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REMINISCENCES OF EARLY DAYS OF THE THEOSOPHICAL SOCIETY

By John W. Lovell, F. T. S.

These personal reminiscences are in no sense a history of the early days of the Theosophical Society. Col. Olcott has so fully described all the events of the early days in his "Old Diary Leaves" and Dr. Jinarajadasa has so ably summarized them in "The Golden Book of the Theosophical Society," published in commemoration of its Jubilee in 1925, that those of our members who have not read these books are referred to them for the Society's history.

What I have to say relates mainly to experiences of my own that led me first to join the Society, at its inception, and because of the great truths given to us by Mme. H. P. Blavatsky in her "Isis Unveiled," "The Secret Doctrine" and other works, to remain a member through the 53 years that have passed, though many of the earliest members and founders, in fact all but four or five, dropped out. It was my good fortune to know personally, in some cases intimately, a number of the first members, and some things about them, not told in the above mentioned works, may be of interest.

Of these first Members and Founders, besides Col. Olcott and Mme. Blavatsky, there were:

Emma Hardinge Britten, a member of the Council.

Henry J. Newton, its first Treasurer.

George H. Felt, its first Vice-President.

Charles Sotheran, Librarian.

William Q. Judge, Counsel to the Society.

It is mainly of these I would speak, as with all I was personally acquainted, as well as of those who came in later:

Mabel Collins (Mrs. Keningale Cook), writer of "Light on the Path".

Mrs. Annie Besant, our present honoured and beloved President.

General Abner Doubleday, Acting President in this country in Col. Olcott's absence.

Mrs. Mary Hollis Billing, spoken of by Master K. H., in his letter to Mr. Sinnett.

James Pryse, a member of H. P. B.'s household.

Laura C. Holloway, afterwards Mrs. Langford, also spoken of by the Master K. H.

Mrs. Julia Campbell Ver Planck (Jasper Niemand), later Mrs. Archibald Keightley.

And a few words of E. Gerry Brown, editor of the "Spiritual Scientist," Boston, whom the Masters had selected to be the Associate of Col. Olcott and Mme. Blavatsky.

This will cover the period from 1875 to 1896, up to the time of Mr. Judge's death.

From 1875 to 1885 the work of the Society in this country was practically dormant. My own interest was largely in the investigation of what was called "Spiritualistic Phenomena," a subject more or less related to one object of our

Society, in fact the Society was really formed for the investigation of psychic phenomena as its three declared objects were only stated at a later date. Besides, at its formation, all of the earliest members and founders, excepting possibly Mme. Blavatsky, but including Col. Olcott, were avowed Spiritualists.

It was only in 1885 the first Lodge in this city was organized under the name of "The Aryan Theosophical Society." In the ten years following I was more or less active in its work, and I will tell something of those years, including Mrs. Besant's first visit to this country in 1891, not told of in Col. Olcott's work.

I was born in the City of Montreal, Canada, and though I had declared my intention of becoming a citizen of the United States, in 1873, under the law I had to wait five years, before becoming fully naturalized, and therefore at the formation of the Society in 1875, I was still a British Subject. I mention this because it was what happened in Montreal in 1873 that brought about the meeting of Madam Blavatsky and Col. Olcott, and as a result of that meeting the foundation of the Theosophical Society.

It was in 1873 that a Mr. George E. Desbarats living in Montreal conceived the idea of starting a daily illustrated paper, to be published in New York City and, needing capital, enlisted a Mr. John Rankin, a wealthy merchant there, in the enterprise. Mr. Rankin was married to a cousin of mine, a Miss Wurtele. (My full name is John Wurtele Lovell.) This fact is only interesting in that those who have read Col. Olcott's "Old Diary Leaves" will remember that it was because of the publication of this daily illustrated paper called "The New York Daily Illustrated Graphic," Col. Olcott was employed by its editor to visit Chittenden, Vt., and report for it some very wonderful materializations through the mediumship of the Eddy Brothers. Madam Blavatsky read of these in "The Graphic" and decided she would

go to Chittenden as she was at that time much interested in spiritualistic phenomena. There she met Col. Olcott and, as you know, from that day they became lifelong friends and devoted to the cause of Theosophy. It was in September, 1875, that I first heard of the proposal to start the Theosophical Society. I was living at that time at Rouses Point in the Northern part of New York State, where I had a large printing office and book manufactory, doing work for publishers in New York, Boston and Philadelphia. Amongst these was the firm of J. Sabin & Sons, who published a small magazine I printed for them. This was edited by Mr. Charles Sotheran, and necessarily I was brought in close relations with him. I must have told him I had become interested in psychic phenomena for, on calling on him on the 23rd day of September, 1875, in connection with the work I was doing for his firm, he told me that he and some of his friends were getting up a Society for the investigation of psychic phenomena to be called the Theosophical Society, and invited me to become a member.

I told him I would be very glad to do so though, living so far away, it was doubtful if I could be present at many of its meetings. On asking about dues, he said that an initiation fee of \$5.00 was all that had been decided on. I handed him this for which he gave me the receipt, a fac simile of which appears on page 39 of "The Golden Book of the Theosophical Society" and he said he would have me elected a member at the next meeting, October 8th. At that meeting, I think it was, Col. Olcott had a resolution passed that all those who became members previous to final organization should, with the sixteen who attended the first meeting on September 8th, be considered Founders of the Society. So, in this way, I became one of the Founders, though in later years the name was only used to apply to Col. Olcott, Madam Blavatsky and William Q. Judge.

Mr. Sotheran gave me a card of introduction to Col. Olcott, who I would find

either at his office, 5 Beekman Street, or residence, 46 Irving Place. I called at his office and there met him and was introduced to Mr. Judge, of whom I will speak later.

As giving somewhat more in detail than Col. Olcott has in "Old Diary Leaves," of the Society's first meeting, I find the following that appeared in the "Spiritual Scientist," a paper published in Boston for which I subscribed, edited by Mr. E. Gerry Brown. Of Mr. Brown, who I met at this time and of what the Master K. H. tells of him in the Mahatma Letters, I will speak later. The account in that paper is as follows:

"One movement of great importance has just been inaugurated in New York, under the lead of Col. Henry S. Olcott, in the organization of a Society to be known as 'The Theosophical Society.' The suggestion was entirely unpremeditated and was made on the evening of the 7th, inst., in the parlour of Madam Blavatsky, where a company of seventeen ladies and gentlemen had assembled to meet Mr. George Henry Felt, whose discovery of the geometrical figures of the Egyptian Cabbala may be regarded as among the most surprising feats of the human intellect. The company included several persons of great learning and some of wide personal influence; the managing editors of two religious papers, the co-editor of two literary magazines, an Oxford LL.D., a venerable Jewish scholar and traveller of repute, an editorial writer of one of the New York morning dailies, the President of the New York Society of Spiritualists, Mr. C. C. Massey, an English visitor, Mrs. Emma Hardinge Britten, two New York lawyers, besides Col. Olcott, a partner in a Philadelphia publishing house, a well known physician and, most notable of all, Mme. Blavatsky herself.

"After Mr. Felt's discourse an animated discussion ensued. During a convenient pause in the conversation Col. Olcott arose and after briefly sketching the present condition of the Spiritualistic movement, the attitude of its antagonists, the materi-

alists, the irrepressible conflict between science and the religious sectaries, the philosophical character of the Ancient Theosophies, and their sufficing to reconcile all existing antagonisms, and the apparently sublime achievement of Mr. Felt in extracting the key to the architecture of nature from the scanty fragments of ancient lore left us by the devastating hands of the Moslem and Christian fanatics of the early centuries, he proposed to form a nucleus around which might gather all the enlightened and brave souls who were willing to work together for the collection and diffusion of knowledge. His plan was to organize a Society of occultists and begin at once to collect a library and diffuse information concerning those secret laws of nature which were so familiar to the Chaldeans and Egyptians, but are totally unknown by our modern world of science.

"Mr. Felt said, in reply to questions, that communication of mortals with the dead and the reciprocal intervention of each in the affairs of the other, was not a mere conjecture among the Ancient Egyptians but reduced to a positive science, and he himself had been able to cause the materialization of human forms in full daylight by magical appliance.

"It was unanimously voted to organize the proposed Society forthwith. Col. Olcott was elected temporary President, and a committee was appointed to draft a Constitution and By-Laws.

"We hail the movement with great satisfaction as likely to bring order out of our present chaos, furnish us a true philosophy of spirit-intercourse, and afford a neutral ground upon which the tired wrestlers of the church and college may rest from their cruel and illogical strife."

As Col. Olcott and Mr. Jinarajadasa have only told us that Mme. Blavatsky was a Russian, the following brief biographical sketch may be of interest:

Helena Petrovna Blavatsky, daughter of Colonel Hahn and granddaughter of General Hahn von Rottenstern Hahn, was born

in Southern Russia in 1831. Her mother Was Helene Fadeef, the daughter of Privy Councillor Andrew Fadeef and Princess Helene Dolgourouky. She married at an early age Nicephore Blavatsky, Councillor of State and once Vice-Governor of the Province of Erivan, Caucasus. She was also a cousin of Count Witte, the famous Russian Statesman, who, at the request of President Roosevelt, at the time of the Russian-Japanese war, was sent by his government to this country to negotiate a treaty of peace with Japan; the other Commissioner from Japan being Baron Komura. I was the more interested in this as I had met Baron Komura while in Japan some few years previously in connection with a proposition to colonize the five northern states of Mexico with Japanese. For some years previously I had taken an active part in what I thought was to help forward the evolution of our world in the establishment of a Socialistic (model) Colony at Topolobampo, in the state of Sinaloa, Mexico. Connected with this movement was Mr. Davitt D. Chidester, later for many years President of the Philadelphia Lodge, T. S. It was while on a visit to our house that I was asked by Mr. Judge to initiate Mr. Chidester into our Society, as at that time it was still a secret one with grip and password.

James and John Pryse, later so closely associated with Mme. Blavatsky, were also, for a time, interested in this Colony. Another was Marie Howland, author of a book I published entitled "Papa's Own Girl." Mrs. Howland had spent a year with Mr. Godin, founder of the Familistere in France, and on her return wrote an account of this visit and also translated Godin's great book "Social Solutions" which I also published. Mrs. Howland was the editor of the Colony's paper called "The Credit Foncier of Sinaloa" and one of the first to go to Topolobampo, Mexico, the place selected for this altruistic experiment. About 1,000 people joined this colony, mostly from California and Colorado, a few from Maine and other parts of

the East. Later Mrs. Howland joined the Henry George Colony at Fairhope, Alabama, where she was the librarian and assistant editor of "The Fairhope Courier" and organized the first Theosophical Lodge in that place. She had often visited us at our home, was very fond of us both and especially of Mrs. Lovell, who later visited her in Fairhope and I think it was from talks with me that she became interested in Theosophy, later joining the Society as did our mutual friend, Mr. Chidester.

Returning to Japan — Both Count Okuma, then Minister of Agriculture and of Foreign Affairs, and Count Kabayama, Vice-Admiral of the Japanese Navy and Minister of Home Affairs, strongly favoured the project, but as they could not speak English, my negotiations were carried on with Mr. Komura, then assistant Minister to Count Okuma and afterwards was the Baron Komura, then Minister of Foreign Affairs, who signed the treaty of peace with Russia at Portsmouth, New Hampshire. If my mission had been successful, no doubt the history of our country in the later years would have been very different as to Mexico.

Returning to the year 1875. Living so far away, I was unable to attend the few meetings, several of which were held in the home of Mrs. Emma Hardinge Britten, in the few years that elapsed before Col. Olcott and Mme. Blavatsky left for Europe. This was on December 17th, 1878, and appropriately perhaps, in view of their first meeting, on the S. S. Canada.

As a matter of fact, Mme. Blavatsky herself did not attend any of these meetings, going to Philadelphia for a time, and on her return devoting all her time to the writing of "Isis Unveiled." Nearly all the early members had then left the Society. Mr. Charles Sotheran, its librarian, as early as in January 1876, and the others mostly after the publication of "Isis Unveiled" because, being Spiritualists, they could not agree with the position then taken by Mme. Blavatsky, and later em-

phatically stated in her "Key to Theosophy" in which she says:

"We assert that the spirits of the dead cannot return to earth, save in rare and exceptional cases."

This was so contrary to the evidence and in a way so insulting to the intelligence of hundreds of thousands who were in communication with their loved ones who had passed over to the other side, that the great body of Spiritualists were antagonized. It is of interest to know that Mr. Sinnett, who was brought so close to the Masters as we find in "The Mahatma Letters to A. P. Sinnett" in a pamphlet, a recast of a lecture delivered on the 8th of June, 1918, entitled, "Expanded Theosophical Knowledge", says:

"The pity of it, looking back, is intense. The Theosophical movement ought to have been recruited wholesale from the ranks of the Spiritualists. But now, forgetting all this, let us turn to the accurate information which in later years some of us have been able to obtain from lofty sources of information concerning that Astral World which thirty or forty years ago the Spiritualists understood better than the first writers on Theosophy."

"But in indicating the necessary imperfections of the Spiritualistic method as a means of acquiring knowledge, let me bear testimony to the magnificent work that has been done in the world by Spiritualism in its relations with religious thinking. The growth of materialistic belief in the middle of the last century was so powerful that if entirely unchecked it would probably have extinguished religious thinking altogether. Spiritualism, by proving that there was another life after this, and one with which we could get in touch, broke up the domination of the materialistic school in a way which no theological influence could possibly have accomplished."

Coming from such an authority as Mr. Sinnett, then Vice-President of our Society, and these statements confirmed by such eminent men as Sir William

Crookes, at one time a member of the T. S., Sir Oliver Lodge, Sir Conan Doyle, the eminent Astronomer Flammarion, and so many others, necessarily outweigh the statement as made by H. P. B., given without any demonstrable proof. I will have to refer to this again when speaking of Mrs. Britten and other early members.

(To be Continued.)

THE EXILE OF THE SOUL

By Zadok

III. The Mathematical Problem.

Something peculiarly enlightening for the student of the occult sciences has occurred in these recent years of the steady materialization of thought under the influence of positive science. There has been a revolution against materialism and strangely enough the rebel has been the most exact of all scientists—indeed the only scientist who has never had a doubt cast upon his exactitude—the mathematician.

The mathematician has been the factotum of his fellow, and less scientific, scientists. They brought him their sums to do. They enlisted him to work out their formulae. They engaged him to impart to their young men enough of his science to enable them to carry on the simpler operations of their own. He was a sort of slave-pedagogue, regarded as vague and unpractical in his preoccupations but none the less useful.

The mathematician has always been more or less of a mystic. He is constantly engaged in meditation on abstractions like those archetypal ideas of Plato's. The nature of his work compels him to remember what less scientific inquirers forget, that all the major assumptions of scientific research are intuitions and are unprovable by mental process. He is used to remembering that the mind of the seeker, while it is an instrument, is none the less in itself a severe limitation. The mathematician

knows that you can never have a science until you have posited a number of things you are entirely incapable of proving. These he calls axioms. If he is a bit shaky about whether his intuition is accurate he is honest and calls them postulates. Consciousness, for example, is an axiom. Space is only a postulate. So is time. Matter is only a postulate, Motion is a postulate. The mathematician is strict. If he is not it must show in his result.

I have said the exponents of positive science bring their formulae to the mathematician for solution, and like the good auditor he is, he reproves the evils of their book-keeping. He objects, for instance, to their trick of trying to explain one unknown by another. When, to take a classical example, they say motion is change in the relations of matter, and when they are then asked what matter is, they say matter is the field in which motion makes changes, the mathematician is reproachful. He reminds them that they cannot define one postulate by another.

They can get nowhere, he has reminded them, until they make up their minds on the whole subject of knowledge. What is knowable? What is not knowable? How is anything knowable? He does not demand with Berkeley that they believe only in consciousness and deny that anything has actual existence outside of the spectator's idea of it. Neither would he let them take their stand with Buchner and Haeckel and go to the extreme of saying that matter and motion are the only truth and that consciousness is merely a sensation arising out of their operation.

The mathematician votes with Kant. He says the only sound position is the critical one—that each of us is a consciousness, that there exists outside of us a world of causes. A tree is something that causes me to think of a tree, but a real tree is vastly different from what I think it is and if I do not know all about a tree, it is because I have not brought to bear on it an adequate perceptive equipment. Or as the occultist would say, I am not seeing

the tree on a high enough plane to know its high plane truths. Or as Ouspensky has stated it in his *Tertium Organum*, it is not because I have a confused perception of a real world, but because I have a very acute perception of an entirely unreal world. Or again, as Hinton would have said it, I am not seeing a real tree but the thinnest possible three-dimensional section of a real tree. Or as Kant would have said, the space-sense I bring to bear on the tree is inadequate: it is a limitation of my mind. In the far older *Voice of the Silence* the parallel saying is, "Mind is the great slayer of the real."

The modern restoration of the idea that our sense of a three-dimensional world is not ultimate, begins with Kant. His philosophical successors promptly lost the idea or never knew he had it. His mystical successors, carried it on. The academic philosopher's ideas only have to be accurate enough to get into a book or a student's notes. The mathematician's and the mystic's ideas have to work. K. F. Gauss and N. I. Lobachevsky were the first continuators. Then came C. H. Hinton, who in a remarkable series of works developed a mechanism of cubes for the education of the space-sense. He declared that diagrams on paper were quite useless because the solid itself being a symbol, the diagram is a symbol of a symbol. His mechanism is an equipment of coloured cubes by which to make the transition from three-space into four-space perceptions. After Hinton the most notable figure in the same phase of the inquiry has been the Russian P. D. Ouspensky who has worked out a remarkable relation of the ideas of two—, three—, and four-space consciousness to mysticism and occultism. More recently and in the field of physics, Einstein, Eddington and their group have made the mathematical formulae that demonstrate the concept of time as being a limited understanding of a fourth way in space. They have also developed Kant's relation of the observer to the object observed, into their theory of relativity.

For my present purpose I require only the straightest line through the subject.

The line represents one-dimensional space. It is generated by the motion of a point. It has no "up or down" and no "across". It has only "along." A line moved in a direction at right angles to its length generates a surface. It has the dimensions of length and breadth but no "up and down", no thickness. This is two-space. A surface moved in a direction which is at right angles to both its length and breadth generates a solid. This is three space. Can this solid—imagine it a cube—be moved in a fourth direction which is none of the three others but perpendicular to all of them and thus generate a four-space shape—a tesseract?

Mind cannot grasp it. The positive scientist says emphatically, "No." Mathematicians say "Yes, it is puzzling and paradoxical but we must say it can." There is a dimension of space (perhaps several) that eludes our mental space-sense but is none the less real on that account. It is probably more real than our limited mental concept".

The mathematician has a constantly recurring problem. When a physicist, let us say, brings the mathematician a sum to do, and it is one that involves linear dimensions carried into surfaces, the mathematician writes alongside and above the quantity a little $2-x^2$ —meaning the quantity is to be squared. If it is a problem running into solids, the mathematician writes x^3 . But occasions arise when he must write x^4 . You can imagine a colloquy between the mathematician and his client. The physicist says:

"But there is no such thing as four ways in space."

"I am sorry," says the mathematician, "but there are the processes. I'd like to make the result easier for you but I cannot tell a lie."

"But I cannot imagine such a thing."

"That is a defect certainly," says the mathematician, "but it is your defect. The calculation is all right."

Which is precisely what Kant said. Mind shackles us to an adequate concept of the world and therefore precludes our knowing the truth about it.

Hinton said that by observation and reflection we can know three dimensions. By intuition we can know four dimensions. This intuition he called direct apprehension. It has been called by the occultist direct cognition, and is said to be an attribute of Buddhi, the fourth level of the manifested world, and the plane next above Manas or mind, which is the third. In his posthumous book, *A New Era of Thought*, Hinton has, curiously enough, related this direct apprehension of four-space to love and sympathy and brotherhood which are also attributes of Buddhi and the indications are that his realization of the relation arose out of his own experience as he developed by means of his cubes the power of seeing the tesseract.

After Hinton came Ouspensky who built on Hinton, but carried the experiments into many other fields. The phase of his research that means most to us at the present moment, is that which has to do with the higher animals. Ouspensky says the dog and the horse, for instance, have no consciousness of three-space. All their actions in and reactions to the world around them show that they are under a two-space limitation. They see the same objects—or causes—as we do but they cannot convert what they see into three dimensions. He advances a great many demonstrations of this. For most of them I must refer the reader to his *Tertium Organum*.

Ouspensky's work stirred resentment and unbelief among some lovers of animals. They were chiefly the people who anthropomorphize their pets and attribute to animals thought processes like their own. They believed it involved some degradation of the animal to impute to it a limited space sense. The better animal lovers welcomed a profound insight into age-old problems of animal behaviour. It offered the explanation of why a dog, going round an unfamiliar tree, for example, is startled

when he sees a previously unseen branch and swerves as if the tree had thrust it out at him suddenly in hostile demonstration. His master knowing a third dimension of trees knows that the branch extends another way in space and has been there all the time. Ouspensky offers the only valid explanation of dogs barking at the turning wheels of vehicles in the notion that they are alive. He explains also the animal's inability to use the principle of the lever, a fundamental mechanism of all three dimensional concepts.

Occult science offers a continuation of Ouspensky's thesis. It says that the Ego is living in the body of an animal and is compelled to see the world through the sensory and sensational mechanism of an animal. It will be unnecessary, therefore, to go to the dog and the horse for assurance of the two-dimensionality of animal consciousness. If what Ouspensky says is true, the whole series of phenomena will be observable in the complex of organisms which we call man. If all knowledge of the physical world must pass to the Ego through the eyes and consciousness of an animal nature, there must be a stage in every percept when it will be two dimensional.

And is it not so? The reader must test it for himself. Our first view of everything is two dimensional. We see a surface. Depth, the third dimension, has to be reasoned out by an effort of thought. Look at the moulding on the door or window before you. It appears as a flat surface with light and shade. You examine it more carefully and analyze the shadows into a third dimension, saying, "It goes back there, it comes forward here, it curves towards, it curves away". Pick up a perspective drawing in, let us say, a text book of solid geometry, or look at a mechanical drawing in line. It presents itself at first as an arrangement of lines on a surface. Then you reason it out, setting back this plane and advancing that one, recognizing this as receding, that as approaching, this plane as foreground, that as middle ground,

a third as distance. Or, wake up in an unfamiliar or half lighted room and watch the tricks your animal vision will play on you before you resolve the flat impressions into their successive planes by effort of will. Or, come around the corner and see unexpectedly a coat thrown over a chair and observe how you start like the dog did as he ran around the tree, until your mind asserts itself and assures you there is nothing hostile in what at first seemed so. You say in such cases that you got a start. Of course you did not. The animal got a start.

Evidently Hinton left out a step. His formula should have been: By observation we know two-space; by reflection we know three-space; by direct apprehension we know four-space.

Let us return now to the direct apprehension of four-dimensionality. Is it a function of a higher soul than the thinking soul we identify with ourselves, or is it a higher function of the thinking soul? Hinton's experiments prove conclusively, and so do Ouspensky's, as also do those of Einstein, that the apprehension of objects in their four-dimensionality, is the removal of a limitation. It is a function of the soul in a level just above mind. When Hinton sets about his space-education discipline, he shows that the vision comes first in glimpses that can be made increasingly permanent. Each time he wants to make the transition into four-space, he starts by making the transition from two-space to three-space as a means of knowing what the three—to four—transition would be. The two-space to three-space transition is easy because we make it more or less unconsciously every minute of the day. Since the transition from two—to three—is a resumption each time of a power of thought we have long possessed, the transition from three—to four—is similarly a *resumption*. It is not a new acquirement but a renewal of an old power.

We are back again with the occultists! Occult science takes count of seven dimensions in space, of which The Divine Ego,

by virtue of evolution in past world periods has made himself master of four. In his present anomalous state of limitation and bewilderment he has "fallen" from his four-dimensional consciousness into a three-dimensional one. Presently, the occult traditions say, unless he consolidates his forces and reasserts his divinity he can fall another stage and come under the limitation of two-dimensionality.

Two dimensions mark the present apex of the evolution of the animal soul. The dog cannot himself make the transition from two to three. Two are for him what four seem to be for us. (I offer here because it will come up later, the suggestion that the Ego has really touched a fifth dimension in his past but has not fully mastered it.) Our task, the occult tradition would indicate, is to help the animal soul to make his necessary transition into the three-space consciousness of mind. We must first recover our own apex and then lift him. We cannot stand still. If we will not go up we must go down. The descent into Avernus manifests itself in its incipient stages as psychism, which, unless it is resisted, must degenerate into two-space consciousness. The psychic is one who cannot resolve his perceptions into their necessary planes, either of time or of space. With this process of degeneration I shall deal more fully later in the series.

Here then is another contribution to the necessary picture of the Exile in his relation to the worlds above and below him. Again his position is anomalous. He sees surfaces, he thinks them into solids. He could go on and resolve them into vastly more potent four-space forms but he faints and grows weary. He is the user of a power of vision above that of the animal in which he dwells and is the possessor of a dormant power of vision higher than that he uses. Resumption of his high vision does not seem to wait on evolution or any cyclic process. It seems to be available when the Ego wills it. The animal soul, on the other hand, is a creature of cycles.

It is evolving. Is this perhaps what the *Secret Doctrine* means when it says the Ego is not evolving; it has emanated?

(To Be Continued.)

MODERN THEOSOPHY

By Claude Falls Wright

(Continued from Page 366, Vol. IX.)

The Constitution of Man (Continued).

In order to familiarize the student with the seven-fold classification, it will be well to preface with a tabulated statement:

Leaving aside any consideration of the nature of the *root* principles in man for the present, let us first examine the four which compose his terrestrial personality, dealing afterwards with the more permanent elements.

	Sanskrit Terms,	English Equivalents.
Transitory Elements.	1. <i>Sthula Sharira.</i>	Physical Body.
	2. <i>Linga Sharira.</i>	Astral Body.
	3. <i>Prāna.</i>	Vital Essence.
	4. <i>Kama.</i>	Animal Soul.
Permanent Elements.	5. <i>Manas.</i>	Human Soul.
	6. <i>Buddhi.</i>	Spiritual Soul.
	7. <i>Ātmā.</i>	Spirit.

These four are: (1) physical body; (2) its ethereal double, or wraith, the astral body; (3) the vital essence; (4) the principle of desire, or the animal soul.

(1) *Physical Body*.—This is simply the gross material frame, composed of bones, flesh and blood; the individual man as he appears on the lowest plane. It is called in Sanskrit, *Sthula Sharira*, literally, a "sheath" of differentiated and conditioned matter, which sheath according to occult philosophy is constructed by nature solely for use as the *instrument* of the incarnating intelligence, dissolving directly the latter is withdrawn. For this reason, and because of its exceedingly transitory nature, it never was regarded by the ancient philosophers as worthy of much investigation—its double or wraith being, according to them, the real vital body, and

the one for study. As will be seen later, this "double" is the true basis or mould of the physical body, the latter being simply an appearance produced by the molecules or particles of matter massed around the said mould; hence the constant change which physiologists observe in the "life-atoms" of the body, some schools affirming that—apart from the bone structure—every man has a completely new frame, through which to function, every three months, while only seven years are considered necessary for a renewal of the bones. However this may be, we are well aware of the constant loss of substance undergone by our bodies, and of the need of replenishment; the whole process of physical life being little more than a matter of *rebuilding*.

(2) The *Astral Body*, double, *doppelgänger*, or wraith, is, counting from below, the first principle of importance in occult philosophy. In Sanskrit terminology it is called *Linga Sharira*. As the lingam is little else than a symbol of creation, the *Linga Sharira* (or creative sheath) may be regarded as the creator of the physical form, being the mould, as said, upon which are thrown the innumerable "life-atoms" which build up and constitute the body. It is therefore the true "vital body," the *eidolon* of the Greeks, and is an exact counterpart of the physical body, growing and developing with the latter. It is formed out of the astral stuff which is the basis of all manifested nature. It is born before the terrestrial frame is formed about it, and only entirely fades away into the ethereal elements of the earth, upon the complete dissolution of that frame. Owing again to the fact that it has the property of enormous extension—being, according to the Hindus, capable of assuming any size or shape—it has been called the "protean" or "plastic" body; it exists in the womb while the foetus is being created or built around it, as well as in the full grown man. It is also capable, to some extent, of separation from the physical body during life—an occurrence usually the result of weakness—but even then it can only stray

a few yards away. It is well known that persons in the last stages of consumption often see themselves, as it were, from the other side of the room in which they are lying, and numerous cases of like nature are on record as occurring in moments of great fatigue. Theosophists hold this to be merely the partial separation of the *Linga Sharira* from the body, persons in such instances maintaining their consciousness in the "double" instead of in the physical frame. The astral form may nevertheless leave the body without the consciousness of the individual. But in any such cases, it is liable to injury of one sort or another through accidents to it, which, of course, at once impress themselves upon the body, and thus we have an explanation for those accidents to the body which sometimes occur to weak persons when they are asleep, the astral in these instances having probably separated from the physical frame, and received a cut or puncture. The astral body again is the basis of the materialized forms which appear at spiritualistic *seances*. However much the phenomena of these *seances* may be coloured by fraud and deception, no one can doubt the genuineness of many of them; the others being but imitations of the real article. It is concerning these very materializations that Theosophists differ from Spiritualists; the latter maintaining them to be the actual "Spirits" of persons passed away, the former teaching that they are but the shades or doubles of the deceased, galvanized into life by the astral body of any one present who may be in a sufficiently weak and passive condition to allow of its separation from his body; such a person being technically termed a "medium".

The *double* has thus two principal aspects: one, that which constitutes the mould or form of the physical, and the other that which can be separated from it. It is not, however, to be understood that these are two different bodies, but merely two aspects of the one. To make this clear, it may be said that, owing to its plastic

nature, the Linga Sharira has been called the "fluidic body," being capable of almost infinite extension. A portion of its substance "drawn off," so to speak, from the main body, will assume the form of the whole, unless it goes to strengthen the *eidolon* of another individual, dead or alive, in which case it takes on the form it inspires. Thus it *oozes out* from the physical frame, the organ through which this is accomplished being the spleen, where the Linga Sharira is said to be "curled up." The Linga Sharira proper, however, must not be confounded with the body in which a person may, consciously or unconsciously, travel invisibly to places far distant, and observe what is going on there, without, apparently, having himself moved. This is called the *Mayavi Rupa*, or thought-body, and is not a "principle" at all, but is a combination of two principles.

At death the astral body separates entirely from the physical form finally dissolving with the disappearance of the last vestige of the decaying body. In certain atmospheric conditions it may be seen hanging over the graves of the dead; from this have arisen all the stories concerning ghosts and ghouls. The luminosity of its appearance under such circumstances being probably one reason for its name, the astral—or starry—body.

(3) *The Vital Essence*.—This is the third element necessary for the composition of the human body. Having endowed it with substance and form, if we would have it a living thing we must add vitality. But *life* is inherent in all things, and Theosophy recognizes no such thing as dead substance, therefore the reader must understand by this third principle, *individual* as opposed to universal life, or that which distinguishes organic from inorganic matter. Prana is the name given to it by the Hindus, Jiva being the name for the universal essence, the great ocean of life in which all things are plunged. Madame Blavatsky used to draw the distinction between Jiva and Prana by the analogy of a sponge in water; the sponge being held to

represent an individual, the water—Jiva, or the universal ocean of life, while that portion of the water which flowed through the sponge indicated Prana or individual vitality. Thus it will be seen that, as the sponge can contain a greater or less supply of water, so we can be filled to a greater or less extent with the vital essence, and here it is that Occultism advances a theory, not known to Science. It holds that death is the result of *too much life*. The atoms carried by the life-waves into the mould of the physical body constitute its material structure, but owing to the fact that these waves rush with constantly increasing intensity a time comes when we are not any longer able to endure their power, and nature then comes to our aid and we do what is usually called "falling asleep." During sleep the excess of vitality is allowed to escape, and the waking stage is arrived at when the life-waves have readjusted themselves to the molecules of the body. But when the life-waves become too powerful for us to stave them off, death results; and with the dissolving body Prana once more becomes Jiva. For this reason it is that the Occultists say that the body would be kept alive much longer, if we could avoid the necessity for sleep; in other words, if we were better able to battle with the life-waves, we could live longer. And, accordingly, the greater our degree of strength, the less sleep we require.

(4) *Kama*.—The three foregoing principles are those which are common to all living forms on the terrestrial globe, whether of the vegetable or the animal kingdoms. But the animal has something which renders it quite distinct from the plant; this is the element of desire, instinct or the animal soul, called in Theosophy—Kama. It is this principle which man has in common with the brute, and to which must be traced all such instincts as eating, sleeping, procreation and the like. Owing to the fact, however, that man has something in him which no animal possesses, namely, mind, or the mental fire—the *fifth* principle—he is able by thought or "mag-

gestion" to govern or control the animal soul, and becomes in consequence responsible for its deeds. If left entirely to itself, the physical body of man will act as any other animal; but directly the mind functions in it, it at once makes obeisance to the higher power. Hence man is the only animal that has the power at any time to call into play his animal passions, first on the mental plane, and afterwards for physical gratification. In such case they are not the outcome of natural instincts, but constitute indulgence and lust; it is the prostitution of this power that has caused all the suffering of the age, arising as it does out of greed, drunkenness and sexuality.

It will now be seen that a perfect animal has been formed, of substance, form and vitality; and the soul having been added, we must imagine the whole composition evolved to the highest point possible in this age, and having the most perfect of nature's forms. It then becomes a fitting tabernacle for the dwelling of a god; whom we shall now see in the three higher principles of man.

The four transitory, mortal elements having been considered, it next becomes our duty to speak of the *root nature* of man; the latter being permanent and immortal.

In this case we shall for good reasons begin with the most transcendental of the divine trinity which constitutes man's higher parts, ending with the third of these, the fifth principle. These three are (7) Atma, pure spirit; (6) Buddhi, spiritual soul; and (5) Manas, human soul.

(7) *Atma*, or pure spirit: of this little can be said without once again returning to the metaphysics of the second chapter. Neither spirit nor matter *per se* can be held really to enter into the constitution of man, and can therefore hardly be called "principles" at all, but as they are the basis of his make-up they are tabulated. *Atma* is the name given by Theosophists for the pure spiritual essence, the light, as it were, from which the higher rays of his being

spring: it is his HIGHER SELF—the god *above* rather than within him.

(6) *Buddhi*, or spiritual soul, is the first emanation from this light and is its vehicle or body. In spiritual clairvoyance it is impossible to ascend higher than this, or rather than Buddhi in conjunction with Manas—the *causal body*—or divine consciousness. It is the spiritual soul as distinguished from pure spirit.

Atma and Buddhi together constitute what has been called the Monad, or the spiritual part of man which experiences; the "Pilgrim."

(5) *Manas*, the human soul, the fifth principle, is by far the most important of the seven. It is the ego *per se*, the "I am I" consciousness within us, and it is the link between spirit and matter in the human individual, the point where heaven and earth may be said to kiss one another. Man is greater than any being on earth because he is able to understand both spiritual and material life, although in this age the latter alone is comprehended.

Soul is a generic name: we have spoken of the spiritual and animal souls, and likewise soul has been applied to the Monad or Atma-Buddhi, the Pilgrim which has to experience individual existence. Now we shall have to mention another—the human soul, Manas. As neither Atma (pure spirit) nor Buddhi, its vehicle or soul, can comprehend matter, and as on the other hand matter has no power to understand spirit, a link is wanted before true experience is possible. This link is Manas, possessed on this earth by man alone. He, of all creatures, is the only one who can dwell either among the gods or with the brutes, who in the self-consciousness of his mentality can grasp, draw together, study and understand all sides of nature. Verily an incarnate god, in this age he has permitted himself to degenerate almost to the level of the brute.

Manas is a Sanskrit word derived from *man*, the root of the verb "to think," and therefore conveys essentially the idea of a

thinker.* It is the perception of egoity within, and according to Occultism it is alone the heirloom of man, the animals being conscious, but not self-conscious. So that Manas is not simply the mind, but it is rather the perception of "I am-ness," that from which the faculty of comparison, analysis or thought proceeds. It is the direct emanation from Mahat.

Now if we suppose the *root* of man's nature—the spiritual trinity out of which he springs, to be prepared to experience earthly life for a period, we shall see the manasic portion of it about to incarnate in the animal child born of terrestrial parentage. But it has not the power of fully entering into the life on earth; only the lowest phase of its being can be said to really do so, and *this* enters the man-child and forthwith assumes the lordship over it. And from the moment of his birth, every human being has two selves, his "ego and alter ego," one of which reigns on earth, the other dwelling in the heavenly abodes; these being apparently divorced from one another, but really forming one individual. At night, when his body is sleeping, if undistracted by the dreams of the deva-world, his terrestrial self may once again become "one with the Father in Heaven;" it is said, however, that he can recall but little memory of such conjunction unless he has passed through an *Initiation*.†

Manas is, for these reasons, to be considered as divided into two, or as having two aspects, called respectively Higher and Lower Manas. The link between them, the mode of consciousness by which the self changes from one to the other is called

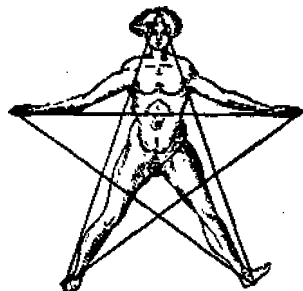
*Our word "man" has its root in this.

† i. e., been initiated into some of the mysteries of his own nature. The word is here used in the mystic sense familiar to all Kabalists, Neo-Platonists and other students of the soul-sciences. Derived from the Latin *initio*, meaning literally to go into, or to enter upon, a new condition, it hence signifies here, and in theosophical literature, a change of being, through a clearer perception of the soul and of the essentials of nature. In the ancient Temple-Mysteries of Egypt, India and Greece, various ceremonies were attended by the Candidate for Initiation, symbolic of the changes of state experienced by his soul.

Antaskarana, which can only be said to exist for the lower self when it is conscious of higher aspirations than those which are drawn from its contact with earthly objects. So that the Theosophist holds that nothing of a spiritual nature, no matter of what kind, can reach man save as an influence sent by his Higher Manas to him. However badly such messages may be translated because of the veil of earthly nature through which they must filter, yet we owe to them *anything* of an order higher than animality which enters the heart of man. Thus we see that the Lower Manas, our own conscious self, suffers through being bound in the animal frame, unless it succeed in fully dominating the brute to which it is tied. It is the old story of the two thieves: Jesus, the soul—Lower Manas—is crucified between the two thieves, the brute and the god, each of which would fain steal him for himself, but only to *one* can he say "thou shalt be with me in Paradise."

This must complete our description of the seven principles for the present; as the work proceeds it will be seen how important a part they play in explanation of the phenomena of the birth, life, and death of the creature we call human. One point, however, needs elucidation. It is not to be imagined that the perfect seven-principled man could be produced at nature's first effort. Man is the flower of his planet, and it has taken ages to evolve him even to the height of imperfect development he has reached. All the different forces that play in this system—all the "gods"—had to combine together to produce man; he had, as will be seen, not one, but many "creators," being literally *built up* by the power of the different energizing essences. These, however, have been educated or instilled into him gradually—one additional principle alone becoming active during each of the seven races—first as a natural effect, but afterwards as the result of his own self-devised efforts. Now at present man is—on this planet (the earth) and in this Round (the fourth)—in the

fifth of these races, and therefore, without recognizing his development as a whole, we shall find him to be generally in possession of five-fold attributes. We see him a creature of five extremities, a veritable "five pointed star," as the Rosicrucians symbolized him—with five fingers, five toes, five senses, five organs of sense. His development is not therefore above the fifth stage—that of the human soul or the



mind—having as yet as little perception of the sixth, or spiritual soul, as he has of a sixth sense. To put it in other words; the Monad or true ego has succeeded, after many ages of effort, in evolving, or perceiving in itself, those qualities pertaining to the first five "principles," and it has yet, before it can claim permanent rest after its toils, to evolve the other two. But man is only in the fourth Round on this planet, and although a partial development of the whole seven principles is made in each Round, yet the key-note for the period will be the principle corresponding to that Round. Therefore, as this is the fourth, so also the fourth principle, that of *Desire*—for good or for bad—is the real key-note of man's being at present. Great indeed is he who can surmount it, and, passing ahead of his time, become a Buddha!

From all this it will be evident that with a full comprehension of each of the "seven men" which are bound together in the human being, an understanding of their nature, and a knowledge of their heredity, man becomes a god, having dominion over the seven elements of nature—each of which is powerfully related to a "principle"—and reflecting in himself the whole cosmos. For "as man is a seven-fold being,

so is the universe; the septenary microcosm being to the septenary macrocosm but as the drop of rain-water to the cloud from which it has dropped, and to which in the course of time it will return. In the One are embraced or included so many tendencies for the evolution of air, fire, water, etc. (from the purely abstract down to their concrete conditions), and when those latter are called elements, it is to indicate their productive potentialities for numberless form-changes or evolutions of being.

"Let us represent the unknown quantity as X : that quantity is the one eternal, immutable principle; and a, b, c, d, e , five of the six minor principles or components of the same—viz., the principles of earth, water, air, fire and ether (*akasha*), following the order of their spirituality, and beginning with the lowest. There is a sixth principle answering to the sixth principle (called in the east *Buddhi*) in man (to avoid confusion, remember that in viewing the question from the side of the descending scale, the abstract All, or eternal principle, would be numerically designated as the first, and the phenomenal universe as the seventh, whether belonging to man or the universe—viewed from the other side, the numerical order will be reversed); but we are not permitted to name it except among the Initiates. I may, however, hint that it is connected with the process of the highest intellection. Let us call it N ; and besides there is, under all the activities of the phenomenal universe, an energizing impulse from X —call this Y . Algebraically stated, our equation will therefore read: $a + b + c + d + e + N + Y = X$. Each of the first six letters represents, so to speak, the spirit or abstraction of what you call elements (your meagre English gives me no other word). Thus spirit controls the entire line of evolution around the entire cycle of cosmic activity, in its own department, the informing, vivifying, evolving cause, behind the countless manifestations in that department of nature.

"Let us work out the idea with a single example. Take fire: *D*, the primal igneous principle resident in *X*, is the ultimate cause of every phenomenal manifestation of fire on all the globes of the chain. The proximate causes are the evolved secondary igneous agencies which severally control the seven descents of fire on each planet, every element having its seven principles, and every principle its seven sub-principles, and so these secondary agencies have in their turn to become primary causes.

"*D* is a septenary compound, of which the highest fraction is pure spirit. As we see it on our globe, it is in its coarsest, most material condition, as gross in its way as is man in his physical encasement. In the next preceding globe to ours, fire was less gross than here; on the one before that, less still. So the body of flame was more and more pure, and less and less material, on each antecedent planet. On the first of all in the cyclic chain, it appeared as an almost pure objective *shining*—the Maha Buddhi, the sixth principle of the *eternal light*. . . . On each globe of the chain there are seven manifestations of fire, of which the first in order will compare, as to its spiritual quality, with the last manifested on the next preceding planet; the process being reversed, as you will infer, with the opposite arc. The myriad specific manifestations of these six universal elements are in their turn but the offshoots, branches, or branchlets of the one single primordial tree of life."*

*Letter from an adept, quoted in "Man; Fragments of Forgotten History."

(To be Continued.)

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If you are a believer in the Brotherhood of Humanity you should belong to the only Society that makes this the sole basis of membership. The dues are \$2.50 a year, including subscription to the official Magazine. Will you not join?

THE ANNUAL ELECTIONS

Nominations for the office of General Secretary and seven members of the General Executive should be made by the Lodges 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 June magazine. Secretaries of Lodges will please 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 1, when the nominations will close. They should be made at least a week before. This will enable ballots to be sent out, should an election be necessary, on or before April 30, and the voting to close on June 1. Nomination returns must be sent in a separate letter addressed to the General Secretary, at 71 Sanford Avenue South, Hamilton, Ont.

MARCH

March,
Whose blue, wind-swept skies o'er-arch,
On our hills,
Daffodils,
(Every slender chalice spills
Heady wine
For a sign
Of the coming of the spring,
Of the coming of a King.)
Hail!
Hail, thou pursuivant of spring!
Kingly tribute earth is bringing,
Golden goblets, heavy-swinging,
Daffodils.

Margaret A. Mathewson.

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Kartar Singh, 9 Toronto Street, Toronto.

Dr. Wash. Wilks, 314 Vancouver Block, Vancouver, B.C.

GENERAL SECRETARY

Albert E. S. Smythe, 71 Sanford Avenue South,
Hamilton, Ontario, Canada.

OFFICIAL NOTES

No one can vote in the approaching elections who is not in good standing by the payment of annual dues for the year beginning July 1, last.

* * *

We have several times requested our subscribers not to send cheques for \$1 unless they mark exchange paid, as we lose from 15c to 25c in collections on each of them. It is so easy to enclose a dollar bill, it is difficult to know why this is not done. If risk is feared then a post office order is the proper way to remit.

* * *

Secretaries and officials generally will please note that nominations for the General Executive should reach the General Secretary by April 1, when the nominations will close. If no more are nominated than are required, the seven then nominated will be declared elected. If more than seven are nominated the election will at

once be proceeded with provided all the candidates consent to stand, and ballots will be issued as in former years. These must be returned so as to reach the General Secretary by June 1. Should a new General Secretary be elected, he will take office on July 1.

* * *

Elaborate preparations are being made for the Theosophical Congress to be held in Chicago on August 24 and following days. Members from all over the world have reported their intention of being present. Arrangements are being made with the railways on the usual terms and it is hoped that the greatest advantages permissible will be available. This depends largely on the number attending, so that all who intend to be present are requested to notify the Secretary at Wheaton, Ill., as early as possible. A fee of \$5 it is understood will be payable by those attending the Congress. It is not clear yet who will attend of the more prominent members of the Society. Mrs. Besant's health is rather precarious at present. Mr. Krishnamurti says he will be unable to be present. Full information can be had from Ray W. Harden at Wheaton.

* * *

The minutes of the meeting of the General Council held at Benares, December 25th last have come to hand. The treasurer reported a deficit of 18,544 rupees in the Headquarters budget, and of 7,150 rupees in the library budget, or something like \$9,500 in all. The nomination of Mr. A. P. Warrington as vice-president was confirmed. Mr. D. K. Telang was elected as additional member. Khan Bahadur N. D. Khandalavala and Rao Sahib G. Soobiah Chetty were re-elected for the three-year term. The new legislation enabling the President to forfeit the property of any Lodge which withdraws from the Society or from any National Society was confirmed. I, for one, object to this conception of the duty of the Society to seceding members. If a Lodge be unanimous in such withdrawal they should be permitted to

take the property they have amassed. If there be a division the property should be divided pro rata. This is justice. The whole delusion of vested rights have given rise to much unfairness in business and society, and Theosophists should not perpetuate it. Since the meeting, Mr. Ernest Wood has been appointed Recording Secretary in the room of the late Mr. J. R. Aria.

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Senora Esther Nicolai has recently been appointed General Secretary of the T. S. in Spain. She sends greetings of all the members of that Section and asks them to be conveyed to their friends in this country. She asks for news of our National Society, of our principal activities, and news of any important event in Canada whether in politics, economics or social developments. In politics our most important event is the new Budget with its huge surplus to be devoted to reduction of the National debt, our adhesion to the Kellogg League of Peace; our development of the St. Lawrence waterways, a beginning in which is being made by the letting of a canal franchise for a cut fourteen miles long and 600 feet wide with the aim of developing 1,500,000 horse power in electricity. In economics, the most important thing is our National ownership of the Canadian National Railway, the western wheat pool and the Ontario Hydro-Electric system. In social developments the big International Education Conference being held in Vancouver next month at which ten nations are to be represented is the most important. Theosophists should take a profound interest in this movement and identify themselves with it. It has the key note of all progress in its coöperative policy, and promises well for future achievements. We congratulate Spain on her great opportunities as the mother land of the Southern Americas.

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It is little short of phenomenal that The Canadian Theosophist should be entering on its tenth year with this month's issue. Those who are aware of the intense desire

that some have had to see the magazine suppressed, and the earnest efforts that have been made to have that desire realized, will perhaps be able to assume a conception of the vitality of the cause it represents which would otherwise not easily be intelligible. Liberty of thought and speech is one of the most important phases of our social and racial evolution. The extent to which it is permitted is a fair standard of the progress of any civilization. The same is true of any movement or body which professes to stand for these principles. The Canadian Theosophist has always stood for open discussion of principles and opinions while avoiding personalities. That some personalities have been identified with certain views or opinions has led some of our readers to regard the magazine as taking personal issue with those who hold them. That, of course, only indicates the lack of experience in debate of such misguided readers. Lincoln's dictum of "malice for none and charity for all" can never be forgotten by anyone with a spark of Theosophical feeling. But this does not mean that we can permit the truth to be distorted or glossed over, however strongly some may think that it would be proper to do so. When we say truth we mean easily ascertainable facts and evidence on record. It is a crime and nothing less to alter the record, and no one with any idea of the operation of Karmic Law would attempt to do so. These being the principles of the Magazine the readers can estimate their own breadth and tolerance by the feelings that a perusal of its pages arouses in them. We have been favoured by the wildest outbursts of fury, the most cutting sarcasm and insinuation, the most violent abuse, and the sneers and jeers of the omnific critics. On the other hand we have had many grateful and approving letters which we have refrained from printing though the temptation to do so is considerable. But we prefer to rely on the unprompted and unaided judgment of our readers in their inward search for Truth, a quest which must result in many failures, but in which

every failure is a success, as we have been told, when it is used as a stepping-stone to further effort. The Occult Review for March, in a highly competent review of Mr. William Kingsland's new life of Madam Blavatsky, quotes her words on the Path. We commend them to all our readers for their consolation, their comfort, their inspiration. "There is a road, steep and thorny, beset with perils of every kind—but yet a road; and it leads to the Heart of the Universe. I can tell you how to find Those who will show you the secret gateway that leads inward only, and closes fast behind the neophyte for evermore. There is no danger that dauntless courage cannot conquer. There is no trial that spotless purity cannot pass through. There is no difficulty that strong intellect cannot surmount. For those who win onwards, there is reward past all telling, the power to bless and save humanity. For those who fail there are other lives in which success may come."

A. E. S. S.

MR. CLARK'S TOUR

It is with very great pleasure that the General Secretary has to announce that Mr. William C. Clark has at last agreed to undertake a missionary tour of the Lodges. Mr. Clark is one of the finest Secret Doctrine scholars in the west. He has done much class work and taken some lecture work among the British Columbia centres. Much is hoped from this more extended trip throughout the Section, and we believe that his earnest work and lucid instruction will mean much to the members in every Lodge he visits. Mr. Clark's proposals are exceedingly modest. He does not wish to pose as a lecturer but we can assure the Lodges that his talks will convey much of the greatest importance to them and that his appeal will be most impressive to the student members who wish to advance themselves as teachers and propagandists with the public. It is his desire to be en-

tertained by private members wherever he goes if this is at all possible, as he does not wish to put the Lodges or the Section to any expense beyond the actual cost of railway travelling. Mr. Clark's plan is to begin in the west and work eastwards, so as to be able to return over the same ground and wherever there proved to be a few intelligent and devoted students, make another contact with them. His idea primarily, is to encourage and help to establish the Lodges on a secure foundation of principles utterly apart from personalities. It will not be necessary to carry on an expensive advertising campaign or to spend much in hiring halls. Members, ex-members and their friends can be drawn together and Mr. Clark will be willing to discuss with them from any and every angle these principles upon which the whole philosophy rests. Controversial topics would be unlikely to arise in such work, and Mr. Clark is not anxious to raise them. William Blake held that Truth carries its own inherent conviction when it is stated *so as to be understood*. This clear, lucid statement is, of course, the whole difficulty, and the reason why argument and disputation are usually so futile is because of foggy thinking and confused connotations. Mr. Clark will begin with Victoria and Nanaimo which can be reached at any time, and we hope that he will be able to set out shortly after the reception of this Magazine. Then will come Summerland, Salmon Arm, Banff, Vulcan, Calgary, Creelman and Winnipeg. Beyond that, arrangements will be left to the Ontario centres. Those who wish to coöperate with Mr. Clark should write to him at once at 3566 20th Avenue West, Vancouver, B.C., and let him know what they are prepared to do for his entertainment and for the organization of his meetings. Mr. Clark will make a point of explaining to all the Lodges that Theosophical lecturers who have anything of any value to tell will neither expect nor accept money; and thus help to break the pernicious custom which some have imposed upon the Canadian

Lodges. As he states it himself, here is his idea:

"Briefly, then, my plan is to get in touch with—if possible—every Lodge and study centre in Canada with a view to enlisting their active and intelligent coöperation in a united, resolute, and very definite effort at this critical juncture to uphold Theosophy as it was originally established, against every influence that would pervert or destroy it. And let us make this effort one of mutual endeavour and helpfulness. I will contribute my time, energy, and whatever knowledge I possess. The Section will provide the actual travelling expenses, and the Lodges will give their earnest coöperation in this attempt to clear up the whole Theosophical situation in Canada and establish Theosophy on a firm, unshakable foundation. And as a united body of resolute men and women, resolved to vindicate before the world the great Aryan philosophy originally entrusted to the Theosophical Society, we can with complete confidence count upon the powerful aid and protection of the great Mother Lodge itself."

Mr. Clark expects to start for Summerland not later than March 30, and allowing an average of three days for each place, it will be easy to figure approximately when he shall arrive at each point. He will advise the Lodge a few days ahead definitely of the time of his arrival. The list of lectures he has prepared for whatever audiences the Lodges arrange for, is as follows:

Theosophy and Brotherhood.

Spiritual Values and Their Imitations.

The Minimum that Theosophy Requires of us.

The Aryan Attitude.

What is the Function of a Theosophical Lodge?

Spiritual Dynamics.

Has Asceticism a Place in Theosophy?

How We Build Our Destiny.

What are the Seven Principles?

The Masters.

COMMITTEES ON UNION

The Committees appointed to consider the Resolution proposed by Mr. F. E. Titus suggesting an effort towards uniting all the Theosophical Lodges in Canada in a common effort in one organization consist of Mrs. Margaret McKone, R. R. No. 4, London, Ontario; Mr. James Taylor, 789 18th Avenue West, Vancouver, B.C., and Mr. Harry Lorimer, 176 Aubrey Street, Winnipeg, Man., representing the Canadian Theosophical Federation; Miss Mae Fleming, 66 Manor Road East; Mr. Arthur Hawkes, 248 Beach Avenue; and Mr. F. E. Titus, 80 Grosvenor Street, all of Toronto, representing the Adyar H. P. B. Lodge; Messrs. F. A. Belcher, 250 Lisgar Street, G. C. McIntyre, 20 Shannon Street, and Fred B. Housser, 17th floor Star Building, representing the Theosophical Society in Canada. We are informed that correspondence and discussions are being carried on, and that the members of the Committees have been invited to send in suggestions to Miss Eurith Gould, a member of the Canadian Federation residing in Toronto, at 530 St. Clair Avenue West. The resolution from which a line was dropped out by the printer last month, was as follows:

"That in the judgment of the individual members of The Theosophical Society resident in Canada, now assembled and voting in favour of this resolution, an effort should be made to unite, within one national organization, all members of The Theosophical Society resident in Canada upon the basis that each individual member of the Society shall have the fullest measure of freedom possible to a member of The Theosophical Society consistent with similar freedom to every other member of the Society."

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It is announced in the British "News and Notes" that Mrs. Besant, president of the T. S., will speak in London, in the Queen's Hall, on the Sunday evenings of June 2, 9, 16, 23, and 30 on "The Life After Death".

AMONG THE LODGES

The annual meeting of the Toronto Theosophical Society was held on February 20, and the following were nominated for the General Executive: Kartar Singh, F. B. Housser, George C. McIntyre, and George I. Kinman. No report of the affairs of the Society has reached us.

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The celebrated architect, author, essayist, poet and artist in light and colour, Mr. Claude Bragdon, spoke on Sunday evening, February 17, in The Theosophical Hall, Toronto, to a large audience on "Meditation." No more valuable, illuminating and practical address has been given in Toronto. Concentration on material objects was merely for the purpose, he said, of controlling the mind and shutting out what was not wanted there so that spiritual wisdom could fill it.

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FELLOWS AND FRIENDS

The death of Mrs. Mary L. Jacobs, wife of William H. Jacobs, on January 4, has removed one of the most earnest workers for Theosophy in Massachusetts. For over 25 years she had been a very enthusiastic and devoted worker for the cause. In 1904 she organized and was president of a Theosophic Lodge in Peabody. A few years later she organized Danvers Lodge. Mrs. Jacobs always followed the teachings of Madame Blavatsky and her life was a fine exposition of the simple truths and the law of Brotherhood.

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Mr. N. W. J. Haydon of the Toronto Lodge had an opportunity to visit Owen Sound on Wednesday, 20th February, and Mrs. C. Johnson of that city arranged a meeting at which he gave an address. This was done in the Public Library when nearly fifty attended. Mr. Haydon spoke with acceptance and many pamphlets were distributed. Mr. Haydon also addressed a private group in the afternoon, and Mrs. Johnson writes that she is confident some seeds were sown in fertile ground.

THE MITCHELLS IN NEW YORK

The following tribute to our old friends Mr. and Mrs. Roy Mitchell has been paid by a New York writer who naturally does not wish to spoil the compliment by making it a personal one. It expresses the views evidently of a wide circle from the confirmation we have had from other sources.

"The Canadian Section has rendered inestimable service, the ultimate influence of which will not be determined, at least not in this Manvantara. A group of students in and around New York City will never cease to be grateful for the privilege of association with Roy and Jocelyn Mitchell. Unheralded they took up their abode, some months ago, at the rim of an ancient volcanic crater, in Northern New Jersey. Quietly our genial long haired friend in the Norfolk coat settled down to the business of his 'scrivening.'

"Such men as 'Zadok' are not permitted to remain in seclusion for long. In a round-about way his whereabouts were ascertained and he was requested to come to New York to deliver a series of Theosophical lectures. His code left him but one course—that of promptly accepting the invitation without regard to his personal interests. As a result of these lectures a group of students gathered around him. Removal to New York soon became necessary to meet the steadily increasing demands for private and public Theosophical instruction. This entailed great sacrifice because the Mitchells thrive not at all on the noises, smells and hurley-burley of city life; they suffer under them.

"Later Mr. Mitchell was requested to deliver a series of lectures on Sunday evenings at Rumford Hall for the New York Metropolitan Federation. This led to increasing demands for lectures in the surrounding communities as well as for the conduct of Secret Doctrine classes and various other study groups. The number of individual students desiring specialized tutelage steadily increased. He gave willingly and unstintingly of his time helping

them in their various lines of research covering a wide range of subjects.

"Recently a New York publishing house contracted to print a book from his pen, also magazines began making requests for articles pertaining to the Theatre. The task of preparing the book and articles is proceeding under most trying circumstances. The establishment of a most exacting and rigorous programme has been necessary to make it possible for him to prepare his manuscripts without curtailment of his Theosophical activities. At midnight when the day's teaching and lecturing is finished, he turns to his writing and does not lay down his pen until the sun is well above the horizon. He retires for a few hours' sleep until midday and then embarks upon another eighteen hours of strenuous, uninterrupted routine and so it goes for the full seven days of each week.

"To know Roy Mitchell is to love him, to study and work with him is to acquire a great respect for his profound knowledge and a deep regard for his tolerance and refreshing simplicity—but never to worship him. This he does not permit. Never by suggestion, innuendo or veiled glance does he give the slightest impression that he is by any chance a messenger of the Great Ones or that he is superior in the slightest degree. The merest tendency towards worship would probably result in his parading some minor, so-called vice, frowned on by those seeking to enter the Path by the practice of austerities; for the purpose of proving conclusively that he is 100% human and still a captive in an animal body which he has not yet succeeded in lifting out of itself.

"Roy Mitchell and dear faithful Jocelyn are most remarkable people. Our love for them is boundless and we can never adequately thank the Canadian Section for sharing them with us."

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Pure primeval magic does not consist in superstitious practices and vain ceremonies, but in the imperial will of man.

—Isis Unveiled, I., 170.

A RECENT VISITOR FROM INDIA

Between February 12th and 14th Toronto was visited by C. F. Andrews, a teacher at Tagore's university in India, a man who is playing a big part in the nationalist movement in that country. Unfortunately the Toronto Star which interviewed Mr. Andrews, described him as being, along with Tagore and Gandhi, one of the leaders of the anti-British movement in India. This is not true and on the following day the Star was good enough to publish a correction, but first impressions are sometimes hard to dissipate.

Far from being a leader of an anti-British movement, Mr. Andrews and his close friends and associates, Tagore and Gandhi are devoting their efforts to obtaining home rule for India similar to the sort of home rule enjoyed by Canada. They admit the problems are formidable, but believe that only by such a step can India discover who are her own leaders. India they believe should be given a chance to work out responsible government in her own way just as England, Canada, Australia and the United States have worked it out. The throes of its birth into democracy may be painful and Mr. Andrews even admits that it may mean bloodshed but, he would maintain, Britain's presence in the capacity she now holds is only complicating the problem and if civil war must be, she is only postponing the evil day. India's spiritual leaders have hopes, however, that bloodshed may be averted and the genius of the Indian people solve the problems peaceably. If Home Rule is not granted this year Gandhi has said he would lead another non-co-operative movement without violence against the present rulers. Under no circumstances however will Gandhi condone or sanction violence.

At a meeting of writers, at the Writers' Club, Mr. Andrews drew a picture of India's political problems in his quiet forceful way. He is an Englishman who has lived in India for twenty-two years,

ever since, as a graduate of Cambridge, he went to the east with the Cambridge Mission and, falling in love with India, its people and its ancient wisdom, became as it were converted to India, he who had gone to help convert India to Christianity. In an article in the October number of *The Visva-Bharati Quarterly*, Tagore's magazine, he tells how at Boro-budur in Java (the hill of the Great Buddha) a spiritual revolution took place which has affected his life ever since. Mr. Andrews writes "In the days spent there in solitude and meditation, the panorama of history as it had been lived in the past ages on this planet, seemed to rise into view before me. Once and for all from that time forward, the purely western perspective was left behind. There came to me a new vision of humanity, in its suffering and sorrow, its sacrifice and love of service, intimately bound up with the personality of the Buddha himself."

Those who had the pleasure of meeting and talking to Mr. Andrews while he was in Toronto will bear witness that there is about him as much of the east as of the west,—a meditative mood that springs from much meditation and that undercurrent of rippling laughter and detachment which one always senses in really spiritual people. There has been no figure like him visit Toronto since A. E., who has something of the same mood.

India, Mr. Andrews explained, has three principal problems, her 150,000,000 Muslims who regard themselves not as part of India but as part of Islam; her 50,000,000 untouchables who are in a state similar to that of the American negro before the American civil war; and her 200 independent states, still in a condition of medieval feudalism ruled over by separate rulers. All of these parties must in some way be cemented together in a common end for the good of India. How it is to be done challenges human ingenuity. If it is done it will have to come from within. No outside power who,—to use an Andrews' phrase,—is not in an Indian

skin, can successfully make and keep them one.

According to Mr. Andrews, Tagore and his friends believe that unity can most effectively and permanently come to India through the creative arts allied of course to a tolerant and religious spirit. It was inspiring to hear Mr. Andrews' discourse upon the art movements of India, two of which are apparently being influenced by Tagore's two nephews with Indian names, which I do not remember. One of them is a follower of an ancient Indian school of painting, the other has been influenced by the European cubist movement.

An Indian artist does not paint direct from nature, but meditates on the object he wishes to paint until its essence and rhythm are incorporated into his being. Then he goes away and paints,—not a memory picture,—but a creative projection of what he has been studying. Thus, when it is said that one of Tagore's nephews has been influenced by cubism, we do not mean that he paints like the cubists, but that he has apprehended the essence or principle of the cubist's idea and applied it in his own way to the subjects of his choice.

There are some forty students studying painting under one of Tagore's nephews at Tagore's college. These young artists have come from all parts of India, mostly from the villages. There is even one untouchable amongst them showing the democratic leveling process of creative art. They are nearly all poor and are there because they love to paint. All look upon their teacher as a master-painter, but in some miraculous way the teacher leads them to themselves so that each one's work is individual and creative as it must be to be of value to themselves or to others.

Naturally one of the questions put to Mr. Andrews was "What about Kathleen Mayo's book *Mother India*?" "It is very inaccurate", was Mr. Andrews' reply, and one could see that this was a restrained summing up of this man's opinion of Miss Mayo's book. "I went to see Miss Mayo"

got some of the quotations she makes from Tagore. She could not answer me, but said she had been told that he believed this or that. I happen to know from my personal acquaintance with Tagore that the thought expressed in these quotations is the exact opposite of his real views. Tagore is very open to western ideas especially along certain medical lines."

The speaker went on to intimate that Miss Mayo's harsh judgment of the women of India was unfair. Contrary to her statements, the women of India are themselves aroused to the state to which long tradition has bound them and are taking steps to free themselves from it. Purdah, —which came with the Mussulman,—is gradually disappearing and progress is being made in other directions.

On the other hand Mr. Andrews feels than Dhan Mukerji's books like "My Brother's Face" somewhat overstress the more attractive side of Indian life and are inclined to be a little sentimentally idealistic. In short, people in India are like people in every country,—some are more advanced and enlightened than others. One sees human nature at its worst and at its best just as we do in Canada.

It is unfortunate that the shortness of Mr. Andrews' visit did not permit more Theosophists to have a chance to meet or hear him. Although he is not, so far as I know, a member of the Theosophical Society, he is a living example of the finest Theosophical type, and Toronto is the better for his having been here. He may return in April, but it is uncertain, as he must go from here to British Guiana before making his long journey to the land of his adoption.

Fred. B. Housser.

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The true Adept, the developed man, must, we are always told, *become*—he cannot be made. The process is, therefore, one of growth through evolution, and this must necessarily involve a certain amount of pain. H.P.B. in *The Theosophist*, May, 1885.

THE IMMORTALITY OF THE SOUL

I. Memory.

B.—We talk glibly about the immortality of the soul, but few, I fear, have examined the question as closely as it deserves.

A.—I am afraid you are right. With most people predilection determines belief.

B.—You, of course, consider the soul to be immortal?

A.—I do.

B.—I would like to hear your reasons.

A.—Well, you know, Plato argued, in the *Republic*, that everything had a tendency towards evil or good. In the case of the body the evil was disease; in the case of the soul, injustice, or, as we would say, wrongdoing. Disease, unless checked, brought death to the body, but wrongdoing did not cause death—unless others brought the unjust person to book, when they might kill the body but not the soul. Therefore, he said, the soul cannot be destroyed by the evil of the body nor by its own evil, therefore, it is immortal.

B.—That is a brilliant argument.

A.—Then Plotinus (in the *Enneades*) argues that a thing which is a unit is not subject to the disintegration of a composite thing, therefore cannot be destroyed. A modern analogy of this argument would be that an electron is not subject to the disintegration which comes to atoms and molecules, and so an electron possesses a quality of permanence which atoms and molecules do not.

B.—I see.

A.—So, Plotinus says, the soul is, as it were, a centre, a point, the senses extending to it as lines from a circumference. There are not several souls, one of which receives sensations through the eyes, another through the ears, and so on.

B.—Of course not.

A.—Therefore, Plotinus said, the soul, the perceiving thing, was one; the body, composite; and the soul, being a unit, was not subject to the disintegration of the body. Therefore, the soul is immortal. he continued, "and I asked her where she

B.—That appears reasonable.

A.—Plotinus argued that the soul is immortal because it is a unit; Leibnitz that a thing, a monad, which is a unit is immortal. A thing possessing true unity, the latter said, cannot begin nor end except by miracle, and it is evident that he gropes after our Theosophical idea of a manvantara (its beginning and ending) to explain what he means by "miracle."

B.—So.

A.—Aristotle, however, (in Psychology), called the faculty of discriminating between the sense of white (sight) and sweet (taste) the common sense. He discriminated between the common sense and perception, but made it clear that he did not consider the common sense to be physical. He compared the common sense to a *philosophical* point, which could be considered as single or dual; single, when one with the perception of one thing; dual, when distinguishing, in addition to the one thing, its opposite. To take his own example. In perceiving white your common sense is one with your perception. When you think of black in perceiving white your common sense is dual, and not one with perception.

B.—What a curious argument!

A.—Yes, but a suggestive one; suggestive, for one thing, of Aristotle's confusion of thought, for how can you *sense* the thing,—black,—which is not there? You can understand Leibnitz when he speaks with evident relief of "having freed himself from the yoke of Aristotle." But what is *your* argument for immortality?

B.—Mine? I have no arguments like those.

A.—I think you have; but let us see. We have not considered what the soul is, but let us say it is mind or consciousness. We have the authority of Mr. John Watson, the Behaviourist, for saying consciousness is the soul, and as he objects to both terms we shall not be far wrong. You will agree that the soul is mind?

B.—Consciousness is the soul, yes.

A.—All right. We have agreed that the mind has (at least) three attributes: those of attention, memory and image—creation.

B.—We have.

A.—Suppose we abstracted the quality of attention do you think the mind would be able to function?

B.—How could I think without paying attention?

A.—Let us take away the image-creating power then?

B.—We have already agreed that image-creation is necessary to thinking. (See Universal Mind in January Canadian Theosophist).

A.—Suppose we eliminate memory?

B.—If I lost my powers of memory I would not be able to cognize anything.

A.—You are sure of that? People lose their memories but they are not altogether helpless. They are able to do some things.

B.—That is because they have not lost it *completely*. If I lost all my memory I would not be able to walk, talk or do anything. I would not be able to perceive anything. I would have *no* conception of what the things I saw were unless I had some memory to compare them with.

A.—You would be able to compare them, one with another.

B.—If I had no memory I could not do that. To compare the second thing with the first I would have to remember the first.

A.—I think you are right, and judging from your argument, you would agree, I suppose, that each of these three attributes was essential to consciousness or mind?

B.—I would, certainly.

A.—All three are necessary to thinking and that which does not think is not mind?

B.—Exactly.

A.—But we do possess mind or consciousness, and memory being an essential of mind, memory cannot function unless the mind has something to remember?

B.—No, it can't.

A.—Then at what point did memory start to function?

B.—I don't see how it could start. I mean, unless there was something to remember, you couldn't have memory.

A.—What about birth?

B.—Why, a baby at birth, has *some* consciousness. It is able to open its eyes, for instance, how does it know how to do that unless it pays attention? And we cannot pay attention without memory.

A.—Oh, how is that?

B.—Well, if I look at that light, I know certain things about it from my memory. For instance, it is an electric bulb, it is such-and-such a shape, it will bother my eyes if I look at it for any length of time. All these things I know because I have experienced similar sensations. If my memory was obliterated to a particular point I would see,—what? A something, I would not know what. But supposing my memory was entirely wiped out, I would not be able to remember *how* to pay attention, how to look at the light, how to focus my eyes, for instance.

A.—But it might be an unconscious action on your part.

B.—If it were unconscious then I would know nothing about it. But as soon as I became conscious of the light then attention functions, and memory is essential to attention, so also is the image-creating faculty. I would not know the "something" was there unless I formed a mental image of it, however vague it might be.

A.—You say memory is essential to attention. Do you mean it is essential to general attention? A baby opening its eyes to the light may be able to attend to the light because of its contrast with previous darkness.

B.—Then it must have been conscious of darkness, and so, attending to the light, must remember the darkness.

A.—Well, suppose it pays attention to the darkness what did it then remember.

B.—Darkness, continued darkness, perhaps. But my point is this, how does a baby know how to open its eyes, unless it had previous experience, and remembered?

A.—I am sure I don't know. Memory

is essential, as you say, to even this simple action, but that implies that mind exists previous to birth.

B.—Exactly.

A.—Well, when did mind start?

B.—I don't see how it could have started. The mind must have always had something to remember, or memory would not be possible, and memory is essential to mind.

A.—Mind, or the soul, is then immortal?

B.—I do not see how we can reach any other conclusion.

A.—I told you you had an argument for immortality. But we have only seen that the soul is immortal as far as the past is concerned. We have yet to consider whether it is immortal as regards the future.

Cecil Williams.

Hamilton.

VOCATION

III.

The contempt felt by the toiler, the wielder of axe or hammer, for the "white-collar" man is possibly only equaled by the contempt of the intellectual for the "dirty workman", while the Psychic, filled with feeling, emotions and thrills, stands between them with an equal contempt for both. It has been said frequently, and truly said, that the all-round man is the finest specimen; that specialists are indeed required in every line, but the man who combines in himself the greatest number of contrasting elements, is the greatest man, provided he is able to keep these contrasting elements in balance, getting the best from them all, allowing none to be neglected or unused. Such a man is the Manager, and he will come under the inspirational triad, but there is a tremendous field for the intellectual man; the man who toils without sweat of brow, but rather with the burning up of tissue from mental exertion, creating thought forms of efficiency, bringing the plans and ideas and inspirations of others into workable form, of

recording, assembling and classifying these forms, and bringing them into at least the first stages of physical being.

The intellectual triad of airy signs does not admit of being headed by one sign. Libra, however, would seem to be the balance between the two others not because it is in any sense superior, but rather as a sort of halfway house between the coldly intellectual Gemini, and the warm and bright Aquarius.

In business we find three classes of men who each think themselves vitally important, and at least two of them join in considering the third as a useless expense and interfering drag on progress. These three are first, the producer whose work it is to deliver the finished article for consumption, and who considers the salesman as being idle, bombastic, and ignorant. Then the salesman who does not hesitate to say that without him the finished goods would only cumber the ground, and further that if the producer would but turn out a first class article, he could bring greater business and greater rewards. These two however, join in denunciation of the book-keeper, the cost accountant, the draughtsman, and the record keeper. They say he produces nothing but friction, and speak scathingly on the one hand of his interference and trouble making, and on the other deride his "book-learning" and impracticability.

The person with Libra on the tenth house has a very important work to perform. Libra is not energetic, but is soothing and harmonizing. These people make good accountants. They are usually observant, neat, orderly, systematic, and from their natural affability and tact, are able to deal successfully with many types. The quiet of an office is best suited to this temperament, for being naturally refined they cannot stand noise, rush, commotion or dirt.

With Aquarius on the second house, the money question is not likely to be very pressing. They are more concerned with life and people than with possessions. Any occupation then, which is not too energetic,

but quiet and refined, requiring thought and care is suitable for those with Libra on the tenth. They can occupy positions where many conflicting forces meet which they will balance, classify and systematize. In the higher octaves they become judges and arbitrators, and at times may occupy high positions of very great responsibility. Saturn exalted in Libra is the symbol of this responsibility and judgment.

Gemini is the investigator; the coldly logical and shrewd arranger of facts or apparent facts. He may be the sharper, the confidence man, the schemer whose plausibility is only equalled by his heartless frauds. This being a double-bodied sign, the character may present two very contrasting sides. He may have high ideals, but feel that the pressure of ordinary business life is too great for him to use them. Gemini people are usually very dexterous, so that any sort of work which requires quick, sure action of hand or arm, will find them able and willing to take it. Stenographers, secretaries, milliners or those who do plain or fancy sewing or embroidery, also designers, if the art sense is strong.

In the higher octaves, we find lawyers, solicitors, conveyancers, writers and others who are able to look at a subject and critically examine it from two opposing sides. So we will find a lawyer who cares little which side he takes in a dispute, for unfortunately, the sign Gemini (unassisted) has but little of the milk of human kindness, and may have morals of a very convenient sort.

Yet it is undoubted that this is a sign of initiation. The two pillars mark the door of the Temple of Wisdom, and as the mind develops it is made to see that there is something more in life than mere selfishness, that back of it all is a tremendous plan with which it behooves us all to align ourselves. So then work demanding quickness of hand, eye or brain, and shrewd and careful thought and foresight, are suitable for this class.

Aquarius is a sign but little understood.

It is the only sign having a human symbol, and has been called therefore a "Human sign". Certain it is, that these people are possessed of great sympathy with kindly feeling for, and understanding of the human family, so any occupation which calls for close association with people in the mass, will commend itself to the one with Aquarius on the tenth house. Altruistic work of almost any description is suitable because Aquarians are naturally optimistic and joyful. They feel for and sympathize with sufferers from disease, accident or physical or mental limitations, and are especially helpful to those in sorrow and affliction. It would seem that they had an inner knowledge of the illusionary nature of suffering, and a perfect conviction of the inevitable and rapid advance of the sorrowing soul into a period of bliss and of rest.

They will comprise those who are engaged in humanitarian work in the mass. Service Club workers, labour leaders and workers, organizers of uplift movements, possibly labour agitators; socialists and anarchists of the "direct action" type. With the appearance of Aquarian influences, we find associations for the promotion of Orthopedics (ankles), care of crippled children, care of mental defectives and sub-normal individuals. We also find workers in air-craft and flyers, though in this other influences must assist. The distinguishing characteristic of those employed under Aquarius, is high mentality and ability combined with a very broad humanitarianism, an unselfish aspiration to stay with men and help them on their way to perfection.

With Libra on the second house, they will do more to produce harmony than wealth, while Gemini on the sixth, will make them liable to pulmonary complaints. They will make valuable workers because their reward is in the work done rather than something earned, and their health will be greatly benefited and preserved by their happy optimism.

George C. McIntyre.

WHERE TO STICK

Much of the confusion that is rampant in the Theosophical Society today has been caused by self-appointed writers and lecturers who have blossomed into interpreters. Their attempts to "simplify" Theosophy have resulted in further bewilderment and misconception. There is one thing about Theosophy that can readily be understood, but it is so easily comprehended that few ever think of trying to put it into actual practice, and that is—its pre-eminent insistence on the importance of aiming at a universal brotherhood. The society was formed for that purpose, and from the very first, the masters insisted that it was an indispensable condition. It was the divergence from and neglect of that particular teaching that caused the failure of the early Europeans who joined in the movement. If it was a fact then, that no real progress could be made in the understanding of Theosophy without practical application of its first fundamental principle, the same is true today.

The masters had great difficulty in finding a physical and psychical instrument to act as their messenger and interpreter. The selection of H. P. Blavatsky was made after long and serious contemplation on the part of her teachers and after long and serious sacrifice on the part of the messenger-to-be. She was a pledged chela of nearly twenty-five years' standing before she committed a line of the philosophy to writing. Where in the ranks of writers and interpreters today is there a pledged chela? We do not know, because a pledged chela does not, without permission, mention the fact that he has been accepted by a master. We would not be very far wrong in assuming that none of the present generation of instructors and interpreters, writers and lecturers on Theosophy, can even claim to be probationers.

To the student who is seriously interested in Theosophy it should be made clear that the place to look for instruction in the

philosophical and scientific side of Theosophy is in the writings of H. P. Blavatsky and her masters. They are voluminous and comprehensive and give out all of the esoteric ancient wisdom that can be assimilated by an exoteric western mind. No student should accept, without reserve, the interpretations of any living writer or lecturer. If the works of the masters and H.P.B. were not accessible, there might be some reason for sitting at the feet of these self-styled Theosophical authorities and swallowing delirious drivel, but with those sources available, why waste your valuable and limited time?

H. P. B. sized up the tribe of would-be leaders in very colourful language, in the last message she sent to the American convention of Theosophists. It was presented by that dazzling personality — Annie Besant. As subsequent events have proved, we might almost feel as if the observation of H. P. B. was directed to Mrs. Besant. The words of warning are; "Self watchfulness is never more necessary than when wounded vanity and a personal desire to lead, dress themselves in the peacock feathers of altruism and devotion." Every present-day interpreter of Theosophy should take unto himself that stirring warning. Most of the stuff that is appearing in the magazines today is petty and fault-finding, and satirical thrusts at misguided but well-meaning personalities are indulged in too freely with a vicious tone that hurts and wounds. Why should it be necessary to drag personalities into the columns of a Theosophical magazine? Why not keep them pure and wholesome for the writings of H. P. B. and her masters?

Insist and re-insist on all students looking to them for enlightenment. While, alas! it is true as H. P. B. says; "that to the mentally lazy and obtuse, Theosophy must always remain a riddle," we must remember that that admonition applies only to the scientific and philosophical side of the subject. As affecting the ethical teaching, no such warning is necessary, for, as

stated elsewhere in this article, it is too easily comprehended.

In the last five years there has been a decided swing and re-awakening of interest in the real Theosophy given to the western world in the last quarter of the last century. We are assured that in the Secret Doctrine was given out all that could be given out and sufficient to last those interested for many years to come. If that is true, we must assume that the so-called revelations of later writers are hatched from the brains of those who are, perhaps, unconsciously, psychically hallucinated. Stick to the masters and H. P. B. and you cannot go wrong.

W. M. W.

A NEW BASIS FOR UNITY

The Montreal Lodge has been highly successful in securing space in the local press for reports of their meetings, and the following from The Gazette of February 11, is a good example of what may be done by a judicious press committee.

"The whole world is becoming one country through scientific development; and we are fast approaching the day when we must find a basis of unity other than political," stated J. E. Dobbs in a lecture before the Theosophical Society on Saturday evening. "There is only one history—the history of man—and all national histories are merely chapters in the larger one. Those who believe in the evolving life of man will realize that every nation is part of the common body of humanity and has a unique contribution to give to the world. There need be nothing contradictory in the idea that a person can be a citizen of the world at the same time that he is a citizen of his own country, seeking to unite the life of humanity as a whole on the plane of practical affairs," stated the speaker. It was pointed out that this cultivating of friendship will alone cover the differences between one race and another, drawing peoples together into a brotherhood, where there will be no more war nor economic conflict.

Mr. Dobbs stated that only those people who have developed moral power and sympathetic insight, who can combine in fellowship with one another, will ultimately survive. "The most important fact of the present age is that all the different races of men have been drawn close together through the many marvellous means of inter-communication, and the problem is whether the different groups of peoples shall fight one another or find some true basis of conciliation and mutual help. The gigantic organizations for making war against others and defence against fear of attacks, the huge economic combinations for making money by impeding the progress of others, will not help us. On the contrary, by their excessive pressure, their enormous cost and their general deadening effect upon living humanity, they will seriously impede our freedom in the larger and more expansive life of a higher civilization."

"At present western peoples are spending most of their time and vital energy in merely producing things, and, being engaged in the perpetual pursuit of wealth, their appetites usually follow no other restrictions but those of supply and demand. After many bitter lessons we shall discover, however, that we have made a mistake in setting up the ideal of power over that of perfection, and that our real salvation lies in the world of ideals, rather than in the world of things. Our chief interest will then be in promoting the well-being of all, for in our complex civilization we shall find that our true interests are so closely allied, that to do an injury or injustice to one impairs the happiness and welfare of many other persons. In like manner, if we practice equity and render exact justice, the beneficial result of such a policy will accrue to the many."

Mr. Dobbs stated that these ideas of a nobler order are in harmony with the early Christian teachings, as well as the more ancient philosophies, in which man is regarded as fundamentally divine and immortal and possessed of wonderful latent

possibilities. "Human perfection, to the Theosophist, is a matter of working at this universe in order to transform it and bring out from it the hidden germ of idealism which is inherent in the very substance of which the universe is composed," he said, including the powers latent in man.

THEORY OF REINCARNATION

(Continued from Page 316, Vol. IX.)

So long as the Truth, which lies in the Hebrew and Greek Scriptures, is presented to the masses in its present incorrect translation, so long will they remain ignorant of it.

It is not the record of the actions of a physical man and woman known as Adam and Eve; it is the record of the action of the "mass mind" upon "mass matter".

These two words, "Adam" and "Eve," are the esoteric first principles mentioned in Hebrews, v., 12. Adam is a plural name, as is seen in Genesis v., 1 and 2, where we read:—"God made man, male and female, and blessed *them*, and called *their* name Adam, in the day when *they* were created." It is not easy to make the meaning of this plain in English owing to there being several words in Hebrew having the meaning "man". In this place it is "Adm," which is the same as the name of this "man". The Hebrew word for man as we use the word "homo" is "Aish" and is not used until the 2nd Genesis and 23rd verse.

All through the works of Philo Judæus, he asserts that the word Adam, and also all masculine names of the Old Testament, are allegorical symbols for the mass and group "mind". I will try and show this. The word "Adm" (Adam) is the masculine plural of the Hebrew word "Ad". This is a noun, and means "mist". In Genesis ii:6 we read:—"A mist went up from the earth, and watered the whole face of the ground".

The word "Admh" (ground) is the feminine plural of "Adm", and is the esoteric symbol word for the mass physical bodies of the total population of the

earth. Our bodies being a refined form of ground, and "Ad" (mist) is the symbol word for the life principle which waters this ground—that is, "the blood", and makes the ground (our physical bodies) fertile to bring forth.

The word Adm (Adam) is the masculine ruler of these two, the body which is matter, and the blood which is red water (mist). The word Adam has more than the meaning of just "man"; it also means "red". Adam is the allegorical symbolic word for the universal mass mind.

Concrete size does not exist, only the *appearance* of size exists. If we hold a foot rule, or any other thing, six inches from our eyes it *appears* so large that we cannot see the ends of it; but if we hold it three feet from our eyes it *appears* much less, and at thirty yards away it *appears* very small indeed. We cannot say definitely where to place it, so that we can see it concretely. Socrates saw this quite plainly, and says:—"Only smallness exists concrete".

These, however, are subjects too large for a small introductory essay on what will, some day, become a universal truth. We are, scientifically speaking, just a globule of mist, individually; and mist, in a universal sense, rising up from the earth. Our physical bodies are some seventy per cent. water and only about thirty per cent. solids.

Plato speaks true when he says that "Physical life is a bath for the soul in mud". He also states—"If there be any truth in divine prophecy, some phenomena must respond to some law; and a knowledge of that law enables the possessor to predict phenomena to which it refers".

To speak of this law would take too much space now, so I will close by endorsing what I have already said, by quoting the remark found in 2nd Peter, i., 20, where it reads, as a guide to the student of the allegory mentioned in Galatians, iv., 24:—"Knowing this first, that no prophecy of Scripture is of any *private* interpretation".

The Bible is the most wonderful book in the whole world, but must be read in the original Hebrew and Greek to secure the truth which it contains.—A Pythagorean.

May I again be permitted to express a further thought, and to add a final word on the question "When Life Ends". Turning to the New Testament, I find it in full accord with the Old Testament. The same answer is given to our question, and also the outworking of the remedy—the resurrection. We read the words of the Master, "Marvel not at this; for the hour is coming in which all that are in the graves shall hear His voice, and come forth," John 5:28.

According to the Scriptures, when man dies that will be his state until the resurrection. For though he has ceased to live, yet he is not forgotten, his identity is preserved in the mind of God. His power to live is returned to God, who gave it, and when our Lord calls forth all that are in the graves, each one will come forth to answer to his name, and as the Scriptures tell us, God will give each identity or character a new body, as it pleases Him (I. Cor., 15:38.)

Those Christians whose theology is corrupted by mixture of heathen philosophy and world wisdom vainly suppose (contrary to Scripture and the evidence of their senses) that the dead are not really dead, but on the contrary, are in a more enjoyable environment relieved from the incubus of this "mortal body". To them the resurrection appears a great disadvantage, because the weight of the cast off "mortal body" will again become a burden upon the now liberated soul. The soul or spirit does not, in fact cannot, live independent of a body, there is no such creature as a disembodied spirit. The dead souls are not living somewhere while the body moulders away.

Some years ago a Methodist Bishop defined a soul as "without interior or exterior, without body, shape, or parts, and you could put a million of them in a nutshell,"

which, in other words, was an excellent definition of nothing. The truth is, that if there be no resurrection of the dead, there is no ray of hope to lighten the future of mankind. The Scriptures alone give us the logic in case there be no resurrection—"If the dead rise not, then they which have fallen asleep (dead) in Christ are perished," (I. Cor., 15:19.).

The subject of resurrection then is one of the greatest importance concerning our questions, and on it alone hangs the hope of our loved ones dead. So let us hearken more to the beautiful words of cheer, as contained in the Bible, "God hath appointed a day" (Acts, 17:31) in which "He will raise each dead one with a new body" (I. Cor., 15:38.)—James Hogg.

Mr. James Hogg really has the answer to his question, "What takes place when this life ends?" under the title of "Theory of Reincarnation". But before he begins on that interesting subject, there are one or two points he might do well to consider in connection with his own question.

Having satisfied himself by seeing, hearing, and touch, that consciousness has left the physical body, what happens next? He need hardly be reminded that, according to the conditions of the disposal of the body, cremation or burial, it will disintegrate and soon be scattered to the four winds, and some dust may rest in Babylon, and some on the Braes o' Mar.

Let him forget for a moment some of the sayings of the old pessimistic tent-dwellers of the deserts, who might naturally wonder if life was worth living more than once, either spiritually or physically. Let him turn to the message of the wise king, who gives some practical advice to those seekers who are beginning to ask questions concerning the mysteries of life they see around them. He advises, "Get wisdom, get knowledge, get understanding; and with all thy getting, get understanding".

The natural question will be, "Where does Wisdom dwell?" And again the answer will be found in the old Book, "In

all thy ways acknowledge Him and He shall direct thy paths". Meantime, let him read the notes on reincarnation next his own letter, and if he finds them interesting, his bookseller can get *Reincarnation: A Study of Forgotten Truth*, by Walker, published by Rider & Co. He may be surprised to find who has written on the subject, and who have believed in it.

Let him cheer himself up with his namesake's song, "When the Kye comes Hame," which has a far more cheerful outlook on life than some notions of the dead which some folk are so fond of. There are no dead.—A. P. C.

(To be Continued.)

THE THREE TRUTHS

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

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

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

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

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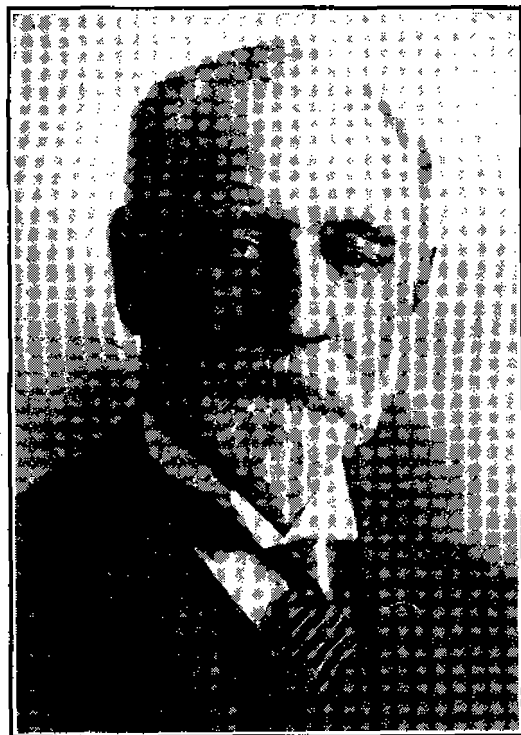
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JOHN WURTELE LOVELL

It is a great pleasure to us to be able to reproduce the address that Mr. John Wurtele Lovell gave to the New York Central Theosophical Society a few months ago. Mr. Lovell is a Canadian born, but has lived long in the United States. He is the only survivor of the little band of thirty-odd who established the Theosophical Society in 1875. He has been a devoted member ever since and through all the vicissitudes of the Society and its many changes he has never weakened in his loyalty to those first pioneers and their



object. He played a most important part in the nineties in publishing a series of Theosophical books at popular prices, cheaper than anything we could buy now, and yet better printed and on better paper than most of our books are at present. The series included Anna Kingsford's "The Perfect Way," "Clothed With the Sun," "Dreams and Dream Stories," "The Pil-

grim and the Shrine," by Edward Maitland, "The Idyll of the White Lotus," and "The Blossom and the Fruit," by Mabel Collins, "Paracelsus," by Franz Hartmann, A. P. Sinnett's "Occult World" and "Esoteric Buddhism," and those matchless books also by Dr. Franz Hartmann, "Magic White and Black" and "The Talking Image of Urur." If Mr. Lovell had done nothing else than this he had done enough to regenerate the world had the world been ready and willing to listen. Altogether these volumes gave the student of those days a grounding in Theosophy which is unfortunately not at the disposal of the student of today. They have other material, but not so reliable nor authentic. Probably there will be objection taken to some of Mr. Lovell's statements by those who have formed opinions on matters with which he must be better informed than they can possibly be. It is the custom for modern critics to accuse the memory of those who recall things that happened before the critics were born of being faulty. Parliamentary speakers accuse the reporters of having misquoted them. Human nature hates to forego its own opinions. But the Theosophical Society is not tied to any particular set of opinions, however profoundly some members may think so. Every member is entitled to his own opinion as long as he is willing to allow others to have perfect freedom regarding theirs. How often we say these things and how often we read the declaration of Freedom of thought and speech drawn up by Mrs. Besant and printed officially in every magazine, and how very little all these professions influence the membership at large. The great variety of views held in the beginning of the Society was an illustration of the eclectic character of the Society as it was intended to be. The Constitution of the T. S. in Canada has followed that ideal and calls for "the right of every member to believe or disbelieve any doctrine and the right to express that belief or disbelief." It is surprising how many balk at this freedom.

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REMINISCENCES OF EARLY DAYS OF THE THEOSOPHICAL SOCIETY

By John W. Lovell, F. T. S.

(Continued from Page 5, Vol. X.)

When Col. Olcott left in 1878, he appointed Gen. Abner S. Doubleday to act as President here, while he was absent. Mr. Judge went to Brazil for a time and while Col. Olcott and Mme. Blavatsky were busy in establishing a headquarters and organizing Lodges in India, nothing was being done here. In 1884 Mr. Judge went to India to consult with Col. Olcott and Mme. Blavatsky as to taking up the work here. At first, as I have said, the society was a secret one, with grip and password, and Col. Olcott promised Mr. Judge to have a Ritual written to be used at the initiation of new members and to send it to him. But this did not come, so Mr. Judge and General Doubleday decided to go on without it.

Early in 1885, I have forgotten the month, I received a notice from Mr. Judge to attend a meeting of the members of the T. S., at a small hall in Union Square. I attended the meeting. There were not more than eight or ten present, only three of the first members and founders; Mr. Judge, Gen. Doubleday and myself. On motion of Mr. Judge it was decided to organize a branch of the Society, in New York, the headquarters being at Adyar in India. This was called "The Aryan Theosophical Society." Gen. Doubleday was elected President and Mr. Judge, Secretary.

"General Doubleday was one of the most notable Generals in the Civil War." The American Encyclopedia states that "he was born in Ballston Spa, New York, June 26, 1819, graduated from West Point in 1842 and died in Mendham, N. J., January 26, 1893. When the Civil War broke out he was amongst the first to be actively engaged on the Union side. He participated in the memorable defence of Fort Sumpter, he himself firing the first gun in reply to the enemy's attack. At Manassas, South Mountain, Antietam, Frederichsburg and Chancellorville he added lustre to his name and justly earned the command of an Army Corps, with the rank of Major General. He was the acknowledged hero of the first days of the great battle of Gettysburg and contributed as much towards the final result as any other Commander in the entire engagement."

He retired from the army in 1873, joined the Theosophical Society in 1876 and, as I have said, was acting President in Col. Olcott's place in this Country up to 1885 when he was elected first President of the Aryan Theosophical Society. In recognition of his great services to the country a bronze statue of him was placed on the Gettysburg battlefield and unveiled on September 25, 1917. In my somewhat close association with him he told me that

he had become interested at quite an early age in the Eastern Philosophy, had accepted the doctrine of Reincarnation and the great law of Karma. This he told me was a great help to him all through the war. It made him perfectly fearless as he knew, if it was his Karma to be killed, or wounded he could not escape it, and though several of his aides riding beside him were killed, he escaped all through the war without even a wound. His portrait will be found on page 39 of "The Golden Book of the T. S."

