocking dream: "It is true that there are those calling themselves Theosophists who do not live up to their convictions, but perfection is not to be expected. No machine works without some loss in efficiency. The important thing about a new invention is not that it is 100 per cent efficient, but that it works. And Theosophy works." A new effort should be made at this time to speed up Fraternization.

Now, we shall not have true Fraternization until Theosophists generally adopt a scientific attitude. That is to say, instead of the attitude that it does not matter what anyone says so long as it is designated Theosophical or the individual who says it is a member of a Theosophical society, we should take the attitude that nothing that is said by anyone, no matter what his position may be, should be accepted without scrutiny. What is said should be examined to ascertain if it squares with the facts and if it does not it should be rejected. Theosophical writers and speakers should expect to have their statements questioned. They should, indeed, ask for it. They should say, "I put forward this idea as truth. Please examine it and see if you can find any flaw I have overlooked." This attitude is not usually reached without training, and this training should be obligatory for students.

I was brought up Theosophically in what I have called the "pollyanna predestination school of karma." But life and Blavatsky taught me it was wrong. This teaching of karma says, "In God's school

there are no failures." That is not so. Man has free-will, and may, if he choose, take the path to failure and long æons of misery. But how many will fail in this school or manvantara depends in part upon themselves and in part upon their associates. Everything is interdependent and nothing we do but what has an effect upon others. As our success or failure depends upon ourselves, and the joy or misery of those we love depends, in part, upon ourselves, also, we must bestir ourselves.

Doing nothing will not help us, for doing nothing is a positive evil, and will bring upon us the appropriate punishment. Man is his own saviour but his salvation is corporate as well as individual. We cannot save ourselves unless we save others, for we are all in the same boat. This truth should stimulate us to purposeful thought and activity.

The masses, generally are untouched by Theosophy but once we recognize our responsibilities as individuals and groups we will seek new ways of reaching them.

In my opinion, we cannot take such Eastern teachings as Yoga and apply them to Western education. Yet Eastern education has much to offer us in America. We must *blend* the two—not mix them—and make the blend the basis of our educational system.

We should attract the attention of influential men because the masses will tend to follow their example. Ways of attracting their attention should be devised.

While the Theosophical Movement, if it is to survive, must eschew politics, yet Theosophical ethics and principles should be applied to social and economic problems.

We have to find an idea which will be a good and sufficient answer to the dictatorships of communism and fascism. Democracy, as now understood, will not do. Perhaps something akin to leadership is the answer.

Time does not permit me to enlarge upon the ideas I have here presented: the increasingly urgent need for more dynamic action, and the furtherance of Theosophy

through ideas of unity, kinetic karma, education, propaganda, science and social advancement, and I leave them with you for reflection.

In my own fumbling way I have tried to work out some of these problems and I have them all in mind. In some instances I have utterly failed, in others, I have been astonishingly successful. But I have, I hope, learned from success and failure, and I stand here today convinced that Theosophy may be "sold"—if I may use the word—to America in a big way, that, wisely guided and dynamically impelled, it can become the most powerful and compelling force in the world, that it alone can save civilization from wreck and create upon earth a new golden age.

But these things may only be achieved through the efforts of an increasing band of true, devoted and united Theosophists.

## THEOSOPHY FOR YOUNG PEOPLE

BY AILEEN B. SHURLOCK

*A Paper presented to the Boston  
Convention*

What a magnificent and wonderful world this would be if all children could be trained in a Theosophical School with Theosophical instructors! Teach today's children rightly and we need not fear for the future. But first we must have harmony within oneself, harmony and love in the home and harmony abroad.

It is often much easier for young people to study Theosophy and apply it than it is for adults. Adults, throughout the years, have acquired an aggregation of bad habits which they find very difficult to replace with good ones. Then, when old age comes, they are too tired to do anything about them.

Life doesn't seem complex to the youth. They carry with them a feeling of eagerness to learn, and are full of excitement over the wonders of the world. They are not handicapped with any pre-conceived

ideas, and are normal beings full of the joys of life. Children are simple and lovely little beings. They have all the natural and beautiful attributes adults had and lost.

Give the child that training which will best suit him to choose the path he wants to follow in life. He himself makes the choice when he is old enough. If guided from childhood properly, there need be no fear or anxiety on the part of the teacher or parent later. He can rely and take care of himself when he gets older.

No child need lack the loving care and guidance that is his right. Each is deserving of the best that can be given him. There should be no so-called "problem children" in classrooms, if taught and guided properly at home and at school. If teachers and parents realized the divinity within themselves they could develop and bring out those same individual characteristics in their own children and pupils. What a happy outlook on life for the young people of the future. Nothing forced upon them.

With this natural and unforced educational system in effect the pupil would progress through his primary and adolescent years with marvellous results. Thus he is preparing himself for manhood, to assume important duties in life; and later, having thus been trained, he himself may choose to instruct his younger brothers of humanity.

No child is too young to be taught good habits. Even the infant will watch his mother's face and study it carefully to see if she will approve and give in to his desire to be "held" when he really should be napping in his crib. Babies soon learn clever technique in their small way, only to be spoiled. A slight shake of mother's head, meaning "no" will establish a good habit of not too much attention for "Young Hopeful".

Children can soon be taught the duality of nature—the higher or divine and the lower selfish aspects within themselves. They can be taught also that only one

nature, the higher, should reside within our hearts all the time.

How can we prepare ourselves to instruct the young people? First, educate yourself. Study and apply.

The simpler the educational methods used, the more natural and effective they will be. A kindlier and more human attitude on the part of the teacher and parent would save great difficulties in child management. Our aim should be to have our children develop clear minds, well established habits of good health, and keen desire to learn.

There is much joy in working with young people. They have so much natural loveliness, spontaneity and friendship for all that you can't help but make their pleasure yours. You, in turn, share your love and helpfulness with them.

You really get back to nature in child education, for you are once again observing the birds, trees, bees, stars and the sun. These studies return us to the simpler and more beautiful life most people are striving to attain, and yet never succeed.

A successful teacher is one who is patient, kindly, forgiving, sympathetic, loving, is interested in the child's individual problems, and never violates a child's confidence. Her pupils are uppermost in her mind. She exercises self-control, is quiet in her attitude, and is forever progressive.

Child education need not be complicated. The smaller the study classes, the more successful they will be, as each pupil will receive more individual attention. Remember also that each child is a little world unto himself. He has come to us all for help and he has the right to expect it. As we have been helped, so should we help in return.

How much hope can we have for the future generations if we do not prepare ourselves now to teach Theosophy to young people. We must have knowledge and understanding of nature's laws. How much there is in life to learn and how little do we really understand at any one time! It

is because we see ourselves ahead of us always—our vision is dwarfed or foreshortened by our lower selves.

It is our aim as Theosophical teachers to try to build up a nation of righteous thinking men and women.

## CYCLES

### *A Paper Read at the Boston Convention*

The doctrine of cycles is one of the fundamental teachings of the Ancient Wisdom, that is, the 'absolute universality of the law of periodicity, of flux and reflux, of ebb and flow, which physical science has observed and recorded in all departments of Nature'. According to the Secret Doctrine: "The Eternity of the Universe *in toto* as a boundless plane; periodically the playground of numberless Universes incessantly manifesting and disappearing, called the Manifesting Stars and Sparks of Eternity". (*Secret Doctrine I., 45.*)

If we pause and think for a few moments we will realize that everything in Nature has a cyclic rotation. We see the days and nights appearing and disappearing in orderly fashion; we see the regular return of the seasons at their appointed times; we see the ebb and flow of the ocean tides. The garden lover watches the trees that were apparently dead during the winter bring forth green shoots in the springtime, and a few weeks later those trees look the same as they did the previous year. But are they just the same? To the casual observer Nature has merely repeated herself, but the garden lover will point out to you with pride the extent that the trees have grown since last year.

A given point in a wheel, after making a complete revolution of descent and ascent, goes on again from its starting point, but the next revolution takes it a little further along the road. So with Nature—it is ever cycling back and forth, seemingly returning upon itself, and might be said to be going in a spiral rather than in a circle.

The word 'cycle' is derived from the

Greek word 'kyklos', the corresponding word in Sanskrit being 'kalpa', which has a much deeper meaning than our English equivalent 'cycle', because a kalpa implies only one cycle of an immense size, and the smaller cycles within are designated by other names, such as 'yugas', 'manvantaras', 'rounds', etc.

Strange as it may seem, the theory of cycles was brought to the forefront by the scientists rather than by occultism. Some of the more far-reaching physicians, mathematicians and psychologists, have drawn the attention of the world to the fact of periodicity in Nature. The Ancients said that this law of cycles prevailed in every kingdom of Nature—in the animal, mineral and human world; in history, in the sky and on the earth. The Hindoos say that it prevails with us, below us and above us.

What causes cycles? The Ancient Wisdom tells us that at the end of the Maha, or Great, Pralaya, the Cosmos re-emerges, and another Maha Kalpa begins, and within this great cycle all minor ones run their course. During this great period of time, a period so vast that the human mind cannot grasp it, there are cycles of manifestation and cycles of rest, which we know as the Days and Nights of Brahma. Brahma, the Noumenon, never rests, as It never changes, but always is.

The question is, do these mysterious divisions of time, these kalpas, yugas, manvantaras, have any bearing or connection with human life? Most decidedly they do. The Ancients gave us a truism "As above, so below", so by the law of analogy everything that pertains to Brahma, pertains also to man and vice versa. Even as man is born, has a period of youth, manhood, old age and then dies, so also has this Great Being, and at the close of each period in the life of Brahma cataclysms take place all over the earth. We all form part of the body of Brahma, and therefore must necessarily respond to the impulses sent forth.

That there have been vast disturbances in the strata of the world is admitted by

Science, but the difference between present-day scientists and the astronomers of older times is that the latter could predict these great changes well in advance. Just as a watchmaker can tell the hour by the observed progress of the hands of a watch, so the Sages of old could read the time by the great clock of the Universe, the Zodiac. The great Sidereal Year—that is the period of time that it takes the Sun to go through the twelve signs—is approximately 25,868 years. Inside this Sidereal cycle we have many minor ones, such as the cycle of the planets around the sun, and also the lunar ones. The sun is the centre of our solar system, and our earth revolves around it once every year, but the sun in its turn is revolving around another centre, and pulling the earth with it, so instead of moving in a circle we find the earth is really following the example of the wheel, and going in the form of a spiral. At the completion of the sidereal year the earth has been brought into cosmic spaces that are different, and any change in cosmic matter must affect the globe and all its inhabitants.

It was by a thorough understanding of the movements of the sun, moon and planets with their never erring time measures that the ancient astronomers were able to calculate correctly not only their duration but to prophesy the influence they would have on the course and development of the human race. These astronomers, or seers, occupied in ancient Egypt and Greece the same position now held by our historians and meteorologists. There was nothing more extraordinary in them being able to predict the fall of an empire or a great change in the earth's surface than there is in our present-day meteorologists predicting a thunder storm or tidal wave—both worked from mathematical calculation. Looking back we can trace the historical cycles in which great nations and empires after reaching the pinnacle of their greatness, descend again in accordance with the same law by which they ascended, but after a while they must

return: apparently the same, but in reality slightly improved.

