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Divine Wisdom

Brotherhood

Occult Science

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MONEY

I have been asked to clarify the statement made last month that money consolidates itself. It was based, of course, on the old saying that birds of a feather flock together. People who have or deal in money find they have common interests, and as the money-birds all take care to feather their own nests they have developed all sorts of means to protect the monopolies they favour, one of the chief being the corporation, which by insidious legislation has gained more power for its owners than would be permitted to a king or an emperor. The banks have developed their powers and made money a commodity which they buy and sell as other men buy and sell sugar, and controlling it as a monopoly maintain the principle of the economics of scarcity as it suits them. They have also created a legal bogey entitled "vested interests" by which, if a corporation can steal the rights of other people, it can be protected in its ownership by right of possession. About thirty-five years ago I was offered and urged to accept the financial editorship of one of the biggest papers in Canada, a position it still holds. I declined it, for I knew enough

of the financial system to know that I would not be permitted to tell the truth about finance as I saw it. I knew that there was nothing wrong about money as a medium of exchange, but as a commodity, under the control of the greedy and selfish, money would be a menace to society. That is what it has become. Not as money, but as the means by which the aggregated selfishness of controlling interests compel the poor to remain poor while the rich grow ever richer. The economics of scarcity is one of their chief weapons, and is the reason why they all unite against communism, which proclaims the economics of plenty, a condition which would take the power out of the hands of greed and selfishness, and enable everybody to have all they wanted. This method of the economics of scarcity has been holding up the production of munitions among the Western Allies, and endangering their own existence. Natural Law cannot be violated without bringing about its own revenges. This love of money as a commodity is at the root of our wars as it is of all other evil. It is opposed to the ethics of Theosophy and of Jesus, since these are identical.

LEO OF THE SUMMER SOLSTICE

BY K. E. MALTWOOD, F.R.S.A.

The Celestial Lion from China, arrayed in oriental splendour, danced his traditional dance in Victoria recently. He wore a magnificent mask of enormous size, replete with salmon pink ears and jade green eyelids, filckering over eyes of pearl that reflected all the colours of the rainbow. His ravening mouth was a masterpiece of expression. At sunrise he was a sleepy lion with lolling head and drowsy eyelids, but at mid-day a ferocious beast, leaping on his child tamer with cat like bounds to the beat of metallic drums.

However, this lion is not indigenous to China; it was introduced at the time Buddhism spread east from India, taking along its Zodiacal lion. But the queer thing is that the story that goes with it, is found in *The High History of the Holy Grail*, Branch V, Title 1 and 2.

Messire Gawain, like the Chinese hero, is possessed of two swords, one of which is a sacred hallow of the Grail, because it "inflicted the wound from which the Enchantments of Briton followed." The child, who in the traditional dance carried the four suns of the four quarters and rode upon the lion after he has tamed him, is the child who, putting his hands together, kneels to Sir Gawain and swears fealty to him.—"And Messire Gawain looketh at the child that rode upon the lion right fainly. 'Sir', saith the hermit, 'None durst guard him or be master over him save this child only, and yet the lad is not more than six years of age.'"

This child was Canis Minor, for it will be remembered that in representations of the Chinese Lion-dogs, they hold under their paw either a ball (the sun) or a cub. In the Somerset Zodiac the Little Dog lies beneath the paw of Leo, his nose inside the Ecliptic Circle where two of the Gemini stars fall upon it, but his chief star is Procyon in Canis

Minor.

If this is the explanation of that Star Myth, what is the origin of the ring in the lion's mouth, like the one to be seen on the Sanctuary knocker in Gloucester, the history of which was that whoso laid hold of it should be safe. I have in my possession two lion headed Etruscan ear-rings; they are made of soft reddish gold with a ring pendant from the lower jaw, into which the twisted tail passes to form a circle. This is typical, for in many instances along the Mediterranean coast and other regions, the lion is represented with a ring in his mouth, the only explanation being that he thus holds the Path of the Sun.

"The Lion flames. There the sun's course runs hottest,

When first the sun into the Lion enters."

Aratos.

Madame Blavatsky says in *The Secret Doctrine* when speaking of "the twelve great Orders, recorded in the twelve signs of the Zodiac",—"The highest group is composed of the divine Flames, so-called, also spoken of as the "Fiery Lions" and the "Lions of Life", whose esotericism is securely hidden in the Zodiacal sign of Leo. It is the nucleole of the superior divine World", the "Archetypal World".

In Glastonbury's Temple of the Stars, the Lion's tongue composed of red clay, is one of the most interesting of all the modelled earthworks; it is extended intentionally to rest on and point out the central line of the Ecliptic, which corresponds exactly with the accepted Path of the Sun when transferred from the modern Planisphere. I marvelled at its life-like drawing expressed by the processional path that surrounds it, when I trod in the footsteps of Sun Worshipping pilgrims, listening to the quires of birds shouting for joy in the hanging woods above.

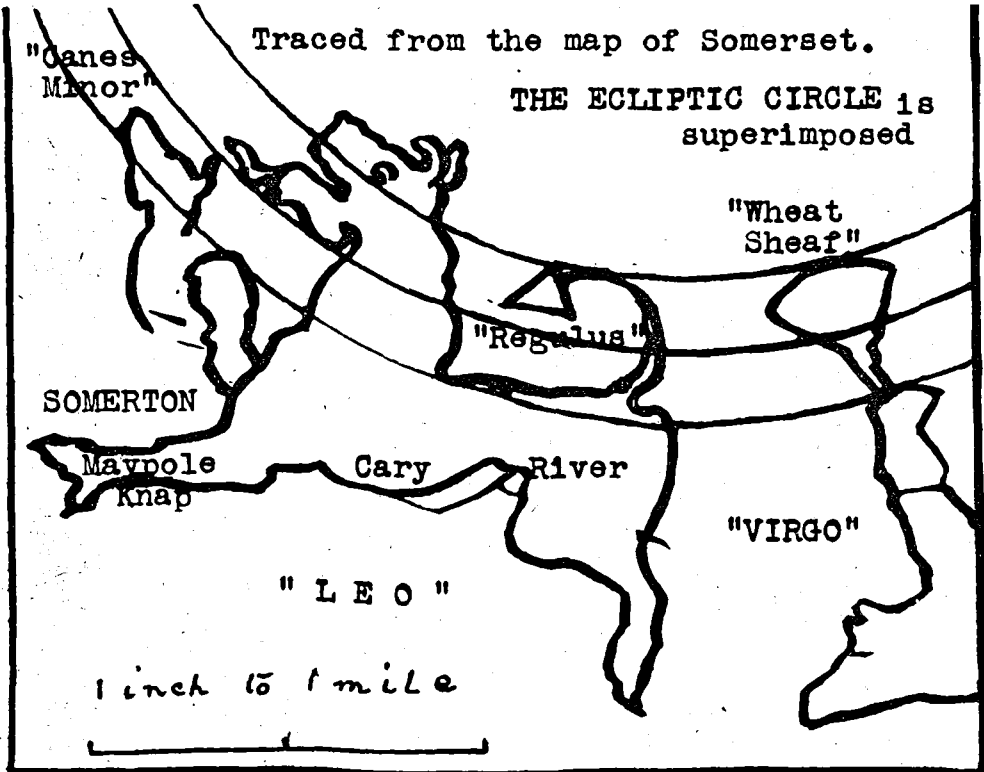
The Lion's eye looks along the inner edge of the Sun's Path, his upraised paw touching the lower edge; certainly

no chance arrangement, for just behind Leo, Virgo's Wheat Sheaf is used as a measuring stick to give the same exact width.

The Royal Star Regulus falls on the central line under the Tuft of the Lion's tail, which no doubt is the reason for "his tail turned up over his back" in star maps and heraldry. One of the most interesting references to the Somerset Lion is in a very ancient note in William of Malmesbury's *Antiquities of Glastonbury* (F. Lomax's translation, published by Talbot) which says "that miracles should not cease until the great lion had come, having a tail fastened with great chains. Again, in what follows concerning the search for a cup which is there called the Holy Grail, the same is related almost at the begin-

ning." Those chains fastening the pagan lion's tail are Christian's Cross, which is the place-name marked on the map of the cross roads holding the tuft on his tail, where a cross used to stand, probably marking the spot that indicated the fall of the Summer Solstice when the Temple was laid out.

Alcott, in *Star Lore of All Ages*, says — "Many authorities claim it is beyond question that the place of the sun at the Summer Solstice was in this constellation at the time when the star groups were designed. There was thus a visible connection between the constellation Leo and the return of the sun to the place of power and glory at the apex of the heavenly arch." The facts relating to the effigy Hercules set out in the last article, have already proved this state-



The effigy Lion of the Zodiacal Circle in Somerset

ment to be correct, for he was seen to be pointing to the Centre of the Zodiacal Circle and Leo, his eye looking along its equinoctial line into the BULL'S EYE. Now according to Greek mythology Leo is the Nemean lion, which, after being killed by Hercules, was raised to the heavens by Jupiter in honour of Hercules.

In all these ways the effigies speak for themselves, for who would have believed that more than 4000 years ago the astronomers deduced the exact position of the solstitial and equinoctial cross at the time of the layout of the Temple, or the exact position and width of the ecliptic according to modern Planispheres and had the knowledge to reduce the whole scheme of the Universe to the proportions of this "Paradise Garden"! So it is important to lay stress on the forceful and obviously intentional gestures of the effigies, in order to check up on what we have already arrived at by geometrical and historical astronomical proofs. For instance, another gesture of note is that of the Giant Orion grasping the imaginary central line of the Ecliptic with his up-raised right hand; probably the origin of the Sanctuary knocker legend.

Before leaving the subject of the lion's tail with its tuft hanging over the Royal Star Regulus, let us pause to apprehend the humorous point of view of the twelfth century romancer in respect to it. Virgo "the damsel seeth above the altar (i.e. the star Regulus) the most holy cloth for the which she was come thither, that was right ancient, and a smell came thereof so sweet and glorious that no sweetness of the world might equal it. The damsel cometh toward the altar thinking to take the cloth, but it goeth up into the air as if the wind had lifted it. Forthwith the cloth came down above the altar, and she straightway found taken away therefrom as much as it pleased Our Lord she should have. Joseph telleth us of a truth, that

never did none enter into the chapel that might touch the cloth save only this one damsel." Which is manifest, if one looks at Virgo's position in star pictures! In India it was customary to bury a lock of hair under the foundations of a new Temple, in the belief that the life as well as the spirit of its owner (in this case that of the Lion) should enter into the Temple. Virgo was certainly the first "tuft-hunter"!

In the Romano British burial ground on the Lion's tail, I myself handled many lion's claws that had been buried with the sun worshippers, probably holding the same idea, for in Free Masonry it is the Lion's Grip that raises the spiritually dead to life; a very ancient landmark traceable back to Palestine and Egypt. The lion is almost exclusively associated with the regenerating power of the sun, and hence with resurrection. *The High History of the Holy Grail* describes this "Graveyard Perilous" in Branch 15, Title 14 to 21 where we also found in the graves large flat stones cut in the form of wheels, with a cross on them.

When mentioning the death of the Sun god at the Winter Solstice, it was pointed out that he was metaphorically crucified on the Solar Wheel, which like the cross is a stone age as well as a Chaldean symbol. The memory of these Sun symbols is found in many customs perpetuated in England, such as rolling blazing wheels down hill sides and flaming tar barrels along the streets, or dancing round the May-pole. As all these customs were kept up for hundreds of years in the immediate neighbourhood of the Lion, it is interesting to see Maypole Knap still writ large upon his left paw on the map.