Our meetings were held weekly in the Union Square Hall but as the membership increased it was found too small and we moved to the Mott Memorial Hall on Madison Avenue where meetings were held for several years. It was while the meetings were being held in this small hall I met Mrs. Laura C. Holloway, afterwards Mrs. Langford, a brilliant woman who visited us at our home. She was joint author of that very interesting book, "Man—Fragments of Forgotten History, By two Chelas of the Theosophical Society." It was there also I met Mohini Chatterji, a high caste Brahmin who was the other Chela associated with Mrs. Holloway in the writing of that book. Mrs. Holloway, a little later, went to England and became associated with Mr. Sinnett. She was brought directly in touch with the Master K. H. Her name is mentioned in several letters of this Master to Mr. Sinnett that appear in "The Mahatma Letters." Col. Olcott became greatly attached to her and it was said loved her the best of all the members with whom he was brought in contact and was the one person who became his most intimate confidante. She was the Mrs. Lakesby of Sinnett's novel, "Karma."

As the membership increased, an opportunity came to buy the building at 144 Madison Ave., which was done and the meetings were held in this building up to the time of Mr. Judge's death and for a year after when Mrs. Tingley who had been accepted as his successor, had the building sold to supply her with funds to

take up the work at Point Loma, California.

Ante-dating the formation of the Theosophical Society was the great Spiritualistic movement that from a very humble beginning at Hydesville, near Rochester, New York, spread all over the world. Just as H. P. Blavatsky was chosen by the Masters of the Wisdom to bring to our Western world the great Truth in what is now embodied in the Theosophical movement and as Mabel Collins, chosen from out the whole world as the one best equipped and who had earned the right to give to the world the rules embodied in "Light on the Path," so were the Fox children selected to give the first demonstrations to prove the continuity of life to a world fast sinking into the abyss of Materialism. In later years it was my privilege to know all these three sisters, Leah Fox, the eldest, afterwards Mrs. Underhill; Margaret Fox, who married the noted Arctic Explorer, Dr. Kane and was known after as Margaret Fox-Kane; Katherine, the youngest, afterwards known as Mrs. Fox Jenckins. Mr. Henry J. Newton, the first Treasurer of the T. S., and I contributed the funds to take care of the last two in their later years.

Sometime in the year 1826 there was born in the City of Poughkeepsie, in this State, of very poor parents, a child who was later to be known as a Seer, by some thought to be the greatest seer of all time. This was Andrew Jackson Davis, who gave to Spiritualism its Philosophy and whose works rank very high in Occult and Mystical literature. It was several years before the advent of the Fox manifestations that, while yet almost a boy, he wrote or rather dictated, for he was then too ignorant to write, his monumental work, "Nature's Divine Revelations," the bible of many Spiritualists. It was from being given one of his books, "The Seer" of the Harmonical Series, and later reading such books as "People from the Other World" by Col. Olcott, "Footfalls on the Boundary of the Other World" by Robert Dale Owen, and

other works, that I became interested in the subject of Spiritualism. Later I subscribed for the "Spiritual Scientist" published in Boston, that is mentioned both in "Old Diary Leaves" and in "The Mahatma Letters." On a visit to Boston I met its Editor, Mr. E. Gerry Brown. When the Theosophical Society was formed the Masters expected this Mr. Brown would become associated with Col. Olcott and H. P. B. and cooperate to carry out their plans, and for a short time he was. But he dropped out, I have always supposed because of the bitter antagonism H. P. B. displayed against Mediums and all Spiritualistic phenomena as it was then called, and partly for this cause and also H. P. B.'s objection to any display of psychic phenomenon, nearly all the early members who were Spiritualists, resigned, so that when the work was at last taken up in this City in 1885, Mr. Judge, Gen. Doubleday and myself of the Founders were, I think, all that still remained in the Society in this country.

Amongst others of the first Members or Founders whom I met was Mr. G. J. Felt, the First Vice-President of the T. S., elected at its first meeting, whose statements made in a lecture delivered on September 7th, "The Lost Canon of Proportion of the Egyptians" illustrated, as Col. Olcott says, with a number of exquisite drawings; and his further statement that he could call into sight hundreds of shadowy forms resembling the human by means of what he called his Chemical Circle, suggested to Col. Olcott the desirability of forming a Society to give Mr. Felt an opportunity to demonstrate this and also for the investigation of psychic phenomena and then and there his suggestion was adopted and the Theosophical Society was the result. Some years later Mr. Felt translated "Jaccoliot's Occult Science in India" which I published for him and in consequence was brought into somewhat close relationship with him. I think a copy of this book is in our library.

It is of Emma Hardinge Britten I would

now speak. I met Mrs. Britten under the following circumstances. When in New York over Sunday I would usually attend the meetings of the Spiritualistic Society then held in what was called Republican Hall on the corner of Broadway and 33rd Street. Mr. Henry J. Newton, later first Treasurer of the T. S., was the President and Nellie C. Brigham the inspirational speaker.

On this particular Sunday, September 21, 1875, I read an advertisement in "The Banner of Light" of a remarkable book to be published early in 1876, entitled "Art Magic: Mundane, Sub-Mundane, and Super-Mundane Spiritualism" and that subscriptions would be received by the agent for the author, Emma Hardinge Britten. I called on Mrs. Britten the next morning, Monday the 22nd and subscribed for two copies of the work. She was kind enough to ask me to spend the evening with her and with Mr. Charles Sotheran whom she expected. I did so. I, of course, knew Mr. Sotheran, but hearing their conversation a new world was opened up to me. The next day, the 23rd, I called on Mr. Sotheran as I have explained and then heard from him of his intention of getting up the Theosophical Society. Oddly enough, no mention had been made of this the previous evening though both became Founders of the Society and active in its first days. I did not see Mrs. Britten again for a year when, happening to be in Boston, I read a notice in "The Banner of Light" that there was to be a reception that evening at the home of Emma Hardinge Britten. On going to the reception I found the room crowded and, much to my surprise, Mrs. Britten, as soon as she caught sight of me, immediately came forward to express her pleasure at meeting me again. On my saying that I had expected I would have to recall myself to her recollection, "Why, Mr. Lovell," she said, "I will never forget you as long as I live, you were my first subscriber to 'Art Magic.'" On her return to New York we became close and fast friends, in fact, for

one Winter, she spent one evening every week with Mrs. Lovell and myself. Emma Hardinge Britten was in many ways to the Spiritualistic movement what H. P. Blavatsky was to the Theosophical movement.

The most important of her writings were "A History of Modern American Spiritualism" and "Nineteenth Century Miracles or Spirits and their work in Every Country of the Earth," a complete historical compendium of the great movement known as "Modern Spiritualism." She became known as a writer and teacher as far back as 1860 when there was published her six lectures on Theology and Nature. On April 16th, 1865 she delivered what was known as "The Great Funeral Oration on Abraham Lincoln" in Cooper Union, New York before about 3,000 people. This was published and can be found in our Public Library. As she told me her story she was born into a very conservative family and much to their distress, at quite an early age, developed psychic powers. Amongst others the power of leaving her physical body and bringing back the recollection of what happened when out of it. For a time she was used as a messenger by a group of Rosicrucians of which Lord Lytton, then Sir Edward Bulwer, was a member. It was from what he then learned that he wrote his great books "Zanoni" and "A Strange Story."

As descriptive of her work she told me of one case when the London Body wished to send a message to an associated body in Vienna. She was given this message, left her physical body and appeared to the group in Vienna in her astral body, was recognized by them, delivered her message and received their answer, then returning to London took possession of her physical body and delivered the answer. While yet quite a young woman she came to this city with her mother and having developed a high phase of trance mediumship, was so enthusiastic as to the good she thought she could do, that she took a studio on Broadway where she gave sittings to all who came, making no charge. The strain upon

her, however, was too great and she felt compelled to give this up at the end of the year. She then devoted herself to public speaking in her field ranking perhaps as high as Mrs. Besant in ours. She told me she was controlled by the spirits of Emanuel Swedenborg for knowledge and of Daniel Webster for eloquence.

What brought her more prominently forward at the time of the founding of the society was the rather extraordinary coincidence that the work "Art Magic," which she had edited and later published, was by her announced on September 20th, 1875 and issued in the following January. The full title of this work is "Art Magic, or Mundane, Sub-Mundane, and Super-Mundane Spiritualism. A Treatise in three parts and twenty-three sections, descriptive of Art Magic, Spiritualism, the different order of spirits in the Universe known to be related to, or in communication with, man; together with directions for invoking, controlling and discharging spirits and the uses and abuses, dangers and possibilities of Magical Art."

This work led to a great deal of discussion. Col. Olcott gives one whole chapter to it in his "Old Diary Leaves." While he did criticize it somewhat severely and tried to cast discredit on its authorship he does say: "The book marks a literary epoch in American Literature. Unquestionably there are fine, even brilliant, passages in it and a deal that is both instructive and valuable. Mrs. Britten told me herself that the author was a Prince of the House of Austria who had surrendered any claim he might have to the throne to devote his life to study on occult lines. The work was the result of these studies and experiences and, as he did not wish his name to be known to the outside world, he asked Mrs. Britten as a close friend to arrange its publication. Of this book and her first meeting with Col. Olcott and Mme. Blavatsky I will let her tell in her own words. This appears in her 'Nineteenth Century Miracles'."

(To Be Continued.)

THE EXILE OF THE SOUL

By Zadok

IV. The Philosophical Problem.

(Continued from Page 9, Vol. X.)

We have seen how, in the latter half of the nineteenth century, psychology, attracted by the glittering beginnings of scientific research, deserted the field of philosophy for that of positive science and came thereby under limitations that have made it almost unworkable. The other branches of philosophy could not so readily change to a materialistic basis and they have remained more or less in their original field of subjective research, but they too have been affected by the scientific fashion. They have assumed the name of "the philosophical sciences". They define their province as the co-ordination and synthesis of the results of scientific research. That is, they have been persuaded that the interior or subjective method is no longer good enough, because reality lies outside us. They become, therefore, the servants of external reality. The modern philosopher proudly calls himself the "critic of the sciences," and, as inevitably happens when a man devotes himself exclusively to the criticism of the product of others, he ceases to produce in his own right.

The philosopher's position would be superb if he could sit in state and have the scientist bring results to him for criticism. But a scientist does not quite see the necessity for a philosopher at all. The scientist is quite confident he can do his own criticizing. And so, within the rules of his enquiry, he can. At last with no business coming in, the philosopher goes looking for business and ends up in the orbit of a scientist who has his eye fixed to the end of a microscope. When a few philosophers, all in quest of business, have gathered, they find nothing to talk about but whether the microscope-man can believe his eye. The idealistic monists contend

that what he sees is all in his mind. The materialistic monists ask "What is he himself but the sort of thing he sees under the microscope?" The reality is in the object. The seer is an illusion arising out of the motion of the parts of the object. The critical realists, who as we have seen before have a high position—Kant's—if they wish to take it, content themselves with a compromise and try to steer a peaceable middle course.

Am I flippant about it? Here is a modern philosopher stating it in more dignified terms. It is Professor A. S. Pringle-Pattison speaking:

"Subject-object, knowledge, or, more widely, self-consciousness, and its implicates—this unity in duality—is the ultimate aspect which duality presents. It has generally been considered, therefore, as constituting in a special sense the problem of philosophy. Philosophy may be said to be the explication of what is involved in this relation."

This is the present state of the art of Pythagoras and Plato, of Kapila, of Sankaracharya, of Nagarjuna, of Aryasangha, of Plotinus, of Kant, and all the line of the lovers of wisdom. It has been said, not once but many times, these recent years, that formal philosophy has reached the most arid, unserviceable and generally contemptible era in its history.

Professor Pringle-Pattison's definition of the crux of modern philosophy is the sterile modern form of what once was the great and fertile problem of epistemology, the theory of knowledge. The ancient philosopher asked, "How does knowledge come into the world?" The immediate and inferior answer is, "Through the senses." Such an answer will not stand the test of the commonest experience. We are all conscious of knowledge not traceable to what we have seen or heard. Apart from visions in dreams, which might be recollections of something we have seen but have forgotten, we have tendencies, aptitudes, capacities which are themselves a sublimated form of knowledge. If playing

the piano after long training is an earned aptitude, the capacity to play the piano without any training in this life can only be an earned aptitude. Precocious genius is a kind of knowledge not traceable to known experience. So the philosopher, article to the scientist, who is in his turn article to the doctrine of the exclusive reality of an outside world, falls back on the idea of heredity and says some ancestor earned the aptitude. These knowledge-powers, he says, are transmitted from generation to generation. This is the Plan of the Universe.

It may be true, but at the best it is an inefficient Plan, and in nowise to be compared to the other processes of nature. For one thing, too many of the wisest of mankind do not transmit at all, and when they do so it is with the poorest results. Almost all of mankind transmit at a time when they would seem to have the least worth transmitting. The valuable experience of all of them is at its greatest worth long after they have ceased transmitting. Too many make no use of what has been transmitted, and too many destroy it with counteractive energies. Added to which the scientist is now satisfied that acquired characteristics cannot be transmitted anyway. What escaped these abysses of inadvertence is called heredity. This seems to be the Plan. A more incompetent one could scarcely have been conceived. A Greek or Hindu philosopher would be ashamed to entertain it even for a moment. It neglects the one factor of which the philosopher—or anybody else for that matter—can be sure, the factor of soul. But this man of ours, having become a critic of the revelations of microscopes can only admit what microscopes reveal, and they are not equipped to reveal souls.

For a statement of the problem in terms of souls, therefore, we must take the whole inquiry to the older philosophers. Plato is nearest to hand and easiest for my reader to examine for himself. It comes up in the *Phaedo*. There, in the last talk between Socrates and the Thebans, Sim-

mias and Cebes, Socrates raises the whole question of knowledge. Whence comes it?

Socrates wastes little time on the possibility of attaining pure knowledge through the senses. Even seeing and hearing, the best of the senses, are not accurate or exact. What then of the inferior senses of smell, taste and touch? Certainly the body is of little assistance. On the contrary it contaminates truth. It keeps man busy finding sustenance for it. Its diseases hinder the pursuit of truth; it begets passions, desires, fancies and foolishness, and so constantly does it break in on study that the Ego finds it almost impossible during life to think at all.

But man, Socrates argues, has interior standards of truth, and the perceptions of this world fall short of them. Two objects, for example are almost equal. They just fall short of a perfect, abstract equality which man can entertain although he has never seen perfect equality on this earth. So it is, Socrates argues, with every other external fact we contemplate. We measure it against an abstract perfection which cannot have arisen out of earth experience. We look at a triangle. It is not a perfect triangle. How do we know? We have never on earth seen a perfect triangle. Neither have we ever seen perfectly parallel lines but we persist in thinking of them. So also with a point which we cannot ever have known on earth, and a line, and all the posited ideas of geometry. We have abstract perfect criteria for goodness, truth, beauty, love, justice.

None the less these perfections we cannot quite bring to earth. They are vague and fragmentary, now in our effort to realize them, stronger; and since obviously they are not of this human state, in which such perfections are nowhere evident outside of us, there is only one possible explanation of them. They are recollections. They are the earned aptitudes of a half-remembered past. Of what past?

The scientist recognizes interior recollections that have no counterparts in this life. He says they are inherited and has

erected about them a doctrine of racial memory, but that will not explain their perfection. His race is evolving. Its ancient memories cannot be of things more perfect than anything in its present state. If so the race is degenerating.

There is also a school of pietists who deny the interior ideas as memories, preferring to think of them as divine intimations of the future. Socrates has a quick answer for these!

"If a man, when he has heard or seen or in any other way perceived a thing, knows not only that thing, but also has perception of some other thing, the knowledge of which is not the same but different, are we not right in saying that he *recollects* the thing of which he has the perception? . . . As when one sees Simmias, one often remembers Cebes."

What other solutions are there? That we got the perfections in this life? Obviously not. That we got them at the instant of birth and lost them in the same instant? This is ridiculous. Did we get them in a previous life on this earth? There could be nothing more perfect in a previous human life than in this one. Whence then?

From a state that preceded the human one, when, before we were human beings, we were in a state higher than the one in which we now find ourselves. Our present earth life and the earth lives preceding it are to be thought of, not as our proper place in a scheme of soul evolution at all. If so we are degenerating. The old philosophers called our present state a temporary obscuration and the result of some offence of ours against divine law. It is an obscuration that has brought about a condition of amnesia. Thus only can we explain the high memory that is evoked by the imperfect perceptions of this earth life.

The problem is the central one in Plato. In Socrates' discussion with Meno, the whole dialogue turns on this theory of knowledge. If Meno knows the whole of anything he need not ask about it. If, on the other hand, he knows nothing about it,

he can neither ask nor learn. The only possible condition under which he can know enough to ask, and little enough to profit by being told, is that he possess a fragmentary recollection of it. This fragment is his fragment of crystal. The instruction enables him to restore it to its original completeness. One man cannot teach another unless by virtue of the fact that the other has a partial recollection of the truth to be taught.

Socrates, in Meno's presence, demonstrates the truth of his doctrine, when he calls in a slave-boy and, first, by letting the boy discover his own ignorance, then by asking him questions to elicit his memory, leads him through the geometrical problem of the duplication of the square.

This is the central doctrine in the greatest of the lovers of wisdom. It is Empedocles' doctrine of the fall into the dark meadow of Ate. It is Plotinus' doctrine of the restoration of the Divine Intelligence and the return to the One. It is the basis of the Taraka Raja Yoga system which proceeds by an exercise of reminiscence identical with Plato's dialectic or "choosing through." It is the basis of the many mnemonic systems occultists have used as an aid to meditation, those curious arrangements of questions and the philosophical categories placed on revolving discs such as the one Raymond Lully invented and Giordano Bruno used. It is the basis of the lamasery wheels of which the exoteric "praying wheels" are the distorted form, the discs of the Tibetan mystics called *chakravartins* or wheel-turners. It is the explanation also of the effort of the older philosophers to arrange knowledge in categories. It is the only valid theory of meditation itself as the process of stilling the body and steadying the mind in order to elicit from the archetypal memory what the Ego has known but has forgotten.

This is the only fertile mode in philosophy. The narrow treadmill of subject-object must always be sterile, must always contradict itself, must always fail of what

it undertakes to do. We can only know the higher truth of a thing by rising into a higher plane of being.

What then must we do? Await the slow crawl of the evolution of the soul until we evolve those higher powers? Maybe we can try to hasten evolution. We had better save ourselves so vain an effort. We would be trying to hasten that which cannot by its very nature be hastened.

It is not a problem of evolution that faces the soul, and still less a problem of hastening evolution. It is a problem of *resumption*, of recovery of atrophied powers long since evolved and now forgotten.

This is the testimony of the sages and seers. They do not offer it as a guess. They offer it as a demonstrable fact which every man, by virtue of his dormant divinity, may know for himself by examining his intuitional memory.

Clearly it is not a current problem in academic philosophy. Philosophers of our time have forsaken intuitional memory and devoted themselves to the inferior reports of the senses. And, as we have seen, fertile philosophy has tended these recent years to pass over to the mathematicians for whom the senses matter less and the intuitions more.

For the purposes of this series, the problem of the theory of knowledge offers us another picture of the Ego, bewildered and stripped in a strange world which he sees through senses which are not his own, in a body that limits the use of the mind. He is the possessor of a high reality which he neglects for an illusory appearance he has lost the power to interpret.

(To be Continued.)

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Erratum. In the correction in February issue of the typographical error in Mr. McHarg's letter on "Nous and Manas" in our January issue, the correction on page 371 missed the point of the error on page 348. In the second line from the bottom of the latter page, first column, ennous should have been eunoos.

MODERN THEOSOPHY

By Claude Falls Wright

(Continued from Page 15.)

It is upon a correct understanding of the "seven principles of man" that rests a knowledge of Occultism. The principles are each drawn from one of the seven planes of the cosmos. Man is therefore a veritable copy of the whole universe and through a complete understanding and a rendering active of his seven natures he becomes acquainted with all the laws of Being. No other entity on this globe is perfect;—the fire of manas is wanting in the animal, Kama is absent from the plant, Prana does not exist in the mineral. Atma-Buddhi, the Monad, is of course present in all things, but it is not individualized save in the higher organisms. Even in the animal there is wanting that which can form a self-conscious link between its lower nature and its spirit. Only in man does this exist, and it is Manas. This principal in man is an incarnate god, and, as will later be explained, has come from other spheres to help on the evolution of this globe. Each of us therefore in his inmost self, is a foreigner on this planet, with definite labour to perform; we have to educate all things below us. Few of us have realized this. But even ordinary man, little as he follows the high calling of his life or heeds his higher nature, is yet helping forward nature's work. He touches a plant, and it is cultivated; an animal, and it is tamed! Wherever he goes he dominates and changes the face of the globe. But he will only have quite fulfilled his mission on that day when he has endowed everything with the power of his own soul.

LIFE AND DEATH

There is a principle of the soul, superior to all nature, through which we are capable of surpassing the order and systems of the world. When the soul is elevated to natures better than itself, then it is entirely separated from subordinate natures, exchanges this for another life,

and, deserting the order of things with which it was connected, links and mingles itself with another.—Iamblichus.

The house of life hath many chambers.—Rossetti.

It is seldom indeed in this age of precipitancy, impetuosity and confused activity, that one comes to question himself without bias as to the wherefore of his curious life. Religionists are prone to rely entirely on the creed they have come to by inheritance, and therefore constantly tend to throw back their powers of thought into the beliefs formed in their infancy. Little inquiry is made; less advance possible. So-called scientific investigators, on the other hand, fall into an equally obvious error. The training of youth is ever to regard externals as finalities; to take heed of appearances, rather than of whatever reality may lie behind them. This analysis of surroundings, carried to its furthest limits, and into the vigorous thought of mature age, is what is usually, though improperly, denominated "scientific investigation." How if both sides be wrong? What if the beliefs of the religionist be based upon error; the "discoveries" of the biologist upon a wrong conception of life? What if each person's life be nothing but a nightmare dream? Of little avail then would be doctrinal knowledge, or scientific examination of the surrounding shadows. Yet no one can positively affirm that such is not the case.

The philosopher, however, is not content with shadows, whether for belief or investigation, but tries to find a key to the situation by a study of himself in relation to life at large, analysing his own mind to find from whence its inspirations spring, and reaching down into the depths of his conscious being to discover a rock whereon to base some absolute knowledge.

In such search it is but natural that he should advance along the lines followed by his predecessors in the same field. However varied human nature may be, all follow approximately along the same road of experience, and it is decidedly to the advantage of those who are thinking in certain direc-

tions to have access to the record of experiences of others who have gone before. Theosophy is little more than the recorded experiences of thousands who have dived into and studied the workings of the human mind, of seer after seer who have for ages sought truth in this domain; if such be the claim of the science, it deserves consideration at least at the hands of earnest thinkers.

We ordinarily fancy that the life we spend here, the waking state, or physical being, is the only one of which we are properly conscious, any other state we may pass through being regarded as abnormal or of no account. Strange that we should hold to this when we have almost daily testimony to the fact that we know next to nothing about this consciousness at all. Case after case has been recorded where persons have lived through seemingly long periods in a second of time. De Quincey mentions one where sixty years were passed through in less than a minute! Abernethy affirms that on a certain occasion, when sitting with one of his pupils in his study, a hand-bell fell from off the table on to the floor, and during the short space of time that it took to pass through the air, the student dreamed that he had committed a crime, had been sentenced to twenty years of penal servitude, and had served his time. He saw the years go by with their sorrow and pain. On the last day he heard the gong sounding to call him in from work. It was the bell striking the floor! If we have such problems as these to deal with in life, who shall say what our normal state is, since the sum-total of our present life may, from another aspect of thought, or plane of consciousness, be passed through in a *second of time*.

The whole problem of consciousness may be well expressed in the anecdote of the Persian philosopher, who, seated one day writing in his garden, observed a butterfly moving to and fro among the flowers; and watching it intently, he fell into a trance and fancied himself a butterfly also. He flitted about among the plants, around the

garden, and finally flew away into the woods. Half an hour later he suddenly awoke to find himself seated before his writing. Then reasoned the sage thus: "Was I then a philosopher fancying myself a butterfly; or am I now a butterfly who imagines himself a philosopher?"

Let us see what Theosophy has to say for human consciousness. Every person dreams, although not every one remembers having done so. This is because the various organs through which the thinking part of man functions, are not always coördinated. Each individual is conscious physically, psychically and spiritually, and every one of his experiences in each of these states is of equal importance in his evolution as a whole. But the memory of one state is not ordinarily carried into the next.

Occult training teaches how to coördinate these states. Modern discoveries in hypnotism have conclusively proved that freedom of mental action, or clearness of vision, is often much greater during sleep than at other times, giving to the somnambulist knowledge of events and even of languages not possessed by him when awake. The dullest intellects are sharpened to a degree far exceeding the average; clairvoyant powers are established; and even cases of prophetic vision recorded. But hypnotism is only a dishing-up of the arcane theurgic practices, of sorcery and the magic of old. And but a very small portion indeed has been revived. The "discovery" the schools have made in this instance constitutes only one of the many ways of coördinating two states of consciousness, and not by any means the best way either, for the subjects rarely, if ever, remember the experiences they have passed through, upon being awakened out of the trance. Still hypnotists have made some discoveries, and if what they say be true, can anyone yet deny the possibility of wakefulness on other planes of being, during sleep, or the periods of unconsciousness here?

Through experiments and training, based upon a greater knowledge of natural

laws than we of the west have, the eastern occultists have discovered how to coördinate the various states of consciousness, to reflect into the brain any knowledge gained during trance or sleep, and thus to carry it into the subsequent waking stage. They teach us as follows: during an incarnation—the period of time that we are associated with any one physical body—the states of consciousness which are proper to the Lower Manas, or "I am" principle in us, divide themselves roughly into:

Sanskrit Terms	English Equivalents
Yagrata,	Waking,
Svapna,	Dreaming,
Sushupti.	Trance.

These without taking cognizance of the fourth or highest spiritual state.

The only one of these three which is not generally known to us is the dreamless or trance state. All those confused memories which we bring back from our nightly slumbers, all the various states pertaining to catalepsy, lethargy, somnambulism, must be grouped under the class called svapna or dreaming, which constitutes the link between the sushupti and the yagrata. But each condition is walled off from its fellow by a barrier which is with difficulty broken down, and only under circumstances bringing about an abnormal arrangement of the principles. The three states may roughly be compared to three chambers leading into one another through spring doors. Directly anyone passes from one room to another, the door dividing them shuts, cutting off the communication and allowing no view of the room just left. Room No. 2 lying midway between the other two, must be passed through in getting from No. 1 to No. 3, or *vice versa*, and we can see by this analogy that the intermediary state of svapna or dreaming has to be passed through before one can enter the sushupti, or trance state, from the waking, or yagrata. Again, directly we pass from one to another, the doors close, and we have no memory of what we have left behind. But by certain processes the doors may be held partially open, and then

it is possible to retain the memory of the other states, at least to some limited extent. Glimpses can be caught through the half-open door of what the next chamber is like, and what it holds.

So that although when we sleep we pass into states transcending the yagrata or waking consciousness, yet when we again return here, it is a rare occurrence for us to carry back any recollection of what we may have been doing or experiencing. That we have dreamed, however, without immediately recollecting it, is often proved by the fact that after the lapse of many hours or even days, some trivial instance may serve to stir the chords of memory, establishing a momentary link between our waking and sleeping consciousness and enabling us to recall some incident of the dream. The avenues leading from the waking to the dreaming, or from the dreaming to the trance states may be held open by the use of certain drugs, by such processes as hypnotism or mesmerism, or by an idiosyncrasy of the individual, but normally none have consciousness on the physical plane or in the ordinary waking state, of what has occurred in other conditions.

Few persons have the power in ordinary everyday life of relating their *ego sum* to anything else than chairs and tables, rooms and people. Consequently they are not assured of the fact of their immortality; living only a life of relativities, they know nothing outside their impermanent and transitory existence. They have no fixed point, no stronghold within themselves where they can retire at will "far from the madding crowd," no real "home." Nevertheless, belief in his immortality, in what has been loosely called an "after-state," is strong in the breast of man, and this alone would prove a powerful factor in any argument in favour of it. But what need for argument; if it be true that we retain our consciousness, our egoity, from sleeping to waking—and there is no conceivable reason why we should regain it upon again rising from our slumbers if we do not—then who

can object to the statement that it is eternal, that it has existed and will exist everlastingly, and that the only reason why we are at present bound within the walls of time, knowing a beginning, a future and a past, is because of the materiality of our conceptions?

The fact is, that while our consciousness, or that pertaining to the real self within—the higher aspect of Manas—is eternal, yet as a manifestation only of the One Supreme, it—during a Manvantara—is subject to the same great law of cycles, which underlies the workings of all things in the universe. So that it has its greater periods of waking and sleeping, as well as its lesser, each knowing an almost infinite sub-division into smaller and smaller cycles. For a period it manifests here, and we call that Life; for a period it sleeps, and we call that Death. They are but transitory phases of the everlasting consciousness. Life, however, again divides itself into the alternation of day and night, during the latter of which, in sleep, the ego once more frees itself from the cares of this world and ascends to purer regions; and it is said that once in seven nights at least, man has reünion with his god.

Thus life is a journey, a march around the great cycle of experience; this cycle being but one step of a spiral, composed itself of thousands of lesser and ever lessening spirals. Each "Pilgrim" has to pass through cycles of waking and sleeping, of life and death, of races, of globes, of Rounds, of planets, of systems, of universes, in an ever upward climb, ever enlarging its knowledge of existence, ever placing at greater distances the boundary mark of its finite perceptions; so to an eventual merging in the pure essence of life, the fount at which it had drawn its being.

DEATH AND AFTER

The soul leaving the body, becomes that power which it has most developed.—Plotinus.

When we die we shall find that we have not lost our dreams; but that we have only lost our sleep.—Richter.

But the various phases or states of consciousness of which we have been writing, refer only to the period of incarnation, or life as associated with the physical plane. And as our consciousness of any state runs, as said, in cycles, sooner or later our perceptions of this present existence end, and we pass away, as from waking to sleeping, to a condition, more or less prolonged, of rest.

Ordinarily speaking, death is the destruction of the physical body. Occultism says it is far more. It is the dividing-up of all the principles of which the human being is composed, and the return of each to its respective source. Death is the portal to rest; but it would be absurd to fancy that such rest is only for the self-conscious lord of the numberless beings that harmonize together in the building called man. Each of these rests also, and from this point of view we may define death as the return of all the constituent elements composing any being, to their respective homes. The physical body gradually dissolves after the separation from it of the astral body or *Linga Sharira*, the latter itself slowly fading out. *Prana* rebecomes *Jiva*, and the *Kamic* element is dissipated in its own sphere. The Lower *Manas*, or human soul, thus freed from the four chains which bind it down to earth, escapes into the spiritual world and claims reünion with its alter ego—its "Father in Heaven."

But before describing the actual processes undergone during death, according to the occult philosophy, some description of the different *lokas*, abodes, and states through which the soul passes in its upward flight, and those to which its destiny will eventually lead it, are necessary.

Modern Christianity, or at least the Protestant fraternity, recognizes but *two* after-death states—"Heaven" and "Hell." Roman Catholicism has in addition that of "Purgatory." But those of the esoteric philosophy, like those of the Egyptians and the Greeks, and of all the great religious systems, are almost innumerable. While this is so, however, it names only "three

principal *lokas*, so called—namely, 1, *Kama loka*; 2, *Rupa loka*; 3, *Arupa loka*; or, in their literal translation and meaning—1, world of desires or passions, of unsatisfied earthly cravings—the abode of 'Shells' and Victims, of Elementaries and Suicides; 2, the world of Forms—i. e., of shadows more spiritual, having form and objectivity, but no substance; and, 3, the *formless* world, or rather the world of no form, the incorporeal, since its denizens can have neither body, shape nor colour for us mortals, and in the sense that we give to these terms. There are the three spheres of ascending spirituality in which the several groups of subjective and semi-subjective entities find their attractions. All but the suicides and the victims of premature violent deaths go, according to their attractions and powers, either into the *Devachanic* or the *Avitchi* state, which two states form the numberless subdivisions of *Rupa* and *Arupa lokas*—that is to say, that such states not only vary in degree, or in their presentation to the subject entity as regards form, colour, etc., but that there is an infinite scale of such states, in their progressive spirituality and intensity of feeling; from the lowest in the *Rupa*, up to the highest and the most exalted in the *Arupa-loka*. The student must bear in mind that *personality* is the synonym for limitation; and that the more selfish, the more contracted the person's ideas, the closer will he cling to the lower spheres of being, the longer loiter on the plane of selfish social intercourse."*

We are thus immediately brought to a consideration of the two principal states into which the souls of the dead enter, to rest during the period intervening between incarnation and incarnation.

Devachan claims our first attention. Although literally the "abode of the gods," it is a state rather than a locality, and is that pure, spiritual condition of rest which is the lot of the average man after he has "shuffled off this mortal coil." It will be

*Extract from an Adept's letter, quoted in *Esoteric Buddhism*, page 141.

recollected that the manasic principle, during the period of incarnation, is divided into two parts, or better expressed, perhaps, has two aspects—a higher and a lower; and that the latter constitutes the real human soul or personal being. The transitory period of life ended, the two Manases or selves re-become one, and are virtually the same as before life, but with this addition—the recollection or association of the experiences passed through by the lower. Spirit must have a material basis through which to express itself; the noumenon is unseen save through the phenomenon, and in this way we can understand the impossibility of any spiritual enjoyment by the personality without an association of its consciousness with the memory of the things it had left behind. Consequently the aroma of the life, the most divine thoughts, everything that approached, however remotely, to aspiration, is one with the Devachanee, together with the same environment and friends as in the earth-life. "We say that the Bliss of the Devachanee consists in the complete conviction that it has never left the earth, that there is no such thing as death at all."*

The illusion is perfect. It can only be compared to a prolonged refreshing dream, in which the sleeper has every wish gratified, every hope fulfilled, every aspiration realized, where, surrounded by all he loved, he lives and breathes in an atmosphere of purity and bliss, forgetting *absolutely* that anything ordinarily termed sorrow exists or ever did exist, or that he had ever suffered.

*H. P. Blavatsky. Key to Theosophy, p. 146.

(To Be Continued.)

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Ancient, historical Magic is . . . reflecting itself upon the scientific records of our own all-denying century. It forces the hand and tires the brain of the scientist, laughing at his efforts to interpret its meaning in his own materialistic way, yet helps the Occultist better to understand modern Magic, the rickety, weak grandchild of her powerful, archaic grandam.—Theosophist, Oct., 1886.

VOCATION

IV.

The whole world is at work; all mankind are variously employed for good or ill. What keeps them going by furnishing ideas; thinking new thoughts and conveying, imperfectly at times and often misinterpreted, the will or force or the creative faculty of the Logos? It is the Ram, the Lion and the Centaur, the signs of fire (spirit) and inspiration.

Aries has had in other cycles, the name of Messenger of Light given to it, and there is a sense in which it becomes, in higher octaves, a Messenger of Knowledge, Wisdom and understanding, but for the most of us it demonstrates as energy, activity, and strenuousness. The first creative force rushing out into action, with courage to venture, not knowing where it is going or what it may meet or what produce, is symbolized by the Arian who draws down the inspiration of faith and strength from the Divine world and plunging into the unknown carries the fire of action where ever he goes.

Those with Aries on the tenth house are pioneers whether geographical or metaphysical, they rush into the unknown parts of the world and bring them to light. They experiment fearlessly with the metaphysical and occult. Because of Mars' rulership they are workers in steel and iron; everything that takes energy, courage and self reliance will entice them. So they will be found as machinists or railroad men. They are explorers, surveyors or prospectors, and this too in realms that are mental, intellectual or even spiritual.

Aries will develop the missionary spirit, the spirit of propaganda, and in every department where you find it, there will be action. Unfortunately being a cardinal sign it does not give the perseverance that is required to establish perfection, so you will find machinists, steel workers, shifting about, trying a new job anywhere, provided only that it gives scope to that restless energy which they seem to possess in such abundance.

Leo on the second house serves as a strong index to this character. Leo has pride, dignity; wants the big things, those with glory and honour; monetary rewards are not considered alongside of decorations and fame. In this way we find nearly every living machinist working in his spare time to perfect some wonderful machine; the explorer goes to the ends of the earth for the notoriety that will come from the fact that he has trod where never yet man has trodden. Thus we find that the inspiration of Aries is Divine energy and the courage drawn down to physical sense to give men a faith in the tremendous weight and sweep of creative energy which has placed this glorious universe of ours in space, and holds it there.

Leo is the teacher, the instructor and guide, he is the prophet, priest and king, benevolent, patronizing at times, but judicial and ever striving to rule, or at least direct the physical, mental or spiritual activities of humanity. So we find the teacher, the instructor, the lecturer and the preacher, those who, in every walk of life, give training to those starting out.

The school teacher is in this class, also the one who trains workers. They wish to appear in the public eye, to bring themselves into prominence, to receive decorations and awards, to receive degrees from universities or titles from governments. Frequently they go into politics and adopt a pre-eminent attitude towards the common people whom they wish to serve. With Jupiter ruling the second house they will have a fine appreciation of the almighty dollar, and even if they are not successful in capturing very many of them, they will admire and seek the society of those who have.

It will be seen therefore, that those with Leo on the tenth house will be found in many vocations; they will seek to serve in a public way and on a large scale. They will be found at times sacrificing themselves to obtain the goodwill of their fellows, giving much and expecting little in return, but they generally tend to feel

greatly hurt if their efforts are not fully appreciated or if a due amount of respect is not shown to them, for Leo is a fixed sign and so not very flexible.

With Aries on the sixth house, they will be liable to fevers, to accidents through fire or blows, or to head injuries, or head troubles causing breakdowns of nerves or brain.

Sagittarius on the tenth house is a more human sign, as it is symbolized by the centaur, the animal ruled by the human, but not yet completely under subjection. It would seem that nearly all means of transportation would be the vocational outlet for the forces of this sign. Transportation by horse, railway, automobile or airplane. Sagittarius predicates a start for a point, a straight flight like an arrow and the arrival at the destination. These people are found among horses or dogs, which they admire and love, and thus they exercise a power over them which others cannot. They have more courage than Leo and more caution than Aries, yet they have great faith in the Divine in everything. They are less rancorous than Aries, and are less doleful than Leo. It would seem as if the three fiery signs symbolized the three virtues of Faith (Aries) Hope (Leo) and Charity (Sagittarius). This charity is not benevolence, but is a human outlook on the world of men and things.

"God's in his Heaven, all's right with the world" might be taken as the lesson of Sagittarius. The inspiration of goodwill to men, a wish to view without censure the shortcomings and weaknesses of humanity, to be men amongst men first, let the god-like qualities follow in due course. So these people will also find themselves in many vocations, any of which will be of a character to develop the qualities of a human being, and to suggest, if not to insist that there is a great universal brotherhood of humanity.

Aries on the second house will make them spendthrifts generally exhibiting once more the charitable trend, while Leo on the sixth will indicate blood disorders

or organic troubles, frequently of the heart.

We have now in a series of short articles, looked upon the whole range of men from the toilers to the emotionalists, to the thinkers, and to the inspirers, and we must return to the beginning again and reiterate that no class of men is really superior to any other. Some of the most inspiring men have appeared among the toilers, and also some of the most brutal and merciless among those of the inspirational.

The whole round of the Zodiac must be encompassed before the really Divine Man appears, who when he comes will be like them, for they have said "Let us make man in our image", and though it may take myriads of years to do so, it will be done.

George C. McIntyre.

Toronto.

A LETTER FROM H. P. B.

Mrs. Besant prints the following letter from Madam Blavatsky in *The Theosophist* for March. It was discovered by Miss Nett who had been going through many boxes of old papers and letters of Col. Olcott's at Adyar. The letter follows:

"Yes; you are right. My life was a chequered and marvellous one, but the marvels and checks in it are not at all due to my connections with great men whom they began calling Mahatmas in India. The Masters I know are neither the Yogis as known in India, who sit for ages buried in a jungle, with trees growing between their arms and legs, nor do they stand for years on one leg, nor yet do they make *tapas* and hold their breath. They are simply Adepts in Esoteric Science and Occultism; Adepts whose Headquarters are in a certain part of Thibet, and whose Members are scattered through the world. These are the Men—great, glorious, more learned than any others on earth; some quite holy, others less so;—whom I know, with whom I learnt what I know, with whom I lived, and whom I swore to serve for ever, as long as I have a breath left in my body, and whom I do serve faithfully,

if not always wisely and—*Who do exist.* Now whether any believe in Them or not is not the question. Maybe They Themselves did everything in Their power to bring people to disbelieve in Them, as from 1879 to 1884 the belief had degenerated into worship and fetishism. I never said that I was their 'representative,' I only said I was Their servant and faithful slave; aye, unto the bitter death and end. To conclude, you do not know me, nor have you ever known me, as I really am; some day perhaps you will learn to know better."

THE THREE TRUTHS

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

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

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

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

These truths, which are as great as is life itself, are as simple as the simplest mind of man. Feed the hungry with them.—Idyll of the White Lotus.

Children should above all be taught self-reliance, love for all men, altruism, mutual charity, and, more than anything else, to think and reason for themselves. We would reduce the purely mechanical work of the memory to an absolute minimum, and devote the time to the development and training of the inner senses, faculties and latent capacities. . . . We should aim at creating *free* men and women, free intellectually, free morally, unprejudiced in all respects, and, above all things, *unselfish*.—*Key to Theosophy.*

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Albert E. S. Smythe, 71 Sanford Avenue South,
Hamilton, Ontario, Canada.

OFFICIAL NOTES

The Anti-Capital Punishment Association of Canada holds meetings in the interest of the movement to abolish this blot on civilization and those wishing to join the association may do so on payment of the fee of a dollar a year. Elton Penhall Rees, Mus. Bach., is secretary-treasurer, at 531 Markham Street, Toronto, 4.

* * *

Elizabeth de Rathonyi sends a cordial invitation from the Theosophical Society in Hungary to all members of the T. S. in Canada to attend the Special Convention of the T. S. in Hungary under the auspices of the European Federation T. S. The Convention is to be held in the beautiful City Hall adjacent to the old Chateau Vajdahunyad. The Convention is to be held on May 17-22, in Budapest.

Ganesh & Co., Madras, India, are to publish a reply to Katherine Mayo's "Mother India." It is to be entitled "An Englishman Defends Mother India," not the book, we understand, but the country. It will be illustrated with 60 pictures of Indian life, and will cover all phases of Indian home and society, education, manners, customs, and whatever else may be needed to disinfect public opinion after Miss Mayo's gas attack.

* * *

Miss Brenda Johnson, who is present at Kirkland Lake, suggests that there may be some members and others at or near North Bay who would like to meet Mr. Clark if he could arrange to have a meeting there. Miss Camp of South River reported when in Toronto that she might be able to attend but could not say if the trains would suit. Others who are in the North country might report either to this office or to Miss Johnson and if it be feasible an effort will be made to carry out the suggestion.

* * *

"Forget your various gurus, your various paths, your various types, your various temperaments," says Mr. Krishnamurti in the Star Bulletin for March. "There is only one Master in the world, only one Teacher, only one Source, and if you touch the Source, if you drink at that Source then you will help humanity. The Beloved whom we follow, is everything. When you think of him, when you are part of him, when he is yourself, you forget your temperaments and types. All of us are one, all want happiness, all want Truth, all want to be free."

* * *

We understand that several meetings have been held by the Committee on Union, and that the discussions have created a large degree of amity and good feeling. It is expected that plans will be submitted for discussion and that a really earnest attempt is being made to discover a common basis for cooperation, if not of organic union. Where there is a will there is a way, and

it is for every member to seek within himself whether or not there is a will to union, or if his will is to separation. The effect of each member's influence will surely react upon the Committee and have its due effect upon the result.

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We have been requested to remind our members that the Chicago Theosophical World Congress meets in August. Mrs. Besant and Mr. Jinarajadasa are to be the leading attractions. Mr. Krishnamurti has stated that his own convention at Ojai will prevent him attending. There is a disposition in Canada among those who intend to go anywhere to go to Ojai. It is perhaps unfortunate that the dates should clash, but those who travel must make their choice. They should take care to get certificates when they buy their railway tickets if they are going to Chicago giving their names and destination and the Convention date, so that they may get a reduced return fare from Chicago when they buy their tickets to return home again.

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There is still a lively discussion going on among the Theosophical magazines as to what people are to understand Mr. Krishnamurti to say. The Messenger finds it necessary to assert that Mr. Krishnamurti is a Theosophist, and this is not to be wondered at, for we have been saying the same things and the same kind of things for the tenth year now and all that time we have been tabooed as un-Theosophical in quarters where we least expected it. Mr. Krishnamurti admits that he is a member of the Society but adds: "There is nothing wrong about it; there is nothing particularly right about it. It doesn't make a great deal of difference one way or the other." That is how many people feel when they begin to think of leaving us. But considering his training Mr. Krishnamurti is doing remarkably well.

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The General Executive met on Sunday afternoon, March 17, Mr. Bridgen being absent through ill health, and Mr. Kartar

Singh, who is in Vancouver. Mr. J. B. Wright attended as a delegation from London to protest that he had not divulged any information from the Executive to Brother XII. of the Aquarian Foundation, and his explanation was accepted. Mr. Clark's lecture and study class tour was reported upon and approved. The Committee appointed to consider reunion reported progress. It was decided to give credentials to any member of the Section who intended to be present at the Chicago Convention in August. Reports on the Magazine, the condition of membership, and the Travelling Library were considered. An effort will be made to invigorate some of the Lodges in connection with Mr. Clark's visit.

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The Theosophical Quarterly begins the reprint of "A Hindu Chela's Diary" from The Path of 1886. We commend this work to all students. It had been our intention to republish it, but The Quarterly has been moved by the same desire and we are glad that many may have the opportunity to read these valuable pages. This number of the Quarterly is of special interest with an address by Henry Bedinger Mitchell on "The Theory of Relativity," and the continuance of Mr. Johnston's translation of the Chhandogya Upanishad. Is it true as is stated in "On the Screen of Time," that "the leaders of the so-called 'Back-to-Blavatsky' movement believe that the Masters failed in their work through H. P. B. and that the Society which they founded no longer represents them?" We fear the writer of the criticism on Mr. Kingsland's book on H. P. B. is infected with the common malady of "We-are-It."

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Mr. William C. Clark has, we understand, at time of writing, started upon his tour, but we have no further information than we gave last month. Mr. Clark will notify the Lodges in advance of his visit, and will state what he expects to do. The tour is for the purpose of helping and strengthen-

ing the Lodges primarily, and if any opportunity remains to meet the public that will also be attended to. We trust the Lodges will do all they can to assist in making Mr. Clark's visits successful in what he aims at. Those who wish to get to close grips with Theosophy will have an excellent chance to do so in meeting him. The astonishing power of Theosophy in those who know it to attract others to its influence is rarely understood for the simple reason that so few know what real Theosophy is. If the Lodges will give it a chance such as Mr. Clark's visit offers we believe it will have a revivifying effect upon their members and that in turn will start a new current of life in the Lodges themselves. We hope to have fuller reports from Mr. Clark next month.

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The following "Protest" has been sent to the Editor of "Theosophy," concerning the attack on Mrs. Cleather and Mr. Crump in the article entitled "To every open-minded Theosophist" which appeared in the January 1929 number of that Magazine: "26 Bedford Gardens, W. 8. To the Editor of 'Theosophy':—Referring to an article entitled 'To all open-minded Theosophists' which appeared in the January number of 'Theosophy', we the undermentioned individual members of the Council of the Blavatsky Association wish to unite in taking the strongest exception to the unwarranted and uncalled for attack on our fellow Councillor, Mrs. A. L. Cleather and her co-worker Mr. Basil Crump, who have been such life-long and devoted workers for Theosophy as presented by H. P. Blavatsky. This most *un-theosophical* article, containing gross inaccuracies and insinuations, can only reflect discredit on the writer or writers, and it presents to the world an exceedingly bad example of theosophical 'Brotherhood'." (signed by) W. Kingsland, F. L. Gardner, W. Hammond, L. J. Knowles, Miss Higginbotham, Miss Bingham, Mrs. A. Davey, (Hon. Sec.)."

An article of truly remarkable interest is to be found in the April issue of The Occult Review, the English magazine which has taken the lead for a long time in all independent thinking of an occult, mystical or Theosophical character. One would judge that there has been another change in the editorship recently, but the high standard of the magazine is kept as high or higher than ever. The leading article to which we refer deals with the most important issue in the Theosophical Movement today, the question of Brotherhood, and to such points as Mr. Belcher raises in the letter we call attention to elsewhere. A useful reference is made to "Letters that have Helped Me," a book sadly neglected by many who ought to know better, but evidently esteemed by the Occult Review editor, as also is "Light on the Path" and "The Voice of the Silence." There is common sense in the warning to be on guard against putting too much reliance on any physical-plane relationship resembling that of guru and chelaship. And it reminds us that 'beyond the Hall of Learning is the Lodge. It is the whole body of Sages in all the world.'

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The Meher Message, in which Kaikhushru Janshedji Dastur, M.A., LL.B., conveys the teachings of His Divine Majesty Sadguru Meher Baba, a superlative example of that illumination of which India has so many and the western world practically none. It is this True Bhakti that Mr. Krishnamurti is teaching. "The most that philosophy or intellectual gymnastics and shariat (religious rites and dogmas) can achieve is *Ilmul yakin*—intellectual certainty. They may make one intellectually certain about the existence of God. But it is only the love for God, the divine love, that enables one to find Him actually, and finally to become one with Him. One gets the sighted certainty (*Almoom Yakin*) by seeing God, and the realized certainty (*Haque Yakin*) by becoming one with Him." This complete surrender of one's self to the Beloved is the ecstasy of Mysti-

cism which is a feature of the Ommen teaching. The Meher Message represents this system of Bhakti in all its native simplicity and outright devotion. It is this that turned a Saul into a Paul and threw Vivekananda at the feet of Ramakrishna. Blessed are they who not having seen, yet have believed.

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Attention is called to the letter from Mr. Belcher on the subject of personal applications of principles involved in public discussion. He holds, and we believe correctly, that this is the cause of much of the dissension in the ranks of the Theosophical movement. We cannot of course forget that it was the leaders in the Society that first set this example and accused and charged each other with various breaches of ethical and other standards. We have tried to forget all these things and they are well forgotten. Karma will take care of all those issues. But when one after another rakes up some nearly forgotten affront it is natural that a reply should be made. Our own policy, as we have several times explained is to deal with principles only and confine the argument to them, omitting personal allusions where possible. We must expect differences of opinion and be broad and tolerant enough to remember that none of us is infallible and that even when we are very wise we may make a mistake, and that much of our most respectable and hoary-headed history and science is in error. "Adverse opinions are like conflicting winds which brush from the quiet surface of a lake the green scum that tends to settle upon still waters," writes Madam Blavatsky, and it is well to remember that it is a good thing to be able to hold an adverse opinion, and still better to be able to meet an adverse opinion without losing one's temper or showing a skin so thin and tender that the poor little soul inside shrivels up at a cool breath of air. We trust our correspondents will note Mr. Belcher's protest and respect it, even though he finds it natural to point a moral himself by indicating a transgressor.

A correspondent writing from Saskatoon sends in his subscription with an apologia, which for once we reproduce as a sample of innumerable similar letters received during the year. He says: "I enjoy the C. T., especially your own editorials and articles, they being clearer to an ordinary mortal who is not conversant with many of the terms used. I suppose many of them have a meaning that really could not be expressed in English. Several years ago I carefully read 'Esoteric Buddhism' by A. P. Sinnett, and I purchased 'The Mahatma Letters' and a number of other books on that phase of Theosophy, and got something to think about. But I can't take books about with me, so that the meaning of many terms has faded from my memory, even what few I did absorb, which is neither here nor there. I believe the result of your work and that of others is being expressed from some pulpits today, where the majority anyway, of the hearers wouldn't know the meaning of the term Theosophy. Last Sunday I attended an United Church service in this town, and the sermon delivered (Colossians iii. 11) might easily have been a lecture by yourself in your hall on Isabella Street, Toronto. He, the minister, mentioned different religions, naming them, ancient and modern, as being different expressions of the same thing. He emphasized the brotherhood of all men without reference to colour, or creed, etc. Remarkable! Enough to make some of the parsons of even twenty-five years ago turn over in their graves. Still, the meaning has always been in the text. I mention this for your encouragement, as you do a lot of work, give a lot of service, and I dare say it's hard to see that much headway is being made. But it is in reality—possibly not under the heading of Theosophy, but the truths are being absorbed, and what difference does it make about the names, or who gets credit for it."

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The Eternal is my Light and my help;
whom then shall I fear? Ps. xxvii. 1.

FELLOWS AND FRIENDS

Montreal Lodge continues to have excellent reports of the Sunday evening meetings inserted in the Gazette. Intelligent and neutral reports are nearly always welcome in the newspapers, only a few editors now having the prejudice that accompanies lack of familiarity with our work. Recent addresses reported in Montreal were by Mrs. E. A. Griffith, J. E. Dobbs, and Mrs. E. Matthews.

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The Educational Conference in Vancouver April 8-13 is distinguished by the presence of Sir Rabindra Nath Tagore who came all the way from India to attend it. Many other distinguished visitors came from ten different countries. We presume Mr. Kartar Singh of the Toronto Lodge has been present and Mr. William Mulliss, of Hamilton, also attended.

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Mr. W. R. Hick of the Hamilton Lodge, suffered a serious accident last month through which he lost two fingers from his left hand. He is now out of the hospital and recovering. Perhaps it was the result of Karma generated or precipitated by his nomination as a member of the General Executive. He has our sympathies in any case, and may need them more on the General Executive than in the hospital.

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The following paragraph from the St. Catharines Standard of April 4th, refers to our friend who was president of the Hamilton Lodge last year: "Mr. H. H. McKinney, formerly of Hamilton, has just located in St. Catharines as district manager of the North American Life Assurance Co. This live Company, like many others, is taking note of the increasing business opportunities in St. Catharines and along the Welland Canal, and are organizing for greater activity in the writing of life insurance as well as mortgage loans. While a native of the U. S., Mr. McKinney is a naturalized Canadian and has lived in Canada for seventeen years,

a considerable portion of which time he was engaged as a farmer in Saskatchewan. Aside from his life insurance activities he has found time for writing, and some of his poems have had favourable recognition. For the greater part of his life, however, he has been a life insurance organizer and writer."

THE NEW EXECUTIVE

The nominations for the General Executive were closed on Monday, April 1, when it was found that eight names had been submitted. These were Mr. Felix Belcher, by West End Lodge, Toronto; Dr. Wilks, Orpheus Lodge, Vancouver; Mr. Fletcher Ruark, Montreal Lodge; Mr. Kartar Singh; Mr. George C. McIntyre, Mr. George I. Kinman, and Mr. Fred Housser, Toronto Theosophical Society; and Mr. W. R. Hick by the Hamilton Lodge. The President of the Toronto Lodge who had not been present at the meeting at which the nominations were made subsequently pointed out that it would be desirable to have the nominations as widely scattered as possible, and that for Toronto to have six members on the Executive out of eight was rather an unequal distribution. Mr. Kartar Singh is at present resident in Vancouver and might well be left there as a representative of both east and west. Mr. George I. Kinman, with fine magnanimity withdrew his name from the contest thus leaving seven nominations and under the Constitution they are therefore elected to the General Executive for the year July 1, 1929-June 30, 1930. The General Secretary was nominated by several Lodges and as there was no other nominated, he is re-elected by acclamation. As a result of Mr. Kinman's generous act the Section will be saved the expense of an election and the General Secretary's office much trouble. The changes are few. It is a matter of general regret that Mr. Bridgen's health has cased him to give up all work outside his employment, and it is on this account that the Montreal Lodge nominated Mr. Ruark. He is at present resident in Walkerville,

Ontario, and as he is an able writer and speaker, we welcome him as a worthy successor to Mr. Bridgen. Mr. Hick succeeds Miss Gates, who desired to give others an opportunity to serve on the Executive, and declined to stand again. Mr. Hick has been president of the Hamilton Lodge and is an earnest student and devoted member.

A JUDGE ANNIVERSARY

Had William Quan Judge survived he would have been 76 years of age on April 13, but he died at the age of 45 on March 21, 1896, after a year's illness. He was one of the original founders of the Theosophical Society and there never was anyone more loved and honoured outside Madam Blavatsky herself. Some day his scattered articles will be collected in a volume and it will be more valuable than anything written in his time outside Madam Blavatsky's works. He has been greatly dishonoured by the Theosophists who have neglected him, but this is of no importance except to themselves, for Karma adjusts all such matters. It is a pity for the world, however, that his practical ethical teaching should have been so buried and almost forgotten. In all the flood of literature of the last thirty years nothing so valuable for the personal guidance of the student has appeared as "Letters That Have Helped Me," and if we are spared to carry out some designs, we propose to reprint these in the Canadian Theosophist. Judge was a real *nastika* and there are but few of them left in the ranks of the Society. It is astonishing how idolatry springs up among people who are supposed to understand Theosophical teachings. Mr. Krishnamurti seems to have taken up the mantle that fell from Judge's shoulders in this respect.

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If you are a believer in the Brotherhood of Humanity you should belong to the only Society that makes this the sole basis of membership. The dues are \$2.50 a year, including subscription to the official Magazine. Will you not join?

THE IMMORTALITY OF THE SOUL

II. Attention.

A.—Man is immortal in that period of time known as the past, we have agreed, but we have yet to consider if he is immortal in the future. What do you think?

B.—Why, that there is something absurd about the idea that man can be immortal only in one direction.

A.—He would not, in that case, be immortal?

B.—No.

A.—We have agreed that mind possesses the qualities of memory, attention and image-formation, and that without all of these mind cannot be said to be mind; in a word, that without these three consciousness would cease?

B.—We have.

A.—But we have not examined all the qualities of mind. There is the reverse of memory for instance, the ability to look into the future, or anticipation.

B.—That is so.

A.—But is this essential to mind? I mean, could mind exist without anticipation? Let us consider the act of thinking. You remember that you have left something in the other room; your mind attends to the memory, and the thing attended to is an image, a mental image or idea. Does anticipation come in here?

B.—No. but it might come in immediately after; I might anticipate getting the object.

A.—Could you look into the future, could you picture yourself picking up the object, if the quality of futurity or anticipation did not come in?

B.—No. If I did not think of the object as related to some future event, I could not perform the action of picking it up. What I mean is this, I turn to pick up a book. I find it is not at hand. Immediately there comes to my mind the memory of having laid it down in the other room, the place where I laid it down, the reasons for my doing so, and other details. I will to have that book, to look up a passage say. Now suppose I could not anticipate pick-

ing it up, how could I think about getting it? I could form no mental image of my action, my mind would be a blank as far as the future was concerned. I could do nothing. I would be unable to will to do anything, for how could I will to do that which I could not conceive?

A.—Ah! We have arrived at what seems another essential quality of mind—the will. But is it essential? Can you, for instance, attend to an object without willing to do so?

B.—Of course not.

A.—But we have found that attention was essential to mind, and without it mind would cease to be.

B.—We have.

A.—Then if attention is essential to mind, and attention depends upon will, mind would not be mind without will?

B.—That is so.

A.—But mind exists and will exists, and will it would seem is dependent upon the future.

B.—How so?

A.—Well, when you thought about the book you willed to think about it didn't you?

B.—Yes.

A.—But you could not will to remember it, that is to retain it in your memory, in no time. You took some time however brief it may have been, to think about it?

B.—I agree.

A.—In order to will to do a thing, whether to act or think, time is essential?

B.—Quite so.

A.—You could not will without future time to will in, and you could not will without consciousness of the future?

B.—No, I could not.

A.—Now we have agreed that a thing cannot possess qualities and yet not possess them. And mind, or the soul, cannot possess the quality of will and yet not possess it. Moreover, it cannot possess the consciousness of the future and yet not possess it.

B.—That is so.

A.—We have also agreed that it is un-

thinkable that one should remember and have nothing to remember. Is it also unthinkable that one could anticipate and have nothing to anticipate and no time to will in?

B.—There seems to be a catch in that.

A.—Say, rather, an obscurity. But what is it that makes you doubtful about it?

B.—Death! Consciousness may go out at death—memory, attention, will, consciousness of the future, all may fade.

A.—They may, but do they? At what point would a dying person cease to will?

B.—I would say, at the instant of death. From the materialist's viewpoint at the time when the heart ceased to beat and the lungs to breathe.

A.—Good. Consciousness may cease at that instant?

B.—Yes.

A.—Let us consider what that means. At the instant of death a man is conscious of the future. At the instant after it, he is not conscious of anything?

B.—Yes.

A.—Is that possible?

B.—Indeed, yes! At the instant of going to sleep I am conscious of something I remember. The instant afterwards I am conscious of nothing.

A.—Let us sum up the situation. Here we have mind possessing these qualities: will, memory, anticipation, attention and ideation (or image-creation). In order that mind may function time is essential. In the past mind is linked to time; mind depends upon future time for its existence.

B.—Correct.

A.—Yet at death or sleep mind may cease?

B.—It would appear so.

A.—But we have not yet considered another quality which mind must possess in order to function, and if it ceases to function it ceases to be mind.

B.—A bell is still a bell whether it rings or not.

A.—It is a convenience of speech to speak of a bell which does not work as a

bell; to say for instance, "The bell is out of order." But such an expression is not accurate. This is readily seen by the answers to two questions: What is a bell? Something which rings. Is a thing which does not ring a bell? Obviously, not, for it does not fulfil the condition. The same is true of mind: What is mind? Something which thinks? Is something which does not think mind? Obviously, not, for it does not fulfil the condition.

B.—That is so, but what is this quality you speak of that we have not considered?

A.—Forgetfulness.

B.—Forgetfulness, essential!

A.—It is essential to forget the object in your mind in order to remember another one. If you could not forget the object you are now thinking of your mind would not be able to think. How could you think of picking up the book, in the instance you gave, if your mind was forever fixed upon the idea that it was beside you?

B.—How true!

A.—So forgetfulness is the antithesis of memory?

B.—We may say so.

A.—What is the antithesis of anticipation?

B.—I would say, ignorance.

A.—The word "ignorance" has, I fear, too wide a meaning. Let us call the antithesis of anticipation, non-anticipation, and mean by it that which we shall think of as related to future. Forgetfulness would be non-attention to the ideas of the past, non-anticipation would be non-attention to the ideas of the future. But forgetfulness is more than ceasing to attend; it involves inability to attend also.

B.—Quite true.

A.—So non-anticipation also involves inability to attend to the ideas of the future. In a word, we may say we are ignorant, of what we cannot remember and what we cannot anticipate. (This suggests interesting questions. For instance: Is ignorance essential to the development of will? But to think that out would take us too far afield). We have seen that non-attention

is essential to mind, but ignorance is not essential to it. In fact, perfect ignorance would end mind—how could you think if you did not know—something?

B.—I couldn't.

A.—In the case of the man going to sleep, he ceases to attend to the world around him, even, it would seem, to the train of thoughts in his mind?

B.—Yes.

A.—But does he then lose the ability to attend?

B.—No. He does not lose the *ability* to attend, for when he awakens it is still there.

A.—A man falling asleep then, does not *lose* consciousness but only neglects to use it?

B.—Yes.

A.—Is that possible?

B.—Surely. The fact is evident. He ceases to pay attention to the world around him, and even, it would seem, to his "stream of thought" as James calls it.

A.—One of the Mahatmas used a more suggestive phrase: "his current in space." But enough of that now. In asking, "is that possible?" I meant not whether the man when falling asleep ceases to pay attention to the world around him, but whether he ceased to pay attention to *anything*?

B.—Ah! Let me see. I sometimes dream. I remember that I dream and by that I mean I am conscious of the, I suppose, imaginary events as occurring during sleep.

A.—Your dreams then indicate that during sleep you do not cease to pay attention—to *something*?

B.—Sometimes, I pay attention, yes.

A.—Why not all the time you are asleep?

B.—I do not remember doing so.

A.—That does not demonstrate you do not. Can you remember paying attention all the time you were awake today?

B.—No. I cannot remember every detail, but I am conscious of the idea of an

unbroken stream of consciousness during the day.

A.—How can you say you are conscious of an unbroken stream of consciousness and yet conscious of a broken stream of consciousness?

B.—Yes, there is something wrong with that. I have forgotten what I did with a letter I received for I tried in vain to remember, and I must have forgotten thousands of mental images.

A.—Would you say then that the impression of continuity of consciousness during the day comes from the shortness of the gaps, and that the impression of discontinuity during sleep comes from the length of the gaps?

B.—I don't know. The character of the gap is different. The consciousness of dreams is different from the consciousness of external reality.

A.—Let us see if we can find in what way it differs. In waking consciousness we have these qualities: will, attention, non-attention, memory, anticipation, ideation. What qualities are lacking in the consciousness of dreams?

B.—None. Dreams are certainly very vivid mental images compared to our waking thoughts, and less stable, more plastic, than the mental images which impinge upon our consciousness from the physical world around us. It would seem as though our ceasing to attend in sleep to the external world enabled us to see more clearly in dreams the images of our stream of thought.

A.—So the difference in character between the waking and the dream consciousness to which you referred arises from the transference of attention from physical to mental images, the result being that the latter gain the vividness that comes from undivided attention?

B.—It seems so, and indeed it is what might be expected if mind did not cease to function in sleep.

A.—So that in sleep one does not lose consciousness or even neglect to use it, but

merely transfers part of one's attention from physical to mental images.

B.—I do not see how we can avoid that conclusion. For neglect to pay attention is equivalent to saying mind has ceased, and this involves the problem of the restoration of mind. What I mean by that is: if every time I went to sleep my mind ceased to be mind, because it did not function, it would be necessary for it to be recreated or repaired every time I woke up. This presents great difficulties. For instance: could mind, having once ceased to be mind, retain memory? But wait a minute! A bell in working order is still a bell, even when not working.

A.—We might say it was a potential bell.

B.—Yes.

A.—The analogy might be true if we were to allow that mind is static and not dynamic, and that it became dynamic under the influence of an *external force applied only during waking hours*. But mind ceases to be mind if it ceases to pay attention, for then memory, anticipation, will, ideation all are gone. We can only use the word "potential" as applied to mind in this sense: That possessing the power to pay attention, and having ceased to pay attention to a particular thing, or never having directed its attention to it yet retains the power of directing its attention towards that thing.

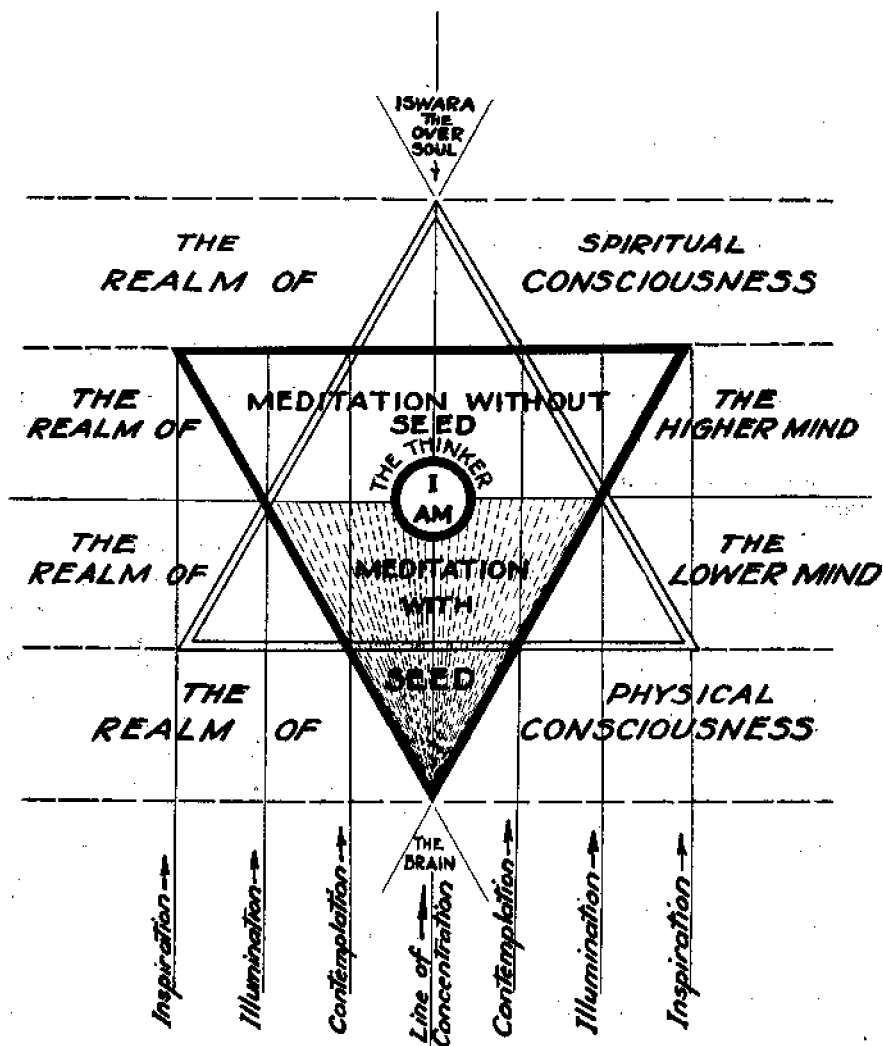
B.—Quite true.

A.—Let us see where we are at. Mind, we have agreed, is immortal in the past; mind does not cease to be during sleep; the question now is: Does mind cease to be at death? Now I have come to the conclusion that any object or idea contains within itself the demonstration of its true nature. If mind or the soul is immortal it itself provides the demonstration. All that is required is sustained attention to discover it.

Cecil Williams.

Hamilton.

PRACTICAL MEDITATION



The following notes and comments are the result of a lecture delivered by Mrs. A. A. Bailey on Meditation at the Toronto Lodge on Dec. 4-28. To me it was a very enlightening address and I take this opportunity of thanking Mrs. Bailey. Although having studied the subject from various sources I had never before realized the fundamentals. The great obstacle of keeping one's mind steady was recognized by Mrs. Bailey and I think the key to overcome this was given. It is the very

root of the process, I believe, and the following comments and diagram are offered to help those who have this same difficulty.

To begin with, Mrs. Bailey pointed out the necessity of pure motives and the support of a good character, not in the sense of being pious, but in being a sincere student of the occult. She then spoke of the mind being the organ of perception through the physical and emotional natures and how our minds were mostly set in motion by outside thought forms. This

must be corrected by the daily habit of onepointedness if we are to become successful in the practice of meditation. Several definitions were given. Meditation makes the mind ready for original thought—it makes the mind receptive to soul thoughts which belong to the soul by right—it makes the mind act as an interpreter to the physical brain, a transmitter of information of a new world and thereby opens a new sense avenue to the mind. Three factors are brought into play by the process of meditation. (a) The thinker—the soul. (b) The mind. (c) The Brain. and the three must function as a unit—the co-ordination must be complete or the unsteady mind cannot be steadied. This becomes more clear as we recognize the progressive stages that are necessary in meditation.

There are five stages and they necessarily follow and develop one another as in the order given by Patanjali.

- They are:
1. Concentration
 2. Meditation Proper
 3. Contemplation
 4. Illumination
 5. Inspiration.

1. *Concentration* is the holding of the mind steady, this is the great difficulty and is obtained by associating oneself with the Thinker, which is apparently more of a spiritual exercise than a mental one. It frees one from authority which is very important and takes one midway between the Higher and Lower minds, making formation of the spiritual triangle possible. See diagram:—

It is a concentration upon the idea "I am the Thinker" or "I am the Son of God". It is the key to future progress and blends into and becomes Meditation Proper.

2. *Meditation Proper* is divided into two stages:— (a) *with seed*, (b) *without seed*.

(a) Is the act of perfect concentration on a phrase such as "God is Love", or upon an object. Mrs. Bailey spoke of a picture

of the Christ (personally I think this would in some cases interfere with that freedom from authority that is so essential). I was pleased to note Mrs. Bailey spoke of the impossibility of more than 3 mins: for this concentration and 1 min: being a good start. It had always bothered me when people mentioned much longer time, for on certain occasions I had come to the conclusion my mind was very unsteady and a wanderer in a strange land during such practice and I gave up in despair. This concentration must first be on the form or nature of the phrase or object, secondly on its quality and thirdly on its purpose; which brings one in contact with the reality behind thus to an extended consciousness of the phrase or object.

(b) Meditation without seed immediately follows this extended consciousness. It is a period when the mind becomes emptied and clear. This stage is called the psychic gateway—it is really the interlude between two activities—a period of peace. Most of us I take it go no further for at this point we allow ourselves to function on the physical plane. We relate a certain bliss and joy which we had not really partaken of, which was within our grasp had we only overcome a weakness and thus reached:—

3. *Contemplation* where the brain, mind and soul create a channel. The chalice into which truth flows and becomes a reality. It is the moment of perfect vision, where the seer sees and becomes illumined.

4. *Illumination*. Light activates the mind with thoughts which become lucid apprehension of the truth and the Spiritual Verities become very real to the physical brain which in turn registers through:—

5. *Inspiration* given to our daily activities or by projection into immediate action.

Let us make no mistake; practice is essential and every stage must be appreciated to its full significance. To do this

I formulated for myself the diagram and found it very helpful, and is self explanatory. The understanding and visualizing of the double triangle will I hope bring the soul—the Thinker—to preside as master of the ceremony. It is the symbol of the son of God and is formed by the exercise of meditation if taken in the order given, and I hope it will be quite obvious that the perfect Star cannot be formed unless the centres of both triangles are in the same position, that is, the Thinker is the initiator into the mystery of Meditation.

H. L. Huxtable.

Toronto.

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There is only one right assertion of self,—the assertion by a man of the divine Self within himself, against the lower self, the self of sensuality and selfishness. And while a man is busy with this, the last feeling likely to come to him is self-righteousness; feeling the enormously strong hold of the lower self, with its grossness, its timidity, its cravings and cowardice, he will rather declare himself the chief of sinners. While he is busy with this, he will have little time for condemning others; others who are still under the clouds that have hardly dispersed for him; others who are still, by painful experience, verifying the grim laws of being that have so newly brought him to the beginning of the way. And when he has perfectly become one with the divine Self, he will have little inclination for condemning others, for he will have learned that the divine Self for him is the divine Self for them also; that they are in truth his other selves. And his other selves a man will help with generous sympathy and love, and not with bitter denunciation. Thus we find, in the light of the higher Self, with its eternal life, that the old grim counsellors who sowed sorrow for us so unceasingly before were really our best and gentlest friends; winning us, by the only way that could have won us, to the life of the truer Self that is the path to the Eternal.—*The Theosophy of the Upanishads.*

CORRESPONDENCE

'WHY SHOULD IT BE NECESSARY?'

Editor, Canadian Theosophist:—In the last issue of the Canadian Theosophist is a letter from W. M. W. in which the following words appear:—"Why should it be necessary to drag personalities into the columns of a Theosophical magazine?"

Quite so; but a very curious conclusion to draw from the following extracts which precede it.

"that dazzling personality — Annie Besant". "... self appointed writers and lecturers". "... sitting at the feet of these self styled Theosophical authorities and swallowing delirious drivel". "H. P. B. sized up the tribe of would-be leaders". "... we might almost feel as if the observation of H.P.B. was directed to Mrs. Besant. The words of warning are; 'Self watchfulness is never more necessary than when wounded vanity and a personal desire to lead, dress themselves in the peacock feathers of altruism and devotion'. 'Most of the stuff that is appearing in the magazines today is petty and fault-finding, and satirical thrusts at misguided but well-meaning personalities are indulged in too freely with a vicious tone that hurts and wounds'".

The letter concludes "Stick to the masters and H.P.B. and you cannot go wrong". Again, quite so. One of the masters has said the following: "as an Association, (the T. S.) it has not only the right, but the duty to uncloak vice and do its best to redress wrongs, whether through the voice of its chosen lecturers or the printed words of its journals and publications—*making its accusations, however, as impersonal as possible. But its Fellows, or Members, have individually no such right*". "No Theosophist should blame a brother, whether within or outside of the association; neither may he throw a slur upon another's actions or denounce him, lest he himself lose the right to be considered a Theosophist."

These words make it clear that the editor

of a Theosophical magazine has the right and the duty to refuse space to communications that violate this canon of criticism. It is sincerely to be hoped that our Canadian Theosophist will in future keep its columns free from the personalities referred to above.

Felix A. Belcher.

250 Lisgar St., Toronto.

THE MAHAYANA BUDDHIST CHURCH AND THEOSOPHY

Editor, Canadian Theosophist: — As Theosophists we would like to discuss through your columns the correctness or otherwise of identifying the doctrines of the Buddhist (Mahayana) Church of today with Theosophy.

We of the West have been taught by certain Masters, that H. P. Blavatsky, their accredited agent, gave out to the whole world much more of the esoteric doctrine, as Theosophy, than had ever been given before. "Theosophy is not a Religion," . . . "Theosophy is Religion" itself." (H.P.B. Lucifer, Nov. 1888).

H. P. Blavatsky in a letter to her sister wrote:—"Why should *Novoe Vremya* tell such fibs? Whence could it gather that our intention is to preach Buddhism? We never dreamed of such a thing. If in Russia they read my *Lucifer*, our chief organ. . . . they would learn that we preach the purest Theosophy, . . . trying to re-establish the purely Christlike Theosophy and life-giving morality." (The Path, Vol. X., p. 236).

H. P. B. taught more than 40 years ago that Chinese Mahayana Buddhism had much of the Truth in its teaching. In her Introductory to the S. D. she speaks of the mistake of limiting Theosophy to Buddhism, — "The 'Wisdom-Religion' is the inheritance of all nations, the world over. . . ." (Vol. I., xviii) The teachings she gave did not belong exclusively to any religion, i.e. Buddhism, Christianity, etc. . . . Again she writes:—" . . . the

records we mean to place before the reader embrace the esoteric tenets of the whole world since the beginning of our humanity, and *Buddhistic occultism* occupies therein only its legitimate place, and no more." (S.D.I., p. xx).

What are the Buddhist (Mahayana) Church doctrines of today? We quote from a well-known authority on Buddhism, R. F. Johnston. Speaking of "the notion of the *efficacy of faith*—a notion which in certain Mahayanist sects has become all-important". . . . —he goes on to say of the bodhisats—"Thus the human characteristics of the great bodhisats gradually disappeared in a blaze of celestial glory. From the twilight of mere humanity they emerged into the radiance of divinity. From being heroes among men they became the divine companions, and practically the equals, of the deified Buddhas. Already in the first century of our era, and perhaps earlier, the bodhisats had come to be regarded as divine beings to be worshipped, rather than as supermen to be respected and imitated. Later dogmatic developments were associated with the idea of salvation by faith. According to the tenets of certain Mahayanist schools which today enjoy greater prosperity and influence than any others in China and Japan, the Buddhist who wishes to qualify for salvation need do no more than cultivate in himself an attitude of unquestioning faith in a divine saviour—a celestial bodhisat—who will receive his soul and conduct it to a blissful home in Paradise. The accumulated merits of the bodhisats are supposed to be so superabundant that each bodhisat is able to transfer immeasurable quantities of surplus merit to the account of sinful men, whose salvation is thus due not to any works or merit of their own, but solely to the merit transferred to them by the bodhisat who has endowed them with his saving grace. This theory of diverted merit, which nullifies the old law of retribution and directly contradicts Buddha's own teaching that each man must work out his own salvation, is one of the few Mahay-

anist doctrines which are not traceable to any source in primitive Buddhism. (*Note.* The doctrine is practically identical with the Roman Catholic teaching concerning the theory of indulgences.) In such forms of Buddhism as these, . . . there is an obvious tendency for morality to be subordinated to faith; and Buddhism, if it becomes more of a religion—as the term is commonly understood—is apt to become less effective as a practical guide of life.” (Buddhist China, p. 60, 78, 79).

Theosophy on the other hand teaches:—“It is an eternal law that man cannot be redeemed by a power *external* to himself.” (Prac. Occ. p. 83). Again, “The true philosopher, the student of the Esoteric Wisdom entirely loses sight of personalities, dogmatic beliefs and special religions.” (S.D. Vol. I, p. xx).

H. P. Blavatsky fully explained that the source of her knowledge was the Trans-Himalayan Arhat Esoteric School. “Buddhism” (Theosophy or the Wisdom-Religion) “preceded Buddhism by long ages and is pre-vedic.” (Lucifer, II., p. 256).

We therefore protest as students of Theosophy as taught by H. P. B., and on her behalf, against “Mahayana Buddhism” a Church system (exoteric) being applied to the Truths she taught as Theosophy. That it is not, as the title of a recent book published in Peking suggests, *Buddhism* which is the Science of Life, but *Buddhism*, or Theosophy which is undoubtedly the science of life.

As a younger generation we stand absolutely for H. P. B. and Theosophy and must rely on a nucleus of still younger students doing the same. For when the S. D. is recognized at last and therefore H. P. B., it is to Theosophy as she taught it, pure and unadulterated that men will turn. “We are pinned to no faith. . . . the T. S. is perfectly right in protesting against being mistaken for a merely Buddhist propaganda, . . . We follow the Buddha alone.” “Therefore, once it becomes necessary to go behind the actually existing forms, and who will deny this

necessity in respect to Buddhism? . . . is it not infinitely better to go back to the pure and unadulterated source of Buddhism itself, rather than halt at an intermediate stage?” (Lucifer II., p. 425, 426) “That the world is in such a bad condition morally is a conclusive evidence that none of its religions and philosophies. . . . have ever possessed the TRUTH”. . . . “And this TRUTH is not BUDDHISM, but esoteric BUDHISM.” (Lucifer II., p. 433).

As regards the “Voice of The Silence” most sincere disciples of H. P. B. have had intuition enough to know that it was as she said, to some it proves its source. Of these Fragments—aphorisms learned by H. P. B. many years before, she chose some, and translated them for the few who have comprehended; for, as she said, it supplied their needs. Clearly in her preface she states from where they were derived, many she said were pre-Buddhist.

In conclusion we quote H. P. B. once more:—“. . . I maintain, . . . that criticism is the great benefactor of thought in general; and still more so of those men who never think for themselves but rely in everything upon acknowledged ‘authorities’ and social routine.”

“For what is an ‘authority’ upon any question, after all? No more really, than a light streaming upon any object, through one single ‘more or less wide, chink, and illuminating it, from one side only. Such light, besides being the faithful reflector of the *personal views* of but one man—very often merely that of his special hobby—can never help in the examination of a question or a subject from all its aspects and sides. Thus, the authority appealed to will often prove but of little help, yet the profane, who attempts to present the given question or object under another aspect and in a different light, is forthwith hooted for his audacity. Does he not attempt to upset solid ‘authorities,’ and fly in the face of respectable and time-honoured routine thought?”

“Friends and foes! Criticism is the

sole salvation from intellectual stagnation. It is the beneficent goad which stimulates to life and action — hence to healthy changes—the heavy ruminants called Routine and Prejudice, in private as in social life. Adverse opinions are like conflicting winds which brush from the quiet surface of the lake the green scum that tends to settle upon still waters." (Lucifer, Sept. 1892).

That the spread of true Buddhism may continue throughout Asia, is our most earnest wish, "since even exoteric Buddhism is the surest path to lead men to the one esoteric truth." (Letters Masters of Wisdom, p. 7). But what need have Theosophists (true philosophers) for a Church, and creed?

Yours sincerely and fraternally,
J. A. Crampton Clark.

The H.P.B. Lending Library,
1613 Elgin Road,
Victoria, B.C.
March 5th, 1929.

REVIEW

DOWELL O'REILLY FROM HIS LETTERS

Simkins, London, 10/6 net.

Odious indeed are the comparisons that suggest themselves between the Letters of Dowell O'Reilly and the Letters of Abelard, whose so-called sorrows wishy-washy sentiment has for so long taught us to pity. A belated perusal of Abelard has compelled the writer to realize that this much belauded hero of romance was, self-confessedly, but a scurvy selfish cad for whose treatment of the self-sacrificing Heloise no erudition nor excellencies of literary style could offer the slightest palliation.

It was with more hopeful anticipation that the writer took up Dowell O'Reilly's Letters, for he (the writer) had the great privilege of knowing the sweet and gracious lady to whom the Letters had been here, for it became immediately obvious that O'Reilly possessed, in the words of

Conrad, "a rare internal gift of simplicity of heart and rectitude of soul." Of this written. There was no disappointment there is abundance of evidence in these Letters. The literary output of Dowell O'Reilly was small, mainly owing to a sort of mental inertia induced by parental restrictions during his youth, which even a wise and loving mother could do but little to relieve. His father, Canon O'Reilly, was a man of domineering character who thought nothing of entering a bar-room full of drunken fighting toughs and quelling the riot by sheer force of his personality. It was also his custom to retire to his study and wrestle with God, in prayer, for days at a time. The effects of such a character, however well-intentioned, on a sensitive growing boy was bound to sap his initiative and weaken his power of expression. And, as the Letters clearly indicate, Dowell O'Reilly had the greatest difficulty, ever after, in giving rein to his thoughts and ideas. He had infinite capacity but lacked the ability that comes of practice. Only in his Letters does he let himself go, and it is very significant that these were all written in pencil on odd scraps of writing paper.

It would seem as if the absence of restraint implied by the use of the unconventional pencil and paper enabled him to express himself more freely, while his contact with the sympathetic and understanding heart of "Molly" drew from him a veritable revelation of his soul.

That his potentialities were great is proved by the Letters for among other things he there shows himself to be competent as a philosopher, sociologist, logician and poet, and the principles and themes he would have dealt with had he been spared, are clearly indicated in the Letters. The whole tragedy of his life is summed up in the following short extract from one of the letters to "Molly". "Your description of youth's fevers—sensitiveness—imaginings—is an exact description of my hateful remembrance. I was defrauded of my youth. . . . I never knew the serene

heavenly happiness that leaves its mark on the soul just as sorrow does—except in glimpses. No, I have never had my youth—it will never come, I know; yet I am always waiting, watching for it. If it came I would go to hell with it to-morrow; but it has gone and I shall never be content.” He is deeply religious and explains that the horrors of his childish upbringing do not alone account for his active dislike of all dogmatic religion. He is a fair-minded and logical thinker and differentiates clearly between ethical wheat and sectarian chaff. “The Ethics of Christ are. . . beautiful—we set them apart. But. . . so much that the Church teaches as Christianity, is abhorrent, degrading —.” He paid some attention to Theosophy and remarks—“The obvious charlatanism that fastened on to Theosophy chilled me from it, but not from the idea it suggested—that behind all ‘religions’ there is a truth.” Had he given more thought to the matter his keen analytical mentality would have seen that his definition of the Ego applied to the personality only, which is transient, while the individuality is permanent. “Consider,” he writes, “what actually is the Ego of D.O’R. aged forty-nine at this moment? A disconnected jumble of memories—a few beautiful, many grotesquely commonplace, still more, better forgotten, yet still persisting; now that really sums up my Ego.” Obviously a clear example of incomplete reasoning. Another example of this is seized on by a lovely and witty California friend who writes—“D.O’R. is wrong where he says that ‘man is the animal’s mate.’ He is the mate’s animal.”

Poor Dowell’s ventures on the waters of matrimony proved it to be a veritable sea of trouble, for the lovely mother of his family became a hopeless and helpless invalid, and he had to be father and mother and housewife in one, thus making it almost impossible for him to give literary expression to his vivid inner self. He became an “inarticulate singer” as he writes, and finds that “working by *will* is so much

harder than working by energy.” His observations on the Conscription Referendum in Australia are exceedingly interesting and to the point, yet tolerant. He recognizes that “It was the young girls who turned the vote; you see, a bird in the hand is worth two in the trenches!” Yet, “Because this anti-movement is brainless, unreasonable—mere emotion, it does not follow that it is all bad.” One of the chief charms of Dowell O’Reilly’s writings is his freshness and freedom. He is a young citizen of a young nation. While deeply conscious of his debt to the older world he is entirely untrammelled by tradition. He writes as he feels and acts as he writes, though always in consonance with the realm of the Spirit. “. . . the three ages of Man,” he writes, “Youth, Prime and Age—should march naturally, under the banners of the three Rulers of Life, the Flesh, the Mind and the Spirit.”

A good example of his humour occurs on page 209—“I was suddenly awakened by a shower of stones thrown violently against my window! Don’t be alarmed, Darling, it was only God. The heaviest hailstorm semi-tropical Sydney has ever known.” Apparently most people took Dowell O’Reilly at his face value for he was invariably a welcome visitor, even with strangers. Frequently, when out walking, he would be attracted by the appearance of a window and would remark—“I like those windows. I am sure they must be nice people. I should like to call on them.” Next moment he would be knocking at the door, shaking hands with the owner and welcomed as if he were a friend of many years’ standing. Mrs. O’Reilly is to be complimented for her courage and generosity in sharing such precious possessions with the public. But it would have been a tragedy had they been suppressed. The Scroll of Literary Fame would have been incomplete wanting the name of Dowell O’Reilly, and Australia will yet be proud of her son, for *his* Letters will live when the whinings of Abelard are forgotten.

Sydney.

H. R. G.

FROM LETTER OF K. H.

As implied in my last, at the date of the above communication the burning question was not as to the literal or allegorical character of Mr. Sinnett's latest work but the loyalty or disloyalty of your President and our co-worker towards ourselves, whom many of you have seen fit to choose as your esoteric Teachers. From such a standpoint, and no other complaint having been lodged at that time (October 21st), an imperative necessity arose to maintain, in the wise words of Mrs. Kingsford—themselves but the echo of the Tathagata's own voice—the policy of dissociating “the authority of names, whether in the past or in the present, from abstract principles.” (Inaugural Address of the President, October 21st, 1883). The question involved being that of Justice, Mrs. Kingsford's ignorance of our real character, our doctrines and status (underlying as they do all her uncomplimentary remarks in connection with the present writer and his colleagues) made them of not even the weight of a flake of cotton in the matter of her re-election. This, coupled with her own intrinsic and individual worth and her charity to the poor brutes, as also the fact of her asking Madam H. P. Blavatsky to “submit my (her) letter to Koot-Hoomi”—made her former course the proper one.—Mahatma Letters, page 406.

AFTER MEDITATION

I.

To stand within the sanctuary of your being after the labour and strain of life in the physical, with its limitations and suppressions, is to be aware of a marvellous liberation of power. It gives on the plane of enlarged consciousness a stability that cannot as yet be reached within the physical, but which must be the aim of all those working towards knowledge in evolution.

This standing within the sanctuary of your being, comes after prolonged meditation. It may be of years or of lives, but a focus point is reached in time and the

blossom opens its first petal. To force the further opening to the complete unfoldment is cruel and wrong. Gradually, under the influence of living the life of Love towards all, comes the great understanding which is this sanctuary; within it is a golden light which radiates like a new star born in the heavens. The light from it is from within and not reflected, therefore, it is from the source direct—the seedling or spark which has ever been within earth—substance, but unable to sprout or shine until the vibration has contacted and become attached through the raising of the bodies in rhythm and balance of expression.

Concentration in aspiration is the apparent way and by meditation and action following each other like the beat of the heart is the work of evolution taken forward to the goal of aspiration.

Ever is this increasing, now that the turning point is passed. What we may call stability in understanding is the result of many lives' experience condensed to a point, and that point is what Man holds of the source within himself.

Let our aim be, at whatever stage we attain our realization, to stand firm on our balance of understanding and from that our sanctuary, live our daily life and so will go forth a light that is pure spiritual energy, creating and destroying to a certain goal.

January, 1929.

T. H. E. A.

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THE EXILE OF THE SOUL

By Zadok

(Continued from Page 40)

V. THE MYSTICAL PROBLEM

We come now upon another phase of the same problem of consciousness—that presented by the phenomena of mystical experience. I use the word mystical in its modern sense as describing an interior revelation that can be had independently of the senses and of the reasoning processes.

Needless to say, this idea that there can be a transcendental knowledge superior to ordinary processes is one of the most ancient in the history of mankind. It is to be found at the origin of all religious systems, and indeed, as we shall see, religion is to a lesser or greater degree a distortion of it. The possibility of this interior experience has been asserted by the greatest philosophers, by the saints and sages, and is in a sense the one ever-present and enduring thought in religion. It is also the idea around which the fiercest struggles have raged and against which the bitterest persecution has been directed.

Although an enormous literature has arisen out of mysticism, only recently—in this era at least—have we had a comparative examination of its phenomena. The first notable one is by the Canadian psychologist Richard Maurice Bucke who in his *Cosmic Consciousness* assembled and

examined a large number of cases of the direct illumination commonly described as mystical.

It is outside of my purpose in this article to make a complete examination of Dr. Bucke's material and results, but to deal with certain special aspects of it. Drawing largely from biography and autobiography, he cites many remarkable cases of illumination in the lives of Jesus, Buddha, Walt Whitman, Jacob Boehme, Francis Bacon, Plotinos and other historical figures. These he supplements with modern cases of interior experience drawn from among his friends and patients.

The records thus gathered present certain common factors. One is a more or less definite sense of "lighting up" and is frequently accompanied by an objective luminosity, when the subject finds himself bathed in light. Another is the descent upon the subject of an ineffable peace likened to the "peace that passeth all understanding" in the Christian Testament. A third is that of possessing a direct apprehension of fact, a means of knowledge that is best described as the mystics described it, as transcending reasoning processes altogether. A less common, though no less marked, experience, in the cases where it is recorded is the modification or complete elimination of the sense of time, as if time were merged

or lost in another way in space. The German Theosophist, Jacob Boehme, says he saw the "signatures of things" and that he saw the grass growing.

More important than any of these is the realization by the subject of a communion between the members of the human race and an actual sense of being in a realm of consciousness where all separation and longing are at an end. It is an entry into a one-consciousness, seemingly without loss of individuality, and a kind of all-inclusiveness in which the person experiencing the new state takes the rest of the race into his being.

Walt Whitman in *Song of Myself* describes it thus:

"Swiftly arose and spread around me
the peace and knowledge that pass
all argument of the earth,
And I know that the hand of God is the
promise of my own,
And I know that the spirit of God is the
brother of my own,
And that all the men ever born are also
my brothers, and the women my
sisters and lovers,
And that a kelson of the creation is love,
And limitless are leaves stiff or droop-
ing in the fields,
And brown ants in the little wells be-
neath them,
And mossy scabs of the worm fence,
heap'd stones, elder, mullein and
pokeweed."

Dr. Bucke in his analysis of the cases came to several interesting conclusions which, while they will not satisfy all the demands of occult philosophy, represent nevertheless a great advance in the scientific study of mystical experience. He divides consciousness into three great grades or successive divisions. The lowest of these, representing sub-human levels, as of the animal, he calls "Simple Consciousness". The reasoning consciousness of men and women, limited as it is by a sense of separateness, he calls "self consciousness". The illuminated state, in which

separateness disappears, he calls cosmic consciousness, a level transcending the mental state as much as mind transcends the instinctual consciousness of the animal. Issue has been taken with him on the use of the word "cosmic" as describing too high a level, but nobody has yet suggested a more satisfactory term.