There is a work among the secret books, called the "Mirror of Futurity" wherein is recorded all the kalpas and cycles within the infinite bosom of Time. This work, we are told, is attributed to that mysterious personage known as Pesh-Hun-Narada. There is also said to be another work which is attributed to an Atlantean astronomer—Asuramaya—, and it is from these two records that we get the data relating to our cycles, and also the possibility of calculating the dates of future ones. The Atlantean zodiacal records, it is said, were compiled under the guidance of those Adepts who first taught astronomy to mankind, and it is upon these records that the Brahman Initiates make their computations.

Most people of the present day regard the astronomical cycles as just simple measures of time which do not affect them at all, but with the so-called Pagans, as Coleridge says 'Time, cyclical Time, was an abstraction of the Deity', and meant something more than a space of time of a certain duration, and affected man mentally and spiritually, as well as physically. We see the remnants of this in our present-day Astrology.

The builders of the Great Pyramids must have had a vast astronomical knowledge, for it is on this knowledge that the measurements of the Pyramids are built, and also on this same knowledge that the programme of the Mysteries of Initiation were based. In the Secret Doctrine we are told 'that the cycle of Initiation was a reproduction in miniature of that great series of cosmic changes to which astronomers have given the name of Tropical, or Sidereal, Year. Just as, at the close of this cycle, the heavenly bodies return to the same relative positions that they occupied at its outset, so at the close of this cycle of Initiation the Inner Man has regained the pristine state of divine purity and knowledge from which he set out on his cycle of terrestrial incarnation.' (*Secret Doctrine* I., 334.) Moses, an In-

itiate of the Egyptian Mysteries, based the form and measurements of the alleged Tabernacle in the Wilderness from the same abstract formulæ derived from the Sidereal cycle, and coming closer to our own day, we find the measurements of the mythical Solomon's Temple—upon which is founded the Masonic initiation ritual—coincides with both the Tabernacle of Moses and the Great Pyramids, and it is because they have all been derived from the same source.

The real extent to which our own individual lives are affected by the law of cycles can be better grasped when we realize that cycles are inextricably interwoven with the law of Karma, or Cause and Effect. We are told that Karma operates on all things and beings, from the minutest conceivable atom up to Brahma. Knowing that Karma is merely the natural working out of causes that have been set in motion at some previous time, then we must admit the fact that cycles are merely the manifestation of Karma. As there are different kinds of karma, so it must follow that there are corresponding kinds of cycles. For instance, there are spiritual, psychic and moral cycles, out of which grow national, racial and individual cycles. The average man is necessarily most interested in the individual cycle of reincarnation, but it is from this individual cycle that we get the historical one. How? Because the cycle of incarnation is calculated approximately as 1500 years, so, as the egos of some particular nation or race return to earth after their period in Devachan, they bring back with them the characteristics, and of course the Karma—good, bad or indifferent—of a previous civilization. As a result every race has its various Ages, and H. P. Blavatsky tells us that every nation and tribe of the Western Aryan race has experienced its Golden Age of comparative irresponsibility, or age of purity, and that several of them have reached their Iron Age, the Kali Yuga—a period we are told of 432,000 years—an age black with horrors.

We must not forget, however, that just as day is inevitably followed by night, and life is followed by death, so also are the cycles of matter followed by those of Spirituality. There is the hundred-year cycle when an effort is made by the Great Ones to awaken humanity to a sense of its inherent divinity, and there is also the six-hundred-year period when a greater effort is made which is usually marked by the appearance on earth of a great Teacher, such as Gautama or Jesus. These, however, are only the small cycles of Spirituality inside the much larger one.

The fourth Root Race, or Atlantean, was at the very bottom of materiality in its physical development, but the Fifth (our Aryan), is on the upgrade due to a more fully developed Mind. Again the Sixth and Seventh Root Races will be more spiritual because they will be less enmeshed in Matter, and so will be co-workers with Nature. As we are told in the Secret Doctrine: "On the law of parallel history and races, the majority of future mankind will be composed of glorious Adepts. Humanity is the child of Cyclic Destiny, and not one of its Units can escape its unconscious mission, or get rid of the burden of its co-operative work with Nature. Thus will mankind, race after race, perform its appointed cycle of pilgrimage". (*Secret Doctrine* II., 466.)

"The Present is the child of the Past; the Future, the begotten of the Present. And yet, O present moment, knowest thou not that thou hast no parent, nor canst thou have a child; that thou art ever begetting but thyself? Before thou hast begun to say 'I am the progeny of the departed moment, the child of the past', thou hast become that past itself. Before thou utterest the last syllable, behold! thou art no more the Present, but verily that Future. Thus, are the Past, the Present, and the Future, the Ever-living Trinity in One—the Maha-maya of the Absolute 'is'."

Kathleen Marks.

## REVIEWS

### YOGA OF THE BHAGAVAT GITA

Once more we have a very great book as the result of study of the best known scripture of India, the Bhagavat Gita. This new book is by Sri Krishna Prem, the adopted Hindu name of a young Englishman who has sought and found the Ancient Way. *The Yoga of the Bhagavat Gita* as a title may turn some English-speaking readers aside from it, but if we could persuade all thoughtful English readers to study this book it would surely advance the cause of humanity in the best and highest way in which development can be promoted. Especially would we commend it to spiritually-minded clergymen and ministers who are more interested in the heart of religion than in its creeds and ritual; undoubtedly they would gain in understanding of Jesus and the New Testament by their knowledge of what is written here. Devotion is not confined to one religion and the reality of devotion can be better understood when it is seen in the practice of the faith of another. Can we translate into the terms of Christianity the teachings of this Song of the Lord of an earlier cycle? The message and the Love are the same, and the disciples of the one are free of the Temples of both. There is but one sky over all, and the One Light shines in the hearts of all nations.

Perhaps the comments on chapter xiii. may be of service to those educated in western theology, who are lacking in the psychology which the East has developed as a necessary introduction to all true religion, but which the West knows nothing of since its recent psychology, so-called, omits the fact of the Soul. This chapter deals with "the field and the knower of the field." It is noted that the last six chapters contain teaching of a philosophic nature, outlined previously, but not set forth in full as likely to interrupt the exposition of the earlier chapters. "Moreover, too much emphasis on systematic explanation during the earlier stages of the Path is apt to

develop intellectual grasp at the cost of intuitive perception." Those who have been engaged in Theosophical propaganda during the last fifty years can appreciate this point and the weakness of Theosophical teaching in this respect. There has been no middle path between dry dialectic and psychic folly, with the result that the ranks of the largest Society are filled with idolaters and visionaries. So our author dwells on the subject of consciousness as few have done in so enlightening and simple a manner. "The light of consciousness," he says, "though associated with an individual point of view, is something which can only be described as all-pervading, something which, however different may be the Fields which are illumined, is the same in an ant as in a man, the same even, though science may not yet be ready to admit it, in a piece of rock as in a living being."

This being understood it is not so difficult to understand that these various experiences of consciousness may be blended together. "The beginning lies here in the midst of our sense-experience, for it must be emphasized that the Gita's teaching is not concerned with wondrous far-off things but with what lies right here to hand, would we but open our eyes and see. Again it must be said: 'What is There is here; what is not here is nowhere.' So clearly shines this truth that he who has seen it once cannot understand why he was blind so long. He has lit his lamp and truly the effect is like a sudden shining of a light in a dark place. 'Within you is the Light of the world': so all the ancient Seers have always said and now their words blaze with a vivid light in which all false belief and superstitions die like candles in the sun. 'Knowledge as to the Field and the Knower of the Field, that in my opinion is Wisdom'."

Another point in this valuable chapter should be known to all unchurched seekers after truth. "One of the greatest difficulties to understand such books as the Gita lies in the fact that we have got used to

reading them in a special 'holy' mood in which, even if we 'believe' the facts described, we surround them with a supernatural aura, thus placing them out of relation with the actual world of life. But this is fatal; we must learn to see that what is being described is what is here around us and can be seen just now though long ages may elapse before we plumb the shoreless Sea of Light."

The temptation to quote is so great that we could easily trespass on the copyright. Every page, every paragraph is fruitful. The hints that are scattered throughout will assist the most primitive thinker to take courage and realize that it is not intellectual skill or learning that is required. The true Teacher forces "the disciple to transcend the ordinary levels of thinking by having recourse to the higher intuitive knowledge of the *buddhi* and thus bringing to birth in his soul a new and synthetic knowledge which shall be built into his very being." It is idle for the skeptic to deny that such knowledge exists. Let him follow the path indicated and then deny if he would. He is not forced at any step to do other than choose for himself. Freedom is essential. "The true '*vairagi*' is not a dull, dried-up, 'holy' person of the type that has made the very name of religion a thing of nausea to so many of us, but a tireless fountain of joyful inspired life based on the eternal *ananda* of the *Brahman* which overflows into creation out of its own inherent fullness." In other words Life is not something foreign to us, but is ourselves, in its highest aspects if we will, or on lower levels if we cling to them.

We cannot praise this book too highly, whether for private reading or for class work. We hear that Toronto has already started a class for the purpose of studying its pages. No theological course will ever teach a man so much about divine things as familiarity with this volume will give him. Why do our churches not preach these truths rather than the dry bones of the theology of the dark ages? It is a gospel of freedom and truth, and the world

never was in greater need for such teaching. We must realize that this magazine is shut out from all dictator nations, and that its area is being narrowed as the Nazis spread themselves over Europe. We have been shut out of Germany, and then out of Austria. Soon we shall be closed from Czechoslovakia, Russia, Italy, probably Spain, and other areas where humanity is struggling with the pent-up Karma of the ages. Who shall free us from the wrath to come? Ourselves! Our own best Selves, inspired with such strength and such wisdom as books like these convey.

*The Yoga of the Bhagavat Gita* is published by John M. Watkins, 21 Cecil Court, Charing Cross Road, London, W.C. 2, England, and the price is Eight Shillings and Sixpence, approximately \$2.50.

### LOVE CAN OPEN PRISON BARS

Here we have a volume which, whether fact or fiction, is perhaps the finest exposition of the Yoga of Love that has been written in the West. It is by Starr Daily, which sounds like a pen name, and the incidents are so amazing, and yet so convincing and so appealing that one may be pardoned for wondering whether one is in the realm of reality or that more actual realm of the imagination. It is difficult to imagine a prison with such an inmate as Dad Trueblood. But here he is and his philosophy is as genuine and as practical as any in the world. The hero is a criminal and it would not be true to say that he is reformed, for that would give a wrong impression of the experience he went through, but he was changed, as Paul says we shall all be changed, "in the twinkling of an eye," or rather in the *opening* of an eye. The activity of the third eye is described in a passage which should attract every reader in America interested in occultism—real occultism, not the nefarious systems going by this reputation all over the continent. It must not be overlooked that the process was preceded by a

long period of service of humanity, the lowest types of humanity, self-identifying service, loving sacrifice, self-abandonment, which perhaps was less difficult in a prison than it could have been in the ordinary life of domestic conditions. But there was even more than this, for this man passed through as real a crucifixion as any man could endure. Then came the Master, Jesus, Krishna, Buddha, call him what you may, the revelation following the Valley of the Shadow. There are 150 pages of descriptions of the treatment meted out to criminals, violent men, psychopaths, neurotics, all kinds of diseased mentalities, which are described not as horrible examples but as men like ourselves, for the prison walls make no difference between those who are found out and those who are not. The mind of the law-breaker is the same inside or outside the prison-gate, and the treatment mentally for one is the same as for the other. Perhaps the prisoner is more willing to reform than the man who has not been arrested. One of the most striking of the cases described is that of Old Jasper, and it encourages those who find repentance a useless formula to propose to many to know that the orthodox methods are not the only ways to the higher life. This prison occultist became a healer of bodies as well as of minds and souls, and he appears to have gained the confidence of the prison authorities, which is not the least miracle in his record. We commend this book to every student of Theosophy, for it illustrates the eternal principle of Brotherhood and the power that lies behind it, the power of Love. It matters not what names be used in describing the processes by which the mind and soul are born anew. The important thing is that Life may be purified however foully the stream has been tainted. This book was first printed in 1934 and we have been favoured with a copy of the fifth edition by Bruce Humphries, Inc., Boston. The price is \$1.50.