Around this paw clusters what was once the capital town of Somerset. Now Somerset is the early form of somersault, i.e. a wheel turned in the air! and Somerton, the original capital town, marks for all time the Summer months

of July and August on this Zodiacal calendar.

The wheel on top of the Maypole symbolizes either the sun or the Circle of the Ecliptic, the primary purpose of the dancers being the revolution of the wheel, whilst the coloured streamers represent the sun's rays. It is the rotary movement of these wheels that constitutes the solar symbolism, the machinery so to speak being above in the heavens. Not only is it a Nature fertility rite, but an excellent example of sympathetic magic so called, for at all costs the sun must run its course and the Zodiacal constellations appear to revolve round the earth once in twenty-four hours, or the calendrical calculations would be confounded with universal chaos! According to this idea the more the May or Midsummer dancers danced round the Pole in sympathy with the universe the more fertile Mother Nature would be.

All magic is based on the law of sympathy—that is the assumption that things act on one another at a distance because of their being secretly linked together by invisible bonds, which would account for the laying out of the star effigies on earth. I have no doubt, when conceived, this Paradise Garden was indeed a Heaven on Earth, even now those who understand its import cannot but be filled with wonder and awe and one must add reverence, for it is the recipient of the Holy Grail and cradle of true Knighthood, "A magic casement opening on the foam of perilous seas, and faery lands forlorn".

Thus the tribe of Judah and King Arthur with the kings of England, took for their banner this Lion of the Sun as mascot, and the old Roman College of Architects or Comacine Masons from whom the Freemasons were directly descended, also carved the Lion of Judah as their symbol. He was invoked in Egypt as the Supreme God, whether spoken of as Ra or Osiris, he was con-

stantly addressed as "The God in Lion Form". Osiris the Lion of Yesterday, Ra the Lion of Tomorrow; also the two lions are two solar phases, diurnal and nocturnal, and as there is but one solar orb, so he is the lion of the double lions.

In the funeral ritual the Osirian or soul seeking divine union and communion with the sun god, prays: 'Let me not be surpassed by the Lion god; Oh, the Lion of the Sun, who lifts his arm *in the hill* and exclaims: I am the Lions I am the Sun'.

Note: For a full account of the effigy Lion and map of his magnificent head and also the Air view of his hind quarters, see *A Guide to Glastonbury's Temple of the Stars*, and *Air View Supplement* published by John Watkins, 21 Cecil Court, Charing Cross Road, London, W.C. 2. Price 1 dollar 50 cents, each.

JACOB BONGGREN, OCCULTIST

To do justice to the memory of this faithful expounder of the teachings of the Masters is indeed difficult. His many activities in the interest of spreading the Gnosis would require a volume to describe. In the absence of data not at present available to this humble recorder, he will be able to report only some of the impressions he gathered at the feet of Dr. Bonggren, his teacher for many years.

Jacob Bonggren was born on the 7th day of October, 1854, of parents who were of royal lineage. His mother could trace her family back to kings in the times before the Reformation; and his father was a descendant of that marshal of France who later became King Charles the XIV of Sweden. This descent H. P. B. said was of value and significant of easier access to a certain occult grade.

As a very small boy in the province of Dal in Sweden, where he was born, young Jacob went astray in the woods and was really lost, not knowing which

way to return to his home. He threw himself on the grass and wondered how to get home when he heard a soft voice intoning the three vowels of his name. He listened to directions and soon was on the right trail. That was his first experience of the guidance of his Higher Self, as he years afterwards realized.

In the early years of his schooling it was discovered that one of his eyes was extremely myopic and had the power to enlarge to such an extent that he could see the hair on the legs of a fly and the smallest growth on plants when studying botany. Of course he was ridiculed and called a prevaricator by both teacher and fellows. The other eye was so farsighted that the two eyes never could co-operate for the use of glasses. All his life he read with the nearsighted eye, the reading matter close to his nose.

Having graduated from a gymnasium (a course corresponding to that of our high-school plus two years of college) Bonggren entered the mail service and was located in Mora, in the province of Dalarna, not far from the Norwegian border. There he married and also met the great Swedish painter, Anders Leonard Zorn, who became his bosom friend and with whom he corresponded throughout Zorn's span of life. This artist tried to persuade Bonggren to make painting his life work on account of his inborn grasp of form and understanding of colours. But Bonggren had another love also, that of literature and poetry in the pursuit of which his published endeavours had attracted the attention of those of great repute in the three Scandinavian countries; foremost of all Georg Brandes, the great author and critic. After some consideration young Bonggren decided to devote his talents to a literary career and employ his painting as a hobby. So the die was cast.

From then on he wrote articles for freedom in both prose and rhyme. He advocated the abandonment of the

flourishing style of the era and the assumption of a realistic way of writing. In fact he argued for a new life in the old flasks and freedom from traditions that bind and ossify. There came a time when he met with much malign enmity extending to personal invective regarding his ancestry, all on account of his reformatory activities, that life became exceedingly irksome to him in Sweden. And like so many thousand others, dissatisfied for various reasons with conditions, he took his little family and departed for U.S.A. In Chicago he



got a job as a collector for a Swedish American newspaper. He soon was transferred to the editorial department of the paper whose editor in chief he eventually became. The reason he stayed with that paper over 50 years was that he was never asked to join any particular church or political party. He was offered many positions with greater remuneration by other Swedish language papers, but always declined them as he could not change his convictions or give up the freedom he already had.

The personal appearance of Dr. Bonggren was decidedly Latin, and so was his temperament. He was of middle stature, dark complexion, had brown eyes that radiated fire. His frame was spare and joints limber. Even up to old age he was very strong and loved to shake up friends of greater weight. His face showed the musculature plainly outlined. The profile was somewhat like that of Richard Wagner, with a pronounced Roman nose of good length and a long, powerful jaw. As a young man he wore his black hair long, down to the collar. He did not turn gray until very late in life.

In the early eighties of the last century Bonggren as a newspaperman became aware of the activities and writings of H. P. B. His interest flared up to a flame never extinguished during his life. During his lunch-time every day for a whole winter he frequented the Public Library of Chicago to read and ponder over the two greatest works of Blavatsky. One cold day he was so immersed in reading that somebody absconded with his overcoat deposited close by him. Eventually he wrote to H. P. B. in London and asked for membership in the T. S. at the same time outlining his beliefs and qualifications. He gladly got it. More correspondence with H. P. B. ensued, and in one letter he acknowledged he was both clairvoyant and clairaudient. One night later he woke up and saw H. P. B. examining him for quite a while. The Upasika wrote back and confirmed his claim, offering him the highest grade in the E. S. This he begged off from and declared his entire satisfaction with the lowest one, as all progress depended on a graduated path of one step at the time. It was allowed with alacrity. Through H. P. B.'s secretary, the Countess Wachtmeister (incidentally also from Sweden), Bonggren received much information besides all of the instructions given in the Esoteric Section from the

year 1885 to the year when the Upasika left this earth—1891.

Together with Mr. Stanley Sexton and Dr. and Mrs. Phelon, Bonggren obtained the charter of the first exoteric lodge in Chicago. The membership grew and lively discussions were had on all kinds of theosophical subjects wherein Bonggren participated with fervour and knowledge, so that for years he was regarded as one of the foremost leaders in Chicago among theosophists. He corresponded with many of H. P. B.'s co-workers, such as G. R. S. Mead, the Keightley brothers, Subramania and many others. Articles on theosophical subjects he contributed to H. P. B.'s magazine and other occult publications. Wherever he came across subjects on occultism he copied down the important parts, an occupation he pursued throughout his life thus gathering quite a library of occult lore.

After the transition of Blavatsky there occurred great schisms among the Theosophical organizations as history records. Bonggren refused to take sides and remained neutral. He expressed admiration for the intelligence and ability of Mrs. Besant and acknowledged the outstanding position of Wm. Q. Judge as an advanced Chela of one of the Masters. Judge claimed on one occasion that he possessed letters from one of the Masters, which was disputed by some theosophists. Bonggren examined those letters and declared them genuine.

Dissension grew in the lodge Bonggren had helped to start and it came to pass that he felt he was no more welcome, wherefore he abandoned exoteric lodge work. Instead he invited those who felt as he did to organize a group for the study of the Secret Doctrine, using the lodge hall a night a week when not in use otherwise. Even that work of his was frowned upon, and he and his group found themselves locked out. From then on his classwork took place in his

home some times and in later years in the office of one of the faithful members.

From the study of the S. D., Bonggren proceeded to give his class the Esoteric Instructions as he had received them from H. P. B.'s headquarters in London. The members were pledged to their Higher Selves and the pledge included the injunction to transmit the information in the same manner they had received it. His last group was started about 20 years ago when the present writer was admitted together with a few members from the lodges who still adhered to the teachings of Blavatsky alone. Bonggren asserted he was not a really good teacher, for he was not on the teaching ray, the second, but on the first, the ruling one.

He certainly did the best he could and in time gave us all he had gathered. In the classroom he was always jovial, extremely patient and helpful. The only time he was stern was when trying to implant the fact of UNITY, then he pounded the table. Some of us tried on the sly to worm out of him facts that actually were premature for him to pass on to us. When he discovered the stratagem he smiled or laughed aloud and pretended not to understand.

Fact is, he was very deaf sometimes—actually the latter part of his life. The inquisitive pupil felt much chagrin and tried to figure out some other approach for another time to get around the old man—and his obligation of silence on premature points. Once he admitted to us that he had asked to be stopped by "Those Who Know" whenever he unwittingly was about to reveal something out of turn. And we saw that request honoured too: he was stopped in the middle of his sentence, and lost the line of thought. Some time he could confide to us something he considered we ought to know, and if he felt any doubt about the propriety of telling us, even if he were not stopped, he

would say. "If you should not know this, may you forget it," with which he waved his hand away from us. We did forget it sometimes, probably by insufficient attention. After we had been given all of the Esoteric Instructions several years were devoted to the scrutiny of the Letters of the Masters to A. P. Sinnett and others. Out of his rich store of collected information he gave us very much, as much as he thought would interest us.

Among other things the collected findings of a committee of Hindus that met in Chicago for some time to gather the essential teachings of the Vedanta. Bonggren was invited by this committee to collaborate and was able to contribute something that made their work a coherent whole. For this co-operation Bonggren was given the right to wear the Brahminical Triple Thread.

Along about the early part of 1936 Bonggren told his group that he had come to the end of the information he could give, but the group kept coming on the regular day each week for some crumbs that might fall from the rich man's table. Our perseverance was rewarded, for it did not take very long before our teacher announced he had been recipient of something new to him, and we were welcome to share it. It was the beginning of the Atlantean Wisdom of the Middle Kingdom, now having appeared for some few months serially in this magazine. Those with sufficient discrimination will appreciate the intrinsic value of those articles. We had received so much of Buddhistic and Hindu teaching, or rather form thereof, that we were glad to get the Atlantean style also, the more so as little of it had appeared outside of the S.D. In this new-old information we found another way of looking at the esoteric lore we already had, for it differed not at all in the essentials. The form of it was such as had been carried over to northern Asia at the time of the

sinking of the Atlantean continent. Truth has only one source but can be said differently in unlike languages.