Since Dr. Bucke's time there have been numerous other inquiries and, although it is not a popular subject with academic psychologists because it makes trouble with theologians with whom they have to live, it has had a considerable share of attention from the more independent writers. The general disposition has been to regard the superior consciousness as one into which the human race will eventually evolve, and to look on those who have had intimations of it as forerunners of the rest of mankind.

When this theory goes hand in hand with the idea of physical evolution or race-evolution, as it sometimes does, and there is no element of the immortality of the individual soul implied in it, it means that succeeding generations of men and women begotten of the present ones will have an increasing number of cosmically conscious persons among them, cosmic consciousness becomes the general and finally the universal condition.

This is a cold idea. It offers the present generation the comfortless theory that all our striving and suffering is for the purpose of transmitting to other entities in a distant future powers and blessings they have not earned. To complete the anomaly, experimental science has now reached a position where it declares that all our striving will not and cannot transmit its fruit anyway. So poorly do the facts of interior illumination consort with the Darwinian theory of evolution that it is little wonder the psychologists are not fond of the subject.

When the theory of cosmic consciousness goes hand in hand with the idea of the survival of the soul of man after death and the passage of the soul into higher

realms of consciousness, a heaven-world or whatever, the disposition of writers—mostly theologians—is to treat the experience as a passing intimation of the afterdeath states, a sort of foretaste of heaven vouchsafed by God to saintly persons during their earth life. The exponents of this theory are in grave difficulties. The chief one arises out of the fact that the experience is not confined to saintly persons but sometimes happens to persons whose lives are to say the least heretical and sometimes markedly irreligious in any sense that would please the orthodox God. Conversely many persons of saintly conduct do not achieve any such foretaste of the hereafter. The ironical commentary on this theory is that the cosmic vision has been frequent among those whom the Church found necessary to burn at the stake. In fact the church has had a definite antipathy to persons who had a foretaste of its own Heaven. It may have feared that some visionary would blurt out the truth.

A much better theory of it is the Hindu one—that the soul is engaged in a pilgrimage of experience which requires a long series of lives on this earth, in the course of which it evolves successive powers. Having passed through an arc of descent from spirit to matter and having turned at the mineral on its way back to a vastly enriched spiritual existence, the soul, they teach, has had successively the consciousness of the mineral, the plant and the animal, and is now passing through the mental state of consciousness as man. Beyond the mental state is a state of direct cognition or awakening into reality, which they call Buddhi. This has been attained by the leaders of mankind and into it all men will in due time enter. Those who have experienced it partially are our vanguard on the long path of the evolution of the soul. This is the opinion commonly offered today as Theosophy. In point of fact it is orthodox Brahminism and is, in its own way, scarcely less a distortion of Theosophy than is orthodox Christianity.

The fatal defect of the Brahmin explanation of the data of cosmic consciousness is identical with the defect of the Christian explanation of the ecstasies of the saints as an advance knowledge of the hereafter. Both religions assume that those who have a touch of cosmic consciousness are of great mental and spiritual stature.

The facts show that they are not. While many who experience the higher vision are, like Jesus and Buddha, beings of transcendent spirituality, and some, like Bacon, are giants of intellect, many of the recorded cases are of very simple, often ignorant and frequently anything but blameless people. The experience is nothing if not sporadic and obeys a law of its own nature. The Christian finding no rule for it attributes the whole thing to the pleasure of God. The Brahmin, whose theory of gradual advance would require that before going on with a realm above mind, a man should have exhausted the development of mind, has no adequate explanation to offer.

This curious illumination strikes like lightning. While it does favour the saint, it does not neglect the sinner. It comes very often to the sick, to the drunkard and to the epileptic. Remarkable cases of conversion (literally, together-turning) as in the cases of Raymond Lully, John Bunyan and others, show that it can come even to men plunged in vice.

The learned, the ignorant, the devoted, the austere, the sodden, the well, the sick, the vicious, the nearly mad—these are not categories of leadership. Half of them give the lie to the other self. Nor did Jesus seem to expect that leaders would be the readiest to receive his message of liberation. He tended to pass over acknowledged leaders and to devote himself to those who by reason of misery and suffering on earth were best able to understand a doctrine of transcending earth and entering into a Kingdom of Heaven that he declared awaited them. Gautama did not confine himself to leaders among men. He found great men as did Jesus but his doctrine

was as readily applicable to the vicious as to the austere. The *Dhammapada* shows him going to young men mired in their vices and bidding them turn. When they did they became Arhats.

That the manifestation in man of a power above the level of mind is the experience of men and women whose intellectual powers are not equal to the task of explaining it, is evidenced by the fact that mystics themselves differ widely in their explanations.

Mystics with an inclination for orthodox Christianity, for example, say the illumination flows into the soul by a supernatural channel. For the Roman Catholic Church the Church itself is such a channel. So are the sacraments. For mystics of Protestant sects, the Bible is a magical channel.

Quietistic cults like the Friends and the followers of the Abbe Fenelon and Madame Guyon ascribe the results to direct Divine intervention. They say that, in answer to aspiration, God himself acts immediately upon the mind of the devotee. Jacob Boehme held this theory of his own remarkable experiences. He declared that in his vision he saw God. H. P. Blavatsky remarks drily that what he saw was his Divine Ego, as all aspirants eventually see it.

More valid than either of these is the Platonist theory maintained by the most philosophical of the mystics. They say that the illumination comes by faith or intuition resident in the higher consciousness of the soul itself, and that there can be direct attainment of truth by virtue of the fact that man possesses from a previous world-period an inheritance of wisdom which he now neglects, but which he may at any time recover. A momentary return of it may be experienced under special conditions.

Obviously the cosmic consciousness is not, then, a *latent* thing, in the sense that it is still to be developed. It is a *dormant* thing in the sense that it has been developed and lost temporarily. It is not a

potentiality to be realized in a distant future. It is an ever-present knowledge which the vast majority of men cannot use because it is overlaid by mental and emotional confusions. When such a power can be aroused by aspiration, the following of intuitions, or by austerity, it is sufficiently explained as an intimation of a new power. When, however, it comes direct out of intense suffering, out of turning from vice, or out of disturbed physical conditions, we need a wider formula than either the Brahmin or Christian one. We need a formula that will reconcile the contradictions. The old occult formula, the only one that will serve the unbiased inquirer, is that cosmic consciousness is an old, hard-earned power, lost and in these cases for a brief time recovered. The Christian formula for it, as the words were originally understood, is that in the parable of the prodigal, "This my son was dead and is alive again; he was lost and is found."

The implication in the highest mystical and occult schools—indeed the explicit statement many times repeated—is that we thinking souls are all prodigals, alienated from a divine unified consciousness which the *New Testament* calls *ho theos*, the god. That consciousness we have as a dim, flickering, inward light.

This aspect of it as a unified whole is important for purposes of the present study. The universal characteristic of all true experiences of cosmic consciousness is an immeasurably quickened sense of unity with the rest of mankind. This is variously described. Sometimes it is a flooding of the nature of the subject with a great love. Sometimes it presents itself as a sense of peace resultant on the passing away of the sense of separateness. It has also been described as an attainment of the centre of a wheel where stillness prevails and the stress of earth life, even of mental life, vanishes. It is the place of stillness that the Chinese called *Tao*, and the Buddhists call *Alaya*. "Alas, alas, that all men should possess *Alaya*," says *The Voice of*

the Silence," and that possessing it *Alaya* should so little avail them."

All these descriptions bear out the old idea that the world above mind is the Oneness towards which At-one-ment tends, and that we only lose our way in a too far removed and unserviceable notion when we talk of being merged in Ultimate Deity. The Unity to which we are now returning is the rest of our race—the divine exiles here on earth.

This seems to be the reason why persons who have had a touch of cosmic consciousness show a prevailing impulse for the rest of their lives to make mankind the object of their devotion, to see God as it were in their brothers' faces. All true humanism has arisen primarily out of this mystical vision and has taken its stand against the worship of a personal God. The older humanists called the Divine Communion, in whose body we are all atoms, Osiris, and symbolized the present partition of mankind into scattered and confused souls as the dismemberment of Osiris, the fragments of whose body must again be assembled. It is to the assembling of the fragments that the Masters are pledged.

Damascius says of this resurrection of the dismembered Osiris, or return to the higher consciousness, that it "should be a mingling with the God, an all-perfect at-one-ment, a return upwards of our souls to the divine".

So we have again, in another problem of modern science which is compelling the attention of students, a picture of the soul of man which can transcend mind under conditions so contradictory as to preclude the idea that the soul is slowly evolving into the transcendent state. We must decide whether we will take our stand with the Church mystics and the Quietists and say it is the fantastic gift of a personal God, or with H. P. Blavatsky and the occultists who say it is the renewal brief or enduring of an ancient power of entering a common consciousness we have forgotten.

(To be continued.)

REMINISCENCES OF EARLY DAYS OF THEOSOPHICAL SOCIETY.

By John W. Lovell, F. T. S.

(Continued from Page 36)

On returning to New York to live, in 1875, Mrs. Britten tells us she occupied herself in translating and editing a work, since widely known under the title of "Art Magic." She says: "The author of this book being a lifelong and highly honoured friend, but a foreigner not qualified to produce a work in the English language, had induced her to undertake the task of preparing it for the Press. One of the features of the work was indicated in its second title, namely: Mundane, Sub-Mundane and Super-Mundane Spiritualism. It professed to explain the origin of Creation; of all religious systems, tracing them out from Solar and sex worship to Sects and Modern Creeds. It defined the occultist's belief in sub-mundane or elementary spirits, the next step in the great Spiritualistic movement and the first openly recognized dawning of a movement which has generally obtained the name of "Occultism," in super-mundane or planetary spirits and ranged between them the realm of humanity with its spheres of communicating human spirits revealed through the beneficent spiritual outpourings of the 19th Century.

Amongst illustrious Europeans who sought and succeeded in obtaining possession of this book were the late unfortunate Czar of Russia and his noble Aide-de-Camp, the much beloved friend of Spiritualism, Prince Emil de Sayn Wittgenstein. The latter wrote to Mrs. Britten that he regarded the book as his Bible, carried it with him wherever he went and had often derived consolation and harmony of spirit from its noble teachings in moments embittered by the fever of war and the cares of state.

Note: Prince Emil de Sayn Wittgenstein was, I might say, a friend of Mme. Blavatsky. In 1890 H.P.B., wrote: "He, Prince Wittgenstein, now dead, was an old friend of my family, whom I saw for the last time when I was 18 years old, i.e., in 1849 and he and his wife remained in close correspondence with me. He was a cousin of the late Empress of Russia." "Mrs. Britten did not know this at the time she wrote of him as above as 'the much beloved friend of Spiritualism.'" Continuing Mrs. Britten's statement: "It may be stated that Spiritualists generally were greatly opposed to the publication of 'Art Magic' " and she, Mrs. Britten, was bitterly attacked even in its commencement and without waiting for its appearance. In strict justice to Col. Olcott and Mme. Blavatsky she says, "I emphatically protest that they have nothing to do with it. That the two movements, namely the publication of the advertisement and the formation of the Theosophical Society most strangely took place at or about the same time, is a truth which I admit but cannot account for." "About twelve hours after I had posted the advertisement in 'The Banner of Light' announcing that a book, 'Art Magic' was to be published, Col. Olcott and I met for the first time in several years. An old acquaintance was renewed, an introduction to Mme. Blavatsky took place and then, but not till then, did I learn the views of these friends respecting a concerted effort to study faithfully the Science which underlies the principles of spirit communication. So amazed and struck was I with the coincidence of purposes expressed in the inauguration of the Theosophical Society, at which I was present, with some of the ideas put forth in 'Art Magic', my friend's work, that I felt it to be my duty to write to the President of that Society, enclose a copy of the advertisement, and explain to him that the publication of the work in question anticipated without consort or advice, or even personal acquaintance with the parties concerned, whatever of Cabbalistic Lore or

revelation the said Theosophical Society might hereafter evolve. The author of 'Art Magic' prepared the material for his work many years ago in Europe and is a total stranger to Col. Olcott and Mme. Blavatsky."

As to the great differences that came between Mme. Blavatsky and the Spiritualists, I refer anyone interested, to the October 1881 number of "The Theosophist" for Mme. Blavatsky's statement in answer to a letter received from one whom she calls; "Our esteemed brother Theosophist W. H. Terry." Mr. Terry was the editor of the Australian "Harbinger of Light" the organ of the Spiritualists in that Country. He complained that being like a very large number of Spiritualists in different parts of the World, a member of the Theosophical Society and a reader of the Society's Magazine, "The Theosophist," he finds the agency of disembodied human spirits ignored as factors in the production of modern Spiritual manifestations by the leading writers of "The Theosophist," and the phenomena which Spiritualists are accustomed to attribute to the agency of Spirit friends, who present the most conclusive tokens of their identity, referred to as "Elementaries," "shells," etc. He cites a number of cases occurring in his own experience, all tending to prove the agency of intelligent human individualities. In an answer to the article in "The Theosophist" Mrs. Britten wrote as follows in her work "Nineteenth Century Miracles," page 297. "The author of this volume claims to be an occultist and that with us good a right to the cognomen as the Editor of "The Theosophist" and yet she insists that the entire mass of theory presented in these extracts (that is, H. P. B.'s answer to Mr. Terry in "The Theosophist.") is *theory* only, and remains wholly undemonstrated, whilst the facts of Spirit Communion, the identity of the Spirit, the full preservation of that identity, continued progress is Sphere life and all the tokens of individuality that made the man,

woman or child of earth, are testified to and corroborated by tens of thousands of independent and reliable communications given in every Country of civilization."

Mrs. Britten was a great friend of The Countess of Caithness, The Duchess de Pomar, with whom she spent several months running over many years. The Countess wrote several interesting books and joined the T. S., in its early days and was a friend of H. P. B.'s, who visited her when in Paris. At the time of H. P. B.'s death it was given out that she was H. P. B.'s successor and was so accepted by the French Theosophists. But, as Mr. Judge said at the time, H. P. B. was *sui generis* and could have no successor.

Mrs. Britten later returned to England where she edited a paper called "The Two Worlds" and corresponded with me up to the time when she, too, passed over.

Mr. Henry J. Newton, whom I have mentioned as the first Treasurer of the T. S., was also President of the Spiritualistic Society, and I saw much of him for many years in investigations we carried on, especially for full form materializations. One day Mr. Newton showed me the minute book of the first meeting of the Society on September 8, in which all those present had signed their names. For some personal reason he refused to deliver this to Mr. Judge, who would have forwarded it to Adyar. It has always been a matter of great regret that I had not at that time asked Mr. Newton to let me have it, or at least to leave it to me in his will, for he was killed a short time after by being struck by a street car while crossing the street at 23rd Street and Broadway.

A very interesting and charming person I met at this time was Mrs. Mary Hollis Billing, to whom I was introduced by Mrs. Britten. She had joined the Society in London and I bring her name in now because it was at her house in London when, on her first visit after leaving here, H. P. B. stayed. The Master K. H. mentions her name several times in his letters to Mr. Sinnett in "The Mahatma Letters"

and in one place, (pp. 416-7) says of her: "Mrs. Billing is a medium and when that is said, all is said, except this, that among mediums she is the most honest, if not the best. . . . The woman has more sterling virtues and honesty in her little finger than many of the never distrusted mediums put together. She has been a loyal member of the Society from the time she joined it and her rooms in New York are the rallying centre where our Theosophists meet. Her loyalty, moreover, is one that cost her the regard of many patrons. She also, unless closely watched by "Ski," can *turn a traitor*, precisely because she is a medium though it is not likely she would do it. Withal she is incapable of either falsehood or deceit in her normal state." (see also page 306, Mahatma Letters).

The "Ski" the Master speaks of was her control and at meetings in her home I have often spoken to "Ski". I have also heard Mr. Judge say in speaking of Spiritualism, of his high respect for "Ski" from whom he often received messages from the other side.

Mrs. Billing was born in Louisville, Kentucky, and came before the public first as the medium through whom most remarkable manifestations occurred. These are described in a book called "Startling Facts in Modern Spiritualism" by a Dr. Wolfe. When I met her she had given up her public mediumship and was living in the city with her two daughters. The eldest, Mrs. Stockell, later married Mr. John H. Judge, the brother of William Q. Judge. Both she and her daughters were very close friends of Mrs. Lovell and myself, and often visited us at our home. She had one son, Lieut. Hollis, a U. S. Army officer who, at that time, had been assigned to Harvard University in Cambridge, Mass., as Military Instructor.

Another of the early members was Mr. James Morgan Pryse whose works "The Restored New Testament" and "Reincarnation in the New Testament" and others I think are well known to you. As I have said Mr. Pryse became interested in the

Colony I spoke of in the beginning that we started in Mexico. Both he and his brother John, were practical printers and at the time H. P. B. decided upon the Esoteric Section, she sent for Mr. James Pryse to take charge of and do printing of the various papers connected with it. He became a member of her household and was devoted to her up to the day of her death. Mrs. Besant speaks of him as one who was there when she, too, joined the household. His brother John joined the Society here and, at Mr. Judge's request, occupied the same position in connection with the E. S., at 144 Madison Avenue.

(To be Continued.)

THE THREE TRUTHS

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

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

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

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

These truths, which are as great as is life itself, are as simple as the simplest mind of man. Feed the hungry with them.—Idyll of the White Lotus.

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MODERN THEOSOPHY

By Claude Falls Wright

(Continued from Page 45.)

The great cause of pain and sorrow to the human being on earth arises out of his severance, during lifetime, from the spiritual half of his nature—the Higher Manas. The half-remembrance of that blissful state of completeness and purity is ever before him, and while this is so there is little rest. Filled eternally with an indefinable longing, an indescribable yearning for a something unknown, he seeks here and there, laying hold of this or that thing, in the everlasting search after happiness; but not until his higher consciousness is fully known to him can there be any bliss for mortal man.

Union of the Higher and Lower Egos may take place either during earth-life, at the time of an Initiation, or afterwards in the devachanic state—and sometimes during sleep, as before spoken of. Evolution or progress, as we understand the term, is only possible during earth-life, and it will therefore be seen that in the instance of this union being effected before the separation of the four lower principles, or at death, the experiencing possibilities and consequent progression of the individual are not thereby hindered, but enormously increased; whereas after death nothing new can be added, and in Devachan he simply lives over and over again his past life, only with a blissful unconsciousness of sorrow or sadness, and a conscious realization of all his spiritual hopes and longings.

To the ordinary mortal his bliss in Devachan is complete. "The Devachanee lives its intermediate cycle between two incarnations surrounded by everything it had aspired to in vain, and in the companionship of everyone it loved on earth. It has reached the fulfillment of all its soul-yearnings. And thus it lives throughout long centuries an existence of *unalloyed* happiness, which is the reward for its suf-

ferings in earth-life. In short, it bathes in a sea of uninterrupted felicity spanned only by events of still greater felicity in degree."*

Readers, however, unacquainted with the harmony of the esoteric doctrine, will doubtless offer ready objections to a heaven such as that depicted above. It may be urged that such a "fool's paradise" can be of no real benefit as a rest, since the shock of waking to the terrible realities of life must be increased proportionately to the intensity of the blissful illusion.

But waking means nothing other than re-birth. Once we have passed the threshold leading into earth-life, the draught of Lethe has been taken, and no shock whatever is encountered, since the soul has no more recollection of its devachanic experiences than we have of what our consciousness has been during a night spent in deep sleep. Only we rise with a sense of refreshment and revivification.

Again, "It is such a waste of time." Yet nature does not consider it waste of time to sleep. Nothing more lawful or necessary can be conceived of, and this period of rest between two earth-lives, in the theosophical system, is really but one more tribute to the harmony of the whole. Devachan, though a rest, is not altogether the waste of time one might at first suppose. It is a period of spiritual gestation, when all the ideal qualities of the mind, of which the hurried and busy everyday life of civilized man permits but little or no expansion, find opportunity to grow and develop. "For that dream-life is but the fruitage, the harvest time, of those spiritual seed-germs dropped from the tree of physical existence in our moments of dream and hope—fancy-glimpses of bliss and happiness, stifled in an ungrateful social soil, blooming in the rosy dawn of Devachan and ripening under its ever-fructifying sky. If man had but one single moment of ideal experience, not even then could it be, as erroneously supposed, the indefinite prolongation of that

'Single moment.' That one note, struck from the lyre of life, would form the key-note of the being's subjective state, and work out into numberless harmonic tones and semi-tones of the spiritual *phantasmagoria*. There, all unrealized hopes, aspirations, dreams, become fully realized, and the dreams of the objective become the realities of the subjective existence. . . ."

But enough has been said to explain the nature of the devachanic state, which is one of rest and spiritual enjoyment. We must pass on to consider its antithesis—that of Avitchi.

Like Devachan, Avitchi is a state, not a locality, and is one of the most "ideal *Spiritual* wickedness, something akin to the state of Lucifer, so superbly described by Milton." But true Avitchi is not possible to the humanity of this globe; only the black magician, and perhaps to some extent the most absolutely depraved among soulless men, can reach anything approaching this condition. All others receive whatever punishment may be their due, on earth. As will be seen in the section "Karma and Reincarnation," the good and evil deeds of one earth-life entitle the doer to a just reward or punishment in the next, or in succeeding incarnations, and all our suffering here is, according to the esoteric philosophy, the direct outcome of our previous misdeeds. So that the only hell known is on earth. "There are no hells but the man-bearing worlds." Few indeed are those who are so absolutely without a single high thought during an incarnation as to render a devachanic rest impossible after death, and far, far fewer are those who are so *spiritually* depraved as to merit a condition of Avitchi. "Not many are there who can reach it. . . . And if it be urged that since there is Devachan for nearly all, for the good, the bad, and the indifferent, the ends of harmony and equilibrium are frustrated and the law of retribution and of impartial, implacable justice, hardly met and satisfied by such a comparative scarcity if not absence of its antithesis, then the answer will show that it

* Key to Theosophy, p. 148.

is not so. 'Evil is the dark son of Earth (matter), and Good—the fair daughter of Heaven' (or Spirit), says the Chinese philosopher; hence the place of punishment for most of our sins is the earth—their birth-place and play-ground. There is more apparent and relative than actual evil even on earth, and it is not given to the *hoi polloi* to reach the fatal grandeur and eminence of a 'Satan' every day."*

Definition of the state of the normal individual between the two earth-lives—the devachanic—having been accomplished, further elucidation of the after-death conditions will be best carried on along illustrative lines. Let us fancy a man to be dying; then, as the soul wings its flight to other spheres, let us see what becomes of it, and of the body and the remaining principles thus freed and separated from each other and their lord.

No idle speculation is it that the dying recalls every detail of his life. As at the moment of birth the child is said to prospect its future, so at death the ego looks back over the road it has come and notes all the incidents that have befallen along the way. Anyone of mature age, reviewing his past, will find that he has lived out his whole span of years to learn but one great lesson. Throughout all the vicissitudes, changes and experiences; embedded in the tangled maze of thoughts and ideals, of unfulfilled soul-yearnings, unrealized desires; and finding its way out from under the rare glossing of felicity which shows out here and there, there runs a long dark vein, an unsolved problem, which seems to carry in it also the key to the whole life. Just above it, appearing and reappearing simultaneously with it, is a line of thought which may be said to embody the sum-total of the highest aspirations, the individual's idea of the grand purpose of life. At the moment of death, as each deed and event rush through the brain, these lines stand out brighter than the rest; all other thoughts, the aroma of every past deed,

fall in harmony with them, and the vibrating organ sounds as it were but one prolonged note. And upon the final emission of the soul it carries with it this thought-summation which shall determine the nature of its future birth.

"At the last moment the whole life is reflected in our memory and emerges from all the forgotten nooks and corners, picture after picture, one event after another. The dying brain dislodges memory with a strong, supreme impulse; and memory restores faithfully every impression that has been entrusted to it during the period of the brain's activity. That impression and thought which was the strongest, naturally becomes the most vivid, and survives, so to say, all the rest, which now vanish and disappear forever, to reappear but in Devachan. No man dies insane or unconscious, as some physiologists assert. Even a madman, or one in a fit of *delirium tremens*, will have his instant of perfect lucidity at the moment of death, though unable to say so to those present. The man may often appear dead, yet from the last pulsation, and between the last throbbing of the heart and the moment when the last spark of animal heat leaves the body, *the brain thinks*, and the ego lives in those few brief seconds his whole life over again. Speak in whispers, ye who assist at a death-bed, and find yourselves in the solemn presence of Death! Especially have ye to keep quiet just after Death has laid her clammy hand upon the body. Speak in whispers, I say, lest you disturb the quiet ripple of thought, and hinder the busy work of the Past casting its reflection upon the veil of the Future! . . ."

The Hindus hold that if a man pronounces the name of Rama at the moment of death he will go to the Supreme. And the writer has been assured by travellers in India, that the more ignorant of the people may be often seen lying on their backs at certain hours of the day, crying constantly "Rama, Rama, Rama, . . ." hoping that death might come upon them while they pronounced the sacred name. But what is

* Letter from an Adept, quoted in *Esoteric Buddhism*, p. 143.

really meant by this mystic teaching is that he who at the moment of death has in his brain only the one dominant thought of aspiration to unity with the Supreme, will have such aspirations realized. In other words, such bliss is only for him who has held no other thought during his whole life.

The link which binds the ego to the physical body having snapped at the moment of death, the Linga Sharira separates from it, and its parts straightway commence to fall asunder, only a few months being required for it to decompose and return to its mother element, the earth. This decomposition sets free the Prana or life-essence which it has held, and this is one reason perhaps why dead substances often impart to living organisms such life-giving properties; why, for instance, the grass is always greenest on the grave.

Immediately after the dying individual has separated from the body he finds himself in the state called Kama Loka, where he is compelled to remain until he has freed himself from all the gross desires which chain him down to earth. This period, in the case of the majority of men, is one of semi-consciousness, or like a drowsy, drunken sleep; it may last a few days, or it may last hundreds of years, according to the life the individual has led, and according to the effort he has made to rid himself of his lower tendencies while alive. Having cast off the gross elements, the soul or Lower Manas is freed, and presently rejoins its spiritual half, being born into the devachanic state, and here it remains until the time comes for it to again take up the thread of destiny on earth, to suffer reincarnation.

(To be Continued.)

o o o

Restrain by the Divine thy lower self.
Restrain by the Eternal the Divine. Aye,
great is he, who is the slayer of desire.
Still greater he, in whom the Self Divine
has slain the very knowledge of desire.
—*Voice of the Silence.*

TAGORE

It is just three weeks since I had an interview with Sir Rabindranath Tagore in his private suite at the Hotel Vancouver. Of that meeting, I have set down nothing in writing, and did not intend to do so, until the Editor of the Canadian Theosophist suggested that I might prepare something for the perusal of the readers of his magazine.

I approach the subject with some reluctance, for the reason that I regard certain statements that the poet made as being more or less private and personal. However, I feel that particular observations can be made which may be of interest and can be recognized as no violation of confidence.

First impressions sometimes entirely fade away. At other times they develop into fixed convictions. It is always safer in dealing with matters of this kind to reach conclusions leisurely. Tagore himself is a believer, in some degree, in the doctrine of leisure.

A sentence culled from his Victoria speech indicates that, when he said: "Compressed and crowded time has its use when dealing with the material things, but living truths must have for their significance, the full accommodation of leisure. Cramped time produces deformities and degeneracy, and the mind constantly pursued by a frenzied haste, develops a chronic dyspepsia; busy day and night, exploring work which is non human, solely for gains that are non spiritual, his sense of the human reality shrinks into utter insignificance, in a world whose pride is in vastness and in which all manifestations are pre-determined in detail."

Tagore was the resplendent, towering figure at the Fourth Triennial Conference of the National Council of Education, at which world wide celebrities were present. He carried with him the atmosphere of the Orient, with the subtleties and elusiveness of the cultured Asiatic. On the occasion when he was billed to give his addresses,

thousands stood in the rain for hours on the chance of gaining admittance to the auditorium. A glamour attended his activities which no other character in the Conference was able to produce. His first address in Vancouver was on "The Meaning of Art." The other speaker on that occasion was Ernest Raymond, who is best known as being the author of "Tell England." His subject was "Through Literature to Life."

A change had been made in the programme. It had been arranged that Tagore should be the first speaker, but Raymond was first introduced, and Tagore sat in a box, while the Englishman delivered his oration, for oratory it was and very little else. The address was a masterpiece of brilliant English, given with the authority, the assurance and precision of the highly cultured Englishman. There was in it however, no sympathy for anything but the materialistic conceptions of life. The speaker had undertaken the hopeless task of attempting to unlock the great mysteries of the absolute with an anthropomorphic key. It was an appeal solely to the intellect, from an unusual intellectual. To the intuitive, it was disappointing to feel that a splendid instrument had been lost in an orator of this calibre, who could not rise to the heights of true spiritual insight, from which alone that theme could properly be discussed.

A greater contrast between two speakers could hardly be found, in personality, in method, and in subject. Raymond, the immaculate, polished gentleman, in conventional evening dress, buoyant, on terms of complete familiarity with his audience; Tagore, stately in his robes, subdued, even gentle, he stood as one discussing with himself rather than with an audience. His fascinating personality held the attention of those to whom his words were incomprehensible. Tagore does not trade upon his wonderful personal magnetism. He gives one the impression of being shy and that he feels out of place upon a public rostrum. His voice, for so big a man; for

he stands six feet in height, is a light tenor, of excellent carrying power and pleasingly penetrating.

His subject was difficult to follow, because of its unusual treatment. It was the understanding, the interpretation of one immersed in ancient, oriental conceptions, which are far removed from Western treatment of such themes. When he descended to some quaint illustration, to make his meaning clearer, his treatment was delightful in its simplicity. "a child come to me," he said, "and commands me to tell her a story. I tell her of a tiger which is disgusted with the black stripes on its body and comes to my frightened servant, demanding a piece of soap. It gives my little audience immense pleasure, the pleasure of disinterested vision, and her mind cries out 'it is there, for I see'. She knows the tiger in the book of natural history, but she sees the tiger in this story of mine. We know a thing because it belongs to a class, we see a thing because it belongs to itself, because of its distinct individuality."

In this story, he explained his belief that an immediate consciousness or awareness of reality is an end in itself, and gives us joy. He said "This joy has its expression in the arts; the joy which we have in beauty, in love, in greatness, self-forgetfulness, and in higher degree, self-sacrifice; our acknowledgment of our experience with the infinite. This is the philosophy which explains our joy in all arts; the arts that in their creation give us an intense touch of the unity of truth which we carry within ourselves. It is love for others which reveals the reality of its object. Only in the fact that we are aware that everything else exists, do we exist."

He took one decisive slap at the books of the day when he said: "The pungency of indecency and the tingling touch of intemperance are symptoms of old age in modern literature."

Tagore made no reference either to the exoteric or esoteric side of Eastern phil-

osophy, but in the interview that I had with him, subsequently, he pointed out that the subject he was dealing with did not lend itself to any such references. He is a believer in both the doctrines of reincarnation and Karma. He is not a Theosophist in the sense that he is a member of the Theosophical Society, but, unquestionably H. P. B. would pronounce him a Theosophist in the same way as she proclaimed Count Tolstoi as being a real, practical Theosophist.

He made a kindly reference to the "Russian noblewoman" who had founded the Society, but had nothing definite to say to this question: "Do you believe that there are superior embodied mortals, known in the East as Mahatmas, arhats or adepts"?

He commented on the subject of reincarnation. His conclusions, while being more speculative than definite, conveyed the impression that such is his belief.

He is a great humanitarian. Altruism and unselfishness are outstanding qualities in his life's work. He has conveyed to this, however, refined and delicate touches that can emanate only from the mind of the poet and philosopher, interested in the mysteries of occultism and mysticism. He is not influenced by the frightened prayer of a poet he quoted in one of his addresses: "Doom me not to the futility of offering eternal gifts of joy to the callous". He said, "The realm of this joy has been known to the dwellers in the land of leisure and they have said 'covet not, do not nourish a longing for an acquisition which is solely for thee; for the supreme lord dwells in the all, and therefore have thy joy in him through sacrifice of self'. This is the divine spirit, the great soul who is active in the world's activities, who dwelleth in the hearts of all people. Those who realize him with a sure comprehension, in their heart and their mind, reach immortality."

Surely no more Theosophic utterance could be desired. W. M. W.

Hamilton, May 1, 1929.

TAGORE

Sir Rabindranath paid Canada a very great honour in visiting the Educational Conference in Vancouver, April 8-13. He was the bright oriental star of the occasion, and when it is remembered that he had declined to visit the Dominion on a former occasion, we believe through a misapprehension, we may take it that this visit was one of reconciliation and appreciation. The great poet did us the compliment of addressing the Conference on a high level of spiritual thought. One woman journalist in Vancouver wrote in a comic vein about the speech, and she will live to regret it. But the sensible people were deeply impressed and the Conference was evidently profoundly moved by the character and inspiration of the poet. Mr. G. R. Dolan, the principal of the Regina Collegiate said that "Dr. Rabindranath Tagore was easily the most outstanding educationist at the Conference. On the nights that he lectured there were queues for blocks waiting to get in the building and thousands were turned away. On the platform he wore long flowing robes and sandals. He has very flashing eyes and quite fair skin. He speaks perfect English, but in a peculiar high thin voice. He represented the meditative culture of the East, showing always the contrast of mediator against the thinker." We are fortunate to have a contribution which appears elsewhere from a valued Hamilton member who was present, and who said he had been greatly assisted by Mr. Kartar Singh, who had charge of most of the arrangements connected with Tagore's visit. An unfortunate incident was the mislaying of the passports which gave the United States immigration officer at Vancouver an opportunity to make himself officially obnoxious. Later Sir Rabindranath said that the questions asked him, "absurd questions in the rudest manner", caused the feeling that "we are undesirable and must be treated with suspicion and discourtesy." Protests were sent to President Hoover by

the India-America Association of San Francisco, but they will be ignored. Mrs. H. P. Plumptre, wife of Canon Plumptre of Toronto, described Tagore as "simple, easy to talk to, yet aloof, the predominating figure at the National Council of Education Conference." He spoke four times, she said, and an interesting phase of his message was that Canadians should strain every effort to bring themselves into touch with the best British thought.

Before leaving Vancouver Tagore issued a message of farewell to the Canadian people through the Southam newspapers which we reproduce as follows:

"The time I have spent in Canada has been all too short, and I greatly wish I might have been able to stay longer to see your beautiful country, especially in its grand mountain ranges and where its lakes empty their waters into the mighty river St. Lawrence in your eastern provinces. I have learned to feel a great admiration for your pioneer people with their warm-hearted enthusiasm and their fresh minds. They are still so close to nature as to love her open spaces and her wide prairie lands. The invigorating climate of the cold north has kept their blood warm with human affection and I welcome with hopefulness their eager efforts to fashion a new world.

"Your forefathers have been able to win their way into the heart of wild nature as pioneers taming the savage wilderness and forest, facing fearful odds with amazing heroism and with undying energy of purpose, searching out lonely tracks along the banks of unknown rivers as they have flowed toward the Arctic north. They have threaded their railways across mountains which were once thought to be inaccessible, they have thrown their bridges over mighty chasms, thus linking the whole continent. Now has come to Canada in this generation a still greater pioneer work in human progress. For the debris of the dead past has to be cleared away in human life, the wild, untamed forces in human nature have yet to be overcome, the moral progress of humanity itself has to be

pioneered by cutting down all social inequalities and by bridging over the gulfs between rich and poor and also between the different races of mankind. To this higher service of humanity I would venture to beckon this present generation in Canada before I leave her shores. For she has that unbounded moral energy and high enthusiasm of purpose which are most deeply felt when the heart of a people is young.

"We in the older world are facing a grave breakdown in the ancient props of our civilization. From the heart of humanity rises a cry which is often a cry of despair. Knights errant of idealism are needed to take up forlorn hopes. I believe that such knights errant will be found in this nation which has not become either sophisticated or cynical, but has continued to retain the freshness of its youthful spirit."

AFTER MEDITATION II.

In thy progression refrain from variance. The periods of one-pointedness are necessary. It is when you reach a plateau that you look around. In going to a goal of your aspiration, look neither to the right nor the left and particularly never look backwards. Learn the time of your cycle by experience, be it short or long, and in that cycle move steadily towards the aim that is before you.

The plateau is a place in consciousness for rest and digestion. The view from there must become one with you—part of you—and so in the living of an incarnation your ego creates a gallery of pictures, or you may call them milestones if you prefer it, and in the passing of earth-time you will have formed a book, the leaves of which you may turn and realize the road you have come.

It is not necessary that you either regret or appreciate these to the detriment of future progress. The importance of them is past. The emotions of the experiences

that caused them to be recorded, have done their work in the growth of your soul and when that soul is as a lamp, see to it that it is ever supplied with the oil that carries within it the mystery of Light. Wherefore should there be sorrow on this plane of earth existence? It is delusion that earth must be a vale of tears. It is a place of Cæsar the King and we must render our tithes according to our capacity, never shirking our debts.

That Cæsar the King has his place filled by usurpers is the mistake of the ignorant. We choose our rulers and must learn by freedom of choice. Within each ego—the limitation of perfection—is Cæsar the ruler, and over Cæsar is the One who deposes, the maker of kings and slaves. That One serves the many in its distribution but its essence is ever of the One. The Source fills many rivers and many seas, but their substance is the same.

Humanity is that substance; that water which manifests in movement.

Movement is the expression of the One in the many, and on the plateau we may realize the stillness of the heights and aspire in the silence and the solitude towards that ever-becoming which is the way of return to the One.

T. H. E. A.

THE GENERAL EXECUTIVE

The meeting of the General Executive on Sunday afternoon, May 5, was attended by Miss Gates and Messrs. Belcher, Bridgen, Housser, McIntyre and Smythe. Mr. Belcher reported that his proposed visit to London had been cancelled after Mr. Wright's attendance at the last meeting, and that he had heard nothing about the London situation since. Mr. Bridgen, who had been indisposed, had not been able to visit Ottawa, but undertook to arrange for Mr. Clark's visit there. Mr. Clark's tour was discussed. He was expected in Toronto and Hamilton about the middle of the month, and in London, St. Thomas, Ottawa and Montreal subsequently to the

19th. The question of funds was left over for the new Executive. It was resolved that a letter be sent to Mr. George I. Kinman in acknowledgement of his action in connection with the election, and the consequent saving of expense. It was reported that the Committee on Union had appointed a sub-committee, in view of the fact that it was not at present thought advisable to proceed with organic union, that being too large a proposal for the moment, to prepare suggestions for co-operation with a view to future organic union, and to report to the Committee. Indiscreet editorial policies on the part of the editor of the Canadian Theosophist were discussed. It was pointed out that the platform of the magazine was an open one and contributors were not numerous; that the columns were open to all sides of opinion, but that objections arose from people who could not bear to hear any side but their own; and that contributions were welcomed from all who represented Theosophical study and experience. The matter was left over for the incoming Executive. The visit of Tagore to Vancouver was reported and the valuable work done by Mr. Kartar Singh. The thanks and appreciation of the Executive for the work and assistance rendered by Miss Gates and Mr. Bridgen during the past two years were embodied in a resolution. The new Executive will meet on Sunday, at 2 p.m., July 7. Members will please notify the General Secretary if this date suits.

The division of the history of mankind into Golden, Silver, Copper and Iron ages, is not a fiction. We say the same thing in the literature of peoples. An age of great inspiration and unconscious productivity is invariably followed by an age of criticism and consciousness. The one affords material for the analyzing and critical intellect of the other.—*Isis I. 34.*

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OFFICIAL NOTES

Once more we call attention to the loss to which we are put by our subscribers who send us cheques for one dollar, which is only worth about eighty cents to us when it comes from a distance. A dollar bill is surely as easily placed in an envelope as a cheque. A postal order, if safety is considered, is the proper method of sending small sums.

* * *

The big Theosophical Convention at Chicago in August is attracting considerable attention. Mrs. Besant expects to be present and this will undoubtedly draw many members of the T. S. to the assembly. Mr. Jinarajadasa who is much the most scholarly of those in the immediate circle of the president, will also attend. Mr. Krishnamurti writes Mr. Rogers his sincere regrets at being unable to be present as his meetings in Holland prevent him.

There is just space to call attention to the letter from Mr. Arthur Hawkes which appears elsewhere. He appears to be labouring under the misapprehension that The Canadian Theosophist does not admit articles giving the other side of debateable questions. It was because of doing this that so many members withdrew, unable, apparently, to bear to listen to the other side of an argument. Our columns are always open, and contributions are always welcome.

* * *

Signora Luisa Gamberini Cavaltini writes from Via Masaccio 109, Florence, Italy, that "Col Boggiani having been compelled by the rather unsatisfactory state of his health to resign his post as General Secretary for Italy which he had filled for more than 10 years, I have been elected at the Theosophical Convention at Genoa—to take his place. I must ask of all their spiritual help in order to assist me to fill effectively such a weighty post. With brotherly greetings and great best wishes."

* * *

Mary K. Neff records a miracle in the April *Theosophist*, which was worked for the benefit of the Master K. H. as the story alleges. "This journalist work of the Kashmiri Master explains his need of a roll-top desk and the typewriter which his great pupil, C. W. Leadbeater, long ago succeeded in placing on it, by disintegrating the machine to atoms as it stood on his own table, and re-integrating it on the Master's desk in the Himalayas. His work, however, was not always carried on in such favourable conditions."

* * *

The latest Adyar idea is to buy a padlock, open it, and repeat the following pledge in the presence of three witnesses: "I promise to try my utmost never to say an unkind thing about anyone, whether true or untrue." It is stated, reports Mrs. Besant in "On the Watch-Tower," that there are many thousands of members, scattered over fifteen countries. The padlock is to be closed after the pledge is

taken, and if it be broken the padlock is to be worn open for 24 hours. Where the padlock is to be worn is not stated. Jesus Christ would have had to open his padlock after some of his interviews with the Pharisees.

✱ ✱ ✱

The Link for April 15 has an excellent article on "Maya Chronology and Plato's Atlantis". The corroborations of these different accounts are brought to bear upon each other, and Dr. Jowett of Balliol is shown to have known less than Plato whom he discredited. W. R. Coode Adams, Ph.D., contributes an article on "The Structure of the Atom." Langmuir's theory of the atom which "may at present be said to hold the field in the scientific world" is described. It is a cube with a negative electron at the corners and a positive electron accompanied by two negative electrons in the centre.

✱ ✱ ✱

Members who are in arrears are unfortunately prevented from seeing the Magazine, and Secretaries and other officials of Lodges should take steps to see that this is in some way provided for, either by the loan of the Magazine, or as the Constitution expects the Lodges to do, by the payment of the dues of all those who desire to remain in membership. We are always anxious to have all members placed in good standing before the close of the year at the end of next month, so that our reports to Headquarters in India should not indicate a falling off in our numbers. Unless the Lodges and officials exert themselves during the next month this result we fear is to be looked for.

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"Theosophy in South Africa" announces that the General Secretary, Mrs. Annie M. Gowland, has to give up active work on account of her health. Miss Murchie will be proposed for General Secretary, but also "we understand that Captain Ransome is on his way to South Africa, and that he is to be nominated for General Secretary, with Headquarters in

the Transvaal." Mr. Ernest Wood's article, asserting that Mr. Krishnamurti is a Theosophist, is reproduced, with the following editorial comment: "We feel that in view of Krishnaji's express dissociation of himself from any existing organization, such an attempt to 'place' him is unnecessary and undesirable. It would be surprising indeed if, after the years of Krishnaji's training on Theosophical lines, and his close connection with our leaders, his attitude and ideals were other than Theosophical. He is a Theosophist through and through, but we feel that no good purpose can be served either to Krishnamurti or the Theosophical Society by endeavours to stress this point. There are many eminent Theosophists outside of the Theosophical Society, and we can surely leave it at that. While recognizing that the author nowhere mentions the Theosophical Society, we feel that the connection in terms is so close between the Society and the word 'Theosophist' that it would be wiser not to invite from Krishnamurti an express dissociation of himself from the organization which more than any other represents Theosophy to the world."

PAGAN PRAYER

Life, give me no apocalyptic power
To know the sombre caverns of the soul,
Or read man's destiny secure and whole
Traced in the ordered petals of a flower.
Withhold foreknowledge of the ultimate
hour
When all the worlds win their supernal
goal
And the unfettered floods of chaos roll
Over the rubble of our crumbled tower.
But grant me, life, capacity to see
All beauty—upstart weed or hoary
elm—
Along the glamorous road by which
we fare.
Grant joy and loving fellowship to me,
The raptures which all living creatures
share,
And no foreboding gloom to overwhelm.
Lionel Stevenson.

MR. CLARK'S TOUR

Beginning my tour at Victoria, B.C., on April 1st, I have now reached Edmonton, Alta., I will give you a brief summary of my impressions.

Victoria, Theosophically speaking, has been in a rather quiescent state for some time. But we have two well-instructed, staunch members in the President and Secretary of the Victoria Lodge. Regular meetings of the small band of students and members have now been started. Small in number, they are perfectly clear on the subject of the basic values of Theosophy, and in these days, this is saying much. Of the several meetings held in Victoria, one was a joint meeting of the Federation and Victoria Lodges. We had a very interesting and thoroughly fraternal discussion; but my strong impression as the result of the discussion is that between the two Lodges any hope of useful coöperation is, to say the least, highly improbable. The point of view and the attitude to life seem to me to be irreconcilable.

On the other hand, that there should be no active coöperation between the Victoria Lodge and the Independent Lodge of Victoria is a thousand pities. I met and discussed the Theosophical situation and Theosophical values with two of the most prominent members of the Victoria Independent Lodge, and it became abundantly clear that in all essential things the outlook and attitude of the two Lodges are identical.

At Summerland, B.C., owing to the serious illness of Mrs. Bentley—one of the oldest and staunchest Theosophical students in the whole Section—I was only able to spend a day with the little group there. I hope to make a more extended visit on my return journey. It would be well with Theosophy if all our Lodges were animated with the same resolute will to seek truth and follow it whithersoever it may lead as animates this little band of students in their small rural community.

Theosophy is represented in Kelowna, B.C. by Mrs. Stanley Gore, a keen student of the Secret Doctrine for many years, and a lady of unusual energy and intelligence. A study class is being organized at her home, and I shall be surprised indeed if Kelowna with its large proportion of cultured, thoughtful people should not give a good account of itself in the never-ceasing Theosophical warfare against the world's ignorance, blindness and superstition.

At Salmon Arm, B.C., there is a fairly large group of students who meet regularly and study Theosophical principles. This little group is fortunate in having at their head, Mr. Joseph Gardiner, a very old S. D. student and, in the early days was a member of H.P.B.'s esoteric group. There are also two or three students who have been studying Theosophy for upwards of 20 years. I think this group of students in Salmon Arm could do a far more foolish thing than to definitely organize themselves and throw in their lot with the Canadian Section. Their aims and ours are identical, and "unity"—the proverb is somewhat musty!

Banff is an entrancingly beautiful town in the heart of the mountains. Surely no one who has seen it can ever forget the grandeur of its setting. The memory of those soaring peaks will be to me a permanent possession. And something of the strength of the mountains seem to have passed into the lives of the inhabitants of this small town, for Theosophy is represented by a small group of the most refreshingly vigorous, sane, shrewd and intelligent men I have met with for many a day. We sat in a small office and in an atmosphere thick with tobacco smoke and quaint profanities, we discussed long and earnestly some of the deep things of life. There is hope for the rehabilitation of the Theosophical Society so long as it can attract men of this type into its Lodges.

Surely the people of Calgary are the kindest and most amiable people in all the

world. We held several very interesting meetings there which were attended by members of both the Calgary and the Federation Lodges. The meetings were characterized by an entirely fraternal spirit, and although the discussions were distinctly animated, they never degenerated into acrimonious or unfraternal wrangling. The dominating interest in the Calgary Lodge at present is Astrology.

Vulcan, Alta., is a small town to the south of Calgary. It is the greatest wheat-distributing centre in the world, I am told. But Vulcan has other than material gifts to boast of. The Lodge there, although small, is such that I would that there were many more like it in the T.S. The refreshing directness and transparent sincerity of the members was good to see. There, in their small town, this small group of students, far from the stimulus of any large centre of population, meet regularly, and by their energy and devotion, maintain a centre of spiritual life which many a large city cannot boast of. I was not at all surprised to learn that the students there have literally saturated their minds with the "Mahatma Letters". They have certainly caught something of the atmosphere and quality of that remarkable book, which is, I am inclined to think, the most valuable book in the language for the ordinary student. The students in Vulcan and those in Banff should be sworn brothers, and should keep in close touch with each other. In both places there is the same forthright directness, the same masculine energy which seems so pitifully lacking in the T. S. today.

And here I must be allowed a digression as I simply haven't the time to deal with the matter separately, and it really should be dealt with by someone.

I notice in the current (April) Number of the magazine a doleful plaint by an old and valued member of the Section, against an article by "W.M.W." which appeared in the March Number. Now I should have thought that the youngest and least discriminating of our members would have

been aware that the all-too infrequent articles by "W. M. W." are one of the most valuable features of our magazine. I would advise all such to look up and carefully read the articles by this anonymous contributor—they will amply repay the trouble. Are we becoming utterly effeminate in the T. S.? Is the language of sincere and strong conviction become an offence to our hypersensitive souls? Perhaps some of our oldest members can tell me for how many long months Mme. Blavatsky ran in her magazine Dr. Hartmann's clever story "The Talking Image of Urur"—a story in which H.P.B. herself and all the prominent members of the Society were cleverly and mercilessly lampooned? There seems to have been both humour and virility in the Society in those days. But let us not despair! A way can surely be found to suit all tastes. Let us not be too proud to learn from the Anglican Church. Let us establish in the T.S. a Ladies' Auxiliary, and let membership be eligible to all mature ladies (of either sex), and let the rules be strict and appropriate. Rude people who hold that the preservation for the rising generation of vital Theosophical truths is of more importance by far than anybody's feelings, shall be rigidly excluded and confined to the gloomier and harsher sphere of the T.S. Into this new wing of the Theosophical Movement nothing that is not strictly lady-like and aesthetic shall be allowed to enter.

I contrived to draw this useful and harmless plan for the solution of our troubles down from the Buddhic plane, which, as Mr. Leadbeater assures us, is the most lady-like of all the planes; so let it not be lightly rejected.

Next month I shall tell you of my visit to Edmonton, Saskatoon, Regina and Winnipeg. I shall then possess a fairly clear picture of the manner in which Western Canada responds to the Theosophy of H. P. B.

Wm. C. Clark.

Edmonton, April 23.

AMONG THE LODGES

Hamilton Lodge had a fine address on "Art and Life" from Mr. Arthur Lismer on Sunday evening, April 28.

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Toronto Theosophical Society observed White Lotus Day on May 5 by special addresses at the evening meeting by Mr. F. A. Belcher and the General Secretary; readings from the Gita by Mr. Huxtable and from "The Light of Asia" by Mr. Barr, and music by Miss Buckingham. Mr. McIntyre, vice-president, occupied the chair.

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The Executive Committee of the Montreal Lodge, at its last executive meeting, passed a resolution heartily supporting the principle of a united Theosophical movement in Canada and appreciating any efforts put forth to achieve such a consummation on an equitable basis and in harmony with the motto that "There is no religion higher than Truth". The Montreal Lodge, therefore, earnestly hopes that any misunderstandings which may exist shall be cleared away and that all Theosophists in Canada may unite together for the common purpose of vindicating before the world the great principles of Theosophy and assist as best they can in proclaiming the same.

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The Vancouver Lodge having found it necessary again to change its quarters, has thought to notify members and friends of the new address. We are now back on Hastings St. West, centrally located in a pleasant room at No. 337. After much thought and deliberation we have decided to divide our membership into "Inactive Members" and "Active Members". The former are to be responsible for their Section Dues (\$2.50 annually). They will be eligible for attendance at all T. S. meetings, classes, etc., but will have no voice in the management of Lodge affairs. Active members will be responsible for Section Dues and for Lodge dues as well

(at present 50c per month). In addition to privileges quoted, Active members will have voice and vote in all matters pertaining to the Lodge. We feel this is a wise move as many are debarred by absence from the city, by ill-health or other causes from participating in our activities. But by becoming Inactive members, they can for a small sum retain membership not only in the local body, but of greater importance, retain their membership in the Canadian Section and receive monthly the Sectional Magazine, the "Canadian Theosophist". Some of those Inactive members will recognize the importance and the cost of maintaining quarters where classes are held to study Blavatsky, the "Mahatma Letters," etc., and where Theosophical classics may be bought or loaned. They will, we feel sure, contribute as they can to the maintenance of our room and our library, and so lighten the burden on others.—M. D. Buchanan, Sec.

FELLOWS AND FRIENDS

Richard H. Cronyn, of the London Lodge, has been re-elected to the presidency of the London Drama League. He gave a comprehensive report of the year's productions, outlining the policy of the League, and asking the continued co-operation of the members.

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Mr. Kartar Singh, who was very busily occupied during the visit of Sir Rabin-dranath Tagore to Vancouver, in arranging, interpreting, making appointments and generally supervising, had a breakdown after the strenuous time, but is now recovered. His assistance was of the greatest help to the great Indian poet and philosopher and to Mr. C. F. Andrews, who was present at the Educational Conference.

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Dr. Lionel Stevenson won the first prize in a sonnet competition conducted by The Oakland Tribune, California, in which 196 sonnets were sent in. The judges

reduced these to twenty and finally awarded Dr. Stevenson's work the prize. No one knew who the authors were till the prizes were awarded and the envelopes with the names opened. We print the sonnet elsewhere. Dr. Stevenson and his mother are going to spend the summer in Great Britain and Ireland.

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The West End Lodge, Toronto, has suffered a severe loss in the death on April 19th of Mr. Walter Cotton, who had been President of the Lodge for many years. His sunny disposition, which endeared him to all, and his unobtrusive enthusiasm for Theosophy sustained him until he lost consciousness. By request of Mrs. Cotton a funeral service under the auspices of the Lodge was conducted by Messrs. F. E. Titus and F. Belcher at the home on Sunday afternoon, the 21st. His body was interred in Peterborough the following day, but "his soul keeps marching on".

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Mrs. Edrol Morton and her daughter Jacqueline, members of the Toronto Theosophical Society, have sustained the greatest possible loss in the death of Mrs. Morton's father, General Otter. It is a loss which the whole Canadian nation bears with them, and his long and distinguished career is a part of the national history. He was the first Canadian to become a Major-General, and his service includes the expeditions of 1866 and 1870 and the Riel affair of 1885 when he led the famous Battleford column. He headed the Canadian contingent to South Africa and in spite of his age volunteered for the world war. He was given a post of much responsibility having charge of all the internment camps, the duties of which he fulfilled with his accustomed thoroughness. He died on the 6th inst. at the age of 85.

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Mediumship is the opposite of adeptship; the medium is the passive instrument of foreign influences, the adept actively controls himself and all inferior

THE IMMORTALITY OF THE SOUL

III. Anticipation

B.—Having reached the conclusion that mind or the soul is immortal in the past and that it does not cease to be during sleep. I am curious to know if it can be shown that it does not cease to exist after physical death. You say, mind itself provides the answer?

A.—I do. And let us look into it. Mind, we have agreed, ceases to be mind if it loses the power to remember, to forget, to anticipate, to non-anticipate, to will, to attend, or to create images. All are essential to make it what it is—a something which thinks.

B.—Yes.

A.—We have also agreed that mind in sleep is still existent and, it would seem from the vividness of its mental images, that in sleep its powers are not lessened but merely transferred, in part at any rate, from the physical to the mental reality.

B.—That is so.

A.—Now the problem of death, it appears to me, is this: Does mind pass out of existence with the physical body, or does it remain with its attention turned elsewhere, say, to its stream of thought? We have agreed that certain qualities are essential to its existence. Can you point out any of those qualities which depend also upon the physical.

B.—Well, memory does not seem dependent upon it, for we can remember without a physical object. But forgetfulness may be due to a physical defect.

A.—Only, you mean?

B.—Yes.

A.—But Freud has shown by psychoanalysis (a mental process which applies the principle of association of ideas) that forgetfulness is frequently due to a mental cause.

B.—That is so; and the same arguments apply to anticipation and non-anticipation. Attention too, and will and ideation are not always dependent upon the physical. No, none of the qualities you

name are tied to the physical. But there may be other factors which make a physical brain essential to the continuance of mind. The brain is not injured in sleep, you know, and in death it is destroyed.

A.—Quite. That is the crux of our immediate problem. Let us look at death closely. When we call a man dead we mean that something called life has left the body?

B.—Yes.

A.—But mind as we have observed and described it—that is, will, attention, and so on—has also gone.

B.—That is obvious.

A.—Now does mind die with the body? It cannot be said that it does for mind it is plain to see does not disintegrate with the body.

B.—The suggestion reminds me of Edgar Allan Poe's gruesomely imaginative tales. No, at death mind *must* part from the body if it is not instantaneously destroyed. It may, however, disintegrate slowly *apart* from the body.

A.—But is mind destroyed? It is a physical infirmity which destroys the body.

B.—A mental shock has caused death.

A.—Caused the heart to stop—say. The direct cause of death is physical.

B.—That is so.

A.—We have no evidence that mind ceases at the death of the physical body, unless its existence depends upon the living body.

B.—Consciousness, or mind as we call it, may be dependent upon the functioning of the brain.

A.—But mind existed before birth, we have agreed, therefore it is not dependent upon the brain, for it must have existed before the brain was formed. Moreover mind exists apart from physical reality. In sleep or in deep thought we perceive things which have no physical reality. Again, such abstract perceptions as love and truth have no physical reality, *can not* have.

B.—I agree.

A.—Without memory mind could not be, without anticipation mind could not be. If anticipation is essential to mind *now* mustn't it always have been essential?

B.—It must. The mind could not have existed without it.

A.—Duration, one of the four faces of Brahma (S.I. I. 55, 1888 edition) seems to be indissolubly linked to mind.

B.—It does; but anticipation is not always realized.

A.—Not in the particular. I might anticipate catching a train, and not catch it. But anticipation of the future is not dependent upon particular events. Mind cannot anticipate something—the future—which does not exist.

B.—We can think of nothing.

A.—Not in reality. The idea of nothing is the idea of vacancy, of "no-thing", but the "thing" is always present in that thought. We think of the "no-thing" as in contrast with the "something".

B.—Quite true. When I fail to remember a name I am conscious of a blank but at the same time of the idea that the blank should not be there.

A.—Exactly. The future must exist for mind, and the power of cognizing the future, or anticipation, as we call it, is essential to mind's existence. We cannot think of mind as beginning. We cannot think of mind as not indissolubly linked to the future. In other words, it is unthinkable that mind should have started and it is unthinkable that it should end. Therefore mind is immortal.

B.—I cannot think of mind at any moment ceasing to be. Its essence is immortality.

A.—Memory links it indissolubly to the past, anticipation links it indissolubly to the future. Look at this idea. Think about it.

B.—I am.

A.—At what point did you come to birth?

B.—I cannot find any beginning.

A.—At what point will you cease to be?

B.—I cannot see any ending. I only know I stand before a mystery, the mystery of myself.

A.—Away back in the deep abyss of time you were; away in the long, long corridor of the future you still will be, undying, unending.

B.—I am awed. I can only—remain silent.

Cecil Williams.

Hamilton.

THE "PRATYEKA-BUDDHA."

Some Quotations compiled by
Edith Fielding.

I. "*Pratyeka-Buddha* (*Sk*). The same as "*Pasi-Buddha*". The Pratyeka Buddha is a degree which belongs exclusively to the Yogacharya school, yet it is only one of high intellectual development with no true spirituality. It is the *dead-letter* of the Yoga laws, in which intellect and comprehension play the greatest part, added to the strict carrying out of the rules of the inner development. It is one of the three paths to Nirvana, and the lowest, in which a Yogi—'without teacher and without saving others'—by the mere force of will and technical observances, attains to a kind of nominal Buddhahood individually; doing no good to anyone, but working selfishly for his own salvation and himself alone. The Pratyekas are respected outwardly but are despised inwardly by those of keen or spiritual appreciation. A Pratyeka is generally compared to a 'Khadga' or solitary rhinoceros and called *Ekashringa Rishi*, a selfish solitary Rishi (or saint). 'As crossing Sansara ('the ocean of birth and death' or the series of incarnations), suppressing errors, and yet not attaining to absolute perfection, the Pratyeka Buddha is compared with a horse which crosses a river swimming, without touching the ground,' (*Sanskrit, Chinese Dict.*). He is far below a true 'Buddha of Compassion' He strives only for the reaching of Nirvana."—"Theosophical Glossary". H. P. Blavatsky.

II. "*Pratyeka Buddhas* are those Bodhisattvas who strive after and often reach the Dharmakaya robe after a series of lives. Caring nothing for the woes of mankind or to help it, but only for their own *bliss*, they enter Nirvana and—disappear from the sight and the hearts of men. In Northern Buddhism a 'Pratyeka Buddha' is a synonym of spiritual Selfishness.—"The Voice of the Silence". H. P. Blavatsky.

III. (a) "In Hinayana a distinction in kind was made between the Arhat, he who has merely attained Nirvana or salvation, and the Buddha who had also attained supreme enlightenment, or, more correctly, three stages were enunciated:—(1) *Arhatship*, or mere salvation; (2) *Pratyeka Buddhahood*, or private Buddhahood, supreme enlightenment for oneself alone; and (3) *Buddhahood* proper, supreme enlightenment gained in order to teach the world.

According to Hinayana not only is there an immense difference between each stage, but for the average man the only possible goal is Arhatship; only one out of many millions may aspire to Pratyeka Buddhahood, and only one in many cycles may attain Buddhahood. In primitive Buddhism, on the other hand, little distinction save one of *degree*, is made between the Buddha and his illuminated disciples, and the highest goal is open to all.

Mahayana. regarded the Arhat ideal as selfish. . . . and proclaimed that those who were content with self-salvation or self-enlightenment might aim only at Arhatship or Pratyeka Buddhahood, but insisted that its own followers preferred to abandon these lower aspirations in order that they might become all-saving Buddhas. Accordingly in early Mahayana all its own followers were called *Bodhisattvas*, Buddhas-to-be, as opposed to the adherents of Hinayana, who were termed *Cravakas*, or aspirants only after Arhatship."

(b) "The Bodhisattvas are sufficiently enlightened to be able to receive their instruction directly from the Sambhogakaya,

while the Sho-ojin is for Pratyeka Buddhas, those who aim at enlightenment for themselves alone, selfish yet capable of deep theoretical understanding. . . ."—"An Introduction to Mahayana Buddhism", William Montgomery McGovern, Ph.D.

IV. "There is a lower order of saints called *Arhats*, or *pratyekabuddhas*. These *pratyekabuddha* saints are said to be of a lower order because they live alone. . . . By their spiritual endeavours, they obtain a logical understanding of the way in which all worldly things originate and pass away; and by meditation on the essenceless of all things, they attain perfect knowledge of Nirvana. They are not instructed by anybody. . . . and the instruction of others does not interest them. . . . The higher Buddhas are those who aim not only at the vision of truth for destroying their inner notion of self or ego and all desires of existence and non-existence, but also at doing good to all living beings and constantly practising the great virtues. Their enlightenment includes not only the possession of the truth indispensable to salvation, but also omniscience, universal knowledge of all details of things, and omnipotence. The perfect Buddha attains these powers not only through his prolonged meditations . . . but also through his infinite merits of constantly performing the great virtues of charity, patience, etc. The man who aims at this superior Buddhahood is called a Bodhisattva (one who is on the way to the attainment of perfect knowledge). His superior aim consists in this that, at the cost of personal sufferings, he wishes the temporal happiness of others. He continually desires for others a temporal happiness, and for himself the Buddhahood as a means of realizing this service to others."—"Hindu Mysticism" S. N. Dasgupta, M.A., Ph.D. (Cal), Ph.D. (Cantab.)

V. (a) "Though European writers usually talk of two Yanas or Vehicles—the great and the little—and though this is clearly the important distinction for historical purposes, yet Indian and Chinese

Buddhists frequently enumerate three. These are the *Sravakayana*, the vehicle of the ordinary Bhikshu who hopes to become an Arhat, the *Pratyekabuddhayana* for the rare beings who are able to become Buddhas but do not preach the law to others, and in contrast to both of these the *Mahayana* or vehicle of Buddhas and Bodhisattvas."

(b) "In the Pali-Canon we hear of Arhats, Paccekas Buddhas, and perfect Buddhas. For all these the ultimate goal is the same, namely Nirvana, but a Pacceka Buddha is greater than an Arhat, because he has greater intellectual powers though he is not omniscient, and a perfect Buddha is greater still, partly because he is omniscient and partly because he saves others."—"Hinduism and Buddhism". Sir Charles Eliot.

VI. (a) ". . . . according to the Buddhist view of sentient beings, there are four classes constituting the enlightened or holy, and six the unenlightened. . . . the former are the holy ones who have been partly or wholly awakened. The first two of the enlightened four are called *Sravakas* (hearers of the Buddha's teaching) and *Pratyeka-buddhas* (self-enlightened). The two are called *nijo* or those who ride on the 'Lesser Vehicle'. The one class is responsive to the four noble truths as set forth in the Buddha's sermons, while the other is in the process of being convinced of the truth regarding 'the twelve links of causation', through their experience of things in nature. The last two are the Buddhas (fully enlightened ones) and Bodhisattvas (due to become Buddhas), who are alive to the reality of the Universe and their duties to their fellow-creatures".

(b) ". . . Human beings are distinctly different, so we may classify them under the following heads:

(1) *Musho-ujo* (*Sk. agotrakah*), those who have no Buddha nature;

(2) *Shomonjo-josho* (*Sk. sravakayanabhisamaya-g*), those who have definite *sravaka* nature;

(3) *Engakujo-josho* (*Sk. pratyekabud-*

dha-yanabhisamaya-g), those who have definite Pratyeka-buddha nature;

(4) *Bosotsujo-josho* (*Sk. tathagata-yanabhisamaya-g*), those who have definite Bodisattva nature;

(5) *Fujo-shujo* (*Sk. aniyata-g*), those whose nature is indeterminate. . . . The third (*Pratyeka-buddhas E. F.*) without instruction, merely by meditation on natural phenomena, may attain Nirvana, but do not become Buddhas."—"Honen's Life and Teaching". Translated by Rev. Harper Havelock Coates, M.A., D.D., and Rev. Ryuyaki Ishizuka.

VII. "The Bodhisattvas are specially distinguished from the Sravakas (Arhats) and Pacceka-Buddhas or 'Private Buddhas' who have become followers of the Buddha 'for the sake of their own complete Nirvana'; for the Bodhisattvas enter upon their course 'out of compassion for the world, for the benefit, wealth and happiness of the world at large, both gods and men, for the sake of the complete Nirvana of all beings. . . . Therefore they are called Bodhisattva Mahasattva.'"—"Buddha and the Gospel of Buddhism"; Ananda Coomaraswamy.

VIII. (1) *The Paccika Yana*—(in Sanskrit "Pratyeka") means literally; the 'personal vehicle' or *personal Ego*, a combination of the five lower principles. While —(2) *the Amita-Yana*—(in Sanskrit 'Amrita') is translated:—"The immortal vehicle", or the *Individuality*, the Spiritual Soul, or the Immortal *monad*—a combination of the fifth, sixth and seventh."—"Mahatma Letters".

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News and Notes announces that Mrs. Besant will deliver a course of Lectures in June in Queen's Hall, London, the course being that which her illness so unfortunately postponed last year, on "The Life after Death." On Sunday evenings at 7, on June 9 the subject will be "Not all of Me shall Die;" 16th, "The Facts of the Intermediate World"; 23rd, "The Facts of the Heavenly World"; 30th, "The Return to the School of Life".

CORRESPONDENCE

THE PRATYeka BUDDHAS

Editor, Canadian Theosophist: — Adverting to the recent correspondence in your columns on the subject of *Pratyeka-Buddhas*, the following extract from *The Pilgrimage of Buddhism*, by James Bissett Pratt, Ph.D., Professor of Philosophy in Williams College, may be of interest to your readers. In his chapter on "The Rise of the Mahayana" (p. 225), Mr. Pratt writes:

"A Pratyeka-Buddha is one who had been a learner and follower of some Buddha in a previous incarnation, yet did not succeed during the life of that Buddha in attaining arhatship, and who in a later birth, while no Buddha exists in the flesh, succeeds by solitary meditation in attaining complete enlightenment and who thereupon enters Nirvana without attempting, as the perfect Buddhas or Buddha saviours do, to pass on the enlightenment to others. The Pratyeka-Buddha is therefore contrasted with the Bodhisattva in much the same way as is the ordinary Arhat: both are thought of as relatively self-centred. The Pratyeka-Buddha is a lonely and solitary, meditative figure who emphatically 'wanders alone like a rhinoceros'. He differs from the Arhat, however, in that he attains to enlightenment not through the direct teaching of a Buddha but by the ripening of much accumulated merit and by his own meditation which develops a seed planted long ago by some ancient Buddha."

Mr. Pratt refers his readers to an article on "Pratyeka-Buddha", by La Vallee Poussin in "H.E.R.E.", which presumably is an Encyclopedia, that you will possibly be able to identify.

R. A. V. Morris.

376 New Church Road,
Hove, Sussex, England.
12th April, 1929.

"AN IDEAL CHANNEL"

Editor Canadian Theosophist: — A strange fate brings a Theosophical infant into the movement for unifying the sun-dered elements of a spiritual body. No problem of separated brethren was ever solved by anyone offering advice—it is often more adventurous to give than it is to take counsel. But when a great many people, scattered over an immense territory are interested in an effort at rapprochement by a composite committee, only portions of which can meet in the flesh, it may be worth while to give a few impressions of the progress, not of the battle—for there is none—but of the chances of achieving the sort of cordiality everybody desires. During the war some of us tried to bring Ontario and Quebec closer together. We found that the primary job was to develop, if we could, a friendlier atmosphere than that in which differences thrive. One or two very well-meaning men thought certain things should be laid down as indispensable to a *bonne entente*. A zealous Ontarion at the start wished to draw a line about language beyond which, under no circumstances Ontario would go. He was like a lover asking for a kiss and showing a revolver.

Nothing like that has appeared in the communications between representatives of the three bodies which are seeking a way of unison. Nobody is eager to thresh old straw. Everybody wishes to recognize conditions for what they are. As a neophyte, one may have an advantage through not knowing anything of the causes of division. But this isn't a case of ignorance being bliss and wisdom folly. It makes one wish for friendly contact with sentiment on two matters about which he would gladly be well-informed. The first is the extent to which there are really divergent schools of Theosophic thought in Canada. The second is as to the desirability of being satisfied with a loose co-operation before we try for an organic fusion.

As less than the least of all saints, I am perfectly satisfied to try to find good fellowships on the basis of the Society's three objects, and the exposition of them found in official literature—surely the finest incentive to brotherhood and the freest freedom in the search for truth ever written. Our very freedom may be our danger—I don't know. But it will take a great deal to convince a simple member like me that there is any irremovable reason why we shouldn't have the widest difference of opinion with the cordiallest co-operation in public activity. It seems to me that The Canadian Theosophist could easily be the ideal channel through which views could be exchanged. The idea occurs only as this number is almost ready for press, so it can only now be barely mentioned.

Mrs. Hampton's tour last winter showed that there are fine possibilities in following a method of co-operation that, because it does not begin with organic fusion, is likely to develop the best possibilities of fusion when the time is ripe—which I hope won't be far distant. If—but space forbids.

Arthur Hawkes.

248 Beach Ave., Toronto, 8, May 5.

DID THE MASTERS FAIL?

Editor, Canadian Theosophist: — We would like briefly to draw your attention to a few facts, concerning your query:—"Is it true as is stated in 'On the Screen of Time' (Theos. Quarterly) that the leaders of the so-called Back to Blavatsky movement believe that the Masters failed in their work through H.P.B. and that the Society which they founded no longer represents them?"

First of all, who are to be regarded as the "leaders" of the "Back to Blavatsky" movement? We suppose Dr. H. N. Stokes, the able Editor of the Critic, Mrs. Alice Leighton Cleather-Basil Crump, Mr. W. Kingsland, and The Blavatsky Assoc., Mr. Prentice of Australia, and the Editors of

Dawn. We therefore refer your readers of the Can. Theo. to some of the written statements of the above persons, i.e. Mrs. Cleather's "Life and Work" (p. 27) "*from that hour, . . . the T. S. 'failed'—failed completely as a living, spiritual Force in the World.*" (p. 47, p. 48) ". . . the T.S. had 'failed as a *living spiritual Force*' in the world." Her followers of the B.A. voice these same opinions of course.

The outstanding necessity today would seem to be that those same "leaders" go yet farther "Back to Blavatsky" as their own personal notions still seem to be of paramount importance, under cover of an explanation of what H. P. Blavatsky taught, as witness the Mrs. Alice Leighton Cleather-Basil Crump, Chinese Mahayana Buddhism phase, loudly applauded by Dr. H. N. Stokes, the B.A., and others. It is interesting to note in this connection that Mrs. Alice Leighton Cleather wrote less than four years previous to the publication of her "Buddhism the Science of Life", "All *exoteric Buddhism* is almost as misleading as other exoteric religions—though not quite." (see B.A. Proceedings No. I.).

It was not "that the Masters failed in their work through H.P.B.", assuredly no, but that the people were not ready to grasp the great opportunity, and that *the few* of the specially instructed Inner Group "failed"—the chief failure.

The cyclic work of the Masters, however, was greater and more far-reaching than the establishing of the T.S., and if some regard the Adyar Society as a dead failure so far as it could serve as a "nucleus", yet the T.S. still flourishes in New York, U. S. A., and we venture to think there are many real Theosophists today who belong to no Theosophical Society.

(Mrs.) J. A. Crampton-Chalk.
Victoria, B.C., April 24, 1929.

It is impossible to let Mrs. Crampton Chalk's letter pass without pointing out that she omitted to quote a very important additional comment of Mrs. Cleather's, on the same page that Mrs. Crampton Chalk

cites, on this very question of the undoubted failure of the T. S. *as a living spiritual force in the world.* What Mrs. Cleather adds is this: "But this 'dead failure' does not necessarily imply an equal failure on the part of individuals, to prove themselves such a 'Force'; nor does it mean that help is no longer extended by the Masters to 'those who' as H. P. B. wrote to the Hindus, 'act up to Their teaching and live the life of which They are the best exemplars (and who) will never be abandoned by Them and will always find Their beneficent help whenever needed, whether obviously or invisibly.'"—*Editor.*

H. P. B. LIBRARY ADDRESS

Editor, Canadian Theosophist:—Regarding a letter in the April number of your magazine signed "J. A. Crampton Clark", with address given as "The H.P.B. Lending Library, 1613 Elgin Road, Victoria, B.C." I should like to state that the Victoria H.P.B. Lending Library has never been at that address, nor in charge of the person named. The said Library is and *always* has been in the care of Mrs. H. Henderson, 348 Foul Bay Road, Victoria.

Edith Fielding.

206, 27th St East,
North Vancouver, B.C.

THE H. P. B. LENDING LIBRARY.

Editor Canadian Theosophist:—The above Library, founded by Mrs. A. L. Cleather in 1917, is situated at 348 Foul Bay Road, Victoria, and is managed by the undersigned. As confusion upon this head is caused by a letter which appeared in your April issue, dated as from the H.P.B. Lending Library for which, however, another address is given, I must beg for space for a brief correction of the mistake.

Some years ago the writer of the letter referred to, being then a resident in *California*, asked and obtained permission to call her Library, which I had helped to

build up, a Branch "H.P.B." Lending Library. Upon the owner's removal of it to Victoria, however (where, incidentally, no branch is required), all affiliation with our Library was severed, and, as the terms agreed upon in the use of our Library's name are no longer observed it is a breach of ethics to employ the exact title of the Library founded by Mrs. Cleather to describe a defunct Branch thereof, in a letter which is a far-fetched attempt to discredit her work.

Mrs. Chalk's letter gives excellent and profitable quotations from H. P. Blavatsky, which are all in line with the book, "Buddhism, The Science of Life", cited by Mrs. Chalk in a sadly laboured effort to make a "Mahayana Buddhist Church" (never mentioned in the book) loom up as a bogey! The question put, as to what need have Theosophists for a Church and creed, is so wide of the mark that discussion thereon would be a mere beating of the air so far as the book referred to is concerned—the question actually applies to the setting up of a Theosophical Church and creed on a world-wide platform in the very heart of the Theosophical Society, which is accountable for the use of the term Buddhism by the author of the book, as being now more accurate, than is the term Theosophy, to convey the original message of the Founders of the Theosophical Movement, who were all—the Masters and their Messenger, H.P.B. followers of the esoteric doctrine of the Buddha ("the patron of all the adepts", *Mahatma Letters*, p. 43) which is the Northern Mahayana so often given by H.P.B. as authority for her Notes in *The Voice of the Silence*, and they were all avowed Buddhists, whilst far beyond the fetters of any creed or Church.

Why, then, assign a deep design to impose these fetters, to a clear exposition of the Founder's teachings, when given by a devoted and faithful pupil of H. P. Blavatsky? The hunt for a peg upon which to hang a disguised personal animus is obvious. To prove it I will lend "Buddhism, the Science of Life" post paid to

anyone who applies to me for it—there is nothing like first-hand judgement. The book is sold by me, by The O. E. Critic, 1207 Q Street, Washington, D.C., and by various book stores.

H. Henderson.

The "H.P.B." Lending Library,
Victoria, B.C.

EVADING THE ISSUE

In the Canadian Theosophist for April, appears a letter signed by Mr. Felix A. Belcher, adverting to a contribution of mine which appeared in the March number of the same magazine. It is evident from the extracts selected for censure by Mr. Belcher, from my contribution, that he is not seriously interested in the chief theme which I was discussing. The purpose of my article was to elevate the importance of the original teachings of Theosophy. My chief contention was that much of the material appearing in Theosophical publications at present, was petty and fault finding, and, that "satirical thrusts at misguided but well-meaning personalities are indulged in too freely and with a vicious tone that hurts and wounds." I asked why it was necessary to drag personalities into the columns of the Theosophical magazine, and further inquired "why not keep these columns pure and wholesome for the writings of H.P.B. and her masters?" My thought was that too much space was being wasted on articles that did not reflect the true Theosophical teachings and that such space should be given over to publish precious articles still available, from the pen of H.P.B. and her masters.

Mr. Belcher accuses me of violating my own canon of ethics and he is supported in this by the editor himself. The editor goes so far as to accuse "leaders" in the Society as being the first to set the example of creating dissension, and accusing and charging each other, of various breaches, of ethical and other standards.

To this accusation, I do not plead guilty. I am not interested in discussing personalities, and the only personality I referred to was the present president of the society, in connection with a warning issued by H. P. B. to American Theosophists, which applies not only to Mrs. Besant, but to each one of us, for the warning appertains to a universal weakness.

The leaders I accept are H.P.B. and her masters. All other leaders, so called, I rank as merely officers or officials. I have yet to come across an instance of any such conduct emanating from H.P.B. and the Mahatmas. In 1877, very little was known, in the Western world, at all events, of the teachings of Theosophy. For more than 25 years before that period, the Masters had been preparing the *only available Messenger*, (H.P.B.), for her mission in the world. In September of that year, there appeared the first outpouring of information, on Theosophy, in the publication known as *Isis Unveiled*. Both H.P.B. and her masters, anticipated something of the quality of reception the book would be accorded. They foresaw that the orthodox would question the evidences of the genuineness of their faith. Scientists and pseudo scientists would denounce them. They would be opposed by men of letters, and various authorities, who would conceal their real belief in deference to popular prejudice.

But, in spite of this, they gave assurance that the book was written in all sincerity. It was meant to do even justice and to speak the truth alike, without malice or prejudice, and "showed neither mercy for enthroned error, nor reverence for usurped authority."

It seems to me that Theosophy must ever contend against "usurped authority and enthroned error". The proponents of these seemingly do not want to know the truth. They are not seeking it and would not recognize it, when it presented itself. This because they have shut their minds, either wilfully or unconsciously, to its recognition.

When the subject arises as to what is Theosophy as contrasted with neo or pseudo Theosophy, the advocates of the latter are never in doubt. They accept, unquestioningly, and unreservedly, the interpretations of self appointed leaders and teachers. They are not interested in going to the fountain source of information, namely, the writings of H. P. Blavatsky and the Mahatmas. These works are now available, in their original form, and, any earnest student seeking exact and untrammelled information on the subject, can find it if he will only put forth the mental effort necessary.

Theosophia, or divine wisdom, is a synonym of eternal truth. Neo theosophy and pseudo theosophy are but malignant and corrupt distortions.

I have no desire to enter into controversy with any member of the Theosophical Society. I have reached certain conclusions which I would humbly ask students who are becoming interested in Theosophy, to seriously consider.

This pretence of toleration of anything and everything connected with Theosophical activities, is entirely wrong. No man has the right to stand on a Theosophical platform and enunciate as true Theosophy what may be merely a conception of his own. The very word Theosophy had dropped out of public ken for many, many years until it was revived by Colonel Olcott, the president-founder of the Society. The same obtains to the word Occultism, which was unknown in its present sense, in the Western world, before the writing of *Isis Unveiled*.

While it might have been necessary in the earlier days, when H.P.B. was concerned in what a master calls "the popularizing of a knowledge of Theosophy", to seek the aid of contributors to her magazine, that need is not with us today. We have in abundance all that was written by her and her Teachers, from the seat of instruction, from 1875 to 1891. There is material enough there to fill the magazines

for years to come, and it is being largely neglected.

Many of the articles that are now appearing as interpretations of Theosophy, in my opinion, are dangerously misleading and should not be published by any conscientious editor without a foot note, stressing that such interpretations are merely the outpourings of a particular individual understanding.

My attitude of mind on this subject, I recognize, is not acceptable to my critics. I am pleading for no personal recognition. It has been my Karma to contact the sources from which all present leaders, prophets, apostles, interpreters, evangelists of Theosophy could have gained their knowledge. I have my own convictions as to the accuracy of my conceptions, but I am not suggesting that others should accept them without severe examination.

I do not thrust them on any one. I do not ask you to take what I accept. I merely point out to you the source where you can find instruction from advanced brothers. Seek there for guidance and direction; establish your own conclusions and convictions from such source and no other.

I am simply and earnestly asking that the interpretations of the incompetent, which may be specious, be not accorded the prominence that those who control Theosophical magazines in the present day, feel they are entitled to command.

To be denied access to the columns of a magazine on the pretext of a violation of the canon of non-discussion of personalities, is not Theosophical. In the first place, so far as I am concerned, I insist there has been no violation.

The chief purpose of the writer, is to implore sincere students to take advantage of the opportunity that now presents itself of *studying the doctrines of Theosophy as they were originally given out and by those who were competent to teach: and to waste not precious time on the unworthy.*

W.M.W.

"BUDDHISM, THE SCIENCE OF LIFE"

This most valuable little book has entered its second edition. I am sorry I did not see the first edition, but better late than never. Mrs. Alice Leighton Cleather and Mr. Basil Crump who are the authors and compilers, have laid us all under a debt of gratitude for the concise way in which they have brought together a large number of the more essential things that Madam Blavatsky set before us, along with some corroborative material and testimony from the highest authority available in Asia. Both the authors belong to the Blavatsky tradition of Theosophy, and they have been through their baptism of fire, having been assailed and being still assailed by envious and ill-natured persons who cannot see the wood on account of the trees. There is much in the book that may puzzle the beginner, but it is quite the best thing for him that he should puzzle a little, and find out some things for himself, instead of having a panada made for him which he learns to think of as a sacrament. The one thing that is healthy for us about our food, whether mental or physical, is to know that we have to chew it for ourselves. There has been much dispute over whether Theosophy is Christian or Buddhist or Hindu. It is none of these. But each of them is based on Theosophy. I have used Christianity as a medium for Theosophy because most people in this land are familiar with the Christian speech and symbols. Mrs. Besant and her friends are devotees of the Hindu forms and language. Mrs. Cleather follows Madam Blavatsky and Col. Olcott in choosing Buddhism as the vehicle in which Theosophy may find clearest expression. The absence of ritual observance and the reliance on Karma and Reincarnation are great helps in this respect. Still more interesting is the actual relationship shown to exist between the present Buddhist Hierarchy and the Elder Brothers. Vexed questions as to authority of the Hinayana and the Mahayana

will no doubt raise argument and dispute, but the earnest and truth-seeking student should have little difficulty in finding his way with the assistance which this book provides. Remarkable as the book is, perhaps the most striking thing about it for many readers will be the illustrations and *fac similes*. There are a dozen of these and they include portraits of His Serene Holiness The Tashi Lama and Madam Blavatsky, and a number of other interesting matters. However, it is to the substance of the book that one turns with real satisfaction. "In these pages," states the Foreword, "we endeavour to show that Buddhism, especially the Esoteric *Mahayana*, is not only deeply philosophical, but also possesses a system of Evolution far more comprehensive than the Darwinian, from which it differs radically concerning the antiquity and origin of Man." These writings have been so acceptable to the Buddhist authorities that a translation has been made into Chinese by Mr. B. T. Chang, of the Bureau of Economic Information, Chinese Government, and Governor Jui-lin expressed strong approval of the views embodied in the book, considering them "a correct exposition of the *Mahayana* doctrine as taught in China." It is interesting to find the following statement thus endorsed: "The Western world has always scoffed at H. P. Blavatsky's statements that the Adepts or Arhats exist as living men, that she was taught by them, and that they are the custodians of an archaic Esoteric Doctrine which was taught by the Buddha to 'the select circle of his Arhats' (*The Secret Doctrine*, Introd. xx, 1888 Edn.). They belong to the Order of the *Bodhisattvas* or *Nirmanakayas*, who renounce *Nirvana* in order to remain with and help humanity. In China I find that a careful distinction is drawn between the self-sacrificing *Bodhisattva* (*Ch. Putisato*, abbreviated to *Pusa*) and Arahant 'who has aimed at and attained self-realization' (*Buddhist China* by R. F. Johnston, p. 81). This distinction was first made clear to the Western world by

H. P. Blavatsky (See *The Voice of the Silence*, note 43 on 'The Buddhas of Compassion')." The *Hinayana* Buddhists, it is pointed out, "with a few exceptions, deny that Buddha had an esoteric doctrine, maintaining that the whole of his teachings are contained in the Pali Canon." The Chinese Buddhists assert that "formerly there was an Esoteric Doctrine (*Ch. Pi-mi-chih-tao-li*) in China, but it was suppressed by one of the Ming emperors on account of dangerous applications of its teachings, and now they have to seek esoteric instruction in Tibet." Mrs. Cleather quotes from an article by Rev. Zitsuzen Ashitsu (of the *Tendai* School in Japan): "Without deep meditation and a full understanding of the doctrine of Enlightenment, no one can attain to onement with the Master within. He that would know the spirit of the Good Law should not idle away his time in books and scriptures, nor fatten upon the thoughts of others, but should meditate upon his own state of life and conduct, closely guard his mind and senses, and learn who, in himself, it is that thinks and feels; this being the key that opens the gate which leads into the Path of Buddha." We have been hearing this teaching lately from an unexpected source, and it all corroborates H.P.B.'s inmost teaching, sweeping aside all the psychic revelations and the voluminous lucubrations in the endless volumes of recent years. Mrs. Cleather emphasizes four points that the west should be acquainted with—"Man is potentially immortal; every man is born on earth again and again; the Law of cause and effect; men are one in essence." Mr. Crump writes luminously on "Tibetan Initiates on the Buddha," and follows it with a most compact and lucid account of the leading facts of the Secret Doctrine and its Teachers, covering about fifty pages. The whole book is a contribution not only to the enlightenment of the West but also to the formation of a wise and well-based Asiatic union of the Buddhist peoples. As Ossens-

dowski has written: "This great continent of mysterious Pontiffs, Living Gods, Mahatmas, and readers of the terrible book of Karma, is awakening; and the ocean of hundreds of millions of human lives is lashed with monstrous waves." One feels that this little book is capable of doing

MR. FLETCHER RUARK



Nominated by Montreal Lodge and elected recently to the General Executive for 1929-30.

much for the vast continent as it may do much for any individual who will make it his study. The Peace of the Buddha, that passes understanding, dwells in it, and the Love of the Master, and the Fellowship of Life Eternal.

A. E. S. S.

THE TROUBLE OF THE BODY

Do not let the trouble of the body eat into the mind. Keep your mind free. Sometimes this courage and this happiness will cure the ill. The body is not always master of the mind; it should be the servant. The mind should be the master. The will should dominate. It can control in many things the body; it can make cures of illness. The West has suddenly discovered this as a new thing; the East knew it always. . . . If there was no evil, only good, how could the will be strengthened? If his way was always clear before him he would degenerate to a machine that runs on rails. Evil is necessary, and the same power that made the good made the evil also, for its own righteous purpose. Therefore this world is not the Devil's world, but God's. It is full of beautiful things made for our happiness; it is full of evil things to make us strong.—H. Fielding Hall, *The Inward Light*.

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The only decree of Karma, an eternal and immutable decree, is absolute Harmony in the world of Matter as it is in the world of Spirit. It is not, therefore, Karma that rewards or punishes, but it is we, who reward or punish ourselves, according to whether we work with, through and along with Nature, abiding by the laws on which that Harmony depends, or—break them.—S. D., I. 643.

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THE GIFT OF THE EAST

BY WILLIAM C. CLARK

I want to put before you a brief and simple analysis of the ethical and religious philosophy of our Western world, its inherent limitations and defects, with the object of throwing some light on the strange and significant events which are taking place before our eyes to-day. We are living in a most interesting and significant period of human history,—in the last phase of an historical era. We see before us the spectacle of a great historical Religion, its impulse exhausted, its wheel come full-circle, visibly breaking up into a number of cults, each loosely aggregated around some idea or concept borrowed from the dying Religion that gave it birth. And with the breaking up of the Western Religion, which was the pivotal point of Western civilization, there is also disappearing the old social order.

But in the Universe in which we live nothing can stay in a state of transition for very long; the ceaseless energies of Nature resistlessly impel towards some sort of organization. It becomes practically certain from our reading of history, that within one or at most two human generations, the intellectual and spiritual forces at work in the minds of men in the West will have formulated for themselves a new *mythos*, a new, and it is to be hoped, a more adequate interpretation of man's relation to the Universe. To put it some-

what differently; men and women two generations from now will be trying to discover what their essential function is on this planet through the medium of entirely new religious and scientific conceptions. The essential nature of their attitude to their fellows and the Universe may have changed much or little or scarcely at all; but it is certain that the western mind will approach the deep mystery of existence through a changed formula, through a different religious and social organization. And the fate of the Western civilization throughout the course of the new historical period upon which we are entering,—that is to say, the happiness and well-being of countless millions of human beings through long centuries of time—, will be appreciably affected by whatever wise effort is made in this generation to arrive at a far truer and more adequate religious, ethical and scientific method of approaching civilized man's first great task—the task of discovering the secret of his own nature, and of his true relation to the Universe.

I can think of no more splendid task for the youth of this generation than to engage in this effort to create a new and more adequate *mythos* which will, not so much contain as draw out and expand the religious impulse of the generations to come,—to consecrate their youthful ardour and

enthusiasm to the labour of making manifest an entirely new interpretation of the soul of man.

In presenting to you a brief analysis of our Western religion, with its utter powerlessness to draw out and inspire the intellectual and spiritual energies required for this hoped-for and indispensable new interpretation of man's relation to the Universe—this new and ampler affirmation of the human spirit—I am conscious of no other motive than a sense of humanity's dire need, and a belief in the unique character of the present opportunity, an opportunity such as occurs only once in thousands of years. For you must go a long way back in human history before you will find a period when the minds of so many millions of civilized human beings were so open to examine unfamiliar truths and new ideas as they are to-day. The vague but widespread sense of futility, the hopeless inadequacy of the religion, the ethics, the science, and philosophy of the dying Order, constitute the greatness of the opportunity.

For most assuredly, in fifty years from now, this openmindedness will have disappeared, the brief period of pause and reflection will have ended and inevitably the soul of Western civilization will have incarnated itself in a new form and, for good or ill; for enlightenment or practical stagnation the choice will have been made, and the soul of the West will have entered upon its new phase of cyclic activity down the centuries on its self-appointed way, either onward to the glory and inspiration of new achievement, or sadly and hopelessly towards the shame of frustration and defeat! These are the stakes being played for to-day, and the play-ground is the mind of the rising generation.

Let us try to examine the causes of our past failure, and to discover wherein lies our hope for the future, unless the true cause of past failures is known, there will be every likelihood of our unwittingly repeating the same blunders in the future. I think we would do well to look for the

chief cause of failure of the Western civilization to meet and solve its most serious problems as they arose, in the confused and troubled sphere of religion. Let us try to approach the subject of Religion in a strictly scientific spirit—that is with an intelligent and, as far as possible, disinterested desire to master the facts and thus perhaps get to know the truth behind the facts.

What then are the prerequisites of a civilized man's religion? It is not easy to say! What at least, is the natural and fitting sphere of civilized man's religion? It is by common consent regarded as that nebulous sphere designated the "Spiritual"—a sort of no-man's-land which lies outside the sphere of those activities concerned with man's business or pleasure. I think very few indeed would seriously consider a definition of religion which would identify it with modern business! (and perhaps still fewer would think of associating religion with pleasure). But perhaps we would do well to go back and try to trace the religious impulse from its beginnings and follow its probable course down to where it joins and merges with the fuller stream of religion where it is found in much later stages of civilized life.

In a race in which the nascent Intellectual Principle has become sufficiently active to enable its best developed types to make even the most simple and elementary observations upon the great mystery of incarnate existence, one of the first facts to be observed by the developing mind is the curious and puzzling dualism in man's being. The budding philosopher discovers in himself and in his fellows powerful impulses and tendencies which, if followed without restraint, would make human life in communities practically impossible. He finds strong natural impulses which must be checked and disciplined if his rudimentary civilization is to be preserved and continue to grow. Then, from time to time, our tribal thinker encounters in himself and others an outbreak of an entirely different class of impulses in complete

conflict with the former class. This second order of impulses which he observes is of a generous, kindly, self-forgetful nature; and these too have occasionally to be checked, as under favourable conditions they tend to run to extremes and carry the individual farther than prudence would approve and thus lead to after regrets.

These are, perhaps, the first philosophical observations the human mind ever makes. It reveals to the observer a strange and often disconcerting dualism in his being, which ever tends to lead or drive him to extremes, alternating between violent and ferocious selfishness, and an extravagant generosity and self-forgetfulness. It is upon this observation that races of men groping after the great mystery of existence base their attempts to construct for themselves a practical philosophy of life. And I will allow myself to say in passing that even races with centuries of civilization behind them have by no means solved the problem of this bewildering dualism in man's being! For indeed this problem presents to the human mind some strange anomalies. A deeper study of the question than the primitive mind can compass reveals the fact that this mysterious dualism in all its ramifications makes up the sum-total of all man's conscious experience!