## THE KEY TO THEOSOPHY

An oft-expressed wish has at last been gratified after 49 years, and fortunately by one who understands that such a wish is sincere and founded upon the desire to understand. Miss Vera Bingham, as we understand, has taken the original text and while eliminating the question method adopted at first has embodied the answers and their interrogatories in the language of the original, abating in no respect the original meaning, and affording to those who prefer it a straight-away narrative. Those who have never read *The Key to Theosophy* by Madame Blavatsky will be amazed at the clarity and comprehensive character of this little book, and we can only wish that all those who for two generations have been following the lucubrations of psychic and hallucinated teachers would turn to such a treatise as this and find out what Theosophy originally purported to be. Let us quote a few sentences: "No one can be a true Occultist without being a real Theosophist; otherwise he is simply a black magician, whether conscious or unconscious, for a true Theosophist must put in practice the loftiest moral ideal, must strive to realize his unity with the whole of humanity, and work ceaselessly for others." (p. 20). "For many and various reasons again, one of which is the hatred felt by men for 'innovations,' as they call them. Theosophy has met with much opposition. Selfishness is essentially conservative, and hates being disturbed. It prefers an easy-going, unexact *lie* to the greatest truth, if the latter requires the sacrifice of one's smallest comfort." (p. 35). Pages 67-72 give as succinct an account of reincarnation as may be found anywhere in the same space. Listen, too, to this fundamental truth: "Can it be said of a man of fifty that he is the same being that he was at twenty? The *inner* man is the same; the outward living personality is completely transformed and changed. The clue lies in the double consciousness of our mind, and also, in the dual nature of the mental 'principle.'" (p. 97). Chris-

tians should read page 105-8 for an understanding of that Gospel saying "I am the true Vine" and "ye are the branches." "Theosophy teaches full recognition of equal rights and privileges for all, and without distinction of race, colour, social position, or birth, as due to humanity at large." (p. 131). "Pity and forbearance, charity and long-suffering, ought to be always there to prompt us to excuse our sinning brethren, and to pass the gentlest sentence possible upon those who err. A Theosophist ought never to forget what is due to the short-comings and infirmities of human nature." (p. 141). "They are men of great learning, whom we term Initiates, and still greater holiness of life. They are not ascetics in the ordinary sense, though they certainly remain apart from the turmoil and strife of the western world. They isolate themselves only from the West. In their own country they go about as publicly as other people do." (p. 149). This new edition of *The Key* is published by the C. W. Daniel Co., Ltd., 40 Great Russell Street, London, W.C., 1, England for 2/6 (60c) in a handsome volume of 153 pages.

## THE BHAGAVAD GITA

A Conflation prepared from available English translations by the General Secretary in stiff covers and in fabricoid at 30c and 50c respectively.

This version of the Gita has been widely approved and is intended for readers who have not hitherto been able to understand the academic and philosophic versions of recent years, or the older ones that failed to understand the esoteric teaching.

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## AMONG THE LODGES

The General Secretary spoke to the Kitchener Lodge, evening Sept. 27th, on the subject "Forces of Reaction," and answered questions at the close of the address. He had previously addressed the Lions Club of that city on the necessity of "thinking through."

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Hamilton Lodge had a special address from Dr. Alvin B. Kuhn on Saturday evening, October 1, on the subject of Reality *versus* Actuality. The audience was about double the usual attendance and hearty interest was evinced in the address and answers to questions afterwards. The proceedings closed with a social hour when Dr. Kuhn spoke to many of the visitors. By request of president Miss Putnam, the General Secretary occupied the chair during the lecture.

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Kitchener Lodge has adopted a Constitution and elected the following officers: President and Chairman, Alexander Watt; Vice-president, Dan Shantz; Secretary-treasurer, William J. Schroder, 14 Ontario Street South; Librarian, Mr. Shantz. A recent visitor to the Kitchener Lodge writes: "We attended two or three T. S. Meetings in Kitchener and as I was told they closed in June for the summer and as a return to Toronto in the Fall was then being considered I did not try to get in touch with the members as I would have done had we been staying. As it happened the first Sunday I went Mr. and Mrs. Barr were there and were they surprised to see me! The Kitchener group though small in number seem very earnest and sincere and for those who really value the 'teaching' the opportunity of meeting together is to all appearances greatly appreciated, and the older I grow, the more I comprehend, or at least try to, the magnitude of the teachings Theosophy gives. As it says in *Fragments*, about the Master, pointing out to the disciple (who was on the mountain top) a little distant spot which as they looked became a brilliant golden light from

which rays went forth and when and wherever the rays touched another fire sprang up and light answered light till the whole world seemed aflame, and the Master said, 'All that arose from one devoted heart, working unknown, careless of results, loving the work for the work's own sake, with eyes fixed ever higher.' Surely such groups as Kitchener's, however scattered and small they may be, must of necessity have somewhat that same effect and so provide the opportunity of offering 'the water of Life' to those who thirst."

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Dr. Alvin B. Kuhn, of Elizabeth, N. J., opened a month's campaign in Toronto on Sunday evening, September 25, the programme including a lecture every Sunday evening till October 23, and classes afternoons and evenings on Mondays, Tuesdays and Thursdays during this period. The General Secretary presided at the opening meeting at which over 200 persons were present and many questions at the close testified to the general interest. The classes opened with attendances of sixty, and the course promises to rival those held in Houston, Texas, Milwaukee and Detroit. Dr. Kuhn's Sunday titles are *New Light on the Bible*; *Hell-fire Doctrine*; *Animal Sacrifice*; *The Soul's Need of Body*; and *To Your Faith add Knowledge*. The weekly classes took up the study of the following syllabus—

1. The One Life, Source of All,—Awakes and creates, or manifests itself—Breaks from Unity into Duality, subject and object, spirit and matter.

2. Father God and Mother Nature interact and beget their Son, the Logos, creator of all worlds. Meaning of the Ineffable Name, J.H.V.-H.

3. Greek Theosophy clarifies the Trinity doctrine, through the lucid analogy of solar light. The Father "abides", the Son "proceeds", and the Active (Holy) Spirit "converts and returns". Eternal processional and recessional of all life.

4. Emanations and progressions from primal Deity. From the One to the Many. Infinite division and multiplication of

life. Planes and kingdoms of Nature.

5. Great law of the interrelation of the planes in the hierarchy. Human soul is seed of divinity planted in the soul of the human and animal kingdoms. Soul first "dies" and then is resurrected, or germinates.

6. Great doctrine of the "descent of the soul". Body from earth, soul from heaven. Earth is Amenta, hiding place for the soul, driven out of heaven.

7. Soul is divided fragment of the dismembered body of the higher god: Loaf, symbolizing body of the Christos, broken into fragments and distributed among all men: the Eucharist.

8. Platonic doctrine of Reminiscence, or re-membering the dismembered god. Knowledge is only a revival of lost memory. Paradise (of intelligence) lost and regained.

9. Human body from animal evolution. Man is a god and animal joined in one organism. Astonishing data from Bible.

10. Basis of all religion and ethics found in the interrelation of god and animal in man's constitution Battle of Armageddon. Law of flesh against law of mind.

11. Lost meaning of Death, as Life buried in body. Incarnation is cryptic theme of all scriptures. Why the Christos was crucified, tortured and slain—on the cross. Lost meaning of doctrine of divine disfigurement. "Broken body of our Lord."

12. Doctrines of the Baptism, Temptation, Circumcision, Transfiguration, Animal Sacrifice, Oblation for Sin, the Ark and the Flood, the Judgement, Hell-Fire. Meaning of the Horizon symbol; Earth, Air and Fire symbolism; Zodiacal and numerological symbolisms; most significant etymologies of key words.

### TORONTO T. S. AT 47th ANNUAL

The Annual Meeting of the Toronto Theosophical Society brought together a rather smaller attendance than is usual at the yearly election of officers. Whether this is the result of changing the year-end

from February to September remains to be seen. The reports showed a very full year of activity and considering the conditions socially and internationally commendable progress, when even stationary stability is difficult. A considerable amount of work had been done to the Hall building in repairs and improvements. During the year 59 public lectures had been given, 36 by members of the Lodge and 23 by visiting speakers. Classes included those in The Secret Doctrine, Lotus Circle, Continuation and astrology work. Thirteen radio talks were given on local station which brought 879 applications for copies of the talks given. Publicity was well looked after during the year. The dramatic group encountered difficulties through sickness and copyright conditions but staged The Chester Mysteries with impressive effects. The Library was very active issuing a total of 5506 books; 145 books have been added by purchase and 15 by donation. The class of books purchased may be judged by a few examples: *Ralston Skinner's Source of Measures*; *Taylor's Plotinus*; *Kagawa's Love the Law of Life* and *The Religion of Jesus*; *Violet Tweedale's The Cosmic Christ*; *Krishna Prem's The Yoga of the Bhagavad Gita*; *L. Adams Beck's The Beginner's Book of Yoga*; *Bowen's The Occult Way*; and also many standard Buddhist classics and Hindu Sanscrit classics in translation. The Travelling Library has 365 books and a catalogue has been issued, and the Library would be glad to receive donations of books on Theosophy. A Bazaar is to be held on Friday and Saturday, November 25-26. It is to be known as Vanity Fair, and donations will be welcome in money or kind. The Lodge Book Concern has \$210 worth of books on hand, and about \$300 worth were sold during the year. The officers of the Lodge were re-elected, and the president summarized some of the observations he had made during his tours last fall and during the spring. Loyalty to the original aims of The Theosophical Movement, and an intelligent grasp of the principles laid down in the early Theo-

sophical literature would vitalize the Society in Canada so anywhere else that members of the Society approached its work in that spirit. He noted the work of Mrs. Beatrice Hastings and the interest everywhere aroused by an understanding of her work in organizing the Friends of Madame Blavatsky. The officers elected were: President, Albert Smythe; 1st vice-president, George I. Kinman; 2nd vice-president, Miss Maud E. Crafter; Secretary, Mr. Fellows; Treasurer, Mrs. Bailey; Directors, Mr. Emsley, Mr. King, Mrs. Kinman, Miss Olive, Mr. Hale, Mr. Haydon, Mr. Daly, Dr. Stella Cunningham, Miss Stuart, Miss Kelsey. Mr. Smythe repeated his statement of former years in thanking the Society for the continued honour of electing him president, assuring them that while he resided in Hamilton he would not interfere with the management of the Lodge nor the action of the acting president, who would be free as first vice-president to create his own policy, though as president he would always be available for advice or help if required. At a subsequent meeting of the directors the following Wednesday, Mr. Kinman addressed the Lodge as follows:

"It is a pleasure, as well as a privilege, to extend to so many new members a most hearty welcome to the Board of Directors. In doing so there are a few things that I would like to call to their attention, and that we senior members may also well keep in mind. The first is that we are in an occult movement where action and reaction are quickened, and perhaps intensified. The Masters have stated that they did not wish to found a school of occultism, but nevertheless it is a training and testing ground.