In the spring of 1937 Dr. Bonggren, after having been pensioned by his old newspaper, moved to California to join the family of his younger daughter. From the West he continued to send us a manuscript each week for the information of his Chicago group, then much dwindled in size from its original membership of seven. But the members now remaining gave him much satisfaction by their keen interest and consequent progress. Hard conundrums were given us to solve thereby widening intuition.

During his long life Dr. Bonggren wrote a prodigious number of articles and many pamphlets on theosophical subjects. One series of articles ran in an eastern magazine entitled "The Builders of Nature". The author afterwards was told by a high authority that that effort of his would not be properly understood or appreciated until three hundred years had elapsed. Another monograph was "The Principles of Philosophy", the aphorisms of which he gathered gradually when sunk in meditation going to work mornings on a street car. His deafness and irregular vision protected him from interference. Many a poem he composed under the same peculiar circumstances. He was always in demand for poems for some celebration—and never charged a cent for his work.

Not satisfied with the long hours of daily work he consumed many late hours at home writing for Theosophy and gathering material in research and noting down facts. He seemed tireless with his pen. There came a time, I believe in 1916, when he had a severe heart attack brought on by influenza, and his career seemed to come to a close. His responsibilities to family, and visualizing much work he could do for the Wisdom Religion yet, induced him to

cast about for some means of getting an extension of life. What did he do? He concentrated on Gautama the Buddha to whom his life was consecrated, and behold—he saw the Buddha in all His glory, and straightway he felt warmth pervade his body, and his heart resumed normal action. In later years his heart bothered him to some extent, and when he felt tired he used to pound his chest for relief.

Gifted with a fertile mind and many talents Dr. Bonggren was never idle, always creating something. For thirty years he worked on a dictionary of the dialect spoken in his youth by the people of the province and the neighbourhood where he was born. Besides he invented a form of notation that enabled any philologist to pronounce the words right, a notation that has been recognized and adopted by interested scientists. This great work Dr. Bonggren gave to the Swedish government as he himself could not afford to publish it, nor could he find a sponsor. A Swedish philologist was allowed access to this dictionary of Dr. Bonggren's authorship and was thereby enabled to complete a work on dialects, which he otherwise could not have done. The last work he undertook in that line was to copy between nine hundred and a thousand words out of an Anglo-Saxon dictionary he had borrowed from the University of Berkeley—words that were purely Swedish, showing the intimate connection between the two languages and that they both must be branches of the same tree. As he could keep this dictionary only seven days, Dr. Bonggren had to race against time to complete the work of compilation. This effort was the last straw that broke his health for this incarnation.

Having done much research in many lines Dr. Bonggren became a really learned man. His work as a master of letters, a poet and a scientist was tardily recognized, for he never took a single

step to call attention to himself except by his works. A university of the Middle West conferred upon him the title of Doctor of Literature; the Swedish government decorated him with the Order of Wasa, and the Italian government presented him with a medal for writing a poem commemorating the arrival of Marshal Balbo by way of the air to the Chicago Exposition all the way from Italy. Financial remuneration for lectures, poems or articles outside his daily work he never received and never expected or thought of. A co-student of mine points out: that Dr. B.'s life was a high exemplification of the instruction to occultists, "Know all things, but be thyself unknown"; that his literary attainments were recognized by outstanding and famous educators all over the world; that his studies in sciences and the hidden laws of nature, of philosophy, religions, history and poetry were so encompassing that he became thoroughly familiar with them all. Also that his command of languages was such that he spoke ten of them fluently and read with ease more of them. Ancient script was easily deciphered by him. But his deep knowledge of occult and esoteric philosophy was all hidden under a gentle, unassuming, retiring personality.

My own impression of Dr. Bonggren since I first became acquainted with him in 1892 or 1893, was that of a gentle soul who never uttered a harsh word or condemned a sinner. He insisted that only the deed should be criticized, not the perpetrator. He was many times the victim of imposition, misunderstanding and fraud, but never complained about it. Valuable books he bought and lectured on were borrowed and never returned. He could not say "no" for the loan of one of these books. His soft ways tempted those with a rudimentary conscience to treat him as he did not treat them.

Owing to his clairvoyance the im-

pressions in Nature's Memory, the Astral Plane, were like an open book to him. Many a picture of persons eminent in history he reproduced in watercolours. One was particularly lifelike because he had had something to do with that personage in a former incarnation. It was the Pope Hildebrand, the one who compelled the German emperor to come to Canossa and pray for pardon for his mutiny against the power of the Pope. Dr. Bonggren at one time united his mind with that of this Pope (the "eternal now" helped there) and *saw* the penitent Emperor kneeling in the snow, and *felt* the triumph of the Pope. Dr. Bonggren had quite a gallery of pictures of departed great ones known to history, religion and philosophy. There were still greater ones in that gallery, not elsewhere to be found.

From a few lines H. P. B. wrote in one of the "Instructions" Dr. Bonggren deduced a method to heal by means of colours. Sickness indicates the absence of one or more colours in the aura. He formulated a whole system of cures for different diseases and called it "Occult Therapy". This system he made public, and in Spain a book was published about it. At his class meetings there were always requests for the cure of one or more persons, and the whole group participated in projecting the needed colours to patients. Dr. Bonggren explained that the concerted efforts of two or more individuals upon a given subject (patient in this case) was invaluable in enhancing the force of the projection, something like hooking up a series of electric batteries. The Universe being composed of electrical charges and therefore necessarily a Unity, Will directing and Imagination creating, cures were sometimes rapidly effected. Using his clairvoyant power Dr. Bonggren could not only diagnose the disease but also watch and report on the healing process, varying strength of

colours according to need. The greatest force in these treatments was no doubt contributed by our teacher himself, who evidently possessed some of the "Siddhis". There was left a big suitcase full of testimonials of cures effected by his method throughout the many years it was practised.

That Dr. Bonggren had acquired some very advanced talents in a previous incarnation none doubted who knew him intimately. Certain things happened to him that astonished him and caused him to ponder and investigate to the end that he began to believe he had some powers hidden in himself. Once he saw himself walking across a street just where he intended to go. Another time his housedoor, always locked, opened of itself as he stretched out his hand with the key, and nobody was visible inside. His courage was tested severely on one occasion when he fell in front of a street car. He instantly used his will and the car stopped. He experimented another time with something he had found out and stopped a train. In the beginning of his occult career he amused himself with such trifles as splitting and boring holes in clouds by will and imagination. He showed this writer how he did it. Once in later years he saw glimpses of an initiation he had been a beneficiary of in Kufu's pyramid at Gizeh, and told his group about it so far as he was allowed.

It is with trepidation and hesitation this recorder has put down these things which undoubtedly Dr. Bonggren would be averse to have proclaimed. Without them this poor sketch of a great man's life would not be the whole truth, as his pupils know of it.

Dr. Bonggren departed from this earthlife on the 23rd of July, 1940. After an illness of several weeks his heart finally gave way. May he rest blissfully in Devachan! The Hierarchy, we feel absolutely sure, will judge him one of Its most faithful servants. His

life was all ACTION in unselfish service of humanity.

R. F. H.

Chicago, November 30th, 1941.

THE MYTHUS OF THE TWENTIETH CENTURY

BY ALBERTA JEAN ROWELL

Highly significant is a trifling incident related in connection with Pastor Niemoeller. It is said that the German Evangelical at one time asked his tormentors of the Nazi concentration camp for a copy of the *Old Testament*. The lackeys of German officialdom sensing heresy thrust into the defenceless churchman's hands Alfred Rosenberg's *Mythus of the Twentieth Century*. Thus he was reminded to pay his respects to the Bible of the New Germanism which the intelligentsia of the Third Reich can only ignore at their peril.

To the German wasn't this book a philosophical justification of the Nazis' will-to-power, their dynamism and their rejection of reason (Geist) in favour of instinct (Seele)? Also, hadn't its author by reason of those intuitive flashes of insight peculiar to genius, on surveying the vast panorama of world history, proved the pre-eminence of the Teutonic race above all others? For if Hitler is the incarnation of Woden, whose magic galvanizes into life again saga and fairy-tale of German primitivism, Rosenberg (to the awakened soul of the modern German) is his high-priest. Consequently the bombastic claptrap of *Der Mythus* stirs the soul-depths of the susceptible German like the heroic-inspiring strains of a Wagnerian opera.

To the humanitarian, of East and West alike, his puerile ranting directed against peoples not of the noble Aryan ilk might well reflect a mind diseased. But to the Nazi who has abandoned rationalism, in blind obedience to his preceptors, the book could not possibly

be marred by misinterpretations, false premise or logical absurdity. Instinct, or *blood* pure and undefiled, speaks for him in surer accents than reason. The Shavian Hitler (1) who declared that he was mystical and not rational uttered, what is for the German, a sober and sublime truth.

Rosenberg's Jewish Talent

Also, it has been hinted that Rosenberg's ancestral stream has a Jewish taint. But careful probing of his racial origin is not encouraged. However, strange as it may appear, Nordic characteristics are sometimes discovered in an un-Nordic body. This is recognized as an anomaly but not an irremediable disgrace. The Reich may exercise a benevolent tolerance in certain cases. In fact the aristocratic élite of every nation, granted conformity to the Nazi pattern of heroism and honour, can yet belong. Even the souls of Japanese Samurai may be cast in the Teutonic mould. And for many who have pondered Rosenberg's racial view of History, perhaps the Nipponese airmen's wanton bombing of the innocents of Canton and Chungking is ample proof of their conversion to the cunning of Siegfried and the ruthlessness of Hagen—those Machiavellian heroes of Germanic myth.

Whatever Rosenberg's claims to Nordic descent his 700-page book reeks with the virus of anti-Semitism. One lurid passage follows another. It is only when he evasions German destiny that a rapture envelops him, shedding a gleam of poetic splendour here and there. Denouncing the Jew as a parasite he charges that he does not conquer the world through the expression of heroic qualities, as does the German, but through the manipulation of finance. He attributes Germany's collapse to her willingness to ape the Jews, to copy their dreams instead of materializing her own. To offset Jewish domination in Europe at the present time, Rosen-

berg contends that "the same racial soul which once animated Zarathustra is awakening" reinforced with "mythical power." For Ahura Mazda, the Persian god of Light, he points out, finally assumed cosmic proportions, becoming "the divine protector of Aryanism."

Nordics in Difficulties

According to his race-bewitched vision the decisive struggle for Nordic survival has arrived. Confronting and threatening to undermine the fundamental qualities of the superior race, he says, is Syrian-Orient culture which in the form of Jewry and in many other expressions of "bloodless universalism" has established itself in Europe. Therefore a system must be created on the continent which will secure the political supremacy of the white race over the entire earth.

Challenging the sacred mythus of blood are the principles of *equality* and *humanitarianism*. These twin concepts flourished during the Enlightenment, which was an intellectual renaissance more far-reaching in its effects than the Reformation. It affirmed man's infinite perfectibility for the age had come under the influence of reason and natural science. But the humane ideals that *les philosophes* of that brilliant era stressed can only be adjudged as symptoms of degeneracy by Rosenberg. Such theories are pernicious because they lend their sanction to racial intermarriage and justify citizenship to blacks and Jews. Freemasonry, as the promulgator of such doctrines, is subjected to a sound berating in Rosenberg's most caustic style. Socrates, it appears, was also a betrayer of the blood mythus because he maintained that virtue could be taught to all men. This was sheer madness to the author of Germany's religious text-book. With Freemasonry he links International Jewry and Marxian Communism for their universalist tendencies that oppose the exclusive and

aristocratic conception of the *heroic race-man*.