But let us briefly follow up the probable development of a simple practical religion from its crude beginnings. The more turbulent and violent impulses being obviously dangerously anti-social, become distrusted at an early stage of the investigation, and the needful restraints are enforced by punishments and social disabilities of various kinds. Sooner or later an attempt is made to discover the mysterious source of these impulses which so frequently over-rule the man and carry him whithersoever they will. Thus the idea takes birth that man lives in a world surrounded by evil powers which seek to mislead and perhaps destroy him. But ever the strange impulse that wells up in his heart to strive to practise those virtues which he has come

to regard as such, leads him by a very simple analogy to posit the existence of celestial Powers who inspire him to perform all his best actions. Thus we have the simple ideas, based upon the observations of the facts of daily life, which will afterwards blossom into the fully-accredited and deeply impressive theological dogma of God and the Devil,—a God who is beneficent and means well by us, and a maleficent Devil who is trying to destroy us.

What man actually considers himself to be at this stage, he would probably find it very hard to determine. He does not hold himself fully responsible for his evil actions, as they were suggested and possibly inspired by the Devil. His good actions (which often surprise none so much as himself) he is inclined to inscribe to celestial influences. And thus he comes vaguely to distrust himself at both extremes of his being. At this stage this view of himself is perfectly natural and not entirely without foundation, for he is not yet fully responsible for his actions. The essentially *human* Principle of his being, the Principle which forever distinguishes him from the highest animal, is only dimly active. The mysterious Intellectual Principle which will play such a striking role in his future development is only beginning to awaken. For it is the development and use of *Mind* which alone makes man a fully responsible being, and automatically links his destiny for good or ill to his own actions and all their results. But at the stage which we are considering, man has about the degree of responsibility of a half-developed child; and his instinct to attribute both the good and evil in his being to external causes, is an instinctive recognition that the day of his full responsibility has not yet dawned.

I think I have now sufficiently indicated the origin of the far later theological God and the equally theological Devil. The conception goes back to the most primitive, untutored human instinct. When we come to examine Religion in mediæval and even in modern Europe, it is astonishing how

little intellectual and spiritual development we find in the wide-spread, ill-starred Religion of the West. Theological and pseudo-mystical trappings you will find in abundance; impressive theological jargon, and intricate and confused theological casuistry in superabundance; but behind it all you shall find a few atavistic instincts and fears, a few rudimentary tribal conceptions of Man and Deity! The European mind has excelled in the investigation of the material side of Nature; its genius has taken that bent. But the intense pre-occupation with this side of Nature has somewhat blunted the faculties of the Western mind and unfitted it for the investigation of the subtler phenomena of the subjective side of Nature. This was probably inevitable; the trend of Western civilization has ever been towards the more obvious and tangible side of things. The chief reason for this, I think, is to be found in the early history of civilization.

As the power of the old Roman empire waned, its place was taken by a new power. This power was Ecclesiastical and laid claim to give spiritual direction to the young nations of Europe. Under this new power there was fostered and developed the conviction in the European mind that *Spiritual* and *Religious* were synonymous terms. As the military and political power of Rome declined, the new ecclesiastical power grew and spread. Thus the Religion of the West arose,—a Religion purely Semitic in its character and basing its dogmas on no more than the slightest knowledge of man's psychic and spiritual constitution, its priests and theologians having grotesque ideas of the nature of the Universe and man's place therein. Under such an influence it was only natural that all philosophic investigation should be sternly discouraged; and when we remind ourselves that the Ecclesiastical power over the lives of men was practically absolute and soon became fiercely despotic, we can see how much likelihood there was of the enlightenment and spiritualization of the European mind under such conditions!

Centuries later when the repressed energies of the soul of Europe had gathered force enough to do battle with the gross, unspiritual Ecclesiastical power, a tardy and partial victory was won, and scientific and philosophical investigation was made possible. But the finer qualities of the European mind had become atrophied and warped by repression and superstition, and when finally a measure of intellectual freedom was won, the inevitable bent was towards the investigation of the more obvious and objective side of Nature. Hence Western science and philosophy were almost inevitably destined to be materialistic. Think of the situation; Here were a number of gifted men, their souls aflame with the love of knowledge, but the cold eye of the Sacred Office was upon them and, for scientific investigation they were given religious dogma, and for philosophy they were offered Roman theology! Is it any wonder that such men, when at last their minds were free, should prefer to study in the realm where their facts were to be verified, and their theories be checked by mathematical calculations? This is one at least of the reasons why Western science and philosophy took so strong a materialistic bent. The soul of Europe was fed in its infancy on a gross religious materialism, and later on a scientific and philosophical materialism.

Now materialism is perfectly true and fitting in its proper place; it is one side of Nature, our great Mother. But the *objective* side of Nature will never be the *exclusive* preoccupation of a race of developed people. For the human entity to develop its full powers, there must be a Spiritual and Psychic blending with Nature, and this, pure Materialism makes impossible. A race which does not possess the clue to man's true relation to Nature can never give rise to a great and enduring civilization. A race that is rooted only in the material aspect of Nature, must always follow the laws of matter and remain blind to the deeper meaning of life and powerless in the face of its baffling

problems. Beauty, Harmony and the perfect loveliness of human relationships can be known in their fulness only to a race which has brought itself into true relationship with the whole of Nature!

Now a philosophy which has any great practical value must be able to throw light on all the profound problems in the life of man. It must be able to provide man with the clue by which he can bring his life into an ever truer relation with the life of the Universe, for in this truer relationship alone will he find his truest happiness and his deepest satisfaction. The defects of our Western philosophy and religion are too crude and glaring to pass over. Philosophy has never been able to tell us whether man is a purely material being, differing in no way from the higher animals save in the possession of a more highly organized cerebral and nervous structure. Religion talks vaguely and piously of a "soul", but in what part of man's being it inheres and what is its function, it cannot tell! To the great question of immortality—the age-old question, "If a man die, shall he live again?" it gives but a halting reply. To the most practically important question that could be raised, "What is humanity's special function on this planet?" it mumbles incoherently. To that other, and closely related question as to man's true relation to his fellow-creatures, it speaks in various tones, emotionally, sentimentally, vaguely, idealistically, but at no time *helpfully*. What help have the toiling millions of the West derived from this Western Religion or Philosophy to enable them to discover the meaning and significance of their unrewarded toil, their maimed bodies and their dwarfed, neglected minds? or whether they have *any* significance! Western Religion has spoken much of the soul, but with what vagueness, what confusion, what intellectual and spiritual impotence!

What in the last analysis is to be found behind the imposing edifice of Western Religion? I asked the question a little

while ago; "What may a civilized man reasonably expect from a religion which lays claim to his allegiance?" Does it throw a clear light on the mystery of those immortal Twin Wrestlers, Good and Evil? What is the meaning and function of Death in the scheme of things? What does it know of the great problem of immortality? Does it offer the reasonable hope of a definite and thoroughly scientific theory? What explanation does it offer of the seemingly blind injustice of Nature?—of the obscure, unrecognizable heroisms of which life is so full? Of unrewarded merit and its opposite of unmerited affluence and successful knavery in high places? Of "Precious friends hid in death's dateless night"? Whither have they gone and shall we ever see them again? With what stammering voice the Religion of the West has spoken to men of these high matters! *Indeed Western Religion on analysis turns out to be little other than tribal religion grown sophisticated!* A conception of Deity purely primitive; an eager grasping at authority over the minds of men; a pretence of knowledge by means of imposing but empty claims; intellectual and spiritual blindness hiding behind the two pillars of the Christian temple—Credulity and Awe!

It is only because I am convinced that religious philosophy has a lofty and invaluable place in human life that I allow myself to speak thus. But Western civilization has fared disastrously at the hands of its Religion—and the appalling blunder must not be repeated unless we would see a repetition down the coming centuries of the new historical Period of the blindness, the wretchedness, the spiritual degradation of the past! The soul of Europe has been fed from its birth on the husks of a Semitic faith; this has inevitably led to a Semitic conception of the Universe. This conception pertains to a very early stage of civilization. It is probably an inevitable stage through which the soul of man must pass; but it is a fatal conception for an Aryan people, for it can *never* give birth to

a great and enduring civilization.

I have spoken of the need for the creation of a new and adequate religious "mythos" as a vehicle for a freer and ampler expression of the human spirit in the new historical cycle upon which we are now entering. If Western civilization is to enter upon a cycle of new and splendid achievement, there must be a complete break with the past! There are new and unexplored energies of the human soul to be called forth, for only by these can the work be done. The soul of the old Western civilization is spent—its work is done. For the new cycle, a new soul is required. Energies which a Semitic Religion could never evoke are required,—hence the need for an entirely new interpretation of man and of the Universe.

But it could not be reasonably expected of the Western mind with its finer faculties blunted, its energies dwarfed, its self-confidence sapped by long centuries of a spiritual low diet, to suddenly, unaided, and undirected, rise up in strength and destroy the strong racial hypnosis which has been laid upon its mind, and stand forth great-souled, beautiful and free! No such miracle is to be looked for. The Western mind will be roused from its hypnotic sleep and liberated from its servitude to tribal conceptions and ignoble standards, by the toil and sacrifice of its noblest and most gifted sons and daughters. These will go back and drink at the ancient well-springs of the race,—our long-neglected Aryan heritage. For it is out of the East that the light shall come which shall break the spell which has been set upon the mind and soul of the West. It is the study of the great religious Philosophy of our Aryan forefathers which will gradually bring us back to health and strength. This Philosophy is the finest flower of our Aryan race,—the mightiest achievement of the human spirit on this planet. The most gifted minds of our race will go back to this ancient treasure-house of Wisdom and be healed of all the intellectual disease, all the evil atavistic dreams, all

the spiritual weariness of the age that is past.

Let us bring into contrast for a moment the Semitic doctrine, upon which the soul of the West has been fed, with the ancient Aryan interpretation of man's nature, and behold the abyss which forever divides them. Thus says a great Christian theologian who puts in a few lucid and well-chosen phrases the Semitic interpretation of the mind and soul of humanity; "Let it stand as an indubitable truth, which no enquiries can shake, that the mind of man is so entirely alienated from the righteousness of God, that he cannot conceive, desire or design anything but what is wicked, distorted, foul, impure and iniquitous; that his heart is so thoroughly environed by sin that it can breathe out nothing but corruption and rottenness." This, you will note, is the interpretation of manhood upon which the Soul of the West has been nurtured for long centuries.

As we have seen earlier in this study, this view of the human entity was perfectly natural to primitive man. To himself he seemed an amorphous, vacillating creature, acted upon continually by mysterious powers, some of them inimical and some friendly. Later in his history when he was told that he was in his real nature essentially inclined to the powers of evil, he was quite ready to believe it, for at that stage his distinctively human powers were only beginning to stir in him. But what an appalling doctrine on which to found a religious system for an Aryan race! Can you wonder that the Soul of the West is exhausted?

The discovery by the spiritual genius of the ancient Aryans that the human entity exists in living relation with a living Universe, is by an immeasurable distance the greatest triumph of the human spirit. By a creative insight, never since equalled, the Aryan spirit rose to the realization of the oneness of man with nature, and with supernature. Physically, psychically, intellectually and spiritually man is compounded, he held, of the living

elements of which the Universe consists—flesh of its flesh, blood of its blood, breath of its breath, Spirit of its Spirit. Each of man's powers—Intellect, Emotion, Inspiration, Intuition—is a temporarily isolated fragment of the immeasurable Cosmic life localized and become conscious in the soul of man! What vistas of power and lofty achievement does not this open up! This semi-animal creature man! so weak, yet potentially so mighty! Fed at every level of his being by the very life-breath of the Universe! Small wonder a great poet once exclaimed;

"Thou whose exterior semblance doth belie
Thy soul's immensity!"

This then is the Gift of the East for which I would bespeak your earnest and life-long attention and study. It is a subject which in range of depth and height is coterminous with the Universe. We shall never fathom its depths or scale its soaring peaks; but it contains for us wealth untold; it is the key to the Future; it will regenerate Western civilization and emancipate a race from spiritual and intellectual servitude.

But do not let us deceive ourselves; these great results will never take place of themselves. The forces of human regeneration require human agents and human toil and sacrifice. The Soul of the West has been debauched and weakened by long centuries of degrading superstition, and it will not respond gladly or at once to any declaration of the Aryan spirit. This spirit will make its way slowly and only as it finds those who are able and willing to be in themselves its incarnation. The mind of the West will be very slow to accept and take up its so long delegated responsibilities. For a Western people to turn about and begin to hold themselves, and themselves alone, fully responsible for the mischances, defects, oppressions, injustices of their own and their national lives will be indeed a new and bracing discipline. There will be so much that has hitherto been comfortably set down to the "mysterious decrees of Providence", to be attributed to

its real source human folly, sloth, cowardice and rank dishonesty, that we can confidently expect fierce hostility and determined opposition to a teaching so subversive of the comfort of *those who are already comfortable!*

But the resurgent Aryan spirit in our race will be the friend of the oppressed and the disinherited and of those whose minds have lain inert and stagnant in the shadow of a primitive faith. Beauty and Strength and Courage will become the standards by which all things will be judged.

That movement inaugurated on this continent towards the end of the 19th century whose chief outward expression was the Theosophical Society, was inaugurated for the sole purpose of introducing the Ancient Aryan philosophy to the Western mind. The plan adopted was the organization of independent and autonomous bodies of students whose intellectual and spiritual faculties were sufficiently freed from religious bigotry and superstition, and who proved themselves able to recognize and respond to the Aryan note. These bodies of students, it was hoped, would be the ablest, freest and most independent and disciplined minds in the West—people who were ready to examine all religious and philosophical theories, and recognize and combine all that was best and worth while in them into a thoroughly practical theory of wise living suited to modern Western conditions.

Those of you who know anything about the history of the Theosophical Society, know how sadly it has fallen short of the original expectations! Through weakness and confused thinking, but above all, through the neglect of the study of the Aryan philosophy entrusted to them, the early students of the Theosophical Society entirely failed to grasp the magnitude of the task required of them! Perhaps the students of the early days of the Society were too deeply enmeshed in the spirit of their age to be able to go far—to attain to any great degree of spiritual freedom; for the spirit of one's time and generation, re-

inforced by the momentum of long centuries is very hard to throw aside. Too easy compromises were made with popular religious prejudices and superstitions; too strong an appeal was made to immature minds, and the Society was over-weighted, and, for all high purposes, swamped and emasculated.

But very much has happened since then. Scientific discoveries, philosophical scepticism, and above all, the Great War, have destroyed vast masses of age-old prejudices and credulous beliefs. As I have said, the Western mind to-day is more open and accessible to fresh ideas than it has ever been within historical times.

And the same challenge confronts us now and the opportunity is *unrivalled*, and will not soon recur. The greatest spiritual philosophy the mind of man has ever known has been re-stated in terms of Western thought; and a race whose spiritual bankruptcy has been all too clearly demonstrated will do ill to neglect or ignore it! Shall we, learning from the mistakes of the past, once again make an appeal to all that is noble, high-minded and free in our generation—speak to it of the dormant spiritual energies at the centre of man's being which alone can liberate us from our evil, atavistic dreams! And above all do not let us again underestimate the magnitude and difficulty of the task,—for to bring this lofty and austere philosophy into the repute which is its due, will demand the best that is in us.

But I do not know a more inspiring call to battle for all that is young and ardent and courageous and adventurous in our so long fettered race. And, by the Lord, their courage and ardour and fortitude will be needed; for it will take all we have of these to regenerate the soul of a race! And to those choice spirits who are resolved to fight in this war until they are overcome—for victory is long centuries distant—I would offer these words of one of the greatest and noblest of England's poets;

"Though fallen thyself never to rise again,
Live and take comfort, thou hast left behind
Powers that will work for thee, air, earth
and skies:

There's not a breathing of the common
wind

That will forget thee; thou hast great
allies;

Thy friends are exultations, agonies
And Love, and man's unconquerable
mind."

W. C. CLARK.

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REMINISCENCES OF EARLY DAYS OF THEOSOPHICAL SOCIETY.

By John W. Lovell, F. T. S.

(Continued from Page 72)

Mabel Collins (Mrs. Kenningdale Cook) the daughter of Mortimer Collins, the Writer, was born on the 9th day of September, 1851. She was not the niece of Wilkie Collins, the great novelist, as has been erroneously stated. She called herself a "Nine" as she was a ninth child, born on the ninth day of the ninth month.

I came first in touch with her about the year 1884. At that time I was publishing a series of books under the title of "Lovell's Library" and included in it several novels written by her. This led to a correspondence that continued with some lapses for over forty years. When her greatest work "Light on the Path" was brought out here by Mr. Judge, I obtained a first copy and that, though now almost worn out, has been my constant companion ever since.

The full title of the work in that first edition is: "Light on the Path, a Treatise written for the Personal Use of those who are Ignorant of the Eastern Wisdom and who Desire to enter within its influence. Written down by M. C., a fellow of the Theosophical Society. Reprinted with the additional notes of the author for the Aryan Theosophical Society of New York."

Later, in 1889, I published an edition of the work, and on writing to Mabel Collins as to the payment of royalty, she wrote me: "I do not expect anything at all from you for "Light on the Path", as it has been pirated largely and can be of no pecuniary value to you. It has never brought me a farthing and I do not expect it ever will." But in this she was mistaken because it did, later, indirectly through my publication of the "Light on the Path" Bookplate which realized some \$1,100 for her. Also when the United Lodge of

Theosophists in Los Angeles, California, decided in 1920 to publish the work, in connection with three others, the "Bhagavad Gita," "Voice of the Silence" and "Patanjali's Yoga Aphorisms" and wrote me about them. I suggested to them that although there was no copyright, as Mabel Collins was the only one of the writers of these books, still living, it would be a gracious act to pay her a royalty the same as if the work was copyrighted. They wrote back—I am quoting from their letter of January 6, 1920: "We are greatly interested in what you have to say in regard to Mabel Collins. In spite of the regrettable storm in 1889, we have ever felt, as we have no doubt many other Theosophists feel, a great debt of gratitude to her for, particularly, "Light on the Path" and "Through the Gates of Gold." We supposed that all American editions of her works were under arrangements with her. The conditions being as they are, we shall certainly feel it not merely a duty, but an opportunity which we would avail ourselves of, to allow her a royalty on any edition of "Light on the Path" which we might get out."

They later decided on the printing of a first edition of 2,000 copies and on writing to me again as to what would be the usual royalty, I told them I thought 10% of the retail price would be fair and, as the price was to be \$1.00, they sent me a check for \$200.00 which I forwarded to Mrs. Cook.

Later I wrote to Mr. Wadia, who was then in charge of the T. P. H., and he assured me a royalty would be paid thereafter, but it was only 3d., about 1c a copy, and amounted to very little.

Mabel Collins joined the Theosophical Society in 1884 at which time she became a member of the London Lodge, and met Mme. Blavatsky. Previous to this meeting however, she had written "The Idyll of the White Lotus" and this was followed later, in 1884 with "Light on the Path." On Mme. Blavatsky's return to London in 1887, she started the publication of "Lucifer" and invited Mabel Collins to

become joint editor with her and on the title page you will find: "Edited by H. P. Blavatsky and Mabel Collins."

Like many great souls Mabel Collins could not escape calumny, not perhaps so severe as in the case of Mme. Blavatsky but equally untrue. What hurt her most, for she paid no attention to anything that might be said of herself, personally, was the various editions of "Light on the Path" that were brought out without her consent, without even asking her permission, as common courtesy would seem to have required, with introductions or prefaces as to how the book came to be written that, as she said, were absolutely untrue—in one of her letters—"all lies." Therefore I am sure it must have pleased her, though she did not tell me so, that when Mr. Rogers had the Theosophical Press bring out the last American edition, he had printed on the back of the title: "The manner in which 'Light on the Path' was given to the world and I was enabled to write down the stanzas, is told in the tenth chapter of 'When the Sun Moves Northward' signed Mabel Collins." It required a great deal of courage on Mr. Roger's part to do this, and I wrote him at the time my thanks and appreciation. I may add that Mabel Collins told me that while the 42 rules were given to her as stated, the notes as well as the comments were her own, and not dictated by any Master. She further said she had never met or had communication with the Masters, at the head of the T. S. At the time I last saw her she told me she was then studying under an Egyptian Master, leaving her physical body almost daily for that purpose. As probably many of you know, Mabel Collins was one of very few gifted with what is called "The Consciousness of waking Clairvoyance." She could leave her physical body at will and when again taking possession of it have full memory of all that occurred while out of it. Like Mme. Blavatsky, she suffered greatly from heart trouble for a number of years before she passed on. She told me that at times, when she had left

her body and came back to take possession of it again she would be strongly tempted not to enter it, but she knew that would be virtually committing suicide, and besides she recognized what she called "the virtue of pain" and its help to one's growth in consciousness.

It was on the 31st day of March, 1927 that this brave and great soul passed over to what she always spoke of as "The Etherial World." May I be pardoned for stating another event that affected me at this time? Mrs. Lovell, my dear life companion for over 50 years, (we had celebrated our Golden Wedding the August before), was born in the same month in the same year as Mabel Collins and left me, as did Mabel Collins, the one in England as I have stated; Mrs. Lovell four days later in this city on April 4. Was this a mere coincidence I wonder. I wish to close this brief account of this very dear friend by including an article which I find in the last number of "The Canadian Theosophist" written by Mr. James Morgan Pryse. It is headed: "Greatest of the Exiles."

"In Lost Angeles, over forty years ago, I received, in reply to a letter which I had written to the Secretary of the European Section of the T. S., a long letter from Mabel Collins. She explained that, having seen my letter, she had asked permission to answer it. From the ensuing correspondence, and because of my admiration of her Theosophical writings, I felt well acquainted with her, and looked forward to meeting her personally. But when I came to be in London, she and H.P.B. were at loggerheads and she had left the Headquarters. . . . But while H.P.B. was speaking of the matter I observed that she harboured no bitterness toward M.C., but regretted the breakdown and defection of a promising pupil, an accomplished writer and a prominent member of the T.S. At one of Mrs. Besant's public lectures, some time after H.P.B.'s death, I saw M.C. in the audience and tried to reach her when the lecture was over, but lost her in the

slow-moving crowd at the doors. I sent her a brief note, and received a cordial invitation to call on her. So we took tea together and talked matters over. I assured her that H.P.B. had cherished no grudge against her, and that Mrs. Besant (for whom she expressed admiration) would welcome her return to the movement. At first, in our conversation, M.C. spoke quite harshly of H.P.B.; but she soon changed her attitude, accepting my assurances that H.P.B. had really borne her no ill-will. In fact, M.C. was now as repentant as H.P.B. had been forgiving; and if the latter had been living the breach between them could have been healed. As M.C. frankly admitted that she wished to resume work in the Society, I got Mrs. Hunt, of the Blavatsky Lodge, an amiable and tactful lady, to look up M.C. and smooth the way for her reinstatement. Thereafter there came from M.C.'s gifted pen a number of small works which, while falling short of the classicalness of "Light on the Path" and "The Idyll of the White Lotus," are very valuable and of great literary beauty.

When Mrs. Besant was in Los Angeles last year she spoke highly of the later work of M.C., whose recent death I referred to regretfully as we talked about old times in the T.S."

It has been intimated that, "The Voice of the Silence" was written to take the place of "Light on the Path". The latter had been the prized devotional manual of Theosophists, but was less esteemed (such is the foolishness of fanaticism!) after M.C.'s defection. The following passage in the little treatise, which till then had been considered a flawless work, was adversely criticized:

"Seek the way. . . by plunging into the mysterious and glorious depths of your own inmost being. Seek it by testing all experience, by utilizing the senses, in order to understand the growth and meaning of individuality, and the beauty and obscurity of those other divine fragments which are struggling side by side with you, and from the race to which you belong".

This was held to be unmoral advice, although the accompanying footnote amplifies the text beyond any possibility of its being misconstrued: "Seek it by testing all experience; and remember, that, when I say this, I do not say, 'Yield to the seductions of sense, in order to know it.' Before you have become an occultist, you may do this, but not afterwards."

Elsewhere in all Theosophical literature I have not seen anything that points out the true way more clearly, or in more beautiful wording, than does this paragraph which has been so unwisely and unjustly condemned. And it was condemned only because M.C. . . . was temporarily under a cloud. The self-righteous Theosophists who have dwelt harshly upon her failings would perhaps judge her more charitably if they knew of the terrible karmic drawbacks against which she had to contend, and which she was able to overcome because she had a heart of gold.

After the split in the T.S. I lost sight of M.C. for some years, and supposed she had forgotten my inconspicuous self; but one day I was most agreeably surprised to receive from her a short note, which I shall now quote, in conclusion, because it reveals the generosity, kindness and perspicacity of one who, but for the karmic drawbacks above referred to, would have been the brightest light, next to H.P.B., in the Theosophical movement, and who was, for all that, in my estimation, really the greatest of the "exiles" whom H.P.B. had drafted into her service.

"Hatton Avenue, West Hartlepool, Jan. 22, 1900.

Dear Mr. Pryse:

I thank you very much for having written 'Reincarnation in the New Testament.'

The identification of the Saviour and his favourite disciple with David and Jonathan is delightful; it satisfies me. And it lends the air of romance to our Gospel story which gives it the final touch of utter humanity blended with the Divine power.

I suppose you identify the third eye, 'the philosopher's stone,' with the pineal gland of the physiologists?

Yours very sincerely and gratefully,

Mabel Collins.

(Mrs. K. Cook)."

This from one who was so closely associated with H.P.B.; is more than gratifying. Future historians of our great movement may be helped by it to do justice to this great soul. It is my hope to, in the near future, publish a complete edition of all Mabel Collins' writings and to see that a copy is sent to every Lodge of the T.S. In this I am being assisted by Mrs. Catherine Metcalfe with whom she lived for the last twelve years of her life and to whom she dedicated one of her last books: "As the Flower Grows."

(To be Continued.)

LETTER FROM

MRS. JINARAJADASA.

Theosophical Society,

Adyar, Madras,

April 17th, 1929.

Dear Fellow Theosophist,

In view of the great gathering of Theosophists of all kinds and degrees of opinion that will assemble at Chicago for the World Congress next August, I think that then a fine opportunity is afforded for discussion of the future of the Theosophical Society and its varied lines of activity.

I have several times talked with our President along the lines followed in this letter and, though she does not agree with all I say, she recognizes the unity in diversity and the usefulness of friendly courteous exchange of ideas.

I do not write this with any desire to oppose any point of view differing from my own, or to press my own opinions, but as an attempt to clear the air and to suggest using an opportunity to solve some of the problems that are exercising the minds of very many members.

So I send you this letter with suggestions for discussion at the World Congress, hoping that where so many noted Theosophists are gathered together there peace, wisdom, and balance may emerge.

Many of us feel that something definite has now to be done to make clear the position and ideals of the Theosophical Society. The present situation in the Society has reached a point where some change is necessary, not so much as regards the definition of our objects and ideals, but as to making our aims, objects and ideals in the T.S. real and actual.

The statement that is printed each month at the end of *The Theosophist* makes quite clear the absolute freedom of thought, belief and action of every member, and also indicates the direction of our study and trend of thought. But to a certain extent in the Society that freedom does not really exist and in the eyes of the public who are not members, the T. S. is largely labelled with beliefs, creeds and dogmatism, and not without reason. And when a seeker after Truth, who has probably with pain and struggle left his orthodoxy, and who is trying to find the Ancient Wisdom, comes to a Lodge of the Theosophical Society to find that teaching. . . Theosophy is handed to him wrapped up in a creed, he is told that Mass, Freemasonry, ceremonies of various kinds, are the methods now wanted by the Great White Lodge for the helping of the world, that all kinds of beliefs and authorities are put before him for his acceptance; he is told of a World Religion, a World University, a World-Mother, — not as future dreams, but here and now.

Please understand that I have absolutely nothing against the Liberal Catholic Church or Freemasonry, etc. I think both these are excellent organizations (I myself belong actively to the Co-Masonic Order) and they have a useful work to do in the world. What I want to emphasize is that any organization with a creed, form, dogma should *not* be an integral part of any T.S. Lodge. Theoretically and on paper the

T.S. is free, actually and in many Lodges (not all), it is not. There are Lodges where if a member is not in real sympathy with the L.C.C. for instance, he is rather outside the pale, Lodges where the seeker for freedom from Theology and forms most certainly would not come, and would not find his freedom if he did!

I personally feel that in the T.S. the chief Officials, such as the President, Vice-President, Recording Secretary, Treasurer and Secretaries of Sections, etc., should not be *officially* associated with any sects, denominations, creeds, dogmatic cults as leaders thereof. It would hardly be possible to lay this principle down as a dictum or to formulate a Resolution on those lines . . . it even may well be said that if members want a Catholic Church, or a Bishop or anything else in their Lodges . . . why should they not have it? True. But I cannot help feeling that the atmosphere of a theological Church smothers the clear Light of Theosophy. And though the Church may be splendid in its own place, that place is not the Theosophical Lodge.

The chief work of a Lodge is to carry out the Objects of the Theosophical Society whatever they are or may be, and to be an open friendly place where any seeking soul can come for help in his spiritual quest, to give and receive ideas, companionship, and mental stimulus. Every kind of ideas, every new line of thought, should be discussed in a Lodge, but never must the T.S. or its Lodges or members be attached or anchored to any one idea or line of thought; exploration and search for truth, not settlement in a groove is our aim.

I suggest this freedom from all limitations for officials of the T.S. because while realizing the fact that every T.S. member is and must be free to do, think and act exactly as he or she wishes, for a prominent official of the T.S. to be at the same time *officially* and publicly bound to a particular and limited line of thought or expression,—however much we may assert that it should not be so, that people are foolish

if they misunderstand our attitude,—the fact remains, that if a General Secretary is a Catholic Priest (L.C.C. or otherwise) or an ordained Baptist Minister, or a Buddhist Monk, etc., the work in that country is definitely labelled by the persuasion of the General Secretary, and while the T.S. there may attract to it men and women whose temperament is on a similar line, it does not attract those souls who are seeking for some solution of the problems of life that they cannot find in the various folds of orthodoxy.

I myself think that Krishnaji's message of liberation, freedom, of transparent truth, affirming the need to cast off all paraphernalia and to find Truth, our own Truth, has come just when the T.S. needs such a sharp clarion call. He has given courage to those who have long pondered these things, and brought awakening to many who were dreamily drifting. He once said: "When you are able to become a flame of revolt the means to reach the kingdom of Happiness will be found."

Of course the T.S. cannot have imposed upon it belief in Krishnaji as a Teacher, or in his teachings. But many of the T.S. members do believe in him as a Teacher, and as a member of the Lodge of Masters who have guided the Theosophical Society in the past. And these think that little difference exists between his teachings and what are the true ideals and aims of the T.S.

I am writing to you so freely because we all have a great love for the T.S. and a great love and veneration for the President; but as many of us travel and meet Theosophists and Star members from all over the world, and hear what they say, we feel that the position is becoming more and more difficult and that it is time to stop talking and do something to solve problems confronting us.

Therefore I think that some statement of policy might be put before the World Congress to be held in August in Chicago, so that those who attend it may come prepared for real discussion and decision, not

merely talk. This World Congress is pregnant with potentiality for the future of the Theosophical Society, if only those who come to it will come with the idea of frank expression of opinion and constructive ideas for the future work of the Society.

Yours fraternally,
Dorothy Jinarajadasa.

Our readers will remember the article in which Lady Emily Lutyens relieved her mind over the tangle into which the Society has fallen through the multiplicity of organizations, none of which was essential to the Theosophical Movement and all of which merely distracted attention from the main issue. Mrs. Jinarajadasa's letter is well worth consideration for reasons which if not identical are similar to those which moved Lady Emily. The point that Mrs. Jinarajadasa makes which is of greatest interest to us in Canada is that freedom of opinion, though declared and advertised, as she says, "does not really exist, and in the eyes of the public who are not members, the T. S. is largely labelled with beliefs, creeds and dogmatism, and not without reason. And when a seeker after Truth, who has probably with pain and struggle left orthodoxy, and who is trying to find the Ancient Wisdom, comes to a Lodge of the Theosophical Society to find that teaching. . . Theosophy is handed to him wrapped up in a creed; he is told that Mass, Freemasonry, ceremonies of various kinds, are the methods now wanted by the Great White Lodge for the helping of the world, that all kinds of beliefs and authorities are put before him for his acceptance; he is told of a World Religion, a World University, a World Mother,—not as future dreams, but here and now." Then she repeats the conception that Mrs. Besant gave us in 1920, that none of these organizations should be an integral part of any T. S. Lodge. This is the position that the national society in Canada has all along supported. This is the position from which many of our members withdrew.

This is the only position that appears to the majority of us consistent with our professions and our Constitution. It does not mean intolerance or interference of any kind with the liberties of individual members. Every member must be left free to seek Truth where and how he pleases. Mrs. Jinarajadasa thinks that "Krishnaji's message of liberation, freedom, of transparent truth, affirming the need to cast off all paraphernalia and to find Truth, our own Truth, has come just when the T. S. needs such a sharp clarion call." But we must beware of giving Mr. Krishnamurti any more authority or any more dominance than any one else or fall into a pit similar to that from which some are now striving to emerge. We have been preaching the message that Mr. Krishnamurti now delivers, right along, and no one has recognized us as world beaters nor do we ask to be received as world teachers. There are hundreds of students of The Secret Doctrine, which is not The Path, but the best guide to The Path we have come across, who have proclaimed this message of liberation, freedom and transparent truth before Mr. Krishnamurti was born, and we say this with no disrespect to him. Why can we not all be brothers and sisters together without these flaunting assumptions and all this "tendency to hero-worship" which the Master K. H. deprecates and which naturally without the suggestion of any master is abhorrent to any Rajput soul? There are some who naturally like to grovel to authority and find no pleasure in any form of wisdom that does not offer something or somebody to worship with the prospect of a reciprocal pat on the head or word of approval or token of good conduct. These babes should have all they want of this in the existing Churches. They do not want a system which requires utter courage, utter self-reliance, utter self-abandonment and sacrifice. They are born sacerdotalists and may safely be left to those who practice that system. We do not believe there will be a welcome for any others at Chicago, but

if Mrs. Jinarajadasa and Mr. Krishnamurti are willing to raise the flag of freedom at Chicago and undertake to be there for that purpose no doubt many would be encouraged to go and support them. But let us be quite clear. This Path is for the few. It does not attract any but those who have done some pioneering on their own account. Those who desire and expect crowds will cultivate the sacerdotal people who make broad their phylacteries in public. —Editor.

AFTER MEDITATION

III.

When Humanity begins to build a temple, it forms a focus point where spirit in man may remain as a possible contest with the Source. It is the beginning of the return and the aim of evolution.

Everything we can know, at any level, is cyclic and circular.

Our solar system holds the knowledge that can be attained within any part of it. That we are at the stage of earth development, is for us to build at the lower rate of vibration, the visible appearance in earth-substance of what we gather at the highest rate to which we can respond.

What we build with is the same yesterday, today and tomorrow, and we use again and again the consciousness that has expressed on earth and in earth, but our aim must be to add to that consciousness by expansion and response to the vibration of our sister planets that are quicker and more attuned to the Source.

It is easy to understand that this Source is beyond all Solar systems and cannot be limited to any and that Solar systems are but atoms within the expression of Source, as we as individuals are but atoms within our Solar system. The aim lies in our capacity, mentally, to build a temple where we may house the symbols we make of the essence our understanding of life digests.

So have we built our physical bodies for each incarnation and so the body may be symbolized as a weed that grows without

culture and in a mass, or to the beauty of a unique orchid that may put forth a flower after the passing of many moons. The mass of weeds are gathered and burnt, but the orchid is a treasure of living beauty.

Let both and all between pass and the aim is that life be expressed on the plane of manifestation and after æons of such expression there may come perfection of distribution from Source to sea and all beauty is upon the living earth. Our perception must be one with beauty to see the variety of fulfilment within separation, before our knowledge can understand its unity and harmony and the Oneness of the flow from the Source.

T. H. E. A.

THE THREE TRUTHS

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

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

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

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

These truths, which are as great as is life itself, are as simple as the simplest mind of man. Feed the hungry with them.—Idyll of the White Lotus.

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Followers of the World Teacher, Mr. Jiddu Krishnamurti, will regret to hear that he has been in a motor accident, at Ojai, on June 4, the sun getting into his eyes, he explained, so that he got on the wrong side of the road and collided with another motor, the proprietor of which has sued him for \$8,000 damages. The suit will prevent his return to Europe. He was himself gashed on the temple.

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Albert E. S. Smythe, 71 Sanford Avenue South,
Hamilton, Ontario, Canada.

OFFICIAL NOTES

While Adyar is complaining of lack of funds Ommen sends out a plea for \$32,500 for the year 1929-30. Adyar has raised a Frankenstein monster that threatens its subsistence and being.

* * *

"Zadok" wires from New York on June 5: "Cannot get Exile article through this month. Will you publish note of explanation?" Trouble in getting a book through the final stages of publication is the reason, and while we regret the delay, we trust that the book will be ready and the article also next month.

* * *

Armando Ramel, General Secretary for Chile, writes:—Our movement, thanks to the whole-heartedness and perseverance of a nucleus of convinced members who try to live Theosophy, is going ahead at its habitual pace; the spirit of Brotherhood, Internationalism, Character building and

the propagation of the doctrines of Karma and Reincarnation, are our chief purposes.

* * *

Miss Brenda Johnson, who acted as secretary for the Ottawa study group last year has been living at Kirkland Lake, and has been very anxious and helpful about gathering a group together to hear Mr. Clark on his way home. At first North Bay was proposed but it seemed too distant for most, and then it was suggested that an attempt be made to have a meeting at New Liskeard. As we go to press this seems likely to be carried out, and Mr. Clark will probably be there on June 14-16.

* * *

Yet another biography of Madam Blavatsky! The new one is entitled "Helena Petrovna Blavatsky: the Mystery." It is by Katherine Tingley and G. V. Purucker, M.A., D.Litt. It is announced to be "a biography of a type entirely different from the ordinary. It is a study and explanation of a great spiritual-psychological Mystery; in other words it is the true story written on wholly natural and mystical grounds of a World-Teacher, of an Inspirer and renovator of Human Souls." The book is to appear first serially in "The Theosophical Path," and afterwards in book form.

* * *

A determined effort to line up support among the candidates in the Parliamentary election in Britain was made by the Spiritualists headed by Sir Arthur Conan Doyle. It was estimated that half a million votes were controlled by the Spiritualist organization. Nothing so far has transpired regarding the success or otherwise of the movement which has as its aim the repeal of the ancient statutes by which astrologers, mediums and psychic researchers are liable to arrest as vagabonds and to severe penalties. The Spiritualists claim their right of freedom to practise their religion without persecuton. The Conservative Government would not listen to their plea.

Mrs. Besant has culled from her correspondence the following regarding Mr. Jinarajadasa with the remark: "It is always a joy to hear of our dear Brother's work." And this is part of what is said of him by some one in Egypt. "His value resides in his personality. What he says, if anybody else would say it, would entirely lose its meaning. Here is a man who thinks with his whole body but also through his brain. Each shake of his hand has a magnetic repercussion in the stalls. He exhales from all his pores a secret force that subjugates his listeners. He possesses the characteristics of the saint and the apostle. Probably Jesus Christ was thus, and thus Moses was, and Buddha or Confucius. Genius always has a great fascination." The great unwashed public are beginning to have a dim idea that occultism consists in laying it on thick.

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We have received a sheaf of letters regarding the H.P.B. Library and as it is not really our controversy and our space is limited we trust that no offence will be taken if we briefly refer to their contents. Mrs. Chalk challenges the right of any one to appropriate the initials of Madam Blavatsky either for a Library or anything else. An unsigned letter discusses the Mahayana Buddhist teaching and accuses Mrs. Cleather of asserting that Theosophy is Buddhism. This misses the point which H.P.B. always held that exoteric Buddhism was nearer the ancient wisdom than any other system, though at the same time she continued to be loyal to the Russian Orthodox Church. This may seem like a contradiction, but H.P.B. was like Walt Whitman in this respect. "Do I contradict myself?" asks the good grey poet. "Very well then, I contradict myself." The solution lies not in dialectics but in conduct.

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In an account of the proceedings of the Committee appointed to consider the pro-

posals for unity among the Canadian Theosophists, Mr. Duckering concludes his summary as follows:—"This committee of nine is now engaged in preliminaries to a general discussion of bases for a great unification of Theosophical effort in Canada. Comment is hardly in order as yet, but we may express the hope that all concerned will endeavour to approach the problem from the standpoint of those principles which form the basis of practical brotherhood as set forth in the Primary Object of the Society rather than by an attempt to retract, explain, and justify all our previous misunderstandings and entrenchments. Not the details of past experiences, not the unfortunate personalities that played a part in them, not even the seeming victories achieved are as important as the enlargement of vision which should have come through facing the problems."

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In the death of Lord Rosebery the world lost a writer and thinker who might have done much to direct attention to the higher side of life. His study of Oliver Cromwell was a book in which he used the phrase to describe the Great Protector, "practical mystic." It was a happy phrase, and properly describes those who, while steeped in mysticism are never carried away into the clouds by impossible dreams or futile projects. The mystic who can keep his feet on the ground is what the world needs. Most of our mystics forget that reincarnation is a law of life. They are in a hurry to do everything in one life. There must be many attempts, many failures, many compromises, many renewals of effort. Lord Rosebery retired from public life about thirty years ago and was over eighty when he died. He retired he said, in order to devote himself to study and meditation. It is to be hoped that he has left behind him some literary results of this period of reflection.

The Fellowship of Faiths which met last year in Toronto, met in Chicago for their annual meeting on May 17 which was to be presided over by George Dixon and Rabbi Solomon B. Freehof. Buddhism was represented by Kenso Kawakami, a Japanese Buddhist priest; Christianity by Dr. Graham Taylor, of Chicago Commons; Confucianism by Dji-Hian Yap of China; Hinduism by Dr. Balebail Dasannacharya, a Brahman of India; Judaism by Dr. Louis L. Mann, rabbi of the Sinai congregation; and Mohammedanism by Sufi Mutiur Rahman, a Bengali of India. The aim of the Fellowship is that of the original Theosophical Society. "We believe in interpreting the best of orient and occident to each other. Unity, not uniformity is sought. German and Englishman, Christian and Mohammedan, socialist and capitalist—each has sought to impose his creed on others. That is not desirable. . . We never compare or judge religions or races, but seek only the good in each and to emphasize those spiritual fundamentals in which all agree."

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Mrs. Besant as president of the T.S. has appointed Mr. C. Jinarajadasa an Additional Member of the General Council for three years in place of Nawab A. Hydari, resigned. An amendment to the rules is proposed to permit the chartering of a National Society on the "application of a minimum of 50 (fifty) members, residing in that country." The next step will be to charter federations on the application of fifty members. We ought to have an amendment permitting persons living in contiguous countries to join the National Society of either Nation or State they wish without the present red tape and official consents. Mrs. Besant commends "The Golden Book of the Theosophical Society" to the members. Half of the original edition of 2,000 is still unsold. The price is Rupees 12-8-0 which works out at something around Five Dollars. As an interesting curiosity with many valuable illustrations it is worth having but

not as a reliable history, though the errors have been corrected and with these corrections a student may find the book of use as suggestive though not authoritative.

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The General Report of the T. S. for 1928 has been issued. It is considerably reduced in size owing to the omission of the list of Lodges and secretaries' names, this being the second year of this change. The deficit on the Adyar headquarters of 19,410 rupees was not made good by the donations requested last year, and a new deficit of 13,284 rupees is carried over in the present statement of accounts. A light is thrown upon last year's election in the United States by the report of the American National Society which says that "while perhaps our nation has suffered less than some others from business depression it has nevertheless been keenly felt here and the reaction on our work has been pronounced. The press, apparently endeavouring to help the situation through psychological suggestion, loudly and persistently proclaimed the prosperity of the country, but as a matter of fact an enormous number of people have been idle. Our membership consists chiefly of people receiving small salaries and many of them have been earning only enough to meet actual necessities. Our various funds have languished and shown deficits at the end of the year while the sales of the Theosophical Press have declined more than 23 per cent. for the year." In spite of this 1140 new members were reported during the year compared with 1807 in 1927. The total stands at 7859 as compared with 8520. The decline in Canada has been of similar proportions.

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If you are a believer in the Brotherhood of Humanity you should belong to the only Society that makes this the sole basis of membership. The dues are \$2.50 a year, including subscription to the official Magazine. Will you not join?

MR. CLARK'S TOUR

II.

For some time I have been convinced of the extreme importance of our scattered Lodges keeping in touch with each other by means of a vigorous and intelligent correspondence on those few subjects which are vital to the Theosophical Movement at the present crisis. In Edmonton I found one more proof of the wisdom of this course. Here I found the members rather discouraged, and out of touch with the new effort that is being made to rescue the T. S. from the low place to which it has been brought in the public estimation. This discouragement was utterly without any real foundation, for the officers and members of this Lodge have succeeded in maintaining the Aryan standards in all their work. This has (as always), involved strain, tension, discouragement, and the members here do not themselves realize the value of the work which they in their isolation have accomplished. For the Edmonton members have most assuredly kept faith with the Aryan philosophy, and I am certain that their lengthy period of strain and pressure is about to yield up its fruits, and this Queen City of the North will stand in the foremost files when the day of trial dawns.

In Saskatoon there has never been an organized Lodge, but there is a very small "nucleus of Universal Brotherhood," and it is keen and enthusiastic, and ere long in the University City of Saskatchewan there will be a link in the chain of Lodges stretching from coast to coast.

Winnipeg, theosophically speaking, is not yet born. There is absolutely no Theosophy in this city. Members of the Society there are in plenty, but of any comprehension of the Theosophical attitude, the Theosophical philosophy, there is simply no trace! A more amiable, courteous, kindly group of people could be met with nowhere; the appalling wrong which has been wrought in the Society is surely nowhere more clearly manifested than here. People

of energy and intelligence, of more than usual kindness and goodwill, fed upon the chaff and refuse of the Theosophical Movement, show forth in their whole attitude to life and its problems the dreadful power of the tireless enemies of human enlightenment. The Destroyers have done their work thoroughly and well. Through their hapless victims they have raised the cry throughout the Society, "Go into the world and throw yourselves into all 'good works'—anti-this and anti-that—every phase of the 'great uplift'—*anything, anything* but think! Use your human intelligence, even your common sense in reasonable criticism of the weird vagaries urged upon you by your 'beloved Leaders?' Nay, this is lower manas, separative and wicked." O, ye Destroyers, I bow before you in humble acknowledgment of your skill and power! You have done your task thoroughly and well.

Nevertheless there is in Winnipeg a small centre of protest against this desolate evangel. A small group of members, isolated and unaided, have stood out stoutly against this travesty of the Aryan philosophy. They know, perhaps very little more than the others; but their attitude to life has been a freer and nobler one—and they are eager for knowledge, and mean to follow Truth into whatever strange paths it may lead them. Peace, they will not have; but may Strength and Courage go with them!

In London, Ont., there is a great deal of that confusion of thought which has afflicted the Society for lo, these many years. The comparatively large London Lodge is on the eve of a secession—the larger part wishing to leave the Section and be attached directly to Adyar. Judging from a careful analysis of the results of two meetings—one a meeting of the Blavatsky students, and the other chiefly of those who favour the Adyar influence, I am convinced that the proposed plan of a division is an entirely wise one. Theosophy in London will be stronger and healthier for such a division. Useful work in the Lon-

don Lodge as at present constituted, it is simply idle to expect. Here, as elsewhere the futility and folly of trying to unite the two influences would, I should think, have been obvious to a coal-heaver. If the Theosophy of Annie Besant is right, then the Theosophy of Helena Blavatsky is utterly wrong, and to insist on uniting the two would be to repeat in modern times the ancient Sin of the Mindless—the resultant abortion would be something weird and fearful to behold. If there are Arhats at Adyar, then let us as sane, intelligent people face the inescapable fact that H.P.B. and her Mahatmas were simple-minded, well-meaning blunderers whose work had to be thoroughly revised and corrected by a far higher and maturer wisdom.

The Blavatsky students in London Lodge are of the sort who would never regard a fence as either a dignified or a comfortable seat. They seem to be willing to take the chance of going to hell with Blavatsky rather than that of going to the Sixth Root Race with Mr. Leadbeater and Mrs. Besant.

St. Thomas, near London, had at one time a fairly large Lodge; but through removal from the district the number has dwindled. But there are a few members left, and they are of the type that are of more use to the Theosophical Movement than any number of vague, irresolute people would be. They will staunchly stand by the London *Kshattriyas* in their effort to keep the flag flying.

Next month I hope to be able to complete my account of my visit to the remaining Lodges in Canada.

Grit to all beings.

Wm. C. Clark.

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Mrs. Besant is to lecture in Queen's Hall, London, England, on the 9th, 16th, 25th and 30th June respectively, on: "Not all of me shall die"; "The Facts of the Intermediate World: the fruits of the past"; "The Facts of the Heavenly World: the building for the future"; "The Return to the School of life".

AMONG THE LODGES

Hamilton Lodge had a visit from Mr. Clark from Thursday till Sunday, May 23-26. He lectured on Sunday evening on "The Gift of the East". On the other evenings his classes and informal discussions were most enlivening and provoking of renewed interest and study. His frank speech and breezy western paraphrases of well-worn maxims put a new edge on their wisdom. It sounds different when you hear the Pythagorean injunction worded "Know, will, dare, and keep your damned mouth shut." Four new members joined during the meetings.

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Mr. Clark spent a week with the Toronto Society and is to spend a further week on his way back from Montreal and Ottawa. He made a very favourable impression on those who attended his classes, and his lecture on Sunday evening, May 19, was well received. Mr. Clark is a thorough radical in his outlook and has little interest in those who are merely playing with the Ancient Wisdom. If it is not to become the chief purpose of life, Theosophy is of no account whatever. His deep earnestness and sincerity have awakened corresponding enthusiasm in the hearts of many.

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Mrs. Garside of the St. Thomas Lodge writes: We are just writing to say "thank you" for having Mr. Clark come to us. We regret that we were unaware that he had arrived in London. We had arranged for them to notify us when he arrived there, but through some misunderstanding they did not do so, consequently he arrived here without us having made any definite arrangements. However, we gathered a few together and had a house meeting and it was greatly appreciated. His clear grasp of fundamentals and many other questions was lucidly portrayed and his charming personality delighted us all. We are glad we have such a man in the Canadian Section and feel he will help it maintain the true standards of Theosophy as outlined by H.P.B."

Mrs. Gertrude Knapp, acting as secretary, writes:—At a meeting held at 71 Pleasant Ave., St. Catharines on May 28, it was decided that the Theosophists of the Niagara district should organize themselves into a study group with Mr. McKinney as chairman. It was considered impractical at present to attempt the formation of a lodge, as nearly all members of the group already belong either to Hamilton or Toronto. There were eight present both evenings to hear Mr. Clark, who certainly brought us down to bed-rock when he held before us as our aim the quest of Truth. Our start has been auspicious, in having with us at our initial meetings so wise and sane a counsellor.

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Mr. J. E. Dobbs, the president of the Montreal Lodge writes on June 2:—Mr. William C. Clark has just concluded his visit with us and I am sending a report to the newspapers here of his Saturday evening lecture to the public, on "Spiritual Values and Their Imitations". The programme for meetings held in the Lodge room, 1405 Bishop Street, was as follows: May 30, Members meeting, 8 p.m. "What is the Function of a Theosophical Lodge?" May 31, Members meeting, 8 p.m., "The Minimum that Theosophy Requires of Us." June 1, Public meeting, 8 p.m., "Spiritual Values and Their Imitations." June 2, Members meeting, 3 p.m., "The Masters." A fuller report will be made next month.

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FELLOWS AND FRIENDS

Mrs. W. Wilson Leisenring has been contributing highly interesting articles and letters to the Occult Review in recent months. We hope to reproduce one or two of these later. Mrs. Leisenring is a native of Toronto whose University she attended.

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Mr. Kartar Singh wires from Vancouver on June 6 that he has got his paper out and mailed. His health has improved and he is working hard. He sends greetings to all his friends, and is glad to hear of the success of the Toronto Lodge. The paper he speaks of is one published in the interests of Sikh settlers in Canada, the object being to cultivate their citizenship as Canadians and to make them feel at home in the great Dominion by assisting them to adopt Canadian ways and customs.

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A very highly esteemed and fondly regarded old lady passed away on May 14 in the person of Mrs. Logan, one of the oldest members of the Toronto T. S. She was the mother of Mrs. Garrett, with whom she lived. She had been very frail in recent years but attended quite regularly on Sundays, and had been at the White Lotus meeting on the 5th and again on the following Sunday. She came to the General Secretary's office on Sunday evening, the 5th and paid her dues, and spoke as ever of her interest in Theosophy. The funeral service was conducted by Mr. F. A. Belcher and was largely attended.

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Mrs. Mary Asplen, a member of Toronto T. S. for many years, passed away on Saturday, May 25, after an illness since October last following a stroke. Mrs. Asplen had been an untiring supporter of the Society and in her quiet and unassuming way did a vast amount of most valuable material work for the Society in connection with its special activities, bazaars, and entertainments for the benefit of the funds. She was a woman of brave, fine character who had to fight her way in the

world and make many sacrifices. She did many a hard day's work for the young people of the Society when they maintained a Club some years ago. Mr. G. I. Kinman conducted the funeral service at which among others present were her nephew, Mr. Linton Cole, and Messrs. J. Hunt Stanford, J. L. Purdy, Leslie Floyd, George Southwick, Dudley Barr, A. J. Rostance, Robert Marks, Harold Anderson, N. W. J. Haydon, Mrs. Rostance, Mrs. Curtis, Mrs. Marks, Mrs. Thornton, Mrs. Smythe, Miss Cora Hunt.

THE BONFIRE

The leaves, the shadows fall; the end
Of our long sojourn's drawing near;
We'll kindle one more bonfire, friend,
To burn the dross of many a year.
These crumbling walls, and rafters low,
Soon they shall be forsaken quite,
And a far journey we shall go,
And we must travel light.

Strange hoards we bring from attics gray;
The dusty dreams of wealth and fame
That long ago we hid away,
At last we fling into the flame.
Old wrongs, still craving for redress,
Old feuds—how slowly they ignite!
The fumes are acrid! None the less,
We two shall travel light.

Fling in the final arrogance,
Fling in the wayward will of youth,
Fling in, without one rueful glance,
The hard, clear formulæ of Truth,
Whereby we meted blame and praise;
They have grown dim, that shone so bright!

Suffices now one simple phrase—
For we must travel light.

Fling in the selfish hopes and vain
We guarded with such jealous breath,
Fling in the old, old fear of pain,
Fling in the love less strong than death!
And when the last gale, dark and blind,
Shall summon us into the night,
We'll leave no precious thing behind,
Yet we shall travel light!

—May Kendall.

MODERN THEOSOPHY

By Claude Falls Wright

(Continued from Page 75)

But, some may ask, what if the gross elements which bind its desire to earth are too strong to enable the personality to obtain the mastery over them? Then, and in such case, it becomes an "earth-bound soul" and remains in Kama Loka until the time arrives for reincarnation, instead of passing into Devachan. In the Egyptian "Book of the Dead" the good or purified soul, after death, "in conjunction with its higher or *uncreated spirit*, is more or less the victim of the dark influence of the dragon Apophis (the bundle of terrestrial desires). If it has attained the final knowledge of the heavenly and the infernal mysteries—the *gnosis*, i. e., complete reunion with the Spirit, it will triumph over its enemies; if not, the soul cannot escape its second death,"—such *second death* being a spiritual one by reason of the severing of the link which bound it to its Higher Ego.

To say much more concerning the awful mystery of such *soul-death* is here impossible, but it should be added that the actions performed by the individual after death, such as freeing himself from earth-desire in Kama Loka, the warring with the dragon Apophis, are only the effects of his actions and thoughts during the previous incarnation, or life just ended. And therefore one may suffer spiritual death as well during life as after. But the man who leads a naturally pure and virtuous life, albeit no adept, need have no fear of such a catastrophe, although, not having knowledge of the "heavenly and infernal mysteries," he will, after death, have to suffer "a delay in the world of spirits, until he finds himself sufficiently purified to receive it from his Spiritual 'Lord,' one of the mighty Host. But if otherwise, the 'soul,' as a half animal principle, becomes paralyzed, and grows unconscious of its subjective half. . . the Lord, . . and in proportion to the sensu-

ous development of the brain and nerves, sooner or later, it finally loses sight of its divine mission on earth. Like the *Vourdalak*, or Vampire, of the Servian tale, the brain feeds and lives and grows in strength and power at the expense of its spiritual parent. Then the already half-unconscious soul, now fully intoxicated by the fumes of earthly life, becomes senseless, beyond hope of redemption. It is powerless to discern the splendour of its higher spirit, to hear the warning voice of its 'Guardian Angel' and its 'God.' It aims but at the development and fuller comprehension of natural, earthly life; and thus can discover but the mysteries of physical nature. Its grief and fear, hope and joy, are all closely blended with its terrestrial existence. It ignores all that cannot be demonstrated either by its organs of action or sensation. It begins by becoming virtually dead; it dies at last completely. It is *annihilated*. Such a catastrophe may often happen long years before the final separation of the *life-principle* from the body. When death arrives, its iron and clammy grasp finds work with *life* as usual; but there is no more a soul to liberate. The whole essence of the latter has been already absorbed by the vital system of the physical man. Grim death frees but a spiritual corpse; at best an idiot. Unable either to soar higher or to awaken from lethargy, it is soon dissolved in the elements of the terrestrial atmosphere. . . . Our present cycle is preeminently one of such soul-deaths."*

Yet it is said that even one who has become dead to his spiritual self can yet be "born again," through genuine aspiration, or by a knowledge of his mission on earth arrived at through occult study, the first step in which is an intellectual grasp of the tenets of the Wisdom-Religion.

From the foregoing, the reader will have gathered that the death of the individual sets free the various principles, each of which has then to be accounted for in the scheme of nature. First of all, the physical body or gross particles of matter held

together during life by the vital astral form, return to the earth, departing to their "home," the Linga Sharira disappearing with them and fading into the Astral Light. The Linga Sharira, however, remains intact, though separate from the body, until the last vestige of the physical shell has gone,* and during such dissolution may be frequently seen hanging over the grave or place of rest of the grosser body, as a shade of the deceased. The Prana, thus freed, rebecomes one with the pulsating life-waves of the earth.

There yet remains the kamic element, the principle of desire, or terrestrial clings of the Lower Manas ("I am I" consciousness) to be disposed of before devachanic bliss can be enjoyed. The "war" between the soul and its earthly proclivities takes place, as shown, in Kama Loka, and continues until the personality is purified sufficiently to become one with its spiritual self. Then the dross thrown off—the Kama Rupa or body of desire—is dissipated in the *aura* of the earth, its energy being transformed into elementals, which sleep, awaiting the return of their Lord from the devachanic rest. These constitute what are called the Skandhas of the personality: "they remain as *Karmic effects*, as germs, hanging in the atmosphere of the terrestrial plane, ready to come to life, like so many avenging fiends, to attach themselves to the new personality of the Ego when it reincarnates."† Therefore it is that each person, on being born, awakes to find himself carrying on a battle with his lower nature, being compelled to conquer those tendencies left unmastered in the last life. In the case, however, of one whose lower desires were very strong, the Kama Rupa may not dissipate, but may continue as a complete entity between incarnation and incarnation. In any case it will remain so for a long time, and until the entry of the ego into Devachan.

Kama Rupa is thus seen to be the real element which binds the soul to earth. It

* This without taking account of the bone structure.

† Key to Theosophy, p. 154.

* Isis Unveiled, Vol. II, pages 368, 369.

may be called the *intellectualized animal* part of man. Madame Blavatsky used to say that if any one lived for a long time in association with an animal, a dog, for instance, making a pet of it, such a one actually endowed the animal with some degree of intellect—lit partially the manasic fire—the brute in return animalizing him to some extent. In each one of us resides both an animal and a god. If the desire be to pamper, feed and live with the brute nature, then we intellectualize it, and in time our whole soul becomes absorbed in its behests. But if, on the other hand, our communion be with the divine Higher Self, we starve the lower, and in time it fades away. But the Kama Rupa formed by and forming our connection with the lower world may be of any degree of energy, according to the strength of our earthward proclivities. Any one who lives on this earth must possess some such entity, even the highest adept, if he would remain in touch with the planet; the *spiritualized* form produced in the latter case is however very different from that of the man of desire.

After death, the Kama-rupic phantom, separated from the manasic principle, "no longer receiving light from the higher mind, and no longer having a physical brain to work through, collapses. . . . It falls into the state of the frog when certain portions of its brain are taken out by the vivisector. It can think no more, even on the lowest animal plane. Henceforth it is no longer even the Lower Manas, since this "lower" is nothing without the "higher." . . . It is this nonentity we find materializing in seance-rooms with mediums. . . . A true nonentity, however, only as to reasoning or cogitating powers, still an *Entity*, however astral and fluidic, as shown in certain cases when, having been magnetically and unconsciously drawn toward a medium, it is revived for a time and lives in him by proxy, so to speak. This "spook" or the Kama Rupa may be compared with the *jelly-fish*, which has an ethereal gelatinous appearance so long as

it is in its own element, or water (the *mediums' specific AURA*), but which, no sooner is it thrown out of it, than it dissolves in the hand or on the sand, especially in sunlight. In the medium's Aura it lives a kind of vicarious life, and reasons and speaks either through the medium's brain or those of other persons present."* But if it finds no medium or sensitive person upon whom to draw for vitality, it sleeps, or, splitting up into elements, dies a natural death, and is resurrected only on the day when the Manas or Individual, its period of devachanic rest ended, seeks a fresh incarnation in accordance with karmic law, to progress along its path of evolution. Then the phantom awakes, is resurrected, and, drawn to its other self by the unseen force which must link the creation to its creator, both are guided together to the family in which is to be born the child which shall fulfill the karmic destiny and answer the necessities of evolution. Rebirth follows; but with the passing into the light of common day the draught of Lethe is taken, the past forgotten. Yet the man awakes to meet his old enemy, his lower self, and to carry on the war with it which lasts from the cradle to the grave.

So much for the normal after-death states. There are, however, many other sides of the question to be examined, such as those concerning accidental deaths, suicides, and the like. All deaths occurring before the natural period, before the expenditure of the force which was brought into play at the time of birth, necessitate—save in exceptional cases—immediate re-incarnation to complete the life. For such deaths, whether of the soul, of the astral or of the physical body, constitute but the forcible separation of one principle from the seven, not the natural loosening of all. Thus in the case of suicides, or accidental deaths, all that has happened has been the severing of the physical shell, the instrument through which the ego functions on this plane. The man is complete minus his body, and must remain so until the

* Key to Theosophy, pages 144, 145.

time for natural death arrives. But there is this difference between the victim of circumstances and the suicide; that whereas the former is immediately united to his Higher Manas and rests until the period for rebirth, the latter is compelled to remain in Kama Loka during the same time—the vital distinction between death in the two cases being identical to that between an energy affecting an entity from outside, and a force generated within itself; one is a working off of old Karma, the other a generating of new. The suicide's experience is therefore one of the most awful that can be imagined. Remaining alive as before the severance of the body, with full power to think, to *live*, he is without any means of functioning on this plane. The desire to eat or drink, sleep, communicate with friends, in short anything pertaining to the life he has just left, may be strong within him, but he has no means of gratifying such save by establishing connection through another body—that of some weak medium or sensitive. Thus he lives until his hour for death and liberation arrives. Of course, however, the weaker his lower desires, the fewer his tortures.

KARMA AND REINCARNATION

Since the soul perpetually runs and passes through all things in a certain space of time, which being performed, it is presently compelled to run back again through all things, and unfold the same web of generation in the world. . . for as often as the same causes return, the same effects will in like manner be returned.

—Ficin. de Im. An. 129, Chaldean Oracles.
Metempsychosis is the only system of immortality that philosophy can hearken to.—Hume.

From all that has preceded it will be seen readily that reincarnation or rebirth is the fundamental tenet of the esoteric philosophy. The doctrine is an exceedingly simple one, and in so far as it relates to man can be stated in a few words. (1) That the self or soul does not enter life here and now for the first time at birth, but takes its position as a member of the human family only after a long course of previous incarnations in other kingdoms of

nature, on this earth and elsewhere, its passage through the man-stage being likewise but the necessary prelude or probation to after-experiences in higher and more perfect organisms. (2) That life as a human being is not ordained for one incarnation only, but exists through many, the position each person takes in anyone earth-life being the outcome of his experience and merit in previous ones.

In the eminently rational basis of such a doctrine we see at once so natural a solution for most of the world-problems that it is not surprising to find it dominating the minds of the greatest thinkers of every century, and moulding the philosophies of all countries for incalculable ages.

To be sure, the reader may not have before heard of it, but this is not any good reason for its untruthfulness. It is not yet common in the West, because the intellectual development of the American and European nations has not reached a point when they can formulate a philosophy of their own; but among all matured races, the Egyptians, Hindus, ancient Greeks, Chinese, the Mexicans, the Peruvians, the Jews, it was a common doctrine, and, in fact, in the present day as in the past, it may be stated fairly to be absolutely universal outside of Christianity. This is not by any means because the founder of that religion did not uphold it, but because his teachings have never been understood correctly. If it could be shown to be a part of the Christian doctrine, its universal character as a natural belief of man would be established. The writer claims that it can be so shown, and holds that any difficulty that may arise in so doing must be charged to the account of the early Christians, who, as is now generally admitted, chose so to alter the original teachings to suit their own views, as to render them hardly reconcilable with the real philosophy. The history of the soul's trials, temptations, and final victory and illumination, has been confounded with that of the Sage who expounded the Doc-

trine, the only evidences for whose existence are now the four canonical gospels.*

Thus in St. John, ix., Jesus is cited as healing a man—blind from his birth. "And his disciples asked him saying, Master, who did sin, this man or his parents, that he was *born* blind? Jesus answered, neither hath this man sinned nor his parents: etc., etc." Observe the italicized word. Had the question been, "Master, who did sin, this man or his parents, that he *became* blind?" we should have no remark to make, but the use of the word "born" distinctly implies a belief by the disciples of a possible sin *before* birth. And if we remember that the apostles were taught mysteries not revealed to the vulgar herd, and that Jesus himself—an Essene—must also have been a reincarnationist, then the claim that this was a reference to such teachings has more than merely a supposed foundation.

Again, let the reader turn to St. Matt. xi. 14; where Jesus, in speaking of John the Baptist, says: "If ye will receive it, this is Elias, which was for to come." And again in St. Matt. xvii., 12, 13: "Elias is come already, and they knew him not, but have done unto him whatsoever they listed. . . . Then the disciples understood that he spake unto them of John the Baptist."

* Concerning which we read in Smith's "Dictionary of the Bible" (Art. New Testament), that "the original copies seem to have perished. It is certainly remarkable that in the controversies at the close of the second century, which often turned upon disputed passages of Scripture, no appeal was made to apostolic originals. . . . Express statements of readings which are found in some of the most ancient Christian writers are indeed the first direct evidence which we have, and are consequently of the highest importance. But till the last quarter of the second century this source of information fails us. Not only are the remains of Christian literature up to that time exceedingly scanty, but the practice of verbal quotation from the New Testament was not yet prevalent. As soon as definite controversies arose among Christians, the text of the New Testament assumed its true importance. The earliest monuments of these remain in the works of Irenaeus, Hippolytus and Tertullian, who quote many of the arguments of the leading adversaries of the Church. Charges of corrupting the sacred text are urged on both sides with great acrimony."

These remarks are so clear as to call for no further comment.

Apart from these two references to the belief, however, there are many others more or less marked, to be found throughout the whole Bible and the Apocrypha.

The intelligent reader will have perceived that two independent particulars enter into the doctrine of reincarnation as formulated above; one, the fact of rebirth itself, apart from anything which may affect or guide it—the simple statement of the immortality, pre-existence, and change of dwelling of the soul or self; the other a regulating function in such process. That the latter is necessary is self-evident. It could neither be rational, just, nor in keeping with the law of evolution, that the soul, after inhabiting a relatively high organism, such as that of a human being, should next take up its abode in a lower one, as a plant or an animal. Matter, as has been affirmed several times already, is a purely passive element, and has to be acted upon by the active principle of mind before forms can be produced, so that our idea of a scale or order in nature arises out of the effect produced in matter by the influence of the different degrees of intelligences which ensoul it, the existence of such degrees being again an effect of the varied experiences of said intelligences.

Hence the position in nature that a soul takes upon incarnation is held to be the direct result of its past experiences; its former deeds, good or bad, regulating the degree of pleasure or suffering that will be its lot.

But "a theoretical principle deduced from practice or observation"* is known as law; and seer after seer for untold ages having confirmed one another in their observation of the reincarnationary process as taking place in the manner above stated, we must speak of *law* as regulating it, such being known in Theosophy as Karma. It is that which was referred to in December as the "Ultimate Law of the Universe."

The Buddhistic doctrine of Karma is

* Ogilvie.

one which has held always an important place in the philosophy of the exoteric as well as of the esoteric schools. The word has been introduced into theosophical terminology for the simple reason that there is none in the English language to express the idea intended. It does not simply signify "action and reaction," nor yet, "cause and effect," but both of these. In one sense it conveys the idea of ethical causation—"with what measure ye mete, it shall be measured to you again;" in another, the balance of individual merit and demerit considered as affecting one's actions and environment. It is the law of Adjustment, the outcome of the unvarying tendency of nature to bring about harmony and equilibrium, having its expression equally in the Spiritual, Manasic, Astral, and Physical planes of existence.

Law cannot be said to be seen, although its actions may be perceived, the term literally signifying the determination of any body or bodies to certain changes or motions which invariably take place under similar circumstances. Consequently Law is an abstraction, is merely the name for the observed "like tendency of things in like condition." This definition is necessary in view of the fact that many persons, after a not very complete examination of this principle of theosophical teaching, have come to the conclusion that Karma is to be understood in the light of a personal god, combining the properties of an indulgent father or friend, and an avenging fiend. But there is nothing personal about Law; it exists, and naught we may do can avail one jot or tittle against its workings. No one would consider that a fire had some personal spite against him, if upon plunging his hand into the flame he were to draw it back scorched; or that the rain which drenched its umbrellaless victim had acted with malicious intent. And why should we ascribe any of the evils which may come upon us to anything other than the direct result of a disregard of natural law? Such is surely far more logical than the Theologian's assumption of an anthropomorphic

deity, or the "chance" doctrine of the atheistic and materialistic schools.

Until the advent of the Theosophical Society, no full understanding of the doctrine of Karma seems to have been arrived at by any in the West, even including Orientalists. Yet the following definition of Mr. Rhys Davids deserves quoting: "Buddhism is convinced that if a man reaps sorrow, disappointment, pain, he himself and no other, must at some time have sown folly, error, sin! and if not in this life, then in some former birth. . . . We are familiar with the doctrine 'Whatever a man soweth that shall he also reap,' and can therefore enter into the Buddhist feeling that whatever a man reaps that he must also have sown; we are familiar with the doctrine of the indestructibility of force, and can therefore understand the Buddhist dogma (however it may contravene our Christian notions) that no exterior power can destroy the fruit of a man's deeds, that they must work out their full effect to the pleasant or the bitter end. But the peculiarity of Buddhism lies in this: that the result of what a man is or does is held not to be dissipated, as it were, into many separate streams, but to be concentrated together in the formation of one new sentient being." Reincarnation it will thus be seen, is the necessary accompaniment to the doctrine of Karma. Christianity usually imposes the after states of Hell or Heaven for the evil-doer or the righteous man, but the representatives of this doctrine do not generally seem to have held the notion that such *after-states* might as easily find their expression on earth as anywhere else. There are places of suffering here that we cannot fancy as excelled in any hell; and the heaven of most men is not above the highest enjoyment of the material things that this world can afford. And it is far more logical and in accordance with common sense to believe that a cause generated on the physical plane should have a physical effect, than that the "Spirit" should suffer for the misdeeds of the flesh—misdeeds invariably directly

antithetical to that Spirit's behests. That the "Spirit is willing but the flesh weak" is well said, but if justice is to be accorded, the body or lower man should suffer, not the higher; under which circumstances most men would have to return to earth-life many times before their full award was meted out.

Reincarnation refers to the real man or thinker—the Manas, and not to the several other principles with which that is associated. The division of the manasic element into two aspects, a higher and a lower, has already been stated, but it should now be made clear that this division can only be said to exist during the period of incarnation. It is that part which comes into contact with the animal man which is known as Lower Manas, the other half maintaining its station in the spiritual spheres. After death the two become one, and for a period rest from the pain of separation; but this period ended, it (now one Manas) again projects part of itself into earth-life and another incarnation and simultaneous division of the Self results. So that no one can therefore say that it is the same Mr. Brown or Mr. Smith who appears from life to life, but rather that the individualizing self which inspired every succeeding birth, was identical. The "I am" consciousness of each one of us may have looked out through the eye of an Egyptian, Chaldean or Arabian, but we are now no more Egyptian, Chaldean or Arabian than we were American or European in times past. Yet there are anomalies in reincarnation as in everything else, and we find in rare cases the actual incarnation of the personal being, comprising everything but his physical body. Thus "the appearance of the same individual, or rather of his astral monad, twice . . . is not a rule in nature; it is an exception, like the teratological phenomenon of a two-headed infant. It is preceded by a violation of the laws of harmony of nature; and happens only when the latter, seeking to restore its disturbed equilibrium, violently throws back into earth-life the

astral monad which has been tossed out of the circle of necessity by crime or accident. Thus, in cases of abortion, of infants dying before a certain age, and of congenital and incurable idiocy, nature's original design to produce a perfect human being has been interrupted. Therefore, while the gross matter of each of these several entities is suffered to disperse itself at death, through the vast realm of being, the immortal spirit and astral monad of the individual—the latter having been set apart to animate a frame and the former to shed its divine light on the corporeal organization—must try a second time to carry out the purpose of the creative intelligence." (*Isis Unveiled*, Vol. I., p. 351.) We may add to the above, "suicides" and "accidental deaths," in both of which cases the natural period of incarnation not having been ended, the law generally forces a return without any Devachanic period to complete this. This generally takes place within thirty-five years after the natural period of death has arrived. The "certain age" quoted above, before which infants dying are incarnated immediately, is seven years, and this for the reason that before that age the Manas or ego and mind has not fully associated itself with the child, but merely overshadows and protects it.

Some have endeavoured to show that reincarnation means the going back from the human form to the inhabitancy of the brute or inanimate kingdoms. This is called "transmigration of souls," but is not held by Theosophists as true of the human soul. The foundation for the ignorant superstition that one's horse or dog may be his grandfather or dead brother, lies in a very old teaching arising out of the recognition of the fact in nature, referred to at the commencement of this chapter, that every one of the fleeting atoms of which the body is composed, gains from it a certain impress, the colouring of the individual's temperament, and when it soon after leaves, it is absorbed into some other being or form for which it has an attraction or sympathy. So, in this sense, if one lives a low, vicious

life, it is very likely true that his atoms, affected every moment with brutishness and animal thoughts, go, upon leaving his corporeal limits, to the kingdom of atoms to which they by right belong. This can have, however, no application to the real man or thinking part of us, since that has no atomic structure, as we understand the term.

It is not easy for Westerners to credit the idea that they have lived upon the earth before, for the reason chiefly that they have not thought along lines tending to this idea; yet lurking low down in the mind of almost every individual will be found the belief. Outside this it will be found to solve so many of the problems of existence, otherwise explainable only by attributing them to chance or divine caprice, that this fact alone entitles it to the most serious consideration. For instance, while it would be absurd to hold, as some have done, that each individual is born into the world with equal chances, when we are well aware of the great differences perceptible even among the very young, yet outside of reincarnation we are in possession of no straightforward explanation of such differences. Heredity does not afford one, by any means. Examples can be furnished without number where men of genius are born into families almost entirely destitute of it. Instance Immanuel Kant, Benjamin Franklin, Robert Burns, William Shakspeare, Abraham Lincoln, and a host of others. The late discoveries of Weissman also seem to be producing a revolution in the scientific position concerning heredity, at least in Germany, while its very groundwork, the doctrine of the transmission of acquired faculties, has already found some serious opponents among physiologists. Soon scientists will have to find some more adequate explanation for the intellectual advancement of mankind, to give better reasons why all are not born with equal possibilities and identical tendencies.

The most general argument against the doctrine of rebirth is that of "memory".

"If I have lived here before, why do I not remember it?" is a first and most natural query. We answer: because memory, such as is here spoken of, is that of the brain, the physical organism, and as one has a fresh body, how can one be expected to remember those things which were associated with the old one, an entirely distinct entity? But this only refers to the details—the chain of recollection. The aroma or experience is certainly remembered from life to life. No one recollects learning to walk. He has no memory of the time he drew one leg after the other in his effort to move in childhood's days. Yet he has learned to walk. The details are forgotten, but the knowledge remains. And it is precisely thus with rebirth; no recollections of the details or individual experiences of previous incarnations are carried into this one, but the experience gained from all is ever present. So that we are all born with certain memories—a certain knowledge of men and things, greater or less according to the variety of our past experiences.

There is, however, a state which can be reached by the purified soul, in which the *details* of past lives are seen, although this is scarcely for the ordinary mortal of this humanity. And again, in the case of immediate rebirth the past life is often so vividly photographed in the surrounding aura of the person that he may have memory of it. In either of these cases reincarnation becomes something more than a theory, it becomes an actual, verifiable fact; and the writer knows of several instances in which it has so become.

(To be Continued.)

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The Theosophical World Congress will meet at Chicago August 24-29 in the Grand Ballroom of the Hotel Stevens, Saturday till Thursday. On Monday the National Anthem of every nation except Canada is to be played at the opening of the Congress, but "O Canada" will not be missed. Mrs. Besant is to speak on the first three days.

CORRESPONDENCE

THEOSOPHICAL UNITY

Editor, Canadian Theosophist:—Many of your readers are probably aware that a movement is being advanced to unite the various organizations of Theosophical Societies in Canada, so that in this very critical period in the history of the nation, a united front may be presented to the world, and a harmonious effort made towards offering humanity, particularly that portion of it occupying the Dominion of Canada, a philosophy which will supply a present great lack, and fill the place once occupied by the theological formulae and authoritative dogmas.

Perhaps we are not appreciating the size and strength of this movement. On every hand we hear expressions of a wish that the union may be consummated. All the various discordant elements are signifying that they are tired of strife; they deplore and regret the animosities of the past, and are anxious to begin an era of harmonious and constructive work.

Nor is this feeling confined to Canada alone. The urgency of the times; the call for some serious intellectual answers to the great questions of being, are stirring up seriously minded people everywhere, to stop intellectual bickering and philosophical hairsplitting and do some real physical work.

Canada is now in the world's eye. If we are successful in uniting for progress those elements which have been for so long spending time, talents and energy in pointing out to others the error of their ways, we shall make a profound impression on every human being who is able to read and write.

This is a big job. It will require prodigious labour, prodigious patience, prodigious love, prodigious brotherhood; maybe great minds, certainly great souls; and in this work there is a place for all Theosophists of every complexion.

George C. McIntyre.

Toronto, May 28.

MISAPPREHENSIONS

Editor, Canadian Theosophist:—In some doubt whether to send this letter to the Editor of Theosophist, the President of the Toronto Lodge or the General Secretary of the Canadian Section, I am reminded of a cartoon by our old colleague Sam Hunter, in the Toronto World, with the present Sir Joseph Flavelle as its two figures.

The World had assailed the packing firm of which Mr. Flavelle was manager, as the head of a plan to keep down the price of hogs. Mr. Flavelle responded by inviting the World to bring a Committee to the works, for a show-down—which was done; and the Davies Company acquitted by the World.

Thereafter the World criticized Canadian insurance companies for too costly management; especially The Canada Life, of which Mr. Flavelle was a director; Hunter had a cartoon in which Packer Flavelle said to Insurance Flavelle, "My Dear Mr. Flavelle, why don't you do in insurance what I did in pork?"

There appears to be a difference between the noble force which has made the Toronto Lodge one of the strongest in the world; and The Canadian Theosophist, which reports a Section Executive meeting as partly occupied by a discussion of "indiscreet editorial policies on the part of the Editor of The Theosophist". There seems to be a similarity of experience in different quarters to which attention may fittingly be called.

In the May number appeared a letter from me suggesting that The Canadian Theosophist make itself the ideal channel of exchange of views which would help the unification movement inaugurated during Mrs. Hampton's visit to Toronto last January. An editorial note called attention to the letter; and damned it without even the faint praise which so often accompanies deadly criticism. It said that Mr. Hawkes "appears to be labouring under the misapprehension that The Can-

adian Theosophist does not admit articles giving the other side of debateable questions".

No benedictive syllable towards unification was uttered—only the suggestion of the writer's ignorance; the intimation that The Theosophist columns were open and then a similar allegation to that which was reflected in the report of the executive meeting, that the source of our troubles is in the folks who cannot bear to read opinions with which they are not in accord. They are all oot o' step but oor Jock!

A prominent member of the Canadian Section described my letter as vague, where, he said, it should have been clear and flatfooted. It seems pertinent to give your readers the explanation of the vagueness that was given him.

The letter was purposely indefinite, as a result of a long conversation with the Editor. In that interview it was suggested to him that, in view of the influence of the magazine for whatever course it thought fit to favour, the development of the cordial temper on which the best progress towards union depended, could be its special task and service; and he was urged to give a lead accordingly. On this it was understood that I would write about five hundred words.

A letter which accompanied the communication, pointed out that what I had written was purposely and evidently tentative, because in that way it would afford the magazine the best possible opportunity to proffer the warm hand. Nobody desired to obtain credit for promoting the union spirit. Everybody would rejoice to see the magazine heartily implementing the declaration of the President of Toronto Lodge, after Mrs. Hampton's appearance, that she had brought a spirit of healing and reconciliation to the East.

The magazine's answer was that the writer of these sentiments was under a misapprehension about the magazine—for which, unless my acquaintance with our language is woefully defective, there was no reason whatsoever.

The relation of the magazine to the possibilities of union is a matter entirely for the Section. What the general secretary of the Section (obviously he wrote the report of the May meeting of the Executive) reports as a discussion about the indiscreet policies of the Editor of The Theosophist, makes it clear that a major internal issue is alive within the section.

Is it very indiscreet to guess that the Executive will probably ask the general secretary and the president of the Toronto Lodge to advise with the Editor of the magazine as to the heartiest way in which the cause of Theosophical unity in Canada may be served?

Arthur Hawkes.

It should surely be obvious that the acceptance of Mrs. Hampton's offer in the face of considerable opposition sufficiently indicated the attitude of the General Secretary. At the same time he must observe, as one writer puts it, a "punctilious" attitude, as representing a Society in which opinion is quite properly divided. A Society that had only one mind on all subjects is not the ideal Theosophical Society. That may suit sectarians and creed-bound persons, but we welcome all kinds without distinction of race, creed, sex, caste or colour. Those who insist that their opinion and no other should be the standard for membership are under a misapprehension. It was the insistence on freedom that led to the withdrawal of so many. It was insistence on this point that led to the formation of the T. S. in Canada. It is the essence of the Theosophical Society. Those who cannot bear to have their opinions argued over, or discussed or dissected, surely cannot have much reliance on their opinions, and must forget that "There is no Religion higher than Truth." There is no authority in the Theosophical Society to appeal to but the reasonableness of the views presented. In the Canadian Theosophist for April, 1920, the position of the T. S. in Canada was set forth in accordance with Mrs. Besant's pronouncement in

the March Theosophist of that year. The article closed with the sentence: "Individual members are free to do as they please, but must not invoke the Society in their affiliations." Everybody was satisfied with that position at the time, but the propagandists got busy and being unable to endure criticism created the division.—Editor.

DISSOLVES AQUARIANS

Victoria, April 23. — The celebrated Aquarian Foundation near Nanaimo, centre of a religious cult, will shortly be dissolved, it was learned at the Parliament Buildings. While the government has withheld action by order-in-council to dissolve the community, arrangements are under way for its voluntary winding up, through an agreement between the two factions of the colony which have been in conflict for some time.

The government does not wish to dissolve the colony by order-in-council, as under such an arrangement all its property would escheat to the crown, and could not be distributed to the people who invested large sums in it. Under a voluntary winding up the assets will be distributed according to the amount of individual investments. It is understood that when these assets are liquidated there will be a heavy loss to be borne by all investors. F. G. T. Lucas, K.C., who has been acting for a group of colonists who desire to wind up the establishment, conferred with Attorney-General Pooley today and indicated that a settlement was definitely under way.

MR. TINGLEY INJURED

Wireless to The New York Times.

Berlin, June 1.—Mrs. Katherine Tingley, 79-year-old theosophist leader of Point Loma, Cal., suffered a bone fracture on the lower part of the leg when she was hurled from her car near Osnabrueck, Westphalia, yesterday. Mrs. Tingley was with a party of friends traveling from Paris to Berlin, where she intended to give

a lecture. The car, driven by Professor Larseck of Sweden, struck a bridge rail with such force that all of the occupants were thrown from the car, which was only saved from plunging into the water below because the front springs became imbedded in the bridge railing.

The other occupants of the automobile were chiefly Swedish friends of Mrs. Tingley, the Misses Baalberg, Alpan, Siven and Perkner, all of whom, including the professor suffered minor injuries.

Mrs. Tingley was immediately taken to the municipal hospital at Osnabrueck, where it was stated the fracture was not serious though complications may set in due to the patient's advanced years.

Mrs. Tingley is an annual visitor to Berlin, where her lectures invariably draw large audiences. The hospital authorities at Osnabrueck declined to-night to say how long she will be confined there.

TAME DUCK

There are three tame ducks in our back yard,

Dabbling in mud and trying hard
To get their share, and maybe more,
Of the overflowing barnyard store,
Satisfied with the task they're at,
Of eating and sleeping and getting fat.
But whenever the free wild ducks go by
In a long line streaming down the sky,
They cock a quizzical, puzzled eye
And flap their wings and try to fly.

I think my soul is a tame old duck,
Dabbling around in barnyard muck,
Fat and lazy, with useless wings,
But sometimes when the North wind sings
And the wild ones hurtle overhead,
It remembers something lost and dead,
And cocks a wary, bewildered eye,
And makes a feeble attempt to fly.
It's fairly content with the state it's in,
But it isn't the duck it might have been.

—Kenneth Kaufman.

THE CANADIAN THEOSOPHIST

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THEOSOPHY AND AMERICA

BY FRED B. HOUSSER

In this article I purpose to develop and discuss a thought which has been with me a long time as I have read articles in the Canadian Theosophist and other modern Theosophical literature. It came forcibly home while reading the article by Mr. William Clark of Vancouver, in the June 15th issue of this magazine in which he spoke of the need to create a more adequate "Mythos" which, as he put it, "will not so much contain but draw out and expand the religious impulse of generations to come."

The need for a more adequate mythos suitable to the west is unanimously admitted by all thoughtful people, Theosophists and otherwise. It was the apparentness of this that lead to the founding of the modern Theosophical Society in the west. H.P.B., Judge and the Masters show in their writings that they knew the task involved more than the mere handing out of philosophy and information. It meant the undermining and overthrowing of an attitude and it is attitudes more than tenets or beliefs that the T.S. in Canada needs to assimilate.

This article is written primarily to discuss an attitude not commonly found in

the ranks of the T.S. and in the course of the discussion our present society's attitude will be referred to, an attitude common to most of the members whatever authority they accept, and there are very few indeed, —no matter to what camp they belong,— who do not put weight on some authority.

I do not quarrel with authority. Authorities are necessary. Books and schools and churches and societies and bodies of knowledge are good and indispensable and have a great place, probably the greatest place, in assisting the progress of civilizations and individuals but they are a millstone around the neck of a thinker unless his attitude is creative.

Whitman wrote in 1855, preface to *Leaves of Grass*: "Re-examine all you have been told at school or church or in any book and dismiss whatever insults your own soul." He was giving advice to the man or woman who would have "the greatneses in conjunction" and would be a poet to the American people. He was defining the creative individual,—the creative attitude which makes a man or woman a law unto themselves and therefore not afraid to "be" themselves "to" themselves, or before others.

William Blake said there were two classes of individuals, creators and devourers. The creators create for themselves poems, philosophies, morals, laws,

ideals, etc. The devourers feed and subsist on the work of the creators. The great ones of the earth have all been creators whether in the field of philosophy, art, science or business. Books and schools and churches and Christs may have supplied the initial momentum and inspiration, but no original contribution was ever made, no new art or science or mythos ever created until the creators were able to travel under their own power and their own steam.

Coming back then to Mr. Clark's article in which he speaks of the need to create a more adequate mythos to draw out and expand the religious impulse of the west, we see at once that to create such a mythos a creative attitude is the first essential. It is precisely this attitude that the Secret Doctrine can give because it sets on fire the imagination, awakens aspiration, sharpens intuition, stimulates the intellect, enlarges one's humanity and nurses to strength and affirmation the latent awareness of the divine nature in us all.

This secret doctrine of Theosophy came out of the East. The Masters, as far as we know, live in the East. The headquarters of the T. S. is in the East. Theosophical writings teem with references to the East. It is natural therefore that we members of the T. S. should love and respect the East. The writer thinks that no one could respect and reverence the East and its wisdom more than he. Again, to quote Whitman,—“I have perused it, own it is admirable (moving a while among it); think nothing can ever be greater; nothing can ever deserve more than it deserves; regarding it all intently, then dismissing it, —*I stand in my own place with my own day here.*”

And so it is with the T. S. in America. It stands in its own place with its own day here. It is in the West, in America, that we have to work and apprehend and comprehend. The East is our spiritual mother but how long are we going to live exclusively on mother's milk, not learning to eat or capable of digesting stronger and less

pleasant food and make it nourish us with inspiration and great creative living?

The teaching of the founders of the society was that America,—not Europe or Asia,—was to be the principal scene of the next phase of mankind's evolution. “Americans (North Americans) H.P.B. wrote “have become in only three centuries a primary race temporarily before becoming a race apart and strongly separated from all other existing races. They are in short the germs of the sixth sub-race and in a few hundred years will become more decidedly the pioneers of that race which must succeed the present European or fifth sub-race in all its new characteristics.” Judge makes a similar statement in “Echoes of the Orient” and touches on the point in “Letters that have Helped Me.”

“It is not the desire of the Brotherhood” writes Judge, “that those members of the movement who have under their rights taken up a belief in a messenger and the message should become pilgrims to India.

... Nor is it the desire of the Lodge to have members think that eastern methods are to be followed, eastern habits adopted, or the present east made the model or the goal. The west has its own work and duty; its own life and development. . . . It is to be the western side of the one great whole of which the true eastern is the other half. It has as its mission,—largely entrusted to the hands of the T.S.,—*to furnish to the west that which it can never get from the east.*”

What is it that the west can never get from the east? It is worth pondering. If we could discover that we might know how to start to create this new western mythos which will draw out and expand the religious impulse of the west.

The beginnings of “the western side of the one great whole” are in Walt Whitman's “Leaves of Grass” and in the life, letters and speeches of Abraham Lincoln. It is the spirit, veiled but robust, of this American continent and of our Canadian North. It is latent in every true North

American. It is not any sentimental emotionalism, nor an arrogant western egotism, nor high-sounding phrases. It is an attitude, perceptible, capable of being experienced but the devil to define in a sentence or a word.

True,—civilization in America is selfish, comfort-loving, superficial, irreligious and bewildered (though not unspiritual). But the mistakes and materialism of America are those of a creative, healthy athletic youth. The mistakes and materialism of Europe and of Asia are those of senility. On the American continent is an attitude unduplicated in Europe or Asia, an attitude that is full of faith, confidence and optimism concerning the future. Here, in spite of personal selfishness, there is a willingness to ignore the individual's so-called rights for the good of society as a whole, an attitude at which Europeans marvel. Asiatic and European consciousness is traditional and historical. Ours is here and now and in the future. The oriental humanitarian goes into seclusion and embraces humanity in consciousness from his isolated retreat. The lovers of men in America go out and mix with the masses letting their love for them be crucified and resurrected to the same plane of being as was reached by the eastern yogi in seclusion. "Here," writes Whitman, "is action untied from strings, necessarily blind to particulars and details, magnificently moving in masses. . . . Here is the hospitality that forever begets heroes."

Such things are rarely, if ever, referred to in Theosophical literature to-day in Canada. One never meets up with "the roughs and beards and space and ruggedness and non-chalance (and humour) the robust North American soul loves. Our literature smells of libraries and studies and much-thumbed books, scholasticism, eye-doctrines and pale lunarlike reflections of the sun of the east. Our theosophical literature lacks fresh air and the open spaces and the direct sunshine of American enthusiasm which pervades the length and breadth of this western continent. You

will find in Walt Whitman's *Leaves of Grass* a brand of Theosophy cleaned and tanned in an American sun and full of unrestrained optimism for the future of western civilization "sounding its barbaric yawp over the roofs of the world." There is an assurance of destiny; a fearless provincialism; a standing on his own feet. "I will confront", he says, "these shows of the night and day. I will know if I am less than they. I will see if I am not as majestic as they. I match my spirit with yours you orbs, growths, mountains, brutes. . . America isolated yet embodying all, what is it finally except myself?"

The T.S. in Canada needs more of this attitude. It has in its keeping the materials for the new western mythos. Where are the architects? They may not be among the present member body. The society if it wants them will have to attract them. Perhaps this is not its function. Perhaps it is the purpose of the T.S. to be merely a conducting wire to carry the current to light American myth makers. Perhaps it is not intended that it should be a builder but merely to supply power to the builders. I do not pretend to know. But even if this be so it will still need an attitude to match the attitude of America. It must be able to contain within itself all that America contains,—all that Canada contains. It must become a unit of the civilization in which it works and learn to speak and think and write in the spiritual language of America. If it does this it can and will play a very great part in the shaping of a new western mythos which will draw out and expand the religious impulse of the west. Whitman is America's first prophet. Others will follow. He once said:

"Not to-day is to justify me and answer what I am for but you, a new brood, native athletic, continental, greater than before known.—I am a man who sauntering along without fully stopping, turns a casual look upon you and then averts his face, leaving it to you to prove and define it. Expecting the main things from you."

REMINISCENCES OF EARLY DAYS OF THE THEOSOPHICAL SOCIETY.

By John W. Lovell, F.T.S.

(Continued from Page 108.)

ANNIE BESANT

My first meeting with Mrs. Besant has always been to me a memorable one. We had heard over here of how she had come into the Society, the story is told in her Autobiography, so I need not repeat it, and therefore when word came to Mr. Judge that Mme. Blavatsky was sending her over as her representative, as her rapidly failing health prevented H.P.B. from coming herself as she would have done, it caused great interest in our Society. We were told that Mme. Blavatsky had written a special message which she would deliver to Mrs. Besant to be read at the Convention to be held in Boston in that year, 1891.

It was arranged by Mr. Judge that Mrs. Besant would go directly on her arrival to the beautiful home of Mr. and Mrs. Neresheimer on Lenox Avenue near 130th Street. This was quite in the country at that time. The day after her arrival Mrs. Lovell and I received an invitation from Mr. Neresheimer to dinner to meet Mrs. Besant. There were present at the dinner, besides Mr. and Mrs. Neresheimer, Mr. and Mrs. William Q. Judge, Mr. and Mrs. A. H. Spencer and Mrs. Lovell and myself. After dinner, in the course of conversation, I asked Mrs. Besant, as she was to be here for only a few days, if she would allow me to show her something of the upper part of the city and Central Park. She very kindly accepted my invitation. Sometime before I had presented to Mrs. Lovell a pair of pretty Canadian ponies and a low Victoria carriage, with which she often drove through the park, and I with her occasionally, in the evening. So I called at Mr. Neresheimer's the next afternoon with these ponies and carriage

and found Mrs. Besant waiting for me. A most enjoyable afternoon was spent, at least on my part, in driving through the park. That it was of interest to Mrs. Besant also, was indicated from the fact that when, some 22 years later, I had occasion to write her in connection with the Book Plate I was then getting up for the benefit of Mabel Collins, in her reply she said that she remembered very well that drive of 22 years ago. I am so sorry I can't find this letter in looking over old papers. I find a copy of the letter I wrote Mrs. Besant and cannot find this letter she wrote me. I think I must have sent it to Mabel Collins as, otherwise, it would surely be with the copy of my own.