"Our Lodge and Board of Directors are democratic bodies—one man, one vote—but they are not intended to be run on personal, party, or political lines. If anyone has anything to offer, for the good of the Lodge or Theosophy in general, then it is his duty to bring it forward for discussion at Board of Directors' meetings, if a member of that body; if not, then at a

quarterly meeting of the members. It is often of value to discuss matters of importance with one's fellow-members before bringing them forward, but no effort should be made to obtain a pledge of support from anyone for any idea, however good it may appear to be. All should be free agents with an open mind when in session. We endeavour to follow British Parliamentary procedure, and all questions should be asked through the chair and not across the floor of the house. Ideas should be valued for their merit and not for their sponsor.

"I have no policy or programme, as I regard it as being the duty of each Board of Directors to form its own. You have accepted the responsibilities of office and you can best serve the Lodge by your attendance at all meetings possible, and I hope enjoy them regardless of the way the vote may go. You will find that it is not always a case of choosing between two ideals, but frequently between the lesser of two evils."

The usual Committees were appointed at this meeting with Mr. Hale chairman of Finance; Mr. King, House and Property; Miss Stuart, Programme and Class; Miss Stuart, Librarian and Library Advisory Board; Miss Crafter, Social Activities; Mrs. Kinman, Publicity; Radio, Mr. Kinman; Drama Guild, Miss Olive; Editor T. S. News, Mr. Barr; Travelling Library, Mrs. Bailey. All these activities are centred at the Theosophical Hall, 52 Isabella Street, Toronto.

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### THEOSOPHICAL BOOKS

The Toronto Theosophical Society would be pleased to send books from its

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to Members or enquirers throughout Canada.

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## MR. LOFTUS HARE AND MR. BARKER

When I was preparing to leave for my tour in the West, many communications were put aside for a more convenient season. Today, February 23, I took up one of these and found a lengthy pamphlet replying to Mr. Jinarajadasa and another lengthy type-script replying to Mr. Barker. As Mr. Jinarajadasa has frankly admitted having made a mistake on the point that Mr. Hare chiefly deals with, it is not necessary to go into it. The point about Mr. Barker is one in which Mr. Hare holds one opinion and Mr. Barker another, and in such matters of private impressions nothing can be gained by tu quoque argument. Mr. Hare prints several courteous letters to himself from Mr. Barker, which he holds confute Mr. Barker's assertions, confirmed by Miss Hoffman, about his private impressions of the interviews they had with the Messrs. Hare. Mr. Hare seems to forget that the observance of social amenities as a matter of common courtesy does not preclude the existence of private impressions of a very different nature than those to which expression are given in courtesy communications. Diplomacy is not ruled out of court, nor is it required to reveal though it may not all conceal one's real sentiments. Mr. Hare feels aggrieved. So may we all over Mr. Hare. He ought to be satisfied with this. We would be less aggrieved had he in the least degree admitted that some of the criticisms directed against his book had warrant. But no; Mr. Hare is infallible in all his positions in his own opinion. He does not even consider any of the objections raised. My own first thought he never touches. The fundamental problem of style appears to be beyond him. It was as far beyond Blavatsky to imitate the style of the Master M. as it was for the Master M. to assume the style of the Master K.H. These entities do not exist for Mr. Hare. He should now bring out a volume to prove that Madame Blavatsky never existed either.

A. E. S. S.

## OLD AGE

*From Cicero's Oration*

"For my own part, I feel myself transported with the most ardent impatience to join the society of my departed friends. Nor is my earnest desire confined to those with whom I was formerly connected; for I wish to visit also those worthies of whose honourable conduct I have heard so much, read so much, or whose virtues I have commemorated in my own writings. To this glorious assembly I am speedily advancing and I would not be turned back in my journey, even on the assured condition that my youth—like that of Pelias—might be restored. O glorious day when I shall withdraw from this low and sordid scene to associate with the Divine Assembly of departed spirits; and not only with those I have just mentioned but also with my dear Cato, that best of sons. It was my sad fate to lay his body on the funeral pyre when, by the course of nature, I had reason to hope he would have performed that last service to mine. His soul, however, did not desert me but still looked back on me in its flight to those happy mansions to which, he was assured, I would one day follow him. If I seemed to bear his death with fortitude, it was because I supported myself with the reflection that we should not long be separated."

Marcus Tullius Cicero, one of the great figures in the literary life of imperial Rome, as well as a soldier and a statesman of high rank, died B.C. 43, in his 63rd year.

### "LIFE ON MARS"

A Few Extra Copies of Volume Three, only, of Prof. Wm. Denton's "SOUL OF THINGS" can be supplied as bearing on this enquiry.

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## THE CANADIAN THEOSOPHIST

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GENERAL EXECUTIVE

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Felix A. Beleber, 250 N. Lisgar St., Toronto.

Maud E. Crafter, 330 Avenue Road (Apt. 16), Toronto.

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## GENERAL SECRETARY

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

moved about the country in his business journeys. Sympathy is being extended to Mr. and Mrs. Anderson of the Toronto Lodge on account of the accident in which their little daughter was injured.

We sincerely regret to be compelled by post office regulations to strike off our roll of subscribers all the members of the T.S. who have not paid their annual dues. Those who desire to have the magazine may send a dollar on account when the magazine will be sent them and this will be credited to them should they pay the balance of their annual dues later. We trust the local secretaries and treasurers will do their utmost to have these dues, which are a responsibility of the Lodge and not of the members, collected and paid at the earliest possible moment.

A correspondent writes that she finds the magazine very helpful and interesting but that it seems impossible to find some one else who is interested in that kind of reading matter. It is always being laid aside with the remark: "O, it is work to read that!" She adds: "I specially value the references made to existing economic and political conditions." Well, we must not expect to find many companions on the Pilgrim's Way. To find one is a privilege, but if one has to go alone for a spell, one can always be sure that the Master is ahead if we can muster up the energy to catch up with him.

A prominent European Theosophist writes us: "In these days I have just been reading through the previous issues of the *Canadian Theosophist* from 1920, and am struck to see what fine work you have done through this paper for true Theosophy. Even if Neo-Theosophy in the later years has been pushed to the background a little, still there is a great demand for the Theosophy of the good old Canadian brand." We claim no merit in the matter, and have only tried to be faithful to the message delivered to us as anyone may prove for himself by reading *The Secret Doctrine* or

## OFFICE NOTES

An American edition of Captain Bowen's valuable book, *The Occult Way*, is to be brought out by Messrs. E. P. Dutton & Co., New York.

Mr. J. L. Davidge, associate editor of *The Theosophist*, calls our attention to an error on page 192 of our August issue in which the erroneous idea is conveyed that some of Mrs. Besant's ashes were deposited in France when they were really interred at Huizen.

Senor Jose M. Olivares has been elected General Secretary for Argentina for the term 1938-41 with headquarters at Buenos Ayres, rue Sarmiento 2478. He sends most fraternal greetings to the members of the Canadian National Society which I feel sure we all heartily reciprocate.

We regret to hear of the serious illness of Mr. Hubel of the Toronto Lodge, an untiring propagandist of Theosophy as he

*The Mahatma Letters.* Another letter comes to us from a Western Lodge in the United States with a donation of \$15. for the support of *The Canadian Theosophist*, and the suggestion that fifty more friends send in Ten Dollars each to keep us going. These letters help us to bear the reflections of other correspondents who can only think that we are cumbering the earth.

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I do not wish to prolong the discussion on my own part that has arisen over the question as to whether Madame Blavatsky approved public charity and efforts towards economic and social reform nationally. I know that the public regards the Theosophical Movement as weak in this respect, offering all kinds of good advice but carefully refraining from doing anything. The Society assures perfect freedom of opinion and liberty of action to individual members. I have not and never shall try to lay down for any man or woman his or her duty, and what opinions are expressed in this magazine have no dogmatism behind them and are to be taken or rejected on their merits as readers judge them. Mrs. Henderson's letter in the present issue is as authoritative as any other that has been published, and those who favour that stand are entirely free to adopt it. I feel sure that she is willing to extend the same freedom to those who place a different interpretation on the principles of Brotherhood.

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Captain Bowen writes me as follows: "In reply to your letter of 6th inst. referring to mine to the *Canadian Theosophist* of August 25th: my remarks on Theosophical reviews of my book, *The Occult Way*, did not include your review in their scope, for the simple reason that I was unaware that it was in print. Apparently the issue of the magazine in which it appears arrived during my absence on a brief holiday, and was handed over to the Hermetic Society's library, after a few days, as is my custom. Consequently I missed reading it, and,

strangely enough, none of the members made any mention of it. I have to apologize, therefore, for the too sweeping statement in my letter to the magazine, that all Theosophical reviews had 'flatly misrepresented' my teachings. Your review cannot be said to do this, although an outsider reading it would be apt to think that in the first half of it, you were warning your readers against the book. I gave it without comment to a non-Theosophist acquaintance who has not read my book, and did not know of its existence, and his verdict was as I suggest. For myself, however, I have no criticism to offer concerning it. It is far away the best notice of the book I have seen in a Theosophical magazine. You may if you desire print this paragraph."

✱ ✱ ✱

We have received the News Letter of the T.S. in New Zealand, No. 15, a type-written and multigraphed communication of four foolscap pages. It certainly testifies to devotion and desire to serve, but one wonders how useful devotion without discretion may be. To think that after fifty years of *The Secret Doctrine* members of the Theosophical Society would sink to this idolatry indicates what a heavy task the Masters have in their attempts to help the world. A letter from Huizen serves to show what a canker is eating the heart out of the Adyar Society, the seed sown by those who had deliberately set themselves to overthrow H.P.B.'s work. "We still meet every morning and have a talk and Church service follows. This is part of the regular life of the Centre. One senses the work of the Angels of St. Michael's, and feels that they depend on the forces of the Centre for certain work in Europe; one feels that the National Devas of the many countries are linked with the Angel of the Centre here and receive help from the forces outpoured. Not anywhere has it been so natural and easy to understand the work of the World Mother or to feel her influence; there is a simple and beautiful altar to Our Lady in the Church and

every morning a few minutes are dedicated to her work. Those who live here must have deeply loved Our Lady to have established so strong a centre of her influence. It is potent and real, and one feels the sorrow of the world resolving itself into the heart of beauty—it happens in one's own nature so that one knows its reality; it makes one reverent and humble and silent. Meevrouw Mary Van Eghen, who made this Centre possible, is near to Our Lady." That is what some people have made of *The Secret Doctrine*.

## CORRESPONDENCE

### THE HUMAN ELEMENTAL

Editor, *The Canadian Theosophist*:—In reference to your article in this month's *Canadian Theosophist* about the Human Elemental this extract from *The Word*, a magazine published by H. W. Percival, Volume 4, Number 1, page 62, may be of help to some.