Marx's Link With Hegel

His scorn for Marxian communism wells up from the dark depths of a colossal hate. As a White Russian, reared in what was for him the noxious atmosphere of seething revolution, his reactions both early and late are those of unmitigated disgust. However, Marxian economics had really its source in Hegel's philosophy for the dialectic of the latter was applied by Marx to his own field. This gives communism a remote connection with Germanism. But taking his cue possibly from Oswald Spengler Rosenberg sees it as a complement of bourgeois capitalism. For both think in terms of money economy. National Socialism, on the other hand, aims at creating a non-economic state where the supreme value of Germanic honour is substituted for the profit motive.

The altruism and *humanitas* emphasis of Christianity are likewise anathematized. To this advocate of "hardness" they are "bloodless" ideals. They are effeminate expressions, fit only for the plebeian and vulgar of soul, and replaced in the Nazi cult by Germanic honour (*die deutsche Ehre*). This might be defined as the character-essence of the warrior-type; impulses inherent in the blood of master breed who are beyond good and evil, as Nietzsche phrased it. Indeed the consciousness of sin, he explains, is "the accompaniment of physical bastardization" because racial mixture results in "disintegration of character, indecision of thought and action," and the feeling of "inner uncertainty". He affirms that the ancient Indians, the heroes of Homer and the Germans of Tacitus were free from this moral limitation because of the integrity of their blood. They had not mingled with the alien and non-Aryan.

Misconceives Universalism

The author of *Der Mythos* therefore views with suspicion the "boundless absolutism" inherent in the *universal love* ideal of Christendom. Moreover it reaches beyond practicality and cannot be experienced. The individualism of Christianity which exalts "the lonely I above the community of souls of the race" must be likewise abandoned, he says. These two conceptions are of Syrian-Asiatic origin whereas German idealism may be summed up in the phrase that is for every Nazi a categorical imperative, "To thine own race be true." The religion of the New Germanism is that of blood. If the goal of altruism is a vague abstraction beyond the range of human attainment the German may achieve the height of self-abnegation by submerging his personality in the tribal mind. In other words the *volk*-conscious German may know *we* but not *they*.

When Rosenberg asserts that there are no objective standards of morality and that what really matters is racial homogeneity which spontaneously unfolds its own distinctive essence, he is repeating Houston Stewart Chamberlain. Also, in his opinion, the cultural expression of each race is unique and without parallel. Here he harks back to Spengler who is applying the principle of analogy in his interpretation of the moving drama of History discerned no continuous development from prehistoric times to the present but separate waves of cultural forms that evolved to a peak of ripe fulfilment, only to dissolve in the fullness of time. Nevertheless, Spengler admitted no priority of place to Western, Egyptian, Chinese or any other historical revelation. At this point Rosenberg is in radical disagreement with Spengler. He would have us believe, following in the footsteps of Gustav Kossinna who was more ingenious than scientific, that Nordic-Aryan energy and creativeness are re-

sponsible for all human advancement. He pictures the tall blue-eyed Aryan endowed with an invincible will and titanic longing for the distant spaces wandering over the surface of the globe, conquering the lesser breed and scattering the superior pearls of his life-renewing culture. Their place of radiation, he further suggests, was a northern prehistoric clime, possibly the "smiling continent" of Atlantis. Also, in the remote North arose the solar myth, a typical expression of Nordic vitalism, because only there was the appearance of the sun "a cosmic experience of singular impressiveness."

Marcus Aurelius Decadent

With an imposing array of historical data at his command which he twists to suit his Nordic-obsessed fancy, Rosenberg attempts to prove that the Persian Empire, ancient Rome and Hellas on merging with foreign Asiatic blood admitted the elements of racial decay. The liberalism of Marcus Aurelius is deemed a contributory factor to the downfall of the Roman Empire. What could be greater sacrilege (from the standpoint of the blood mythus) than his public recommendation of such national policies as protection of slaves, emancipation of women and relief to the poor? Christian influence is held responsible for the eminent Stoic's decadent practices.

On the contrary our author has much to say in praise of the early Indians who adopted the caste system as a "Nature-wise" defence. They thus created a world-theory, he says, that "in breadth and depth even to-day cannot be surpassed by any philosophy". The Hindus he considers to be racially disgraced because they no longer recognize *blood* but only the *I* and the *All*. He observes, quite logically, that the conception of caste faded when the Sudras were regarded as equal bearers of the Atman.

Banish the Old Testament

As far as Christianity is concerned he would not destroy its root and branch any more than Chamberlain would. But he wished to free it from what he believed to be Syrian contamination. He would therefore banish the *Old Testament* entirely filled as it is with the tales of Jewish "cattle-dealers and harlots" and purge the *New Testament* of miraculous and superstitious elements. Above all he would extirpate from the German religion the writings of St. Paul. Rosenberg conceives of this great theologian and mystic merely as a cunning Jew who sought to use Christianity as a political weapon to advance the cause of Jewry. Jesus, on the other hand, was a great personality, a "self-confident Master"; in other words, one who had the self-assertion that characterizes the full-blooded Aryan. Attached to his name, after his death, however, was "all the rubbish of Near-Eastern, Jewish and African life." To a reformed Christianity he would add Germanic myth: the creation of Nordic blood and indigenous to the soil.

For those who are familiar at all with German literature and history it is obvious that Rosenberg's racial theories and anti-Semitism as well as his agitation for the revival of Germanic myth is rooted in the past. Only by him the immediate threat to Nordic supremacy is a real and vital issue. Philosophers of renown like Herder, Fichte and Hegel, not to mention a host of modern Nazi writers, were his predecessors and exemplars. It is believed such doctrines gained easy credence among the Germans because they submitted themselves, at a relatively late period in their history, to the mellowing influences of Hebraic wisdom and classical lore. Not all Germans, however, were impregnated with the harsh philosophy of Germanism which justified expansion by cunning and force. Many, in the tradition of Schopenhauer, eschewed

politics and regarded the state as a necessary evil.

General German Stupidity

The fact that arguments and conclusions presented in *Der Mythos*, without the slightest basis in reality, are widely accepted in Germany is a sad commentary on the pathological depths to which a great people has fallen. So patently rooted in prejudices and untenable assumptions is the book that a serious rebuttal of its opinions is hardly necessary. For instance no one with the most rudimentary knowledge of ethnology would use the terms "Aryan race" or "Jewish race" for the word "Aryan" denotes a group of related languages and "Jewish" refers only to a definite religion. It is true that Max Müller, the philologist, having invented the term *Aryan* to apply to a family of languages proceeded to identify the same with an ideal Aryan race whose original habitat at that time was believed to be Central Asia. Later, realizing the incongruity and absurdity of the phrase—Aryan race—from the biological standpoint, he sought to make amends for his blunder by declaring publicly that "an ethnologist who speaks of an Aryan race, Aryan blood, Aryan eyes and hair, is as great a sinner as a linguist who speaks of a dolichocephalic dictionary or a brachycephalic grammar." (2)

The term "Nordic race" and the description of the German people as such is likewise ludicrous. Our scientists, who alone are equipped to judge, tell us that only a Nordic "type" exists, a pure Nordic man being only a figment of the imagination. It is believed that the peoples of Scandinavia, Finland and the East Baltic states most closely approximate to this type. Germany, Britain and Poland have been designated as "half-caste" by a prominent ethnologist who qualifies his assertion with the words, "if this term may be applied to a nation!" (3)

Der Mythos like the Nazi Revolution is iconoclastic seeking as it does to destroy old accepted values. It flays business interests and the profit motive which achieved their triumph during the French and Industrial revolutions. Perhaps ultra-rationalism with its accompanying skepticism and money economy have had their day. But after the deluge what? Rosenberg with his concept of "Germanic honour" has not provided a standard acceptable to liberal-minded people all over the world who have a deep and sentimental attachment to the phrase—"the right of every man to life, liberty and the pursuit of happiness."

Notes

- (1) *Geneva*, by George Bernard Shaw.
- (2) "Biographies of Words" and "The Home of the Aryans", p. 120.
- (3) *Environment and Nation*, by Griffith Taylor, p. 75.

THEOSOPHY UP TO DATE!

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THE BLAVATSKY PAMPHLETS

There are ten of these already published and they deal with various aspects of The Secret Doctrine, several of them being reprints of articles by H. P. Blavatsky.

The above may be had from The H. P. B. Library, 348 Foul Bay Road, Victoria, B.C., or The O. E. Library, 1207 Q Street N.W., Washington, D.C., or from The Blavatsky Association, 26 Bedford Gardens, Campden Hill, London, W. 8, England.

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OFFICE NOTES

Presumably for reasons of war, our Indian magazines have been greatly delayed, four months having come in all together since our last month's issue. No time has been found to look them over with a few exceptions.

✱ ✱ ✱

A Buenos Aires correspondent, in renewing his subscription, writes: "This year it is better to drop any class of commentaries and make fervent wishes for the final Victory of the forces of Good upon the forces of evil and we are all working with this object in view."

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Mr. G. Rupert Lesch, of Erie, Penn., is announced as filling a full week's engagement with the Toronto Lodge. This note is too late for publicity purposes but he was to speak on both Sunday the 8th and 15th. He is one of our more profound thinkers, basing himself largely on a study of the original New

Testament and especially the Pauline writings.

✱ ✱ ✱

At least Dr. Arundale is not afraid to stick out his neck. He begins one of his October Watch-Tower notes with "Ave Cæsar" and announces that "Julius Cæsar may be expected to reincarnate for the world's service in the course of the present catastrophe, as he incarnated 2000 years ago when Rome was in *extremis*—and the world was Rome then." We won't follow the Adyar prophet in his exposition, but we feel that if Julius is coming Brutus cannot be far away, and perhaps Cassius as well. The Westerns should keep on the alert!

✱ ✱ ✱

Miss Vera Bingham, Sandhills Cottage, Wormley, Surrey, England, has sent me the Manifesto and Constitution of The Gotama Fellowship, asking that I place the views of this Pacifist organization before our readers. No one who is not an out and out Pacifist is eligible to this elect body. Had I been consulted I would have recommended Miss Bingham to join the Buddhist Lodge and not forget the Sangha. A Brotherhood which confines itself to one dogma cannot be deeply rooted, and if Hitler should chance to win, there would be an end of Buddhism, Theosophy, Pacifism and Miss Bingham as well. No doubt she is praying for the success of the Russians and their brothers in arms if she really wishes success for the Gotama Fellowship. We have too much all the time of the heresy of separateness, and why Pacifists should wish to separate themselves from their protectors I fail to see. We are all brothers, Brahmans, Kshattriyas and what not and till we fully realize this we shall have no peace.

✱ ✱ ✱

Cyrus Field Willard is dead. He passed away during last month after a fight for life that has lasted many

years. He suffered from gangrene of the lower limbs and sustained repeated amputations until nothing was left of these members. Still he toiled on at the work to which he was devoted. Some of this is indicated in the communication from the Masonic Society which he founded, which appears elsewhere. He wrote many letters to this magazine, usually repetitional, as he evidently forgot what he had already written many times. One of these letters which was redundant after similar letters from his pen, we held, and now reproduce as it gives all that he probably would wish to have said of himself. He is mentioned in *The Key to Theosophy*, chapter iii. as one of those taking part in the organization of National Societies of the Edward Bellamy type. He was a loyal Theosophist of the original type, and many old friends will mourn his departure.