As Mr. Neresheimer's house was so far away and Mr. Judge desired that all members of the T. S., in the city might have an opportunity to meet Mrs. Besant, Mrs. Lovell and I proposed that a reception should be given to her in our home at 4 Lexington Avenue, as it was so centrally situated, adjoining Gramercy Park, between 21st and 22nd streets. The following account of this reception appeared in the New York Herald on the following day:

A RECEPTION TO MRS. BESANT

Mr. John W. Lovell, the Publisher, and Mrs. Lovell gave a reception yesterday to Mrs. Annie Besant, the famous free thought lecturer of London, who, for so long a time, was a co-worker with Charles Bradlaugh, and more lately an advanced Theosophist and Editor of the Theosophical Magazine in London called "Lucifer." Mr. Lovell's house at 4 Lexington Avenue, was crowded. Many of the prominent members of Sorosis and the Woman's Suffrage Society were present as well as various prominent Theosophists. Among those at the reception were Mrs. Holloway Langford of Brooklyn, Mr. William Q. Judge, Mr. A. H. Spencer and Mr. E. A. Neresheimer. The occasion of Mrs. Besant's visit is the Annual Theosophical Convention which is to be held at Boston. Mrs.

Besant will lecture at Scottish Rite Hall this Wednesday and Friday evenings and also in Washington, D.C.

When Dr. Arundale was here two years ago I happened to show him this clipping from the New York Herald. He insisted on my having a copy made for him as he wished to take it back with him to Adyar, he said to show Mrs. Besant, and I suppose to add to the various papers there relating to the earlier days of the Society.

Mrs. Lovell and I were present at these lectures in Scottish Rite Hall on Madison Avenue. We also went to Boston on the train with Mrs. Besant, to attend the Convention. The party filled a Pullman Drawing Room car, as we went in daytime. One incident on this trip made a deep impression upon me. Mrs. Ver Planck, afterwards Mrs. Archibald Keightley, who was one of the party, was sitting nearly opposite me and complained of having a very severe headache. Some time before this Mrs. Lovell and I had attended a class for the teaching of Christian Science, conducted by Emma Curtis Hopkins and Mary Plunkett. Mrs. Hopkins was a wonderful teacher and I owe to her my understanding of Spiritual Realization, a state in which we realize that, in reality, there is no evil, sin, sickness, or death. Realizing this as I did I silently, almost unconsciously treated Mrs. Ver Planck and, although I had not said a word, she got up from her seat and, coming over to me said: "I wish you wouldn't do that." There are occultists who hold that spiritual powers should never be used for personal benefits of any kind and Mrs. Ver Planck preferred to suffer rather than have the pain removed by any exercise of such spiritual powers. Some occultists hold that Spiritual Powers should never be used for personal benefits of any kind. Needless to say, I do not agree with them.

Mrs. J. Campbell Ver Planck was a dear friend of ours, had visited at our home, was devoted to Theosophy and assisted Mr. Judge at times in the editing of "The

Path," using the pen name of Jasper Niemand. She had written a very popular Play called "Diplomancy" but is best known as the author of the work "Letters that Have Helped Me," letters written to her by Mr. Judge. Later she married Dr. Archibald Keightley who, with his uncle Bertram Keightley, was for many years a member of H.P.B.'s., household. They both had independent means and were, therefore, able to help materially in the work in London at that time.

At the Convention I heard Mrs. Besant read H. P. B.'s. message and, as it proved, her last message to the American Theosophists. This was signed by her on April 15, 1891, just three weeks before she, on May 8th, passed over into the ethereal world.

I am therefore incorporating this Valdictory from her, in this record, as one of the few remaining who heard it read and because it has, I feel, an historical interest for all our members. The message begins:

"Suffering in body as I am continually, the only consolation that remains to me is to hear of the Holy Cause to which my health and strength have been given; but to which, now that these are going, I can only offer my passionate devotion and never weakening good wishes for its success and welfare. Fellow Theosophists, I am proud of your noble work in the New World; Sisters and Brothers of America I thank you and bless you for your unremitting labours for the common cause so dear to us all.

Let me remind you all once more that such work is now more than ever needed. The period which we have now reached is, and will continue to be, one of great conflict and continued strain. If the T. S., can hold through it, good; if not, while Theosophy will remain unscathed, the Society will perish and perchance most ingloriously, and the world will suffer. I fervently hope that I may not see such disaster in my present body. The critical nature of the stage on which we have en-

tered is as well known to the forces that fight against us as to those that fight on our side. No opportunity will be lost of sowing dissension, of taking advantage of mistakes and false moves, of instilling doubt, of augmenting difficulties, of breathing suspicions, so that by any and every means the unity of the Society may be broken and the ranks of our Fellows thinned and thrown into disarray. Never has it been more necessary for the members of the T. S. to lay to heart the old parable of the bundles of sticks than it is at the present time; divided they will inevitably be broken one by one; united, there is no force on earth able to destroy our Brotherhood. Now I have marked with pain a tendency among you, as among the Theosophists in Europe and India, to quarrel over trifles, and to allow your very devotion to the cause of Theosophy to lead you into disunion. Believe me, that apart from such natural tendency, owing to the inherent imperfections of human nature, advantage is often taken by our ever watchful enemies of your noblest qualities to betray and mislead you. Sceptics will laugh at this statement, and even some of you may put small faith in the actual existence of the terrible forces of these mental, hence subjective and invisible, yet withal living and potent, influences all around us. But there they are and I know of more than one among you who have felt them, and have actually been forced to acknowledge, these extraneous mental pressures. On those of you who are unselfishly and sincerely devoted to the Cause, they will produce little, if any, impression. On some others, those who place their personal pride higher than their duty to the T. S., higher even than their pledge to their divine Self, the effect is generally disastrous. Self-watchfulness is never more necessary than when a personal wish to lead, and wounded vanity, dress themselves in the peacock's feathers of devotion and altruistic work; but at the present crisis of the Society, a lack of self control and watchfulness may become fatal in

every case. But these diabolical attempts of our powerful enemies, the irreconcilable foes of the truths now being given out and practically asserted, may be frustrated. If every Fellow in the Society were content to be an impersonal force for good, careless of praise or blame so long as he subserved the purposes of the Brotherhood, the progress made would astonish the world, and place the Ark of the T. S., out of danger. Your position as the fore-runners of the sixth sub-race of the fifth root-race, has its own special perils as well as its special advantages. Psychism, with all its allurements and all its dangers, is necessarily developing among you, and you must beware lest the Psychic outruns the Manasic and Spiritual development. Psychic capacities held perfectly under control, checked and directed by the Manasic principle, are valuable aids in development. But these capacities running riot, controlling instead of controlled, using instead of being used, lead the Student into the most dangerous delusions and the certainty of moral destruction. Watch, therefore, carefully this development, inevitable in your race and evolution-period, so that it may finally work for good and not for evil; and receive in advance, the sincere and potent blessings of Those whose goodwill will never fail you, if you do not fail yourselves.

And now I have said all. I am not sufficiently strong to write a more lengthy message and there is less need for me to do so as my friend and trusted messenger, Annie Besant, she who is my right arm here, will be able to explain to you my wishes more fully and better than I can write them. After all, every wish and thought I can utter are summed up in this one sentence, the never-dormant wish of my heart; "Be Theosophists, work for Theosophy." Theosophy first, and Theosophy last; for its practical realization alone can save the Western world from that selfish and unbrotherly feeling that now divides race from race; one Nation from the other; and from that hatred of class and social

considerations that are the curse of so-called Christian peoples. Theosophy alone can keep it from sinking into that mere luxurious materialism in which it will decay and putrefy as civilizations have done. In your hands, brothers, is placed in trust the welfare of the coming century; and great as is the trust, so great is also the responsibility. My own span of life may not be long, and if any of you have learned aught from my teachings or have gained by my help a glimpse of the True Light, I ask you in return, to strengthen the Cause by the triumph of which that True Light, made still brighter and more glorious through your individual and collective efforts, will lighten the world and thus to let me see, before I part with this worn out body, the stability of the Society secured.

May the blessings of the past and the present great Teachers rest upon you. From myself accept collectively the assurance of my true never-wavering fraternal feelings, and the sincere, heart-felt thanks for the work done by all the workers.

From their servant to the last,

(Signed) H. P. Blavatsky.

Shortly after our return to this city, word came of H. P. B.'s critical condition. Mrs. Besant had started on a tour intending to visit the various Lodges in this Country, but on receiving this word from Mr. Judge, returned at once and left immediately for England, but arrived too late to see H. P. B. again, as she passed away while Mrs. Besant was still on the ocean.

Mrs. Besant returned to this Country again on her second visit, in the following year. I will say something of this later in speaking of Mr. Judge and his work.

The following tribute to H. P. B. by Col. Olcott appeared in the August, 1891 number of *Lucifer*, and it would seem, might be fittingly incorporated in this record.

"There is no one to replace Helen Petrovna, nor can she ever be forgotten. Others have certain of her gifts, none have them all. Her life, as I have known it these past seventeen years, as friend, colleague and co-labourer, has been a tragedy, the tragedy of a martyr-philanthropist. Burning with zeal for the spiritual welfare and intellectual enfranchisement of humanity, moved by no selfish inspiration, giving herself freely and without price to her altruistic work, she has been hounded to her death-day, by the slanderer, the bigot and the Pharisee. In temperament and abilities as dissimilar as any two persons could be, and often disagreeing in details, we have yet been of one mind and heart as regards the work in hand and in our reverent allegiance to our Teachers and Masters. We both knew them personally, she 100 times more intimately than I. She was pre-eminently a double-self personality, one of them very antipathetic to me and some others. One seeing us together would have said, I had her fullest confidence, yet the fact is that, despite seventeen years of intimacy in daily work, she was an enigma to me to the end. Often I would think I knew her perfectly, and suddenly discover that there were deeper depths in her self-hood, I had not sounded. I could never find out who she was, not as Helena Petrovna, but as "H. P. B.," the mysterious individuality which wrote and worked wonders.

"We had each our department of work — hers the mystical, mine the practical. In her line she infinitely excelled me, and every other of her colleagues. I have no claim at all to the title of metaphysician, nor to anything save a block of very humble knowledge.

"She knew the bitterness and gloom of physical life well enough, often saying to me that her true existence only began when nightly she had put her body to sleep and went out of it to the Masters. I can believe that, from often sitting and watching her from across the table, when she was away from the body, and then when she

returned from her soul-flight and resumed occupancy, as one might call it. When she was away the body was like a darkened house, when she was there it was as though the windows were brilliant with light within. One who had not seen this change cannot understand why the Mystic calls his physical body, a 'shadow'."

(To be Concluded.)

MODERN THEOSOPHY

By Claude Falls Wright

(Continued from Page 105.)

PREHISTORIC RACES

And he charged the lesser gods with the duty of constructing mortal bodies as well as everything additional that was required for the human soul, giving them dominion also over these and all things consequent thereon, and bidding them rule over the mortal creature as nobly and honourably as they could, that it might not become a cause of evil to itself.—Plato. *Timæus*.

An orderly presentation of the esoteric philosophy would here necessitate a description of past races of humanity, out of which have grown or evolved the individual as he stands before us in the present age. But it would perhaps be advisable before so doing to recapitulate something of what has already been said, and, in the light of this, to add one or more additional tenets, thereby to render clearer what is now to follow.

(1) At the dawn of the Manvantara, or at the first dividing of the two poles of life, Spirit and Matter, the "Pilgrim" or monad—*Atma-Buddhi*—separating itself from the over-soul, commences its long cycle of experience which will end only with the Pralaya, or *night* of the Cosmos. It passes through world after world, issuing on each in different garbs, and learning the lessons each has to teach.

(2) The cycle of experience or "necessity" thus passed through, is, obediently to the fundamental law of periodicity, itself also composed of many minor cycles, these again including numerous lesser ones—in very truth, "wheels within wheels,"

so that a process corresponding to that act of evolution which we have named "the descent of Spirit into Matter," is repeated again and again throughout the whole range of life.

(3) The human monad arrives on our planet after experiencing life in innumerable other worlds, and from this point alone the secret doctrine considers its evolution, past worlds having but little interest for us now.

(4) The last chain of globes occupied by the monads of this world was the moon-chain, the parent of the earth.

(5) Life and experience on this world is ordered through multitudinous cycles, of Round and of race, on each of the seven globes of which the earth-chain is composed. The present Round is the fourth of the series in this chain—the total number being seven—the globe now occupied in this Round being also the fourth, or physical one. The esoteric philosophy as at present advanced, deals therefore mainly with this Round as it sweeps through the physical globe,—our earth—the monads having *visited this globe three times* previously.

Although the monad is compelled to incarnate in, or rather *contact*, every race, it must not be imagined that it does this for once only. Each main race has, as already shown, seven sub-races; each of these has in turn seven branch or family "races", even the latter being still yet further subdivided, and into all these the law compels its descent. The latter subdivisions may be likened to the nations or tribes of human beings which in this, the fifth root-race, "vary with each succeeding 'season' of three or four thousand years," reaching in that period their apex of glory and their downfall. By the figures thus before us we shall be able to calculate approximately the age of the world according to esoteric chronology. I say *approximately*, advisedly, for the whole "information concerning the occult calculations and figures pertains only to the highest Initiations." If the period of a "nation" be estimated at 3,000

years, then a family-race will last for $3,000 \times 7 = 21,000$ years, and a sub-race for 147,000, and the root-race for 1,029,000 years. This for the fifth race, our present one, which has been *already* in existence for "nearly a million years." As, however, races vary in the length of their duration from the first to the fourth, each of them also overlapping the preceding and succeeding one, besides commencing and closing with "twilights" or periods of birth and death, the above will not help us very far. But the guard over the esoteric calculations has been so far relaxed as to give us the information that the "sedimentary deposits of the earth began in this Round over 320,000,000 years ago," and therefore, if the reader bears in mind that we have passed through three Rounds previously to this, probably much longer ones, that we have yet to experience as many more before life on this planet is ended, and that this world is but a unit in the infinity of spheres which the "Pilgrim" has to thread on its way "home," he will truly begin to have some idea of the immensity of the scheme of evolution advanced by the theosophical philosophy.

Indeed, it may be well here to mention some of the total figures as given, and in this we cannot do better than quote the following passage from the *Secret Doctrine*. The author of that work, in speaking of the "seven eternities" referred to in the sacred books, says:*

"By the Seven 'Eternities,' aeons or periods are meant. The word 'Eternity,' as understood in Christian theology, has no meaning to the Asiatic ear, except in its application to the ONE existence; nor is the term sempiternity, the eternal only in futurity, anything better than a misnomer. Such words do not and cannot exist in philosophical metaphysics, and were unknown until the advent of ecclesiastical Christianity. The Seven Eternities meant are the seven periods, or a period answering in its duration to the seven periods, of a Manvantara, and extending throughout

* Vol. I., p. 35.

a Maha-Kalpa, or 'Great Age'—100 years of Brahma—making a total of 311,040,000,000,000 of years, each year of Brahma being composed of 360 'days'; and of the same number of 'nights' of Brahma (reckoning by the Chandrayana or lunar year); and a 'Day of Brahma' consisting of 4,320,000,000* of mortal years. These 'Eternities' belong to the most secret calculations, in which, in order to arrive at the true total, every figure must be 7^x (7 to the power of x)— x varying according to the nature of the cycle in the subjective or real world; and every figure or number relating to, or representing all the different cycles from the greatest to the smallest—in the objective or unreal world—must necessarily be multiples of seven. The key to this cannot be given, for herein lies the mystery of esoteric calculations, and for the purposes of ordinary calculation it has no sense."

During the 320,000,000 years that have elapsed since our physical globe was evolved in this, the fourth, Round of the earth-chain, four races have lived and passed away, and a fifth now enjoys rulership over its kingdoms. And here we meet with another illustration of the law of cycles. The first of these races was ethereal, so much so as to present forms quite unappreciable by our senses as now developed, but nevertheless objective, and consequently—*material*, no matter of how delicate a texture. The fourth race, on the other hand—midway of the seven which develop in this Round—was even more

* The number 4,320 is the basic number of the great ages, and so appears in all the occult systems. The Jews, borrowing their knowledge from the Chaldeans, transformed the 432,000 of the Dynasties of the latter into the supposed lunar year of the Nativity, 4,320 years. Dr. Sepp, of Munich—who plagiarised the idea from an unlucky speculation, and a mistake of Colonel Wilford the orientalist—fancied he saw in these figures a confirmation of the date of the coming of Jesus Christ, holding, a priori, that the Hindus had copied them from the Jews. Subsequent discoveries seem to have reversed the tables. In the Bible the 4,320 lunar years have been transformed into solar years, and appear in Genesis as 4,004!

grossly sunk in matter than our present fifth one is. For we are now on the ascending arc of the cycle, and the seventh race which is to be, will be as spiritual or ethereal as the first—but *plus* the wisdom of its experience gained from the “fall into matter.”

But to our history. The mystical sketch which tells the story of the birth of man on this planet, opens in representing the latter as calling on the gods to come and people her “wheel,” as she is unable of herself to create reasoning beings. The gods refuse to do so until she has produced forms sufficiently evolved to become fit dwellings for them—and recommend her to call upon the moon for these. Then the earth, after “whirling for thirty crores* more,” herself tries to give birth to human beings, and, as a result, creates “water-men, terrible and bad.” These fail entirely in their mission as rulers of the planet, and commit much evil. The “Sons of Wisdom” come and look on them, and, finding them unfit to incarnate in, destroy them. Then the waters are dried from off the earth, the lords of the moon come, and with their help the earth produces her first race, out of which are evolved the second and third, in which latter the “Sons of Wisdom” find a fit abode.

All of this is, of course, purely allegorical. The earth, like everything in nature, is at first but a germ—a “laya point,” or neutral centre. The transfusion of the principles of the moon, its last incarnation, into this centre, gradually produces the new planet, at first ethereal, but consolidating and hardening after many ages; or, in other words, as the transfusion of the moon’s principles become more and more complete. The “creation” of man, as we now know him, could not come to pass until this the fourth Round; consequently the “Sons of Wisdom”—our own inner egos—are represented as refusing to incarnate or dwell on earth, when she first calls on them to do so. But in the fourth Round, on the fourth globe, the time has come when men-

* Ages.

animals may be formed, sufficiently developed to serve as dwellings for the gods, and the earth tries then to evolve them herself, but without success; thus showing that “nature unaided fails.”

The lunar *Pitris*—or fathers—then “create” men by projecting their astral bodies, around which the physical stuff of the earth gathers, and thus the first race is produced.

These *pitris* are the lunar spirits who represented man on the lunar chain of globes; when the first globe of our chain was formed they passed through the various kingdoms elemental, mineral, vegetable, animal and so on during the Rounds until Round IV. Then they “oozed out” their astral doubles from the ape-like forms they had evolved in Round III., thus giving the form around which Nature built physical man. After this they are said to retire to Mahar Loka.*

Now it will be remembered that seven classes of *pitris* were spoken of—and these may really be said to be the principles of the “human” entity as they remained at the period of the moon’s pralaya, which principles must necessarily be transfused into the earth along with the rest of the lunar world. For man is in the esoteric philosophy regarded as a composition of seven gods, forces, elements or “fires” which play through the column we call human, each of which itself evolves; and as the earth-chain is but the next ring of the spiral above the moon-chain, so we must conceive these seven forces or gods “incarnating” here from the moon-chain, and thus creating men “who are themselves.” But so far we have only spoken of the Lunar *Pitris*.

Like every other septenary, the classes of *pitris* are divided into two main divi-

* The Great Place; “a region where dwell the Munis or ‘saints’ during Pralaya.” If the writer understands the philosophy correctly, this ascent of the *pitris* to Mahar Loka is equivalent to their passing out of the manifested world entirely; the “oozing out” of their astral doubles being practically the same as their incarnating on earth. The *Pitri* is the “root” or seed of the periodically manifesting Astral Body.

sions, three higher and four lower,—the former being of the essence of the spiritual, metaphysical side of nature, the latter partaking of the material. In the Hindu account these are called respectively the Agnishwatta or solar *pitris* and the Barhishad or lunar *pitris*. And now it will become clear to us why the allegory shows “the Sons of Wisdom” as refusing to incarnate on the earth or “create” man when called upon by her to do so. The “Sons of Wisdom” are the Agnishwatta *pitris*, and they refused because they *could* not, being of the spiritual essence, having to wait until the Barhishad, the more material *pitris*, had evolved the lower principles, or the animal man, before they could find dwelling on earth. The incarnating gods, the Agnishwatta *pitris*, are really nothing less than the manasic fire, or mental and self-conscious intelligence within us, that which joins Atma-Buddhi, or the monad, to the animal creation. For wherein indeed do men and animals differ from one another? Surely not in the monadic or spiritual sides of their natures, which are identical. Rather is it that man has in him a principle which is possessed by no other being in creation, that which cements the most spiritual and the most material—Manas. And he must ever remain separated from lower creations by this—“the impassable abyss of mentality and self-consciousness.”

It was only in the third race that man was sufficiently evolved to allow of the manasic essence being imparted to him. The first two races produced by the Barhishad *pitris*—were ethereal, astral forms—“spiritual” in a sense, yet belonging so much to the elemental world as to be almost useless. They were certainly forms, and, as the allegory has it, “could stand, walk, run, recline and fly”—yet were but shadows with no sense.

(To be Continued.)

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It is good discretion not to make too much of any man at the first; because one cannot hold out that proportion.—Bacon.

MR. CLARK IN MONTREAL

The recent visit of Mr. William C. Clark to Montreal Lodge was an event of unusual importance, for he presented a certain viewpoint which can be best described as an inner attitude to life, and the following is an attempt to summarize the various messages given to us during his visit from May 30 to June 2 inclusive.

Mr. Clark warned against making the Secret Doctrine, or any other book, a Theosophical bible to be set up as an external authority and to the extent that we did this we put ourselves in the same position as any orthodox religious person who seeks guidance from an outer source or bible. The Secret Doctrine, and other vital books, can be suggested as invaluable guides or finger posts, as fundamental sources of information, but real knowledge is developed from within by comparison, analysis and experience.

Mr. Clark's presentation of this viewpoint of the inner attitude to life was clear, direct, concise and left no room for vacillation. In short, it was the drawing of a sharp line of cleavage between the Theosophy of H.P.B. and the Mahatmas versus Neo-Theosophy (the ecologism and elaborations of the present T. S. official world leaders and other expositors and commentators associated with them.)

He stated that the T. S. is in the rise of a new historical cycle and, since all high aims have close imitations, the present impasse is the result of the inescapable evils associated with all good things. The T. S. should fill an honorable place in the world to-day, but the present-day leaders at large have attempted to improve on its original teachings to the extent of denaturing them and consequently the vast majority of the members of the T. S. throughout the world have been led far from the earlier sources of information and guidance. As a result, the many who have not developed the faculty of discrimination have grasped the shadow for the substance; they have mistaken the “glitter” of person-

ality for the "gold" of impersonal wisdom. The T. S., he said, needs "debunking" and put back on the rails, with a sign over the front "For Pioneers Only" and another sign over the platform "You're Sure to Get Hurt".

Mr. Clark stated that the Canadian Section is the only section in the world that has remained true to the original teachings of the founders, and it is for the sincere and earnest members in this country to decide whether the nucleus in Canada shall be a rallying point from which the world movement can be rehabilitated and resume its former important place. He rather harshly criticized those who have left the T. S. out of dissatisfaction and disgust and who have become lost to the movement, since we have not heard from them any more. Silence is not always golden, and it is better to remain in the movement and endeavour to purge it of spurious policy and teachings than to allow it to drift into nothingness or something worse. There is as much darkness as light in the universe and to the extent that we push on do we meet with forces generated from the opposite.

There is no such thing as a Sectional or National T. S., but in reality only one world movement, of which all the various branches should be conscious of the one true aim. When a great truth is spoken or action declared in any part of the world it is for the benefit of all and should be staunchly supported by all those who appreciate its worth. If a move is made by oppositional forces to make such a course futile and abortive it behooves those in any part of the world who have the welfare of the whole movement at heart to take a firm stand against such a move and be willing to absorb the shock that such opposition incurs. The vital question is "Are we willing, as individuals or as a Lodge, to be the shock post, to be strong and courageous enough to absorb the recoil and thereby declare our stand to the world?"

The T. S. is not an uplift movement of

psychic emotionalism, but demands a ruthless examination of ourselves and the very best that we can give. It first of all demands absolute sincerity and honesty of purpose, approaching the problems of life with the simple directness and perfect naturalness of a little child, whom the great souls of the world always held up as the one to emulate in this respect. We cannot attain to wisdom by any sort of magic performed by another and Mr. Clark warned against wandering psychological minstrels who come around with fifty-dollar courses, whom he described as spiritual failures or else devoid of spiritual development. Those who bluster their way through life are not strong people but simply feed on psychic power, which renders them unstable and unreliable. To the extent that we are gullible do we dissipate our spiritual force and become non-entities.

Any dilemma in life may be made a problem to be squarely faced, and to the extent that we avoid the issue do we disintegrate our forces and become insipid. Many people have a hankering to get in touch with the Masters, as though such an experience was the result of a special favour conferred, but such people would be the last to consent to become a beneficent, impersonal force in Nature created by oneself, such as adeptship implies. Much modern stuff about the Masters should be placed in the comic section of T. S. literature. To the extent that we put ourselves in harmony with the laws of the universe do we enter into the rhythm of things and become an impersonal vital force for good; and to the extent that we oppose the rhythmic movement do we create a force for evil.

Mr. Clark drew attention to the difficulty of following the middle path, for it was here that all the struggles of life were fought, being the battle ground in the interplay of the positive and negative forces, both being equally valuable and necessary for the struggle. One view of life, typical of the Semitic, holds the comfortable arm-chair philosophy that the

human race is automatically being carried forward through the ages on an evolutionary wave towards a splendid goal. To the Aryan, however, life is a struggle, a straight and narrow path of self-discipline belonging to the strong, virile and adventurous.

It was stated that a wise, immense destruction was needed to-day as a preliminary to a grander future. The question is whether we desire a kingdom of happiness, an Elysian field of ease and comfort in the psychic emotional realm or a battle ground of contest between the Krishna of the higher self and the wavering lower self of an Arjuna, where the manly virtues will be fully tried and tested. Softness and mere optimism does not enable us to develop our life at a premium, to invest it for the largest returns in spiritual dividends.

Mr. Clark paraphrased the Beatitudes by giving them a positive interpretation and stated that 'blessed are the daring, for they shall inhabit a new kingdom'. If anyone should smite you on the cheek without just cause do not turn to him the other also but have a real contest and the atmosphere will be cleared for true friendship, since people secretly despise mere softness and negativeness. When we are truly spiritual we never assume the role of forgiver or forgiven, since that implies the superior and inferior, but rather seek to be understood.

He disliked the type of person who was content to be credulous and those who slither their way through life with the least possible trouble or effort. A choice must be made between being an epicure of fine living for the flattering sense of being considered a superior person versus that of absolute sincerity. Mr. Clark stated that every human being can, by his own efforts, gradually draw himself out of the abyss from which he came. But if it is possible for us to progress it is equally possible to regress.

The challenging and arresting theory of the new day is that we are exactly what

we are by our own efforts, plus nothing and minus nothing. The Pharisee and Publican who went into the temple to pray are equally offensive, one representing an inflated and false value of his own importance and the other a cringing, servile attitude. Spirituality means the power of perception which sees the interrelationship of all things and consequently there is no such thing as a private good or a private evil. What is a real good to one individual is a good to all since life is one, and the reverse is true of evil.

Referring to religion, Mr. Clark stated that God made man in his own image and man forthwith proceeded to return the compliment. He said that the core of Christianity has not been recorded and consequently nobody knows just what it was in its fulness, only mutilated fragments having come down to us. The best proof of the validity of any scripture is comparison with other scriptures. Spirituality, however, has no necessary connection with religion but if we study Theosophical philosophy we will naturally practise philanthropy.

This philosophy takes us away from egotism and makes us impersonal and unattached. To the degree that we feel personal hurt at the action of another to that degree are we egotistical and lose sight of our place in the T. S. movement. If we do anything for the "kick" we get out of it, to that extent are we merely an "up-lifter". We should endeavour to free ourselves from the dominance of the psychic emotional haze so prevalent to-day, which gives us false impressions, accepted as truth, and which is merely an imitation of high and noble things. We must continually adjust ourselves, owing to the reaction of this psychic nature. The psychological and emotional baggage is being thrown overboard since the great war and the dire need to-day is uncompromising sincerity in which we free our intelligence from hopes and fears.

Mr. Clark said that as Theosophists our problem is to test everything and seek to

verify and true it up with the experience of other people. Truth is never destroyed by criticism and we can best judge it by the process of analysis, for if we challenge everything the basic values will come out. When we have a problem, if we are sincere we will frankly and earnestly seek the evidence of other sincere people and compare it with our own experience. If we do not seek to verify it by the experience of others but hug it secretly to our breast, making it superficially our own, it is evidence that we are egotistical, that we flatter ourselves of our importance by getting such impressions at all and such an experience thereby loses all real value. It is worse than useless in so far as we use it to nurse our own vanity and conceit.

Mr. Clark drew attention to the area of Nature represented by the lower quaternary sphere, where natural forces have not the power to rise higher than that sphere unless impregnated by contact from above by the higher forces. The human ego descends into this sphere of Nature and as a result maintains only intermittent contact with the higher sphere from which it came, such contact being best represented by a dotted perpendicular line. All the struggles of life occur in the middle area between these two spheres and it is there where our real battles are fought. The subject matter in all literature is the struggle between the lunar self of blind instinct, representing the forces of darkness and obscurantism, and the solar self of illumination. These two forces are forever working against each other and in the process we must either be the hammer or the anvil.

We are automatically adjusted to the result of our own efforts and if we are wise we will constantly intensify those things we know to be of intrinsic value. When we take vital action and stand firm we encounter oppositional force to that degree and must be willing to receive the shock that such opposition incurs. To the extent that we dodge the issue when faced with it our effort is lost. Much initial work

amounts to nothing because people are not willing to accept the results arising from their own actions but when a struggle arises they evade battle and return like unengaged and disgraced warriors from the battle ground.

As Mr. Clark said, "If you wish to find out what all this is like, take it home and try it out on your piano."

J. E. Dobbs.

THE ORDER OF RELEASE

(On the death of Bliss Carman)

I shall put off this girth,—
Go glad and free.
Earth to my mother earth
Spirit to thee.

—Bliss Carman.

Poet, thou art past the portal,
O'er the hill;
What of thee was only mortal
Lingers still
With the mother, she will cherish
It and keep;
Change it shall, but cannot perish,
Only sleep.
Leave these ashes Earth our mother
Cherisheth.
Know'st me not? I am thy brother—
Brother Death,
Like thyself I serve the Master,
Work His will,
Labouring, or slowly, faster,
Serving still.
As for thee, thou art a singer—
Lord of song,
To thy fellows a joy bringer
Needed long.
Take thy rest, thy watch is over;
Thy release,
I, Death, give thee, great true lover,
Freedom, peace.

G. P. Williamson,
in London Free Press.

Ingersoll, June, 1929.

BLISS CARMAN

The death of Bliss Carman on Saturday, June 8, was a most unexpected and profound shock to the literary world of Canada. As a poet he had no peer in the country and though he had been compelled like so many others to resort to the United States to support himself, yet since his illness in 1920 when his Canadian friends rallied round him, he had made constant visits to his native country and carried out many tours throughout the Dominion reading his poems and making addresses. He thus endeared himself to the present generation during the last eight years, and several volumes of his poems have been published during this time. On the publication of his first volume, "Low Tide in Grand Pre", in 1893, I was struck with the mystical quality which inspired it, and sent my copy to Mrs. Clement Griscom, jr., in New York, who also recognized this tendency. It was not, however, till recent years that he came in contact with Theosophy in Canada, and he showed his appreciation of the spirit and force of the secret doctrine by attending some of our Toronto meetings where he also spoke, and by his intimacy with the Orpheus Lodge in Vancouver, where he also made himself at home. As a result of this, such poems as his "Shamballah" and other recent writings have alluded to some of the mystical teachings, and his last volume—"Wild Garden"—was dedicated "To Ernest Fewster, Master of Ancient Wisdom," Dr. Fewster, himself a poet, being a leading member of the Orpheus Lodge. While there have been differences of opinion among the critics regarding his place in Canadian literature, some placing his cousin, Dr. Charles G. D. Roberts above him, and some, Archibald Lampman and Duncan Campbell Scott, Dr. Roberts himself has paid his tribute in unmistakable terms. "This is not the time nor place," he said at the recent meeting of

the Canadian Authors' Association at Halifax, "to give the position of Carman's genius. Sufficient to say that in my considered judgment—and that of many competent and dispassionate critics abroad—that Carman is not only incontestably the greatest poet Canada has produced, but that, in a final estimate, he will rank as at least the peer of the greatest now writing in our language." The remains of the poet were cremated and it is expected that his ashes will rest on the "high green hillside overlooking his own city of Fredericton". Elsewhere we reprint one of Bliss Carman's poems which indicates the spirit of a true Theosophy which underlies his best work.

A. E. S. S.

LORD OF THE FAR HORIZONS

Lord of the far horizons,
Give us the eyes to see
Over the verge of sundown
The beauty that is to be.
Give us the skill to fashion
The task of thy command,
Eager to follow the pattern
We may not understand.

Masters of ancient wisdom
And the lore lost long ago,
Inspire our foolish reason
With faith to seek and know.
When the skein of truth is tangled
And the lead of sense is blind,
Foster the fire to lighten
Our unilluminated mind.

Lord of the lilac ranges
That lift on the flawless blue,
Grant us the heart of rapture
The earlier ages knew—
The spirit glad and ungrudging,
And light as the mountain air,
To walk with the Sons of Morning
Through the glory of Earth the fair.

Bliss Carman.

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OFFICIAL NOTES

The Theosophist for June continues Mrs. Besant's account of "Twenty Years' Work," describing her tour in America in 1909. A most interesting article by N. D. Khandalvala tells of "Madam H. P. Blavatsky as I knew her" from 1880 onwards. It is a particularly good number.

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Kristin Matthiasson has been elected General Secretary of the T. S. in Iceland at the recent national convention. So many of her fellow countrymen have settled in Canada that it is with cordial fraternal feeling that we can wish all prosperity to her in her official work and for the spread of Theosophy in the ancient northern outpost of the Norse civilization.

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All members are now in arrears who have not paid their dues for the year 1929-30, beginning July 1st. The dues are \$2.50 for ordinary members, and \$5 for

Members-at-Large. Please send at once through the local Lodge Secretary or if more convenient direct to the General Secretary. The Lodges are responsible for the members' dues and should send them in at once as the Montreal Lodge does, their dues having been received already, and the amount, \$120 is hereby acknowledged.

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A lively discussion on the policy of the Magazine turns largely on what are sometimes described as personalities. The Constitution requires that every member shall have the right to believe or disbelieve any teaching or doctrine and the right to express that belief or disbelief. Correspondents and contributors should observe good taste and good sense in exercising these privileges. But it is not the business of an editor to falsify his contributors' sentiments. The proper practice which we believe has always been observed editorially is to deal with the opinions and doctrines only of those under debate. Those who cannot bear to hear the opinions of their friends or themselves discussed pro and con are still in an elementary stage of thought.

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In spite of the slighting remarks sometimes heard in Theosophical Lodges about the New Testament there is a great deal of genuine occult teaching to be found in it by the student. It may require a little knowledge of Greek to get the most out of it, but with a literal translation and a lexicon much may be learned by the earnest student. Madam Blavatsky constantly read her Greek testament, and her personal copy was well-thumbed. Her essay which is one of her most striking contributions to Theosophic literature, though incomplete, is a valuable aid to this study, and which has been reprinted by the Blavatsky Institute, 52 Isabella Street, Toronto, is called "The Esoteric Character of the Gospels." It is safe to say that no one who wishes to understand the New Testament can afford to ignore this little

book, and it certainly confutes the statement that there is nothing in the New Testament for the Theosophical student. Price \$1.00

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Mr. Peter Freeman, the General Secretary for Wales, has made the rather inconsiderate suggestion that the objects of the Theosophical Society be changed from the present three into one—"To form a nucleus of Universal Brotherhood." Mr. Jinajadasa answers the proposal very fairly in the April issue of "Theosophy in India" which we have alluded to in another and less estimable connection. He advises against any such change on the ground that we still need a good deal of education on the matter of non-discrimination in matters of race, sex, creed, caste, and colour. Of the second object he says we need to bring people together "not merely on the mystical ground of a mutual participation in the Divine Nature, but also by pointing out the common basis of all religion, philosophy and science." It is this synthetic attitude towards all the departments of human knowledge and activity that distinguishes the Theosophical from all other movements. Mr. Freeman's proposals look like another of these efforts to get as far away as possible from the Secret Doctrine and Madam Blavatsky. People who wish to have that should join some other Society that was not founded by Madam Blavatsky and for whom the Secret Doctrine was not written.

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The Theosophical World Congress, it is pointed out, will not clash with the Ojai Camp meeting which was over in May. The Chicago Congress begins on August 24 and adjourns on the 29th. The following information has been received from Mr. L. W. Rogers' office. "We have a letter from Mr. C. P. Riddell, chairman of the Eastern Lines Division of the Canadian Passenger Association, saying that all their lines will participate in the Certificate plan. Mr. J. B. Parker, secretary of the Western Lines Division of the Canadian

Passenger Division writes as follows: 'I regret to advise that owing to insufficient prospective attendance from this territory our member lines would not be warranted in authorizing reduced fares over our entire jurisdiction. However, Canadian National and Canadian Pacific lines at Winnipeg will participate in convention

MR. WILLIAM C. CLARK



Member of Orpheus Lodge, Vancouver, who has made a tour of the Canadian Section.

fares from this city.' However, summer tourist fares on a lower basis than certificate plan fares will be in effect from British Columbia, California, Idaho, Oregon and Washington, and it might be that Canadian delegates would wish to make connections through these lines."

P.S.—It is *most* important that all delegates ask for a certificate at the time they buy tickets. Unless this certificate is obtained and presented at the World Congress, no half-fare returning rate will be given.

We trust that our Toronto friends will not feel discouraged by Brother Clark's strictures. We might refer them to some of the things to be found in "The Mahatma Letters" for their inspiration and support. There must always be some differences of opinion among members of the Theosophical Society, and the test of values is not at the disposal of any one of us. Great Karma determines the result according to immutable laws. "Perhaps you will better appreciate our meaning," says the Master K. H. (Letters p. 8), "when told that in our view the highest aspirations for the welfare of humanity become tainted with selfishness if, in the mind of the philanthropist there lurks the shadow of desire for self benefit or a tendency to do injustice, even when these exist unconsciously to himself. Yet, you have ever discussed but to put down the idea of Universal Brotherhood, questioned its usefulness, and advised to remodel the T. S. on the principle of a college for the special study of occultism. This, my respected and esteemed friend and Brother—will never do." Another letter on the Constitution of the London T. S. is to be found at page 398 of the Mahatma Letters, and should be read by all members, and those who are considering the debate over Buddhism and the Tibetan school will find some valuable hints in it too. There is a discussion in this letter regarding Mrs. Anna Bonus Kingsford, and her fitness to be president of the London Lodge. On these two pages, 398-9, will be found enough advice to cover the whole of the troubles of the T. S. at the present time. "As the lady has rightly observed," let us quote, "the Western public should understand the Theosophical Society to be a 'Philosophical School constituted on the ancient Hermetic basis'—that public having never heard of the Tibetan, and entertaining very perverted notions of the Esoteric Buddhist System. Therefore, and so far, we agree with the remarks embodied in the letter written by Mrs. K. to Madam B. and which the latter was asked to 'submit to K. H.' and we

would remind our members of the 'L. L.' in this reference, that *Hermetic Philosophy*, is universal and unsectarian, while the Tibetan School, will ever be regarded by those who know little, if anything of it, as coloured more or less with sectarianism. The former knowing neither caste, nor colour, nor creed, no lover of Esoteric wisdom can have any objection to the name, which otherwise he might feel were the Society to which he belongs to be placarded with a specific denomination pertaining to a distinct religion. Hermetic Philosophy suits every creed and philosophy and clashes with none. It is the boundless ocean of Truth, the central point whither flows and wherein meet every river, as every stream—whether its source be the East, West, North, or South. As the course of the river depends upon the nature of its basin, so the channel for communication of Knowledge must conform itself to surrounding circumstances." And one more quotation may be permitted. "The only object to be striven for is the amelioration of the condition of *man* by the spread of truth suited to the various stages of his development and that of the country he inhabits and belongs to. *Truth* has no earmark and does not suffer from the name under which it is promulgated—if the said object is attained." The Toronto Lodge is far from perfect, and criticism will do it no harm, but these passages indicate the policy it has followed in the more or less crude fashion possible to a group of ordinary western students.

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In reply to a letter from Mr. M. Narasimham in "Theosophy in India" the editor of that magazine answers in a most sophisticated and tortuous fashion to the charge that "in practice, however, it cannot be denied that an insidious propaganda has been carried on for several years both through the organs of the Theosophical Society and the utterances of leaders, to make the Theosophical Society a handmaid of the Order of the Star." The charge says the editor is "supported by nothing

more tangible or convincing than 'it cannot be denied' and the inaccurate and unsupported statement that 'the President has openly handed over the guiding of the Society at the last Convention at Benares, to the Head of the Order of the Star' ". And he defends himself against the charge of insidiousness by replying that there cannot be insidiousness when it is asserted that the propaganda "has been going on for several years both through the organs of the Theosophical Society and the utterances of leaders." Further he argues that there could be no coalescing of the two Bodies until the "General Council was persuaded and won over." This is mere paltering with Mr. Narasimham, for the editor of "Theosophy in India" knows very well that Mrs. Besant has only to express a wish to have at least ninety per cent. of the General Council do what she wants—unless, indeed they have greatly changed their character. There is a lot more side-stepping of the situation and it is no wonder that men like Mr. Narasimham should wish to know where they stand in the matter. The whole attempt to foist the World Teacher and other conceptions of the Star and various other bodies upon the Theosophical Society is not in accordance with the original non-dogmatic principles of the Society, nor is it fair to the world at large for which the Theosophical Society was founded with quite other aims. The world has, in fact, been robbed of the original conception of Theosophy which led a man to seek in his own heart for that Master who could alone deliver him from the bonds of dogmatic opinion and lead him to that Truth than which no Religion is Higher. That path was to be sought by the practice of adherence to the principle of Universal Brotherhood without distinction of race, creed, sex, caste or colour. And now these good friends would impose the creed upon us of a World Teacher the effect of which is to exclude every member of any other religion. A fine way to carry on the Theosophical Society, and when a member

protests like Mr. Narasimham, it is thought sufficient to tell him that Mrs. Besant has been elected for the fourth time by a small minority of the Society and that should settle it all. We have had too great respect for Mrs. Besant to attempt to dethrone her from a position which in many ways she has adorned. But we know that she has admitted changing her mind before now on matters to which she had given her warmest and most whole-hearted adhesion. She printed a statement in The Theosophist some years ago that the eleven years she had spent under Mr. Chakravarti had not given her the satisfaction she had anticipated and she had abandoned his method. If she lives to be a hundred it is not beyond imagination that she may come to realize as many have done, that she has been equally misled by Mr. Leadbeater, and that Mr. Krishnamurti, admirable as he may be, is not the equal of Madam Blavatsky. The editor of "Theosophy in India" begs the whole question by suggesting that the re-election of Mrs. Besant settles the matter. We all wish to be tolerant towards Mrs. Besant and her views, but we wish her to be tolerant towards the views of the rest of us, and of Madam Blavatsky, or anyone like Madam Blavatsky, should such a person ever appear in our ranks. Certainly we could not expect any Madam Blavatskys in the T. S. if they had to subscribe to a World Teacher or a World Mother or a World Religion. There are thousands of people outside the Theosophical Society today who ought to be in it, and would be in it were it not for such prevarication, shuffling, equivocation, evasion and dissimulation as has been carried on through the Esoteric Section, now it is said disbanded, and other subsidiary bodies of the general movement directed from Adyar. Had all our energies and all our means been directed to the carrying out of the three objects of the Society as set forth in the Constitution there would not be today the miserable pleas put forth for funds in every direction among the national soci-

eties, nor such conditions be found as exist in Australia, and other places where the influence of these bodies has been at its maximum. When the Society gives as much credence to the Krishna of the Gita as to Krishnaji; as much to Madam Blavatsky as to the hypothetical World Mother; as much to the Mahatma Letters as to "Man, Whence, How and Whither" we shall have a return to sanity and our appeal to the world will once more be hearkened to by the men and women who are seeking the Truth beyond personalities and Freedom beyond the limits of dogmatic and sacerdotal domination.

MR. CLARK'S TOUR

III.

Toronto Lodge is very favourably situated to render great service to the Society. It is a large Lodge and possesses a Theosophical headquarters to be proud of. There is a fine lecture hall with a seating capacity of five hundred. There is a commodious library, with ante-rooms for committee meetings. Upstairs there are several classrooms. Altogether, Toronto Lodge is splendidly equipped for aggressive Theosophical work in Canada's second largest city.

Perhaps the greatest difficulty here is a lack of Theosophical vision. Toronto Lodge stands for Blavatsky Theosophy indeed, but in a somewhat vague and uncertain way. It regards the later corruptions and distortions of the original teaching with an easy amiability that almost amounts to indifference—as who should say "oh well, who really *knows*; there is a great deal to be said on both sides"! They love to call this attitude "Toleration", which, I think, is entirely the wrong word.

I ventured to suggest to one of the most earnest and thoughtful of the members that they were getting their Theosophy carefully filtered through the Y.M.C.A. Indeed, there is a distinct suggestion of that worthy institution in the Toronto Lodge and a little unchristian definiteness

and positive force would do no great harm. But it would be unfair to Toronto to close my criticism on this note; for there are a number of earnest, aspiring students in the Lodge who will yet give a good account of themselves. The heavy spiritual inertia which broods over the whole Theosophical Society is against them, and can be counteracted only by earnest, intelligent effort towards clearer ideals, and an utterly uncompromising stand for the great clear Theosophical values. When in the near future the line of cleavage can no longer be mistaken or ignored, and the struggle is upon us, Toronto Lodge, I am confident, will send its quota of combatants into the firing line.

Hamilton Lodge responds very blithely to the Aryan note. The members here do not seem to be troubled with inferiority complexes and such psychological maladies. When they become clear as to the nature of the contribution which they resolve to make to the Theosophical Movement, they will work with courage and enthusiasm. Here as everywhere throughout the Society, there is the same vague, cloudy conception as to what is the essential contribution of a Theosophical Lodge to the life of the community.

But Hamilton Lodge has both grit and intelligence; and when the forthcoming effort is being made by our Canadian Lodges to clear up this most important question, this Lodge should be able to offer some thoroughly practical suggestions.

Nothing has been made so clear to me on this trip as the dire need for clarity of thought and definiteness of aim in our Lodges. More than nine-tenths of our efforts and energy is being wasted through a lack of definiteness of thought and purpose.

In the pretty town of St. Catharines, near Niagara Falls, there is a small body of earnest, intelligent students. They have organized themselves into a group whose aim is the search for Truth. Surely no better or nobler aim could be found as a basis for the united effort of intelligent

men and women. They felt that to organize a Theosophical Lodge in St. Catharines would be somewhat premature in view of their small numbers. At no distant date, the St. Catharines Lodge of the Theosophical Society will be one of the staunch strongholds of the great Aryan Philosophy in Eastern Canada.

Montreal Lodge suffers from the vagueness and confused thinking which is so unfortunately the rule in the T.S. to-day. But confused thinking can be forgiven, and can be corrected; a lack of sincerity alone is utterly unpardonable. These Montreal members have a high degree of earnestness and sincerity; and no Lodge is really in a bad way of which this can be said.

During my visit to this Lodge we discussed some of the Principles underlying the Theosophical Philosophy in a thorough-going and drastic manner. There was no shrinking or evasion with these members as some of the practical implications of these Principles were brought out. They won my admiration with the sincere way they faced uncomfortable facts and some of their rather startling implications. It was impossible to despair of the T.S. in the midst of these earnest and devoted members. I shall be surprised if in the re-orientation of the Montreal Lodge their library and lodge-room ornaments do not come in for a very drastic revision.

Theosophy in Ottawa is in a state of chaos. The Lodge is practically dormant, a number of the more active members having some time ago associated themselves with the Aquarian Foundation. There is all the same vagueness and confusion here as in so many other places—the great significance and purpose of the Theosophical Movement being entirely missed. But the members of the Ottawa Lodge are hardly to blame for this. The story of Theosophy in this city has an element of comedy, and will bear the telling. Long years ago, dear children, in the bad old days beyond recall, one of our Krotona high-pressure lecturers, working

at 100% efficiency, surged into the peaceful city of Ottawa and commenced his ministrations. No accurate record has been kept of the details of this mission, but the scene must have been extraordinarily impressive—a regular Aimee McPherson orgy where women prayed aloud and strong men wept. For at the tail end of the Carnival *sixty people came forward and joined the Society*—sixty repentant souls came to Jesus—by night—and signed on the dotted line. "Theosophy" was off to a wild start, and the betting, I am told, was even money.

But there are some serious students in Ottawa to-day, although a good deal of the confusion of those far-off days remains. But when these students get back and study the original teachings, this will disappear, and Theosophy will become a real force in the intellectual and spiritual life of the beautiful Capital City of the Dominion.

I have tried to keep the personal equation out of this report as far as possible; but it is only just and fitting to say that the thanks of the General Secretary, the Executive, and the present writer are due and are hereby accorded to the ladies in the various cities, who so generously entertained the lecturer, and thus saved no inconsiderable sum from our slender resources for further work in the Section.

Next month I will give a summary of my impression of the Theosophical situation in Canada, and an estimate of Canada's possible contribution to the forthcoming effort to bring Theosophy back to the Theosophical Society.

Wm. C. Clark.

Better be a nettle in the side of your friend than his echo. The condition which high friendship demands is, ability to do without it. To be capable of that high office requires great and sublime parts. There must be very two, before there can be very one.—Emerson.

AMONG THE LODGES

Hamilton Lodge held its annual picnic on Sunday, June 23, at the Mountain east end park, and from eleven o'clock a goodly number gathered and lunched together. The General Secretary remained till three o'clock, when he had to take the train for Toronto, where he was to speak. Mr. Belcher arrived just as he left, having been speaking to the group at St. Catharines.

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Miss Brenda Johnson, to whom we owe the organization of the meeting in New Liskeard to meet Mr. Wm. C. Clark, reports that those who heard him were thoroughly roused, and he gave all of them much food for thought. His practical views regarding the application of Theosophy to daily life and its problems made a great impression. One paper refused to report the meeting, fearing New Liskeard opinion. It is intended to start a group for study, and Mr. Clark has promised to send some class papers to help. Miss Johnson expects to leave Kirkland Lake for Winnipeg almost immediately.

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Mrs. Gertrude Knapp, secretary of the Niagara District Study Group, reports that three meetings of the group had been held at DeCew House, on June 9, 16, and 23. At the first, Mr. J. Bailey of St. Catharines, led the discussion which centred around such fundamental problems as "why am I here? where am I going? what is it all for?" All members of the group expressed their views with the result of much clearing of the mental atmosphere. On June 16, Mr. McKinney discussed the philosophy of work. He quoted largely from the poets and succeeded in making us all feel that the struggle against human inertia is worth while. Sunday, 23rd inst., we had the pleasure of hearing Mr. Belcher on "Individuality and Personality". In true scientific method he began by defining his terms and thus laid a good foundation

for a lucid address. Already we have money in the bank, four dollars and ten cents, which is surely not a bad start.

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The St. Catharines and Niagara District group met on Sunday, June 30, at DeCew House, Fonthill, ten miles from Niagara Falls, and spent a delightful day enjoying the hospitality of the Griffiths family of whom Alfred, George and John, Gertrude (Mrs. Knapp), and Grace and Mrs. George were present, Mr. and Mrs. Bailey, Mr. and Mrs. Ronald V. Garratt, Mr. McKinney, Mr. and Mrs. Yarrell and their three children, Mr. Taylor, Miss Madge Lang, Miss Phoebe Thompson, and the General Secretary and Mrs. Smythe. The General Secretary addressed the group in the morning, and after luncheon the beautiful scenery was admired and the DeCew Falls visited. In the evening most of the party drove to Niagara to see the illuminations.

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Montreal Lodge closed on June 29, after a season of well attended meetings, and shall reopen again on September 14, after a rest during the vacation season. Interest in the programme has been well maintained throughout the year and the public lectures have been regularly reported to the Daily Newspapers, who have given a very liberal amount of space each week. Owing to the generosity of a few members and a friend, it was possible to make considerable improvement to the Lodge room by the purchase of new comfortable chairs, curtaining and attractive drapes for the windows, reading lamp, etc., as well as complete redecoration of room by the landlord. The work of the ladies' House Committee in the selecting and making up of the materials was, of course, a very important and necessary feature in effecting these improvements. During this month five new members were received into the Lodge and there is under consideration the conducting of a beginners' class during the summer season. An outstanding event was the visit of Mr. William C. Clark.

STANDING OF THE LODGES

	New Members	Joined on Demit	Reinstated	Left on Demit	Dead	Resigned	Inactive	Total 1928	Total 1929
Banff .....	..	..	..	..	..	..	..	6	6
Calgary .....	..	..	..	..	..	..	3	12	9
Edmonton	1	..	1	..	..	..	4	12	10
Hamilton	6	..	1	1	..	..	5	37	38
London .....	..	..	..	..	..	..	7	31	24
Montreal	1	..	..	..	..	..	..	46	47
Ottawa .....	..	..	..	..	..	..	6	6	..
Regina .....	..	..	..	..	..	..	..	2	2
St. Thomas .....	..	..	..	..	..	..	1	4	3
Summerland .....	..	..	..	..	..	..	..	5	5
Toronto	9	1	4	2	2	3	42	240	205
Toronto, West End .....	..	..	..	..	..	..	..	17	17
Vancouver	1	..	..	2	..	..	7	30	22
Vancouver, Orpheus	3	2	1	..	..	..	2	16	20
Victoria .....	..	..	..	..	..	..	..	4	4
Vulcan .....	..	..	1	..	..	..	1	5	5
Winnipeg .....	..	..	..	..	..	..	4	4	..
Winnipeg, Blavatsky .....	..	..	..	..	..	..	..	1	1
Members at Large	1	3	1	..	..	..	1	8	12
Total	32	6	9	5	2	3	83	486	430

STATEMENT OF FUNDS YEAR ENDING JUNE 30th, 1929

Receipts

Balance from last year	\$1055 34
Lodge Fees and Dues	1108 78
Sale of pamphlets	4 50
Bank interest	30 41
Magazine receipts	484 47

Disbursements

Per Capita paid Adyar	\$ 122 46
Magazine cost	\$1357 17
Postage	94 75
	1451 92
Travelling Library	100 00
Pamphlets	36 05
Stencils	5 60
Typewriter repairs	12 50
Printing membership cards, dues slips, etc.	12 55
Petty Cash, Postage, etc.	36.54
Lecture Tours:	
Mrs. Hampton	\$150 35
Mr. Clark	305 20
Mr. Belcher	17 75
Mr. Haydon	7 55
	480 85
Balance forward	425 03

\$2,683 50

\$2,683 50

THE GENERAL EXECUTIVE

The General Executive of the T. S. in Canada met at 52 Isabella Street, Toronto on Sunday, July 7, at 2 p.m. Messrs. Belcher, Hick, Housser, McIntyre and the General Secretary present. Mr. Fletcher Ruark wrote explaining his inability to be present and hoping to be able to assist at future meetings. Messrs. Kartar Singh and Dr. Wilks are in Vancouver. Mr. Clark's lecture tour was discussed pro and con and a resolution adopted thanking him for the work he had done. The agenda of the Chicago Convention of the General Executive of the Society was discussed and the change of the objects of the Society proposed by Mr. Peter Freeman to the single one, "To form a Universal Brotherhood," was met with a resolution that it was the view of the Canadian Executive that there should be no change in the existing objects and that this view be conveyed to the General Executive. It was moved and carried that the expenses of the General Secretary be paid to the Convention. In discussing propaganda, Mr. Hick said he thought the members did not realize their responsibility sufficiently in connection with public lectures. If each member brought a stranger with him to meetings much good could be accomplished, even if the visitor never returned. The travelling library has been the most valuable propaganda agency the Society has had in the past year and instances of members who had joined through it were mentioned. The Canadian Theosophist was discussed and it was moved that the editor be deposed. This did not find a seconder. It was moved that all letters to the Magazine be signed with the bona fide names of the contributor. This was lost on a vote. The annual report of the standing of the Lodges and the Statement of Funds were submitted. There are 56 fewer members than last year the lapse occurring chiefly in the Toronto Lodge where 42 members became inactive. It is understood that the Lodge will endeavour to get most of these

reinstated. Personal canvas for dues is necessary. These statements appear elsewhere. The General Secretary reported an unsolicited donation of \$250 from Mrs. Gillespie of Sydney, Australia, for the Society to be applied as he deemed advisable. The members of the Committee on Union reported progress, a large number of suggestions having been received but nothing definitely settled. A super-Committee representing each of the three bodies had been proposed to carry on the discussion permanently. The General Executive will probably meet next on September 21.

KARTAR SINGH'S MAGAZINE

Mr. Kartar Singh has successfully inaugurated his work among the Sikh settlers in British Columbia with the issue of his new magazine; *India and Canada*. His leading article is entitled "The Canadian Crucible," and on the front page is a portrait of Mr. Bhagat Singh Dhami, one of the 1929 graduates of the University of British Columbia in Electrical Engineering. He stood at the top of this year's graduation class and received his degree on May 9. He is the son of one of those Sikh settlers who thirty years ago were not considered good enough to enter the country, and are not yet regarded as good enough to become Canadian citizens. Prejudices of this kind are very hard to break down, especially where the United States' influence is so strong, and the prejudice of ignorance also has to be fought. There is no such prejudice in England or Ireland or Scotland, nor in France nor in any of the European countries that we are aware of. Kartar Singh has set himself the heavy task of changing these prejudices and it is the privilege of all right-minded British people to help him. He is not going to do it by raising worse prejudices on the other side, but by education and explanations gradually bring the two kinds of British subjects into a better knowledge of each other. It seems absurd that Chinese and Japanese and

other aliens should be better treated in Canada than men of British citizenship, but it is the mournful fact. Perhaps we are afraid of these clever people who come over and head our engineering classes, and make fortunes in lumbering and fishing and other lines where our native born are unable to succeed. Those who wish to assist in this important and brotherly work should subscribe to *India and Canada* at \$2 a year, addressing Kartar Singh at 1664 Fourth Avenue West, Vancouver, B.C. We owe much to India, and we owe a big debt as an Empire directly to the Sikhs. Kartar Singh points out a reasonable and acceptable way of at least acknowledging that debt even if we cannot fully discharge it. His temperate spirit and moderate statements will enable the British student to arrive at the truth of a situation which is not altogether to our credit.

The following notice of "India and Canada" has been contributed to the Vancouver "Province" by Grace Luckhart, on June 12.

The new little paper "India and Canada" which has just made its appearance in Vancouver is deeply interesting from many points of view. It is well printed, and well edited, and its most energetic and enthusiastic editor, M. Kartar Singh, deserves the goodwill of the public for his self-sacrificing labour in endeavouring to clear up misunderstandings that have arisen with regard to immigrant Sikhs in Vancouver. From first to last he has been a man of intense action, though most susceptible to the religion and poetry of his nation.

In discarding Sikh apparel and customs in order that he might learn to view Canadians as they are, he certainly adopted a method that would be hard for some of us to follow.

The new paper is embellished with a portrait of Bhagat Singh Dhami, a 1929 graduate of the University of British Columbia in electrical engineering, and also with a fine half-tone of Tagore, who was a recent visitor to Vancouver.

Kartar Singh has been a resident of Toronto for the past fifteen years, and in that time he gained a knowledge of the English language, of printing and of business, with which he hopes through the medium of his paper to help his compatriots in Vancouver.

AGENDA FOR CHICAGO

Recording Secretary's Office,
Theosophical Society,
Adyar, Madras, India.

6th May, 1929

To the Members of the General Council
of the Theosophical Society.

My Dear Colleague,

In accordance with Rule 3 of the Constitution and Rules Governing a World Congress of the Theosophical Society as adopted by the General Council, T. S., at its meeting on 29th December, 1926, a meeting of the General Council, T.S., will be held on *Saturday, 24th August*, and *Thursday, 29th August, 1929*, at the Hotel Stevens, Michigan Avenue, Chicago, Ill., U.S.A., to transact the following business:

1. To receive a full report from the International Council of the World Congress.
2. To elect a Secretary or Secretaries, Treasurer and International Committee for the next World Congress.
3. To fix the time and place of the next World Congress.
4. To arrange for editing and publishing the transactions of the World Congress.
5. To consider the proposal of the General Secretary, T.S. in Wales, regarding the Objects of the Theosophical Society as circulated by him in his letter of July, 1928.

6. Any other business.

By Order,

A. Schwarz,

Ag. Secretary, General Council, T.S.

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The Soul lets no man go without some visitations of a diviner presence.—Emerson.

FELLOWS AND FRIENDS

The first number of the second volume of Dr. Kenneth Guthrie's "Good News for All," appears in a new format, the front page delicately ornamented with a floral decoration in violet.

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The death is announced at the age of 87 of Edouard Schure, one of the most highly inspired, according to The International Psychic Gazette, and best known of Spiritualist writers. His book on "The Great Initiates" is a well-known work, and he took a prominent part in some of the French discussions on the Leadbeater craze in France. His review of the whole question carried great weight with sensible people.

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Mr. Hannen Swaffer, who has been written up recently in Canada as the most important and most influential of the dramatic critics of London, turns out to be one of the leading spiritualists of the great metropolis. He spoke at the annual convention of the London Spiritualists on May 16 at the Memorial Hall, Farringdon Street, on "Inspiration". His address consisted of evidence in the form of letters and statements from a goodly number of authors, dramatists, and artists, who had stated to him that sometimes the work they gave to the world was not their own unaided product, but had been inspired, if not even created, by influences outside of themselves. The names given were those of men famous in the literary, art and dramatic worlds.

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There are not in the world at any one time more than a dozen persons who read and understand Plato:—never enough to pay for an edition of his works; yet to every generation these come duly down, for the sake of those few persons, as if God brought them in his hand.—Emerson.

MARRIAGE BY ASTROLOGY

If we think of Vocation by Astrology, why not Marriage by Astrology? Is Vocation, the choice of a life work, more important a consideration than the choice of a life partner? But you may say that the choice of a vocation is not irrevocable. If your choice is bad, you may change and adopt a different vocation whereas marriage once concluded, cannot so readily be dispensed with, so one ought to give it a more careful examination than could be possible from such an uncertain and eccentric science as Astrology. But if marriage is such a serious matter, should you not use every means beforehand to assure yourself that it will result in happiness and not misery. Amongst the Chinese and the Hindus, the use of the horoscope for marriage arrangements is as usual as our settlements and endowments. Look at your own horoscope carefully and see if the indications *for yourself* are a happy marriage, or are forces there operating which will result in injury to you or misery to some one else.

The Seventh House is not only the house of marriage, but rules or contains the potentialities of all contracts, civil or religious. It treats of partners in marriage, in business, and of associates or opponents in law. It is not to be wondered at then, that the forces which bring us into court with legal talent arrayed against us, ready to take advantage of every smallest opportunity to defeat us, may be turned into the channel occupied by the marriage partner, who turns out to be a hinderer and not a helpmate, or the business partner who uses us as stepping stones to his own success.

Generally speaking marriage should provide a balance and a balance indicates a certain element of opposition. It is not without good reason that as you are described by the ascendant, so the marriage partner is designated by the seventh or opposing house. There must be sufficient of opposite elements in marriage partners to produce equilibrium; harmony is the

ideal state—not static. Form your judgments then by the rulers of the seventh house for from the position of this planet first of all, will be shown whether the marriage state will be a blessing or a burden.

Mercury ruling the seventh house is almost a sure sign of instability in marriage or other partners. Remember the fault is in yourself. You seek out this kind of person, whom you may find later has no depth of affection or may even be deceitful or treacherous. The signs ruled by Mercury are Gemini and Virgo. The first named on the seventh signifies intellectuality but not strong morality in the marriage partner, and from its dual quality, may indicate more than one marriage. The location of Mercury in the zodiac and its configurations with the luminaries or other planets, will point out the difficulties to watch for and to avoid if possible, but bear in mind that a greater growth of character is found by facing your difficulties without fear, and at all times bearing your burdens without lapse from the true and the good. If your Karma is to suffer through selfish or unscrupulous partners, take care that you preserve your own integrity. Who knows, but that you have, in some past age, caused some one to suffer by just such action. There is but one course for you. Let the evil forces spend their effort without reaction on your part, so they will pass on and return no more.

Virgo on the seventh house will indicate a faithful and helpful partner, not ardent or greatly affectionate, but kind, considerate and intelligent. Bind this one to you with hoops of steel. Time is boundless; you may meet again in bonds of a more intense affection. Give of your very best, and even the calm, sober and dispassionate Virgo must respond.

Venus ruling is not the best indication of married happiness. It will require to be well placed in the horoscope or aspected by some of the more powerful planets or the luminaries. A Taurean partner will be

phlegmatic, plodding, sometimes selfish and indifferent, or so given over to some artistic aptitude as to weaken the obligations towards domestic duties. On the other hand they may add just that cultural blend necessary to raise the union out of the dull clay of commonplaceness.

The Libra partner will be pleasant, agreeable and artistic. They will want every thing that is nice, but are unwilling to exert themselves to secure it. They are temperamental, sometimes accomplished and highly intellectual; delightful companions but often lacking in force and decision at the required moment. This is a case then of making a choice. Do you wish a husband who is agreeable, loving and refined? Then be prepared to experience financial or commercial mediocrity or even incompetence. What a happiness to secure both—but oh—such combinations come but seldom, and what will that individual be looking for as mate?

Mars ruling the seventh speaks of energy and application. The marriage or business partner will be original, active, energetic, often passionate or angry, but sometimes just what is needed to put life and inspiration into a character that is lazy and indifferent (Note Libra opposition Aries). Mars is enterprising, businesslike and full of initiative, so if we cannot find an individual possessing both artistic and commercial ability, we may unite executive force and tenacity with beauty and appreciation (Note—Taurus opposition Scorpio). The road to married happiness is through the appreciation and understanding of the varied qualities of the marriage partner; the cause of married unhappiness is the cause of all unhappiness—selfishness.

Jupiter ruling the seventh is the beginning of martial tranquillity, and the reason is easily found. Jovial people are broader minded, more charitable, and tend towards a wider vision and appreciation of the mixture of good and evil to be found in every person. Less fussiness and captious criticism; more judicial or good-natured consideration are characteristic of

this planet, but do not look for high ideals and poetic inspiration from this source, generally it is a placid, opulent, very human life on a rather materialistic level, unless other forces greatly assist when the marriage partner may achieve some considerable worldly distinction.

As we ascend the scale the forces become more powerful, and those whose souls are not highly developed halt from an inability to face the high vibrations or go onward to be torn to fragments by a force they are not able to master. Saturn governing the seventh will be a disaster to most of us, unless we can see that there is power and growth to be extracted from renunciation. Can you go through one incarnation without a companion? Can you tread the winepress alone? Do not be disquieted, time is boundless and there will be a time for everything. Remember how Christian faced the Valley of the Shadow of Death alone, but came out on the other side with a faithful companion. Generally marriage is inadvisable for those with Saturn ruling the seventh house, but should Jupiter or Venus assist, it may prove at least not disastrous, but one must be either very placid and contented, or willing to marry some one who has a life with them, and another life apart in which they cannot share. If it is possible for you to trust completely one who has a side of life which is a closed book to you. But alas—too often this situation has produced such a green-eyed monster that marriage happiness is shattered into a thousand pieces, far beyond any possibility of repair.

And what shall we say for those whose seventh house is ruled by that mysterious stranger Uranus? Who can prove a mate for genius? Yet some are able; the wife of Thomas Carlyle was a notable example, yet what an experience. It takes strong characters to mate with strong characters; strong in the sense of strength and also in poise and balance. Yet as these tremendous forces present themselves what high ideals and what soaring aspirations; what mighty respect and honour is given to

marriage. But this respect and idealism may have to experience the shattering of every hope; the extinction of every joy. To most of us this planet of upheaval can bring nothing but disappointment and misery. A great distance must be traversed before we are able to face the high vibrations of Uranus and yet go on. There is somewhere ahead of us a felicity undreamed of.

And last of all, Neptune, the occult and yet the sordid one. It is not without good cause that the search for a soul-mate is often surrounded by such evil and abomination. The influence of Neptune in the marriage state is far too often shown in infelicity, estrangement, wrecked morals and wrecked lives, for the occult, the supra-physical and the spiritual is divided by but a line from the bestial, the furious and insane. We wonder why some are found who marry, divorce, marry and divorce again and again. Who is to say that this is all evil and sensuality? Perhaps this lonely soul cries out in anguish for a mate who will answer the deepest call of its being, but does not know how or where to find such a one. Neptune in marriage speaks of unhappiness, death, desertion, loss of affection, ceasing to care or even abhorrence, *UNLESS* we are able to receive and absorb the real message of Neptune, and that is still far, far ahead of most of us.

George C. McIntyre.

JUDGE AND BESANT

Our old friend Mr. C. H. Collings, of London, has a letter in Dr. Stokes' O. E. Library Critic, in which he asserts his unchanged and steadfast belief in Mr. Judge after thirty odd years as he held it through all the debate of 1894 and subsequently. If Mr. Collings saw the Diary which Mr. Judge wrote and in which he appointed Mrs. Tingley his successor and still continues to hold an unchanged opinion, he differs from some others in this respect.

Some of us who have not seen the diary, but have been assured by some who have, that it contains what Mrs. Tingley purported to find there, can only suspend their opinion on that phase of Mr. Judge's later life when he was in ill-health and bitterly opposed by all those attached to Adyar who might have been expected to support him. It is not sufficiently realized that the death of H.P.B. threw the whole of the leaders of the T. S. on their beam-ends. Some turned right over and went down soon afterwards. Some never righted themselves and have been drifting about ever since ready to capsize. Most of the lesser mariners have showed that they had no anchor hold. A few who had become accustomed to doing their own navigation and sailing their own skiffs, have stuck to the original course and are making steady progress. The splitting of the Society was the act of Colonel Olcott who hated Judge. Judge had expected that the Colonel would recognize the autonomous T. S. in America and affiliate it with Adyar, but Olcott changed his mind and refused to do this, and Judge, who had apparently been advised to the course taken in Boston in 1895 by Mrs. Tingley, was much disappointed with the Colonel's refusal. I was in the office at 144 Madison Avenue when Judge received a letter from Olcott postmarked and stamped from Spain, and Judge remarked 'Now everything will be all right.' But the letter was not what Judge expected and his disappointment was very obvious. This phase of the situation has never been explained, and I have never been able to learn whether Judge counted with warrant on Olcott's support, or whether it was really a right-about-face on Olcott's part, for Judge certainly expected Olcott to support him. Judge had collected \$17,000 in America and sent it to Olcott when the Adyar treasurer embezzled that amount. How he could have come to accept Mrs. Tingley as an adviser has never been explained, but her influence was manifest since 1894 in his policies. She was a shrewd and clever woman, sufficiently so

to deceive the very elect. Judge may have been deceived. But was he worse deceived than Mrs. Besant was by Mr. Chakravarti or by Mr. Leadbeater? Judge and Besant were all right till H.P.B. died and we can honour and depend upon them up till that point. After May 8, 1891 we have had to depend upon ourselves and should be charitable to our neighbours.

A. E. S. S.

HOUSE CLEANING

The muddle the Theosophical movement is in at present has been created by the agency of human frailty. The weakness of vanity, the ambition to direct and control, the limitations of intellectuality and spirituality, self hallucination and wilful perversity, have been the predominating contributory factors. The constant flaunting of misconceptions that have been allowed to go unchallenged, has also had an active place in the destructive combination which has sought to destroy the original objects and teachings of the Theosophical movement.

It cannot be too frequently pointed out to newcomers that before any attempt is made to seriously study this philosophy, it must first be known where the true sources of the teachings can be found. The student of scientific subjects, for instance, naturally feels that the books dealing with the latest discoveries, are more important than earlier writings, whose theories and directions have been abandoned for later conceptions. But this method does not apply in the study of Theosophy.

One of the first of English writers to deal with the ancient doctrines was A. P. Sinnett, who published *The Occult World*, based upon certain letters he had received from the Masters of H. P. Blavatsky. When the writer of this article was first advised to read *The Occult World*, it was a natural thought that some of the later writings of Mr. Sinnett would be more valuable, the impression being that Mr.

Sinnett, after 30 or 40 years' contact with Theosophy, would surely know more about it than he did in the days of his early contact. But such is not the case. There are two books of Mr. Sinnett's that can be read with some instruction and interest. But his later works were pitiful misconceptions, as all those may know if the trouble is taken to compare them with the writings of H.P.B. and the Mahatmas.

Quite recently an instance of unchallenged error has come under my notice, and I feel it my duty to call the attention of readers of the Canadian Theosophist to that error. It has been the practice of the Canadian section for some years to issue pamphlets dealing with Theosophical subjects. A supplementary statement is carried in each of them setting forth the objects of the society and certain tenets that Theosophists are advised to subscribe to. Included in them are the following injunctions and comments;

"There are Three Truths which are absolute and cannot be lost, and yet may remain silent for lack of speech. They are as great as life itself, and yet as simple as the simplest mind of man.

1—God exists and He is good. He is the great life giver who dwells within us and without us, is undying and eternally beneficent. He is not heard, nor seen, nor touched, yet He is perceived by the man who desires perception.

2—Man is immortal, and his future is one whose glory and splendour have no limit.

3—A divine law of absolute justice rules the world, so that each man is in truth his own judge, the dispenser of glory or gloom to himself, the decreer of his life, his reward, his punishment."

In the Theosophist for June, 1885, there is a review of a book *The Idyll of the White Lotus*, written and published by Mabel Collins, author of another notable Theosophical work, *The Light on the Path*. The book received the heartiest commendation of the Theosophist, and the advice was

given: "that the following passage should be deeply engraven in the hearts of Theosophists;—

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

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

"The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard nor seen or smelt, but is perceived by the man who desires perception.

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

"These truths which are as great as life itself, are as simple as the simplest mind of man. Feed the hungry with them".

"Different indeed would be the face of the world were these truths known and realized by humanity at large. Be it ours then to proclaim and teach them wherever opportunity is found, and by so doing, we shall become in some degree co-workers with nature in its ever upward spiral path of progress".

Now, if the readers of this magazine will take the trouble to compare the phraseology used in the Canadian Section pamphlets, and the wording of the quotation used in the Theosophist, he will see that very grave liberties have been taken in the way of transcription and paraphrasing. This diabolical perversion is the work of C. W. Leadbeater and appears in his book, *An Outline of Theosophy*, published many years ago. The original passages in *The Idyll* have been unwarrantedly mutilated, transpositions have been made, and the whole reeks with the specious anthropomorphic conception of deity which is notoriously Leadbeater. To the credit of the editor of *The Canadian Theosophist* be it said that when he has occasion, which is not infrequent, to publish these inspired passages, he uses the original text. But

no time should be lost by the General Executive in having the Leadbeater variant expunged from the official literature of the Canadian section.

W. M. W.

THE ONE IS THE TWO

B.—The other day you made use of an illustration of Aristotle's which struck me as paradoxical. He referred to a point which was one and yet two. To me a point is obviously one, and I fail to see how you can make two out of it.

A.—The idea of duality in unity is an old one, and appears to me to be quite Theosophical. In Theosophical thinking you cannot avoid it. Perhaps I may be allowed to illustrate its frequency in Theosophical teaching?

B.—Certainly.

A.—We have been speaking rather loosely about the soul, which we have agreed is consciousness or mind. The Theosophical definition of consciousness is more exact, but our definition has so far served our purpose. According to Theosophy man has seven principles. Without now examining this teaching, let us assume for the purpose of my illustration, that the principles are demonstrated.

B.—All right. I know their Sanskrit names: Atma, Buddhi, Manas, Kama-rupa, Linga Sharira, and Rupa.

A.—Fine. Now observe this curious thing about them. Atma and Buddhi are two and yet one—the Monad. Buddhi and Manas are two and yet one—the Divine Ego. Manas is dual and yet one. Manas and Kama-rupa are two and yet one—Kama-Manas.

B.—That is striking. It occurs to me that spirit and matter are two and yet develop from a common root which is one.

A.—Yes, but that introduces the idea of a trinity—spirit, matter and the common root. But the idea of the duad is there also. Spirit and matter are two and yet one.

B.—Spirit and matter one!

A.—Surprising though that statement may seem at first sight, it can be demonstrated. But to do so now would take us away from our present purpose. You say the mathematical point is one, but—it is also two.

B.—I fail to see it.

A.—Let us concentrate for a while upon the idea of the point. I make a dot with my pencil upon this paper. Would you say that was a point?

B.—No, for the dot has *some* extension; it has length, depth and breadth.

A.—Let us abstract extension from it, and let us do so by stages. We take from the idea of the dot, length.

B.—Yes.

A.—Then breadth.

B.—Yes.

A.—Then depth.

B.—Yes.

A.—What is then left?

B.—Nothing physically.

A.—Look at the idea attentively. There is something—the idea of the point—there, how would you describe it other than negatively? What, in other words, do you perceive?

B.—It appears to me as a dot, which when I have abstracted extension from it, and concentrate upon the idea of the point, reappears as a smaller dot, and this process continues. I cannot see any end to it. It seem to be looking into infinity.

A.—In other words you cannot think of this ever but never vanishing point except as appearing and disappearing?

B.—Yes.

A.—It seems to me that you are defining the point as dual.

B.—So I am. The point is certainly one thing, but when I look at it, it cycles from the image of a physical atom (let me say) to the image of nothingness. It is one and yet it is two. How curious! But stop a minute. I can think of the point as position, and having one position only. There is unity there.

A.—But position relative to what?

B.—There we have duality again.

A.—There is another way in which duality supervenes. For in the consideration of the point you have forgotten—yourself.

B.—You mean that I am one and the point another one?

A.—Yes.

B.—But I am not the point?

A.—Then what are you?

B.—I am the observer.

A.—You would say that when you think about the point, or any other idea, that you are not that point or idea. Would you not say that in thinking you are mind or consciousness?

B.—I am exercising my mind or consciousness.

A.—Who is this "I" that is exercising the mind or consciousness you say you possess?

B.—I don't know. It is difficult not to speak of consciousness in the possessive case. Perhaps it is higher Manas exercising lower Manas.

A.—Do not let us dodge a difficulty by the use of words whose meaning we have not clearly defined and comprehended. There is a danger of concealing from ourselves our ignorance by the glib use of Theosophical terms.

B.—That is so. But I am rather baffled by the thought that I am mind or consciousness and yet mind or consciousness is something which I exercise. Can I truly exercise myself, or am I exercising something I possess? If the latter then I cannot be mind or consciousness.

A.—Perhaps we can resolve the problem if we endeavour to define and comprehend self-consciousness.

Cecil Williams.

Hamilton.

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If you are a believer in the Brotherhood of Humanity you should belong to the only Society that makes this the sole basis of membership. The dues are \$2.50 a year, including subscription to the official Magazine. Will you not join?

"THE SONG OF THE SALMON GOD."

"It is a strange irony," writes Mr. W. P. Ryan in his Foreword to his little booklet, "The Song of the Salmon God", (John M. Watkins, 21 Cecil Court, London, W. C., 2, England), "that associates the Boyne with political fever and division. In immemorial lore it is a sacred river in a romantic region, as remote from racial feud and passion as Stonehenge and Carnac. It is natural to link it with these; for a time there was when the whole Boyne region and those of Stonehenge and Carnac were situated in the same country." The spacious island of Inis Alga, "the noble island," comprised the regions, he intimates, which after divers changes were to be known as Ireland, Scandinavia, Britain and Northern France. Mr. Ryan's dramatic poem describes the waiting of Fionn the bard by the "pool of stillness" waiting for the appearing of the holy salmon in the Boyne, his capture of the god, whose flesh tasted by Deimne confers upon him mystic powers and the knowledge of ancient lore. It is a very ancient and of course pre-Christian form of the teaching: "Except ye eat the flesh of the Son of Man, and drink His blood ye have no life in you" (John vi. 23). Mr. Ryan's rendering of the ancient myth will be welcomed by students of comparative religion for its lucid and graceful expression.

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WEIGHTY WORDS FROM BRITAIN

A British correspondent has written as follows: With all its faults, the democratic plan is best; and I feel that in keeping The Canadian Theosophist going as an open Forum, you are doing a fine piece of work in preserving the original free and undogmatic spirit of the Movement. Do you remember the passage in the "Mahatma Letters," (p. 20), where the Master speaks of a Universal Brotherhood as "an association of affinities of strongly magnetic yet dissimilar forces and polarities centred around one dominant idea, . . . necessary for successful achievements in occult sciences." H.P.B. seems to have worked consistently with this in mind, for she brought into the Movement all sorts and conditions of men and women—Christians, Spiritualists, Agnostics, Hindus, etc., as well as convinced Theosophists. The Movement was to derive its success from the union in bonds of brotherhood of these diverse elements. If this were the case, then the first split should have been avoided at almost any cost, for a split does not merely divide into parts, mechanically separated, but actually sets up a process of decomposition by tending to segregate people into groups of similar types. I picture the ideal T. S. as a perfectly balanced, and very complex compound built up, like a chemical compound, of atoms of different and dissimilar

elements. Once decomposition sets in and these elements become segregated, the mass loses its original character altogether, and there is left a number of homogeneous groups, which while thus isolated, are quite sterile and unlike the body of which they once formed a part. In the T. S., as originally conceived, the various types of members—devotional, critical, practical, philosophical, and so on, would have tended to keep each other in bounds; but once separated, the devotional people became fanatical and credulous; the critical, skeptical and negative; etc., etc. Their qualities, so valuable in combination, became vices when isolated and unchecked. The moral of all this seems to be that, for Theosophists, brotherhood is even more important than correct opinions; and such brotherhood must start with Theosophists of other groups than one's own. This is the most difficult kind of fraternity to cultivate. It is easy enough to feel kindly about people you never see or contact; but to accept the man who disputes your own pet views about Theosophical matters is much harder—and more important. Our greatest and most urgent need, as it seems to me, is to get the critical and devotional types into combination once more. Can it be done, do you think, or have we drifted too far? I venture to think that you have had something of this sort in mind in your conduct of the Canadian Section.

THE EXILE OF THE SOUL

By ZADOK

VI. THE THEOLOGICAL PROBLEM

(Continued from Page 69.)

Within recent years theological problems presented in the theologian's manner have ceased to be matters of great importance to thinking people. They are survivals of a gloomy interval in the history of mankind and do not conform to a free habit of thought. Emancipated thinking must be based on verifiable experience that can be correlated and made to yield laws. While the proper correlation may be greatly assisted by the records of previous enquiry and by intuitional processes, it is none the less necessary that the whole inquiry have its roots in physical, emotional and mental phenomena.

Instead of proceeding from fact on any of these three planes; theologians demand that you proceed from imputed fact—dogma. This dogma, which we now know derives from an ancient, symbolical guide to the intuitions, has been so badly mutilated that it will no longer interpret fact. The theologian is in a quandary. Lacking the ability to impose it by force, he must discard it altogether or thump a desk and assert that it is fact.

The primary material of Christian theology—all other theologies embody the same principle but manifest it variously—instead of being made up of data of experience, is a body of tradition or fable, handed down from generation to generation, and, as I have suggested, badly distorted in its many transfers. In its starkest form the tradition is as follows:

That the universe and all its creatures are the product of an omnipotent, omniscient and omnipresent, but none the less personal God, who is moved by anger, jealousy, unwillingness to forgive and by preferences for one of His creatures over another. That the first human beings He created in His own image proved a disappointment and plunged themselves and all

their physical descendants into a state of alienation from the omniscient God who must have known perfectly well what they intended to do, but was none the less angry with them for what He permitted them to do. So unrelenting was He, or so incompetent at finding a way out of His mistake that it was a trifle over four thousand years before He executed a scheme of redemption by which He incarnated on earth as His own Son. Those who would or could thereafter believe such a relief measure was actually the work of the same One Cause, who kept the stars in their courses, ordered the minerals and plants and animals with all their myriad intricacies and ramifications, could at death go to eternal happiness. Those who for some defect could not were condemned for eternity to an inferior state, if not to a state of actual torment.

Most theologians, for reasons of common sense, would repudiate so bare a statement. They avoid bare statements of their dogma because without theological adornment and a thick mist of words it is too terrible for acceptance. Rarely does any of them dare to state it even in full. They devote their lives to special and less contradictory aspects of it.

None the less, what I have given is a map of the theological theatre of war, and all the great battles of theology have been settled or are still raging within its boundaries.

The profound controversy between theists and deists is between those who think that a personal God, having made the world, remains in touch with all His creatures to hear their prayers and importunities, and those who think that having made it, the personal God is now beyond reach and is no longer bothering about it. The deists are called rational theologians.

The intricate trinitarian dispute turns on whether God incarnated Himself as His Son, or whether He made for the occasion a Son of superior quality but separate from Himself.

The struggles over original sin are also within the map. They have to do with the mystery of that first offence which God must have anticipated but which so gravely annoyed him when it occurred. They have to do with the precise nature of the offence, the extent of the alienation, and the justice of the inheritance of the penalty by souls who had nothing to do with the offence and do not even know what it was.

The famous, but never finished, war between the Traducians and the Creationists is a dispute about the origin of the individual soul and started as a skirmish in the fight about original sin. The Traducians declared that souls are generated at the same time and in the same manner as bodies, by sexual union. Thus only, the Traducians said, could there be any transmission of the original sin by inheritance. The Creationists insisted that whenever two bodies came together and made a third, God hurriedly created a soul to thrust into it. Although Traducianism is the only theory (within the map) that will validate original sin, it is now rarely held. The Creationist picture of a God of love making an innocent new soul to accommodate the amours of a drunkard and a harlot, who will later instruct it in their arts and send it bowling along to hell, has evidently proven more attractive to the theologians. Perhaps it is another mystery into which you must not peer—or you may laugh.

The unending controversy between the exponents of free-will and those of predestination with all the rarefied subtleties that have gone into it, is a war to decide, within the boundaries I have outlined, whether, because God knows everything in advance—as would become an omniscient deity—all events are therefore fixed, or whether one of God's creatures can decide of his own free will to do something God knows in advance he will not do or some-

thing God had not foreseen. Predestination destroys the whole point of the redemptive system, because whether an individual will be saved or not is all fixed in advance. Free will, on the other hand, makes God less than omniscient. If the Predestinarian is right, God knows in advance every time he makes a soul for eternal torment, but seemingly He continues to do so because He is bound by a law manifested in the sexual proclivities of His creatures. In which case again He is not only less than omnipotent but is a servant of sex.

The wars over the true apostolic succession are no more than commercial wars about the authorized agency for the redemption brought to earth by Incarnate God. The apostolic successors would argue that in addition to making an inefficient scheme of salvation, God further vitiates its efficiency by permitting a monopoly of it instead of using every agency to further it. They have this in their favour of course, that the God who would work out such a system of salvation would be just the one to limit its use. He is that kind of a God.

The controversy over the actuality of the eternal torment for those who rejected or missed redemption are wars of method. They are between those who believe in scaring men into the arms of a loving Father, and those who would lure men into the arms of an angry one. Or the other way about. It does not make much difference.

These are the great wars. There are numberless little ones. Does the power of the Incarnated God to absolve from sin continue in his human self-elected successors and exponents? Does an infant who dies without doing wrong suffer eternally for the sin of those first parents to whom he is in no way spiritually related except through the Loving God who made all three? Can a ritual of admission to a Church save such an infant from the penalties for sins he never committed? Has God made any provision or amnesty for those who missed redemption because God

made them before it came into effect? Has He made any provision or amnesty for those who miss it or have missed it for geographical reasons—being born in an unfavourable place? Has he made any provision for those who refused the whole doctrine because they sincerely believed they had a better one, or because the men who tried to persuade them by argument or force were notoriously debauched or dishonest or cruel? If God has made any or all of these provisions is it not a much less advantageous thing for a man to hear of redemption than to live in ignorance where the responsibility is not so great? Was not the whole redemptive scheme, therefore, a further cruelty in that it put on some a responsibility it did not put on others? Who is to be held responsible, the Congonative who dies in ignorance or redemption for lack of a visit from the missionary, or the missionary who went to a garden-party instead of carrying the message to the native? Or does God personally adjust these lesser inadvertences at the last day? Since all cases contain inadvertences, might He not merely adjust each case as it comes up without any redemptive complications at all. Is redemption to be considered the reward of godlike acts, or is it the reward of simple belief in the scheme. If it is the reward of acts, what point would there be in redeeming a dying man already bankrupted by his sins? If it is the reward of faith the sooner a man dies after his redemption the better. This, incidentally, was the position of the Chicago clergyman who, having reconciled a murderer with his God, opposed a commutation of the death penalty, for fear his convert, if permitted to live, would fall again from grace. The clergyman was strictly logical within the theologian's scheme. If other clergymen were as logical, and were devoted enough, they would first save and then shoot their converts.

These are a few of the crucial issues of Christian theology. They fill the dusty tombs of those great and good men whose books we see but so rarely read. Stripped

of their latinity and reduced to everyday language these are the subjects theologians debate. They are at great pains, however, not to let the contradictions get into one sentence where they will become too evident. As long as they are carefully compartmented they are impressive. If perchance the contradictions become evident the theologian says "That is a great mystery, and it does not do to pry into the inscrutable will of God. It unsettles faith," he says. What he means is that such enquiry unsettles theology. People will reject his system as valid theory and his revelation as fact.

You will observe that for the theologian his dogma presents many problems. For the person no longer persuaded that the Creator of the universe can be so incompetent and ridiculous a personage as the theologian makes him, there can be only one problem—a psychological one:

How has such a farrago of nonsense maintained the tenacious hold it has upon the minds of men?

There are several reasons, some lesser, and one, I believe, the great central reason. One reason is to be found in human laziness, the willingness to let men whose trade it is argue these problems. Another reason is human fear—the fear of going in the face of bigotry. Another and more important reason is that the flower of the teaching of Jesus, regeneration through love, has so commended itself to good men and women that they have accepted for its sake the tangle of degradations the theologians have permitted to grow up around it. Another reason is that, aided by the forces of bigotry and frightened compliance, theologians of a certain type have, wherever they could, destroyed the traces of efforts men have made to purify and cleanse it.

Beyond all these, the great reason for its persistence is that, concealed within its misshapen form, there is just enough of the element of truth to arouse in men the vague memory of a truth they once held but have forgotten and cannot quite recall.

Deformed as the fable is, it has still the discernible shape of an age-old wisdom about the origin of man and of his relation to earth. The dogma has the power to stir the ancient memory without reviving it, and men cling to the distorted formula in dread that if they lose it they will have no clue at all. The more they dread the loss of the clue the more frantic and bigoted they become.

There is no absolute untruth in the world. The grossest superstitions are divine visions reflected in the waters of man's desires, and the more disturbed the waters, the more hideous the reflections. The Kabbalist says, "Demon deus inversus est.—the evil principle is only the godlike principle upside down."

For the student of occultism every distorted image is a divine image he must restore. Every myth, every fanaticism, every broken fragment of unclean magic, has somewhere at the heart of it a clue to a divine function. Man does not make new ideas of religion; he gets old ideas wrong.

Let us see if we can find what was in the minds of the first progenitors of the fable, who possessed their memory of the ancient truth, and see then how the theologian has reflected it in the waters of his own desire. In order to do so we must now go outside the Christian field because although all theologies are distorted the distortion varies with the religion.

By putting fragments together and comparing one with another we discover the original formula to have been something like this:

That from an Absolute Divinity, an Unmanifest, have emerged wave upon wave of beings, no less divine than their ineffable source but limited by their conceptions of themselves. That in long process of ages they have proceeded through experience to more and more extended consciousness, presenting in the aggregate the picture of a great army of journeying souls stretched out along a road, none less divine than any other, but differentiated

by their consciousness of divinity. That not only do they advance but they are bound by the law of their being to preserve the unity of the whole by transmitting, each to the orders below it, in a kind of cosmic link-motion, the spiritual forces received from the orders of beings beyond. That, being each a first cause in his own right, they have the same free will that inheres in the great First Cause, and can manifest it in the measure that they have realized divinity. That in the chain, however it came about, a race, identified with this earth before the thinking Egos touched it, broke down, and whether by the exercise of its own will or by the failure of the will of the regents who guided it, became distorted. That another race beyond these—our own—whose duty it was to transmit higher powers to the lower race, refused to accept responsibility for the misshapen creatures, or to enter into them. That at last under cosmic law the higher race was compelled to do so, was drawn down into the sphere of earth, where its individuals dwell now, embodying themselves as rarely as cosmic law will permit, in the misshapen bodies of the beings they have to redeem. That by their rebellion they have lost a great measure of the powers they first brought to earth, and instead of being the Unity they once were, are a scattered and terrified host. That if they take thought and renew their lost powers they can return to that comparatively high wisdom from which they fell. That if they do not they must inevitably be drawn down into the creatures they despise. That from time to time one of the unwilling becomes willing, performs his task, returns to the Unity with his brothers—the God of which he is a part—and knowing the truth pledges himself to work for the restoration of it among his exiled brethren here upon earth. That such liberated ones work without ceasing, relying upon each other for support, and creating a unified body of doctrine which they renew from century to century as the activities of theology vitiate it. That the liberated one stands in the

relation of exemplar and friend to the rest of mankind, and that it is the Ego who is, himself, the redeemer and potential Son of the Unity or God he has forgotten. That the original sin which taints us all refers therefore to the refusal and that it is carried from incarnation to incarnation by each Ego and not from father to child by generation.

At first glance it seems as fantastic a formula, perhaps, as the other. It has this difference, however, that it is capable of proof by phenomena on all planes. It is the key to comparative religion and it agrees with the findings of philosophy and the sciences as far as they have gone. Often, as I have shown, it solves what they cannot.

Let us see now how the theologians vitiated the age-old formula—in what desires they let it reflect itself.

Their first destructive step was when they desired that their God should be more important and all-inclusive than the gods of their rival religions. They expanded the phrase "the God" in the books they had inherited. "The God" was evidently what the Eastern religious teachers called Atma. It is our Unity or Oversoul and functions in a realm immediately superior to mind. Between it and the First Cause are vast ranges of consciousness which will be beyond our ken for untold ages. As soon as the theologians of those early years said "Our God is the All-God" they started at once a series of destructive contradictions, and they had to give attributes to an Absolute Unmanifest who cannot have attributes.