"The Human Elemental is that entity with which man associated when he first incarnated and with which he associates with each incarnation at the building up of his body. It persists through all the incarnations of the mind until it, through long association with the mind, receives the spark or ray of self consciousness. It is then no longer the Human Elemental, but the lower mind. From the Human Elemental comes the *linga sharira*. The Human Elemental . . . is the "bharishad pitri," or "lunar ancestor," . . .

"The Human Elemental controls the vital forces, the bodily functions and the desires. The *linga sharira* is the automaton which carries out the desires of the Human Elemental. The *bharishad pitri* does not die with the death of the body, as does the *linga sharira*. The *linga sharira*, its child, is produced from it for each incarnation. The *bharishad* is as the mother which is worked on by the reincarnating mind or Ego, and from this action is produced the *linga sharira*."

He further says that the Human Elemental like an overseer sees to it that the various elementals of the body severally perform its function and it relates all these to each other harmoniously.

I don't know when Jerome A. Anderson's book was written but this article appeared in 1907.

In conclusion may I add that anyone interested in elementals will find Mr. Percival's articles in *The Word* one of the most lucid and simplest expositions in Theosophical literature. They are very readable, concise and thorough.

Sol Minsky.

968—47th Street,  
Brooklyn, New York,  
August 20th, 1938.

Dr. Anderson's book "Septenary Man," was published in 1895 or 1896.—Ed.

### LET THERE BE PEACE

Editor, *Canadian Theosophist*: — It seems fitting that some one, preferably an inhabitant of the United States and fellow Theosophist with you for many years, should try to impress on your readers the glorious destiny of the Canadian Theosophical movement in that great country of yours that reaches up nearly to old Mount Meru on the North, and on the East nearly to Greenland, and on the West to the broad Pacific Ocean while on the South it reaches to the land of your brothers by a common ancestry and along whose 5,000 miles of boundary a fort has not, for more than 100 years showed a hostile front, but peace has prevailed as it should among brothers. I can speak thus as an Englishman of New England, for in 1634 my ancestor, Simon Willard left Horsmonden in Kent, the Garden of England, and landed in Boston in the same year. The next year, 1635, he founded the town of Concord, Massachusetts, where 140 years later these Englishmen living in that English colony, because they claimed their rights as Englishmen were invaded, gathered at Concord and fought a battle against the

king's army on what they considered an invasion of their rights, and this rebellion became a revolution and ushered in the great republic now called the United States of America as an independent nation. It was this successful rebellion that gave freedom or what is now called "Dominion status" to all the other English colonies, Canada, Australia, New Zealand, and South Africa. Year by year we are growing closer in sentiment, speaking the same language and imbibing each other's thoughts, as both imbibe the thoughts of Shakspeare or Bacon. I wonder if it is realized by your associates how under your wise leadership in this Theosophical movement in Canadian Theosophy you have increased this feeling of brotherhood in the country south of you for those in the great country North of us which has grown more and more as the days have gone by. Theosophists are supposed to believe in the thought world, and so must realize that this sentiment of Brotherhood has continued to grow since the day you began to preach the doctrines of H.P.B. and you so loyally supported her oldest disciple in America, William Q. Judge who held up the hands of H.P.B. as you did his. You nor I may be alive to see the great spiritual civilization that will exist with all its great undeveloped mineral and agricultural wealth of your tremendous big country, when it shall be developed and utilized under a more equitable social system, which will permit no human being to starve in the midst of abundance, and the machine be the servant of man instead of an instrument of oppression. As H.P.B. foresaw there would be, a system based on equity and justice will come when men will be as Burns sang, "Brithers a' for a' that." This vision comes to men when reading the C.T. and seeing the Lachrymosa pessimism or lack of confidence in the future. We as Theosophists should have confidence in the existence of the Masters (Blessed be their names,) who accept the sufferings of life that they, invisible, may guide events so as to aid Humanity to reach a higher level in

its upward march. The first 5,000 years of Kali-yuga ended in Chicago in 1898 and although we cannot fathom the designs on the trestle-board always, yet the Theosophical ideas are now much better known, perhaps because of the agitations that were then aroused. It seems to me that Theosophists who have understood the teachings of H.P.B. should cease from all forebodings as to the future, because we cannot penetrate these designs; and rest in serene confidence as we should, if we understand our teachings. When Peace finally settles on our mind we become a centre from which will radiate that calm and serene strength and peace that is now so much needed in an agitated world.

Cyrus Field Willard.

San Diego, Cal.

### THOSE RAGING TORRENTS

Editor, *The Canadian Theosophist*: — As a comparatively new reader of *The Canadian Theosophist*, may I say how thoroughly interesting appears to be every contribution contained therein.

*Light on the Path* tells us that "all alike are your teachers". Those with whom we do not see "eye to eye"—our "enemies"—are in even a greater degree, our teachers—something to be understood—probed into.

The ramifications of Mind is a fascinatingly interesting study, frequently yielding rich harvest.

Too often do we go off the "deep end" when we meet with pronouncements, the true motive of which we do not really understand.

The students of the Ancient Wisdom would appear to be an easy victim along these lines.

Subconscious content being so varied accounts for much. Intellectual interpretations must always differ slightly with the type of mind. But the "Spark wandering in the wilderness" is primarily set to a state of perfection. Clearly, not until we can speak from a platform of True Understanding are we safe from that raging

torrent of which H.P.B. speaks: "Mind—the great slayer of the Real." Yours fraternally.

E. A. Ansell.

Guildford, Surrey, England.

### ASPERSIONS DISPERSED

Editor, The Canadian Theosophist:— I must protest that your opening criticism (p. 226, September C. T.) of Mrs. Fielding's letter in the same number is "not cricket". The point made in the letter as to the duty of *Theosophists* as such (a designation you can have hardly missed as it is in italics in the letter), you represent as meaning the duty of "anybody"—a whole world of difference where responsibility for the knowledge of the deeper issues of occult law, as inculcated by the Eastern Wisdom, is at stake. You go on immediately to "hope this is not a misrepresentation of the letter": a curious editorial conception of fair-play! It is entirely true that despite the evils of H. P. B.'s time, so pertinently cited by Mrs. Fielding, help to remedy these evils (on the *outside*; what Master K.H. calls "appearances"), was never, even remotely, indicated by Mme. Blavatsky as the work of F.T.S. On the contrary, *The Key to Theosophy*, p. 248 (1st. Edition) shows how incomplete are your quotations from it. For, in reply to an enquiry as to how Mme. Blavatsky *expects* the F.T.S. to help in the work, she gives under five headings (abbreviated correctly here), the duty to study and comprehend the doctrine in order to teach others, to remove misconception and to spread interest, to circulate the literature by buying and lending it, to defend the Society from unjust aspersions, and lastly by the example of their own lives. Not a word about F.T.S. taking part in public work for the people. In fact under the caption CHARITY, she says (p. 244): "Act individually and not collectively".

The *Key* speaks of an unnamed "National Saviour", presumably Mrs. Besant, whose compassionate yearnings to help the poor had obviously brought her to

H.P.B. to hear of a larger horizon for service than Whitechapel. When this student "elected to serve Humanity" in bearing National Karma it was the antithesis of her concentration on practical Socialism with Bradlaugh, where nothing was to be "borne" that could be evaded, and tangible results were the end in view. This had to come to an end before she could enter, under H.P.B.'s tuition, the sphere where Karma and Nidana are taken into supreme account; where 'real' work is done for the race by activities that, "teach to eschew all causes; the ripple of effect, as the great tidal wave, thou shalt let run its course".

Read *Psychic and Noetic Action* as an example (one of many such by H.P.B.) of teaching that far transcends, without contradicting, the general outline of Theosophy as set forth in *The Key*—a book that was put together to answer the innumerable questions and objections that poured into London Headquarters. H.P.B.'s editorial and other work would not permit her to personally read and reply to those correspondents. Indeed we have it in print from G. R. S. Mead, her Secretary of that period, that she often pitched her mail unopened at his head! She deputed her trained pupils, so one of them has told me, to group under heads the various questions opened up by enquirers, and to work out synthetic answers, which were, of course, submitted to her for correction or for replacement by her own hand of a truer answer.

Admitting that quotations from a book that had its eye primarily on the general public can be made to give almost self-contradictory inferences, Mrs. Fielding has not said, as you assert, that there is no word of support in Mme. Blavatsky's writings for the full realization of Universal Brotherhood. This editorial twist with a sting to the effect that Mrs. Fielding's divergencies (sic) from Mme. Blavatsky's view does not surprise you, is so deliberately misleading to those who may have attended more to editorial comment than to

correspondence, that I must insist on its correction from her letter itself:

"H.P.B.'s intense sympathy for the downtrodden and oppressed showed practically, in her life, that brotherly love makes it a duty to relieve individual suffering and want which is brought by Karma to our door, and though philanthropy and social betterment are no part of our work, our aim is to bring the realities of Occult Wisdom to uproot the illusions that clog the soul's progress towards unity".

Could the need to deal with causes rather than with effects, in the journey towards Unity, be more clearly shown to be in line with the teaching of all the sacred books of the East (since you say you do not rest wholly on the authority of Mme. Blavatsky)?

As to your many references to the beneficent purposes of the U.S.S.R., as these go hand in hand with the murder, in batches, of the Soviet Dictators's former colleagues and friends, not to mention the uncounted thousands made away with in the past twenty years by the secret barbarities of the Comintern, it looks as if the red you ascribe to Mrs. Fielding's vision is of a pale roseate hue compared to the blood guilt of Red Russia. Yet your assertion in the August C.T. that H.P.B. looks with approbation on Soviet rule, called forth Mrs. Fielding's protest, which, I hope, voiced the protest of many of your readers.

H. Henderson.

The "H.P.B." Library, Victoria, B.C.  
September 25th, 1938.

### CLASS STRUGGLE

Editor, The Canadian Theosophist:—  
One of the rocks on which theosophy is splitting today is the important question of participation or non-participation in the political arena.

Personally, I cannot see how we can assist mass evolution at *this* period without mixing in politics—even if we go no further than temporarily relieving the

financial distress of the man who knocks at our door, for he is a victim of the present economic system. As a matter of fact, the whole of oppressed humanity is today "knocking at our door", victims of an unjust social system, and it is our duty as theosophists to respond.

There is a curious idea prevalent that the "class struggle" is a form of violent upheaval. Though he is not himself aware of it, Mr. Robert A. Hughes has administered some very effective punches in that struggle when writing his article "Politics of Eternity"; for every protest voiced, every effort made in the battle for the emancipation of mankind is an integral part of the class struggle, where one side endeavours to press forward and the other endeavours to press back the rising tide of evolution. Violent upheavals take place as crises develop—a tidal wave of evolution, as it were, brings things to a point where the wave breaks and apparently recedes, but always gathers momentum for the next drive forward.

Karl Marx has said: "The history of these class struggles form a series of evolutions in which, now-a-days, a stage has been reached where the exploited and oppressed class cannot attain its emancipation from the sway of the exploiting and ruling class without at the same time, and once and for all, emancipating society at large from all exploitation, oppression, class distinctions and class struggles." And surely that is as good an example of Universal Brotherhood in action as any theosophist could wish to follow.