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Some of my good friends have been sending me copies of *Soviet Power*, by the Dean of Canterbury. I suppose they think that a Dean should appeal to me. Well, some Deans do. Old Dean Murray of Ballymena did. So did Dean Moeran of Down. So also very much did Dean Cameron Lees of St. Giles of blessed memory. And I treasured a friendship with Dean Harris of the Niagara diocese. Perhaps this Dean of Canterbury outshines them all. But if I mention Stalin or applaud Russia some of our members will hit the ceiling, the airplane ceiling, and any mention of Communism drives them rabid. Also our Pacifist friends positively think Russia is terrible. They are sure that the way the Russians are killing Germans is most offensive to God. So perhaps it is better not to annoy them. Meantime, any copies of *Soviet Power* that come this way are re-addressed to places where they are likely to do most good. But please let me quote the Dean's conclusion. "One thing seems sure. In this brutal and bloody travail

a new world is being born. These are the pangs of birth—not death. Purged by this anguish men may find, as find I feel confident they will, that only through community, fellowship and love can be applied all those noble gifts that God has given for the enrichment of human life."

THE GENERAL EXECUTIVE

The local members of the General Executive met on Sunday afternoon, February 1st, at 52 Isabella Street, Toronto, and transacted routine business. Statements of Funds and Membership were received with satisfaction. The additions to the roll of membership were specially welcome, showing 3 from Toronto Lodge, 1 from West End Lodge, 4 from Edmonton, 4 from Vancouver, 3 from Hamilton, and 1 from Calgary.

On the motion of Mr. Kinman, seconded by Col. Thomson, it was agreed that the magazine be carried on as usual.

Mr. Belcher brought up the subject of reunion among the Lodges of the National Society and the Federated Lodges, as discussed in an article in *The Federation Quarterly* by the Federation Secretary, Mr. J. T. S. Morris. One suggestion was to put into operation the clause in the Constitution of the National Society, forming a Federation of all Western, and one of all Eastern Lodges. A further suggestion took the form of a proposal to have all the Lodges join in a discussion of the anticipated Reconstruction to follow the War, or as Mr. Morris puts it: "I have recently tried to encourage a joint investigation into the problems attendant upon the ushering in of this New Era." After a prolonged discussion, the main drift of which was to maintain amicable relations with the Federation members while avoiding premature action, it was resolved on the motion of Mr. Belcher, seconded by Mr. Kinman, "That this

Executive instruct the Chairman to continue the correspondence relative to the possibility of amalgamation and to advise the Federation that we are in sympathy with the idea, recognizing that the minimum Theosophical requirements for any joint work are common ideals of both groups, tolerance, and freedom of speech for all concerned." This resolution was the work of all the members of the Executive, suggestions and amendments being finally embodied together. It was observed by the General Secretary that freedom of speech was one of the four freedoms for which the War is being fought and must not be lost sight of.

The General Secretary was instructed by resolution to issue the usual call for the General Election of a General Secretary and Executive, and to remind the members that if they wished to save the considerable expense and avoid an election, all that was necessary was to nominate the present Executive in the usual way, so that no new names being introduced the re-election of the present representatives would be automatic.

The recent death of Mr. Cyrus Field Willard of San Diego at the age of 83 years and 5 months was mentioned and regrets expressed by the members.

The meeting was then adjourned till April 5.

AMONG THE LODGES

Edmonton Lodge reports the return to activity of some older members besides the accession of new comers. "I will not attempt," writes the Secretary, "to give a report of our activities. We are yet in the formative stage. Much has happened lately of an unexpected nature that has been to our advantage. It just seems as though some invisible power were drawing the units and material together for the Lodge and very soon we hope to reorganize. In the meantime the Study Group is getting under weigh. This will be carried on

largely by some of the new members who are very capable and willing workers. As a bit of propaganda we have listed the library books, including a number that are loaned, and have on hand 500 copies for distribution, a hundred to be mailed immediately with a note from the Lodge." The list of books is of some hundreds of volumes covering every phase of Theosophical literature and giving latitude of choice of the widest character.

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The following is an extract from a letter received by a member of Hamilton Lodge, from Pte. Henry Richmond, former librarian of the lodge and now with the Canadian Army overseas: "I am a member of the Buddhist Lodge now. I have managed to attend several of the meetings, though it is rather difficult for me usually. I went to the special meeting on Nov. 22. I spent the week-end in London, staying at the Grosvenor Hotel, in Westminster. The meeting was very enjoyable. On Sunday I had lunch and afternoon tea with Clare Cameron and her husband, (Thomas Burke, the author). They have a very nice flat in Bayswater. There are some exceptionally interesting people in the lodge. That Mr. Polak you mention sounds worth meeting. I'm sure I would have enjoyed his lecture. It seems such a long time since I attended the meetings in Hamilton. Remember me to the Lodge."

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"A Candlelight Musicale sponsored by the Youth Group of the Toronto Lodge was very much enjoyed on Saturday evening, January 24th. The music was supplied by an excellent Radiogram loaned through the kindness of Gerald Shutis of the Youth Group who gave very interesting "Deems Taylor" comments on the following programme: Fingals Cave, by Felix Mendelssohn; Les Preludes, by Franz Liszt; B. Minor Concerto for Piano by Tchaikovsky. In-

termission (during which time the guests mingled and chatted about the enjoyable programme), The Marriage of Figaro, by Mozart; The Romeo and Juliet Overture, by Tchaikovsky; The E. Minor Concerto For Violin, by Felix Mendelssohn; Artists' Life and Tales from Vienna Woods, Strauss Waltzes. An excellent poster was designed for the affair by Miss Margaret Law, to whom we owe a vote of thanks. Congratulations are also in order to Mr. Albert Emsley who introduced the Musicales to the audience; Misses Sheila Gough, Oba Garside and Helen Cunningham who were responsible for the delicious refreshments; and the following who assisted in serving and the arrangement of chairs and furniture: Mrs. Albert Emsley, Miss Evelyn Perrin, Miss Mary Dustan, Miss Ivy Mae Gough, Messrs. John Thorne, Verne Anthony, Charles Crane and Frank Norwood. At the conclusion of the evening, the President of the Lodge, Mr. D. W. Barr, thanked the Youth Group for the very enjoyable evening. Indicating that the evening had been very much enjoyed, the guests lingered until such time as the Radiogram was packed for its return trip and not until then were the reluctant good nights voiced.—Ruth Emsley.

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The Annual Meeting of the Montreal Lodge was held on January 13th, 1942. The following is the new Executive for the coming year. Hon. President, Miss C. Burroughs; President, D. B. Thomas; Vice-President, Mrs. H. Lorimer; Secretary, Mrs. A. Ovenden; Treasurer, W. A. Griffiths; Assistant Treasurer, Mrs. W. A. Griffiths; Librarian, Mrs. Wm. Matthews; Assistant Librarian, Mrs. J. Richardson; Auditor, Mrs. D. B. Thomas.

THE ANNUAL ELECTION

Nominations for the office of General Secretary and seven members of the General Executive should be made by the Lodges before or during the month of March, so that returns may all be in by the 1st day of April. Experience has shown that it is impossible otherwise to issue voting papers, carry on the elections, get returns made, and scrutinize the ballots in time for a declaration in the June magazine. Secretaries of Lodges will kindly see that the matter is brought before their respective Lodges, and when nominations are made, have them sent *at once* to the General Secretary. Nominations must be made through a Lodge, and consent of parties nominated must have been previously obtained. Nominations must reach the General Secretary by April 1st, when the nominations close. They should be mailed at least a week before, and much delay is sometimes caused by leaving things till the last minute. Ballots should be sent out as early in April as possible and voting will close on May 25th so that scrutiny of the ballots may be set for May 30th. Nomination returns should be sent in a separate letter addressed to the General Secretary at Apt. 14, 5 Rockwood Place, Hamilton, Ontario.

While the General Executive has no authority to cancel an election, at the recent meeting it was resolved, on motion, to request the General Secretary to advise the members that if they wished to save the considerable expense and avoid an election, all that was needed was for the Lodges or any of them to nominate the present Executive. Then, as long as no new names were introduced, the present Executive would be automatically re-elected for another year.

CYRUS FIELD WILLARD, LITT. D.
PRESIDENT OF THE PHILALETHES
SOCIETY

It is with a feeling of deep personal grief that the Secretary has to announce the transition from his labours on earth to his entrance into the Celestial Lodge Above of Brother Cyrus Field Willard, who so worthily filled the office of President the past four years.

Dr. Willard had a long and honourable career as a newspaper man and a chemist, and his varied business experiences would fill an interesting volume, but it was in Freemasonry that his exceptional talents found their most pronounced manifestations.

He was born August 17, 1858, in Lynn, Massachusetts. He was initiated in January, 1894, and was raised to the Sublime Degree on March 1, 1894, and the same year took the degrees of the A. A. S. R. in the Lodge of Perfection in Boston. On making San Diego, California, his permanent home he affiliated with San Diego Lodge No. 35, January 4, 1904. He was the founder and first editor of the "Master Mason", published by this Lodge, and made it an exceptional Lodge publication. His literary and scholarly ability made his writings much sought by the best Masonic magazines in the United States, and his writings have been frequently translated and printed in foreign Masonic publications. He was a linguist of ability and carried on a correspondence with many of the most distinguished Freemasons in foreign lands.

In 1928 he assisted in the formation of the Philalethes Society and was the first President of the Society. Upon the death of the first Secretary, he resigned as President to accept the office of Secretary, which he held until 1937, when he was again elected President.

Brother Willard has done much for Freemasonry and has earned the re-

wards he has gone to enjoy. His eighty-three years and five months of labour have been indeed well spent.

(Signed) Silas H. Shepherd,
Secretary.

A GOSSIPY LETTER
FROM DR. WILLARD

Editor, *The Canadian Theosophist*:
As you are aware, I was a member also of the Esoteric Section, under H. P. Blavatsky from 1889 to her death in 1891, and met Annie Besant and served on the "Committee on Practical Work" for two days in the Boston convention of the T. S. in 1891 when she first came to Boston and was at first much prejudiced in her favour, as she was a Socialist as I was being interested with Edward Bellamy and others, editing the Nationalist Magazine which H. P. B. praised so highly in the "Theosophist" of July, 1889. I knew W. Q. Judge and loved him from 1886 to the day of his death in 1896, as he was a most lovable man as you well know. I remember once I asked him in Boston when he was explaining something about elementals, "Why should I know all that occult junk? Tell me when shall we have Universal Brotherhood?" He smiled that quiet enigmatical smile of his, and said somewhat wistfully I thought, "We will have to wait a while yet." I thought then that Socialism was but the working out on the physical plane of Theosophy Editing that Nationalist Magazine I was the means of converting Eugene Debs to socialism, and when I went to Chicago I had to join his organization and soon every one of his organizers was carrying around "The Ocean of Theosophy", and I went out to the woods of the State of Washington where I organized a Socialist colony and found the weak points of Socialism although I made the colony successful financially, I quietly resigned and came down to Point Loma, for I found the

same need for a "purge" that Hitler, who stole our name Nationalist Socialism, has found in Germany, and Stalin in Russia. That is individual selfishness and ambition. Only Theosophists can make a socialistic State possible, where they have learned to subdue their passions and their egoism. This is why the Nucleus of Universal Brotherhood has been formed at Point Loma that H. P. B. came to form. I am now 80 years old, and have been a Theosophist since 1884 when I wrote H. P. B. after reading "Isis Unveiled" that I was a Theosophist. I only mention these personal facts to show that I know a little about Theosophy. This is simply preliminary to saying that on reading *The Canadian Theosophist* of which I have been a subscriber for years as I was of *The Lamp* and expect to remain a subscriber as long as I live. I am surprised at the fact that you do not have a large list of subscribers as I have thought the Canadians were educated people, and could appreciate the high standard of excellence, shown in your magazine. Although a member of what is now the T. S., Point Loma, since 1889 I can appreciate merit in the other Societies, as I am a sincere believer in fraternization. My main reason in writing you, is after reading the Article, "Are the Berbers Atlanteans?" to call your attention to an article by me, in the "Theosophical Forum" for February, 1939, entitled "Isostasy proves assertions of H. P. B."