The next distortion arising out of their desires was when they made their teacher Jesus the one and unique Son of their Absolute God. This required that they wipe out all traces of previous teachers who were also Sons of "the God". It required also that they destroy the symbolic and exemplary relation of Jesus to all Egos and have it in the special and historical relation of the pseudo-deity Jesus to all mankind. It was Sanchoniathon who said

of the Egyptians that "they corrupted their mysteries by cosmical and historical affections," which is precisely what these early Christians did. They made "the God" cosmic in his scope, and the Son who was the symbol of each Ego they reduced to a historical incident.

When you have told one lie you must either acknowledge it or tell another. No falsehood ever stood alone. In order to validate their cosmic Father and His unique Son they had to wipe out also that which had been explicit in early Christianity, as it is in all religions at the beginning, the doctrine of the rebirth of the soul. If the Omnipotent Creator after a long interval begets His one and only Son, it is essential for a belief in it that the souls who are to be saved shall come only once to earth. If they have come many times before and are to come again and again thereafter as a means of working out their own destiny, the one and only appearance of the Saviour must be only a trifling incident in their lives. Furthermore if you admit the principle of coming again and again, the first thing you know you will have the necessary idea of a Saviour coming again and again, which of course plays the mischief with the unique redeemer idea. People will shop around and go where they like the theology best. It also arouses the suspicion that the pagan redeemers whose cults surrounded early Christianity might have been similarly Sons of God. Buddha might have been a redeemer, and Krishna, and Dionysos, and Attis, and Hercules, and Horus, and Baldur. So, abolishing reincarnation from their formula, the early Christian theologians had to fall back upon the alternative of souls begetting souls by sex or of God creating souls to order.

Another distortion of the ancient truth must necessarily follow. If the soul has not lived before, it cannot have shared in an offence that alienated it from the God. Therefore the very evident state of alienation that exists must have been inherited in some obscure way or must arise out of

God's annoyance at the behaviour of Adam and Eve.

The old universal saying is that the soul alone is responsible. What it has sown, that also must it reap. The degraded formula says, "By a special act of clemency on God's part, the soul may sow a great evil and reap a great good, or may sow a little good but for lack of having taken part in God's clemency, may reap a great evil." Exact justice thus becomes a farce. When the Church Fathers had extracted the last comic element out of it in this form, their Latin successors developed new comic values by remitting evil themselves. Then they spun out the doctrine to permit of the issue of coupons that would remit sins even before they were committed.

It is easy, therefore, to see how men who take such a doctrine and by falsifying the idea of "the God" so necessary to its usefulness, by removing the idea that each soul is a redeemer of a fallen being, by vesting the redemptive power in one personage, by throwing away the necessary idea of the pre-existence of the soul, and by making justice the whim of a deity, must come out with a monstrous caricature of the old idea.

They have had hundreds of chances to amend. They had a choice between Plato who knew it and Aristotle who did not. They wiped out the Platonists and clung to Aristotle. Origen knew and taught it and they put him under anathema. In 1400 it was a punishable offence on the part of Pico della Mirandola even to offer to debate whether Origen was in hell. Paul knew the old tradition and for centuries the Latin theologians would willingly have left him out of the New Testament. They laboured to supplant him with their favourite Peter through whom they had exclusive salesrights on salvation. The Mithraists knew it and the Holy fathers crushed them. The Manicheans knew it and a hundred thousand were put to death with torture. Basilides knew it and his books were burned. The Cathars and Albigenses knew it and were mercilessly

destroyed even though the south of France had to be devastated. The troubadours knew it and paid with their lives. Lully knew it and was locked up as mad. Dante knew it and was an exile all his life. Roger Bacon knew it and was kept under lock and key. Bruno knew it and was burned to death.

Since the Renaissance the burnings have been less frequent. The bigots have been forced to use persecutions of a lesser sort, obscurantism, tampering with books, and fulminations from their pulpits.

There has never been but one heresy—the effort to restore the old doctrine of the exile of the soul and to restate the means by which each man must find his way back into the wisdom of the God.

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REMINISCENCES OF EARLY DAYS OF THE THEOSOPHICAL SOCIETY.

By John W. Lovell, F.T.S.

(Concluded from Page 136.)

WILLIAM Q. JUDGE

The most difficult part of my task is to attempt to tell you of Mr. Judge, my very dear friend up to the day of his death. We were born the same year, and were both therefore but 24 years old when we joined the Society. As I have said, I first met Mr. Judge when calling on Col. Olcott in September, 1875, but was not brought in touch with him again until 1885. I will not attempt to tell of the tremendous amount of work he did, in the ten short years he remained with us, in building up the Society in this Country. His relations with H. P. B., were very close and she came to regard him as her most advanced Chela. She recognized him, Col. Olcott and herself as the three Founders of the Society, and appointed him her sole representative in this Country.

What Mrs. Besant's opinion of Mr. Judge was after first meeting him here, and then in London after H. P. B.'s passing over, when it was arranged between them that they should both be outer heads of the E. S., Mrs. Besant for the European Section and Mr. Judge for the American Section, is told in her own words in an article she wrote for Lucifer after her return to London from her first visit here. Before quoting this, I may say that Mrs. Besant returned to this country on her second visit, arriving here on November 30th, 1892, for the purpose of visiting the various Lodges and the Groups of the Esoteric Sections.

Mr. Judge had carefully planned the trip for her advising the various Lodges of her proposed visit. Everywhere she received a continuous ovation, the largest halls and theatres were packed to hear her,

and needless to say, the cause of Theosophy was greatly advanced.

On her return to England at the end of February she wrote and had printed in Lucifer for April the following tribute to Mr. Judge:

"Elsewhere in these pages I have given a brief account of my American tour, but I want to place on record here, my testimony to the splendid work done in America by the Vice-president of our Society, the General Secretary of the Section, William Q. Judge. H. P. B., knew well what she was doing when she chose that strong quiet man to be her second self in America, to inspire all the workers there with the spirit of his intense devotion and unconquerable courage. In him is the rare conjunction of the business qualities of the skillful organizer and the mystical insight of the occultist—a combination, I often think, painful enough to its possessor with the shock of the two currents tossing the physical life into turbulence, but priceless to the utility of the movement. For he guides it with the strong hand of the practical leader, thus gaining for it the respect of the outer world; while he is its life and heart in the regions where lie hidden the real sources of its energy. For out of the inner belief of the members of the T. S., in the reality of spiritual forces springs the activity seen by the outer world, and our Brother's unshakable faith in the Masters and in their care for the movement is a constant encouragement and inspiration to all who work with him."

I firmly believe that in spite of the unfortunate events that happened a year later involving the good faith of both Mrs. Besant and Mr. Judge, she never changed this estimate she formed of him, and I cannot but think still holds it. I will not attempt to tell of the unfortunate event. I have most, I think, of the pamphlets that were printed at the time, giving Mrs. Besant's side and Mr. Judge's, both his own and by Mr. Hargrove, an Englishman who had come over some short time before, and became not only active in the Society,

but remained always a firm and devoted friend of Mr. Judge. The result of it all was that in a Convention of all the Lodges of this country almost all the members voted in Mr. Judge's favour and feeling that on account of the position taken by both Col. Olcott and Mrs. Besant, it would be impossible to longer remain in affiliation with Adyar, organized the American Theosophical Society electing Mr. Judge as President and much to Col. Olcott's indignation, claimed that the Headquarters of the Society had always remained in this city, that no power had ever been given to transfer it to India, and that by the action they had taken it was Col. Olcott and Mrs. Besant who had left the Society. This was later rather cleverly expressed in a pamphlet by Prof. Mitchell of Columbia University entitled: "Theosophy and the Theosophical Society" and published by the Theosophical Quarterly book department in this city.

From the time of the organization of the Aryan Theosophical Society Mr. Judge devoted practically all his time to the advancing of the cause of Theosophy in this country. He travelled from one end to the other organizing Lodges and interesting hundreds by his lectures and writings. He started the publication of "The Path" in 1886 and was ably assisted in this work by Mr. Alexander Fullerton. An office was taken in the Vanderbilt Building on the corner of Nassau and Beekman Street and as I could find a little time to spare, I would drop in there and have talks with both Mr. Fullerton and Mr. Judge.

At a little later date Mr. Judge said to me that he thought the work of the Society could be advanced if certain books more or less dealing with occultism could be published and sold to the public at a low price. . . . At that time I was publishing, in addition to my "Lovell's Library", some half a dozen other series and we decided I should add to them what we then called "Lovell's Occult Series," volumes to be sold for 50c in paper covers and \$1.00 in cloth binding. Dr. Frank Hartmann happened

to be on a visit here at that time and I arranged with him to include in the earlier numbers his "Paracelsus" and "Magic White and Black". I entered into correspondence with Mr. Edward Maitland and arranged with him to include "The Perfect Way" which he had written in collaboration with Mrs. Anna Bonus Kingsford, and also the latter's "Clothed With the Sun". Those of you who have read the Mahatma Letters will remember how Mrs. Kingsford was for a time actively interested in our Society and for several years President of the London Lodge. You will find in letter LXXXV. in the Mahatma Letters a letter addressed by Master K. H., "To the Members of the London Lodge Theosophical Society" that he had ordered two telegrams to be sent to Mrs. Kingsford and Mr. Sinnett to notify both that it was his wish that Mrs. Kingsford should remain President of the London Lodge, stating further that this was the expressed wish of the Chohan Himself. The letter is well worth reading in connection with Mrs. Kingsford and her work as the gifted author of "Clothed With the Sun". The publication of this series was a success and no doubt helped to prepare many who afterwards became members of the Society. Editions of several of the works, including Dr. Hartmann's were sent to England and had considerable sale there.

I will always remember an incident that occurred at one of our Lodge meetings. This was before Mrs. Besant came over. Mr. Bertram Keightley had come on a visit and as he was so closely associated with H. P. B., and a member of her household, at an address to our Lodge Mr. Judge asked him to tell us something of H. P. B. Telling of her tremendous work in writing the "Secret Doctrine" and the condition it left her in physically, he said when he left she was suffering intense pain but was getting some relief from electrical treatment. Several of our members were at that time studying and interested in Christian Science and one of them asked him why, with H. P. B.'s knowledge of Spiritual Forces,

she did not use the power she, undoubtedly, had to relieve herself of these pains. Mr. Keightley seemed nonplussed, but Mr. Judge immediately jumped up and said no true occultist would ever use Spiritual powers for personal ends of any kind, not even for the removing of physical ailments. Several of us did not agree with Mr. Judge, holding that if these powers were used for a good end only, they were perfectly justified. But even Theosophists are apt to be narrow at times. Mrs. Plunkett, one of my Teachers in Christian Science, asked my permission to give a talk to our Lodge, but on my referring the matter to Mr. Judge, he refused on the grounds that Christian Scientists accepted money from their pupils and patients and that was a degradation of Spiritual powers. My Teachers were Emma Curtis Hopkins and Mary Plunkett and a little later Ursula N. Gestefeld to whom Mrs. Lovell became greatly attached. I may say that Mrs. Gestefeld was the Secretary of, I believe, the first T. S., Lodge in Chicago. Becoming dangerously ill and told by her Doctors that she could not live, she placed herself under Christian Science treatment and was cured. Not satisfied, she determined to find the causes that brought this about and decided to go to the Head in Boston, becoming one of Mrs. Eddy's Students. There she met Emma Curtis Hopkins and Mary Plunkett and these three, with several others, feeling Mrs. Eddy was departing from her own teachings in declaring: "There is no evil," and then recognizing what she called "malicious animal magnetism" as an evil, separated from her, Mrs. Hopkins and Mrs. Plunkett joining forces and travelling all over this country teaching what they held was pure Christian Science. Mrs. Gestefeld remained here and started a Society of her own under the name of "The Exodus Society". To this Mrs. Lovell and I belonged. I rented a building in 23rd Street near Lexington Avenue, the first floor and basement for a Publishing House which I organized under the name of

Lovell, Gestefeld and Company, giving Mrs. Gestefeld the upper floors for her residence and fitting up the first floor as a Hall for the meetings of her Society. Later Mrs. Gestefeld moved to Chicago where she continued the work of her Society, had some 600 members and wrote and published a number of valuable works. Happening to be in Chicago at the time when she was again seriously ill and the end near, she whispered to me as I leaned over to hear her what proved almost her last words "I can still say, all is good." Her motto had always been "All is good and the Good is all there is."

While I am departing somewhat from my subject I should like to take this opportunity to express my great love, respect and gratitude to Mary Baker Eddy for the understanding that came to me from her teachings through Emma Curtis Hopkins. I suppose no man or woman has ever lived who had brought so many people, millions by this time, into the understanding of the unreality of matter and the truth that Spirit is all there is and greater happiness into so many families all over the world. To Emma Curtis Hopkins who not only was Mrs. Eddy's greatest student (she lived with her for five years and helped to edit her publications), but in some ways surpassed her, I would also pay this tribute. Her later years were devoted to teaching what she called "The Higher Mysticism"; she wrote and had published twelve volumes entitled "Studies in Higher Mysticism." She left us for the etherial world about two years ago.

After the separation from Adyar, Mr. Judge continued to carry on the work here but never too robust in health, he finally broke down and passed over on the 26th of March, 1896. I was present at his funeral. With the death of this 'strong quiet man, H. P. B.'s second self in this country" as Mrs. Besant described him, the beginning of the breakup of the strong Society he had built up commenced. Mrs. Katherine Tingley, claiming to be his successor, was accepted for a short time but her autocratic

manners and decision to change the Constitution and the name to "Universal Brotherhood" antagonized many of the leading members. I will not tell here this story with which I was in some manner identified, as with Mr. Judge's death I feel these personal reminiscences of the earlier days should be brought to a close.

Merely for the information of our many new members and even of some who came in soon after the American Theosophical Society had, for the time, practically ceased to function, I may say of all the leading members Mr. Fullerton was the only one who remained identified with Adyar and for this he was made General Secretary of the American Section of the T. S., as it was then called. Of the 100 or more lodges Mrs. Tingley found organized and who accepted her for a time as Mr. Judge's successor, all left her so that she has only remaining to-day I think one in Boston and several in Europe organized when she made her crusade around the world. It was on her return from this trip that she obtained possession of our building at 144 Madison Avenue, and had it sold, taking the money to begin the building of the beautiful place she now has at Point Loma, California, the most beautiful of all Theosophical Headquarters, for Mrs. Tingley holds that this is the only real Headquarters of the Society. I knew Mrs. Tingley, Mrs. Lovell knew her even better, I like to think only of all the good she has done and is still doing. She publishes "The Theosophical Path", the most beautiful of all our Theosophical Magazines. Besides Mrs. Tingley's, the other organized Theosophical Societies, all offshoots from Mr. Judge's, are The Theosophical Society in this city, of which Mr. Charles Johnston is President. Mr. Johnston's wife was a niece of Mme. Blavatsky's. The active members at first were Mr. Spencer, Mr. Griscom and Mr. Hargrove all at that time good friends of mine. Mr. Spencer and Mr. Griscom have passed over, and now Mr. Johnston and Mr. Hargrove, and I think Professor Mitchell of

Columbia University, carry on the work. It publishes the Theosophical Quarterly and meets at 64 Washington Mews, just off Fifth Avenue at 8th Street. Mr. Percival and his friends started an independent movement and for some time published an excellent magazine called "The Word." At the time this was discontinued our Lodge was offered a complete set of the bound volumes but Mrs. Penfield felt we could not afford the cost. Someday I hope this will be added to our reference library. Mr. Robert Crosbie and others started "The United Lodge of Theosophists" in Los Angeles. Its declared object is "To spread broadcast the teachings of Theosophy as recorded in the writings of H. P. Blavatsky and William Q. Judge." It publishes a very interesting magazine called "Theosophy". When Mr. Wadia felt it was his duty to sever his connection with Adyar, he joined The United Lodge of Theosophists and has been carrying on the work here at number 1 West 67th Street.

Another offshoot is "The Temple Movement" with Headquarters at Halcyon, California. This was started soon after Mr. Judge's death, in Rochester, N. Y., by Dr. W. H. Dower and a Mrs. La Due. Mrs. La Due, who called herself "Blue Star", claimed to be the messenger of the Master Hilarion and that it was under his direction the Temple Movement was started. It publishes a magazine called "The Temple Artisan" and all through the year prints in each number messages claimed to be from the Master Hilarion. They are building up a very beautiful place in Halcyon, somewhat on the lines I think Mrs. Besant is planning for Ojai. Two of its members are dear friends of mine whom I hope to see when I again go to California. One, Genevieve Kemble was the wife of Mr. John Hazelrigg, for many years President of the Astrological Society of this city. She is in charge of part of the work entitled Hermeticism, and edits a department under that name in their magazine.

I am sure I voice the hope of all of us that some day all these various independent movements of the T. S., all of them recognizing as they do H. P. Blavatsky and her Secret Doctrine as the basis of their understanding, may again be merged into one great Society, so that the Theosophical movement may take its place as H. P. B., always looked forward to, as the greatest force in this age for the greater evolution of our race.

(THE END.)

THEORY OF REINCARNATION

(Continued from Page 31.)

To the vast majority of Britons the reality of reincarnation is a commonplace. It is therefore something very much more profound than the theory of poets as J. H. J. suggests. In Burmah, Ceylon and India alone, many millions of people accept it (as their forbears have accepted it for more than four thousand years) and there are myriad instances where incontrovertible evidence is obtainable of individual memories of past earthlife experiences persisting. "The Soul of a People" by Fielding Hall may be quoted as one reference.

It is this memory-persistence which constitutes the acid test of the problem. Those who have it *know*. While the knowledge, being purely personal character, cannot be transmitted to another who has not had the experience it can be and, if I may quote personal experience in support, frequently is confirmed by meeting in this physical phase re-incarnated entities with whom one was associated in former earth-lives and who also remember.

I am personally certain that death, as a termination of existence is a fallacy. There may be, and is, disintegration of the physical structure, but physiologically a so-called "dead" body is very much more replete with life—as symbolised by vitality in the form of microscopical organisms—than it ever was when occupied by the

deathless, immaterial entity. James Hogg bases one estimate on the purely physical senses, sight, touch and hearing. There are five physical senses and all are limited in both range and capacity. A brief study of X ray phenomena will, I think, satisfy him that his reliance on sight as one of his tests will very soon break down. But he also goes to the Scriptures and quotes the Psalms and Ecclesiastes. May I suggest there are other appropriate quotations. One "Oh death, where is thy sting? Oh grave, where is thy victory?" Another is in the answer given to those who inquired whose wife a woman would be in the next world who had married seven husbands in this!

Resurrection may be traced back to the Ptolemaic philosophers of Alexandria who, about 200 B.C., sought to incorporate in their Greek mythology the ten thousand year old cult of the "Risen Osiris" symbolised in Ancient Egypt by the rite of mummy burial. Subjected to unbiased analysis the idea of resurrection is completely untenable; subjected to the same test re-incarnation will be found to emerge triumphant—with the spiritual horizon immeasurably extended.—Rationalist.

J. T. S., in the Club of September 8, points out several other passages from poets relating to incarnation to supplement those I gave the week before; also pointing out that this theory has "a grand intellectual ancestry," and is getting to be a widespread belief among many thinking men and women to-day.

Most of us have had the experience at one time or another of meeting a stranger who is yet not a stranger, whom we feel convinced we must have "known before", and there is undeniable fascination, as well as comfort, in the thought that those whom we love and are intimately connected with in this life have been linked to us, in varying relationships through many lives in bygone ages. It must be remembered that it can only be the spirit, or ego, that re-incarnates, not the personality. Consequently it is not reasonable to argue that

if we have lived before we ought to remember all about it. Our present body and brain have not lived before, and considering that we have forgotten nearly everything that happened to us in infancy and early childhood, how should we expect to remember events that took place in a previous existence?

It has been pointed out that if we were to believe all the statements made by these "seers", we should find that there are scores of reincarnated Julius Caesars, Helens of Troy, Cleopatras, Alexanders, and so on, alive in the world to-day, but very few representatives of the obscure and unimportant "Man in the streets", who must, after all, have existed in former periods of history even as they exist now.

Edward Carpenter, in "After long ages", has some equally striking passages on the same theme:—

After long ages resuming the broken thread.

Seeing the sun rise new upon the world as lovers see it after their first night,

All changed and glorified. . . Lo! we go forth.

The great rondure of the earth invites us, the ocean pools are laid out in the sunlight for our feet.

And Lord Alfred Douglas expresses a similar idea in his sonnet beginning, "Long, long ago you lived in Italy", of which this is the sextet:—

But love that weaves the years on time's slow loom,

Found you again, reborn, fashioned and grown

To your old likeness in these harsher lands;

And when life's day was shadowed in deep gloom,

You found me wandering, heart-sick and alone,

And ran to me and gave me both your hands.

Some are inclined to dismiss it as a dream, others view it as the way of evolution, finding in it the only rational

solution of the innumerable puzzles and inequalities of human life.—J. H. J.

In reply to the letter of James Hogg in the Club of September 15, I would point out that the idea of resurrection arose from and is closely connected with the practice of burial. If we look at the means taken to preserve the body after death among the majority of primitive peoples, this truth of the corpse being itself immortal becomes clearer and clearer. We are still, in fact, at a level where spirit and dead man are insufficiently differentiated.

But side by side with this naive belief in the continued existence of the body after death, goes another and apparently irreconcilable belief in a future resurrection. Strictly speaking, of course, if the body is still alive, there is no need for any special revivification. But religious thought, as we all know, does not always pride itself upon the temporal virtues of logic or consistency; and the savage in particular is not in the least staggered at being asked to conceive of one and the same object in two opposite and contradictory manners.

So long as burial persists, the belief in the resurrection persists beside it, and forms a main feature in the current conception of the future life among the people who practice it.

The increasing recognition of fixed natural laws which accompanied the growth of science in the nineteenth century was bound to restrict more and more the blind faith in miracles. The struggle against superstition and ignorance is a fight for civilization. Our modern civilization will only emerge from it in triumph, and we shall only eliminate the last barbaric features from our social and political life, when the light of true knowledge has driven out the belief in crude superstitions such as that of the Resurrection.—J. H. J.

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Theosophy teaches self-abnegation, but does not teach rash and useless self-sacrifice, nor does it justify fanaticism.—*Key to Theosophy*.

WHAT IS HARMONY?

There are times in the experience of nearly every one of us when in spite of ourselves we become pessimistic and low-spirited; when our most cherished ideal appears to be either tarnished or tinsel or to fade out and become dim and discoloured. The materialistic world becomes so imminent and overwhelming; the masses of people so careless and thoughtless that our opinions or even firm convictions of the eternal verities tremble and seem about to fall; our faith in the future of humanity or the Universe is shaken to its foundation. Some heedless act or word, or some expression of thought not guided by any deep intellectuality and lacking in spiritual insight, which, finding us at a point of astrological weakness, strikes home, and we wonder for a moment or two whether anything is true, beautiful or good.

Is there an eternal harmony existing among the great planets and systems of heaven, and will it ever be possible to introduce such harmony among men? What is brotherhood? What is toleration? Are we vague in our ideas and principles? Is there a unity above and will we ever be able to reflect it below in any marked degree?

Recently passing through such a period I took the time to write down for my own edification, what are to me the best answers to these disturbing questions, and a clear statement of my own deepest feelings which are not moved by temporary disturbances or adverse transits.

What is harmony? The best example of harmony that the illusory world can furnish is that of the orchestra; six score men playing as one, filling to the full our whole being with ecstasy, giving us a thrill such as we ought to feel when we are shown things not of this material world, of which it is quite impossible to speak. And how is this created? By each one doing his part, *by himself*, as no one else can do it, to amplify and develop the original theme. So toleration is a decent respect for the

part in harmony supplied by others. It may be greatly different from our own part but what matter? The lace-like tracery of the violin or clarinet cannot be produced by the bass horn, yet whole compositions rest upon the bass. Will the virile cornet lack in intensity because of the soul-searching sweetness of the 'cello? But how thin it would be should either one be absent?

And what is brotherhood but a realization of law; a realization that we are *all* manifestations of God, share *alike* in His Nature and that of the Universe, and are going forward to the *same* goal. What if we differ in a thousand or a million ways; what if we *appear* to be going in altogether different directions, we *know* that is not so. One flower could teach us all the elements of beauty, but we have millions of varieties. So with men.

Everyone is vague on some matters. I must confess that I am vague on "Globe-chains", on "Crores" and "Lunar Pitris". My taste runs to the Greek myth and philosophy, both of which are so closely knit in with Astrology and the Stellar Cult. Are either one or both of them wrong? Truth is eternal and therefore endless; no one can be positive except he who quotes authorities, and authorities are anathema. Let people be as vague as they may, we will not strengthen them by controversy. It is not either good policy or good taste to call a person imbecile, senile or fatuous because he prefers Dzyan to Plato or vice versa. We have done ourselves great harm by violently controverting other peoples' opinions and ideas instead of developing our own. The whole world is sick to loathing of strife; let us have peace and work.

And what about Union? Union is natural and cosmic. If I may be permitted to quote authorities (though I do not like it) some one has told us that the only heresy is the heresy of separation. Difference of opinion on any subject is no bar to co-operative endeavour. In a city like Toronto, of more than half a million people, with every imaginable phase of political, religious, scientific and racial opinion and

theory, we manage to co-operate on our water, light, transportation, and drainage systems, not to mention roads, sidewalks, police, fire protection and other directions. Let us get together as Theosophists in as many particulars as we can, with a decent respect for the part being played by the other man. So by writing this somewhat irrational and preposterous little article I have succeeded in dispelling some of my own gloom, and hope it has not added any to yours or created a smoke screen over the brightness of your vision.

George C. McIntyre.

BUDDHI CONCEALS A MYSTERY

Divide the terrestrial being called man into three chief aspects, if you like, and unless you make of him a pure animal you cannot do less. Take his objective *body*; the thinking principle in him—which is only a little higher than the *instinctual* element in the animal—or the vital conscious soul; and that which places him so immeasurably beyond and higher than the animal—*i. e.*, his *reasoning* soul or “spirit.” Well, if we take these three groups or representative entities, and sub-divide them, according to the occult teaching, what do we get?

First of all, Spirit (in the sense of the Absolute, and therefore, indivisible ALL), or Atma. As this can neither be located nor limited in philosophy, being simply that which IS in Eternity, and which cannot be absent from even the tiniest geometrical or mathematical point of the universe of matter or substance, it ought not to be called, in truth, a “human” principle at all. Rather, and at best, it is in Metaphysics, that point in space which the human Monad and its vehicle man occupy for the period of every life. Now that point is as imaginary as man himself, and in reality is an illusion, a *maya*; but then for ourselves, as for other personal Egos, we are a reality during that fit of illusion called life, and we have to take ourselves into account, in our own fancy at any rate, if no one else does. To make

it more conceivable to the human intellect, when first attempting the study of Occultism, and to solve the A B C of the mystery of man, Occultism calls this *seventh* principle the synthesis of the sixth, and gives it for vehicle the *Spiritual* Soul, *Buddhi*. Now the latter conceals a mystery, which is never given to any one, with the exception of irrevocably pledged *chelas*, or those, at any rate, who can be safely trusted. Of course there would be less confusion, could it only be told; but as this is directly concerned with the power of projecting one's double consciously and at will, and as the gift, like the “ring of Gyges,” would prove very fatal to man at large and to the possessor of that faculty in particular, it is carefully guarded.

—Key to Theosophy, vii.

“LORD OF MY HEART'S ELATION.”

By Bliss Carman

Lord of my heart's elation,
Spirit of things unseen,
Be thou my aspiration
Consuming and serene!

Bear up, bear out, bear onward,
This mortal soul alone,
To selfhood or oblivion,
Incredibly thine own,—

As the foamheads are loosened
And blown along the sea,
Or sink and merge forever
In that which bids them be.

I, too, must climb in wonder,
Uplift at thy command,—
Be one with my frail fellows
Beneath the wind's strong hand.

A fleet and shadowy column
Of dust or mountain rain,
To walk the earth a moment
And be dissolved again.

Be thou my exaltation
Or fortitude of mien,
Lord of the world's elation,
Thou breath of things unseen!

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IN CANADA

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OFFICIAL NOTES

We regret that Mr. W. C. Clark's final article on his tour has not yet come to hand, but we hope to have it for next month.

* * *

"Theosophy" (Los Angeles) has several capital articles in the August issue, "Going to School Again," "Science and the Secret Doctrine," "Our Invisible Ancestors," and "The Primitive Seven," offering excellent material for students. "The Tidal Wave" is a reprint from H. P. B. This is the proper field for "Theosophy" to occupy.

* * *

The Link for July is well up to its aims. The attractive article which we would like to reprint, only it is marked "copyright in all countries" is by Shaw Desmond, and is called "The Case for Reincarnation." It gives many examples of memory of previous births, and makes this statement, which we trust we shall not be sued for

repeating: "It has never been condemned by the Church, although it is not an article of faith, and, at the present day, is not taught to the laity. Among other Roman Catholic ecclesiastics, the late Archbishop Passavalli (1820-1897) accepted reincarnation as true, and admitted that it did not conflict with any Catholic dogma." Mr. Desmond declares that his novel "Echo" is written from direct memory of a life in Rome. All communications and subscriptions are to go to F. V. Ferrier, The Cottage, York Avenue, Hove, Sussex, England.

* * *

The Theosophical Congress in Chicago is being organized with much detail and real enthusiasm. Mrs. Besant's presence is the chief attraction among the visitors. Dr. Cousins is to speak at the Banquet. Those who wish to attend should send on their fees for advance registration and save themselves much trouble. The registration fee is \$3.50 and the Banquet tickets are \$3 each. Railway certificates should be obtained with the purchase of single fare tickets, as the certificate will be good for a return ticket at half-fare, good till Sept. 11. The Stevens Hotel is the Congress Headquarters, but the La Salle Hotel under the same management is somewhat cheaper. Members of the Society must bring their membership card for the current year to obtain admission. Do not forget this and the railway certificate. The registration fee of \$3.50 pays for all incidentals, such as badges, decorations, music, wages of nurses and other non-member assistants, advertising, etc.

* * *

"Reality needs no pledge," writes J. J. Van Der Leeuw, LL.D., in The International Star Bulletin for July. "But apart from all this, if sectarianism, dogmatic orthodoxy and a future church or religion, are to be avoided there must be no 'Order' or 'movement' of which people can become members. This will prove a great blessing. Now, to many people,

working for the Teacher means 'joining.' They join the movement, they go to interminable and often boring meetings, quarrel about unessentials and call it all: work for the Cause. (see early Christian history). Take away the chance of 'joining', of having meetings, and of quarrelling, and lo—Most people are at a loss what to 'do' now, they are *desoewvries*. All the better. Thus will they be forced to see where work for the Teacher lies:—not in the movement, not in joining and in meeting, but in *Life*, in every action, every word, every feeling, every thought. There true 'movement' shall be found, not the substitute movement, the exteriorized movement of joining and meeting." And he continues: "Away with the membership and groups, with deadly 'regular meetings,' with the stuffy and cosy intimacy of a group of believers, shutting out the rest of the world!" All this is good sense, but we hope it won't be interpreted into a policy of abolishing the Theosophical Society. That Society at least in its origin had that idea, and in some happy Lodges still has that idea. They are neither stuffy nor cosy, but have their business quality which does not dominate life but serves it.

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Considering Mrs. Besant's ruling as President of the T. S. that all National Societies and Lodges are autonomous it would be well for the General Council to adopt such legislation as would make this real as well as nominal, and it should be resolved that the iniquitous Rule 44 should be modified so that the property and funds of any withdrawing Lodge or National Society would be divided pro rata between the membership withdrawing and remaining. Technicalities in such cases are inequitable and unbrotherly, and not according to the Golden Rule. Besides the claim of autonomy in the face of this clause is absurd. In this connection the old power which Col. Olcott had cancelled in 1896, by which any body which desired it could be affiliated with the Theosophical Society

should be restored. With proper autonomy this would have obviated much of the difficulties of recent years. Affiliation should involve no responsibility. Another Rule that should be altered is No. 30. This compels persons whatever their inclinations may be to join the National Society under which they reside. Where countries border together as in Europe and America there should be more latitude permitted. Members should be allowed to join freely the Lodge nearest them or that whose language they speak, without the red tape now necessary. Emigrants and other visitors might also be permitted to remain with their own home societies without interference. The Theosophical Society cannot be too democratic. The change from the original spirit of democracy to the growing autocracy and centralized authority of Adyar has not been for the good of the Movement. The latest despatch from Ommen, Holland, August 5, states that Mr. Krishnamurti at the campfire meeting said: "It is useless to try to re-establish order and harmony while individuals in themselves are chaotic, unharmonious and disturbed. The transformation of the individual must come first. Man being entirely responsible to himself, creates by his own limitation barriers around him which cause sorrow and pain. In the removal of these self-imposed limitations lies the glory and fulfilment of Self." The Order of the Star has, in accordance with this view, been disbanded, and Mrs. Besant is reported in the same Associated Press despatch as saying: "Considering the special stress which has been laid by Krishnamurti on individual judgment and liberty the dissolution of the order appears logical." We trust that it will appear equally logical to Mrs. Besant and the General Council to remove from the records of the Theosophical Society the statement entitled "The Basic Truths of Religion" either under the heading "The World Religion," or as afterwards denominated, "The Fellowship of Faiths,"

since the Society has always professed absence of dogma, and been open without any barrier to persons of any or no faith who embraced the conception of the Brotherhood of Man.

A CHANGE OF HEART.

Those who have been following the developments of the last twenty years in the Theosophical Society cannot have failed to note the remarkable change that has come over the spirit of recent utterances by prominent members of the Society from Mrs. Besant down. Recently attention was called to the letter written by Mrs. Jinarajadasa, which we also printed in full. Previously Lady Emily Lutyens had expressed her dissatisfaction with the dissipation of energy and money through the multiplicity of channels which were thrust upon the indiscriminating members. We regret that space does not permit a fuller reproduction of articles that have appeared in the last few weeks, but we give extracts from an address by Mrs. Besant, delivered in London to the English Convention; from an article by Dr. Arundale, and from an article by Mr. Leadbeater—Bishop Leadbeater, as he is known in the Liberal Catholic Church. All these indicate a return to the original principles of the Theosophical Society, and the remarkable part of it is that the Canadian Theosophist has been tabooed for ten years for saying these very things, and two hundred members left the national society because we said them. Hear Mrs. Besant: "In the Lodges it is vitally important for the whole Society that every Lodge should be a centre of freedom of opinion. That is the most precious thing we have to guard. The freedom of expression in your Lodges." And Dr. Arundale, like Saul among the prophets, has this message: "There must be no orthodoxy in the Theosophical Society, no Articles of Belief, no dogma, no Theo-

sophical castes or creeds which any members label 'true Theosophy' as distinguished from the Theosophies of other people." Whence all this change? Probably it is due to the influence of Mr. Krishnamurti, who has pointed out, as we have tried to do for ten years past, the folly of all those things for which members were sacrificing every principle for which the Society stood. Let there be no misunderstanding about this. The Canadian National Society has had no quarrel with any man's belief, but with the insistence of some that their belief should become a standard and that it should be received in the Society as the only view to be received. We chartered a Lodge which was to be wholly devoted to the work of the Liberal Catholic Church, not because we believed in the L. C. C., but because we believed in liberty and tolerance. We held the right to point out the errors and defects of this church and of all churches, and to criticize the publications of all such as it seemed right and reasonable to do. Such liberty, as Mrs. Besant says, is vitally important. Following these lines, the Theosophical Society may quickly again become the medium of extraordinary value which it was under Madam Blavatsky for the ventilation of all manner of advanced views and radical interpretation of Religion, Philosophy and Science. The fads and the follies will quickly disappear before the test of common sense and sound judgment welcomingly spoken and sincerely uttered. The motto, "There is no Religion Higher than Truth", will cease to be a by-word and will become a real purpose in life. Meanwhile, here are the extracts:

MRS. BESANT

The next point which I want to urge upon you deals especially with your Lodges; do guard your Lodges against becoming orthodox in their beliefs. It is a perfect horror to me to see glimpses of the Theosophical Society insisting on special

views of theosophical teachings. Our principle is the widest possible freedom of opinion. We never ask anyone who wants to come into the Society "What do you believe?" We only ask him to take Brotherhood as a principle of life. In the Lodges it is vitally important for the whole Society that every Lodge should be a centre of freedom of opinion. There is a danger of becoming crystallized, and fossilized afterwards. It begins with crystallization, leads on to fossilization, and passes into death. If Theosophy ever becomes orthodox it will be a sign of its decay. It is essential to have freedom of thought in your Lodges. Do not allow anyone to lay down as authoritative any doctrine. We speak of theosophical teachings, and what do we mean by that? They are doctrines which are in every great religion of the world. That is the widest foundation we could find—the Divine Wisdom which, remember, "mightily and sweetly ordereth all things." Do not let the name "Theosophical" become sectarian. We say we are neutral as to opinions. That does not mean that we have no opinions, as some people seem to think, but that the individuals have independent opinions, while the Society must not commit itself to any particular form of thought that would hinder its spread and weaken its freedom.

That is the most precious thing we have to guard, the freedom of expression in your lodges. You know I wander about very much over the world, and I have seen the beginning of this danger in our lodges, the tendency to use authority. That point was very much stressed by Lady Emily Lutyens this morning—Krishnaji's refusal to be taken as an authority. Some of you may remember that the Lord Buddha said to His disciples when He recounted a number of things on which people based their beliefs: "Don't believe a thing because it is in some sacred book. Don't believe it because it is an ancient tradition." After mentioning three or four valueless foundations of belief He wound up with the statement: "Don't believe a thing because I say

it"—He, the Illuminated One—"but when of your own knowledge you know it to be true, *then* believe it." That is the best rule that any theosophical lodge can take for itself.

To preserve that freedom, welcome anyone into your lodge who disagrees with you. I have known lodges which rather turn the cold shoulder on the member who does not believe, say, what Madame Blavatsky taught—she never wanted anyone to believe with her—or does not believe some of the lesser teachers in the Society. I am quite sure they do not want anyone to agree with the things they say. If the Lord Buddha claimed no authority, who else is great enough to put himself up as an authority?

DR. ARUNDALE

I have said above that I can smile understandingly and tolerantly upon fanaticism, not in a spirit of conceit but in a spirit of community of personal experience as to the place of fanaticism in growth, even in the growth of those who are most advanced in this outer world of ours. I see its place. I see its value. I see its purpose. But there is one great thing the true Theosophist must do. He must guard the Society against the slightest failure in the work it has to do, in the message for which it stands, in keeping open the portal of brotherhood in absolute freedom, so that all may pass through who believe in the existence of Universal Brotherhood and know that Universal Brotherhood must triumph in themselves and in all around them. He must see to it that membership of the Theosophical Society is open to all in whom there dwells a sincere desire to be brotherly, who are prepared to respect others as they would themselves be respected.

He must see to it that the Theosophical Society never ceases to welcome to its membership all whose faces are set towards brotherhood, no matter what they believe or disbelieve—for themselves. There must be no orthodoxy in the Theosophical Society, no Articles of Belief, no dogmas,

no Theosophical castes or creeds, which any members label "true Theosophy" as distinguished from the Theosophies of other people. The Theosophical Society demands from us, and we pledge ourselves to give to each other, brotherhood, kindliness, understanding, respect. The Second and Third Objects stress the need for study, so that we may gain knowledge of the Science of Life, which Theosophy is. But if any member of the Theosophical Society declare that such and such doctrines, beliefs, teachings, constitute Theosophy, are the true Theosophy, without adding the all-vital words "for me," he is arrogating to himself authority he does not and cannot possess, and, I would add, a knowledge which the very declaration itself negates. Within the Theosophical Society we must be free, happily free, to believe what we like, to work for what we like; to stand for what we like, to dress how we like, gladly associating in all brotherhood with our fellow-members in their exercise of that same freedom. We learn to rejoice in ardent differences of opinion, and only unbrotherliness renders a member unworthy of the honour of membership and liable, therefore, to the evil karma of removal from the truly Golden Roll of the Society.

..... With a growing richness in diversity of truth must come a deepening of brotherly spirit, a closer comradeship, a more pervading tolerance. Is the Theosophical Society stronger for the wider vista of Theosophy now confronting us? Are we becoming more inclusive, or do we break up into sects and cliques each exclusive, more or less, of all the rest? Do we realize that Theosophy is infinitely bigger than its increasingly diverse interpretations? Do we cherish—fanatically, if you will—our own peculiar visions of the Truth and respect the visions of others as we would have ours respected, rejoicing in their fanaticism almost as much as we may revel in our own? It is true, of course, that fanaticism generally tends to be exclusive and antagonistic, but cannot The-

osophy teach us a higher fanaticism—a fanaticism which ever guards, as it pursues its relentless way towards its goal, that spirit of brotherhood which is an Eternal Goal within all goals?

MR. LEADBEATER

Many have joined the Society without knowing anything of the inner opportunities which it offers, or the close relation with the great Masters of Wisdom into which it may bring its members. Many have come into it almost carelessly, with but little thought or comprehension of the importance of the step which they have taken; and there have been those who have left it equally carelessly, just because they have not fully understood.

Even those have gained something, though far less than they might have gained if they had had greater intelligence. The Countess Wachtmeister tells how once, when some casual visitors called to see Madame Blavatsky and offered to join the Society, she immediately sent for the necessary forms and admitted them. After they had gone the Countess said half-remonstratingly that not much could be expected from them, for even she could see that they were joining only from motives of curiosity.

"That is true," said Madame Blavatsky, "but even this formal act has given them a small karmic link with the Society, and even that will mean something for them in the future."

Some have committed the incredible folly of leaving it because they disapproved of the policy of its President, not reflecting, first of all, that that policy is the President's business and not theirs; secondly, that as the President knows enormously more in every direction than they do, there is probably for that policy some exceedingly good reason of which they are entirely unaware; and thirdly, that Presidents and policies are after all temporary, and do not in any way affect the great fundamental fact that the Society belongs to the Masters and represents Them, and

that to abandon it is to desert Their standard. Since They stand behind it, and intend to use it as an instrument, we may be sure that They will permit no serious error. It is surely not the part of a good soldier to desert from the ranks because he disapproves of the plans of the General, and to go off and fight single-handed. Nor is such fighting likely to be specially efficient or useful to the cause which he professes to champion.

Some have deserted simply from a fear that if they remained in the Society they might be identified with some idea of which they disapprove. This is not only selfishness but self-conceit; what does it matter what is thought or said of any of us, so long as the Master's work is done and the Master's plans carried out? We must learn to forget ourselves and think only of that work. It is true that that work will be done in any case, and that the place of those who refuse to do it will quickly be supplied. So it may be asked, what do defections matter? They do *not* matter to the work, but they matter very much to the deserter, who has thrown away an opportunity which may not occur for many incarnations. Such action shows a lack of all sense of proportion, an utter ignorance of what the Society really is and of the inner side of its work.

BOOKS ON THEOSOPHY AND ALLIED SUBJECTS

Especially of the earlier editions, are often hard to secure. I have special facilities for filling such orders and would be pleased to know your wishes.

My "SUGGESTIONS FOR READING" will be sent you on request.

N. W. J. HAYDON

564 Pape Ave., Toronto (6)

FELLOWS AND FRIENDS

It is with great regret that we record the death of Professor Pelluet of the University of Alberta at Edmonton. At the meetings held in April, 1926 by the General Secretary, Professor Pelluet evinced the liveliest interest in the Secret Doctrine and showed his devotion in various ways to Theosophy and by his constant attention since that time. "He had always proved himself a good brother and member," writes the Secretary of Edmonton Lodge, and Auguste P. Pelluet will be a valued memory in its annals.

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Mrs. Alice Leighton Cleather has been speaking in Tokyo at the Pan-Pacific Club. Viscount Inouye presided, and Djavad Bey, Turkish ambassador to Japan was among those present. Mrs. Cleather spoke on the meaning of Buddhism. Admiral Sato who was regarded at one time as unshakable in his materialistic beliefs, has recently embraced the Buddhist faith and there has been a decided re-erudescence of this spiritual philosophy in Asia. The Tokyo Hochi, printed in Japanese, carried a fine portrait of Mrs. Cleather and a report of her remarks.

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Mr. Roy Mitchell arranged to spend a month in Toronto beginning in the middle of July, but the sudden death of his father has made it necessary for him to remain till Sept. 1. Mr. George Archibald Mitchell, who was 73 years of age, had been with the Grand Trunk Railway, afterwards The Canadian National Railway, for many years in charge of construction work, and he built most of the bridges on the Grand Trunk lines. He was much respected and his death was a severe shock to his family, which besides his widow, consists of three sons and one daughter. Mr. Roy Mitchell had outlined a series of morning lectures for the Sundays from July 21 till August 18 on "The Faith of the Golden Age," covering "Eleusis, or

the Mysteries," "Dionysos, or the Divine Man," "Proteus, or the Lower Man," "The Muses, or Illumination," and "Kronos, or the Initiator." Evening addresses for Sundays included Symbolic Dreams, Meditation, Right and Left Hand Magic, and The Second Birth. He spoke on Sunday evening, August 4, in Hamilton. Mrs. Joceyn Mitchell spoke in Toronto on the same evening on The Gods of Egypt, with illustrations. Mr. Mitchell also conducted classes on Friday evenings during his visit.

DEATH OF MRS. TINGLEY

We do not feel called upon at this time to comment upon the life of Mrs. Tingley. What she appeared to the world was far different from the person who revealed herself in the privacy of Gramercy Flats and Point Loma. We print the obituary notice appearing in the New York Times, which is inaccurate in a few slight particulars. Mr. Judge died on March 21, 1896, and Mrs. Tingley was appointed privately as his successor with the proviso that she was not to be announced for a year. In the New York Tribune of May 18 an article two columns long appeared spreading the tale to the world. Mrs. Tingley could not be tied down for a year. Her age appeared in the paper as seventy-nine, but if she was born in 1852, it was obviously seventy-seven. Mrs. Wright's name was not Laura but Leoline. The New York Sun adds a few more details from which we select this paragraph, as it may call forth correction. "In 1893, William Q. Judge, leader of the Theosophical movement, and successor to Mme. Blavatsky, hearing of Mme. Tingley's work, interested her in Theosophy, and after his death on March 21, 1896, it was found that he had appointed her as his successor as leader of the movement." With Mr. D. N. Dunlop I was expelled from the Universal Brotherhood in 1899, and Mrs. Tingley's magazine of that year contained the prophecy that

I would be either dead or insane in a year. Her method was to take each of her counsellors apart and tell them what dreadful characters the others were, how full of vice and deceit, and how they slandered the person to whom she was speaking, so that she felt it necessary to warn him against such hypocritical enemies. I was thus warned against Frank Pierce, Clark Thurston, E. A. Neresheimer, Herbert Coryn, H. A. Patterson, Dr. Anderson, D. N. Dunlop and many others of more or less importance, the object being to sow suspicion and distrust in all but herself. The difference was that all of them believed except Dunlop and myself. We were expelled as not being available tools for what she wanted to do. But here is the record for the world at large, let those believe it who will:

Stockholm, July 11.—Mrs. Katherine Tingley, successor to H. P. Blavatsky and W. Q. Judge as "outer head" of the Inner School of Theosophy and official head for Life of the Universal Brotherhood and Theosophical Society since 1898, died today at Visingsö, a few days after her seventy-seventh birthday.

Mrs. Tingley had been seriously ill since she was hurt in an automobile accident in Germany on May 30. Her right thigh and left ankle were broken when the automobile in which she was riding crashed into a concrete bridge near Osnabrueck. When she had sufficiently recovered to be released from Osnabrueck Hospital, Mrs. Tingley insisted on being taken to Visingsö, headquarters of the Swedish theosophist community.

Mrs. Tingley's home was at Point Loma, Cal. She had resided also in Cuba and in Europe during a life of crowded activity in world theosophy.

Mrs. Tingley had long been known as the high priestess and "Purple Mother" of the society.

Under her energetic leadership, which at times made her career stormy, she founded headquarters and institutions for theosophists, interested prominent laymen

in the movement and carried its teachings into many countries, where branches of the society were set up.

For a time the colony which she established at Point Loma, near San Diego, Cal. under the name of Lomaland held wide public attention. An investigation was made of the bringing in of Cuban children to a school which she founded there, and stories were printed which reflected upon the activities of the colony. She immediately prosecuted libel suits and was successful. Her record in litigation received a setback, however, when in 1925 the California Supreme Court upheld a \$100,000 verdict against her for alienating the affections of Dr. George F. Mohn, a resident of Lomaland, from his wife, Mrs. Irene M. Mohn.

Mrs. Tingley and Mrs. Annie Besant, another exponent of theosophy, were estranged from the beginning of their careers and Mrs. Besant never acknowledged the other's leadership. When the name of Krishnamurti, the East Indian whom Mrs. Besant recently introduced to the world as a new messiah, was brought to Mrs. Tingley's attention, she dismissed it by calling him simply "a fine chap."

Mrs. Tingley was born on July 6, 1852, in Newburyport, Mass., the daughter of James P. Westcott, a hotel keeper, who later fought in the Civil War. The story of her early life is not definitely recorded. She is supposed to have spent two years in a convent in Montreal. Her first husband was Richard Cooke, a printer. After a second venture into matrimony, she married her third husband, Philo B. Tingley, a stenographer.

Given to "visions" in her girlhood, Mrs. Tingley studied spiritualism, hypnotism and theosophy. In parlor talks at the homes of wealthy friends she raised money to carry on relief and mission work on New York's east side.

Making the acquaintance of William Q. Judge, theosophist leader, she claimed his mantle upon his death in 1896 because of references he made to her among his writ-

ings. Described among theosophists as "the great unknown" and "the veiled Mahatma" at this time, her identity as leader was made known a month later, after she had officiated as the veiled priestess in purple robes at the marriage of the then secretary of the Theosophical Society, Claude F. Wright, and Miss Laura Leonard.

She went around the world on a tour of organization, and threw herself into the work of building a city at Point Loma. There she established international headquarters, the Raja Yoga College and Theosophical University and a magnificent Greek theatre. She also founded a children's Summer home at Spring Valley, N. Y., and three schools in Cuba.

In the litigation bringing her nationwide notoriety was a suit to break the will of Mrs. Harriet P. Thurston, the disposal of whose \$600,000 estate was said to have been unduly influenced by Mrs. Tingley. The case was later settled by agreement. The death of A. G. Spalding, the "baseball king," brought another suit, the bulk of his \$1,500,000 estate being bequeathed to his widow and indirectly to the cause of theosophy. This case too was settled. The Mohn litigation involved the charge that Mrs. Tingley had tried to keep Dr. Mohn and his wife, who were residents of her colony, from being married, and had influenced their later separation.

Mrs. Tingley's doctrine was the spiritual unity of all souls and the perfection of mankind through reincarnation or rebirth on earth many times. Her theory of education was to train the moral nature of the child to shun self-satisfaction in material possessions and avoid jealousy.

The announcement is made that Dr. Gottfried de Purucker, chosen by Mrs. Tingley, has been accepted as their new leader by the Point Loma Theosophists. Dr. Purucker, who is a Ph.D., is a man of 55 years of age, and writes well. He has been engaged on a life of Madam Blavatsky and as the Point Loma society is loyal to the teachings of the Secret Doctrine

it may be that a more scientific and philosophical appeal may be made to the world on its behalf than has hitherto been the case by anyone but William Kingsland.

HOW TO READ

"Of the making of many books there is no end." Such was the wail of an old testament writer, and there is greater cause for wailing to-day from that source than when the words were penned centuries ago. This applies in a particular degree to literature carrying theosophical labels.

Nothing of the real teachings of theosophy can be lost so long as the original writings of H. P. Blavatsky and her teachers remain in circulation. The fact that they are read only by the serious student is due to the deluge of writers who have sprung up with their offerings of something easier and something later.

At the very outset of the movement we were told by H.P.B. that there is no royal road to a knowledge of Theosophy. It must be acquired by self-induced, self-devised and self-determined effort. The original teachings were written down by H.P.B. from instructions given her by her Masters. She admitted there was much in the deeper and subtler side of the philosophy that was beyond her comprehension in the Secret Doctrine, yet we have with us to-day those who pretend to expound the Secret Doctrine and "simplify" it for the lazy and obtuse to whom, we are reminded, Theosophy must remain a riddle.

Beware of the interpreter of the Secret Doctrine. Never take him at his own value. If you want to listen, accept his opinions with reservation. Read for yourself the passages he quotes and leave to your inner self the task of helping you to a true understanding. A complete mastery of the Ancient Wisdom is possible only to the adept, the initiate, who lives the life; whose spiritual and intuitional faculties are in harmony with the divine.

The ordinary student and investigator cannot penetrate the esotericism which

envelopes those mysteries, but he can, through a deep application and study of the writings of H.P.B. and her Masters, have an enlarged knowledge of the exoteric side of the eastern philosophy and even sense, with the awakening of latent spiritual energy, something of the unknown that lies beyond.

While it may be going too far to assert that it is a waste of time to read any Theosophical works but those of H.P.B. and her Masters, it is not exaggeration to claim that only in these writings can the true doctrine be found in its pristine purity. Why then, spend precious time in perusal of counterfeit presentations? These later writers and improvers would never have known anything of the philosophy if H. P. B. had not recorded it. Their interpretations are for the most part spurious imitations revealing only a superficial conception that leaves the reader nowhere.

It is the duty of older members to inform the newcomer what books to read and where to look for exact information. A glib statement that the society was founded by H. P. Blavatsky, Col. Olcott and others does not convey much to the novice and he should be told also what books to avoid.

The Theosophical Society in a large measure has been a failure due almost entirely to the neglect and indifference of the writings of H.P.B. Read these for yourself. Don't accept the understanding that someone else may have of them. It will take you ten years to read The Secret Doctrine, but it will be ten years wisely and profitably spent. Why not begin now?

Trust to your spiritual intuitions; it is the only way.

W. M. W.

If you are a believer in the Brotherhood of Humanity you should belong to the only Society that makes this the sole basis of membership. The dues are \$2.50 a year, including subscription to the official Magazine. Will you not join?

MODERN THEOSOPHY

By Claude Falls Wright

(Continued from Page 139.)

From the first race was formed the second; not, however, in the way we now understand the human species to propagate its kind. Humanity in the prehistoric times of which we write was "shadowy, ethereal and *negative*," and it made its progeny, according to the Secret Doctrine, by *doubling* itself—producing an astral shadow, and incarnating in the latter. Hence this first race is said to have *never died*, for death was unknown in its golden age.

The second race was a more material one than its progenitor. The ethereal, shadowy frame was more solid—more covered with flesh—and a physical body began to make its appearance, as yet, however, of a far less gross texture than our present forms.

The distinction between these two races lies chiefly in the fact that whereas the first was sexless, the last was asexual or double sexed—*androgynous*. The former evolved the second unconsciously, like the plants, or better, perhaps, "like the *Amoeba*,—only on a more ethereal, impressive and larger scale." The third was produced from the second by an oviparous method. It seems strange to us now that in past ages men should have been born from eggs, like the birds, yet such is the teaching of the esoteric philosophy: "the species was procreated by a kind of exudation of moisture or vital fluid, the drops of which coalescing, formed an oviform ball, which served as an extraneous vehicle for the generation therein of a *foetus* and child."* Hence, as the "eggs" were produced from the moisture of the human body, the third race is graphically called the "sweat-born." It was only at the end of this race that asexual humanity became divided into distinct men and women.

However weird all this may appear, yet

* The Secret Doctrine, Vol. II., p. 132.

distinct traces of like traditions can be found in almost all the world-religions. No system which contains a history of the birth of man is without traditions of a nature confirming the esoteric doctrine on every side, but space absolutely forbids reference to them here. They generally deal, as is natural, with the origin of man as he now is known—with the birth of the fifth, our present race—but the more important contain a fuller recital, and many volumes could readily be filled in recounting the different traditions of the nations, showing the manner in which they bear out the teachings of the Secret Doctrine.

The man-bearing eggs of the third race, toward the close of the latter, began gradually to produce beings in which one sex preponderated, and in time distinct men and women were evolved. The asexual became the sexual, and just at the very close of this race human beings began to reproduce their species in the way they now do. Almost exactly at this period also, mankind was far enough evolved to receive the incarnating gods, "The Sons of Wisdom" (our inner selves) who forthwith took up their abode on earth; divine love—*Eros*, and the terrestrial passion—*Cupid*, the two poles of creation, thus becoming active in the world at the same time.

And this brings us to a period of the greatest interest to the mythological student, for it is from what happened in that age that have sprung all the ills and evils of present-day humanity. *All the "Sons of Wisdom" did not incarnate at once.* When the time came that they should leave their divine abode and enter earthly existence so as to help on the work of nature, only a few fully obeyed the law; of the others, some *half* did so—"emitting a spark," while the rest refused, saying, "we have wisdom, we can choose," and deferred their incarnation until the fourth race was evolved, the law then *forcing* them to descend. This descent is symbolized in Christian and Gnostic mythology by the war in Heaven, Michael casting down the angels—or the Dragons of Wisdom.

But what happened between these periods? The men sufficiently evolved as to be ready to receive the fire of mind, not receiving this endowment, committed much evil. The power of creation, formerly the property of all, was changed to that of procreation; even the latter was prostituted, for, in the words of the sacred writings we read that, "those which had no spark" took huge she-animals unto them. They begat upon them dumb races. . . . Monsters they bred. A race of crooked red-hair-covered monsters, going on all fours. A dumb race, to keep the shame untold." And it is from *this* race that has sprung our "ancestor"—the ape—who was no ancestor at all, but an offshoot from, and a result of the sin of, the mindless race of humanity. Here it will be seen that Occultists, while granting the *facts* of the evolutionists and biologists, reject their theories, holding that, in this Round, the animals were produced from man, not man from the animals; as is maintained in all "Geneses"—including that of the Bible. If the question be asked: "How then did the huge she-animals come into being?" the answer could not be better made than by quoting the following passage from the pen of Madame Blavatsky. "As regards that other question, of the priority of man to the animals in the order of evolution, the answer is as promptly given. If man is really the Microcosm of the Macrocosm, then the teaching has nothing so very impossible in it, and is but logical. For man becomes that Macrocosm for the three lower kingdoms under him. Arguing from a physical standpoint, all the lower kingdoms, save the mineral—which is light itself, crystallized and immetallized—from plants to the creatures which preceded the first mammals, all have been consolidated in their physical structures by means of the "cast-off dust" of those minerals, and the refuse of the human matter, whether from living or dead bodies, on which they fed and which gave them their outer bodies. In his turn, man grew more physical, by reabsorbing

* Of mind.

into his system that which he had given out, and which became transformed in the living animal crucibles through which it had passed, owing to nature's alchemical transmutations. There were animals in those days of which our modern naturalists have never dreamed; and the stronger became physical material man, the giants of those times, the more powerful were his emanations. Once that Androgyne "humanity" separated into sexes, transformed by Nature into child-bearing engines, it ceased to procreate its like through drops of vital energy oozing out of the body. But while man was still ignorant of his procreative powers on the human plane, (before his Fall, as a believer in Adam would say,) all this vital energy, scattered far and wide from him, was used by Nature for the production of the first mammal-animal forms. Evolution is an eternal cycle of becoming, we are taught; and Nature never leaves an atom unused. Moreover, from the beginning of the Round, all in Nature tends to become Man. All the impulses of the dual, centripetal and centrifugal force are directed towards one point—MAN"* The existence of such gigantic animals, monsters, dragons or reptiles, in these old days, or at any time in the earth's history, will no doubt be scoffed at by the superficial reader; but happily I have before me a copy of "Mythical Monsters," by Mr. Charles Gould, one of the deepest students and thinkers of our day. I quote from the Introduction: "For me the major part of these creatures are not chimeras, but objects of rational study. The dragon, in place of being a creature evolved out of the imagination of Aryan man made by the contemplation of lightning flashing through the caverns which he tenanted, as is held by some mythologists, is an animal which once lived and dragged its ponderous coils, and perhaps flew. . . To me the specific existence of the unicorn seems not incredible, and in fact more probable than that theory which assigns its origin to a lunar myth." And much more of the like, thus adding

* The Secret Doctrine, Vol. II., p. 169.

the corroboration of one more scientist to the esoteric philosophy.

However, be this as it may, such is the teaching. The men of the fourth race were born in many stages of development. Roughly three classes, the first being those who retained their godlike powers—and whose descendants do to this day—the second and third representing different degrees of degradation. Humanity then being fully endowed with mind, and having reached its apex of materiality—being even more gross than the men of our present day—gradually lost its spiritual perceptions. Whereas in the gold, silver and bronze ages—the ages of the first three races,—man had been spiritually gifted, could see the future and the past at will, having a “third eye,” and possessed of creative and “phenomenal” powers, now, after his fall, these were gradually lost to him as a race; white magic gave room to sorcery, man forgot his place as the ruler of the planet, committing evils undreamed of in our day, an din the midst of evil and darkness, the fifth, our present race, was born.

I must now say a few words concerning the various habitations of the races, touching on the location of prehistoric continents and adding the names of these as adopted by the modern Theosophist.

(1) The first — the “Imperishable Sacred Land”—was and is at the North Pole. It never shared the fate of the succeeding continent; like the race whose home it was, it “never died.” Little is told concerning it, and we shall only remind the reader of the belt of snow and ice that makes a natural impassable barrier to the northern limits of the earth; albeit now and then men have come forward—instance Franklin—stating their discovery of such a continent.

(2) The “Hyperborean Land” is the name given to the continent of the second race, which comprised the northern belt of the world, most of which is now embedded in snow and ice, but at one time was truly a “Greenland.” It comprised also the

whole of Northern Asia, and “was the name given by the oldest Greeks to the far-off and mysterious region, whither their tradition made Apollo the “Hyperborean” travel every year.”

(3) “Lemuria”* was the next continent, the abode of the third race—the Lemurians. It extended across the Pacific ocean from India to Australia, and was connected with Atlantis, stretching westward as far as Madagascar and Africa, the latter not being then in existence. It was destroyed by volcanic eruptions, fires and earthquakes about 700,000 years before the commencement of what we know as the early miocene age, afterwards sinking under the ocean. “Lemuria was not submerged as Atlantis was, but was sunk under the waves, owing to earthquakes and subterranean fires, as Great Britain and Europe will be some day.”

Its people are said to have been of enormous stature—from twenty-seven to even thirty feet in height, and to have possessed such powers over nature as we cannot now conceive of. Therefore their civilization, though great, must have been of a different kind to our own, having probably more to do with science and philosophy than with food and clothing. They are the true ancestors of present-day humanity, for it was during the period of their existence that man first received the gift of mind; the “Sons of Wisdom” entered their tabernacles and claimed rulership over the earth. “No sooner had the mental eye of man been opened to understanding, than the Third Race felt itself one with the ever-present as the ever to be unknown and invisible A.L., the One Universal Deity. Endowed with divine powers, and feeling in himself his *inner* God, each felt that he was a Man-God in his nature, though an animal in his physical Self. The struggle between the two began from the

* This name is an invention of Mr. Philip Lutley Sclater, who asserted between 1850 and 1860, on zoological grounds, the actual existence in prehistoric times of a continent which he showed to have extended, from Madagascar to Ceylon and Sumatra.

very day they tasted of the fruit of the Tree of Wisdom; a struggle for life between the spiritual and the psychic, the psychic and the physical. Those who conquered the lower principles by obtaining mastery over the body, joined the 'Sons of Light.' Those who fell victims to their lower natures, became the slaves of Matter. From 'Sons of Light and Wisdom,' they ended by becoming the 'Sons of Darkness.' They had fallen in the battle of mortal life with Life immortal, and all those so fallen became the seed of the future generations of Atlanteans."* (*The Secret Doctrine*. Vol. II. page 272.)

(4) Atlantis was the home of the race which preceded our own, and was probably situated south of that portion of the globe which we know as Asia, extending far out into the Atlantic ocean. The Atlantean being the middle, or fourth in order, of the seven races on this globe, was consequently the most sunk in physical existence, and is credited with a far greater (material) civilization than our own. We find its descendants in the ancient Egyptians, the older Greeks, Romans, and the Chinese, all of whom were offshoots or branches of the mother race: we have only to examine such relics as now remain to us of these peoples to understand something of the former greatness of the root stock. But the great continent itself was submerged many thousand years ago, and with its sinking nearly the whole race perished.

The people are said to have been possessed of wondrous knowledge; they could live with equal ease in water, air or fire, and had unlimited control over the elements. But they fell into sorcery, and with their fall, their fair home was lost forever.

The island referred to by Plato in his *Critias* was the last fragment of the great continent which had perished long before.

* "The name is used here in the sense of, and as a synonym of 'sorcerers.' The Atlantean races were many, and lasted in their evolution for millions of years; all were not bad. They became so toward their end, as we (the fifth) are fast becoming now."

In the words of an Adept: 'The great event, the triumph of our sons of the fire-mist (the adepts), the inhabitants of Shambullah when yet an island in the Central Asian sea, over the selfish, if not entirely wicked *magians* of Poseidonis (the last of the Atlantean continents), occurred just 11,446 years ago.' (1881.)*

(5) Last of all we come to the true home of the present race—the fifth continent, America. It should be remembered that although these five lands have been posited in various portions of the globe, they were not the only ones existing at the periods of their greatness, but as the race which dominated the world at any given period had its rise in some particular land, that has been called the continent of the time. America was the fifth great continent which appeared, but the evolution of the races having taken place in Europe, the latter is often called the fifth. Nevertheless, as said, America is the true home of the fifth race.

It is scarcely to be expected that the casual reader, meeting with statements such as the preceding for the first time, will be likely to accept them unconditionally—less so when the further statement is made that he had himself lived with all these races, had likewise contributed to their rise and fall. But very little trouble is required for any one to verify many of the assertions by an intelligent examination of the various facts which the different sciences have collected together. Deeply submerged as the continents may have been, yet distinct traces of their existence are yet to be found—in every race, every country, every language. The most arcane Sanskrit and Tamil works teem with references to them; ancient traditions of widely separated peoples — of India, Greece, Sumatra, Java, Madagascar, and the legends of both Americas are full of them. Modern Science finds the existence of *one* of them, at any rate,—of a former continent now sunk beneath the Indian

* Man: Fragments of Forgotten History, p. 85.

Ocean (Lemuria)—necessary to afford an explanation of many difficulties in the distribution of organic life; while of the other, Atlantis, fresh traces are constantly being brought to life.*

"Why should not your geologists bear in mind that under the continents explored and fathomed by them, in the bowels of which they have found the Eocene age, and forced it to deliver them its secrets, there may be hidden deep in the fathomless, or rather unfathomed ocean beds, older and far older continents whose strata have never been geologically explored; and that they may some day upset entirely their present theories? Why not admit that our present continents have, like Lemuria and Atlantis, been several times already submerged, and had the time to reappear again, and bear their new groups of mankind and civilization; and that at the first great geological upheaval at the next cataclysm, in the series of periodical cataclysms that occur from the beginning to the end of every round, our already autopsized continents will go down, and the Lemurias and Atlantises come up again?"†

But this brief sketch of the races, which preceded the present-day humanity, must end. Incredible as it at first may seem, there never was a time when no forms peopled the earth. From the moment of her birth, before the first sedimentary deposits, the earth had produced beings, and hence the races whose history has been so rapidly sketched, have extended over many millions of years. As they have been divided and subdivided, as each has had its allotted cycle, so each, to the minutest division, had its Golden, Silver, Bronze and Iron ages—allegorically, of course, meaning its period of purity, and subsequent descent into vice and materiality. The Iron or Black age (Kali Yuga) of

* In "Atlantis, the Antediluvian World," Mr. Ignatius Donnelly has gathered together a mass of unanswerable evidence to demonstrate the existence of such a continent, and it would appear that only a few more years must elapse ere it become an established fact.

† Letter from an Adept, quoted in Esoteric Buddhism.

the fifth race ends its first five thousand years in A.D. 1897-8, so says the tradition. "We have not long to wait, and many of us will witness the Dawn of the New Cycle, at the end of which not a few accounts will be settled and squared between the races."

THE MONAD

The soul contains in itself the event that shall presently befall it, or the event is only the actualizing of its thoughts. —Emerson.

Heaven is not reached at a single bound,

But we build the ladder by which we rise

From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

—J. G. Holland.

If the reader has understood the general tenets of the esoteric philosophy, as put forward in the foregoing pages, it will be possible to add a few words on the mystery of the ego, a task that could not have been attempted in the earlier chapters.

Confusion may have been suspected in the fact that while the monad or "Pilgrim," the spiritual part of man which experiences, has been cited as Atma-Buddhi (see page 86) yet the *ego-sum* is given as Manas. Moreover, the manasic essence did not vivify man until the end of the third race (see page 132). It would be natural also for one to enquire if before that mankind, according to occult teaching, had no egoity.

There is really, however, no confusion whatever in the matter, only a difficulty in comprehending the oriental philosophy arising out of our undeveloped notions concerning consciousness—a term whose definition, it has been said, no two of our metaphysicians have agreed upon. Atma-Buddhi—pure Spirit, with its vehicle, or first veil—is the true monad, that which, while inseparable from the UNIVERSAL CONSCIOUSNESS, yet erroneously fancies itself separate therefrom, during a Manvantara or Day of life. All monads are essentially one and the same.

But if this is so, that these monads or "Spirits" of all things are essentially One, the same cannot be said of the forms and individuals that One evolves; these,

illusionary and evanescent, judged from the standard of Spirit, are yet to themselves, from the groundstand of illusion, actual realities.

The work of life is to individualize, to produce single, separate, distinct existences, and to adorn each as far as possible with the characteristics of divinity. But however high in the scale any one may climb; however great a god he may become after ages and ages spent in accumulating wisdom; with whatever profusion nature may yield to him her gifts—yet her last secret must always be withheld, for to no finite being can the knowledge of the Infinite be. Until that day which is so graphically called in the eastern Schools the “great day BE-WITH-US,” arrives, none can cross the “circle of the Pass Not”—the boundary line of limitation. It is only then, in the great night of the Maha-Pralaya, that the wall of individual consciousness shall be broken down, each unit merged in the translucent waters of the Universal Essence.

The Universal Monas, as soon as the Day of life, the Manvantara, has fully dawned, commences its work of producing individual existences, building them up or “drawing them out” by contact with the opposite pole of life—Substance—first as simple forms, afterwards as more perfect and complex. Consequently it is said to incarnate first in the lowest mineral kingdom. But to say that it “incarnates” gives perhaps a wrong impression. It *contacts* rather. Figuratively speaking, spirit and matter upon becoming a duality, upon separation, “throw” toward one another, to produce a bridge across which they can travel to each other, and it is this joint endeavour which causes that action which from the one side is the “descent of spirit into matter,” from the other “evolution,” or the ascent and perfection of matter. Individualized monads cannot be said really to exist until the “bridge” is fully formed; and its point of completion is to be found in that faculty or principle called *Manas*, or self-consciousness, which on this planet exists only in man. “It would be

very misleading to imagine a monad as a separate entity trailing its slow way into a distinct path through the lower Kingdoms, and after an incalculable series of transmigrations flowering into a human being; in short, that the Monad of a Humboldt dates back to the Monad of an atom of hornblende. . . . The atom, as represented in the ordinary scientific hypothesis, is not a particle of something, animated by a psychic something, destined after æons to blossom as a man. But it is a concrete manifestation of the Universal Energy which itself has not yet become individualized; a sequential manifestation of the one Universal Monas. The ocean (of matter) does not divide into its potential and constituent drops until the sweep of the life-impulse reaches the evolutionary stage of man-birth. The tendency toward segregation into individual Monads is gradual, and in the higher animals comes almost to the point.”*

Hence, while in one sense the more undeveloped beings, the animals and plants, are more spiritual than we are, since they draw their life more directly from the ethereal regions, yet they are by no means so advanced in the scale of perfection, are not of any direct use to nature in the great object that she has in view, that of developing *Individuals*. They have consciousness, truly, but not self-consciousness. Some day they will have reached a point in their evolution when the manasic essence can vivify them, but before that they are conscious of little more than of being alive. With the few exceptions of those higher animals who “come almost to the point,”—those who dwell with civilized man,—they simply exist, and generate very little *individual Karma*. The same may be said of the first two races on our globe. They were certainly more spiritual than we are, but not having *Manas*, not having the spirit of rebellion against nature, the desire to dominate and control her, not having “activity,” they were useless as powers and scarce awake on this plane.

* The Secret Doctrine, Vol. I, p. 178.

There really exists in nature a triple evolutionary scheme: (a) that of the *body*, or animal part of man; (b) that of the *soul*, or self-conscious ego; and (c) that of the *spirit* or monad—the “Pilgrim”—which sacrifices itself, by severance from the Universal Over-Soul, for the purpose of producing individual intelligences. “Each of these three systems has its own laws, and is ruled and guided by different sets of the highest Dhyanis. . . Each is represented in the constitution of man, the Microcosm of the great Macrocosm; and it is the union of these three streams in him which makes him the complex being he now is.”

Self-consciousness having arisen in man, or Manas having been evolved, the Monad, since it assimilates the experiences of a self-conscious being, must from this point be considered as Atma-Buddhi-Manas, instead of merely Atma-Buddhi, as heretofore. In the great march of the soul along the cycle of incarnation or experience and necessity, it may be said to start on its journey as Atma-Buddhi, or pure spirit, and to return as Atma-Buddhi-Manas, or spirit joined to self-consciousness: the Two-in-ONE expresses itself as the Three-in-ONE, a result of its cycle of independent existence. The unfolding of such self-conscious principle within Itself is the one object of manifestation, or coming into being, of the Universal Self or “world soul.”

(To be continued.)

WHAT IS OVER THE HILL?

The march of science is ever onward, but very few men of science are willing to try to imagine what is over the hill, as the Duke of Wellington made a life-long practice of doing. Unless one exercised the military imagination in this way, thought the great commander, he was likely to be surprised some day. The men of science ought to be thinking about what is over the hill. Sir Oliver Lodge has been writing in the *Scientific American* in his usual logical and moderate style. “When-

ever we encounter or seem to encounter an insoluble discrepancy between reality and reason, we may assume that not the universe but either our apprehension or our reasoning is at fault. It is an act of faith so to assume; but it is a faith that has been justified in particular instances time and again. If we could solve all our difficulties as we tramp along, existence would be duller and less stimulating than it is.” Then he goes on to point out some of the things that are obvious enough, but of which some scientific men stand in mortal dread. It is strange that it should be so. Metaphysics for some men of science is worse than a mad dog. They do not wish to face it. Sir Oliver sees the necessity. “Other things interact with matter besides light and gravity,” he says. “‘Life’ interacts with matter. But what life really is, and how it interacts with matter, we do not know. A department called bio-physics is growing up which seeks to investigate the interaction of life and matter. Animated matter obeys the laws of physics and chemistry just as ordinary matter does, but yet it has something super-added—a kind of spontaneity, a sort of self-determination. And when in its higher stages life blossoms into consciousness we have first-hand knowledge that it has not only memory of the past but anticipation of the future also, and that it can determine to act accordingly. No mechanism can do that, so we are more than mechanism.” Sir Oliver then argues in favour of the great principle that this age has begun to contemplate—the principle of synthesis. “The immediate problem of the future is to weld together the newer and the older discoveries into an all-embracing system. We must transcend matter and formulate the properties of the fundamental entity which fills space and endures in time. The mind is stretched to the utmost, but we do not despair. The universe is in harmony with the human mind, when that is sufficiently informed and enlightened to perceive the grandeur of truth. Experience has consistently

shown that there is a rational process behind everything. It is the privilege of science to realize what is happening." Sir Oliver is much more sanguine than some of the smaller men appear to be. He assures us that there are great things ahead of us, greater than ever. "Men of genius as great as any in the past are working among us. Some great generalization is approaching, and mathematical physicists all over the world are contributing to its arrival. Through the haze and mists of twilight we catch a glimpse of a rosy and hopeful dawn."—Hamilton Herald.

THE THREE TRUTHS

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

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

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

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

These truths, which are as great as is life itself, are as simple as the simplest mind of man. Feed the hungry with them.—Idyll of the White Lotus.

SCANDAL

Y. Y. in the New Statesman (London): I have now come to the point of disbelieving almost all scandalous stories upon instinct. If I am given details of a famous woman's love affairs. I immediately conclude that she leads a life of saintly chastity. If I hear that an eminent surgeon is a hopeless drunkard, I am convinced that he is a teetotaler. If I am told that a great general is a notorious coward, I see him in my mind's eye as a lion of courage. Nor is this attitude so unreasonable as it seems. The one thing we may be certain of in

regard to stories of the eminent is that most of them are lies. Lies are told about the great because people like to believe lies about the great. It drags the great down to the common level, and is a perverted expression of the passion for equality.

SMOKE

1.

I sometimes think that Life o'erpowers me
When winds assail me in their fevered
rush,
And then I long for silence, and the hush
Of smoke ascending to eternity—
A hallowed hush, under some holy tree
Whose branches house a silvered throated
thrush
To sing to me of dawn, the first faint flush
Of a new Life that is my destiny.

And I in sacrificial way will fling
The smoke of my old life into the air,
The loves of old—the vanities that bare
All that I was—all my adventuring.
Let no ill wind disturb nor yet condemn,
Precious they were—I have communed
with them.

2.

And lest I seem to doubt, there is more fuel
Till faith can burn within a centre flame,
I shall not be appalled or think God cruel
Though hopes were thwarted and though
sorrows came.

The pain of pride—all honey turned to
gall,
These things are but the offspring of the
dust

And in their turn must tremble and must
fall—

This is the Law of Karma and is just.

And when the hour of flame and smoke
arrives

On some inevitable and awful day;
I pray to God the fuel of all my lives
Will give a flame to light the distant way.
A sacrifice accepted will ascend—
Let no ill wind disturb unto the end.

H. L. Huxtable.

THE CANADIAN THEOSOPHIST

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THE THEOSOPHICAL WORLD CONGRESS.

The World Congress of The Theosophical Society met at Chicago in the Hotel Stevens, August 24-29, and the 43rd Annual Convention of the American Theosophical Society was held on Sunday, August 25 at the same place. Saturday was occupied with Registration of Delegates, a meeting of the General Council, at 2 p.m., and an official reception to Mrs. Besant and the International Delegates. On Monday the Official opening of the Congress took place. An Official Photograph was taken about noon. Tuesday and Thursday were devoted to general business and discussions. Wednesday was given to the Order of Service. Thursday the General Council met again, and the Congress was closed with a banquet in the evening.

Introductory.

Temptation to laud and magnify the World Theosophical Congress at Chicago is very great, but it is wiser to get rid of the *maya* and try to see what was a magnificent gathering, as it truly was. There has never been a more important gathering of Theosophists in this part of the world and that is not forgetting the wonderful meetings in Carnegie Hall in 1896. There was a much finer spirit, for though the most diverse opinions were represented the utmost courtesy and harmony prevailed.

The great mistake of the Congress, its real failure, in fact, was that none of the views were translated into action; and though a number of important resolutions were brought up, the members were not permitted to register a vote either for or against them, and the General Council was informed that it had no legislative authority, and could only forward the resolutions to Adyar to be passed upon in December. Even consideration of the resolutions submitted was nearly suppressed but for the strong protests made on Monday evening, which led to a change in the programme. Some discussion was permitted on Tuesday morning, and Mr. L. W. Rogers, president of the American Theosophical Society, made himself the outstanding figure of the Congress by his speech, although it was cut down woefully for want of time.

Whenever there was any time it was always occupied with something unimportant, a veritable Fourth Rounder, full of Kamic energy, standing ready to pour forth floods of words, as he did on Thursday morning, when a period was allotted to an Open Forum with five-minute speeches, and he occupied the whole time.

Next to Mr. Rogers, who received the heartiest applause for his appeal to be freed from ecclesiastical shackles, and was

twice recalled to bow his acknowledgments, Irving Cooper was most applauded. His magnanimous statement, withdrawing his Church entirely from its invasion of the Theosophical Lodges, caught the goodwill of the people, and they gave his action a very warm endorsement. Dr. Arundale did not associate himself with this statement.

Mrs. Besant was, of course, the great figure of the occasion. Burdened and bent with the weight of years, and scarcely able for the onerous duties of the chair, she flamed up with wonderful power in the several speeches that she made, and her opening address to the Congress was instinct with the spirit of tolerance, not passive tolerance, but the active acceptance of criticism, the recognition of the value of opposing opinions, the advantage of differing points of view. She claimed the same liberty for herself in expressing her views that she insisted upon for others, and though her addresses were permeated with Brahminical theology, true Theosophists can have no quarrel with a liberty-loving President.

There could be no doubt of the influence of the absent Mr. Krishnamurti. His sentiments have acted like a release to many minds, and in many respects the Congress was like a body of men set free. There could be no greater consolation to an old student who realized that the Secret Doctrine was vast enough to embrace and explain all the differences. A meeting with Jacob Bonggren, who did not attend the Congress, confirmed this impression. An old pupil of Madam Blavatsky, he was broad-minded enough to have no difficulty in "casting no one out of his heart," to use the phrase of the first American General Secretary.

If the General Council in December can imbue itself with some of the spirit of the Congress, especially in regard to the resolutions that gained the favour of those in attendance in Chicago, a new era may be

ushered in for the Society.

An important announcement was made by Mrs. Besant when she stated that she was going to hand over the publication of her magazine, *The Theosophist*, to Mr. and Mrs. Hotchener, the transfer from India to America to take place in January next. It is to be hoped that this does not open the way for the adoption of Mr. Woods' well-meant but impractical plan, as it was generally held to be, to make membership in the Society to depend solely upon subscription to the magazine. The platform of the Society must not be narrowed in any particular, and it is not easy to see how it can be widened, if it is to consist of active members.

The report that follows is necessarily fragmentary, and of course unofficial, and is not intended to take the place of the official report which is to be published. What would be of interest to members of the Canadian National Society has naturally been stressed, but it is hoped that there are no serious errors either of omission or commission. As the General Secretary was engaged on Committee work at times, he has to thank Mrs. Smythe for considerable assistance in making notes.

The American T. S.

On Sunday morning the annual convention of the American Theosophical Society was opened by Mrs. Besant. Mr. L. W. Rogers, the president, read his report which told of 706 new members, leaving with 88 dead during the year, 79 resigned, five transferred, and several hundreds become inactive, a total in good standing of 6917. The Summer School, the Correspondence School and other activities were reported in good shape, and the funds showed assets of \$296,262 with an actual surplus of \$247,960. For the completion of the Headquarters Building a sum of \$12,468 was still required. Mr. Rogers concluded his report with remarking:

"We have therefore no reason for uneasiness on account of the temporary decrease in our usual cash receipts, but we do have good reason for energetically restoring to their normal state the Funds that will enable us to do useful work and to increase it. The one way, I am convinced, in which we can most certainly accomplish that and perpetuate our usefulness is to concentrate our attention and our energies upon the great need of the world for the kind of Theosophy that is described in the Three Objects of the Theosophical Society. In our population of one hundred and twenty millions, the vast majority have scarcely heard of The Ancient Wisdom. There may be other phases of Theosophy which the world greatly needs, but we are not qualified to teach them. If so, we will do well to leave those to others who are. As for our duty, there can be little doubt. While others teach, we can work. We do know how to give the average human being the Ancient Wisdom—the truths of evolution, of reincarnation, of the continuity of life, to the millions that are groping in darkness. With renewed enthusiasm and greater energy, let us consecrate ourselves to that work."

Mrs. Besant Speaks.

Mrs. Besant was, of course, the central figure of the Congress. She presided on all occasions and her opening address was one of importance in laying down once more the great policies and principles of the Society. Mr. Warrington had spoken of the Theosophical Society as instinctively united when not cosmically minded. She proceeded to speak of Theosophy and World conditions, and began in the old way which apparently so many modern Theosophists endeavour to avoid or ignore.

"You will take it for granted that I am giving you my own opinions, and I am not in any way committing the Theosophical Society to the opinions I express. They

are coloured by Theosophical thought but they are only the opinions of the speaker. It is true I am President, but I have no more authority than the youngest member that has come in since the Congress began."

She emphasized this point and the fact that no one had the right to impose his opinions on another. She claimed the right to make her own deductions from facts without infringing the freedom of her fellow-members to draw different deductions from the same facts. The only condition of membership in the Society was the acceptance of Universal Brotherhood, and that was the only bond of union. Every member had the right to dissent from her conclusions.

She spoke of the recognition in modern literature of the power that makes for righteousness in the universe. This view was supported by history. Nations died as they fell away from justice, righteousness and morality. The life that was moulded on Theosophical knowledge would affect the age. Matthew Arnold's words were more definite and specialized, she said, by the idea of an inner government of the world. The Christian idea of a great company of just men made perfect was the Theosophical conception of the great White Brotherhood.

Many details were hidden, she said, as she described the long series of powers and authorities from the King or Lord of the World, who translated the Will of the Logos through lesser authorities, through the Manu of the Mother Race of the Aryans. This race began in Central Asia and sent out bodies of emigrants, one of which settled in India 9000 B.C. A recent expedition had discovered in the heart of the Gobi desert traces of that great city whence they sprang. History had recorded the ineradicable love of liberty of the Aryans. Students from China had carried back to the Flowery Land the wisdom of India.

She spoke of the work of those who settled in Europe, in Greece, in Italy, and of the Greek philosopher Pythagoras who went to India and afterwards founded the Greek learning which became the foundation of modern culture. Theosophy was a very old word, used in Athens and Alexandria, and simply meant Divine Knowledge or science.

All Roads Are Mine.

She went on to speak of Shamballah, and the World Teacher, who was one of a succession. He was the great brother of the Manu, and was in charge of the World Religions. "By whatever road a man approaches me by that road I receive him, for all roads are mine," he had said.

She spoke next of the MahaChohan and the part played by him in the founding of a new civilization. Vyasa had given India her scriptures, her histories, the Puranas. When a new race was born the world might look for a World Teacher. If they turned to the Secret Doctrine they would find it stated that a new race would evolve in America, or more exactly speaking a new sub-race. It was not merely Theosophists who had recognized this new race among the children now being born. Anthropologists like Hrdlicka, had done so. The children of this new race had appeared in California chiefly, where the teachers in the schools had found it necessary to separate these children from the normal type. The quality they had developed was intuition, and after two years the teachers had formulated a theory about them, that they could grasp an idea at sight. "Why talk so much," they said to a teacher who took pains to explain things, "we see it."

These children of the new race indicated the coming of the World Teacher of whom large numbers now recognized the practical incarnation. Life, freedom and joy were the great characteristics of his teaching. It

was always the disciples who founded a religion, never the World Teacher himself, she said. She wished to impress one point on every member of the Society and student of Theosophy. It was on their grasp of Theosophical teachings that depended the next stage of evolution and civilization.

The consciousness of his representative would have to be taken up into the consciousness of the World Teacher, she said, and he had to manifest as much of that consciousness as his body permitted. The Athanasian Creed, she declared, dealt with this in saying there were not two but one, "not by the taking of the Godhood into flesh, but by the taking of manhood into God." He had been trained in purity, but had the inevitable limitations of the human body. One characteristic he did not share with the World Teacher—omniscience. "Krishnaji does not share that," she remarked. "I know that because I asked him one day."

The Cradle Message.

Every nation, she proceeded, had its own character. There was an old legend, "God writes a word on the cradle of every nation, and that is its message to mankind." What is your message to mankind? That you must find out for yourselves. She wished to put before them the possibility of finding the union of Liberty and Law. There was no Liberty without Law. Without Law there was only Chaos. Without Law there could be no society. Perfect freedom was only found with Law, and the service of Law was perfect freedom. A stranger might speak a word of warning. She thought there was too little respect for Law in America, and advised them to quit grasping for freedom for the individual without respect to the nation of which they formed a part. The great ideal had been lost sight of in democratic jargon. No democracy was worth having unless every child was educated. They must get rid of

one great curse and judge a man, not by what he is, but by what he does.

She went on to speak of social problems and the result of great masses of men in the producing class and their partial enslavement. A good many capitalists now recognized that they should give back somewhat of that which they had taken, and the workers were working cooperatively and depended on capitalist banks, as one had to do, if one became a capitalist. She had used the word Cooperation because they had a horror of the word Socialism. If she said Socialism they would think Communism, but if she said Cooperation they would think Socialism, she explained. This subject must be carefully studied and thoroughly carried out.

All their problems were best solved by the great word Brotherhood, the very essence of our Theosophical Society, she said. They must prepare for peace. "Do not prepare for war. You will reap what you sow. If you sow armaments you will reap war. If Britain and America work together, peace is secured to the world."

Another point she took up was race colour. Colour was a matter of climate, not of race. She deplored the way the white race thought they had a right to dominate even the great race of India, their own Aryan stock. Revolution might spring out of this arrogance of the whites, she warned. Out of seven people in the world, six were coloured and one was white. It was only by giving freedom to the coloured races that peace could be maintained. The British Empire should be changed to a Federation of free peoples.

War of Colour.

"A war of colour is the great danger of the future. If Asia fights Europe you will be drawn into it," she asserted. She prophesied trouble in India unless the arrogant whites learned to respect the coloured ones, and not to judge them by the colour of their skin. India, she said,

must have Dominion status; revolution would have led to it long ago but for the fact that they were disarmed. "But we shall win!" she added determinedly. "The British Empire depends on giving freedom to India. Without that we shall declare our independence and freedom and challenge the British yoke. This is a menace to the peace of the world."

Mrs. Besant then referred to Sunderland's recent book on India with approval. Democracy without wisdom was chaos, she thought. It had been proscribed in India, so they might judge of its value. The tendency of the best men in America she had found was to abjure political life. Why not purify political life and have the best men working out your political problems? she asked. Democracy without wisdom was chaos, and ruin to the nation. There were plenty of problems for Theosophists to take up and face. What was the use of their Theosophy if it were not applied? The Theosophist should be the best American. The only right of one man to rule another was wisdom.

She closed with an appeal to those in power to realize that democracy with wisdom would solve all problems. "I ask you to take up these problems as your chief interests; begin with the home," she suggested. "We must go farther than we yet have done in doing away with the class quarrels and hatreds of the nations, and the contempt of race for race. Not only mankind but the whole world of animals, of plants, of minerals share the one life and belong to the one great Brotherhood. Let us practice that Brotherhood and live in that life.

President's Welcome.

On Monday morning at 9.30 the official opening of the Congress took place, the band playing the National anthems of all the nations represented. The delegates from each nation stood as their anthem was played.

"It is always a pleasant thing," said Mr. Rogers, the National President, in greeting the delegates, "to welcome friends to one's home. When they are fellow workers it becomes a real joy. We welcome you from abroad, from far and near. We welcome you to our America—the world of the new, the country of the open mind. And with no less cordiality do we welcome our countrymen to exchange ideas and broaden our Theosophical concepts, renewing old friendships and founding new ones. A kind of remembering and forgetting; remembering our loves and forgetting our hates, remembering our affections and forgetting our enmities; remembering our sympathies and forgetting our prejudices; remembering the good motives of those who do not agree with us; forgetting the things that separate us; forgetting even our nationalities, remembering only that we are Theosophists. It is a fine thing even to be neighbours; a glorious thing to be in the great spiritual life included with those of the hierarchy. In the name of America I welcome you to our Country, our City, our homes and our hearts. And may every social contact strengthen the tie that may endure forever."

Mrs. Besant's Address.

Mrs. Besant's address followed, but through a misunderstanding the address she was to have given to the Congress on Monday had been given to the delegates to the American Convention on Sunday. There were some repetitions, in consequence.

"The very pleasant duty falls upon me," she said, "as president of the Theosophical Society, first of all to thank your General Secretary, President of the American Theosophical Society, for the cordial welcome he has extended to all who are here." She was particularly glad that their national circle had just had added to it the delegation from Poland. Torn into three

parts by a cruel treaty it was now reunited and stood complete before the world.

They must recognize the value of these periodic gatherings of a Society which claimed to be and was a nucleus of Universal Brotherhood. The President, of course, had no authority over the National divisions of the Society. She alluded to the sponsors required to introduce parties worthy to become members of these autonomous societies. We call it Universal Brotherhood; let us live up to our name as members of one family. Get rid of formalities. All are welcome to enter by reason of their humanity, and their great desire to take part with those who are united in the search after Truth. It is their birth-right if they wish to claim it. If any dare to claim brotherhood with the just men made perfect he cannot deny it to the lowest criminal. It is either universal or partial. Let us in every way assume and believe that it is universal. Only then should we claim brotherhood with the Elder Brothers who are willing to recognize one younger. Better to welcome a younger brother who needs us than to turn to our Elder Brothers for help for ourselves.

If there be no religion higher than Truth, she proceeded, we must recognize that Humanity is the one quality we permit in our Brotherhood. She would be glad to strike out the word Humanity, she said, and include the animal kingdom in our bond. Surely then we should not proceed to eat our younger brothers any more nor continue our disregard of the rights of the weaker. If we could move our world to recognize Universal Brotherhood we should extend it to the vegetable and mineral kingdoms, since there is the One Life within all. We should be far more careful then of the beauty of the world. Our larger cities are really blots on the beauty of nature. Once we recognized how unwholesome and unnatural they were we should help the lower kingdoms to

a higher life. She commended the Garden Cities of England where trees can grow healthily. The poison of factories now pollutes the air in our cities so that trees cannot grow healthily, and when this is the case how can children have health, she asked.

International Culture.

They must learn as Theosophists the practical type of brotherhood and adopt it as an attitude in life. The study of society must begin with the individual; then the group, and then the larger groups that form nations. The larger idea of international groups followed, and then humanity itself. Nationality should be cherished for its value but not allowed to become a barrier. Each nation should share the common life. The best way to begin was to share international culture. Sculpture, painting, music do not need translation. They are welcome.

Mazzini said that God had written a word on the cradle of every nation. That word was its message to mankind. No nation could give its message if it were not free. In the multiplicity of these messages lay the fuller expression of the truth. The great gentlemen of old times sent their sons on what was called the Grand Tour, so that they had the opportunity to mix with the best of each nation. They brought back the best of the culture and habits they encountered to add to the best of their native land. We were separated into nations so that our message should be given freely.

The duty of the individual to his own native land should never be forgotten by Fellows of the Society. Wherever Theosophy goes it goes as a peacemaker. We must break our cages and come out and help our fellows in the world. Europe today tended to be a hot-bed of war, groups of nations always quarrelling with each

other. The Theosophical Society, she thought, was doing a good deal to bring peace, but Europe never would be at peace till the injustices of the Treaty of Versailles were eliminated, and countries shorn of their territory had it restored.

The United States and Great Britain were like two strange dogs approaching each other. We must think Peace—not War. We must take the risks of Peace, as Ramsay MacDonald had said, not the risks of War. If any two countries in the world could set the example of Peace, they were the United States and Great Britain. If they would make an indissoluble pact then one of the greatest steps would have been taken for the peace of the world. Only one nation in Europe was disarmed. This was Denmark, and though a small nation it was setting a splendid example to the world.

There was one danger—the war of colour. It meant, of course, a war between Europe and Asia. It was less likely than some years ago. As president of the Indian Congress she had been conscious of three awakings, the awaking of Asia, the shaping of Asiatic opinion, and Asiatic self-consciousness. All who cared for the peace of the world should take note of this. China had become a military nation through her civil wars. The spheres of influence demanded by the European nations were an ugly thing. The sphere of influence brought trade, and trade brought war. All the barriers that kept nations apart should be abolished. Premier Briand spoke of the United States of Europe and people talked of a Pan-Europe. Britain was a world power, not a European power.