K. Middleton.

2873 Inlet Avenue, Victoria, B.C.

### "OCCULT WAY" ELICITS CRITICISM

Editor, The Canadian Theosophist:—  
Reading the various reviews, and other notices of my book "The Occult Way", which have appeared in Theosophical publications, has caused no little wonderment and question to arise in my mind. Do Theosophical reviewers and commentators really read the books they deal with? If

so, how do they reconcile crude misrepresentation of a book, and of its author's views with that devotion to Truth and Justice, which, as Theosophists, they presumably profess? To hold different opinions from another is most natural. To dislike, even hate the views he presents, and to say so openly is undoubtedly right. But should such dislike, or hatred cause a THEOSOPHIST to allow himself to fall into direct misrepresentation, either intentionally, or carelessly?

Every *Theosophical* review (not others) that has appeared has flatly misrepresented the teachings given in "The Occult Way". Now Miss (?) K. Middleton adds her quota of misrepresentation, whether deliberately, or from lack of ability to grasp what the book actually states, I do not presume to judge:

Miss Middleton gives readers of her letter who have not read the book itself to understand that the teaching given in the more advanced lessons is for "beginners", whereas it is most expressly laid down in the very first pages, and many times elsewhere in the book, that these more advanced practices are *not* for any but those who have *thoroughly mastered* the earlier lessons.

In quoting from H. P. B.'s article "Occultism" vs. the Occult Arts", why, in common honesty, does not Miss Middleton quote more fully, for instance.... "*but Atma-Vidya sets small value on them. (The Occult Arts) . . . It includes them all, and may even use them occasionally, but it does so after purifying them of their dross, for beneficent purposes, taking care to deprive them of every element of selfish motive*".

I am wholly certain that no unprejudiced reader who knows what H. P. B. really did teach will find any contradiction of her teachings in "The Occult Way".

Miss Middleton states: "*Capt. Bowen states that a completely celibate life is a definite bar to advancement towards Lesson V. in his book (Evocation of spiritual powers)*"

What I actually state is:

"A completely celibate life, *except for a few exceptionally constituted persons*, is a definite bar to advance beyond the scope of Lesson IV." Why, any psychologist can tell.

Lesson V. is *not* on "*Evocation of Spiritual Powers*".

Miss Middleton makes it appear that I would allow "indulgence in meat and alcohol" to those attempting the use of magic, but an honest school child who had read the book with attention would recognize that quite the reverse is taught.

The plain fact, well recognized by scores of *real* students *within the T.S.*, which has forced itself upon my attention during my nine years' direct and indirect contact with Theosophy, is that the vast bulk of professed followers of H. P. B. know as little of her teachings, her THEOSOPHY, as the Cromwellian Christian knew of the real *Christianity*. No more than the Christ would "H. P. B." be recognized by her so-called followers if she again appeared amongst them in another outward form.

P. G. Bowen.

11 Grantham St., Dublin: Eire.

### SPEAKING "BY THE CARD"

Editor, The Canadian Theosophist: — Perusal of The Canadian Theosophist for August, 1938, has caused me to ask myself, and in this letter to ask you and your readers, whether it is justifiable in any way for any end, however good it may seem, to misquote, or in any way garble the words of any writer, authority, or teacher? Is this prevalent practice honest—is it really Theosophical? If it is, it would be illuminating to one who has but a surface knowledge of the doctrines held by members of the Theosophical Society, to learn why it is so regarded. If it is not, then it is reasonable to ask why you and your contributors and correspondents indulge in it?

On the first page of your article, "Blavatsky's Birthday" paragraph 2, you state

that "She (H. P. Blavatsky) said herself:—

"Theosophy is not the pursuit of happiness as men understand the word, for the first step is sacrifice, the second is renunciation."

H. P. Blavatsky, to whom you attribute these words never wrote them as you have them. In *Lucifer*, Vol. I., p. 7, we find the following remarks on *Occultism*, apparently written by H.P.B.:—

"Occultism is not magic, though magic is one of its tools.

"Occultism is not the acquirement of powers, whether psychic or intellectual. Neither is occultism the pursuit of happiness, as men understand the word; for the first step is sacrifice, the second, renunciation.

"Occultism is the science of life, the art of living."

In the same number of your magazine, K. Middleton in a letter criticizing the teachings given in Capt. Bowen's book, "The Occult Way" indulges in various misquotations and garblings of the text of the book, and shows a peculiar spitefulness in his (or her?) remarks, very characteristic of the bigoted sectarian, but quite unlike the attitude I had imagined a genuine Theosophist should exhibit.

K. Middleton declares that the book ("The Occult Way") is written primarily for beginners. The book itself states in the very first pages of the first chapter, and repeatedly throughout, that the instruction given is addressed to "*The Learner*". In the Glossary appended to this chapter "Learner" is defined as "Aspirant" or "Neophyte". "Aspirant" is defined as "A candidate for initiation into Discipleship". "Disciple" is defined as "The accepted pupil of an Adept: one who by his own efforts has found the Spiritual Path".

In the face of all this does K. Middleton deem it honest and Theosophical to seek, by means of an isolated clause, entirely divorced from the text, to show that the book is meant for the wholly ignorant be-

ginner, whereas, over and over again it is emphasized that "The Learner" addressed is quite a rare, and unusually advanced individual?

K. Middleton gives the following as a quotation from "The Occult Way":—

"Let your rite begin in darkness accompanied by a chant suggestive of the state from whence it emanates and the rhythmic movement of waking life".

The "Occult Way" says:

"From out of darkness and formlessness into light and form all things always emerge; let your rite begin in darkness, accompanied by a chant suggestive of the state from whence it emanates. The instrument of Scripture or of Poetry here comes into use. Dawn follows with a shining forth of light, a louder chant, and the rhythmic movement of waking Life."

K. Middleton gives another alleged "quotation" from p. 137 of the "Occult Way", garbling the punctuation, and omitting the highly important words which I italicize. This is the correct quotation:

"Working with your own creation, no matter how imperfect it may be at first, has many advantages, *chief of which is that it is a direct and powerful suggestion of that State of Being you should ever strive to achieve while wielding an instrument of Invocation.* Silently your Temple and your Rite declare themselves your emanated servants, and as you take them up and use them you declare yourself Lord and Emanator of the Powers of which they are embodiments".

An honest (or competent) commentator or critic would not offend by misquoting by so much as a displaced comma.

In quoting from H.P.B.'s article: "Occultism vs. The Occult Arts", why does K. Middleton omit to state that H.P.B. says that *Atma-Vidya* includes all the Occult Arts, and may use them for beneficent purposes? (Let it be observed that I am not quoting, but giving the substance of H. P. B.'s remarks). Why also does she (or he?) who is, presumably, most intimately acquainted with H.P.B.'s writings, forget

that H.P.B. said of Occultism, as already quoted at the beginning of this letter:

"Occultism is not magic, *though magic is one of its tools*". (Italics, mine.)

Does not Capt. Bowen in his book, deal specifically with elementary *Occultism*, and does he not say of magic (in the little he says at all) exactly what H.P.B. says, that it is just *one* of the instruments (tools) of Occultism, "The Science of Life"?

Lastly Miss Middleton (it must be "Miss", for no man could be guilty of such a spiteful scratch) throws out the suggestion that Capt. Bowen has some sinister motive in failing to have H.P.B.'s "teachers" printed in capitals, or as a proper name. Most untruly she alleges that this omission is "the one outstanding exception" in the book. I, in sixty seconds, have found the word "teacher" and "teachers" twenty times given as a common noun.

Theosophists constantly bewail the indifference which the world shows to Theosophy, while all the time the reason lies in themselves, patent, for every intelligent observer to see. The reason is that their Theosophy, and loud mouthed devotion to "The Masters" leaves them exactly the same petty-minded, bigoted, self-righteous sectarians, that their Non-conformist, or Low Church parents or grandparents of the Victorian age were.

This letter may be a little lengthy, and in parts rather strongly worded, but if the editor remembers the freedom of speech he, in the past, allowed to Mr. J. M. Pryse and others, he will not, as the fair minded man I believe he is, refuse it space.

N. Graham.

P.S. Re-reading Capt. Bowen's book in search of some possible justification for Miss Middleton's strictures, I am filled with amazement that any person claiming the name of Theosophist (remembering how "a Theosophist" is defined by H.P.B. in her article, "Practical Occultism") can allow bigotry and uncharitableness so to possess her. If foolish "beginners" need to be warned against their own ignorance

and lack of intelligence, why not point to the explicit warnings which "The Occult Way" itself contains? In the three and a half pages wherein "Ceremonial Magic" is discussed we find the following:

"Temple observations and Ritual, called together Ceremonial Magic, have no purpose whatsoever (for the Learner addressed) other than as a means of invoking Spiritual Power. They may be, and constantly are, used for quite different purposes. . . . but their use in such ways is fraught with many dangers unless the user has an Initiate's knowledge and power."

"It is always safest therefore to avoid Magic in any of its forms until development of spiritual Comprehension gives you power to act as your own hierophant.

Again at the end of the lesson on Invocation, we find:

"Never when conscious of a glow of Power use that Power to influence another, even for what you conceive to be his good".

"It has been said that it is infinitely better (and harder) to love your neighbour as yourself than to persuade, by any power you may bring to bear upon him, a warlike Emperor to love peace".

Considering these teachings and innumerable others like them with which this book is crowded, to account for the animus which Theosophists show towards it and its author is difficult, and tempts one, almost, to stoop to their own level and declare "under the influence of Dark Powers".

N. G.

Dublin, Eire., August 25.

## INTERVIEW WITH CAPTAIN P. G. BOWEN

BY DERMOT O'SHEA

Having perused with great interest, and even greater profit a book entitled *The Occult Way*, published at 10/6 by Rider and Co., Paternoster Row, London, and having, in addition, had my attention drawn to various reviews and notices of, and letters concerning the said book, appearing in the

organs of the different Theosophical societies, it struck me that some comments by the author of the book, Captain P. G. Bowen, might throw a little light on the rather strange fact that those Theosophical reviewers and commentators are, one and all, openly or subtly, attacking this work, which I had thought should have had their particular approval, and are, in some instances, at least, adopting methods of prejudicing readers against it, which seem to me to be scarcely fair or honest. Accordingly, a few days ago, I sought out Captain Bowen, at the rooms of *The Hermetic Society*, of which he is president, at No. 11-12, Merrion Row, Dublin, and had with him the following conversation. As the Captain has been a frequent contributor to *The Canadian Theosophist*, I think his remarks should be of interest to its readers.

"Can you explain, Captain", I began, going at once to the heart of the subject, "why your book, *The Occult Way* is finding so little favour in the eyes of Theosophists—why, in fact, should professed followers of Madame Blavatsky go out of their way to misrepresent your teachings, as the writers of these letters, most obviously, have done?"

Here I drew the Captain's attention to certain letters appearing in a leading Theosophical magazine.

"I should say", replied the Captain with a smile, "that the reason is quite easily discovered. Those people, clearly, do not understand the book, and the natural human instinct is to hate and fear all that is unfamiliar and incomprehensible, and strive to destroy it. Children and savages always combine against the stranger, no matter how benevolent his intentions towards them may be, and meet his advances with a shower of stones, or assegai, or *poisoned arrows*, if such are available."

"But surely, though you express them in very different language, your teachings in no way contradict those of Madame Blavatsky, with which your critics must be thoroughly familiar?"

"Most certainly they do not contradict the Blavatsky teachings, but equally certainly some of my critics think, or perhaps *fear* that they do, for the critics themselves are far from certain what it was their teacher really did teach".