From boyhood days I have been interested in geology and mineralogy and have made examinations of the geology of San Diego county with Professor C. J. Ryan at Point Loma, who is a good geologist. So when a friend of mine in England sent me a copy of the "Surface History of the Earth" by John Joly, F. R. S., I read with interest the statements of such a great geologist. I called attention to the death of the old heat-death theory of Lord Kelvin—That

the earth would be uninhabitable, by showing that in what Prof. Joly calls "Isostasy" that is "equal Status," due to the discovery of Radium and the radio-activity rocks and the discovery of Isostasy, that the assertions of H. P. B. as to the age of the earth in millions of millions of years were proved correct in the latest of modern discoveries. Prof. Joly showed that the heat engendered by the radio-activity of the rocks had, from the inability of the heat to escape, after millions of years, melted the underlying rocks down below until the continents were floating on the molten mass growing ever hotter until as it was melted, the molten mass would get thinner and the continent would sink relatively to the floor of the ocean, into the ocean waters, and the waters would transgress on the lower land surface and the Strait of Gibraltar would be created, and also the Strait of Dover, and confirm the statement of H. P. B. that at one time an initiate could travel dry-shod from Egypt to England and even, as you have pointed out about the Zodiac near Glastonbury stay there and carve that zodiac on the landscape, Arthur's Round Table. Some of the heat would escape into the ocean as the continent sank deeper into the liquid and the land would after a while when the heat had escaped, become more heated again, and thus there come alternate sinking and rising, causing stresses in the surface of the earth and formation of mountains, etc. But you have the magazine and can no doubt refer to it and use such parts as you think advisable. I sent my article to Brother Ryan who added a note in which he said that this hypothesis of Prof. Joly had been given much attention in the Presidential address of Prof. W. W. Watts at the meeting of the British Association in 1935. This explains the statements of the priests of Sais which Plato, being an initiate in the mysteries, could not come out and disclose directly but which

he felt obliged to attribute to the priests of Sais telling Solon. It explains the sinking of the island of Atlantis and the submerged land-bridge and the volcanoes. Also in the seventh annual report of the Bureau of Ethnology, Washington, is a statement on the legends of the Ojibways, (Indians) now at the end of Lake Superior, who have a tradition of coming from a great island in the great Salt water far to the East toward the land of the rising sun, when the great Spirit sent a great flood to destroy their fathers for some wickedness and they came to the Gulf of St. Lawrence, up the St. Lawrence river, stopping for many strings of lives on the land where Montréal now is, through Lake Ontario on to Lake Superior, where they are now. A seasoned Theosophist reading that report can see that people are now practising the black magic for which the Atlanteans were destroyed. Plato tells how the Atlanteans settled the Delta of Egypt, the Phaedrus, I believe, and few writers have pointed out that the Egyptians when painting their own people made them a coppery red as most of our Indians are today. I think you will find my article gives some explanation as to why a belief in Atlantis is not a heresy.

It was reported in the U. S. newspapers that Dr. Bradley of the U. S. Geological Survey made some soundings in the bottom of the Atlantic Ocean near the Strait of Gibraltar and declared that his soundings showed that some Continent had once existed there, and the newspapers said that it was the lost continent of Atlantis, which has the vitality that Truth always has.

This is only a sketchy statement written hastily in time taken from my other many duties but reading my good magazine my heart went out in a desire to help you by showing you are right and should be better supported. As I have said I expect to be a subscriber to

your magazine and to the Forum as long as I live. I am, my dear and faithful Brother, cordially and fraternally yours,

Cyrus Field Willard.

San Diego,
February 21, 1939.

QUIZ

References to Quotations in January Quiz:

1. The Light of the Soul, by Alice A. Bailey, page 211.
2. The splendour of Asia, by L. Adams Beck, page 153.
3. Iamblichus' Life of Pythagoras, by Thomas Taylor, page 16.
4. Keats, in one of his Letters.
5. Raja Yoga, by the Swami Vivekananda, page 70.

THE WAR

The last month or so has been chiefly occupied in Western interest by the incidents of the Japanese attack upon various Western settlements in the Pacific Ocean; the fall of Hong Kong; the gallant defence of Luzon by the United States forces under General McArthur; the attacks on the Dutch East Indies and the preparations for the siege of Singapore. The really important defence of the Burma road and the appearance of Chinese troops in Burma, with the very effective assistance of Chinese and American air-planes are worthy of more attention, but the nervousness of Australia over the possible invasion of that continent with the attacks on New Guinea, Papua, and various groups of islands, demanded publicity. The strain of waiting for re-enforcements which had been promised, but which are only beginning to arrive as we write on the 6th, has been borne with excellent spirit by the slender forces already on the battle area. Japan may spread her million men over the wide spaces of her coveted Ocean of

Promise, but neither her million men nor her morals can enlist the might of the gods. Japan chose the wrong leader in Hitler. The see-saw campaign in Libya has been the result of drawing troops from that terrain to help the weaker forces elsewhere. Vichy has also contributed to the success of the Germans by opening her Tunisian ports to their troopships. Darlan and Laval and the France that has thrown in its lot with Hitler, are in a sad way, fearing the Nemesis that sits and waits. Hitler, too, is conscious of the approaching Fate. Russia, the mysterious, which cleaned out her Quislings before they had the name, has girded herself and vowed by all the powers, that Germany shall have no rest till her territory has been overrun by the vengeance that dooms all treachery. No spring offensive can cheer Berlin; no African campaign can divert the Furies from their rightful prey. Britain, with Ulster as a beginning, will be the spring-board from which American soldiers will make the invasion from the west to second the Russian onslaught from the east. All Europe will be ready to rise in just wrath to end the evil tyranny.

It is to be wished that all pacifists, isolationists, appeasers, anti-conscriptionists, neutrals, neuters and what not, could be persuaded to read the article, "Why Japs Don't Take Prisoners", in the *Liberty* magazine of February 14. We already know that the Germans, Italians and Japanese have nothing to learn from Sodom and Gomorrhah, but it is rarely that it is brought home to us so vividly and stark as in the Book of Genesis, since it is only when hell has broken loose that such horrors are possible. Our pacifist friends should know what is going on, and also that these are times when "multitudes, multitudes are in the valley of decision," when the stern voice of the Law declares "He that is not with us is against

us." Those who stand by and ask "Am I my Brother's Keeper?" must meet the due judgment. Listen to this testimony from a Japanese Consul General—"Our soldiers would go to the camps (concentration camps) in great numbers and call out that one hundred, maybe two hundred, women and girls must come to them or they would machine-gun the whole place. They actually did machine-gun one camp. After that the Chinese women, with faces like stone and with compressed lips, walked out to our soldiers and were dragged away into the darkness . . ." If ever the abomination of desolation had its wicked presence on earth it is now under the banners of the Axis. Men and women should meditate in their hearts and sanctify themselves in active hostility against the enemy of all Peace and Goodwill.

✻ ✻ ✻

Were half the power that fills the
world with terror,
Were half the wealth bestow'd on camps
and courts,
Given to redeem the human mind from
error,
There were no need of arsenals and
forts!

—Longfellow.

One of the privileges of living in the Twentieth century is the opportunity of allying oneself with the Theosophical Movement originated by the Elder Brothers of the Race, and of making a conscious link, however slender, with them. Join any Theosophical Society which maintains the tradition of the Masters of Wisdom and study their Secret Doctrine. You can strengthen the link you make by doing service, by strong search, by questions, and by humility. We should be able to build the future on foundations of Wisdom, Love and Justice.

REVIEW

F. BACON'S SHAKESPEARE PLAYS

Now that the world is topsey-turvey anyway, people in general will not perhaps be as disturbed, as the academic people usually are, to hear that the plays of Shakespeare were not written by William Shakspere, the butcher boy of Stratford, but by Francis Bacon, Lord Chancellor of England. There has been much argument on the subject ever since Delia Bacon wrote her book on the subject in 1837, and there has been a general conspiracy among the academic people to abuse Bacon in consequence ever since, led by Lord Macaulay and crowned by such later historians as Arthur D. Innes and J. M. Henderson in their book on *England Under the Tudors*, where (page 426) we read of "the time-serving Bacon," marking "a lower type of politician." Such slights indicate how deeply cuts even the suggestion that the idolater has worshipped a false god. No other explanation can account for the bitterness that partakes of wounded religious feeling. Alfred Dodds has been giving study to the plays known as Shakespeare's in an uncritical and unorthodox manner. He has found secret messages and unquestionable ciphers which may be checked by anyone. His little book, not his first, is called *The Secret Shakespeare—Who was he?*

Mr. Dodds explains the reason for the secrecy as due to the threat of death that constantly hung over Bacon, because, as eldest son of Queen Elizabeth, he was heir to the throne. This will be regarded as absurd or impossible by the average schoolman, and with suspicion by the average outsider; but at least it must be admitted that, if true, it would be a very good reason for the secrecy observed by Bacon if he were indeed the author, say, of *Richard II*. It is to be realized that he was surrounded by enemies, some of whom

might be supposed to know the truth of his birth, and all of whom hated him for his success, his genius and his unquestionable superiority over themselves.

The butcher boy was supposed by his advocates to have come to London with *Hamlet* in his pocket. Think of it! They don't think of it. Nobody does. They just swallow a tradition. Seven years after the butcher boy died of a drunken carousel, leaving a will in which everything he possessed or could be thought of as his property was mentioned, and bequeathing his second-best bed to his wife, he died in 1616. Seven years afterwards the author of the plays produced a new edition of them, including ten which had never before been printed, whilst the additions, emendations, elisions and general improvement of them all, by a master hand, presented a problem which the butcher boy's advocates have never honestly confronted. These plays were the most precious thing he could have thought of, *if they had been his*. He did not even suggest in his will that such property existed. Whom, then, did they belong to? If not Bacon where was the genius? Or can it be credited that the butcher boy was so careless of the fortune which the plays were worth commercially, that he just ignored their value?

We are inclined to accept the reason which Mr. Dodds derives from his studies and discoveries in the cipher communications which he lists in his book, which are to the effect that Bacon, as their author, was more concerned about their security and protection, and their correct transmission to posterity, than for any money values that might accrue from them or their sale.