They were showing by the Congress that different nations could meet without quarrelling, in amity and brotherhood. The more we know of each other the less desire to fight we have.

Value of Criticism.

Mrs. Besant then turned to personal and Theosophical principles. Criticize your principles, she said. Criticize yourselves and not your neighbours. It was easier to alter themselves than other people. Preserve jealously the freedom of others. You are your own business. Your neighbour is not your business unless you are able to help him and he wants your help.

The one great danger was the danger of orthodoxy. "Fight against that wherever it is," she admonished. "Welcome diversity of opinions, for no person holds the complete truth. Welcome some one in your Lodges who criticizes all the Theosophical teachings. It is not he who makes disharmony. It takes you to disagree with him. Papers I agree with give me my own opinions. My opponents may teach me something I do not know."

She spoke strongly for individual liberty and absolute freedom of opinion. "If you want to see the glow, and can't go around it yourself, see others who see the glow. If you are really tolerant you will never quarrel. Get out and talk to your opponents. Krishnaji does not teach doctrine. He teaches individual freedom.

"My dear friend, Charles Bradlaugh, said, 'Welcome truth wherever it comes and add it to your own little stock.'" He also said, "Truth has her laurels alike for victor and vanquished; laurels for the victor in that he defended the truth; laurels for the vanquished now that he is crowned with the truth." Don't cold-shoulder people, the way some Lodges do. Welcome the stranger and make him feel welcome. Try everywhere to be searchers after the truth. Welcome dissension from your own views."

Speaking of toleration she said some good people would say, "I tolerate you, but I love the truth." This was insulting. They should practice the perfect respectful tolerance that tries to learn from others and not reject them. If there was one

truth more important than another to take away from the Congress it was to remember with freedom to have courtesy. Why should we quarrel with persons we disagree with? If you are right and he is wrong, why be angry? If you have a real diamond and some one calls it paste, you can afford to smile. Do the same about opinions. Each makes his own past and is making his own future. The transition is the difficult time. Test everything. If it rings true why should we quarrel over it.

"The very worst service you can do to Krishnaji is to quarrel over him. You may not understand him. He is too big for you. We cannot understand those who are greater than ourselves. When we can't judge, we should not form an opinion. Take him as he is. He is greater than us all. Let the life flow in from him that he pours out so abundantly."

Mrs. Besant told how on one occasion on receiving instruction from her Guru, she had stopped following him to puzzle over something he had said. He turned and looked at her quizzically and said, "Never mind that now; you will understand it by and by."

When you worry, she said, the judgment gets blurred. We must seek peace within—the perfect poise of reason and love. Love was the fulfilling of the law, she quoted. Readjust yourself to life. Individual kindness will create future peace. Be kind, was Krishnaji's injunction. "Let us go out into the world and be kind to everyone," she concluded.

Voyage—Not Battle.

Dr. James Cousins spoke on the education of the rising generation. Every second new manifestations of the Cosmic Being were coming into the world. It was necessary to wipe out the idea that the young are to be educated to fight the battle of life. Rather were they to be educated for the voyage of life with their fellow

passengers. Theosophical truths are the laws of life and they are not bottled up by anyone. One must see the full complete nature of the student, the spiritual entity seeking to evolve its cosmic nature through human limitations. Achieve the liberation of the student and we establish, not anarchy, but the Divine Order. We must be creative and not merely thinking entities. With this comes control over the lower faculties and the fullest opportunity for the expression of the highest things in the student's nature.

Miss Clara Codd thought the misery of the world was largely due to the fact that we did not understand universal principles, and how to apply them. If every Lodge did its duty the sorrow of the world in the community of that Lodge would be sensibly diminished. H. G. Wells, had said that the great and universal truths were so few that they could be written on a post-card. If we had these principles established, war would cease; we would understand what to do with our criminals; we would treat animals properly. She emphasized the value of the Golden Rule which represented the spiritual side of socialism. A man in England had remarked, after hearing some Theosophy, that he thought it was the spiritual side of Socialism. Some Theosophists made the mistake of presenting Karma as the new Devil. Krishnamurti had said that the real Devil was fear—fear in all its forms. The great truth was that within every man lived a spark of the Divine, and there lay his dignity and future spiritual life. The solution of world problems was the solution of our own difficulties. It was not psychic revelations that we needed, but the great principles of life that we should learn and know.

Geoffrey Hodson, who is the author of many books concerning the fairy and angelic worlds, spoke next. There was a growing need, he said, for exact knowledge of the interior faculties of man. With our knowledge of Theosophy he thought we

were well qualified to fill that need. He shuddered to think of the reception some of the sixth race children would meet. We were forerunners of the sixth race and few mothers and teachers were as wise as the California teachers and parents who were learning to recognize them and allow them to have special training. We should take pains to spread that knowledge among mothers and children. He described a Spanish boy who was known to have X-ray vision. He could see through solid objects. His gift was recognized by his father who had lost something he wanted. The son told him it was in his pocket. How did he know that? He said he saw it there. This boy is now considered as sub-normal and is being treated accordingly by the medical men. Mr. Hodson declared we must show a better way of research and abolish vivisection. "Theosophize the World," was his advice. To develop the higher faculties was the great need of the Theosophical Society and to spread the Ancient Wisdom freely throughout the world.

Freedom for Woman.

Mrs. Rukmini Arundale gave a brief address. "I want to explain to you," she said, "that I do not believe the Theosophical Society will solve world problems. As soon as we solve one we shall want to solve it again in a new way. Freedom is the first thing, and woman should have freedom. We do not need to fight for it, but we must have it." We should understand what woman is and what she represents before we enquire what she should do. Men and women are of two different types. The quality of their work must be correspondingly different. In ancient Greece they approached the idea of woman through the worship of beauty, and they had wonderful stories of the ideal woman. She made a strong appeal for freedom. She felt that it was a waste of time to try to be equal to anyone. We should try instead to be equal to our own Higher Selves. That equality

cannot be made. It is there. If you live it, you are It. We should understand what woman really is. She is responsible not only for herself, but for her children. Her children make the future of the world. Every woman is in her secret Self pure, immortal. Through woman we may contact that pure immortal womanhood. Through her we must do what has to be done in the world. "My inspiration comes from the beauty of nature," she said. "If you can love and understand beauty, you will know what woman is. You can see it in Nature. We can extend that love of beauty and not merely to our own homes but to the whole world." She spoke of motherhood as a wide and deep principle of life, blessing the animal world as well as the human. It was a small portion of the Universal Brotherhood which they were representing. India was to those who understood it, a mother of deepest love. "The soul of India is the Himalayas—her crown—our mother," she said. There they had a glimpse of the immortal woman, the symbol of their equality, the ideal in love—deep love. Every woman must represent that ideal in love and live the life free and beautiful, with Divine love in her heart and in her daily life, with graceful speech and firm deep love for children and animals, in simple and beautiful union with the world.

Mr. Wood's Resolutions.

At the afternoon meeting on Monday it was resolved to send letters of greeting to Messrs. Krishnaji, Leadbeater, Schwarz and Jinarajadasa. Mrs. Besant was deputed to write the letters.

Ernest Wood's resolutions, which were somewhat lengthy, were brought up. They dealt with a proposed reorganization of the Society throughout the world, with an entirely new Constitution. Mr. Wood said that Madame Blavatsky had to face materialistic science and religion in her time and had to bind together the few who

formed scattered groups. Every one in the Society stood battling against a prejudice. After fifty years the character of the world had changed. In most parts of the world the prejudice had disappeared. Science was no longer materialistic. His suggestion was that the Society abolish the present constitution and forms, and that membership consist of subscription to a Magazine, after the manner of the American National Geographic Magazine. This would be the official organ of the Society and no other Magazine would be published. There would be no Lodges except by the desire of any members who desired such organization. The Magazine subscription was variously estimated at from \$3 to \$4.50 a year. Applicants for membership would sign a blank subscription form for the Magazine, this form to contain the objects of the Society. No sponsors would be necessary. One-third of the subscription would be sent to the National Societies and the General Secretaries would retain half of this amount for activities within their territories. Seven or more members might get a charter. The Magazine would be published in English without profit. Other languages would have the right to reprint the Magazine in translation. The last resolution of Mr. Woods' series provided that "there would be no subsidiary activities recognized in the T. S."

Captain Sellon, as president of the Federation of New York Lodges felt pleased to speak for the 600 members and 14 Lodges of the Federation. He was afraid that the whole security of the Society was apt to be dissipated if any one who cared to read a magazine was admitted.

It was decided to refer the resolutions to Adyar. Other resolutions were left over.

"Right Civilization".

On Monday evening it had been hoped to have Mr. Jinarajadasa speak, but he was unable to get a steamer from Central America in time for the Congress, and as

the evening was vacant, Mrs. Besant kindly consented to speak on "Right Civilization."

It was necessary to know, she said, what was meant by civilization so as not to waste time groping about after fundamental experiments, many of which had proved to be failures. Political science in modern days was more or less a novelty. In the history of India, in the time of Alexander, the question had been fully discussed and developed. There were fourteen schools of political science then, and the word applied to their writings was the *Shastras*, the scriptures of well-being.

Sedgwick, an Oxford man, had said that if you would know what England could do, you must know what England had done in the past. India had been a wealthy and prosperous nation, in possession of a magnificent literature. Political science, like other sciences, should be founded on the study of facts, after the usual manner of developing a science. Ultimately it would be found to be a quite definite system of law, equally applicable to every nation. The temperament of a nation grew out of its past, and a nation needed its own experience, just as we need our experience to guide us. It was necessary to know its past in order to build up a future sequential in its character.

The first thing we had to do in thinking of a new civilization was to think of a nobler type than that appearing today. To do this it was necessary to know the past. She hoped the education we gave our youth would not be forgetful of the fact that we were leaving our civilization to be built by the younger generation that would succeed us.

Nor must we neglect other civilizations, older and younger than our own. Excavations had been made that gave us material to study which brought us into touch with civilizations that we only knew by their ruins. A book had been issued full of the life of the past, chiefly in Madras Presidency, full of interest to those who wished

to reconstruct the past of India. Coins, records in stone and metal, had been recovered, and out of this mass of material very coherent records had emerged. Two books covering eleven centuries had been printed, of a period prior to the fourth century.

The villages give us the fullest knowledge of the Indian life. The long range of her history had been built up out of the villages. Lists of kings and battles were comparatively trivial things compared with the life of the people. They would never find India going back. The Institutes of India were the laws of Manu, written by Vyasa.

"You in your turn are children of the Manu," she said, "and they had something to learn from that story." She added, "The blessings of British rule are conspicuous by their absence."

Manners Make the Man.

The Chinese, one of the most ancient nations, visited India constantly. A subject of King Alfred travelled to India to find the learning and truth he had been told about. The root of Indian prosperity was her religion. Out of that came her civilization. Manu laid down ten great principles, cleanliness, purity, chastity of body and mind, good manners and morals, for manners maketh man; and manners are the outward manifestation of the evolution of temperament. Without good manners it was almost impossible to get good morals.

The mind had to be educated, and the qualities to be developed were reverence for parents as elders, for brothers and sisters as equals, and for the youngest and the servants of the family. The tending of the two fires was a duty, one the culinary, the other the sacrificial. These two included the whole life, all ordered and sequential.

Then there were meditation for the elders and worship for the younger people,

and sacrifices to the devas; and to the Masters daily sacrifices. There was study of the great books of knowledge and sacrifice to the ancestors for what they had bequeathed, reverence for work well done, and gratitude for the results left behind. Then came charity, kindness and helpfulness. The Brahmin does not eat till he has fed some one else who needs food. It is possible to see a man going about looking for a beggar in the villages so that he can feed him before having his own meal.

There were also sacrifices for animals, reverence for the past and daily sacrifices, all extremely practical, and growing out of and in fulfilment of the householders' duty. The Manu always goes by tens. There were ten villages in the groups and ten groups make towns. Reverence for elders, especially women, was insisted on. The grandmothers are the rulers of the family.

Physical exercises for the health of the body were established, and this was spoken of as the lowest science. Direct knowledge of God was enforced as necessary to the perfect life, taught in Pali Vidya. Other principles followed, first of them—Truth. Speaking of health, she said not many of them knew how much of their nervous force was wasted. A piece of advice she gave was to practice quiet of the body.

How were they to educate their young people? She reminded them that "He that is greatest among you must be the servant of all." The desire for service was the foundation of all good citizenship. She spoke of Self-control. Man consisted of two compartments, mind and emotions, and Physical body with speech. How many controlled their bodies? How many lay awake at night worrying?

Solace for the Bereaved.

She spoke of sorrow over bereavements and said there was no difficulty in meeting departed friends during the hours of sleep. In the first place they must have great

affection, and in the second serenity. The emotional body must be quiet if you are to meet your friend on the other side. The emotional body affected the action of the heart. The astral body—the life—was with one all the time. Violent action affected the heart, and one must think quietly of the departed friend and without agitation. When you control the mind stop thinking. It was hard to control, but control could be gained by dispassion and constant practice.

One should never make a purposeless action. Speech should be controlled. This was the last and most difficult of all. More mischief was done by mischievous gossip than by any other habit. They should ask themselves before gossiping—Is it true? Is it necessary? Is it kind?

She described the three conditions of the celibates, of the householders and of the merchants. The latter were great benefactors of all useful movements, and carried on the duties that specially belong to those who gain wealth. When a grandchild sits on their knee they retire and leave the rising generation to carry on. They take the beggar's bowl and staff and abandon their property. A Judge of the High Court of Madras abandoned his Judgeship and went about teaching religion and moral duties. Through long ages this training had established the happiness and order of Indian life.

She did not suggest that all these things were necessary for our nations, but they could train their children up to a certain standard so that their social intercourse would be easy and friendly. If something of this kind were introduced into our system there would be less chaos.

Systems of education were an abomination. The system should fit the child and not the child be made to fit the system. In the Montessori system which she commended, the child is led to choose its own vocation. She would teach children to love their country. "Don't begin to be an

internationalist until you are a good nationalist," she advised.

Resolutions.

On Tuesday morning the resolutions presented the previous evening were again brought forward. Mr. Wood explained the intention of his plan in brief terms and signified his willingness to leave it over till December. He wished to make membership in the Society easier for the public and the organization less cumbersome.

Mr. Smythe was called on and explained that the resolutions he presented were not the result of theory but of conditions. The first had been withdrawn on account of the valid objection raised by Dr. Arundale to the responsibility placed upon the General Executive of discriminating among Societies which might wish to affiliate. An amendment was carried that Mrs. Besant be requested to send out a general greeting to all bodies and Societies having similar aims and sympathies. This was accordingly done. The resolution had asked for restoration to the Constitution of the power to affiliate any kindred society which desired it, this clause having been eliminated in 1896 under the presidency of Colonel Olcott.

The next resolution Resolved: That the resolution affirming the existence of a World Religion, and stating "The Basic Truths of Religion," as declared by "A Fellowship of Faiths," be expunged from the records of The Theosophical Society, such a statement, apart from any question of its correctness or authority, being inconsistent with the non-dogmatic character and professions of the Theosophical Society.

It was explained that the General Executive of the T. S. in Canada had supported this resolution and desired to have it carried as it represented the principles of no existing religion, and did not harmonize with the non-dogmatic character of the Society.

Resolved that Rule 44 of the General Constitution be replaced by the following:

That when differences of opinion arise among the members of a Lodge or National Society which had a desire for withdrawal from or separation in the Lodge or the National Society on the part of one-third or more of such members in good standing, the property belonging to such Lodge or National Society, shall be divided pro rata among the two groups of members, the Charter to remain with the original group.

This resolution was explained by Mr. Smythe as intended to obviate such difficulties as had arisen with the Vancouver Lodge and the Sydney Lodge in Australia. The principle met with general approval.

Resolved that Rule 30 be abrogated so that persons desiring to join The Theosophical Society may attach themselves to any Lodge to which their nationality, language or principles may render them sympathetic and without reference to the jurisdiction of the National Society under which they reside.

This resolution was generally approved, and Mrs. Besant herself had expressed a wish for less formality in receiving members.

All the resolutions were referred to the General Council at Adyar in December next, and those who wish action taken upon them should get their Lodges or National Societies to send in recommendations or resolutions in their favour.

Future of the T. S.

Mr. A. P. Warrington read the passage from The Key to Theosophy, in opening the discussion on "The Theosophical Society: its Present and Future," to be found on pages 304-5 of the original edition, beginning "Its future will depend almost entirely upon the degree of selflessness, earnestness, devotion, and last, but not least, on the amount of knowledge and wisdom possessed by those members, on whom it will fall to carry on the work after

the death of the founders," and closing with the warning that degeneration into a sect or warped by inherent bias it would "drift off on to some sandbank of thought or another, and there remain a stranded carcass to moulder and die." They must remember the root base of the movement, he said, and not get off on side tracks. There was a danger of our work adopting petty standards. Founded by the great Brotherhood we stood in the position of sustaining a Society which represented their thought. It was the Masters' Society. What we should find out is what it was they wanted. We could make the Society what it was intended to be. We had to preserve the records of the Ancient Wisdom that had come to us and to do that we must become familiar with our Theosophy. He also affirmed the necessity of freedom and of loyalty in such freedom to the truth. That was the important thing in the support of independent thinking.

Canadian General Secretary.

The General Secretary of Canada was introduced and spoke somewhat as follows:

I am glad we had that passage from the Key to Theosophy read to us. It sums up all we can hope to know of the future of the Society. The future grows from the present, however, and whatever it becomes it is because we are what we are. If it has defects it is because we have defects. If it develops perfection it is because we will develop perfection in ourselves. Theosophy is not of a Society or of a body of men. Every man has to make his own Theosophy. Every man has to discover his own truth. We have forgotten that too much in recent years, I believe. We may accumulate great numbers of members and yet miss the one important thing, and unless we have the realization that that pearl of great price is to be found, and where it is to be found, and unless we make diligent

search for it and give up everything for it, we shall not have or know Theosophy.

Mr. Warrington also spoke of the necessity of maintaining the records intact. I do not know whether we value them all as we ought to do. When people in my generation began to study Theosophy they didn't have kindergarten literature about it. We sharpened our teeth on Isis Unveiled, and I do not know anybody who reads Isis Unveiled today. It would be an excellent thing for the whole Theosophical Society if every member started in to read it. If we would do this and make a serious study of these things we would begin to realize there are regions in our own consciousness that we know nothing about.

We must know ourselves. To do that in every respect we must make ourselves familiar with the principles of our Theosophy. These have been touched upon—autonomy, freedom, liberty of conscience, liberty of speech, no fences in any direction. I would have liked to have spoken on the resolution that was before the house a little while ago. The Executive Council of my national society deputed me to bring this question up. I want to say we feel the necessity of that freedom. We have had even some of our members withdrawing from us because we insisted upon that freedom. A great many people don't like to hear something they don't agree with. Our President has reminded us that we learn from the disagreements of others. We learn from our mistakes. We have all been mistaken. I made a mistake in 1899 but I didn't leave the Society on that account. I happened to be in London in 1907 when Mrs. Besant was there and I begged for an interview. I said to her, "We disagree in some things but can we not agree to work for Theosophy?" She said, "yes," and we shook hands on it.

I think I may disagree with her in some things but she has been constitutional. She has been loyal to the principles of the Society. She has protected the freedom of

the Society. So we are loyal to her in Canada. That loyalty and fealty to freedom and truth is something we must protect within ourselves if there is to be a future to the Theosophical Society.

Theosophy has three things in view—the study of ancient and modern religions, philosophy and sciences. We sit, so to speak, on a three-legged stool. Some of us for a long time have been trying to sit on one leg, an uncomfortable and precarious position. There has been too much religion in the Society, and too much mushy religion at that, and too little philosophy and too little science. We have to get back to these supports of independent thinking and clear seeing before we have a real Theosophy that will appeal to the public.

Need for Science.

Where are the Crookes and the Wilders and the Edisons that used to belong to the Society? Why don't we have Sir Oliver Lodge in the Society, Prof. Millikan, McLennan, the first man who was sent for by the British Admiralty at the beginning of the war? We must have a Society where the biggest men of science would be glad to come before us. I think in the future we will grow up to have such a Society. Where are the men who used to adorn our magazine pages? Look over the old Theosophists. Why did Edward Carpenter, who died a few weeks ago, stop writing for us? Why are many men all over the world now rather repelled than attracted to the Theosophical Society? If we are to have a future we must make it such a Society as will attract the wise and intelligent, not a little narrow sect, but a Society that is occupied with the eternal things. Let us get back to our platform all religion, philosophy and science. Not more religion than science and philosophy; not more science than religion and philosophy, and not more philosophy than the other two. Let us see that we have all-rounded minds, that we can look in every direction

and that we can see as the Masters see. See, as Mr. Warrington suggests, as a Society founded by the Masters ought to see.

These are important things and we have to consider them for the future. We talk about the objects and the teachings of the Theosophical Society. We have brotherhood, karma, reincarnation, Masters, the law of cycles, the omnipotence of the will, various other matters. I do not think, though, that there is anything so important as that statement of Madame Blavatsky, "Every man is an incarnation of his own God." When we can walk about as gods and realize that that is our responsibility as well as our privilege, when we can let our light so shine that men may see our good works, not to glorify ourselves, but to glorify the Master, then we shall become a Society which the world will respect and recognize.

Time, Money and Work.

How long will it take enough of us to devote ourselves and pledge ourselves to these things to make the Society worth while in the world? I do not know whether it is legitimate to speak of the Esoteric Section here or not. Some of us in the old days were pledged, as I was, under the joint headship of Mr. Judge and Mrs. Besant, to a solemn promise that we would devote time, money and work to support Theosophy before the world, and that pledge was taken to the God within us and to none other. That pledge we were told would follow us however we might neglect it, down through the ages, incarnation after incarnation. We must realize that and stand by that. The matter of joining this Society or that body is nothing. We must take those pledges in earnest and they must never be deserted. Some one said to me yesterday that he was sick of the Society and would have to leave it as so many mistakes had been made. We each make our own mistakes and must not blame others for what we have done ourselves.

We shall not be judged by the mistakes of others. When we have made mistakes let us confess it. I think all of us who make mistakes are surely courageous enough to put ourselves on record as our revered President has done. There is always forgiveness for the sincerely mistaken. Forgiveness, as I understand it, is time to pay. The word is taken from the old tax-collecting jargon of the Greeks. You will have time to pay. But you must pay to the uttermost farthing. If we get time then we shall go on trying to realize this godhood within us. We shall launch out into the ocean of Theosophy.

"It may be that the gulfs will wash us down,

"It may be we shall touch the happy isles,

"And see the great Achilles, whom we knew."

Let us feel that there is a future for us. Let us understand that he, "that highest person who is awake within us when we are asleep, shaping one lovely sight after another, He is the light, He is the Brahman, He alone is worthy to be called immortal. All worlds are contained in That and nothing goeth beyond." This is our Theosophy, deep in our hearts, where is seated the Lord, as Krishna told us. There we shall find our Theosophy and if we are true to it with the strength, the power, the wisdom and the love that comes from the Master,—“Alas, alas, that all men should possess Alaya—be one with the World-Soul, and yet possessing it that Alaya should so little avail them. Of teachers there are many, the Master-Soul is one—the Universal Soul. Live in that Master as its ray in thee. Live in thy fellows as they live It.” If you do, the future of the Society will be as glorious and as permanent as the most enthusiastic of us could wish it.

Irving Cooper Speaks.

Mr. Irving Cooper spoke next in a frank and critical review of the position of the Society. “We are out of date,” he declared. We were twenty years behind in science. We were standing still while the world was carrying on all kinds of social movements. Books written by people who had never heard of Theosophy outstripped us on our own point of view. Notwithstanding the number of members we draw in the less influence we have on thought and civilization. We were opposing old standards of Christian thought that had been practically abandoned. The danger had been pointed out by H. P. B. In ten or twenty years from now we shall be crying “Back to Besant” or “Back to Leadbeater”. We did not need to go back to anyone but forward to the Truth. There was no sense in changing the objects of the Society. When things went wrong a lot of people thought the thing to do was to change the Constitution. The thing to do was to change ourselves. Some were following one leader and some were following another. What we needed was not leaders but genuine brotherly kindness. There was too much gossip and talk and petty bitterness, too much jealousy of one or another. If orthodoxy captured this Society then the world was hopeless. We needed to devote ourselves more to the betterment of mankind and to seek to grasp human problems.

Challenging the L. C. C.

Mr. Rogers had only a few minutes left for his address and plunged directly into his main thought. There was, he said, in the American Society a wide-spread and settled hostility towards the Liberal Catholic Church. This arose, he believed wholly and solely from the too close association of the Society with the Church. Precisely to them as friends of the Church these complaints were brought. For what reason was this hostility felt? Was it not because

as an institution it threatened the neutrality of the Society? There was no objection to the Unitarian Church nor to the Universalist Church nor to any other Church. They might be sure it was the broadest church and the closest to us, but there could be no other reason than this for the fear that was felt about it. If they could not dispel this fear they had trouble ahead. What should be the relation between the Church and the Society? Precisely the same as between the Theosophical Society and the other Churches. Unless a Lodge room was commonly used by other bodies the Lodges should not associate themselves with the L. C. C. Church people are accustomed to see the L. C. C. in the Lodge rooms and they form their conclusions. Prominent members take part in the services and we should not marvel if we constantly hear of the Theosophical Church. Mr. Rogers referred to several letters he had selected from a number. One stated that the member had been in the Society for 32 years, and he preferred to have his Theosophy unmixed. He was glad to have Theosophy taken into the Churches but he strongly objected to any Church being brought into the T. S. Another letter strongly reproached Mr. Rogers for having the annual convention of the American Society on Sunday, when he must have known that the Liberal Catholic Church held its services on that day. When did the Theosophical Society, he asked, have to consult a Church as to when its annual meeting should be held? The annual meeting had always been held on a Sunday, and he saw no reason to change it. They owed a debt of deathless gratitude to one who told them that Theosophists must learn to stand on their own feet. He confessed he did not understand the new Theosophy, as they explained it to contain the truths of the old Theosophy. "I must go along the old Theosophy as best I can, and I ask you not to hurry me too much. While I wait I will stick to the job." He

had been helped by the old teachings and he knew the world could be helped by them. It was their business to carry that message to those who could be helped.

L. C. C. Withdraws.

At the opening of the afternoon session on Tuesday, Mr. Irving Cooper came forward and read the following statement:

"We the undersigned Bishop and Clergy of the Liberal Catholic Church in America, who are present at the World Congress of the Theosophical Society, are absolutely in agreement with the policy of keeping separate the activities, places of meeting and publicity of the Theosophical Society and Liberal Catholic Church."

(Signed) Irving S. Cooper, Regionary Bishop; Arthur M. Cooy, John Roine, Hugo Bjuhr, J. T. Eklund, A. Holstead, A. Rex Barnett, P. S. Temple, G. C. Huckaby, Wm. J. Fordyce, E. A. Sheehan, Albert F. Hardcastle, John B. Stearns, Milo Perkins, J. David Houser, Newton A. Dahl, E. Norman Pearson. "I was under the impression," he said, "that only half a dozen Lodges at the present time were granting the use of their rooms to hold services. We shall take steps at once to relieve our most gracious hosts of our presence there. Three of our missions have been entertaining three Theosophical Lodges who are too poor to have their own place and are given the hall free of rent or for only a nominal rent. Now we shall have to throw them out."

Mrs. Besant and Krishnaji.

Answering question on Tuesday afternoon, Mrs. Besant said she did not know whether Krishnaji's body was aware of the teaching of Christ regarding the Liberal Catholic Church or the new sub-race. Organization was not necessary to spiritual progress, he taught. He wanted people to judge for themselves. Make up your own minds, he said. His constant effort was to shake you out of your beliefs which were

not real, which was shown by your not practising them. Krishnaji's present work is to destroy all outworn forms, so that people may not adopt them as a form or creed, but only as they put life into these forms. She recalled Henry Ford's interview with a newspaper reporter, whom he told, "I have never made a mistake in my life, nor have you." A mistake was due to absence of experience. It is an experience we have not had before. Spirituality, she said, in answer to another question, commonly comes from the unfoldment of the God within you. Organization has nothing to do with that. The quality of the sixth sub-race was intuition, a development of Buddhi. Religion was a life of joy and happiness, not a system of outside forms and phrases. There should be teaching of the essential truths in perfect forms. The Christian world had not yet learned to practise the Christianity of Christ. Mrs. Besant spoke of her own attitude. "I do not hold things as belonging to a Teacher. I was once told by a holy man that I could not call myself perfect unless I walked about naked. I told him I would leave that to another incarnation." There was not enough service, not enough silence, she said, speaking of the Masters. Only as we become like them can we draw near to them. Krishnaji's disciples, she said, would form a religion out of his teachings. "I cannot pour out life as Krishnaji pours it out. I thankfully take the life that he pours out, but I do not put it into new forms. Krishnaji is not omniscient. The body that has to stand the rough and tumble of the world is not omniscient. She announced herself as in favour of Prohibition.

Order of Service.

Wednesday was wholly devoted to the work of the Order of Service. Max Wardall reported on the progress of the work. Addresses were given by Dr. Cousins on "Art as Service", and by Miss C. W.

Dygraaf, John Nimick and Peter Freeman, M.P. Robert Logan spoke on "Humanifur."

Peter Freeman, M.P.

Peter Freeman, General Secretary for Wales, spoke briefly. He preferred to speak on applied rather than academic Theosophy. They were all seeking to find God. They would happen on the truth whatever reason they had applied to those ideals for which they were all striving.

A little boy had asked his mother where God was. . . She replied, Everywhere. Was God in the room? Yes, my child. Was he on the table? Yes, my child. Was he on that spot? Was he just there? Yes. "Got him," exclaimed this practical theologian, bringing his tiny fist down on the spot.

We were finding God in all sorts of ways, but we could not find him that way. We could find God in the gymnasium in his attributes of strength, and also in his love and Truth, but we had to find that in ourselves which gave us a passage way to God himself.

He told of having met a little girl carrying a little brother almost bigger than herself, with a handkerchief tied around his leg. "Is he not too heavy for you?" he asked her. "Why," she replied in astonishment, "He's my brother." It did not take the Secret Doctrine to teach that lesson. There were two kinds of workers, he said, those who were willing to work, and those who were willing to let them. Perfect freedom was only found in perfect service.

Robert Logan followed this with the story of a little girl who had been deeply impressed with the idea that God was everywhere and keeping an eye on her wherever she went and whatever she did. One day she was going out, and the pet puppy followed her. "Go back!" she cried; "go back; it's bad enough to have

God everywhere without having you tagging round after me."

John Nimick said we told people that Brotherhood was the foundation of the Theosophical Movement, but what was the use of telling them that unless we told them how to put it into practice. He spoke of an international press bureau to supply articles to news papers and magazines.

Robert Logan then introduced the subject of "humanifur" which is a patent imitation fur woven from vegetable products. A company of volunteer manikins displayed a large number of winter garments made of these materials, imitating every kind of fur, and also many fine fabrics for winter wear which did not suggest fur at all. The artificial fur wraps were much admired and many sales of the material were made. Three yards were estimated as sufficient for a coat, and the make-up brought the cost to about \$50 according to the quality, creating a garment in all respects equal in appearance to fur, and giving material which in some garments in use for several years showed splendid wearing quality. Mr. Logan reminded those present that 180 millions of rabbits and twelve millions of muskrats were slaughtered to clothe the women of the land with fur garments yearly. The exhibition was under the work of the Order of Service.

An Open Forum.

At an Open Forum which followed, presided over by Chester Green, Miss Dygraaf of Holland, spoke briefly. She noted the difference between labour and skilled labour. Theosophy was for the world, but it was a task to get it before the world. Class work was an enormous hindrance if the classes were not inspiring. There was a great deal of rushing out to do everything in the world that the Theosophical Society cannot do. We must know the needs, the suffering in the world, and learn from others working in the world

what is to be done and how to do it. Skill was required in Theosophy as in other labour.

Miss Kamensky, Geneva, general secretary for Russians outside of Russia, the Soviet government not permitting a Theosophical Society in that country, spoke of the work of the League of Nations at Geneva. There were 73 international associations there, and the peace work of the Theosophical Society was centred there.

Another lady spoke in favour of encouraging vegetarianism and the value of food combinations. She advised getting away from complex dishes. Nothing was important but the higher life. The importance of plain food for the vehicle of the higher self was emphasized.

Dr. Arundale spoke on Wednesday evening. He differentiated between the science of mechanics and the science of movement. "I am personally more concerned with the science of mechanism," he said, "than with the science of movement." Some were concerned with the inner government of the world. He was concerned with its mechanistic science. "You must be fanatical," he insisted; "you must be balanced. I who speak to you here am a fanatic, and I am not ashamed of it." Yet he was self-possessed. A man need not know what he is thinking of, but he must think that he thinks that he knows what he is thinking about. This amused the audience.

The following resolution, prepared by the General Secretary for Canada, was read and adopted at the closing session:

Resolved: That this Theosophical World Congress hereby express its ample satisfaction with the arrangements made by the local committee for its general organization and comfort; that we especially recognize the courage and spirit with which they faced the heavy financial and other responsibilities; that we regard the selection of the Stevens Hotel with its efficient service, its unexcelled elevator equipment,

its cooperation, and its general spacious modernity as most felicitous; that we tender our best thanks to Mr. L. W. Rogers, president of the American Theosophical Society and to Miss Dygraaf of the Netherlands, joint secretaries of the Congress; to Mr. Ray Harden, secretary-treasurer; to Mrs. H. Kay Campbell, secretary to the president; to Mr. Robert Logan of the Announcement Committee; to Miss Mavis Parker, registration secretary; as well as to the long list of volunteer helpers in all departments who by their diligence and devotion contributed to the success of the meetings, and the ease and convenience of delegates; and that to all these we express our indebtedness and our gratitude for the part they have played in the material phases of what has become a memorable historic event in the history of the Theosophical Movement, an occasion of frankness and freedom, of fraternal and cordial feeling, and of enduring recognition of the spirit of loving service.

Last Word for Peace.

In closing the Congress, Mrs. Besant made her announcement regarding the change of the seat of publication of her magazine, and the suggestion of a resolution in favour of Peace. "We are now as a Society," she said, "standing for Brotherhood and therefore for Peace. You have placed as the Ruler over your great Republic one who alone among the desolation of the world war in Europe carried on a work which gave relief to the suffering, courage to the wounded. Let us send him a telegram telling him that we look to him more than to any one among all the rulers of the world to stand as champion of Peace as he can mightily do; to proclaim to the world that America will not again permit a fratricidal war to break out among the nations." The nations must learn to settle their disputes by peace and not by the brutal abitrament of war, and this must be by the declaration that war shall be out-

lawed among us, she said. Mr. Hoover was the fitting president of the Republic, she thought, and the world might rejoice that it had spoken the word that made peace inevitable. If they signified approval the message would be sent and with good will for he had done so much for peace and showed the way to peace, and so they might join in their farewell to war, their welcome to the Brotherhood of Man.

♦ ♦ ♦

Canadian members of the Society at the Congress included Mr. and Mrs. Ernest Jackson, Toronto; Miss Simkins, Toronto; Miss Norah Jackson, Los Angeles; Mr. and Mrs. Richardson, and Mr. Peter Swanson, Calgary, Alta; and the General Secretary and Mrs. Smythe. A lady from London, Ontario, who wrote saying she would come, did not appear.

THE THREE TRUTHS

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

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

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

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

These truths, which are as great as is life itself, are as simple as the simplest mind of man. Feed the hungry with them.—Idyll of the White Lotus.

♦ ♦ ♦

And in Thy love may we abide,
Estranged from none by wrath or pride;
Among ourselves at unity,
And with all else in charity.

—Old Bohemian Hymn.

THE SONG OF THE SEEKERS

We are the seekers who long have sought
The message of spheres unseen,
We are the minds that the years have
wrought

To wisdom and hearts serene;
We are the thinkers of worlds of thought,
The dreamers of endless dreams,
We are the souls that at times have caught
The vision of higher themes.

We are the voice of the wind and sea
That sings of a Law supreme,
We are the prophets of worlds to be,
We have our dreams to dream;
We are the keepers who guard the key
That leads to Eternal Truth,
We are the eyes that forever see
The purpose of Age and Youth.

We are the seekers—we seek to know,
And in the knowing to find
The truest way that the Soul must go
For Beauty and Peace of Mind.
We are the music of stars at night,
A pulse in the changeless scheme,
We are the seekers who seek the light,
We have our dreams to dream.

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Forget your various gurus, your various
paths, your various types, your various
temperaments. There is only one Master
in the world, only one Teacher, only one
Source, and if you touch that Source, if
you drink at that Source, then you will
help humanity. The Beloved whom we
follow, is everything. When you think
of him, when you are part of him, when he
is yourself, you forget your temperaments
and types. All of us are one, all want
happiness, all want Truth, all want to be
free.—J. Krishnamurti in March Star
Bulletin.

A man must invest himself near at hand
and in common things, and be content with
a steady and moderate return, if he would
know the blessedness of a cheerful heart.
—Burroughs.

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THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY
IN CANADA

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OFFICIAL NOTES

An arrangement has been made by which Mr. Ernest Wood will broadcast from WEAf, the well-known New York Station, for five Friday afternoons at 4.30 beginning on September 20. This is an opportunity for Theosophists to tune in and to get their friends to listen.

* * *

Mrs. Charles Lazenby has written to say that she is bringing out a collected edition of her late husband's writings, including an ordinary edition and a special de luxe edition of "The Servant" with Epilogue. Copies should be ordered from William McLellan & Co., printers and publishers, 240 Hope Street, Glasgow, Scotland. We feel sure that many of the late Mr. Lazenby's friends will hasten to place their orders for this memorial to the life of an earnest Theosophical worker.

Tributes in one day's mail include—"Your Canadian Theosophist was superb."—"Among Theosophic and similar publications coming regularly into this household, your magazine is quite the most warmly human."—"Sorry to have been so late in renewing; surely enjoy your magazine."—"One dollar for renewal of my subscription to your magazine which I read with great pleasure and appreciation of its adherence to the original teachings."

* * *

We are sorry to say that subscribers continue to send in cheques from the United States that cost us anywhere from 15 to 25 cents to cash. Why can they not enclose a dollar bill which costs them nothing in excess and gives us our due? Some subscribers write in about the tenth or the week around the 15th complaining that they have not received the Magazine yet. As we only send it out on the 15th, and it does not go by air mail—yet, it would be well to postpone complaints till the 20th at least.

* * *

Mrs. J. A. Crampton Chalk has issued a pamphlet entitled "Why the Secret Doctrine should Not be called Buddhism." The object of the pamphlet is not wholly indicated in the title, an object which nobody who knows anything of Theosophy will find fault with. But it is allied with the idea of discrediting two of the most faithful disciples that Madam Blavatsky has in the world to-day, and this is one of the difficulties of the Theosophical Movement. Hardly one of the disciples can be found to admit that any other disciple is in any respect worthy. Mrs. Cleather and Mr. Crump, whom Mrs. Chalk attacks, are living in Buddhist lands, and quite naturally point out to Buddhists that Theosophy and the Secret Doctrine are the basis of Buddhism. Living in Christian lands we similarly point out that Theosophy is Christianity. Mrs. Chalk should consider what is the matter with her.

Mr. N. W. J. Haydon, formerly president of one of the Boston Lodges and vice-president at one time of the Toronto Lodge has prepared a little leaflet, giving the aims and objects of the Theosophical Society, with a list of books under the headings Introductory, Fundamentals, Development, Devotional, Mysticism, Nature of Man, Occultism, Religious Problems, Reincarnation and Reference. The list is certainly eclectic, and might be criticized rather for its inclusiveness rather than for its omissions. We would certainly prefer C. E. Woods' "The Gospel of Rightness," for example, to Leadbeater's "The Christian Creed." But readers must learn to develop their own intuition, and rely on their common sense so as not to be led away by psychic "revelations" and vagaries of that description. Mr. Haydon's list will be of value to students and we would recommend them to the two sections, Fundamentals and Reference. Mr. Haydon supplies all kinds of books, old and new, out of print and second-hand, and will advise correspondents regarding their purchases. His address is 564 Pape Avenue, Toronto, 6, Ontario.

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A great deal has been written about Katherine Mayo's book "Mother India," and undue prominence has been given it, as was indeed intended. Antidotes have abounded, and Mr. Ernest Wood has spent an immense amount of time and labour on a new book showing up Miss Mayo's animus. Mrs. Cousins—Margaret E. Cousins, B.Mus., has done enough in an eight-page pamphlet to upset all Miss Mayo's contentions. A paragraph will illustrate. "I have lived in India for twelve years in intimate friendship with the women of India, with its students and with its political and social reformers. I am neither a government servant, nor connected with official nor missionary circles. I am a lover of humanity, and work for it through seeking the advancement of

womanhood to an equality of honour and opportunity with manhood. My work along these lines was viewed so favourably that I was the first woman Honorary Magistrate appointed in India. These facts give me the power to pass judgment on Miss Mayo's book, and, while my experience corroborates a large number of her facts and illustrations regarding sex, health, untouchability, and the treatment of animals, I aver that the total impression that she conveys to any reader, either inside or outside India, is cruelly and wickedly untrue."

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Dear Brother Stokes, who never knows his friends from his enemies, accounts for the falling off in the Canadian Section, as he calls it, as attributable to the "policy of inviting lecturers who belong to other societies or movements, or who have private societies of their own and who are simply looking for fresh cows to milk." We have no doubt that "Great Sifter is the name of the Heart Doctrine," and that many members find themselves attracted elsewhere after having had a glimpse of the teachings of Theosophy. It is no loss to a Society to lose those who prefer to follow a leader or teacher rather than puzzle out the "Small old path stretching far away" for themselves. But the breadth and liberality of the real Theosophical platform does not debar anyone from standing upon it who professes to teach the philosophy and practice of Brotherhood. If some members do not fully recognize the superiority of the Theosophical platform in this respect to others, the loss is theirs and not the Society's. But Mr. Stokes overlooked the fact that 42 of the 56 losses were in the Toronto Lodge. It has been generally felt that the absence of Mr. Kartar Singh during the whole of last winter since he went to Vancouver, and gave up the Treasurership, has been responsible for the lapse, as he was a most efficient collector of the dues. It is unfortunate that the sole test

of membership is the payment of five cents a week and as long as there is no one to collect it the members fall into neglect of payment. We believe the majority of them have already paid up. If they have not, their devotion to the cause is not so ardent as to be of any deep loss to the energies of the Lodge. All the same their membership is welcome, and they have their place and their duty just as much as the oldest and the most sacrificing. Another cause given for the lapse is the fact that since the president has been living in another city the Lodge decided to abandon its monthly meetings, so that no opportunity has been given for the members to meet together. The Sunday evening meeting is an open meeting for the public as well as the members and does not offer the opportunity for free discussion and social reunion that a Lodge meeting should.

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There is nothing hid that shall not be revealed; there is nothing done in the secret chamber that shall not be proclaimed on the house-top. So said an old sage. It often takes a long time for the truth to come out, but sooner or later it comes, if we are like those described in the Bhagavad Gita as "not peering about." It has long been my rule not to ask questions. I have had some problems that puzzled me considerably, but implicitly trusting Great Karma, I have always been satisfied that the answer would come when the time was ripe. This day, September 7, I had a pamphlet placed in my hands which explains a whole lot of things of which I had been ignorant. I had been ordered for my health after a breakdown early in 1897 to resort to a sea voyage. Accordingly I sailed for Ireland in the summer of that year, on a trading steamer, through the kindness of the late James Carruthers, whose wife was a member of the Toronto T. S. I remained in Ireland till December, 1898, and during that time all sorts of things happened to the Theosophical

Society in America. I heard nothing of these except in a letter I received from a friend who had attended the Chicago Congress of the T. S. in America, a long letter, which impressed itself upon me by the fact that I had to pay 48 cents surplus postage for it. This letter was written from one who had sided with Mrs. Tingley at the Convention and naturally all the arguments were from that point of view. It sounded all right, and I accepted my friend's judgment on the matter. When I returned at the end of the year I was commissioned by Mrs. Tingley to make a lecture tour of the United States and Canada, preparatory to the big Convention to be held in May, 1899 at Point Loma. All that is another and a long story. What amazed me was the cold shoulder that my friends of the opposition turned to me. I thought as much of them as ever. I held the same doctrines. I followed the same policy. I had not changed in any way. But I was ignorant of all that had happened on the inside. I am still ignorant on many matters. One of my dearest friends was the late Mrs. Archibald Keightley, formerly Mrs. Julia Campbell Ver Planck. She was much the finest writer on Theosophy in America. She was the editor and part author of that invaluable book, "Letters That Have Helped Me." She contributed valuable articles to my little magazine, *The Lamp*. One signed with her pen name, Jasper Niemand, appeared in February, 1900, "Lest We Forget," which I have intended several times to reproduce. This, however, by the way. There grew up an astonishing coldness towards me on the part of these friends, and this pamphlet, perhaps affords an explanation. It reveals a depth of obliquity on the part of Mr. August Neresheimer that I could not have suspected without these documents. But here they are, after the woman who drove him to such perfidy has died as the result of a motor accident. Mr. Neresheimer had acted towards Mrs.

Keightley as he acted towards me in May, 1899, but I never knew anything about the part he played in his role of fellow trustee with Mrs. Keightley of Mr. Judge's Magazine and publishing property until I saw this pamphlet to-day. I suppose my friends thought I knew of all this. Where ignorance is bliss it is certainly folly to be wise. Mrs. Keightley's pamphlet is a 36-page document, and is a revelation of the immoral control Mrs. Tingley exercised over her followers. I have only had the loan of this pamphlet, which is entitled "The Future of the Theosophical Publishing Company" and would be glad if anyone could supply me with a copy to add to the other archives which I have been accumulating.

AMONG THE LODGES.

REPORT OF VISIT OF MR. AND MRS. GEOFFREY HODSON.

On August 18th and 19th, the Montreal Lodge had the great pleasure of having Mr. and Mrs. Geoffrey Hodson of London, England, with them, as they passed through the City on their way to the Chicago Convention. On Sunday afternoon (the 18th) Mr. Hodson gave the members a most illuminating talk, showing the way to true Seership. On Monday evening he addressed a public meeting, the subject being "Clairvoyance and the Hidden Power of Man". This meeting was specially called, as the Lodge is closed during the months of July and August, but it brought a capacity audience to the Lodge Room. Mr. Hodson cleared his subject of the popular misconceptions which surround "Clairvoyance", and placed it upon a sound, logical basis as an extension of existing faculties, which must in the ordinary course of human development be awakened, and laid particular stress on the absolute necessity for proper preparation, life discipline and impersonal motive in the

unfoldment of the possibilities before us. A writer of note, Mr. Hodson has published a number of works, amongst which "The Science of Seership" is just off the press. The speaker in his lectures presented angles of thought, so seldom dealt with in our Lodges, and they should be of inestimable benefit to the serious student, especially to those who understand the deep purposes of life, and are trying to live the middle path, the hardest of all to follow. One of the most gratifying incidents in the public attendance was the presence of young people, friends of members, for it is not always we gather the young with us. The Montreal Lodge has been most fortunate in the past few months to have had such speakers as Mr. Hodson and Mr. Clark, both of whom dealing with the subject of true Seership, though following different lines of thought. These speakers should bring a new era and real brotherhood to our Lodge. Mr. and Mrs. Hodson endeared themselves to all they came in contact with and we hope to have them with us again. During their stay in the City they were the guests of Mr. and Mrs. W. A. Griffiths.

E. E. B.

FELLOWS AND FRIENDS

Mr. Peter Freeman is one of six Theosophists who are members of the present British Parliament, the others being George Lansbury, D. Graham Pole, John Scurr, H. C. Charleton and Ben Tillett. Lord de la Warr is a Theosophist in the House of Lords.

Mr. Harry R. Tallman, so long the energetic and able secretary of the Toronto Lodge, had the misfortune to lose his mother, who died on September 4. Mr. and Mrs. Tallman had celebrated their Golden Wedding last Christmas, and this was the first bereavement in the family.

Miss Kamensky, Miss Clara Codd, and Mr. Peter Freeman passed through Montreal on their way to Chicago and were met by Mrs. Griffiths. Mr. Freeman had time to call between trains at Headquarters in Toronto on the Monday evening before the Congress, and as the Lodge Executive was in session he had an opportunity of meeting a number of the members at the Theosophical Hall.

CORRESPONDENCE

LODGES OMITTED.

Editor, Canadian Theosophist.—When Mr. Clark, recent lecturer for the Canadian Section T. S. finishes his report on the condition of the various lodges, it is to be hoped that he comments on those two not previously mentioned, and presumably best known by him, viz., Orpheus and Vancouver. Without his opinion on these two, the picture is incomplete.

Member of Can. Section.

August 25th, 1929.

O CANADA

Alone among the various Sections of the Theosophical Society, the Canadian Section has preserved some degree of independence of thought and action. The history of the Society for the past twenty years has been one of progressive deterioration. As one by one the ancient Theosophical landmarks were removed and the cult of personal devotion skilfully substituted, the more intelligent and independent of the Society's members withdrew in discouragement and despair, leaving the Lodges in the possession of the more dependent and immature types who had no other wish than to read what was given to them, believe what they were told and follow obediently the path laid down for them. And strange and fantastic that path was to prove. Roman Catholic theology, a new branch of the Apostolic Suc-

cession, an Adventist cult which developed into a cult of a "World Teacher," a "World Religion," a "World Mother," a "King of the World"—these are merely a few of the astonishing vagaries which were provided for the elect—and the elect obediently swallowed them all.

Canada alone among the national Societies fared better: a creditably high percentage of the Canadian members refused to associate themselves with these astonishing and deplorable developments, but looked on with feelings in which amusement and disgust were curiously blended. This was partly at least, due to the Editor of the Canadian Theosophist, the columns of which have been courageously kept open to a discussion and criticism of the strange ways in which the Society was being led. Also, the work of the late Mr. Lazenby undoubtedly helped to keep the Canadian Section free from ecclesiastical superstition; theological cobwebs could not exist in that robust presence, and priest-craft was his pet abhorrence. The vigorous work of Mr. Roy Mitchell, too, must be mentioned in the story of Canada's exemption from the general psychic debauch. These three stalwarts are largely accountable for the better conditions in Canada, and curiously enough, Toronto Lodge can lay claim to them all!

We have arrived at a strange and critical juncture in the history of the Society. So much devastation has been wrought, so much confusion and superstition and psychic "Authority" has been introduced and so firmly established that I do not for a moment profess to know whether the restoration of the Society to sound Theosophical Principles is a possibility; but if it is, of one thing I am sure—that Canada has a unique opportunity to play a leading part in this great work. Think for a moment of the importance to Western civilization if the great Aryan Philosophy could again be declared in all its austere and soul-satisfying grandeur!

Canada's contribution has up till now been a negative one—and I do not see how it could well have been otherwise; is it possible for us to enter upon the positive phase of the work now that the hour for action has come? It is for the members of the Canadian Section to reflect deeply on these things and become perfectly clear as to the nature of the qualities required in us if Canada is to be the vivifying centre through which spiritual life shall again flow into the Theosophical Society. And this great result is actually possible—if there can be found men and women of the requisite quality. But our gift must be a positive one; And we must not confuse the issue with vague, emotional thinking.

The varied contributions which people of different temperaments have to make to the Theosophical Movement is sometimes compared to an orchestral performance—and the simile is a most excellent one and could hardly be bettered. Every diverse gift in our complex human nature has a potential value in the great Theosophical Movement, and the more dissimilar the gifts, the richer the harmony.

But—and here is the point which is so often overlooked in our hasty and vague use of simile and metaphor—before our temperamental gifts and qualities can be of use in concerted music, they must be trained and disciplined until they conform to the strict and complicated laws of harmony. And the training is often a long and arduous process, demanding a great devotion which knows no weariness or discouragement so that the requisite skill be gained. And yet how fatally often do our Theosophical students talk and proceed as if the production of orchestrated harmony were a very simple and easy thing—as if anyone who possessed an instrument and a musical bent could quite fittingly come forward, enter the orchestra and tootle his cornet, scrape his fiddle or blow his horn according to his own untutored fancy!

When we use the splendid and extremely fitting simile of an orchestra to picture more clearly to ourselves the working of the Theosophical Movement, why do we so easily forget the long and devoted hours of toil—often weary and discouraging—necessary to master our instrument sufficiently to take a creditable part in a great orchestral performance? And shall we Theosophical members demand less of ourselves than this! Is the Harmony we think of such a poor thing that any casual group of foolish, undisciplined people can compass it? Shall we not rise to a more adequate conception of what is required of us fittingly to represent to our generation the world's greatest and most ancient Philosophy? Can we not see that this task will demand the very best that is in us—and that the best is none too good!

In a future article I hope to take up in some detail a consideration of this process of fitting ourselves for the high adventure of restoring Theosophy to the Theosophical Society.

Wm. C. Clark.

Vancouver.

THE STUDY OF "THE VOICE OF THE SILENCE."

By James Morgan Pryse.

Prelude, Paraphrased from Fragment I.

The small old path that upward winds
from earth,

From all its misery and futile strife,
Leads to the bliss of freedom from rebirth,
To hallowed wisdom and eternal life.

That path is followed only by the few

Who seek self-knowledge, free from fear
and doubt:

For he who looks Within may find the
True;

He vainly seeks who only looks Without.

What here is written is for those in whom
The inner life is quickening, as when

The babe stirs faintly in the mother's
womb—

Disciples, few among the sons of men,
Who, seeking holy Wisdom, may discern
The path that leads to heavenly happi-
ness,

But who, untaught, unwarned, have yet
to learn

The perils of the path, the strife and
stress
Which rend the soul when forces that have
lain

Dormant for ages in the man of sin
Awake, and psychic faculties regain
Perception of the wondrous worlds
within.

Whoe'er would journey to the inmost
heaven,

Where dwells the everliving Self of him,
Must run the hazard of the regions seven
That lie beyond the Mid-world's portal
grim,

The psychic regions of Illusion, where
Pitfalls and perils passing speech
abound;

But he, if pure, and strong to do and dare,
Attains the kingdom of the Solar-
crowned.

The true disciple who has made his choice
To follow Wisdom's lofty, toilsome way,
And who would hear and comprehend her
voice,

Must learn to fix his mind, nor let it
stray:

In deepest meditation holding fast
A single concept—some one sacred thing
Among subjective truths or being classed—
His thoughts repressed, his will un-
wavering,

His consciousness, turned inwardly, with-
drawn

From all the things objective, which per-
tain

To this external world—Delusion's spawn
Which fill the mind o'er which the
senses reign.

Three states of consciousness, which cor-
respond

To waking, dreaming, and undreaming
sleep,

Are known through meditation; and
beyond

Extends the fourth, which in its vaster
sweep

Touches omniscience. He who can attune
His consciousness to these transcendent
states

May enter then, at will, the Worlds triune
And reach the realm wherein the
Master waits.

But ere the vision-power can be achieved
The soul must first be clarified, to find
The tranquil forces that are ne'er perceived
Until the heart has melodized the mind.
Then closed must be the doors of outer
sight

To all illusions; for the fleshy eyes
But open on the world's illusive light,
Which Nature wears as her supreme
disguise.

Before the devotee can be endued
With holy inner hearing, he must know
Calmness of soul, and from his ears exclude
All sounds that vibrate in the world
below:

His mind in meditation so profound
Must be absorbed that he will pay no
heed

To any thought-distracting sight or sound
Than he were blind and deaf in very
deed.

Thus having risen above the fond desire
For objects of perception, forms evolved
From matter by the demiurgic fire,

Let the disciple, steadfast and resolved,
Seek out the covert King who rules unseen
The outer senses, and the soul deludes,
Enshapes thought-images of things terrene,
And fills with fantasies the finitudes.
This King, whose subjects ever wander
through

Illusion's maze, is Mind, the overgrown
Discursive Reason, that excludes the True.
Him the disciple must perforce de-
throne:

For when this image-making mind is
brought

To perfect stillness, and the mental field
Is bare of every shadowy shape of thought,
And all the senses are securely sealed;
When the disciple's body, mortal-born,
To him as wraith-like and unreal seems
As do, on his awaking in the morn,

The half-remembered forms that filled
his dreams;

When, every sense external thus sup-
pressed,

Of all objective things, the Many, none
Can reach him or detain him from his
quest,

And in the Silence he perceives the One;
The inner Sound that fills the sacred
Peace,

Where soul-deluding sounds are never
heard—

Then only shall his soul obtain release
From earth's dark sphere, where Truth
is sepulchred.

Then only, not till then, shall he attain
The kingdom of the Self, the Wisdom-
sphere,

Where truths kept hidden from the world
profane

Are lucid to the vision of the Seer.

But e'en when sight and hearing are un-
sealed,

Ere he can memorize and comprehend
The Mysteries by the inner Self revealed

He first must cause his lower mind to
blend

With his own Nous, the Lord of Cosmic
Day,

Uniting thus the Teacher and the
Taught,

As Beauty's form, ere modelled in the clay,
Must be united with the sculptor's
thought.

Thus shall the Soul attain the goal it seeks,
Shall hear, and in its memory enshrine
The truths imparted by the Voice that
speaks

Out of the Silence, in the Realm Divine.

(To be continued.)

MODERN THEOSOPHY

By Claude Falls Wright

(Continued from Page 191.)

NIRVANA

The spiritual Ego of man moves in eternity like a pendulum between the hours of life and death. But if these hours marking the periods of terrestrial and spiritual life are limited in their duration, and if the very number of such stages in eternity between sleep and awakening, illusion and reality, had its beginning and its end, on the other hand the spiritual "Pilgrim" is eternal.—M—.

The essential feature of the esoteric philosophy is the conception of a principle of unity as underlying the infinite productions of nature. This has been sufficiently demonstrated already, and if appreciated, it then becomes comparatively an easy task to have some idea of the destiny of Being, as that also of every individual item in the scheme of nature.

All things have sprung from *One*—out of homogeneity into heterogeneity—to one they all tend; the final endeavour of each unit is to recognize its oneness with all. This state has been called Nirvana. There are many degrees of it, however; indeed in the evolution of the lowest to the highest many "Nirvanas" may be said to be realized. From a lower aspect it is simply the bringing of any entity into a state of harmony with its surroundings. Thus the Chinese say that the animals enter Nirvana when they become civilized. But from a higher point of view, it is the total merging of the consciousness of individuality of any unit into that more complete nature of which it forms a part. For example, a drop of water might be said to have attained to its highest power, its Nirvana, when it had identified itself with the larger body of fluid to which it belonged; likewise a leaf, if it merged its individual life in that of the branch of which it was born; or the branch, if it felt itself the tree; or the tree, if it cast into the earth for its essential life. Each would have extended its sphere of being, and by the consciousness of unity

thus established, attained peace, arising out of freedom from its former sense of separateness. And as a lesser unit, joining its individuality with that whole of which it forms a part, finds itself a member of a greater world, so also the latter, identifying itself with a yet more complete nature, recognizes a still more perfect harmony. This constant assertion of greater harmonies in the universe constitutes the real progress of the "Pilgrim" in its journey "home."

Each stage of perfection thus reached, each more complete individuality evoked by the monad, gives it at first the idea of finality. It is only after much association with its new condition that it discovers that such is not yet an entirely complete one; that there are still yet loftier peaks to scale, wider fields of Being to investigate. "Nothing is permanent except the one hidden absolute existence, which contains in itself the noumena of all realities. . . . Whatever plane our consciousness may be acting in, both we and the things belonging to that plane are, for the time being, our only realities. As we rise in the scale of development we perceive that during the stages through which we have passed we mistook shadows for realities, and the upward progress of the ego is a series of progressive awakenings, each advance bringing with it the idea that now, at last, we have reached "reality;" but only when we shall have reached the absolute Consciousness, and blended our own with it, shall we be free from the delusions produced by Maya."*

This identification of individual life with the sum-total of consciousness—universal life—has been the goal of every religious system. The Zoroastrian is called upon to "hasten to the Light;" the Buddhist aspires to his "Nirvana;" the Hindu asks for rest in the "Bosom of Brahm;" the Hebrew, for rest in the "Bosom of A-brahm;" the Christian would become "one with God."

It will be seen at once that a vast distinction must exist in the degree and kind of their development between those beings that are without the element of self-consciousness and those that have it. With the first Nirvana is merely the sliding into a state of passive harmony; the second carries the power of individuality. The retaining of self-consciousness, yet evolving perfect consciousness and existing in absolute harmony with all things and on all planes, is said to be the greatest bliss known, the sum-total of strength. In part it fulfills the purpose of the Universe in manifesting itself as individual lives—to evolve *self-consciousness* within itself. It is possible on earth to man alone. He alone, of all beings, can reach the highest state in this solar Manvantara, for no other composite being has the manasic element in it.

What the state of Nirvana is for the monad that has attained self-consciousness—the human monad, Atma-Buddhi-Manas has been the subject of more controversy among eastern Buddhist pandits than almost any other. And it has reflected itself among western orientalists. Some have maintained that the Nirvana of Gautama's doctrine, signifying as it does the fulness of Being, is equivalent to annihilation. This arises out of the limitations of the mental faculty to comprehend such state. "All that words can convey," writes Mr. Sinnett,* "is that Nirvana is a sublime state of conscious rest in omniscience. It would be ludicrous, after all that has gone before, to turn to the various discussions which have been carried on by students of exoteric Buddhism as to whether Nirvana does or does not mean annihilation. Worldly similes fall short of indicating the feeling with which the graduates of esoteric science regard such a question. Does the last penalty of the law mean the highest honour of the peerage? Is a wooden spoon the emblem of the most illustrious pre-eminence in learning? Such questions as these but faintly symbolize the extra-

* The Secret Doctrine. Vol. I., pages 39, 40.

* Esoteric Buddhism, page 236.

gance of the question whether Nirvana is held by Buddhism to be equivalent to annihilation. And in some, to us inconceivable, way the state of para-Nirvana is spoken of as immeasurably higher than that of Nirvana."

Above all things it is important to recollect that Nirvana is a condition or state of the soul, or spiritual ego, not a locality. It is not a place where the destiny of man lies, but is the transfusing of his individual mind into the universal soul-essence. And the state can be reached while the physical body is alive as after its dissolution. During life it is called Samadhi. At such periods, when the ego has separated itself entirely from physical life, has entered the ineffable condition of Nirvana, the body remains in a sort of cataleptic condition, one of suspended animation, and to all intents and purposes dead. Its inner principles have fled, and resolved themselves into the more ethereal natures of the world.

This high ecstatic condition of bliss reached, the only question is if the soul will ever return from it. To pass into Nirvana means a cessation of any further possibility of individual development, or of aiding other selves to that end. The ego has run its course, it has attained the object of its setting forth, has reared individual life. And proportionately as success has crowned its efforts, is it entitled to blissful rest. But to accept its well-earned peace is to divorce itself from the power of rendering further aid to nature in her great labour, that of evolving individual existences. Therefore those wise ones who have attained liberty—"freedom from rebirth"—and Nirvana, are, among the *trans-Himalayan* Brothers, regarded as selfish if they accept Nirvana. They are the Buddhas of Selfishness, the Pratyeka Buddhas, as opposed to the Buddhas of Compassion, those who renounce nirvanic bliss "to help mankind."

The fact that the ego should have the power to return to earth-life after having attained the condition of Nirvana, contains

a greater mystery than the writer is prepared to state his ability to explain. It is a teaching of the esoteric doctrine; but only those who have made the great journey can have any idea of its mystery. That the ego-spirit can, and frequently does return, however, is exemplified in the lives of such as Gautama and all the greater sages of the world. These are the divines of earth who are said to walk "the fourth path of holiness."

It will be apparent that death to so exalted a being as one who had attained and renounced Nirvana, could scarcely be called death at all. At best it would be but a "shuffling off this mortal coil." The death of the body would simply mean the dissolution of the lowest and most physical instrument. The adept could then live for ages in his next form, his astral counterpart, untrammelled with the desires terrestrial—which must to some extent affect all who dwell in the flesh,—and living thus, aid nature in her development of man, man in the development of himself. Such adepts are known to exist. Unseen of man, they labour to shield him from falling into deeper sin and misery than has already become his lot. They are called the Nirmanakayas of Compassion. They incarnate from age to age as the greater avatars, the saviours of the world. Of such were Gautama, Jesus, and many whose names rest unknown; who worked silently, perhaps through others, for the regeneration, the upraising of mankind. Yet even the highest of the earth's more perfected beings cannot entirely avoid the issue of life. As surely as night follows day, as the state of waking leads to the condition of rest, is it that the time will come when even the most active natures must be plunged into the nirvanic sleep, animals, men, nirmanakayas, gods, planets, universes alike. This is when the whole cosmos passes into its Pralaya, at the close of a Day of life. The monads of all must then return into their primary state of oneness, to re-emerge only when again the great thrill of activity awakes the sleeping

worlds. This universal sleep is called the state of *Paranirvana*. "In *Paranirvana*—when *Pralaya* will have reduced not only material and physical bodies, but even the spiritual *Ego (s)* to their original principle—the Past, Present, and even Future Humanities, like all things, will be one and the same. Everything will have re-entered the *Great Breath*. In other words, everything will be 'merged in *Brahma*' or the divine unity.

"Is this annihilation, as some think? Or *Atheism*, as other critics—the worshipers of a *personal* deity and believers in an unphilosophical paradise—are inclined to suppose? Neither. It is worse than useless to return to the question of implied atheism in that which is *spiritually* of a most refined character. To see in *Nirvana* annihilation amounts to saying of a man plunged in a sound *dreamless* sleep—one that leaves no impression on the physical memory and brain, because the sleeper's *Higher Self* is in its original state of absolute consciousness during those hours—that he, too, is annihilated. The latter—simile answers only to one side of the question,—the most material; since *re-absorption* is by no means such a 'dreamless sleep,' but, on the contrary, *absolute* existence, an unconditioned unity, or a state, to describe which human language is absolutely and hopelessly inadequate. The only approach to anything like a comprehensive conception of it can be attempted solely in the panoramic visions of the soul, through spiritual ideations of the divine monad. Nor is the individuality—nor even the essence of the personality, if any be left behind—lost, because reabsorbed. For, however limitless—from a human standpoint—the *paranirvanic* state, it has yet a limit in *Eternity*. Once reached, the same monad will *re-emerge* therefrom, as a still higher being, on a far higher plane, to recommence its cycle of perfected activity. The human mind cannot, in its present stage of development transcend, it can scarcely reach this plane of thought. It

totters here, on the brink of incomprehensible Absoluteness and Eternity."*

* The Secret Doctrine. Vol. I., pages 265, 266.

(To be continued.)

OVERLORD

"Lord of the grass and hill,
Lord of the rain,
White Overlord of will,
Master of pain.

"I, who am dust and air,
Blown through the halls of death
Like a pale ghost of prayer,
I am Thy breath.

"Lord of the blade and leaf,
Lord of the bloom,
Sheer Overlord of grief,
Master of doom.

"Lonely as wind or snow,
Through the vague world and dim,
Vagrant and glad I go,
I am Thy whim:

"Lord of the frost and cold,
Lord of the North,
When the red sun grows old
And day goes forth.

"I shall put off this girth,
Go glad and free,
Earth to my mother earth,
Spirit to Thee."

—Bliss Carman.

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AFTERMATH

Now that the Theosophical World Congress is a thing of the past and it does not yet appear what shall be as the result of the General Council meeting in December at Adyar, it behoves all earnest and sincere Theosophical students to bethink themselves what they mean by their Theosophy, what they aim to do with it, what they owe to it, and what they must repay. We have dinned into the minds of our readers for ten years past that Theosophy is not to be learned from another. We must create our own Theosophy out of the life we live.

Patanjali tells us that the Universe exists for the experience of the soul. What is each of us getting from this experience—from the Universe? Whatever it may be we must pay for it, and it all depends upon what our desires are whether we pay in blood and tears or in the songs and everlasting joy that enraptured the old prophets.

One might think that no member of the Theosophical Society who takes a lead before the public had ever heard of Madam Blavatsky for all the word that is spoken of her. We are directed to world teachers who tell us the old story in its elementary principles and quite rightly throw us back on ourselves but without science or philosophy to assist us. Some say we do not need science and philosophy, and perhaps some of us don't, or, if we did, would not know what to do with them. But the fact

is that the world where it had the opportunity to study the writings of Madam Blavatsky was greatly helped, and said so, and there continue to be students of The Secret Doctrine who have no scorn for that marvellous book, but delight in its laws which are the laws of perfect freedom.

The world has had a great example set it lately in the success of the Labour Party in the British Parliament and its administration of government generally. This success has been attained by the hard steady work since 1884 when the Fabian Society was founded, of a group of workers who applied themselves on scientific principles to study and understand history, politics, economics and sociology generally. If our students had been as keen in the study of the anthropology and the cosmology of The Secret Doctrine, so that they could have explained it to other people, and made themselves such masters of it that they could not have been tempted away from it by false gods and the folly of astral seers, the world would have had in religion and philosophy, a body of men as successful in their knowledge and practice as the Fabian Society has turned out in politics.

Let us not despair, however; there are many who have not bowed the knee to Baal or any other image, and if they will only touch each other's hands and look in each other's eyes in brotherly greeting the situation may still be saved. It must be a demo-

cratic and friendly spirit that draws such students together, and the sense of "holier than thou" or of superior wisdom or rank must have no place in the fellowship of our Lodges.

We set out to bring joy and peace to the world; to relieve the distresses of mind of those who found the problems of life insoluble; to teach people contentedness and serenity; to emancipate them from the snares of the world and the flesh. What have we done? We have made little or no impression on the selfishness of the world which is the cause of all the trouble; we have added to its ignorance by a flood of literature which has not only darkened council but deceived; we have set men and women following in the old foolish way after leaders and teachers outside themselves, instead of pointing the way to the only Master in our own hearts; and we have given Theosophy a reputation which has made it offensive to the majority who have heard of it.

Never mind! There is no karma that cannot be surmounted by effort and patience; there is no darkness that will not disappear before the Light; there is no selfishness that will not yield to the Spirit of Love. Let us take heart and rejoice in what we have learned, in the opportunities that lie before us, and in the Great Life to which we belong. We have been human and therefore fallible and erring. Let us seek the Divine in ourselves and leave the false and the transient to pass as the night passes before the dawn. All men are our brothers. Our courage is equal to the task.

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There is nothing that makes a man suspect much, more than to know little: and therefore men should remedy suspicion, by procuring to know more, and not to keep their suspicions in another. What would men have? Do they think those they employ and deal with are saints? Do they not think they will have their own ends, and be truer to themselves than to them?—Bacon.

THE EXILE OF THE SOUL

By Zadok

VII. THE MYTHOLOGICAL PROBLEM.

In the preceding article I have offered a brief version of an ancient formula as an approximation to the truth underlying Christian theological distortions of the tradition of the fall and redemption. I have claimed for the formula that it is a key, not only to the understanding of the Christian mythos, but to the interpretation of all other mythological systems. I am now under obligation to demonstrate that it is as I have said.

It should require no great space to prove that Christianity, however bitterly theologians argue for its historicity, is a mythos like all the others. It is true that for many centuries, during which there was a poverty of comparative data, the theologian had little difficulty in persuading men that the miraculous birth, the escape from slaughter in infancy, the baptism by the forerunner, the transfiguration on the mount, the temptation, the crucifixion, and ascension of Jesus were unique in religion, and were celebrations on the part of God of His special paternity of the Judean redeemer. Neither was it difficult in those days to argue that the sayings of Jesus embody a truth and ethic previously unattained by any sage or prophet among men.

A better informed generation knows now, from archaeological research and the inflow of Eastern scriptural writings, that every religion has had its virgin mothers, most religions several of them, Virgin birth is now recognized to be much more a spiritual than a physical fact. Better philosophers than ours find something ridiculous in our Christian insistence on a foolish and unnecessary trick by which a God would distinguish this unique Son from

the multitude of other ordinary sons. The slaughter of the innocents by Herod has never been taken as fact except by the credulous. So wholesale a massacre would have been corroborated by a dozen classical historians. Now we know that an identical legend forms part of the symbolic story of every avatar in his infancy. Buddhist Gautama, Hindu Krishna, Egyptian Horus, all had similar escapes from the powers of evil, and in the Egyptian mythos, the jealous ruler was actually called Her-rut, the "slayer of the youngling in the egg". Even Herod seems to have been used mythically. All religions have the illustration as a symbol of the passing under the waters, or plunging in the waters of desire. Most religions have a transfiguration on the mount, and of some of these other transfigurations, notably the Buddhist and Egyptian, ours is only an attenuated shadow. Even our cherished cross is a universal glyph of the process by which a superman sacrifices himself for an erring race, and is the symbol of the means by which, having done it, he re-joins the Oversoul. Gautama Buddha is marked with a cross on his forehead; Krishna is transfixed to a tree by an arrow in a cruciform attitude; Horus is crucified on an orb between two trees or "breathers"; Bacab in ancient Yucatan is crucified between two revilers in Tzontantli, the place of the skull. All redeemers ascend to heaven after their work is done and take their place with the Father. The husband of the Virgin of the world is always an artificer, Vulcan, mate of Venus Urania; Joseph of Mary; Seb of Isis; Brihaspati of Soma. The secret teaching is invariably given on mounts of vision; the twelve apostles have their parallels in the twelve labours, the twelve adversaries of Buddha, twelve initiations, twelve Zodiacal signs and the twelve powers in the body along the girdle of the beast. The avatars are always fishers of men, or shepherds of men, or both. There is always an adversary who has been cast out in some fabulous war in heaven.

Even the *Logia* or sayings of Jesus, clung to so desperately by men whose business it is to prove that they are selling an exclusive line of goods, are not original with the Christian scriptures. They all have their earlier parallels, often richer and fuller than the fragments which survived our era of patristic bigotry. The Sermon on the Mount is age-old and was never spoken extemporaneously. It was obviously written. The Lord's Prayer has earlier parallels for every phrase, so also have the parables. The whole story of Jesus from Gethsemane to the end is not a historical narrative. It is a scenario for the secret mystery drama of the early Christians, that drama to which St. Paul refers when he says: "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?"

To the kind of man for whom there is more virtue in a story if it be given time and place, and if all the events in it are actual, this passing of the treasured marvels of the historical life of Jesus into spiritual myth is a desecration. To the thinking man such a spiritualization opens a door into wisdom. History, he knows, is shadow; myth is the effort of the creative mind to explain the truth behind shadow. A historical event is over and done with; a myth is ongoing and eternal. Sallustius, the Neo-Platonist said of Greek myths—and of all myths: "These things never were; *they always are.*"

As the Christian fable resumes its place among the cosmic stories of the world, it takes on dignity. The tradition, once frankly allegorical, then reduced for so many centuries to the imbecility of unrelated fact, stands again abreast of the great spiritual dramas of the race, and may be interpreted by means of its parallels.

There are three kinds of modern writers about mythology. The first are the few who see in it a secret tradition passing from generation to generation, kept always

in the world for returning and returning souls as they become in time pure and intuitive enough to receive it. They interpret the parallels of religion and myth as meaning that all systems emanate from the one body of truth available to all sages. These myth-interpreters have their reward in the wisdom that comes of discerning similarities and in the power that comes of teaching.

The second are the mythologists who with a great parade of scholarship and scientific method, but with a definite intention, none the less, to bring in a verdict for the uniqueness of Christianity, plunge into the subject and emerge presently with a book that proves, by disparaging all other faiths, that Christianity is the sole and effulgent light of the world. These get their reward in professorships, curatorships of museums, editorships of safe books and occasionally a bishopric. They produce many books but are not extensively read. Their celebrity arises chiefly from the fact that they quote each other approvingly. It is very doubtful, for instance, if you have ever read a book by J. Estlin Carpenter, or Professor Grant Showerman or Dr. Pfleiderer, but if you have ever read any book in this class, you are sure they are great men.

Third are the mythologists who, having observed the success in our time of the materialistic doctrine of evolution, have endeavoured to interpret mythology along lines parallel to it. They decide that myths evolved with man. All religious fables, they say, arose out of primitive misapprehension and superstition, and all religion is the philosophization of the errors of savage belief. These mythologists try, according to various formulae, to probe the benighted mind for the influences—hunger, fear, cruelty, and lust—that were the first parents of religious belief. If they are consistent in their theory, of course, they have to find that Christianity is similarly a collection of rationalized outcroppings of savagery, but their art and usually their fame is in the

measure of their skill in not saying so in a manner that will give offence. Most of them make a slight, but still discernible, genuflection as they pass the altar. They have their reward in being acclaimed as very scientific and uncompromising, and are said to be abreast of modern culture. They produce many books and are most widely read of the three classes. None the less they are a puzzled lot.

Their first difficulty arises out of the fact that none of them has ever succeeded in proving that a religion evolves, or even improves as time goes by. Like the Christian apologist whose business requires him to demonstrate the superiority of Christianity, they have carried a partial conclusion into their impartial enquiry.

Every datum of religion indicates that a religious system does not evolve. It always degenerates. It is never born of human ignorance, but of human vision. The normal habit of mankind is not to enrich the lucubrations of the village idiot, but to cheapen and miss the point of the sentences of the village wise man. The best Christian to date has been the inspirer, whoever he was, of the Christian renewal of the wisdom tradition. No Christian would contend for a moment that the founder of Christianity had been surpassed or improved on. The best Buddhist so far, and the wisest, has been Gautama Buddha. The best exponent of Bhagavad Gita has been the teacher who uttered it. There has been no Platonist greater than Plato, no teacher of Yoga greater than Patanjali, no exponent of Veda greater than Veda Vyasa, no Hermetist greater than Hermes, no Zoroastrian greater than Zoroaster, nor any Vedantin greater than Sankara. A stream does not rise higher than its source. What student would be so foolish as to read the five thousand words of Lao-Tsze and then examining modern Taoism with its devils and its shamanism, declare that the present form had evolved? A garment evolves? It evolves tatters and filth.

We have no trouble demonstrating the

degeneration of living religions, where we can find something of the personality of the prophetic founder and his apostles. Why then should we suppose that a different law supervenes when the personalities of the founders are missing? Or why should we, having a system, refuse to believe there was a founder? Whatever is true of religions whose whole duration falls within the historical period is true also of those whose start was prehistoric. Why accept a Jesus or a Lao-Tsze or a Buddha and reject an Orpheus or a Hermes? And finding the degraded fragments of an older faith why should we suppose them to have had an origin different from that of the degraded fragments of a younger one?

If the older forms are more corrupt it is not because they have had a different kind of origin, but, obviously, because they are older, and more thousands of misunderstanders of the first ideal have had a chance to corrupt them. One selfish or stupid man can defile a whole sect; he can disgust the more intelligent members of it with his distortions of truth until, when they go elsewhere, he can have only the people foolish enough to perpetuate his follies. How great then can be the destructive effect on a religion of the entry into it of thousands of self-seeking and inferior men who make filthy its first intent. With such a destructive process in mind it is not hard to foresee the time, for instance, when the selfishness and bigotry of the followers of Christianity encrusting it with their dogmas of papal infallibility, of sacraments that are pure whether the priest is or not, of plenary absolutions, of indulgences, of extreme unctions, of assumptions of Mary; their fetichisms of sacred hearts, of charms and amulets and scapulars, of magical waters, of reproduced stigmata, and bones and nails and bits of wood, of Veronica's napkins, will make Christianity no longer fit for the use of the higher kind of intelligent humans and will hasten it down the long road to voodoo and tribal magic.

In the meantime thinking souls will have enlisted under other and newer teachers, no more inspired than the Christian and no less Sons of the God, but with a restored and cleaner magic. If in lives to come one of our present Christians happen on broken shards of the Christian vessel and thinks of them as born of the mistakes of savage minds, he will be making the same error about the Nazarene that our mythologists make about the forgotten northern sage whose wisdom remains to us in the Elder Edda, or about that Thoth-Hermes whose vision became the hocus-pocus of a thousand Egyptian cemeteries.

This is the prime reason why the evolutionary mythologists are puzzled. If you are quite sure that nine-tenths of the material of your study is nonsense, it will be fatally easy—for reasons of mental laziness alone—to give up your effort to understand a difficult problem, and assign the whole thing to the nonsense division. The man who is satisfied that the earth is flat and that the sun goes over and under it, can never become a distinguished interpreter of Copernicus, nor will any man who thinks compassion a waste of time make much of the sayings of Gautama Buddha. Neither will anyone who is sure the science of philology was invented yesterday have the patience to unriddle the *Cratylus* of Plato. Instead you will find him saying, "Plato, so intelligent about other matters, was ignorant and credulous in his tracing of the origins of Greek words, and his *Cratylus* has no scientific value." Which is to say that the clear-eyed Plato, in spite of the strictest habit of examination of any philosopher we have ever known, in spite of a lifetime in the use of Greek, in spite of association with the greatest trained minds of the golden age of Athens, in spite of an intimate knowledge of the several dialects and related languages, the possession of dictionaries that have disappeared, for all he pondered words and was the greatest classical user of them, for all he was the avowed continuer of the then-extant lore of

Orpheus, Onomacritus, Pherecydes, Aglaophamus, Homer, Pythagoras and Pindar, word makers and users, knew less of these things than a foggy-minded English or German curate.

Similarly you will find such a Gradgrind writing, "The Greek mind, of course, was incapable of understanding such and such a thing" or, "It never occurred to the ancient Egyptian that——", or "The Hindu could not conceive of——", or when Homer does not specifically mention something, saying "It is certain that Homer knew nothing of——". Sometimes you will find one of these omniscient gentlemen writing this kind of nonsense: "The figure of the infant Horus with his finger upon his lips was long considered a symbol of secrecy, and was used as such by Egyptian, Greek, and Roman secret societies. Modern research shows that it meant nothing of the sort; that it was merely a sign of childish innocence." That is to say, the societies that *used* it and the sculptors who *made* it with such a use in mind, as a sign of the inviolability of a mystery cult did not know why they used it or why they made it. What is one to do with minds like these? Yet such are the constant processes of argument brought to bear on the modern interpretation of myth. These are the absurdities inseparable from an evolutionary theory of religion.

With this habit to defeat their best endeavours it is easy to see why our interpreters of religious fable do penetrate far into the mystery. They have in recent years worked out a definition of myth on which most of them agree. In the version of W. Sherwood Fox it is as follows:

"A myth is a statement, or virtual statement as implied in a symbol, an attribute, or an epithet, accepted as true by its original maker and his hearers, and referring to the eternal nature and past acts of beings greater than man, and frequently to circumstances which to us are improbable or impossible."

It is the requirement of this school of thinking that the phrase "accepted as true

by its original maker and his hearers," should mean that it was accepted as literally true, or if some element of symbol did enter in it must be such a symbol as could be easily grasped by child-like minds. If one suggests that it may have been offered as philosophical or mystical allegory, these mythologists reply that being born of savagery it could have had only a trifling interpretation. Under no circumstances must you attribute a high meaning to it although it is permissible to attribute ever so far-fetched a low one. Their dogma is that because it originated early in the history it must have a less profound value than if it had appeared later. Which is the same as saying that all later poets must be superior to all earlier ones, that all later philosophers must be wiser than all earlier philosophers and all later teachers more profound than all earlier ones. Which of course is nonsense.

The outstanding fact about human thought is that wisdom is where you find it and you are more likely to find it in a document of tradition that has had the power to move many persons over a long period of time. The great myths may easily have been—indeed the mass of evidence is in favour of their having been—the symbolical expressions of ideas from which we are excluded because of materialistic prejudices. The same Sallustius I quoted before had another wise saying about which is a key to the art of myth reading. It was that when the events of a myth become improbable or impossible as literal fact it became the duty of the student to look for a spiritual fact. Only an evolutionary mythologist can assume that these early poets and seers must have been fools offering impossibilities to credulous listeners. By the rules of his game he must think Keats a fool for telling people that jocund day ever stood tiptoe upon a misty mountain-top.

The central clause is valid enough but it is insufficient to account for the facts. He says that myth refers to "the eternal nature and past acts of beings greater than

man." What it needs to complete it is an idea, as easily available to Dr. Fox as it is to any other reader. It is to be found throughout the pages of the best and wisest teachers of the various systems—that most of the beings greater than man, whose eternal nature and past acts form the body of myth, *are none other than man himself*. The rest are man's adversaries here upon earth.

Pythagoras is clear upon the point so far as Greek myth is concerned. So is Empedocles and so is Plato. So also are Plotinus, Plutarch, Iamblichus and Proclus. Hermes Trismegistus, the Egyptian, leaves no doubt of his belief that men are fallen divinities. The Hindu sages, Krishna, Gautama, and Sankara, taught it. So did the Chinese Lao Tsze, Lieh Tsze, Chuang Tsze, Confucius, Chu Hse, and Wang Yang Ming. No one can read the Gathas without recognizing it as fundamental in Zoroastrian belief; the Sufis taught it, and so did the Christian Gnostics. It is in the Eddas, the Quran, and the Kabalah. It is in our Christian tradition.

Why then, if it is so evident that all the myths deal with a golden age before the descent of the Divine Egoes, a bondage or enchantment here in the hands of the adversaries, and a return again to our earlier home, do not modern mythologists accept it?

Because they do not want it. And honest use of their scientific method would dictate that they report the phenomena as they find them saying, these are the beliefs and although we do not hold them, these foolish and credulous people did. They are not so honest, they repudiate the philosophy that accompanies the stories and assign meanings they themselves can believe. The only reason for thinking an ancient Mayan could possibly believe the ocean swallowed the sun at night and disgorged it in the morning is that Sir Bertram Windle had the kind of mind that permitted him to believe the Mayan could.

Just as surely as the Christian apologists

are pledged to the belief that Christianity is the true light, so the evolutionary mythologists are pledged to the idea that evolution is the only true theory of man on earth, and no matter what the facts, they will bring in their pre-determined verdict. That man was once higher than he is and is now below his true place is a defiance of Darwin and Haeckel and although you may say what you please about God, Darwin and Haeckel are sacred. Too many men have invested their reputations in them.

Meanwhile, the contradictions involved in the life, let us say of Dionysos, the heights from which he has come, the degradations to which he has fallen and the heights to which he will again ascend, clear enough as Proclus explains him, must be modernly interpreted as the sap in the grape-vine. Prometheus, the god who fell into the bondage of the earth forces, so revealing a figure in Aeschylus, must remain a primitive savage who discovered fire; the Kumaras or celibate youths who descended into half animal bodies to redeem them, must have their interpretation in sex magic and taboo; the Chinese men of old time who knew the Tao and lost it, must be understood as skin-clad Barbarians of a pastoral age. The key that would reconcile the contradictions and thus lead to a useful conclusion these mythologists reject because they do not want the conclusion.

The fables of redeemers, understood in all the older faiths as types and exemplars of man himself, of the ego of each of us, are "culture-heroes" and no more. The fables of Orpheus who came down into the place of shades for Eurydice, of Persephone drawn down into the realm of Pluto, of Herakles who toiled for the liberation of men, of Perseus who freed Andromeda from the sea-monster, of Theseus who defeated the minotaur, of Apollo who slew Typhoena, of dismembered Osiris assembled and raised again, of the Greek Sons of the Sun besieging the stronghold of the Sons of the Moon to free Helen, Rama the Son of the Sun freeing Sita from the

moon host, Arjuna and his four brothers all the Sons of the Sun defeating the Kurus or Sons of the Moon. Vainamoinen defeating the evil magician Lemminkainen, the Volsungs toiling to save a lower race, are nothing but childish efforts of the dawn of human intellect to celebrate their tribal strong men? It doesn't seem reasonable. There is too much power in the stories. They have moved too many wise men to vision. If they do not move mythologists to vision the implication is plain.

(To Be Continued)

✻ ✻ ✻

It is the most momentous question a woman is ever called upon to decide—whether the faults of the man she loves are beyond remedy, or whether she is competent to be the earthly redeemer, and lift him to her own level.—Oliver Wendell Holmes.

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THE STUDY OF "THE VOICE OF THE SILENCE."

By James Morgan Pryse.

THE VALUE OF THE "VOICE."

(Continued from Page 221.)

Taking the *Voice* into consideration as a whole, what is the especial excellence that makes it so valuable to students of Theosophy, particularly to those who aspire to become proficient in occult Meditation? Its worth is not due to any new disclosures of things esoteric; for, in fact, it gives out little, if anything, that is not to be found in earlier works printed in English and easily accessible. Written in semi-poetic style, which is its chief literary charm, it lapses into many stylistic inelegancies and even actual solecisms. Its figurative language abounds in tropes that are catachrestic and metaphors that are very badly mixed. These, however, are merely literary blemishes, which, although they detract from the beauty of the work, do not affect its teaching, and are therefore of little moment. Very impressively, often in sublime terms, H.P.B. has set forth, in brief compass, though not very systematically, the essential instructions for the aspirant who, having by intelligent study and intuitive perception become convinced of the actuality of the Sacred Science, yearns to enter the Light and ascend by "the small old path" to the divine world where his immortal Self has for ages awaited him. And these instructions are given him, not formally and scholastically, but in the form of glowing, soul-stirring precepts. Eloquently he is exhorted to make the sublimely heroic "flight of the alone to the Alone." The Way is pointed out with positive certainty by one who has ascended by it and knows from experience all that may be encountered in following it. So the aspirant is heartened to make the attempt; and even before he takes the first step upon the Path he gains assurance and strength, absorbing them, as it were, from

the psychic and spiritual energy that vitalizes the instruction given in the *Voice*.

According to the title-page, the three "Fragments which make up the *Voice* are from the *Book of the Golden Precepts*. In the Preface H.P.B. states that the "maxims and ideas" in that book "are often found under different forms in Sanskrit works." She says that she had "learned by heart, years ago," thirty-nine of the treatises contained in the *Book of the Golden Precepts*, and so her translation was made from memory. That much is clear; but what follows it is rather ambiguous. After stating that "such ethics fill volumes upon volumes in Eastern literature," and proving that statement by quotations, she goes on to say, in the next paragraph, "Therefore it has been thought better to make a judicious selection only from those treatises which will best suit the few real mystics in the Theosophical Society." If the word "treatises" here harks back to the "thirty-nine treatises," then it must be understood that the *Voice* is derived wholly from them; but if it refers to treatises found in the volumes of Eastern literature, then the statement should be taken as a blanket acknowledgement of indebtedness to other Eastern Scriptures. The wording of the statement seems to favour the former conclusion; but the latter, though it may appear a bit strained, fits the facts, while the other does not, inasmuch as the *Voice* does contain selections from divers Eastern Scriptures. It is really anthological, though the bulk of it is derived from the *Book of the Golden Precepts*.

THE THREE FRAGMENTS

Fragment I. of the *Voice* treats of Occult Meditation, the mental discipline by which the Shaktis (Buddhic forces) are brought into play, conferring seership and culminating in Samadhi, the state in which the lower mind, the Phren, becomes, for the time being, one with the Higher Mind, the Nous. Glorious as is the achievement of the disciple who can thus come into

direct communication with his own Nous, "his Master and his God," it is only the first step in his occult progress. For the physical body is too gross, tainted and short-lived to serve the purpose of the soul in the higher stages of its progress. The material form must, therefore, be replaced by a purer and more permanent body. This regenerative process is the theme of Fragment III.; it is referred to only digressively in Fragment II., which is merely an interlude.

Fragment III., accordingly, takes up the subject of the Triakaya, the three Buddhic bodies, so called because they are formed by Buddhi, the passive, quiescent spiritual principle which by the motivity of Manas becomes the magical creative Power, whence radiate the fiery Fohatic forces. Employing these Buddhic (Fohatic) "fires," the initiate solidifies and strengthens his subtle inner body, the Linga Sharira, at the same time gradually dissipating the atoms composing the physical body, until, at the end of the process, the latter ceases to exist, its place being taken by the perfected inner body. Thus the initiate defies death, and "gives birth to himself" while yet living. He causes the forces of dissolution and of generation to work simultaneously, so that the outer body dies, not as a unit by the failure of its organic functions, but only by the slowly progressive dispersion of its atoms, while coincidentally the inner body is strengthened and made permanent. This perfective work of euthanasia and regeneration can not be carried out by the disciple while he is living in the outer world; the necessary conditions for the perfective work can be found only in one or another of the secret retreats of the Adepts; there the disciple, when admitted, must reside permanently while he is in the flesh, and there only can he "pass over to the other shore."

Fragment II. may be considered as a sort of epilogue to Fragment I., or an interlude between Fragments I. and III. The disciple who has by the successful practice of the occult meditation restored

to his "third eye" its function of spiritual vision, by means of the Sushumna Ray, and has become entitled to enter a school of initiation, must, before he passes its threshold communicate to others who may be searching for the path some clear intimation as to how it may be found. This being the subject of Fragment II., the instructions given in it would, if kept within proper bounds, merely cover the same ground as those in the preceding Fragment, thus involving needless repetition. But, unfortunately, H.P.B. here introduces certain fallacious exoteric dogmas, and in expatiating upon them treats digressively and prematurely of subjects that are altogether out of place in this connection and should have been included in Fragment III.

FRAGMENT I.

Interspersed among the Yoga-instructions given in this section of the *Voice* are many moral maxims and precepts, also elementary teachings, and statements of the qualifications which the disciple must have before taking up the practice of meditation. All these materials are thrown together with but little regard to orderly arrangement. It is therefore advisable for the student to take into consideration first the precepts dealing with morals and the qualifications for discipleship, and then the instructions in the practice of meditation. For the latter apply only to the efforts put forth during the hours set apart for occult meditation, whereas morality should be striven for at all times.

The moral precepts are so clearly and forcefully presented that comments on them would be superfluous. But the special excellencies of character which the aspirant must acquire in order to qualify for Yoga are depicted rather sketchily. For instance, one of the indispensable qualifications for discipleship is dealt with very unsatisfactorily in the following precept:

"If through the Hall of Wisdom thou wouldst reach the Vale of Bliss, disciple, close fast thy senses against the great dire

heresy of Separateness that weans thee from the rest."

Here the word "senses" must be taken to mean, not perception by means of the physical organs of sense, but apprehension through the intellect, perception by the mind. But the "heresy of separateness" is not something assailing the mind from without, and against which the mind should be closed; on the contrary, the assumption, by the individual, of his separateness from others is due to ignorance, false egotism and narrow-mindedness. His mind, thus constricted and closed, needs to be opened. An open, receptive mind is the first requisite for one who would comprehend the teaching of Theosophy, which enjoins him to realize the truth that he and all his fellow-men are alike "fragments of the Divine." If he fails to understand this cardinal doctrine of Theosophy, and adheres to the "dire heresy of Separateness," he must inevitably fail in every attempt, by occult meditation or by any other method, to attain realization of the Divine within himself. No matter how virtuous and intellectual a man may be, if he is egotistic, bigoted, intolerant, fanatical or self-righteous he is utterly unfit to take the first step on the path of Yoga; for by such an attitude he not only disassociates himself from his fellows but also insulates himself from the spiritual, noetic forces by means of which the truly esoteric teaching is received.