"Could you give me a definite instance illustrating what you allege", I asked.

"Well", was the reply, "the fact that in one of the advanced lessons in the book I recommend the use of ceremonial seems to be the principal cause of disturbance to my friends. I use the term, "Ceremonial Magic", but it is really a misnomer, for the study of Scripture, or Poetry, or Nature, in the way I recommend, is just as "magical". However, my critics, as you observe, have seized on this word magic, and accuse me of teaching it, although (so they allege, and perhaps think) Madame Blavatsky expressly condemned it. Now the truth is that Madame Blavatsky never did condemn the *use* of magic. Let any intelligent person but read this little book, and the matter will become quite clear".

Here the Captain took a tiny book from the library shelf.

"It is called *Practical Occultism*", he continued, "and contains an article by Blavatsky of the same title, and a second entitled *Occultism vs. the Occult Arts*. In the latter she speaks of *Atma-Vidya*, which she calls alternatively, *True Occultism*, and *Theosophy*, and says explicitly that it *includes* all the 'Occult Arts'—that is magic in all its forms—and may *use* them for beneficent purposes. Again, on a front fly leaf of the book we find her words, quoted from her magazine, *Lucifer*, thus: "*Occultism is not magic, though magic is one of its tools!* It is impossible to deny, therefore, that Madame Blavatsky did countenance the *use* of magic in what she called True Occultism. What she actually did condemn was not the *use* of magic, but the *substitution* of magic for True Occultism, which is the quest of union with Divine, universal Being. Now in my book I teach exactly the same thing.

The goal which I set before my 'Learner' is that of union with Divine Being, making him a conscious agent of universal Law. I mention various 'instruments' or expedients which he may utilize to aid him in his quest, and in doing so I touch in a very cautious and elementary way upon the instrument of Ceremonial. Ceremonial Magic means nothing more than a calculated ordering of conditions, with the object of inducing certain psychological reactions—the elevation of consciousness, or turning of thought in a spiritual direction—intended to give the Learner experience of and knowledge of his own nature."

"You do not then, really teach magic at all, either in your book, or in your Hermetic Society?"

"Most certainly I do not. I recommend the use and study of Ceremonial to the advanced Learner, not to the 'Beginner', the absolute novice, as that letter you show me most dishonestly suggests, but to one who has (see Rule 4, page 15 of *The Occult Way*) thoroughly mastered the four earlier lessons, a task which, I am pretty sure, would fully occupy the average Theosophist for at least a lifetime. As for teaching magic in The Hermetic Society, I find it all, and more than, I can do to get our people to practice what the first pages of my book teach, namely the virtues of an open eye, and an open mind. I recommend the same practice to my critics. They sadly need it."

"From what you point out it seems to be the fact that Theosophists in general are comparatively ignorant of Blavatsky's real teachings. How do you explain this phenomenon?"

The Captain considered for a few moments: "It is a curious phenomenon, certainly, in one way," he said, after a time. "yet in another it is not curious at all. In its short life of sixty odd years the Theosophical Movement parallels with much exactitude the evolution of Christianity in its vastly more extended cycle. In each following the passing of its Founder, and leading disciples, there was

the same splitting up into a multiplicity of sects. The largest and most powerful of these sects, the Adyar Society, quickly settled into an excellent copy of the Roman Church, with infallible leaders in touch with Divine Powers, all complete. Later came the so-called "Back to Blavatsky" movement, a parallel of the Reformation. Like Protestantism, "Blavatskyism" quickly split into dozens of minor sects, all hating one another more or less venomously, and united in nothing but a common hatred of Adyar. Now, as I see it, the great majority of these "Back to Blavatsky" people correspond very closely to the Puritans of Protestantism. Like them they prate continually of their devotion to the 'pure doctrines'. As the Puritans made, and make a Deity of the Bible, so do the 'Blavatsky-ites' make a fetish of 'H. P. B.'s' words. But exactly as the former pinned themselves to certain texts which supported their pet views and prejudices, and ignored all others, so do the latter anchor themselves to bits and scraps of their Teacher's message, and remain blind to all else, as I have already shown. It is all very human and normal, and has probably recurred a million times in the spiritual history of the race."

"But", I put in, "is there not an extraordinary revival of interest in things spiritual, or at least occult, at the present day, and do you not think that it will bring about a Theosophical renaissance?"

"If by that you mean a revival of spiritual life within the Theosophical societies, under the name of Theosophy, I am certain that nothing of the kind is remotely likely. Here also the parallelism with the Churches is in evidence. From the Churches all real life is rapidly going—has practically gone from the Protestant Churches. Those seeking a live Christianity look for it elsewhere, often in very strange places, and under strange names. Exactly the same thing is true of the Theosophical societies and Theosophy. Thus we find genuine Theosophists, not tabbing themselves with that name, which has been

too besmirched to be ever cleansed, pursuing their work and studies privately, alone, or in tiny, unknown groups. Others, the majority, unfortunately, are being swept in shoals into one or other of the host of "occult" lodges, and 'orders' which everywhere are springing up like mushrooms. People are crying for something alive and real that will impart a meaning to life, but the Theosophists and their societies have nothing living to give, not even a tottering example of that *universal* brotherliness, which though unable to compass love for an imagined enemy, might at least include fairness to him. So, instead of shepherding the hungry sheep from the dangers of the wilderness they are steadily driving them into it, to find what sustenance fate may throw in their way.

Wherever I have resided in these islands, and gathered round me even two or three genuine seekers, there I have found Theosophists quitting their lodges and gravitating towards me. It is for such seekers that I have written *The Occult Way*, and already it is having a wide-spread effect. From isolated groups and individuals scattered widely over the globe I am receiving letters of appreciation and understanding, but from the Theosophical societies and their loyal members, nothing but carping criticism and underhand attacks."

"What you say, Captain, explains, I suppose, your unpopularity among Theosophists, particularly among members of the two largest societies, of which, I daresay you are quite aware. I have heard it said that you have 'decoyed' (that was the word used) members away from these societies, and in two or three instances have completely broken up lodges."

The Captain laughed, "Oh, I am quite aware", he said, "that what you say has frequently been alleged. But you don't give the whole of the story—that I worked all this wickedness by the use of Black Magic! It is certainly funny. The truth is that never once have I urged a Theoso-

phist to leave his society. On the contrary, I have always urged them to remain, and try to make themselves the 'little heaven' which might, possibly raise the moribund 'lump' to life. I have never tried to break up Theosophical lodges, though I know that a few with which I had contact fell to pieces, when the members through my teaching woke up to the fact that they had been getting stones instead of bread."

"I have heard it rumoured," I continued, "that you contemplate leaving Ireland, and organizing branches of your society in England or elsewhere. Is this so?"

"I have no fixed plans in mind. I may leave Ireland, but only if I see a certainty of doing better work elsewhere. But as to expanding the Hermetic Society, or setting up branch lodges, the last thing I shall ever do is to permit myself to become the head of a large organization. My only ambition is to induce a few potential 'Learners', here and there, to begin practical work on their own natures, and to such work, the two books I have published, and the scriptures I recommend in them, are all sufficient guides. I am in fact swamped by invitations to set up lodges in England, and in many foreign countries. But I will not do it. This is not the time for large societies, but for quiet individual work."

"Do you intend to continue writing books?"

"I cannot say. I think the two I have published, *The Sayings of the Ancient One*, and *The Occult Way*, are quite sufficient to satisfy the needs of real students."

"One more question, Captain," I urged, seeing him glance at his watch, "rather a delicate one, but in view of certain rumours that are abroad, I feel it would be well if you could answer it. You may be aware, or you may not, that it is said in certain quarters, that you had no real authority from the late 'Æ' to assume the position of president of the Hermetic

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# THEOSOPHY AND THE MODERN WORLD

Conducted by W. Frank Sutherland

## THE TURNING WHEEL—I.

Some call this period an age of transition, and hope that when the old order giveth way to new, this new will permit the more abundant life. Others have in mind that the discomforts of the period are but incidental to the full flowering of present potentialities. Whatever the truth may be, we wish to understand it; for understanding can be the prelude to and source of equanimity in the present interlude of strife and desolation.

The present is the off-spring of the past, and understanding is impossible without a knowledge of this past. The engineer needs bench-marks, and base-lines; the physicist needs to know completely the nature of the system he deals with, as this system is exposed to him in its past history. So likewise the seeker after an understanding of the present turns in history and, turning endeavours to interpret — a much more difficult task.

Attitude naturally determines to a large extent the nature of interpretation. It is all very well to say that one should be impartial and objective in all that one does, but background inevitably intrudes, if only in emphasis and arrangement.

The Theosophist here has some slight advantage. He believes in reincarnation, and he believes also in Karma, the universal law of cause and effect. These two beliefs inculcate, in some measure, an objectivity which is desirable for, by the one, the continuity of life is established and the individual life becomes of less importance, and by the other, the roots of social behaviour are to be sought within society itself and within man, the social animal, an animal, however, possessing both the powers of the brute, and the spiritual nature appropriate to his own divinity.

The study of comparative religion, philosophy and science, too, inculcates a catholicity of viewpoint and a tendency towards unification oftentimes strangely

lacking in the scholarly. Being neither fish, flesh, fowl, nor even good red herring, the Theosophist then is in the happy position of possessing a more or less dispassionate viewpoint.

There are two sides to history. One is the mere cataloguing and arranging of events in chronological order. The wars and kings of Great Britain, with their dates, the plagues and famines which swept the land, formed at one time the back-bone and meat of our school histories. Of this kind of history little interpretation is possible save that

Man is born to trouble

As the sparks fly upward.

What a pessimistic dour lot the writers of our history text-books must have been. They seemed, indeed, to have been sadists of a mild sort. Even had they held to the chronological order of events, they might easily have included the customs, habits, beliefs, the music and the arts, the means of livelihood of the people, as they went along. Thus the second or interpretative aspect would have come easier.

How many of our ancient histories tell us that in addition to their achievements in architecture and sculpture, the Greeks also excelled in philosophy, how many contrast the almost total ignorance of Rome in matters philosophical with the far earlier greatness of Greece. How many tell us that usury brought Athens down in ruins in spite of the efforts of Solon to overcome the evil, or that in the latter days of Rome the vast army of the unemployed were given relief for hunger and games for their amusement? And so on.

Perhaps after all, it is a matter of emphasis; chronicles are compiled in the light of what is considered most important and if our histories have not been interpretative in a true sense, if they have not even furnished the material necessary for interpretation, we should remember that our western nations have not always been those of a highly cultured and mature race of people.

**In The Beginning**

The West has been naive. We have been nurtured so long in the Christian tradition that we have allowed primitive notions concerning both the beginnings and endings of things unconsciously to influence our thoughts and to warp our judgment in matters other even than religious. We have been told that God, in the beginning created the heavens and the earth, and had we but had an adequate philosophical background, and had we but understood our symbolism aright, we might have come to an appreciation of what the ancients meant when they spoke of such things. Failing this, numbers, not so many now as formerly, have accepted these words in their literal sense. The picture has arisen thus of our all too-human ancestors, Adam and Eve, walking in the garden in the cool of the evening and conversing with God. Such notions betoken the child-like naiveté of a primitive and immature race. Unfortunately for the progress of the sciences of man, we have been led by Archbishop Ussher to date this divine creation only some six thousand years or so ago, (B.C. 4004, to be exact). Hence the naive chronology of earlier archæologists and of some even now, those financed by religious endowments.