Mr. Dodds lays great stress on the pains taken to protect and preserve the text of the plays as presented in the 1623 folio. The reason being that any change in the text would spoil the

cipher and prevent its interpretation when Time brought about its discovery. Against all the protestations that there are no ciphers in the plays, any reader may take down any ordinary edition of Shakespeare and read those pointed out by Mr. Dodds in this little book.

He appeals especially to Freemasons who are particularly interested in the subject if, as Mr. Dodds points out, Francis Bacon was the undoubted author of the present rituals, the letter perfect rehearsal of which is incumbent upon every Masonic officer. As an example of these ciphers here is one which is intended for Masonic attention:—

Love's Labour Lost, Act v. Sc. ii
Folio of 1623, page 139
Leopold Edition, page 143

One word in SECRET . . .
VOUCHSAFE TO
CHANGE A WORD

Name it
You have a *Double-Tongue*
within your Mask
Let's PART THE WORD
No! I'll not be your half . . .
One Word in private
Bleat softly then

BO

T The Tongues of mocking
wenches are as keen
A As is the Razor's edge in-
visible

CAT

C Cutting a smaller hair
than can be seen
Above the sense of sense:
so sensible

AS

Seemeth their conference
Freemason Fleeter than arrows . . .

Note

Not one word more . . .
Break off Break
off

NOTE. FREEMASON! BO CAT AS

On this, Mr. Dodds remarks: "The fact that Shakespeare dared to indicate a secret word (and there are scores of words and phrases of profound import likewise written in the text) drove me to the conclusion that he must have been the Father of the Craft and the

Founder of the System. In view of the vow that every Mason takes—"I will not write these secrets, carve, mark, engrave, or otherwise them delineate"—only one man dare have written so freely and fully on these esoteric subjects, only one man dare have inscribed these words in the text: the man who was above the vow. *Shakespeare, the Author of the Plays, must also have been the author of the Ethical System, the writer of the Rituals, the Founder of the Fraternal Organization.*"

If there were only a few of these cipher messages they might be passed over but Mr. Dobbs supplies a multitude of examples from various plays, but our space only permits us to quote one or two more. The reader who is interested will get the book and apply his own ingenuity in puzzling out others.

The words formed by the initial letters of sequent lines in the plays are usually in reverse order, the better to mislead the casual reader. But having discovered a number of them, unquestionably the Seeker is driven to look for more, and then for other descriptions of ciphering. The words spelled out are in Latin, Greek, French, Spanish, etc. They generally refer to the subject of the lines to which they are attached, or to an English word of the same meaning in the text. In Elizabethan times the letters W and V, and also I and J were interchangeable. In *The Tempest*, Act iii. scene iii, page 13 of the 1623 Folio, we find this passage:—

Bravely the figure of this Harpie,
hast thou
Performed (my Ariel) a grace it had
devouring:
Of my Instruction, hast thou nothing
hated
In what thou hadst to say: so with
good life,
And observation strange, my meaner
ministers

Their several kinds have done: my
high charmed work,
And these (mine enemies) are all
knit up

the first letters of these lines beginning with Performed spell Poiata which is Latin for the word *performed*. In the Epilogue to *The Tempest* the reader, if he will turn to it, will find that the first letters of the first seven lines spell *Naviosa*, which is Latin for "Shipwrecked" an allusion to the plot of the play which turns on a ship-wreck. The man on the street may not think it worth his while to follow up these clues, but it ought to give him cause for thought to know that for three centuries matters of state and national interest could be concealed from him, and then revealed when little or nothing can be done about it, except in the way of recognizing that the man of genius who wrote the plays and concealed his name and other secrets in cipher in them, was also the greatest lawyer of his day, Lord Chancellor, accused falsely of various crimes and misdemeanours. although no fault could be found with any of his judgments; and also the greatest philosopher and man of science of his time, who laid the foundation of all our modern science by his introduction of the inductive method of research. (*The Secret Shakespeare; Rider & Co., London, England, 4/6.*)

A. E. S. S.

CORRESPONDENCE

STIRRING LATENT KARMA

Editor, *The Canadian Theosophist*:
Re Mr. Wayman's angle of vision on Karma and his contrasting of excerpts from the dicta of H. P. B. and Master K. H., I do not agree with Mr. Wayman's deduction of "two different ways". If the key is turned once more in the lock we may find, re the latter quotation that "those around him" i.e. "the cruel tyrants" are there because of

their own karma which they have "merited". The conviction that we are responsible for our own "ills" and "goods" brings, *along with the conviction of Universal Brotherhood* a tremendous sense of responsibility of the individual for the welfare of his brother, seeing we cannot do "ill" without stirring up latent karma which might work itself out more gently, given time, and equally we cannot do "good" without helping others in the toils of their karma so long as we live in a world where the pairs of opposites obtain.

But it is useless to multiply words and ideas on a subject which admittedly must remain a mystery for any creature on the ladder of evolution below an Adept.

A. A. Morton.

Dec. 23rd, 1941.

MYSTIC LOVE

With the Sufis, as Jami stresses, earthly love serves one to raise himself to spiritual love. God as the Beloved becomes the essence of Infinite Beauty and Joy. Many of the mediæval Christian mystics described themselves as being rewarded by the most infinite favours of the Christ as the Bridegroom. The relation to a personal God is, indeed, described in most religions in the fervent language of human impulses and desires "clothed with flesh and blood." More often the mystical union is affirmed in the most passionate language of man-woman love. It is in this manner that the love born of the human body matures in an infinite love, in which the lover, the beloved, and love itself disappear in a vivid synthetic experience of the entire gamut of feelings and attitudes that surge in the human breast. The mystic thus seeks God as a friend and a companion. — *From The Social Value of Mysticism, by Dr. Radhakamal Mukerjee, in The Aryan Path for May.*

THEOSOPHY AND THE MODERN WORLD

Conducted by W. Frank Sutherland

OCCULT FORCES AND WATER AND METAL DIVINERS

By Ida Schneider Bassanesi

The use of the Divining Rod is of high antiquity. It was called in the middle-ages the *virgula divina* or *virgula mercurialis*, the latter being probably a reference to Mercury the god of trade and commerce; it was then widely used and the knowledge of it was transmitted from father to son in the families of miners and prospectors. It was first used in connection with the discovery of minerals and metals and only later for water. At that time people were inclined toward the mystical and a lot of superstition was woven around it. The rods were carved with signs and formulas, they had to be cut from the tree at sunrise or on special nights like Christmas, by invoking the Holy Trinity; or should be cut in spring at full moon, when there is an abundance of sap in the tree, the stick porous and ripe.

In the 16th and 17th century it was widely used in France and Germany. It somehow interfered with the morals of the Clergy to such an extent, that a famous Jesuit, Theophilus Albinus, published a treatise wherein he definitely proved the divining rod to be an instrument of the devil. People were hanged and executed for handling it, so that it gradually lost its interest and dropped into temporary oblivion. In Germany it was also used for tracing criminals and in discovering the infidelity of women.

Only one man wrote always in its defence and he was Goethe; but then he was a sensitive and an occultist; in his *Faust* and other works he mentions the rod many times.

In France the Divining rod never fell quite into oblivion. A physicist Thou-

venel published an extensive treatise in 1781 explaining the connection between the rod, magnetism and electricity. After this several German Scientists followed with their pros and cons, concluding that the phenomena could be explained by autosuggestion or by the involuntary muscular contraction of the dowser. That apparently settled everything. Nevertheless the German Government continued to use the rod in its search for water in the African Colonies. In one Colonial report published in 1908 it was said that amongst 153 drillings where water was indicated, 122 proved to be correct. In 1909 they had a divining-rod conference in Dresden and the depth and outline of a coal mine were discovered in the experiment. In France the rod continues to be used to this very day.

In the New York Times Magazine of November 16, 1941, an interesting article appeared concerning the use of the rod in the United States. It refers especially to two well-known dowsers in a New England community, one being a clergyman of excellent education, the other, a former woods boss and now a barnyard sage. The latter is credited, over a period of many years, with having located 80% of the wells and springs in use in his neighbourhood. Lately a young man with American and English college degrees wanted to build near a water supply. The two started together; the barnyard sage slashed off a stalk of alder, and trimmed off the twigs. "Hazel, apple, pear, peach, cherry—makes no difference to me," he said. He held the two branches of the forked stick in his hands, says the account, his thumbs pointing toward his body and as he strode along; the tip of the twig suddenly bobbed downward. The whole

fork did not tilt, the stem curved downward like a fishing rod. He angled a little to the left and the stick bobbed again. Following this line, with a few minor deviations, he stopped when the twig suddenly arched violently downward. The spot was too far from the building site, but he marked the spot with a stake. He and his companion started again, going through the same procedure as before and making half a dozen finds in all. At one place the stick bobbed so deeply and so abruptly, that one of the branches fractured near the man's hand. He simply broke the other branch to the same length.

One is of the opinion that the material of the rod is of little importance to modern dowzers; often wire is preferred, because it can be twisted into the desired shape. The diameter of the wire is of little importance, it varies from a fraction to half an inch and the selection of the material of the rod depends upon the individual disposition of the dowser. Some prefer iron and some brass; others change the material according to the metal sought. For coal, wire of another metal is used than for water. French diviners use, for instance, a rod of iron or nickel in order to find gold, silver or copper; they call it *reveleateur positif*; to find iron or nickel, a copper or silver wire, a *reveleateur negatif*, is used. An elastic brass rod will trace a coal deposit a few yards further than an iron one. Today the rod is kept usually in a horizontal position whereas in the middle ages the vertical position was used. The elasticity of the rod is important, especially in experiments over the human body, in closed rooms. The elbows are pressed near the sides of the body to maintain stability and quietness, and the rod is kept about 10 inches in front of the solar plexus. Also a plain stick can be used this way, the hands grasping it either from above or below. The rod tilts according to the individual; with

some, it points downward; with some upward; with others it displays a whipping motion; or again it rolls between the hands of the diviner. Some achieve results only while walking, but most get the best reaction when the muscles of the body are strained in some way. Clear sunlight is necessary, bad weather, a covered sky, low temperatures decreases the sensibility. In a darkened room the result may be negative, but when a candle is lit, the rod comes into motion. Only clear spring or well water is found, the rod does not move over water which has been distilled or filtrated. Lead shows no reaction in the rod.

The boundaries of deposits are easily found, since the rod always returns to its normal position after crossing over them. A dowser handles the rod like a precision instrument and becomes aware of the type and extent of the metal deposits it points upward, over various inclinations or tilts. Over non-metal downward. One authority speaks of a positive and a negative group. The extent of the fluctuation depends upon the degree of electrical conductivity, therefore the rod is said to point vertically over gold, and down over water. Coal deposits show an exception to this rule. Of great importance is the fact that the radiations vary greatly with different substances; the farthest is the diamond, showing a 6-7 yard radiation from a stone the size of a pea. Also human beings have an aura extending several yards. The rod also indicates electricity in old fences and tree trunks, electricity which apparently accumulates from the earth, but green trees show no sign, apparently the electricity is turned into life-force.

The force which comes from the body of the diviner is strong, and it charges the rod either positively or negatively. The rod becomes almost alive and often breaks at the point where it is held with a strong grip.