Our notions concerning the end of things are equally naive. We are all familiar with the orthodox heaven and hell and with the child-like notion of an eternity of bliss for some and an eternity of woe for others. And though many have moved beyond the belief in a hereafter of hell-fire and brimstone, few have realized that as the old-fashioned hell of our forefathers has diminished in importance so has its polarization in a blissful eternity.

Beginnings and endings have their influence on the present, and there is inconsistency in the Christian viewpoint of an All-powerful Deity set apart from that which he has created. For either predestination rules throughout the æon, and the God suffers in his attributes, or the purpose of it all becomes merely the whimsical curiosity of a Deity in observing how the

children of his fiat will behave. Either way there is little one can do with history save to study it by way of idle curiosity.

One wonders whether even the mention of such beliefs is at all worth while, yet they are comparable to our beliefs as we hold them in other walks of life, notably in science. Science has much concerned itself with history, and science has contributed to the interpretation of history—at times, also, in a naive way.

**Historical Evolution**

Science has accepted the doctrine of mechanistic materialism, and has accepted all that it implies as to the course of the cosmos from the time when the stars first nucleated themselves out of the primordial nebulae, on down to the time, many billions of years hence, when this same cosmos will have become dead and inert, motionless in all its parts, and time shall have ceased to exist. As part of this mechanistic universe, we as individuals have likewise become mere machines, obeying the inexorable laws of cause and effect, and gregarious animals obeying the companion biological law of the survival of the fittest and the devil take the hindmost.

Western science began with Galileo, who experimented with weights sliding down inclined planes and the like, and who then reasoned from the results of his experiments to the general laws governing the behaviour of matter. Newton gave to the work of Galileo a mathematical vesture with his enunciation of his three laws of motion and the discovery of the calculus. While these laws merely fixed certain relations, which were premised to be universally true, between space, time and matter, by means of them and a fourth—the law of gravitation—the movement of bodies as large as the planets or as small as the mote, lazily floating in the sunbeam, could be accurately predicted.

Matter was incorporated into the scientific trinity through the only primary quality it was now deemed to possess—mass—and concepts such as those of force and energy were defined rigorously in terms of mass and space and time. Gone

now were the older primary qualities such as hardness and the like which philosophers had argued about, they were no longer needed in physics, at least in a fundamental way.

#### Mechanistic Biology

As a corollary to the success achieved by the new science, and indeed by reason of its primary premises, the universe came to be considered as a mechanism and nothing more. Herbert Spencer took the next, and logical step of making biology and the theory of evolution mechanistic. The borrowing of ideas from the physical sciences gave a theoretical foundation to the purely descriptive theory of evolution, and the vegetable and animal worlds, including man himself, became a congeries of mechanisms. Science has spent the years from Darwin until now endeavouring completely to mechanize man, endeavouring to find the missing links (they are non-existent) between his behaviour and Newton's three laws.

Newton himself was something of a mystic, by the way, and it seems ironical that his work should have launched mechanistic Materialism on its way.

In mechanism, there is no room for mind, or soul, or spirit, and history, interpreted in terms of the physical science of the nineteenth century becomes merely the recital of a series of inevitable happenings; happenings which tend, with the physical world in which they take place, to a dismal and incomprehensible end.

As the biologist would have it, the stone becomes a plant, the plant an animal, and the animal man. The savant, interested in man himself, would add that man in time becomes intelligent. To this the Theosophist would add that he becomes intelligent, a self-conscious creature, by virtue of the spark of the Divine within him. As Hermeas puts it, and in the correct order:

"From the beginning, therefore and at first, the soul was united to the Gods and its unity to their one. But afterwards the soul departing from this divine union descended into intellect and no longer

possessed real beings unitedly, and in one, but apprehended and surveyed them by simple projections, and as it were, contacts of its intellect. In the next place, departing from intellect, and descending into reasoning and dianoia, it no longer apprehended real beings by intuitions but syllogistically and transitively, proceeding from one thing to another, from propositions to conclusions. Afterwards, abandoning true reasoning and the dissolving peculiarity, it descended into generation and became filled with much irrationality and perturbation."

With the progressive increase in intelligence which the scientist presupposes to have taken place, he quite logically concludes that there has been an orderly evolution in the social order; an evolution, marked at times by crises and minor retrogressions, but an evolution none-the-less; one paralleling the analogous evolution of mankind itself out of the lower orders of the animal kingdom. There is thus a transition from an evolution in form to one in qualities.

All this may be true enough, but only on a time scale vastly greater than is usually allowed. We have been cramped even in science by the Elizabethan bishop's Chronology.

The anthropologist has been pushing the age of man backward on the geological calendar, until he is now around two million years old. And we may yet find his biological age to be not far short of the eighteen million years given in the Theosophical literature. The historian and the archaeologist, in general, have been somewhat more timid than the anthropologist, although here, they have latterly been pushing the boundaries of civilization backward, to a degree, in time. There is reason for their hesitancy; cultural evolution on an extended time scale of say from fifty to one hundred thousand years, if need be, would require our immediate progenitors of some five to six thousand years ago to have been much more competent than they have usually been in the habit of granting.

The evolutionary hypothesis in respect of history demands a reasonably short time-scale unless the prevalence of wide-spread cycles of growth, maturity, and senescence is also accepted. As a matter of fact, such a hypothesis of cyclic growth is quite compatible with evolution, either biological or historical. In geology, it is perfectly evident that changes come about cyclically and sometimes in a revolutionary manner; that is to say, geological cycles do not always merge insensibly into one another. Wide-spread faulting, wide-spread volcanic eruptions are not age-long phenomena but sudden. One is reminded of the deacon's one-horse shay which went to pieces all in a moment when the span of its useful life had been finished. More apt still is the behaviour of a piece of steel subjected to stress. Up to a point, deformation or strain is proportional to load or stress, and recovery to the original dimensions occurs on the removal of stress. Beyond this point, however, recovery will never be complete, and deformation rapidly continues until final rupture is the result. Something similar probably has happened many times in geological history.

Biologically it can happen too. The evolution of new forms apparently does not proceed out of old and highly specialized forms, well-adapted to the environment of the moment. Indeed there is a law, which is called by the long name of "the irreversibility of phylogenetic development," that when properly applied indicates that the new does not emerge from the highly specialized, but rather from the undifferentiated. The sabre-tooth tiger, for instance, specialized in teeth, which no doubt served him well, but he is now extinct. He went too far in the direction of teeth to adapt himself readily to his changing environment. The age of reptiles is one vast museum of specialized forms now also extinct except for a few small and relatively simple species which have been able to survive through simplicity of structure. Gerald Heard, in his books written from the Theosophical point of view, makes the point that the chief factors

conducive to survival and to evolution are sensitivity and awareness. It is an important thought.

Socially, too, much the same process would seem to occur. Old and effete civilizations give way to new and more virile ones. It is as if, in the beginning, a culture were endowed with a certain amount, and no more, of an energy to progress, and when this has been expended collapse ensues. Collapse, it is true, often comes about through the crystallization of caste and the aggrandizement of wealth and power by the few to the detriment of the many. This can happen, no matter how brilliant nor how successful a culture may be, by virtue of this very concentration of wealth in the hands of the few. It was so in Rome. Here there is disinclination to restore the balance or lack of power to go on to something new.

Growth of all kinds, of populations, of weight in the growing animal or plant, of the production of wealth, of culture and learning, seems to follow rigorously the same general law. Growth is slow at first, then more rapid, then slow again. It would appear that a civilization is subject to much the same condition. There is the period of the dawn, the period of noon-day brightness, and the period of evening twilight, sometimes short, as with Rome, sometimes long as with China. It is in this twilight zone that the sophisticated arts and literatures flourish, when men turn philosophers, when man reaches the apex of his achievement. The arts and philosophies, the sciences, are not, however, mushroom growths on the dung-hill of a rotten culture. Art is indigenous to the soil. Man seemingly delights always in achieving the beauty of line and the rhythm of motion. It is only when leisure comes to some at least that the pursuit of beauty for itself becomes possible; it is only then that the philosophies and sciences flourish.

No matter how high the achievements of past cultures, it is doubtful if any has ever yet succeeded in realizing the highest level to which man can aspire. It is doubt-

ful, also, if any future culture will succeed in stabilizing itself at a high level over any long period of time, save at the price of ceaseless vigilance and through the intelligent elimination of disintegrating forces.

Stability will never be achieved until the whole world becomes one nation, until production for use becomes universal, and of more importance, until man has learned to control himself in other ways, as well as in the acquisition of mere physical wealth.

W. F. S.

(To Be Continued.)

## INTERVIEW WITH CAPTAIN P. G. BOWEN

(Continued from Page 267)

Society in succession to him. And further, that the teachings you give are not such as would be approved by him. Would you care to say anything on this matter?"

Captain Bowen laughed heartily. "Well, well", he replied. "'Be thou chaste as ice and pure as snow thou shalt not 'scape calumny', is beyond doubt a true saying. The question of who should become president of the Hermetic Society after Æ's death was one which lay entirely with the members to decide. Æ did not inform them that he desired me to take his place, nor did I do so, until I had actually been elected by the free vote of the meeting, only one vote being cast against me. Then I allowed the members to read certain letters from my predecessor which I hold, in which his attitude towards me is explicitly stated. Certified copies of those letters are held by the Editor of the O.E. Library CRITIC.

If I 'usurped' the presidency of the H. S., as I am well aware certain persons have alleged, I can have done it only by 'casting a spell,' not merely over the members, but over Æ also. I have a certain sympathy with some old members (now resigned) who were lifelong friends of Æ, and who cannot help feeling a little 'sore' that he should have chosen me whom he knew but for a few years, instead of one of them-

selves, to carry on his spiritual work. They would be more than human if they felt otherwise. As for my teachings not being in accord with those of Æ—well, I am open to debate the question with anyone who will, as a preliminary, state whence Æ derived the symbology which he constantly uses, in his prose writings as well as in his poetry."

"A final question, Captain," I said. "Is it true, as I have heard said, that you claim to have known Adepts, or Masters, in the East, or elsewhere?"

"If I have ever met an Adept," was the reply, "I was not, and am not conscious of the fact. I am not quite such a fool as to imagine I should know an Adept if I did meet one, nor yet such a fool as to accept the word of any man, that he was an Adept, unless I had certain knowledge of my own that he spoke truth. All I have ever said, either publicly or privately, on this score, is that I have known, and know two or three men, the heads of the Circle mentioned in the first chapter of *The Occult Way*, whom I guess may be disciples of an Adept Teacher. This is but a guess, for I have no real knowledge of their status. I know only that in our many years of intercourse they have always proved themselves extraordinarily wise, far-seeing men, devoid of any visible trace of self-interest, seeking no recognition, and teaching freely all who approached them, who were capable of assimilating their doctrines. For themselves they never made claim to be other than LEARNERS, even as I myself do."

The hour of the lodge meeting having struck, I thanked Captain Bowen, and took my seat in the lecture room to listen to him while he gave a profoundly interesting talk on the subject of "*The Druid, and the Bard*".

I have read over the foregoing report of my conversation with Mr. O'Shea, and find it accurate. P. G. Bowen.

11 Grantham St., Dublin,  
September 11th, 1938.