Interesting are the experiments over the human being. It is said that different parts of the body have different polarities, the right side a different polarity from the left, the back from the hollow of the hand, the front from the back, the thumbs from the four fingers and so on. One might say, that the human being is of a heteropolarity, that is, the one end of any diameter is of a different polarity than the other. If we speak of positive or negative polarity in connection with a human being one means the difference from the reaction over the middle of the head. In this connection interesting experiments were made with married couples. The ones who had children showed a positive reaction on the head of the male, a negative with the female. They were of heteropolarity. Sterile couples were of isopolarity, that is both reacted either positive or negative. I don't know if these experiments mentioned by a Dr. Adam Voll and carried out before the last war, have been followed up by the later scientists in connection with the studies in fertility and sterility.

To come back again to our rod, before discussing the "Force" proper, Dr. Voll says that the more concentrated and intense the dowser is, the slower he walks, the better the results; but if the mind jumps from one thing to the other, the less reliable they are. That seems to indicate some sort of concentration, a stepping up of the vibration and awareness, as outlined in Eastern Yoga Teaching. The rod may also retain its power from the dowser for a short time after it had been used, it loses it immediately if touched by a non sensitive.

Prof. Richet thinks that about 20% of persons can act as diviners. The best way to find out, is to go with a rod over a bridge. Like every other faculty, divining can be improved and refined. Moderation in everything is necessary, and excess in eating and drinking may lead to the loss of the faculty. Highly

sensitive persons do not need any rod at all. Sometimes a stinging sensation in chest and back and in the fingertips indicates the presence of a water course. The rod may also start to rotate on the open hand. If a dowser is touched above the hands or arms by a non-sensitive his capacity is diminished or obliterated; the force seems to flow into the other person. It is said that a radiation is more forceful the more vertical its rays are and that this law gives the dowser the means of determining the depth of, let us say, a spring. The spring sends its main radiation from the centre, all other rays at a lower angle forming a triangle. On the surface at a given point the rod indicates where the radiation is strongest, where it starts, and where it ends. The distance on the surface corresponds to the depth. When the dowser approaches a spring, he will feel certain pulls in the rod; when sufficiently near the centre the rod will bend.

In connection with deposits, dowsers have to survey the whole area to determine the middle point. With some, the rod bends only at the beginning and at the end of the area; elsewhere the dowser feels only a vibratory difference. The rod also remains slightly charged for a short time after passing the boundaries.

It is easy to follow a spring to its starting point, because the rod immediately swings to its normal position when the dowser leaves the watercourse. It is much more difficult to find an artificial watercourse. The water runs in pipes and there is no friction with the earth. There also seems to be a difference when the water is forced to flow upward against the law of its own gravity, But when a burst occurs in a pipeline the rod will accurately point out the damage.

Over rich deposits one has a feeling in the upper arms as if a strong electrical current was running through them.

At some points the rod swings around like a windmill.

The sidereal pendulum which is less known than the divining rod, operates on the same principle. A piece of sulphur, or lead, or bamboo is attached to a thin thread and it may or may not be put in a covered glass container. The sensitive must not carry any metal object and should be in perfect health. The pendulum will point straightway towards the sensitive. If the experimenter puts his left hand upon the right it stops the movements. The eyes are said to have the strongest influence. By fixing or withdrawing them from the pendulum, one can stop or bring it into motion. Innumerable and fascinating are the experiments carried out with this device. I should like to mention only a few. Blossoms for instance are positive, roots negative, but the stem of a cut flower is negative.

Prof. J. Karl Bahr, a contemporary of Reichenbach, says in his *The Dynamic Circle*: "The experimenter must be turned exactly towards the south (and in case of a male person) the tips and joints of the fingers of the right hand are positive, of the thumb negative; the reverse is true of the left hand. Experiments show that the right hand of the male corresponds to the female left hand and vice-versa. Muscular efforts change the polarity. Experiments with the sidereal pendulum were described in the *Star Weekly* of Toronto, a few years ago.

It was said that Capt. W. H. Trinder of Brockenhurst, near Southampton, met a few years ago a water diviner and watched him working with his hazel twig. After years of study and experiments he himself developed extraordinary faculties, not only in locating water and metals, but with the help of a bamboo pendulum he was able to tell the type of fertilizer a plant needed; if the soil was suited to it or not, and the

like. Capt. Trinder maintains he does not know what force he is playing with, but thinks that somehow the subject is closely connected with colour and number. He used a book on divination by rods, written by a certain Mager, which has been in use in France for three centuries. He also believes that through his little instrument he can diagnose the ills of the human body.

Showing his case with the coloured bamboo sticks to an interviewer he said: "As any chemist will tell you, every element corresponds to some colour in the spectrum. I have found that lilac corresponds to water. I have bamboo rods of seven shades of lilac. The purest water correspond to the lightest shade, the most impure to the darkest. Sometimes I used coloured pieces of whalebone rather than bamboo." He held pieces of whalebone of various shades of lilac in his hand, across the string. The reaction came at the seventh shade of liac, showing that the water in that particular spot was seven steps removed from complete purity.

The account says that the interviewer tried the experiment himself and it worked. That seemed to confirm the theory that the object touched by a sensitive remains charged for a certain time with his force. In experimenting with plants and soil the operator put an azalea, on the table and near it a tablespoonful of soil. If the soil was suited to this particular plant the pendulum revolved over it, if a few grains of chalk were put in the soil, chalk not being suitable for the growth of the plant, the pendulum immediately stopped revolving. In this way one could find out exactly what type of fertilizer should be used for every type of grain. For instance, Captain Trinder took from his pocket a single oat grain, and from a shelf a dozen small bottles of fertilizer of various kinds, from nitrate to the stable variety. Holding the oat grain

in his hand, between his finger and the string of the pendulum, he held the pendulum over one phial of fertilizer. There was no reaction until he had tried five different phials, but at the sixth the pendulum revolved vigorously. He examined the name of the fertilizer, it was called Lymphos. This technique is used by certain Monks in France for the diagnosis of disease. Holding the pendulum in one hand, the Monk put one finger of his other hand near the right lung of his patient. The pendulum revolves. He tries the left lung and it revolves still more vigorously. The strength of the vibrations are said to give a good indication of the health of the organ tested.

The following experiments were carried out in Italy about 1925 by a Colonel Cesare Bardeloni and were discussed in the newspaper *Tribuna*. This paper said that in the Italian Occult Review *Luce e Ombra* E.S. refers to this experiment in connection with the "radiomanzia", meaning use of "radiating force." This is a substitute for the term "Rhabdic force" from the Greek word "Rod," because according to the writer, the rod may be substituted for by a special receiving instrument. In my opinion the experimenter is probably a sensitive judging from the results of his investigations. He says "that the handwriting of a man represents the individual energy, which through the physical motion of the hand conducts and realizes the thought-wave, which, graphically, is the equivalent of the soundless word.

Applying this instrument to handwriting one can determine the specific rate of vibration of a certain individual, the direction in which he finds himself at the moment and also the precise location. And if the person in question is dead, one notices two centres of vibration; one which corresponds to the bodily remains and the other which survives the physical remains and consti-

tutes a centre of radiant energy. The latter follows the hourly laws and is not subject to the changes of the seasons. At a certain period of the day from 10 a.m. to 6 p.m. the position of the centre is unique and constant; from 6 p.m. to 10 a.m. the next morning (the nocturnal period) other centres of polarizations join in the direction of blood relations."

Most interesting are the observations in regard to pregnancy. The vibration of the embryo overshadows that of the mother, and from its character one can determine the sex of the child before it is born. The vibratory centre of the embryo changes its position gradually in space until birth, and after the third day is over the child. During pregnancy the vibratory centre of the embryo polarizes during the nocturnal period over the mother and father, thus obeying the same laws manifesting with dead persons. In conclusion, it is said that from the experiments with living and dead persons and in regard to gestation one observes the same phenomena; the vibration over the dead person and that of the embryo until the third day after its birth, follow the same law. That is, both the being which leaves this earth and that which comes to inhabit it, offer the interesting phenomena of the double vibration.

Experiments with the sidereal pendulum have been conducted by a Prof. S. G. Mercati of the University of Rome and a Mr. O. Valentini. The subject was "wheat". Wheat was not evolved on this planet, but came to us from a different sphere as a finished product, so to speak. In the ancient Egyptian papyri it is called "the food of divine justice." In *The Secret Doctrine* II, 390, in a translation from the Book of the Dead will be found the statements which refer to its occult origin. At the University in Rome they found out that amongst 60 kernels of an ear of wheat, the ten kernels which form the top and the ten which form the lower end are

negative, while the 40 forming the centre act positively under the pendulum. It was concluded that the latter are more vigorous and should give a much better product when used as a seed. The agricultural institute of Lecce had intended to experiment with this positive section of the kernels in a practical way. What the results were I do not know.

Editor's Note: The above article is a digest of a lecture given by Mrs. Bassanesi before the Toronto Lodge.

ATLANTIS AND PERU

In a recent issue of *To-Day's Astrology* magazine, Ted Storm says, "Working in Peru under the auspices of The Institute and Andean Research, Donald Collier and Julio C. Tello found what is believed to be the first stone Temple predating the civilization of the Incas.

Burial customs revealed by their investigations are considered strikingly similar to those of ancient Egypt.

To many occultists the theory lends important support to the belief that a continent Atlantis, (later submerged below the ocean in one of the periodical cataclysms that change the face of the earth through the ages) once connected Africa and South-Western Europe with the Americas."

N. W. J. H.

WORTH WHILE BOOKS

To Be Had from The Book Steward,
52 ISABELLA STREET, TORONTO.

Isis Unveiled and The Secret Doctrine by Madame Blavatsky;
The Key to Theosophy and The Voice of the Silence by H. P. B.
Magic White and Black by Franz Hartmann;
The Perfect Way, by Anna B. Kingsford;
The Ocean of Theosophy and Notes on the Bhagavad Gita by Wm. J. Judge;
Reincarnation by E. D. Walker;
The Light of Asia, by Edwin Arnold;
Light on the Path and Through the Gates of Gold, by Mabel Collins;
Letters that Have Helped Me, by Wm. Q. Judge;
Raja Yoga, a collection of articles by H. P. B.;
The Mahatma Letters, by Two Masters.

WHY A THEOSOPHICAL SOCIETY?

BY SIDNEY A. COOK

(Concluded from Page 335)

Dr. Arundale recently said that in all our work there must be no efficiency at the cost of compassion. Then in our relationships one to another we might well ask of ourselves when clashes come, "what am I learning from so and so?" Remember that to learn is more important than to teach, and if we truly learn we shall inevitably teach. We need to be concerned with the development in ourselves of those qualities that will bring the greatest satisfaction to us and to our fellows in our relationships together.

The ideas and ideals of Theosophy are not outworn. But you and I and each member of each lodge needs to make them more fully effective in relationships. We have all had our dreams as to what the Society is to be and the purpose it is to serve. We have perhaps dreamed the Founders' dream of a world that is all one brotherhood. Remember that the Society is and will be what we dream for it, for that we can cause it to become.

Matthew Arnold said:

*"Tasks in hours of insight willed
Can be through hours of gloom
fulfilled."*

Can we remember always the hours of insight? Can we return to them, bring them into the present, work patiently for their fulfillment? I think we can, for in our Theosophy, if we adhere to the great purpose handed down to us for fulfillment, we shall find that we have a great faith to live by, great resources to live from, great purposes to live for. Let us dream, but let us work, remembering the nature of the work given us to do.—*From The American Theosophist for December.*