In studying the Yoga-instructions it should be borne in mind that the eternal Monad, Atma-Buddhi-Manas, is One, the three principles being inseparable. Manas is the Divine Intellect, Buddhi is the hypostatic medium through which it energizes, and Atma is the individualizing expression of the universal One Life, which may be regarded as the Unmanifested Logos, since nothing can be predicated of the Absolute, not even that it is One. The three may be said to correspond to the Unmanifested Logos, the Manifested Logos, and the Light of the Logos. All the lower principles and elements of man, on all

planes, even down to the atoms composing his physical body, are derivatives from his Monadic Triad. Thus the three primary capacities of the lower Mind, *i. e.*, intellect, will and emotion, correspond to the powers of the Nous, "the Lord of the Light."

Not until the fourth stage of Dharana is attained can the "Voice" (Buddhi-Manas, the Nous) of the "Silence" (Atma) be heard. As a mere literary device, H.P.B., after briefly stating that when the lower Manas has been united with the Higher "the Soul will hear," gives the further instructions as coming from the Voice itself. The device is infelicitous and tends to mislead students who have only a superficial knowledge of the subject.

The Yoga-instructions in the *Voice* begin with Dharana; the preceding stage, Pratyahara, is referred to in a footnote as "a preliminary training, in order to control one's mind and thoughts." It is said that whoever would hear the Voice must "learn the nature of Dharana" (Concentration). Now, the "nature" of Dharana, its *modus operandi*, is simplicity itself: the mind, after centring upon a single concept or subjective entity, must cease to think and maintain a condition of perfect blankness. But to attain that state is supremely difficult. It can be reached only by a sustained effort of the will during meditation, which must be practised regularly, and not desultorily, *per saltum*.

The word "meditation" conveys very imperfectly the meaning intended when it is applied to the occult mental exercise; for to meditate is to think on a subject, pondering or revolving it in the mind, whereas in the occult practice all thinking must be suspended, after the mind has been polarized so as to preserve a positive attitude. If the aspirant merely makes his mind vacant, without polarity, then in that negative state he can only drift into mediumship, and thereupon become the prey of so-called "spirits," entities in the inferior psychic regions. The subject chosen for meditation should be sufficiently exalted and inspiring; otherwise no high plane

can be reached. Adoration, in the sense of intense veneration for things divine, more nearly expresses the idea than does the word concentration, which signifies centring the thoughts on a single subject. Instead, the mind should, after being fixed on the subject chosen, cease to think about it as well as everything else. It thus awaits the thoughts proceeding from the Higher Mind, the Nous, when the consciousness, having traversed the psychic planes, reaches the Noetic.

Having made the mind blank and impervious to all impressions from the physical senses, the disciple is then in Dharana, the stage in which the psychic senses successively come into play in the following order: sight, hearing, smell, taste and touch. It is correctly held by modern biologists that the "special senses, sight, hearing, smell and taste are highly specialized forms of touch, which is the "mother of all the senses." Moreover, the psychic senses of sight and hearing are closely associated, as also are smell and taste. Therefore it is said:

"Unless thou hearest, thou canst not see. Unless thou seest, thou canst not hear. To hear and see, this is the second stage."

The next aphorism, which is omitted in the *Voice* (apparently because smell and taste are commonly regarded as inferior senses), the omission being indicated by a dotted line, would read:

"Unless thou tastest, thou canst not smell. Unless thou smellest, thou canst not taste. To taste and smell, this is the fourth stage."

In the fifth stage the four senses blend and are merged into the "mother sense," touch. When the disciple has reached this final stage of Dharana the five psychic senses are to be laid aside, for the period of meditation (but not "killed beyond re-animation," as said, hyperbolically, in the *Voice*), even as the functions of the physical senses were suspended in the first stage. The disciple must shut out from the mind everything psychic, even as he excluded everything physical. He is then ready to

pass into the seventh Yoga-stage, Dhyana, in which the consciousness is on the plane of the Nous.

In the first stage of Dharana the light is seen as if prismatically of seven colours, of which the lower seven pertain to the psychic planes and the higher seven to the psycho-spiritual ones.

Not until the Kundalini Shakti comes into play can "the mystic sounds of the akashic heights reach the ear." This is stated elliptically; the sounds are heard in the aura when the disciple has reached "the akashic heights," the latter phrase probably referring to the culmination of the Kundalini, of which the Sushumna is the akashic (Buddhic) force that awakens the "third eye" and also gives the inner hearing. The colours due to the activity of the pituitary precede this; and when the aura of the pituitary impinges upon that of the pineal the circuit of the annular force (Kundalini) is completed and the current starts, the same as when an electric current is turned on by making contact between the charged wires. The seven higher colours—of indescribable delicacy and beauty—thereupon become visible, and the radiance is reflected by the aura of the heart, illuminating its seven centres. The pituitary is the organ of psychic perception, and corresponds to Antaskarana-Manas; the pineal, when put in action by Sushumna, corresponds to the Higher Manas and Buddhi.

The Kundalini, which acts to restore the occult functions of the pineal gland and other brain-centres, is one of the six Shaktis, the modes in which Buddhi (itself a purely passive, inactive principle, devoid of qualities of its own) operates when its potential energies are rendered dynamic by Manas. Pneuma, the Spirit-principle of the Nous (*pneuma tou noos*), becomes Dynameis, the magical creative and regenerative Powers. In the *Key to Theosophy* H. P. B. says that Buddhi "conceals a mystery, which is never given to any one, with the exception of irrevocably pledged chelas, or those, at any rate, who

can be safely trusted," and that "this is directly concerned with the power of projecting one's double consciously and at will." Hence it relates to Kriya Shakti, not to Kundalini Shakti. Therefore for purposes of meditation the student does not need to know this mystery; and it is unnecessary, even inadvisable, for him to attempt, at this stage, to "rouse Kundalini" or even to take into consideration any of the Chakras and Nadis through which the Shaktis work. If he meditates rightly, his own Nous, "the Lord of the Light," will bring this Buddhic force into play and control the whole process of illumination.

In the *Theosophist*, Vol. I., p. 87 (Jan., 1880), appears the following quotation, credited to the *Ouphnekhat* (Upanishad), describing the sounds heard by the "Kechara, or Sky-goer":

"Draw the lower air upwards by the right side, make it turn thrice round the second region of the body, thence bring it to the navel, thence to the middle of the heart, then to the throat, then to the sixth region, which is the interior of the nose, between the eyelids, there retain it, it is become the breath of the universal soul. Then meditate on the great Om, the universal voice which fills all, the voice of God; it makes itself heard to the ecstatic in ten manners.

"The first is like the voice of a sparrow, the second is twice as loud as the first, the third like the sound of a cymbal, the fourth like the murmur of a great shell, the fifth like the chant of the *Vina*, the sixth like the sound of the 'tal,' the seventh like the sound of a bamboo flute placed near the ear, the eighth like the sound of the instrument *pahaoujd* struck with the hand, the ninth like the sound of a small trumpet, the tenth like the rumble of a thunder-cloud. At each of these sounds the ecstatic passes through various states until the tenth when he becomes God.

"At the first all the hairs on his body stand up.

"At the second his limbs are benumbed.

"At the third he feels in all his members the exhaustion of excess.

"At the fourth his head turns, he is as it were intoxicated.

"At the fifth *the water of life* flows back into his brain.

"At the sixth this water descends into and nourishes him.

"At the seventh he becomes master of the vision, he sees into men's hearts, he hears the most distant voices.

(Eighth not given.)

"At the ninth he feels himself to be so subtle that he can transport himself where he will, and, like the Devas, see all without being seen.

"At the tenth he becomes the universal and indivisible voice, he is the creator, the eternal, exempt from change; and becomes perfect repose, he distributes repose to the world."

Portions of the above quotation from the Upanishad are reproduced, somewhat poetized, in the *Voice*, as follows:

"Let the fiery power retire into the inmost chamber, the chamber of the Heart, and the abode of the World's Mother.

"Then from the heart that Power shall rise into the sixth, the middle region, the place between thine eyes, when it becomes the breath of the One-Soul, the voice which filleth all, thy Master's voice.

"'Tis only then thou canst become a 'Walker of the Sky,' who treads the winds above the waves, whose step touches not the waters.

"Before thou set'st thy foot upon the ladder's upper rung, the ladder of the mystic sounds, thou hast to hear the voice of thy inner God in seven manners.

"The first is like the nightingale's sweet voice chanting a song of parting to its mate.

"The second comes as the sound of a silver cymbal of the Dhyanis, awakening the twinkling stars.

"The next is as the plaint melodious of the ocean-sprite imprisoned in its shell.

"And this is followed by the chant of Vina.

"The fifth like sound of bamboo flute shrills in thine ear.

"It changes next into a trumpet-blast.

"The last vibrates like the dull rumbling of a thunder-cloud.

"The seventh swallows all the other sounds. They die, and then are heard no more.

"When the six are slain and at the Master's feet are laid, then is the pupil merged into the One, becomes that One and lives therein."

The two descriptions of the sounds may be placed side by side thus:

<i>The Upanishad</i>	<i>The Voice</i>
(1) 1 Sparrow	1 Nightingale
2 Ditto	.....
(2) 3 Cymbal	2 Cymbal
(3) 4 Shell	3 Shell
(4) 5 Vina	4 Vina
(5) 6 <i>Tal</i>	.....
(6) 7 Flute	5 Flute
(7) 8 <i>Pahaoujd</i>	.....
(8) 9 Trumpet	6 Trumpet
(9) 10 Thunder	7 Thunder

Described more in detail the sounds are as follows:

(1) The first sound is a faint twittering, as if a sparrow were chirping at a distance; the second is much louder and clearer, as if the chirping sparrow had drawn near. In the *Voice* the sparrow is metamorphosed into a nightingale; the latter may be a more aristocratic bird than the sparrow, but his "sweet song" can not be likened correctly to this sound heard by the ecstatic. Since the second sound is the same as the first, though "twice as loud," the two are correctly given as one in the *Voice*.

(2) The second sound is like that made by gently clashing together a pair of cymbals. The inaccurate expression in the Upanishad, "sound of a cymbal," is copied in the *Voice* and expanded to the sound of "a silver cymbal of the Dhyanis, awakening the twinkling stars." Silver is a much less sonorous metal than the bronze of which cymbals are usually made. There

is nothing in the sound to suggest Dhyani or stars.

(3) The third sound is like the murmur of a large sea-shell. "The ocean-sprite imprisoned in its shell" is, of course, merely a flight of fancy.

(4) The fourth sound is like that produced by drawing a finger repeatedly across the strings of a guitar or similar stringed instrument, and is heard as if the instrument were held close to the ear. It is caused by the current entering at the base of the brain. The Vina is an Indian guitar.

(5) The fifth sound resembles that of a small bell gently tapped with a stick.

(6) The sixth sound is flutelike; it is clear and mellow, not at all a sound that "shrills in thine ear."

(7) The seventh sound is like that given out by a kettle-drum when struck with the knuckles instead of a drumstick.

(8) The eighth sound is like a clear-toned trumpet-call.

(9) The ninth sound is not really like "the dull rumbling of a thunder-cloud." Rather it is like the loud roaring noise produced by the instrument called the Bull-roarer, a piece of thin, flat wood, tied to a thong, so that it can be whirled in the air. It is employed in religious rites by the natives of Australia (where it is called the Turndun), and by certain tribes in New Zealand, Mexico, South Africa, and elsewhere. It was used by the ancient Greeks in the mystic rites of Dionysos, and called by them the Rhombos.

The sounds come in consecutive waves; and, as the Druids said, the "ninth wave" is the greatest. Each sound dies out before the one following it begins. The statement in the *Voice* that "the seventh swallows all the other sounds" is, therefore, erroneous, as is also the further statement that the sounds "die and then are heard no more"; for "no more" implies, idiomatically, "never again," whereas the sounds may be heard again whenever the ascetic is meditating.

(To be continued.)

FROM THE LETTER OF AN OCCULTIST

I wholly disagree with the theory of Mr. _____ which you give in your letter. Higher Manas is not "expiating" anything or "redeeming" animal-man or anybody else, nor is his "God" Atma-Buddhi. On the contrary, Atma, Buddhi and Manas are *One*, the "Trinity in Unity," corresponding to the Unmanifested Logos, the Manifested Logos, and the Light of the Logos. In other words, Manas is the God, the Divine Intellect, the True Individuality; Buddhi is the colourless Force employed by the God; and Atma is its contact with the Universal Self.

This Self is also Triune. The "animal man" is not a separate being from his own Higher Self. The latter manifests in each of the three worlds, Noetic, Psychic and Physical, thus participating in three streams of evolution. He is at the same time the Solar Man, the lunar man and the earthly man. With the completion of the cycle of evolution the three become one.

If you regard each incarnation on earth, by the reincarnating Ego, as a "self," then you may say that the Higher Self has innumerable successive "selves," during the Manvantara. But in reality they are all one and are all retained in the eternal memory of the Higher Self. Each of these three "men", the physical, the psychic and the Divine, has in himself all the "seven principles." Hence the horrible confusion in the teachings, made worse by the intentional omission of almost everything concerning the psychic man, his permanent body, and the rupa loka in which he lives.

Devachan is below the Noetic plane, and the Nous (Manas) does not go into Devachan. Only the lower mind (vaguely termed "the soul") enters that state. But that which in the lower man corresponds to Atma-Buddhi-Manas, its derivative or reflection, so to say, does go into Devachan. However, this is a letter, and not a treatise on Theosophy.

MR. L. W. ROGERS

Mr. L. W. Rogers, president of the American Theosophical Society, distinguished himself at the recent Theosophical World Congress in Chicago. He had evidently detected some of the fallacies in the practice of the various Lodges, and sounded the feeling of the members, which as head of his national society, he was perfectly right and justified in doing. There can be no disloyalty to anything but to Truth, and we judge that Mr. Rogers, whatever



L. W. ROGERS

may have been his views from time to time, has been loyal to Truth as he perceived it. Such loyalty always has its consistent consequence. He felt and saw the danger to the Society and his courageous speech at the Congress in which he quite simply put the case of the encroachments of the Liberal Catholic Church upon the Theosophical Society before the meeting had a telling effect. We copy elsewhere from The Messenger the report of his speech dealing with

this point. What is needed is a follow-up on the argument, for no direct action was taken in Chicago either by the Congress which had no legislative power, nor by the General Council, which by the President's ruling was deprived of executive power also. Under the circumstances it will be most unfortunate if Mr. Rogers cannot go to Adyar to press his argument, and to support the other resolutions that arise out of or bear on the situation that exists. Mr. Rogers has proven himself a good organizer and executive head, and his weight and experience would be of great value at Adyar, where we do not think the affairs of the western world are very clearly understood. Mr. Rogers has published several books on Theosophy for propaganda purposes and is a well-known and popular lecturer in the cause.

MY BELOVED

"My Beloved is mine and I am his".

And who is my Beloved? Is he not my lowly self on the one hand in whom I live and move and have my Being. In and through whom the desires and emotions are gratified, which must be used but controlled, while I the Ego, gain the necessary experience and unfoldment.

Or is my Beloved the one who gazes with watchful eye from above, waiting with loving tender care till I shall have, like the Prodigal Son, come home to rest in Himself, the Father, the Watcher, who while patiently waiting, sends His brilliant Ray on to my soul to guide my stumbling feet? And who am I but the Ego, the wanderer, the child, who, though blind is learning to see through the apparent darkness, the Light shining in the distance, which after all is no distance but close at hand, here. And in the last analysis are we not all three just One, the Tetragrammaton absorbed in the Dot within the Triangle?

"Why go ye out for to seek, the Kingdom of Heaven is *within* you."

Om Mani Padme Hum.

Lilian A. Wisdom.

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OFFICIAL NOTES

33 Forest Avenue, Hamilton, Ontario, Canada. Correspondents please note this change of address. Letters and communications should no longer be sent to 26 Glen Grove Avenue, Toronto, nor to 71 Sanford Avenue South, Hamilton, but to this new address. This applies to all correspondence addressed to Albert E. S. Smythe, personally, or for The Canadian Theosophist, or for The General Secretary, The Theosophical Society in Canada.

* * *

In last month's issue there were several typographical errors to which attention may be called. In Mr. Pryse's Prelude to "The Study of The Voice of the Silence" on page 220 fleshy should be fleshly, and in the preceding column "being" should be "beings". On page 205, first column, the word "expunged" should be "withdrawn". Other errors will probably be obvious.

Mr. G. E. Sutcliffe announces the discovery of two unknown planets beyond Neptune, the first on May 19, 1928, the second on June 30 of a still more distant planet. This has been given the name Osiris and the nearer one Isis. "They are both large planets and are in an early stage of evolution," he states in an article in The Theosophist for September. "The observer does not feel sure that the planets will reflect ordinary light in sufficient quantity to be viewed in the telescope, and with regard to the more distant one (Osiris), doubts it. This is the only uncertain feature of the discovery, apart from which it may turn out to be an excellent test of the reliability of the observations, not only to the group, but to the public in general."

* * *

The Canadian Theosophist is fortunate in having a new series of articles by Mr. James Morgan Pryse, an old friend and student of Madam Blavatsky, and one of the few able and competent writers left of that group who were selected by her to assist in the work of the Theosophical Movement. No doubt we shall have many objections to statements made for we all have preconceptions and few are able to reconsider their conclusions once they have decided a point for themselves, but what Mr. Pryse writes is valuable to all, and those who give it care and attention and where they disagree, take the pains to look up authorities for their disagreement, will learn much. It should never be forgotten that H.P.B.'s writings were never set down as infallible. She wrote in her last article, "My Books" of the mistakes that had been made. Yet still we have students going back to the old "fundamentalist" position of the theologians, which she had spent her life to overthrow, and trying to establish the dogma of infallibility all over again. "To ignore H.P.B.'s over-drawn statements and the erroneous exoteric doctrines it contains would not be honest," and if we cannot be honest of what use are we to the world? There are no radical errors, that is, errors that would lead people off the

track altogether, as the errors in some of Mr. Sinnett's later books would and in other books that need not be specified written with the same inspiration. This corrupt literature of the last thirty years has been the work of Asura-dugpas who were "quick to take advantage" of the opening made after H.P.B.'s death. "It is *they* who are back of all the corruption of the teachings and the sectarian viciousness shown by so many Theosophists. Just now their grip seems to be loosening. They could be shaken off entirely if only a small minority of the Theosophists would really study the authentic teachings and earnestly practice the ethics of Theosophy. But they must study intelligently. It is painful to see how superficially they read the books and how little they get out of them. How many, professing to study the Voice, know what the Paramitas really are? How many of them have noticed that in Fragment III. H.P.B. inadvertently initiates the 'wrong man'—the Shravaka, the mere 'listener', the theorist, instead of the Shramana, the 'doer' of the work?" In a private letter from which these quotations are made, the writer adds: "Just what will be the fate of the Society as it is now constituted I do not know, but I do know from an authentic source, that when the Masters revive the Movement towards the close of this century there will be much better conditions than when the T. S. was started; there will be a literature derived from the T. S.; the public will have some general knowledge of reincarnation, karma, etc.; and there will be a few real students of Theosophy to form a nucleus for a new organization if the existing T. S. fails to meet the requirements."

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According to the newspapers, Mrs. Besant is going to compete with the late Mrs. Tingley's settlement at Point Loma and start a new race nursery in Ojai. As the Vancouver Star reports: "Dr. Besant has no intention of beginning the new race herself. But she is going to give evolution a Luther Burbanks push to the extent of

organizing a colony of super-beings on her ranch, Happy Valley, in Ventura County, near Los Angeles." Happy Valley we are informed in the same article, will be a fruit and nut ranch. Particularly nuts, we presume. Peaches also are being set out as part of "the means for supporting the experiment." With respect to the parentage of the new race "she will employ the same scientific principles as Burbank—breeding from selected stock and crossing the most desirable grains. Of course there will be nothing crude or arbitrary about this. She will merely provide the opportunity for bringing together the right mates—and possibly the council of the farm community may discuss the advisability of particular matings and use moral suasion. But there will be no pressure other than community sentiment." Mrs. Tingley did all this or something "just as good?" thirty years ago, and no geniuses have appeared yet as a result. Mrs. Besant should have been fertile enough to strike out a new line of effort, and directed it on higher and less material courses. We regret that all this appears to be significant of an abandonment of the Theosophical propaganda from which we have all been hoping so much, and looking for an inspiring revival after the enthusiasm of Chicago. Is all this to end in another Brook Farm or Brocton? These experiments have been made *ad nauseam*, and none of them has succeeded. Ruskin, Tennessee and Fairhope, Alabama had better foundations and failed. There are a dozen similar efforts being made on the Pacific coast, and what do they amount to? Has Adyar taught nothing? Did no one learn anything from Krotona, Cal.? What the world is crying out for is reasonable, sane, intelligible Theosophical instruction. Who is to give it? The members seem deplorably inert in many places. Dr. von Purucker of the Universal Brotherhood announces a revival of Lodge work, suppressed under Mrs. Tingley. Advertisements appeared in the Vancouver papers lately of meetings held by the Uni-

versal Brotherhood and of the Hermes Lodge, of our own Federation, but there was no mention of either of our two National Society Lodges. Advertisement is the breath of life of Lodge work as it is of business. Those who do not advertise announce their lack of desire to reach the public. What we have received we must pass on or get no virtue from it. We only keep what we give away. Can our members not be stirred up with a little gratitude for the great gift they have received and seek the means of transmitting it to others?

THE GENERAL EXECUTIVE

The General Executive met on Sunday, September 22, all the members present except Messrs. Ruark, Singh and Wilks, all in British Columbia at the time. The report of the Congress in Chicago was discussed and a resolution endorsing the action of the General Secretary adopted. It was also agreed to send forward a resolution to Adyar pressing for the adoption of the three resolutions proposed by the General Secretary as follows:

RESOLVED, That the resolution affirming the existence of a World Religion and stating "The Basic Truths of Religion" as declared by "The Fellowship of Faiths" be withdrawn from the records of the Theosophical Society, such a statement, apart from any question of its correctness or authority, being inconsistent with the non-dogmatic character and professions of the Theosophical Society.

RESOLVED, That Rule 44 of the General Constitution be replaced by the following: That when differences of opinion arise among the members of a lodge or National Society which lead to a desire for withdrawal from or separation in the lodge or the National Society on the part of one-third or more of such members in good standing, the property belonging to such lodge or National Society shall be divided pro rata among the two groups of members,

the Charter to remain with the original group.

RESOLVED, That Rule 30 be abrogated so that persons desiring to join the Theosophical Society may attach themselves to any lodge to which their nationality, language or principles may render them sympathetic and without reference to the jurisdiction of the National Society under which they reside.

It was also decided to oppose further, the change of objects of the Society as proposed by Mr. Peter Freeman, and the changes suggested by Mr. Ernest Wood in the terms of membership, but to approve of the last clause K, in his resolution, forbidding the operation of subsidiary movements in connection with the Society.

Questions of propaganda were discussed and it was stated that Miss Clara Codd was to lecture in Toronto; that Dr. Cousins, the Irish poet and professor, would be available next year and Mr. Ernest Wood the following year. The necessity of advertising Lodge meetings was spoken of, and proposals for increasing the membership were talked over. As a result a letter was sent out by the General Secretary to the Lodge presidents.

AMONG THE LODGES

The West End Lodge, Toronto, has prepared a syllabus for the fall season which includes Sunday afternoon lectures by Messrs. Roy Mitchell, Leslie Floyd, B.A., Felix Belcher, N. W. J. Haydon, Geo. McIntyre, Dudley Barr, and the Misses Mary Roebuck, Agnes Wood and Elaine Simkin. These lectures were to be given at the West End Veterans' Club House, 722 College Street, Toronto.

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A correspondent from Belfast, Ireland, writes: I have much pleasure in forwarding Dollar in continuation of my subscription for your Magazine. I much admire your independent line of thought, and the absence of adjectives when you have occasion to speak of the President of the T. S."

It is not necessary to gush about one's loyalty. That is best expressed in action. The temperamental character of the American People apparently requires superlative adjectives in order to make themselves believe that they believe. The late Mrs. Tingley excelled or exceeded, as you please, in this form of adulation. Every article in her Magazines had to mention her name at least once, and of course the oftener the better. Usually every page had her name sprinkled over it. Mrs Eddy was also the subject of such indecorous flattery. The Masters are so opposed to it that they will not even let us know their true names. Lip service is of slight value.

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The St. Catharines' branch, after a month's vacation through August, renewed activities on Sept. 8, and were addressed on that date by Mr. A. E. S. Smythe. He developed the subject of the "Three Truths", so well expressed in that extract from the "Idyll of the White Lotus," which is familiar to all who read the Canadian Theosophist. This was an exceptionally fine exposition of theosophical fundamentals. The next week an unusual treat in the nature of an illustrated lantern lecture on the subject of the Lost Atlantis was given through the kind generosity of Mr. Kinman and Mr. Linton Cole of Toronto. On Wednesday evening of the same week the group made their first essay in the line of public meetings. On this date a notable address on "Our Hidden Powers or Practical Occultism" by Roy Mitchell of New York drew an audience of about fifty to an apartment house hall at Niagara Falls. All present listened spellbound to his fluent originality and one young man was heard to remark afterwards, that he didn't even hear the mantel clock strike, so rapt was his attention. The West End lodge next favoured the group by lending Miss Roebuck for Sept. 22. This trained professional woman developed her theme "Living the Life" along very practical lines and drew from her audience much

spirited discussion. The last Sunday in the month Mr. F. Barber of Toronto spoke on "Some Experiments in Meditation". His exceptional knowledge of mathematics made this a very rational and clear-cut theme in his hands.—Gertrude Knapp, Secretary.

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Dr. Wilks transmits the following: The Orpheus Lodge was extremely fortunate last month in having a visit from Mr. Nojogen Lenzaki, a Japanese Buddhist of the Zen school. Mr. Lenzaki lectured twice to the Lodge on Buddhism and in the nature and origin of the Zen Sect. His interpretation of Buddhism carried conviction, he has that rare thing a serene sane view of life which the Buddhist teaching brings to those who have the courage to follow it unconditionally. The Orpheus Lodge holds itself doubly fortunate to have gained the friendship of two such Buddhists as Mr. Ruh and Mr. Lenzaki.

THE L. C. C. AND THE T. S.

Mrs Besant

The interest felt in the discussion of Mrs. Jinarajadasa's letter anent the Liberal Catholic Church in the Theosophical Congress at Chicago in August warrants us in reprinting from The Messenger the verbatim remarks of Mrs. Besant and Mr. Rogers. Mrs. Jinarajadasa's suggestion was that no prominent member of the L. C. C. should be permitted to hold office in the T. S. This, of course, is contrary to the spirit of the T. S. and was unacceptable to all who desire to maintain the original breadth and tolerance of the Society. Dr. Arundale had remarked that he "would far rather that the Liberal Catholic Church disappear altogether than that we stand in the way of the Theosophical Society fulfilling its supreme mission of being a nucleus of Universal Brotherhood." He was followed by Mrs. Besant who spoke as follows:

Brethren, we shall not keep an open door by passing a motion which closes that

door. Now I happen to be in favour of the open door. To make a change in our constitution which would bar brothers from the Society because they occupy leading positions in their particular circles, this seems to me to be a very curious way of opening the door to anyone. You cannot keep an open door by shutting out those who are trusted to hold positions of leadership in other organizations. To make a recommendation for a fundamental change in the Constitution of The Theosophical Society seems to be a matter which ought to be very thoroughly discussed in the National Sessions before it is presented to the General Council. To bring it up for the first time before the World Congress without having the approval of the National Societies seems to be too hasty a procedure when it deals with the fundamental basis of equality of membership in our Society. We have no right to bar a human being who has received a trust from others by making that trust a reason for distrusting him. If such resolution were passed, we would shut out some of the most valuable leaders we have had in the past and may have in the future. Let me take an example which is my own and nobody can therefore say I am speaking without authority for that particular question, considering the fact that I take a very active part in politics as an individual, not as President of the Society. To shut out a person because he is interested and active in a certain direction would mean to erect a barrier we have never had before. Practically to place outside the sphere of election those who have shown by holding other offices that they possess the trust of a considerable number of people outside of the Society would mean to keep away members who are in any way efficient in their work in the outer world. I am not sure, in fact, that such a resolution ought not to be considered out of order on the ground that it touches the very basis of our Constitution. That would not be a very satisfactory way of disposing of it; far better discuss this question as

impersonally as possible by dealing with the general principle. Personally I am not a member of the Liberal Catholic Church against which this resolution is aimed. I think there is a certain danger I have spoken of in *The Theosophist*, that the general public identifies us with the Liberal Catholic Church. I do not blame the Liberal Catholic Church for that; I blame the members of our Society. It is not the fault of the Liberal Catholic Church, it is our fault—the fault of all of us who do not belong to that Church and who do not make our Theosophical views clear enough. On the continent of Europe the Liberal Catholic Church is very frequently identified with the Theosophical Society. We can remedy this by asking our members to be more active, because it is their indifference which is the real danger to the Theosophical Society, and not the activity of another body. We have been identified with various religions. First, we were thought of as Buddhists, because Col. Olcott and H. P. Blavatsky had joined that particular religion; then we became identified with Hinduism, because I, myself, was largely identified with that creed. Now there is certain danger of being identified with Christianity. Let us help all religions as ways to God; let us look upon religion as the search for God. It is truth we want, and with our motto: "There is no religion higher than Truth," we should not make any difference between any particular form of belief, but guard the freedom of the Society. I hold with John Milton that truth is never put to the worse. If you believe a thing really, you are not afraid of discussion. Therefore, uphold the truth, study it, keep your own judgment clear. The freedom of opinion is in our own hands and only our cowardice will make us afraid of discussion.

Mr. Rogers

Mr. Rogers, president of the American Theosophical Society, followed Mr. Irving Cooper and Mr. Wm. J. Heyting, of New

Zealand. Our lack of space prohibits a report of what these gentlemen said, but the importance of the position occupied by Mr. Rogers, as well as the weight of his thought, demands that we should give the greater part of his words, as follows:

First, let me say that I have among the members of the Liberal Catholic Church some of the best friends that I possess, men of splendid ability and devotion, of great breadth of view, and if I shall say something when talking on this subject which seems critical, remember that I am referring solely to what I consider to be the mistaken zeal of some of the members of the Liberal Catholic Church, and not to the Church or its teachings.

It is simply idle to deny, however much we may gloss it over, that there is within the American Section of the Theosophical Society a widespread hostility toward the Liberal Catholic Church. Now let us be candid enough to face the facts. We are not dealing with a theory, but with a condition. I believe it arises solely from the too close association of the Theosophical Society and the Liberal Catholic Church. As to Mrs. Jinarajadasa's letter, I totally disagree with her as to the remedy, but as to the condition there can be no question.

Now I ask you this question—for what reason is there widespread hostility, in the United States at least, against the Liberal Catholic Church on the part of Theosophists? We do not dislike Churches. You do not find our members talking against the Unitarians, the Universalists; on the contrary they are widely commended. We love them for their breadth of view, we love them because they are philosophical and scientific, in close harmony with the teachings of the Theosophical Society. And the Liberal Catholic Church is even broader and is made up largely of our members. From platforms of the Liberal Catholic Church, I have heard fine lectures on reincarnation, life after death, etc. How do you account for that hostility against the Liberal Catholic Church except by the fear that it is compromising us in the

public mind? We have got to deal with that. We cannot dismiss it with generalities. We have got to deal with the condition as it exists, and I am certain there is trouble ahead for us, in this part of the world at least, unless we settle this thing right.

What should be the relationship between the Theosophical Society and the Liberal Catholic Church? It should be precisely the same relationship that exists between the Theosophical Society and any other church. That and absolutely nothing else. If you would not rent your Lodge rooms to the Methodist or to the Roman Catholic Church you should not rent them to the Liberal Catholic Church. Dr. Besant made that proposition perfectly clear in her magazine, *The Theosophist*, in 1920, in which she touched upon that particular subject. Too long to read here, but the gist of it is that she wished to put before us this fact: Unless your Lodge is in the habit of having association with other Churches, unless it is actually known to the public that these different organizations may use your Lodge room, then it is injudicious to have it used by only a particular religious denomination.

It seems that another thing which ought not to be ignored by us is the relationship between the Theosophical Society and the movement that is shaping, which some of our friends have called "The New Theosophy." I do not know precisely what they mean by the "New Theosophy," but some of our official lecturers have said that we are now going into a new dispensation and that our lecturers should not waste time speaking about karma, reincarnation, etc. I do not quite understand that kind of new Theosophy. Some of my friends have come to me to explain it. It seems to me they are only trying to explain why it is nobody can explain! We are beginning to hear about higher metaphysics, and I will use a story to get the idea quickly to you. There is a certain problem. Two Professors are speaking about it. When Professor A. is talking and Professor B.

cannot understand him—that is metaphysics. When Professor B. is talking and Professor A. cannot understand him, and Professor B. himself does not know what he means, that is the higher metaphysics! Now that will very briefly illustrate the attempts of my friends to put across to me the New Theosophy. Let me say, for fear you may misunderstand me, that I have the profoundest respect for Mr. Krishnamurti. If we had nothing else to thank him for we would owe him a debt of deepest gratitude for his declaration that Theosophists must learn to think for themselves, that they must not believe a thing merely because that thing has been said. I know of no place where that is more needed than among Theosophists, and if he never gave us another thing we would be under eternal obligation to him for that. But I confess that I do not understand very much. I am willing to wait and try to understand more, but don't hurry me. There may be, for aught I know, an intuitional road by which man can rise swiftly from savagery to illumination. But if that road is not available to people who are so far along in evolution as our venerable President, I am afraid that as for me I shall have to get along with the old Theosophy as best I can. I do not understand any new Theosophy that does not take into account the law of sacrifice. No Theosophy that tells me that I must look out for myself and leave the world to its fate. I want a Theosophy that I can give to others and that will do for those others what Theosophy has done for me. Let those who can go on. As for me, I will plod along with the crowd and light the way as best I can with the old Theosophy. I heard somebody in the corridor say that we need not worry—it didn't make any difference whether we could understand it or not, the Masters were on the job. No doubt they are, but my friends, there is a tremendously more important question for you and me, and that is whether we are on the job! Are we on the job with full mental and moral power? Are we on the

job with full willingness to serve harmoniously as best we can? Are we on the job with both feet on the ground, using that good common sense which alone means success in physical plane work? It does not matter how much you can get from the new Theosophy. It does matter how confident you are that it is just what the world needs. It does not matter how good a Theosophist you are, you will be a better Theosophist if you help to pass on to others the old Theosophy that has helped you to the understanding you have attained.

BUDDHAISM AND BUDDHISM

Although the above terms are very closely related to one another, a careful reading of the Secret Doctrine and other works of H. P. Blavatsky will show the student that they are not identical.

To the superficial reader the distinction may not be apparent but to one who has attempted to study the writings of H. P. B. with but a slight degree of intuitional perception, there will be found this difference, that while the one is used to designate a particular religious system of ethics, the other is spoken of in reference to a universal religion.

That the word "Buddhism" was the term used to describe the age-old teaching long before the time of Gautama, the Buddha, and before the word "Brahma" was mentioned, may not be generally known even by conscientious students, but the following quotations will surely make this clear.

In "Isis Unveiled" Vol. II., p. 123, H. P. B. speaks of "The once universal religion which antedated the Vedic ages. . . that *prehistoric Buddhism* (italics mine, E. F.) which merged later into Brahminism." This is of course, the ancient Wisdom Religion, which was "carried to perfection by the last of the Buddhas, Gautama."

And again on Page 321 "We know that the Jaina sect, claims. . . that Buddhism existed before Siddhartha, better known as Gautama-Buddha. . . the Brahmanas, we

say, have authentic records. And these show the incarnation from the Virgin Avany of the first Buddha—divine light—as having taken place more than some thousands of years B.C., on the island of Ceylon.”

But granted that the word “Buddhism” is used many times in place of “Buddhaism”, as explained by H. P. B., it is not because of certain doctrines taught by Gautama, but is derived from the word “Buddhi”, the “spiritual, omniscient and omnipotent root of divine intelligence”. (S. D. I., 572).

Those who are inclined to be confused as to the various spellings, the one “d” or two “d’s” should turn to the S. D., Vol. I., page xix. It is there stated that “*Adhi Budha*” is “the one (or the First) and Supreme Wisdom. . . . *Bodha* means the innate possession of divine intellect or ‘understanding’; ‘Buddha’, the acquirement of it by personal efforts and merit; while *Buddhi*, is the faculty of cognizing the channel through which divine knowledge reaches the ‘Ego’ . . . and Spiritual Soul”.

Gautama Buddha won his right to that title because he had reached ‘divine understanding’, had opened that channel between Buddhi and the Ego; and as Buddhi is a universal principle, (being without and around man, potential until final initiation), so that *divine understanding* is the Universal Soul Wisdom or Buddhism.

It is most essential that the student approach this subject in the true occult manner, by a thorough cleansing of the lower nature from all prejudice and preconceived ideas. Also, it is absolutely necessary that there should be a certain degree of familiarity with the fundamental groundwork of all study, the constitution of man.

Owing to the inherent prejudice of Western people against Eastern manners, and particularly against Eastern religions, it would have been most detrimental to the cause if H.P.B. had used the term “Buddhism” exclusively: indeed, when writing of A. P. Sinnett’s “Esoteric Buddhism” she purposely throws people off the scent

in order to counteract the prejudice and protests that the title of that book had aroused. And she goes on to say (S.D. I., xviii.) that the teaching given out by the Lord Buddha should be called “Buddhaism.”

But that there was no misunderstanding as to the real meaning of the word “Buddhism” by the early group of students who were in touch with the Masters will be evident from the following quotation from a letter written by the Master K.H. to the members of the London Lodge. On page 399 of the Mahatma Letters will be found these illuminating sentences: “Many prefer to call themselves Buddhists not because the word attaches itself to the ecclesiastical system built upon the basic ideas of our Lord Gautama Buddha’s philosophy, but because of the Sanskrit word ‘Buddhi’—*wisdom*, enlightenment; and a silent protest to the vain ritual and empty ceremonial which have in too many cases been productive of the greatest calamities.”

This quotation is from a most important letter addressed to the London Lodge, to be read before a general meeting of that lodge. Of the letter itself the Master says: “It contains and carries within its folds and characters a *certain occult influence* that ought to reach as many theosophists as possible.” It is therefore certain that every word of it was of supreme importance, and who knows but what the quotation given had something of prophecy in it? At all events, it most certainly expresses the feeling of many people at the present time.

It should also be remembered that for each root race there has been a Buddha who has given these truths to the world; and perhaps the fact that the words “Bodhisatva”, “Bhodhisatva” and “Buddha” are used by H.P.B. as interchangeable terms may throw some light on this subject. Interested students may derive much profit from reading the passages contained under such headings in the Secret Doctrine.

The following words of H.P.B. might fittingly conclude these brief notes:

“Unwise are those who, in their blind

and in our age, untimely hatred of Buddhism, and, by reaction of 'Buddhism', deny its esoteric teachings (which are those also of the Brahmins), simply because the name suggests what to them as Monotheists, are noxious doctrines. *Unwise* is the correct term to use in their case. For the Esoteric philosophy is alone calculated to withstand, in this age of crass and illogical materialism, the repeated attacks on all and everything man holds most dear and sacred in his inner spiritual life." S. D. I., xix.

Edith Fielding.

THE MEHER MESSAGE

The Meher Message for September is as interesting as any little magazine we have seen for years. It represents a mystical development through Zoroastrianism and is all the more welcome on this account since so little of inner Parsi doctrine comes to the west. The Divine Lord, whose sayings the Message reports, is Shri Meher Baba, and those who have been reading the statements by Krishnaji will recognize the same vein of thought and teaching. Here are five of the sayings:

"The miracles performed by yogis (spiritually semi-advanced persons) are essentially selfish, as they are invariably based on personal motives; whereas the miracles of Sadgurus or perfect Masters are absolutely selfless, as they are based on the principle of giving a spiritual push to humanity.

"God-realized personages, whether conscious or unconscious of the gross world, are above sanskaras and so they have no egoism whatsoever. No sanskaras, no egoism. The cause of egoism is sanskaras, whether good or bad. Egoism disappears forever when all sanskaras are wiped out.

"High spiritual truth has nothing to do with creeds, or religions as they are called. It is far beyond the limited dogmas and dogmas of every creed. You will attain to this Truth if you give up worldly maya—

kama, *krodha* and *kanchana* (lust, anger and wealth).

"If a so-called religious leader comes forth and proclaims that marriages between brothers and sisters are quite lawful, he will immediately have a large following; but if a God-realized personage proclaims that renunciation is indispensable to the attainment of Truth, only a few will care to follow him.

"To pray to God for material prosperity is not prayer, but farce."

Following this in an editorial article, we read: "One of the great principles of the Zoroastrian creed is to preserve health, and another great one is to promote the happiness of others." And so again: "Religion is no more the observance of customs than the acceptance of dogmas. Rendering unselfish service to others, leading a chaste life, regarding all things and all persons as forms of God, becoming spiritually minded and trying to realize the Self, constitute religion. Dogmas and doctrines, customs and conventionalities, should not be confused with it. People may be wrapped in the swaddling clothes of customs and prejudices, but it is the duty of those who claim to be their leaders to disabuse their minds of false notions and to set them on the right path."

An account is given of a tour taken by the Holy Master during the period between July 10 and August 28. He left Meherabad and visited Ahmednagar, Nasik, Dhulia, Palmer, Khalghat, Bhopal and Guna. At this place, great as the sensation created at the other places it was greater here. A great Government officer, catching sight of him, was so wonderstruck, that he went out of his way to order his peon to go immediately and make enquiries as to who "that handsome Gentleman with awe-inspiring face, was." On July 20 the Holy Master reached Gwalior, and two days later Agra, where flying visits were paid to the Taj Mahal, The Fort and people at these places found the personality of the Master so magnetic that, instead of the tomb of Noorjehan's father. "The

beholding what they had come to see, they gazed with awe at His luminous face, as long as they could." The journey was continued to Delhi, Ludhiana, Amritsar, Lahore, Srinagar, Hervean, whence he returned to Ahmednagar. At Dhulia land has been offered the Master for the foundation of an Academy, for which a special building is to be erected, and will constitute the abode of the Meherashram Institute and the office of The Meher Message. Perhaps this narration will help our western people to undersand that Holy Men are not so rare in India and World Teachers are not an uncommon occurrence. The important thing is that the real teachers all agree on one doctrine and it has no foolish fads about it. Success in following it depends upon the purification of life and character and not belief on authorities however high and sacred, and whether of one religion or order or another. Mr. Meredith Starr, the author and critic, writes to the Holy Master: "I want to help every one and anyone, as you said I should do, to the very utmost of my capacity—to bring love and truth to all around me, and to do this fully, I must be fully conscious of the Creative power. But I know this will come. I have tremendous faith in you, and this faith increases daily." This is the western tendency, and it is difficult to overcome. It is not faith in another that is needed but faith in the Divine and Spiritual power within oneself, which is One with the same Power in all others, that we require. "Of Teachers there are many; the Master-Soul is One."

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When the Reverend Mr. Calvin and his associates burned my distinguished scientific brother—he was burned with green fagots, which made it rather slow and painful—it appears to me they were in a state of religious barbarism. The dogmas of such people about the Father of Mankind and His creatures are of no more account in my opinion than those of a council of Aztecs.—Oliver Wendell Holmes.

MODERN THEOSOPHY

By Claude Falls Wright

(Continued from Page 224.)

CHAPTER V.

MASTERS OF WISDOM

But the Brotherhood has always existed. Some in ages past had discovered how to the eye of Spirit all the workings of Nature might be revealed; they caught glimpses of a steadier lore, and sought to baffle the grave. But freedom from the chilling ties of earth was found only possible in fulfillment of the Law—the Law of Harmony and Brotherhood. Hence, etc.

—Letters on the Rosicrucian Fraternity.

As for what thou hearest others say, who persuade the many that the soul, when once freed from the body, neither suffers. . . evil nor is conscious, I know that thou art better grounded in the doctrines received by us from our ancestors, and in the sacred orgies of Dionysus, than to believe them; for the mystic symbols are well known to us who belong to the "Brotherhood."—Plutarch.

So far this work has dealt only with the outline of the more important theosophical teachings at present before the world. Some acquaintance with the oriental esoteric doctrine was necessary before anything could be said at length concerning the Masters of Wisdom claimed by Theosophists to exist, and before the reader could have understood correctly the relationship of the Society to its unseen but true Founders.

It is reasonable to expect from the ordinary reader, who perhaps may have had no experience of a nature sufficient to justify a belief in any higher evolution than that of a man as he now is, incredulity in regard to a possible greater development of the latter than is to be found among the best and most cultured individuals of his own particular nation. But the existence of degrees in nature is easily discernible; and the fact of orders of beings of less degree of intelligence and power than man, argues for the possibility of the existence of men presently developed to the highest point. For aught we can say there may be many orders of beings higher than the human, bearing the same relation to

man as the latter does to the animal or plant, although we may not be able to perceive them with the aid of our five senses. The animal, if it thinks at all, probably looks upon the human being as an animal like itself. It has no Mind to enable it to perceive that faculty in man, and although it obeys him, yet it understands not why, but only that it is acting in obedience to some law which has the mastery over it for the moment. Similarly, who can say that when we find ourselves forced to yield to some greater energy than our own, we are not obeying the commands of some more complete intelligence? Who can say that the cyclones, earthquakes, floods, avalanches, are not the result of forces directed against us by greater beings than ourselves—greater, that is to say, in the sense of being more matured,—while we ascribe it all to natural law? Who can say? The conception is not untenable; it is not unscientific.

But although the author himself believes in the existence of very many higher kingdoms of nature than the human, though perhaps not quite in the way suggested, he does not call upon the reader just now to give credence to their existence; all he asks, judging by analogy, in the observation of differing degrees in the human family, is belief in the *possibility* of a race of men who have evolved very much higher in mental and spiritual perception than the scientist, the theologian, or the ordinary man of the XIXth century. Let us suppose the reader to be sufficiently large-minded to grant such a possibility, then may we proceed to prosecute our inquiries along lines best calculated to at once interest and convince.

The task of inquiry would have been a much more difficult one some years ago than it is now, on account of the absence of evidence then; nearly all that could be obtained at the time of founding the Theosophical Society being the statements of the one solitary individual who acted as the messenger from the Brotherhood. But

some seventeen years having passed, and more than one person of high position in the intellectual world having received communications from the members of the eastern School, it remains for us now to place before our reader for his consideration some of these facts. It might, however, be well to see first the position of affairs in the early days of the Theosophical Society's history.

Madame Helena P. Blavatsky,* a high pupil of the trans-Himalayan School of Adepts, was sent by that college in 1875 to give out to the world knowledge in respect to certain important points that had been concealed from it as a whole for ages. Two or three thousand years ago, when everybody believed in "Messengers from God," in Sages, in Prophets, such an

* Probably no one of her time has been more traduced and slandered, unfairly criticized, or suffered more from misrepresentation, than this extraordinary woman. But this, as she said herself, was all that could be expected of a materialistic world, for one who strove to implant therein a few seeds of a high philosophy. The author lived with her during the last three years of her life, and his unhesitating criticism of her is that few purer in mind, nobler, or more self-sacrificing have ever existed. Nearly all who knew her have said the same. The evil reports about her—and they are all reports—were originated by selfish and ambitious persons who strove by ruining her reputation, to place themselves in power. Toward the end of her life, however, the greater number of the charges against her were withdrawn, yet since the public do not seem generally aware of this the following retraction of the famous New York Sun article of July, 1890—a full sheet of slander—which appeared in the editorial column of that paper's issue of Monday, September 26th, 1892, may well be added here:

"We print on another page an article in which Mr. William Q. Judge deals with the romantic and extraordinary career of the late Madame Helena P. Blavatsky, the Theosophist. We take occasion to observe that on July 20, 1890, we were misled into admitting to The Sun's columns an article by Dr. E. F. Cones of Washington, in which allegations were made against Madame Blavatsky's character, and also against her followers, which appear to have been without solid foundation. Mr. Judge's article disposes of all questions relating to Madame Blavatsky as represented by Dr. Cones, and we desire to say that his allegations respecting the Theosophical Society and Mr. Judge personally are not sustained by evidence, and should not have been printed." The only regret is that Madame Blavatsky never lived to see this retraction.

ambassador would have only to state his or her position and claims, to secure at once a large following; but in this age slightly different tactics had to be employed. It was well seen that whereas, at first, belief in the philosophy depended almost wholly on the credit given to Madame Blavatsky's declaration of the existence of the Brotherhood, yet afterwards, when the truth of the doctrine was proven, both by the evidence of science and by its being shown as existing in all past ages, then belief in a Humanity higher than our own—in "Masters of Wisdom"—would be the natural outcome. Hence the necessity at first of proof of the existence of the Brotherhood.

Now it is clear that to permit every enquirer to visit the School in order to prove its existence, would be an impossibility, not only because visitations of this nature would be contrary to the most time-honoured rules of the institution—which demands for good reason that none save persons of the greatest purity and of high development shall enter their precincts,—but also as a matter of policy, identical with that which makes us legislate against the random invasion of our own public and private buildings by the curious. Nor, on the other hand, could it be expected that the whole array of adepts and occultists should turn out to prove themselves to a few possible converts, who might as easily as not be found quite unfitted to understand the sacred sciences. Proof for the few in that way would be difficult, and for the many it would be impossible. Curiosity in the multitude would have arisen, and were the masses convinced by ocular demonstration a new dogmatism would result.

Hence other methods had to be resorted to in order to prove the claim. Occultists claim that their study, as a secondary effect, gives power over many forces in nature not generally known to the world; it goes without saying, therefore, that one coming directly from the eastern School

should be endowed marvellously in this respect. Hence if Madame Blavatsky showed herself to be possessed of ability to control the elements, to produce or make things visible by the power of her will, and in other ways to indicate her power over hidden forces of nature, much necessary evidence would have been given, and the philosophy could then be placed before the whole world backed up by some semblance, at any rate, of truth. While directly the attention of thinkers was turned to the philosophies of the past, every desired object would have been accomplished.

Therefore we find the early days of the Theosophical Society's history pregnant with stories about the powers of this wonderful woman, powers which were exhibited even up to the time of her death, though in a lesser degree once the first point was gained.

Having proved her endowments in these particulars to some, she at once set about her work of piecing together all the older philosophies of the world and showing that an identical teaching (Theosophy) ran throughout all. That she succeeded in this, probably beyond the most sanguine expectations of any, must be manifest from an examination of her work, "*Isis Unveiled*," comprising two volumes of between six and seven hundred pages each, every chapter of which is filled with citations from and references to the ancient and modern philosophies in defence of her statements.

This was in the earlier days. People began to believe what was said, and very soon many showed a desire to go out to the eastern Brotherhood and become pupils of these sages. And now the wisdom of not localizing the college was shown. A stampede to Thibet* such as might then have followed would have completely frustrated the attempts of the Adepts to give their philosophy to the world, and to establish the nucleus of a Universal Brotherhood;

* It was given out that the headquarters of the school were somewhere in Thibet.

not a worker would have remained in the ordinary haunts of men.

But some years later, in 1880, the veil was partially withdrawn, and several of the Thibetan Brothers made themselves known to members of the Theosophical Society in Simla and Allahabad, India. Mr. Sinnett in the "*Occult World*," recites a number of very interesting experiences of this period, afterwards publishing letters he received from the Mahatmas at that time, and these, annotated and explained, were swollen into a volume of considerable bulk and presented under the title of "*Esoteric Buddhism*"—the first attempt to present Theosophy to the West in an orderly and comprehensive manner. The value of the testimony in the "*Occult World*" consists chiefly in that many of the experiences recorded, which, as is natural, might be readily open to skeptical judgment, were properly witnessed by persons, a number of whom bore high standing in the social and literary world, and we recommend the perusal of this work to all who would critically examine the question. Space forbids our quoting from it here.

Of course most of the people of India, who are born and brought up in an atmosphere redolent with occult tradition, believe in the existence of adepts. Dotted all over as the country is with fakirs of every kind and holy men, it would be hard indeed for the native not to believe in masters in the occult sciences. This holds in every ancient eastern land. And from Americans and Europeans many letters could be quoted giving accounts of interviews with such men, of exhibitions made of their powers, and of other proofs of their existence, such as that through correspondence, letters received and the like. But what necessity is there for such? If the philosophy be a true one, then there *must* be some where on earth the Elder Brothers of the race. And the demonstration of its general truth proceeds yearly in all departments of thought.

"Looking at the matter from the most

rigidly scientific point of view," says Prof. Huxley, "the assumption that, amidst the myriads of worlds scattered through endless space there can be no intelligence as much greater than man's as his is greater than the black beetle's; no being endowed with powers of influencing the course of nature as much greater than his, as his is merely baseless, but impertinent. . . . If our intelligence can in some matters surely reproduce the past of thousands of years ago, and anticipate the future thousands of years hence, it is clearly within the greater than a snail's, seems to me not limits of possibility that some greater intellect, *even of the same order*, may be able to mirror the whole past and the whole future." *

In the opening chapter, and several times subsequently, we have briefly referred to the work of the Adepts, but the time seems now to have come when the matter can be more fully treated. The Theosophical Society, founded with the object, among others, of forming the nucleus of a Universal Brotherhood of Humanity, may be considered as the general *outside* work of the Adepts at the present time, and must, therefore, in its endeavour and methods of work, follow along the same lines as the more select body. It may, indeed, be said to be the outward and visible sign of the inner esoteric school. Therefore an examination of the work attempted and achieved by its members would be perhaps the most fitting way of demonstrating the work of the Brothers; but as this is largely treated of in the next chapter, "*The Theosophical Society*," the question must be dealt with just now from a more general position.

The first question that one would naturally be expected to ask is, "Why a Brotherhood—if Theosophy sketches an immense scheme of evolution, and names this latter in its widest sense as the great object of existence, such can be nothing

* Essays upon some Controverted Questions. The italics are ours.

but a protracted selfishness—as evolution is now generally understood, it means the raising and improving of certain individuals who survive at the expense of the weaker, and *Universal Brotherhood* is certainly not possible in company with the doctrine of the ‘survival of the fittest’? But, with the Occultists, evolution has not for its keynote the pushing ahead of the individual to the detriment and destruction of his fellows, but precisely the opposite, the Fraternity holding that the only way possible of raising one’s self is by raising those with whom one is associated in earth-life—the nation either into which one is born, or with which it is one’s *Karma* to dwell. This must be the case if the hypotheses of the philosophy are correct. Unity is, as has by this time been clearly shown, the basis of the whole doctrine—from this have all things sprung, to it they all tend, and he would therefore best help forward the race to its final emancipation, its Nirvana, who makes for unity instead of for discord. Again, as in each planet and race a soul is associated with other individuals for incalculable ages, its work lies in lifting these, and by such means raising itself also; all being chained together, in effect of past acts. The work of the Brothers, then, lies in the improvement of mankind, the oldest traditions of the schools holding that in this way alone can any advance be made in the spiritual sciences.

The question that naturally follows in the reader’s mind from this, is how, since one has to descend into material life, to pass through planetary existence, through Rounds and races—how it can in any way be said to be possible to *advance* men? Would not this be a getting ahead of the “Great Law?” By no means, for such Law itself includes the factor of individual development. Although all have to pass through certain cycles of existence, to experience material as well as psychic, mental and spiritual life, yet there is no actual obligation which forces anyone to

keep merely abreast of the times. The most casual inspection of humanity will show how varying are the degrees of progress, how it is possible for any one man by dint of exertion to outdo his fellows, and the same possibility must hold good in the general as well as in the more limited sense. It is thus, from one point of view, that have arisen the many classes of monads referred to, roughly divided into minerals, vegetables, animals and humans. The calculations deal with the general bulk, not with individual units.

The writer once addressed a similar question to Mme. Blavatsky, asking her why, since it was the law that we had to pass through material existence, we should have to suffer so in getting out of it? “Well,” she said, “we should not have had all this pain and suffering if we had not bound ourselves in chains when on the road. If part of one’s journey lies through a boggy swamp, it is bad policy to stop and sit down in the mud. But this is just what we have done. We might have walked through on stilts.”

This settles the question concerning the work of these individuals, which is solely with the object of benefitting the race to which they belong; next concerning themselves. Upon first being told that persons endowed with great power and learning, living apart from ordinary humanity, unknown and almost unheard of, and apparently refusing to disclose their knowledge, our western sense of openness and freedom receives a shock and we at once feel inclined either to discredit the whole statement, or, if finding it to be true, to exclaim: “How selfish! these men ought to be forced to reveal their knowledge!” But until we fully comprehend the nature of the lore, the conditions of its successful study, we are hardly justified in ascribing to its possessors the attribute of selfishness if they do not happen to scatter their wisdom broadcast. Occult science is at one with modern philosophy at least in this, that, on the one hand, it is not advisable

to cast pearls before swine, nor, on the other, is it wise to allow explosives to be handled by the uninitiated. For these two reasons its possessors prefer to keep their science as much as may be to themselves, and, what is necessary to this, themselves to remain as far as possible in the background.

As to the first reason: So great is the ignorance of the masses concerning the spiritual side of nature, that, save at certain epochs, the wisdom is not so jealously guarded, for the simple reason that the scepticism of the "wise men" of the age, generally prevents its abuse.—"disbelief being as the Magic Casket in which it is locked." But at other times the reins are very closely drawn. This is a period for more or less of secrecy. Although we have not yet more than touched the border-line, still we are, according to the traditions, approaching one of those periods when belief in "nature's finer forces," in "magicians," "fairies," "ghosts," "spells," and indeed all the so-called superstitions of the past ages, will once more become general, and what is more, will be *scientifically* proven to be well-founded. "Coming events cast their shadows before." Already several of the greatest minds of the age have publicly stated their belief in an unseen world; the ancient superstitions of Mesmer and de Puysegur have lately transformed themselves into the scientific discoveries of hypnotism and catalepsy; spiritualism is not without its adherents amongst men of letters,—although perhaps the "fourth dimension of space" may one day prove itself an inadequate explanation; and the writer can state on excellent authority that many of the first physicians in London do not withhold from practising astrology!

Yes; many who would fain pin their faith to a materialistic conception of the universe have been forced, *volens volens*, to a belief in its occult side. But they have no explanation to offer. Theosophy is the only philosophy, we affirm, which has af-

forded any solution of the phenomena which are taking place on all sides and among all classes of men. The intelligent reader will see in this more than a mere result of chance. The occult sciences, little as has yet been given out, have not been even so far advanced without the definite object of benefitting the race by offering light and truth in explanation of what must, without it, very soon plunge humanity deeper than ever into darkness and ignorance. The state of matter called astral,—the *anima mundi*, elemental forces, Linga Sharira, and the like,—can, we hold, of themselves give full explanation of all psychic phenomena, including clairvoyance, clairaudience, even to the extent of explaining the rationale of the remarkable "Double Ego" of hypnotism, where, by careful experiment many times repeated, men are proved to be possessed of *two* (or even more) selves. Reincarnation again, new to the West, but by no means new to the world, and the law of Karma, will serve as solutions to many, if not all, of the mysteries of life; and, if not complete ones, yet quite full enough to be appreciated by our race as a whole. "The Adepts," it should be remembered, "do not undertake to give any one the key to the final mysteries until he is prepared to receive and understand it"—which we Westerns certainly are not. Before we can hold and use that key we must be properly trained. But few as yet have fully escaped from the influence of old dogmatic doctrines respecting cosmogenesis; we are not yet as a whole free enough from prejudice rightly to comprehend or properly to use such knowledge.

And as in other days argument against a six-day creation, based perhaps on geological investigations, or more unaffected "common sense," would have been misunderstood, probably to the extent of sending the perpetrator of such heresy to the stake, so now, if more of the philosophy than could be assimilated by mankind in its present era of evolution were scattered

broadcast, no benefit could accrue to the race.

As to the other reason: We referred to the undesirability of giving explosives into the hands of persons uninitiated in the methods of handling them, and have now to say that the study of certain branches of Occultism is held to invest its disciples with powers not normally possessed by man. A correct understanding of the conditions of matter, and of the methods of directing its hidden forces, will easily be seen to be the stepping-stone to great power, and in this connection it may some day be found that the "*Vril*" of Bulwer Lytton's "*Coming Race*" is not altogether a fable. The same force which stirs the summer zephyr, intensified, may pick up a locomotive and hurl it many yards distant. The subtle agent that warms our houses may likewise devastate our towns. Electricity is equally efficacious in tickling the palate, or in blasting the rock. And we may readily conceive regarding any of the multitudinous hidden forces which must play through us, that, were we able to hold and control them, to make out of the human body a veritable storage-battery, then would we be invested with the power to work apparent miracles. There is, indeed, said to be one force of terrible effect, which, raised to its highest power on this plane, comes only under the control of man. Electricity is its lowest aspect, but it is many million times more potent than this. Happily, however, it is only as man rids himself of his passions and terrestrial desires that he gains ability to handle this terrible agent; the two are not compatible. Therefore will it only be the inheritance of mankind as a whole in the purified coming seventh race.

Yet, even in our own time, in a lower degree, it is not entirely without its manipulators. In the majority of persons these powers lie entirely dormant; but in some, physical and psychical idiosyncrasies more or less awaken them, and they require only very slight stimuli to call them into potent

action. So that "individuals born with such a capacity as not *very rare*. That they are not heard of more frequently is due to the fact that they live and die, in almost every case, in *utter ignorance of being possessed of abnormal power at all*."

But mankind has now as a whole commenced its ascent along the upward cycle which leads back to unity; consequently spirituality is on the increase, materiality on the decline, and year by year our race will become less animal, more human, possessed of greater and greater powers over matter. Yet, as such gifts may be possessed by the unrighteous as by the righteous — esoteric science recognizing *spiritual evil* as well as *spiritual good* — perhaps it is well that those who have them do not always discover their power.

For these and like reasons the practical study of Occultism is denied to any who have not proven themselves sincerely desirous of benefitting their race. It is therefore the province of the very few. The theoretic study, on the other hand, is, within certain limits, the province of all, such limitation being expressed by the boundary line of the spiritual possibilities of humanity in any given epoch. In other words: the Great Law withholds no one individual from becoming a pioneer of his family, tribe or race, provided he has the strength to do so; if he has not the innate daring which alone can achieve this, then he must only wind his way slowly around the circle of progression with his brethren.

Thus

"The firm soul hastes; the feeble tarries,
yet—

Will reach the sunlit snows."*

* Arnold, *The Light of Asia*.

(To be continued.)

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THE THREE TRUTHS

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

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

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

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

These truths, which are as great as is
life itself, are as simple as the simplest
mind of man. Feed the hungry with
them.—Idyll of the White Lotus.

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THE CANADIAN THEOSOPHIST

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H. P. B.'S EDITORIAL POLICY

I.

... Elsewhere we have clearly explained the nature of Theosophy; it remains for us to say a few words as to the policy of our paper.

It has been shown that the individual members of our Society have their own private opinions upon all matters of a religious, as of every other, nature. They are protected in the enjoyment and expression of the same; and, as individuals, have an equal right to state them in the Theosophist, over their own signatures. Some of us prefer to be known as Arya Samajists, some as Buddhists, some as idolaters, some as something else. What each is, will appear from his or her signed communications. But neither Aryan, Buddhist, nor any other representative of a particular religion, whether an editor or a contributor, can, under the Society's rules, be allowed to use these editorial columns exclusively in the interest of the same, or unreservedly commit the paper to its propaganda. It is designed that a strict impartiality shall be observed in the editorial utterances; the paper representing the whole Theosophical Society, or Universal Brotherhood, and not any single section. The Society being neither a church nor a sect in any sense, we mean to give the same cordial welcome to communications from one class of religionists as to those from another; insisting only that courtesy of

language shall be used towards opponents. And the policy of the Society is also a full pledge and guarantee that *there will be no suppression of fact nor tampering with writings, to serve the ends of any established or dissenting church, of any country.* —(H.P.B. in The Theosophist, I, p. 2.)

II.

Anyone who, like the Theosophists, knows how infinite is that ocean of eternal wisdom, to be fathomed by no one man, class, or party, and realizes how little the largest vessel made by man contains in comparison to what lies dormant and still unperceived in its dark, bottomless depths, cannot help but be tolerant. For he sees that others have filled their little water-jugs at the same great reservoir at which he has dipped his own, and if the water in the various pitchers seems different to the eye, it can only be because it is discoloured by impurities that were in the vessel before the pure crystalline element—a portion of the one eternal and immutable truth—entered into it.

... We know. . . that a portion of truth, great or small, is found in every religious and philosophical system, and that if we would find it, we have to search for it at the very origin and source of every such system, at its roots and first growth, not in its later overgrowth of sects and dogmatism. Our object is not to destroy any religion but rather to help to filter

each, thus ridding them of their respective impurities. In this we are opposed by all who maintain, against evidence, that their particular pitcher alone contains the whole ocean. . . .

. . . . Free discussion, temperate, candid, undefiled by personalities and animosity, is, we think, the most efficacious means of getting rid of error and bringing out the underlying truth. . . . Readers . . . should remember that precisely because Lucifer is a theosophical magazine, it opens its columns to writers whose views of life and things may not only slightly differ from its own, but even be diametrically opposed to the opinion of the editors. The object of the latter is to elicit truth, not to advance the interest of any particular *ism*. . . .

. . . . Justice demands that when the reader comes across an article in this magazine which does not immediately approve itself to his mind by chiming in with his own peculiar ideas, he should regard it as a problem to solve rather than as a mere subject of criticism. Let him endeavour to learn the lesson which only opinions differing from his own can teach him. *Let him be tolerant, if not actually charitable*, and postpone his judgment till he extracts from the article the truth it must contain, adding this new acquisition to his store. One ever learns more from one's enemies than from one's friends. . . . —(H.P.B., Lucifer, I, pp. 341/343.)

III.

. . . . Moreover, we have given good proofs of our impartiality. We published articles and letters criticizing not alone our personal theosophical and philosophical views, but discussing upon subjects directly connected with our *personal honour and reputation*; reviving the *infamous calumnies* in which not simple doubts, but distinctly formulated charges of dishonesty were cast into our teeth and our private character was torn to shreds (*Vide* "A Glance at Theosophy from the Outside", Lucifer for October, 1888). And if the

editor will never shrink from what she considers her duty to her readers, and that she is prepared to throw every possible light upon mooted questions in order that truth should shine bright and hideous lies and superstitions be shown under their true colours—why should our contributors prove themselves so thin-skinned? *Magna est veritas et prevalebit*. Every hitherto far-hidden truth, whether concealed out of sight by Nature's secretiveness or human craft, must and shall be unveiled some day or other. Meanwhile, we do our best to help poor, shivering, naked Truth in her arduous progress, by cutting paths for her through the inextricable jungle of theological and social shams and lies. The best means of doing it is to open the pages of our magazine to free controversy and discussion, regardless of personalities or prejudices—though some of our friends may object to such modes of excavating far hidden truths. They are wrong, evidently. It is by this means alone that he who holds correct views has a chance of proving them, hence of seeing them accepted and firmly established; and he who is mistaken of being benefitted by having his better sense awakened and directed to the other side of the question he sees but in one of its aspects. Logic, Milton says to us, teaches us "that contraries laid together more evidently appear; it follows, then, that all controversy being permitted, falsehood will appear more false, and truth the more true; which must needs conduce much to the general confirmation of an implicit truth." Again, "if it (controversy) be profitable for one man to read, why should it not at least be tolerable and free for his adversary to write?"

. . . . Lucifer has a settled and plainly outlined policy of its own, and those who write for it have either to accept it, or—turn their backs on our magazine. No discourteous epithets or vulgar abuse of personalities shall ever be allowed in our Monthly. . . . No individual—friend or foe—risks being called in our journal "adventurer", "hallucinated lunatic", "im-

postor and free lover", "charlatan", or "credulous fool". . . .

But, on the other hand, no one—of whatever rank or influence—as nothing however "time-honoured", shall ever be pandered to or propitiated in our magazine. Nor shall any error, sham or superstition be daubed with the whitewash of propriety, or passed over in prudent silence. As our journal was not established for a money-making enterprise, but verily as a champion for every fact and truth, however tabooed and unpopular,—it need pander to no lie or absurd superstition. For this policy the Theosophical Publishing Co is, already, several hundred pounds out of pocket. The editor invites free criticism upon everything that is said in *Lucifer*; and while protecting every contributor from direct personalities is quite willing to accept any amount of such against herself, and promises to answer each and all to the best of her ability. *Fas est ab hoste doceri.* . . . "*Fais que dois, advienne que pourra.*" —(H.P.B. in *Lucifer*, III, pp. 344/5.)

THE STUDY OF "THE VOICE OF THE SILENCE."

By James Morgan Pryse.

(Continued from Page 238.)

The list of sounds in the *Voice* omits three that are given in the *Upanishad*; the second, which is practically the same as the first; the sixth, "the sound of the *tal*" (an Indian musical instrument made of bell-metal and played with a stick); and the eighth, the sound of the *pahaoujd*—the Sanskrit words in the sixth and the eighth descriptions having been left untranslated. "*Vina*," used to describe the fifth sound, is now a recognized English word. It is also spelled *bina*, dialectically. The phrase "chant of the *Vina*" is copied by H.P.B., though here the word "chant" is used in a sense that has become obsolete.

It is clearly evident and undeniable that the passages here quoted from the *Voice*

were taken from the quotation from the *Upanishad* which was given in the article published in the *Theosophist*. That fact, however, does not involve even a suggestion of plagiarism. No direct credit is given for the quotation; but in the Preface H. P. B. frankly makes the inclusive statement that the text of the *Voice* is made up of "a judicious selection" from various Eastern treatises. She does not designate the particular source of any of the quotations included in the collection, nor even distinguish from the rest those taken from the *Book of the Golden Precepts*; but she gives due credit for quotations made in the footnotes. That blanket acknowledgement in the Preface amply covers all borrowed matter in the text.

In the *Theosophist*, May, 1889, an English translation is given of the *Nada-Bindu Upanishad*, one of the many spurious works that have been foisted in Hindu religious literature. This bogus Scripture professes to set forth the experiences of the yogi who sounds and meditates on the Omnific Word, Aum. *Nada*, it explains, is "the sound which proceeds from Brahma-Pranava" (Om), and adds that "beyond this is the soundless (*asabdha*) Brahma," i.e., "the Silence." *Bindu* (dialectically *vindu*) is the "point" of the Cosmic Word, and is, according to Hindu mysticism, "the star of initiation." The *Nada-Bindu* gives the following absurd instructions:

"The yogee being in the *Siddhasana* posture practising the *Vaishnavi mudra*, should always hear the internal sound through the right ear.

"The sound which he thus practises makes him deaf to all external sounds. Having overcome all obstacles, he enters the *Thurya* state within 15 days.

"In the beginning of his practice he hears many loud sounds. They gradually increase in pitch and are heard more and more subtly.

"At first the sounds are like those proceeding from ocean, clouds, kettle-drum (*beri*) and cataracts; in the middle

(stage), those proceeding from *maddhala* (a musical instrument), bell, and horn.

"At the last stage those proceeding from tinkling bells, flute, *Vina* (a musical instrument) and bees. Thus he hears many such sounds more and more subtle.

"When he comes to that stage when the sound of kettle-drum is being heard, he should try to distinguish only sounds more and more subtle."

After more charlatanic nonsense of that sort, it goes on to say:

"The mind exists so long as there is sound; but with its (sound's) cessation he attains the state called *Unmani* of *manas* (the state of annihilation of mind)."

The puerility of this so-called Upanishad leads to the inference that its author had made noteworthy progress toward the beatific state of "annihilation of the mind." Singularly, H.P.B. deigns to quote approvingly in the *Voice* one of his preposterous apothegms, which reads:

"An adept in yoga who bestrides the Hamsa (bird) thus (viz., contemplates on Om) is not affected by karmic influences or by 10 crores of sins."

Here is pointed out an easy way to hoodwink Karma and elude the consequences of one hundred million sins. Always in exoteric religions the sinner is cajoled with some priest-devised scheme whereby he may cheat the Law and escape the penalties of his sins. Thus in *Isaiah* (i. 18): "Come now, let us reason together," said Jehovah; "though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." By becoming a convert to Christianity the sinner goes into moral bankruptcy, casts his sins, howsoever scarlet they may be, upon a sinless Substitute, and may then sing the doggerel hymn:

"Free from the Law, O happy condition! Jesus has died, and there is remission,"

It is to be regretted that the *Voice* lends countenance to such theological fictions by quoting, seemingly with approval, the fantastic statement in the *Nada-Bindu*, and

by calling the Arhan who renounces Nirvana "a Saviour of the World," thus endorsing the vicious dogma of Vicarious Atonement. Granted that this world, with its Astral environs, is Myalpa, Orcus, plain Hell, that does not alter the fact that every man in it must answer for his own transgressions and work out his own salvation. No matter how much a man may be helped by guidance and instructions received from others, he must, in the last analysis, be his own saviour. If the Divine Law, instead of being impartial, admits of partiality, then the fabric of Universal Justice falls in ruins. The true doctrine is eloquently declared in the *Idyl of the White Lotus*: "Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment."

Only when the psychic senses have been awakened and are blended, in the fourth stage of Dhyana, can the sacred Triangle, the geometrical symbol imaging the Monadic Triad, be seen; and since at this stage the senses of sight and hearing are unified, the light radiating from the Triangle is likewise sound, and it conveys teachings in spoken language: the Triangle becomes veritably a Voice. But the Triangle disappears when the Dhyana stage is reached; for then the consciousness is on the plane of the Nous, and the lower mind is for the time being one with the Higher Mind. Untrammelled by the senses, it has the power of Direct Cognition, which in the *Voice* is termed "faultless vision," though it is not clairvoyance or any sort of sense-perception, but is the purely Noetic faculty. Samadhi is the steady continuance in this state; as Shankaracharya says, it is Gnana, Knowledge. In the *Voice* it is set forth metaphorically in this eloquent apostrophe:

"And now rest 'neath the Bodhi tree, which is perfection of all knowledge; for, know, thou art the Master of Samadhi—the state of faultless vision.

"Behold! thou hast become the Light, thou hast become the Sound, thou art thy Master and thy God. Thou art Thyself,

the object of thy search: the Voice unbroken, that resounds throughout eternities, exempt from change, from sin exempt, the Seven Sounds in One."

The concluding sentence of the apostrophe is, however, liable to be misconstrued. The immortal Self, the Nous, metaphorically the "Voice," is indeed exempt from sin. But the lower self does not by attaining the temporary state of Samadhi (which if permanent would be Nirvana) become likewise exempt from sin, or from the consequences of sins that Karma has charged up against him. When he returns to the outer consciousness, after Samadhi, his karmic account still remains to be settled. A footnote, preceding the apostrophic peroration quoted above, gives the following definition of "the state of faultless vision":

"Samadhi is the state in which the ascetic loses the consciousness of every individuality, including his own. He becomes the All."

It is evident that in this footnote, probably scribbled hastily on a proofsheets, as was her wont, H.P.B. has very imperfectly expressed the meaning she intended to convey. If her statement is taken literally, it can only mean that Samadhi is a state of spiritual amnesia, utter oblivion, even annihilation of the true Self that is said to be immortal and omniscient. Thus literally construed, the footnote flatly contradicts the apostrophic passage, in which the ascetic, having reached Samadhi, is said to have become one with his Eternal Self, the "Voice" (his Nous, or Logos), which participates in the nature of all the Noetic Hierarchies, "the Seven Sounds in one." So the extremely hyperbolic footnote must be toned down to make it accord with the splendid apostrophe, in which the Master of "the state of faultless vision" is told to "rest 'neath the Bodhi tree, which is perfection of all knowledge."

The fallacious doctrine, held by many exoteric Buddhists and others, that the individual is ultimately absorbed into the

non-individuate essence of Deity, even as "the dew-drop slips into the shining sea," is an expression of stark pessimism, the twin of crass materialism, and is contrary to the occult philosophy. For, according to the occult doctrine, the Individual Monad becomes omniscient when it completes the cycle of manifestation; it must, therefore, retain the sense of individuality and the memory of its experiences during that vast cycle. Omniscience is not conceivable as complete oblivion and obliteration of individuality. Samadhi, however, is but a temporary state experienced during meditation; and if in that state the ascetic were to lose consciousness of all individualities, including his own, and become the All, his meditation would culminate in self-destruction. In actual practice the ascetic must, from beginning to end of the period of meditation, retain consciousness of his individuality. If at any stage he loses that consciousness he simply falls asleep prosaically, and thus fails ignobly in his attempt to reach Samadhi; and if he becomes unconscious in that highest state, whether or not he "becomes the All," he can not bring back, and "write on the recording tablets of his mind," the knowledge received from the Nous. Loss of consciousness indicates that the "bridge" (Antaskarana) has broken down, leaving a gap between the Higher Mind and the Lower Mind. That means failure; yet the disciple must expect to meet with many failures and partial successes before he can by long and sustained effort forge through the psychic and psycho-spiritual stages of meditation and ultimately attain Samadhi, the Noetic consciousness. The instructions outline the continuous, unbroken course of meditation, from the first stage to the final one, Samadhi. But that goal can be reached only after long and assiduous practice. The tyro will fall short of it again and again; but if, at any such stoppage, he retains consciousness, he then finds himself on one or another of the inner planes. In the Voice the disciple is warned not to linger in the lower Astral,

"the world of mediums," and is counselled to press on and reach the Noetic plane.

Now, while the lower Astral is indeed "the world of mediums," the Higher Astral, or Psycho-spiritual world, most certainly is not. The two psychic worlds are purposely confused in the *Voice*, lumped together as one, which is denominated, inconsistently, "the world of mediums" (that of the "Great Illusion") and "the Hall of Learning." The latter is qualified, in a footnote, as "the Hall of Probationary Learning"; but that afterthought hardly dims the glaring contradiction. Yet in this H.P.B. merely follows the age-long policy of silence concerning the higher psychic realm, which may be termed "the Hall of Learning," but which to a certainty is not "the world of mediums." In the early days of the T. S. this settled policy left students under the misapprehension that after death the soul passes into the Kama-loka and thence directly into the Arupa-devachan. The Rupa-devachan was barely mentioned, and thus a gap was left in the teachings, a gap that has never really been filled. Wisely the student is left to explore for himself these higher planes, and having done so to keep his discoveries to himself, for reasons which will be apparent to him.

Concurrently with progress in the practice of meditation comes increasing lucidity during the hours of nightly repose. For when the physical frame is relaxed in sleep, the quiescence of the mental faculties and the suspension of the functions of the sense-organs make it possible for the inner Self to cross the borders of the psychic and the physical planes, and this it can do the more readily when the outer self has by the practice of meditation become more sensitive and receptive. It is incorrect to say that the spiritual Self is freed from the trammels of the body during sleep. The spiritual Self is always free; but it can not correlate with the outer self unless the latter becomes susceptible of psychic and spiritual influences, as it does during normal sleep and also in the states

induced by meditation. In slumber, the dreaming state, comes cognizance of the psychic world, the physical organ of perception being the pituitary. While falling asleep, midway between waking and sleeping, a person who is somewhat psychic may see and hear things on the lower Astral planes. In deep sleep, usually termed "dreamless," the sleeper is conscious of the spiritual world, the physical organ of perception being the pineal. On waking, however, the psychically undeveloped person retains dim memories only, or none at all, of his experiences in the higher worlds. "Hence," says H.P.B., in the *Key*, "although there is hardly a human being whose Ego does not hold free intercourse, during the sleep of his body, with those whom it loved and lost, yet, on account of the positiveness and non-receptivity of its physical envelope and brain, no recollection, or a very dim dream-like remembrance, lingers in the memory of the person once awake." Likewise that is the case if at any time during meditation he becomes really "unconscious," that is, loses touch with the physical plane, for he is then merely asleep. In Yoga-meditation the consciousness must remain unbroken, so that the knowledge gained on the higher planes may be retained in the memory and impressed on the brain. Consciousness of one's immortality, the positive knowledge that the lower mind is identical in essence with the Higher Mind, is attained by attuning the former to the latter.

The Individuality of man is indestructible, eternal. It manifests itself trebly, in the Noetic, Psychic and Physical worlds, thus participating in three concurrent streams of evolution; when those streams coalesce there is no loss of individuality. When the human self re-identifies itself with the Divine Self the human is glorified and the Divine enriched with the garnered fruits of the vast evolutionary cycle. Students of the *Voice* should take *cum grano salis* such hyperbolic statements as the following:

"And now thy self is lost in Self, thyself unto Thyself, merged in that Self from which thou first didst radiate.

"Where is thy individuality, Lanoo, where the Lanoo himself? It is the spark lost in the fire, the drop within the ocean, the ever-present ray become the All and the eternal radiance."

Taken literally, this would be a doctrine of annihilation, a denial of individual immortality, a sublimated form of materialism; that it is not to be so taken, but is only a fervid rhapsody on the almost boundless scope of Bodhi-knowledge, is shown by the sentence immediately following it, apostrophizing the disciple, now in Samadhi: "And now, Lanoo, thou art the doer and the witness, the radiator and the radiation, Light in the Sound, and the Sound in the Light"—all these terms being used metaphorically for the Logos, Manas, and the Light of the Logos, Buddhi. Having reached Samadhi, the state of pure knowledge, the Lanoo realizes his own immortal Individuality.

FRAGMENT II.

The disciple, once he has entered the Light, by entering the state of Samadhi, is in duty bound to diffuse that Light, as best he may, among his fellow-students. He is now a Shramana, an ascetic who practises the occult meditation; he has found the Path, and now must point it out to the Shravakas, the hearers, who "await in ignorance and darkness." To do this, as he is dramatically shown to do in this Fragment, he would only have to testify to the accuracy of the instructions given in Fragment I.; instead, he delivers a discourse on Buddhist doctrines, beginning with "the doctrine of the two Paths in one." Now, these two Paths are simply the two "Yanas" of two rival Buddhist sects, Hina-yana and Maha-yana. The word "Yana" is translated as "Vehicle" in the *Voice*. But the learned Hara Prasad translates Maha-yana as "the Higher Road," and Hina-yana as "the Lower Road," and says: "The word

'Vehicle,' by which it is generally translated, does not convey all the ideas involved in the word 'Yana'." He thus gives the meaning as Way or Path. According to the *Voice*, the Lower Road, called "the open Path," which is exoteric, leads to Liberation, Nirvana; the Higher Road, which is esoteric, leads to "self-immolation." Later on, the latter is frankly identified with the Maha-yana when the candidate says, "Now thou hast rent the veil before the secret Path and taught the greater Yana." It is, however, no more "secret" than the "open Path" of the Hina-yana doctrine; yet it is stated in a footnote that "the open Path is the one taught to the layman," while the secret Path is one the nature of which "is explained at initiation." If that be so, it would seem that it is bootless for the layman to look for the Path, since initiation must precede the quest, and until then even the nature of it is unknown. The confused and irreconcilable statements on the subject are due to confounding the contradictory doctrines of conflicting exoteric sects as to the Path with the Path itself. "The Path is one," says the *Voice*, "yet in the end twofold"; and again, "The one becomes the two." Yet it is not really the Path that becomes two, but only the divergent doctrines of two exoteric Schools of Buddhism.

(To be Concluded.)

BOOKS ON THEOSOPHY AND ALLIED SUBJECTS

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SHALL WE ABANDON IT?

Thoughts suggested by the question based upon the reading from an article by Krishnamurti in which he urges humanity to free itself of all that binds and states that his action in dissolving the Star Organization is a logical move toward the attainment, by example, of that end—freedom.

The question presented, based upon this argument was: Why should not the T. S. as an organization be abandoned as well?

To answer this fully it is necessary first, to try to understand clearly what can be meant by *freedom*.

We must realize that *freedom* for a separate isolated unit is contrary to the Great Fundamental Law.

Every action made by the individual (or single unit), affects myriads not only in the physical kingdoms but throughout kosmos as it were, so that freedom can be considered only in a relative sense at best.

In the material world we are freed from certain restraints or laws when a sufficient number of humans come to the stage where they can respond to the next freer state or condition.

Take for example the change in the laws with regard to Divorce.

It is only comparatively recently that one entering the marriage state could obtain *freedom* from that tie if it became intolerable and a cause for friction seemingly unendurable, unjust; and at the same time be recognized as a quite moral character in society.

Some few daring souls thought themselves out of that state of bondage and recognized their ability to become a law unto themselves. For such, laws may be quite unnecessary, superfluous even, but the man-made laws exist for the mass of mankind as a protection and guide.

Always there is to be found the few forming the advance guard who are able to live superior to the regulations required by the majority. Always also, are to be found the undeveloped group who are not

yet ready to measure up to the laws of the majority.

There are those in the forefront who are sufficiently self-sacrificing so that while recognizing within themselves the power of superior government (freedom) for self still see fit to adjust themselves to the standards still high for the many and so conform to these in actions in life touching or affecting the race as a whole.

How does this pertain to the question?

Just as an illustration that *freedom* on this plane can be gained on the form side only as fast as the majority of humans can respond. For we must ever bear in mind that we are parts only of one great whole and only those ignore that fact who are working for separate aggrandizement and power; and in developing that (separative) idea offer resistance to the Good Law for the benefit of all by establishing a false god thus retarding the glorious unity for which the Masters of the White Lodge are always working.

This explanation seems to pertain to the physical world.

In the emotional world we find a separateness of consciousness expressing in what is called the Dream (Swapna) state; for here the dream experiences of necessity exist for the dreamer alone as the image conceived in this state is not shared by others simultaneously as are the objects on the physical plane in the Waking (Jagrat) state of consciousness.

From this very fact, we must realize the Dream State, peculiar to the emotional (astral) plane, is one of temporary illusion and cannot be depended upon.

The next higher state for which no single term exists in the English language is called by the Orientalist Sushupti and implies a sort of Samadhi or conscious oneness, deeper than that of either Waking or Dream Consciousness, a state back of these which is experienced by the average man in deep dreamless sleep only, but can be reached through concentrated meditation.

There are still deeper states to be at-

tained by the Yogi attempting to raise the consciousness to higher and higher planes.

We have here enough evidence to prove that *freedom* for the individual exists in his conscious being only in the relative sense of focalizing his consciousness in the realization more and more of the ultimate Unity or Oneness.

When we realize that the ultimate Goal is the merging of the separate expression in Absolute Unity we must appreciate the falsity of working for a separate freedom which a priori becomes a maya.

It may be urged that there must be something wrong here for surely a Great Teacher would not encourage a false move by dissolving his own Order if it were contrary to the Law.

Let us see what the dissolution of the Star Order amounts to, actually.

It was an Order established by our T. S. leaders while Krishnamurti was very young in body, to emphasize the promise of the coming of a Great One and to prepare reception in the minds of men for him.

Later it was announced that Krishnaji's was the body chosen and the Order became dedicated to him during his growing years.

Now that he has attained to his power and assumed the leadership he finds no longer need of this organization as such and deems the machinery of its operating unnecessary, even undesirable and no doubt an economic waste in that by the absence of dues, its existence had to be maintained at the expense of other and probably more useful agencies.

When the object and usefulness of an institution is exhausted it is reprehensible to continue it.

Does this reasoning apply to the T. S.?

In no respect.

Let us glance back upon the history of this organization.

We find that the Theosophical Society was brought into expression by the will of the Masters who, at that period (1875), had undertaken this means through H. P.

B., as their physical agent to hasten the awakening of mankind.

In studying the plan we learn that the Masters Themselves comprised the first (or inner) of the three sections then established in the Order.

The second section was for those members who were eager and ready to dedicate themselves for Their work and who sought training along that line.

The third or outer section or Society was comprised of those members of humanity who responded to the idea of searching for Truth and Brotherhood; and in joining, definitely called the Masters' attention to them as prospective probationers.

Has the time come when this need has ceased?

Most assuredly not.

Surely there has never been a time when humanity was in greater need of help and light for guidance for so many are ready and eager to serve but know not the wise way.

It is inconceivable that the Great Teacher would be unaware of this effort on the part of His Brothers to aid in His Plan. For remember, each one of the Brotherhood is aware of the work of the others and would be the last to discount any effort to aid that had once been accepted as had this.

Remember every member of the Hierarchy holds his post, not by popular vote but by his actual irreplaceability.

Let us think well over this and realize that the only reason for dissolving such an organization would be on account of the inability of the members to respond to the Cause of its inception which is identical with that of the Great Teacher.

The New Era is truly upon us. Surely the Great Teacher welcomes all means to spread the Light.

It will be only our own indifference to the opportunities offered through the channel of the T. S. that would or could cause its abolition or dissolution.

And have we not the promise in the Master's own letter "that so long as there are three men worthy of our Lord's blessing

in the T. S., it can never be destroyed."

In other words, so long as there are three that remain true to *Them* in the T. S. ranks They will continue it.

Let us Beware! for the time is growing short for the great testing.

From this it is inconceivable that the Great Teacher would suggest *freedom* through destroying the T. S.

If these facts be unfamiliar to any let us look at the recognized Law of Karma and see whether *freedom* could be obtained by precipitating such a breaking up of the T. S.

One can of course withdraw from the T. S. body as such (although we have been told that in this organization, "once a member always a member") and so free himself from its activities on this plane at least.

But the question had to do with the advisability of dissolving same.

Were some of the members powerful enough to bring about the destruction of an organization that meant very life to some would *freedom* be attained?

Rather would those by such an act be likely to *bind* themselves for ages to come.

No, the Lord cannot have intended us to seek *freedom* by that means.

What then can Krishnamurti have meant by his article which on the face of it seems definite enough?

Should we infer that He is treading in the steps of the Bolshevik?

Perhaps—but let us look deeper and consider all that he has taught so far.

First: we are urged to think for ourselves, to free ourselves from thought bondage—especially to exercise "resourcefulness, observation and steadfastness and keep free of doubt and prejudices" to put the advice in the words given by another teacher.

Again we have been told to destroy by "flame the ulcers of thought, cowardice (or fear) and treason" (to our higher self) if we have "courage".

We are told this can be accomplished by the "flaming sword of shock".

Are not Krishnamurti's suggestions of the very nature of "shock" and so calculated to act as this very "flaming sword"?

Have we considered that, after telling us to free ourselves and think for ourselves that he may have presented a method of *freedom* for our consideration so obviously wrought with binding entanglements we, who have studied the consequences of "cause and effect", should perceive at once, as given us for a test of our powers and courage, rather than as a corroboration of the existence of the weaknesses he has frankly stated exist in us.

Oh, my brothers, the Way is narrow and fraught with danger!

Beware! lest in an unguarded moment we fall from the very obstacles placed in our way for stepping stones to Light.

A Student Messenger.

□ □ □

If you are a believer in the Brotherhood of Humanity you should belong to the only Society that makes this the sole basis of membership. The dues are \$2.50 a year, including subscription to the official Magazine. Will you not join?

THE THREE TRUTHS

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

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

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

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

These truths, which are as great as is life itself, are as simple as the simplest mind of man. Feed the hungry with them.—Idyll of the White Lotus.

DHARMAPALA



DHARMAPALA SPEAKS

The neglect of, and indifference to, the name and writings of H. P. Blavatsky is the greatest tragedy in the history of the Theosophical Society. The cruel apathy to her and to her teachings has been continually conspicuous since the time that Annie Besant succeeded in obtaining pontifical powers in a society where equality and democracy should be constantly preached and practised. The flagrant violation of the principles of brotherhood, which H. P. Blavatsky insisted on as being the paramount reason for the existence of the society; and the introduction of vacuous vagaries and psychic dementia have almost ruined and devitalized the society.

H. P. B. sounded the warning for A. B. and other would-be leaders and reminded them that self watchfulness was never more necessary than when a personal desire to lead and wounded vanity dressed themselves in the peacock feathers of altruism and devotion. The warning was wasted and for thirty-three years the Theosophical ark has been piloted by self hallucinated megalomaniacs who have had for a crew a band of dupes depending on false teachings, specious interpretations, and sacerdotal paraphernalia which have no place in real theosophy.

The neglect of Blavatsky teachings was recently pointed out by a writer who had made a careful check and found in a directory issued in 1927 by the British section for the information of lodges, that of the books recommended for study, 48 were by Mrs. Besant, 21 by C. W. Leadbeater, 17 by other writers, and not one by H. P. B. or her masters.

It is comforting, therefore, occasionally to find references recognizing at her true worth, the founder of the Theosophical Society. These references appear in journals having no connection with the movement in any way.

In the September number of Asia for

1927, is a very interesting article by the Anagarika Dharmapala. It is a simple and convincing presentation of the experiences and purposes of an interpreter of Buddhism. Dharmapala is a world-wide figure. He comes from a Sinhalese family which has been Buddhist without a break for 2200 years. For forty years he has worn the yellow robe of an anagarika, which means a homeless pilgrim and student of no domestic ties. He has preached the doctrine of Buddha in many quarters of the earth. He has established the first Buddhist institute in London, where Englishmen can hear the true doctrine of the Lord Buddha explained. He is also building at Benares a vihara at Deer Park, and has also founded an international Buddhist seminary at Kandy, Ceylon. An interesting statement made by Dharmapala in his article relates to a visit he paid to the class of Professor William James, lecturer in psychology at Harvard University, in December 1903. He observes;

"I tried unobtrusively to reach the back of the lecture-hall to hear the great teacher of psychology, but it is difficult for a man in a yellow robe to be inconspicuous in America. Professor James saw me and motioned for me to come to the front of the hall. He said; 'Take my chair, and I shall sit with my students. You are better equipped to lecture on psychology than I am.' After I had outlined to his advanced class some elements of Buddhist doctrine, he turned to his students and said, 'This is the psychology everybody will be studying twenty-five years from now.'"

Dharmapala first met Madame Blavatsky and Col. Olcott in Colombo, when he was 16. He says: "The moment I touched their hands I was overjoyed. The desire for universal brotherhood, for all the things they wanted for humanity, struck a responsive chord in me." Continuing his narrative relative to his meeting with the founders of the T. S., Dharmapala writes as follows;

"In December 1884 Madame Blavatsky and Col. Olcott again visited Colombo on their way to Madras. I went to my father and told him I wanted to go to Madras and work with them. At first he consented. But, on the day set for my departure, he announced solemnly that he had had a bad dream and could not allow me to go. The high priest, the other priests I had known from childhood, and grand parents, all opposed me. Though I did not know what to do, my heart was determined on this journey, which I felt would lead to a new life for me. Madame Blavatsky faced the priests and my united family. She was a wonderful woman, with energy and will power that pushed aside all obstacles. She said; 'that boy will die if you do not let him go. I will take him with me, anyway.' So the family were won over. My mother blessed me and sent me off with the parting words 'Go and work for humanity.' My father said; 'Go, then, and aspire to be a Bodhisattva' and he gave me money to help me in my work.

"In Colombo I had already joined the Theosophical Society. I worked six years for the Society. Madame Blavatsky was a profound student of occult science as well as a strong Buddhist, and in my youth many elderly persons testified to the remarkable things that she had done. At one time she had told me that, since I was physically and mentally pure, I could come in contact with the Himalayan adepts. So in my nineteenth year I had decided to spend a lifetime in the study of occult science. But in Madras Madame Blavatsky opposed my plan. 'It will be much wiser for you to dedicate your life to the service of humanity,' she said. 'And first of all learn Pali, the sacred language of the Buddha.'

"At that time the Pali writings which contain the most authoritative account of the Buddha and his doctrines, were little known in comparison with the Sanskrit Buddhist sources. The oldest Pali literature was written on palm-leaves in the

Sinhalese alphabet. In 1884, when Madame Blavatsky urged me to study this literature, it was not printed but was accessible only in the original palm-leaf writings. Thanks to her advice I devoted my spare time in Colombo to the study of those beautiful old manuscripts, so difficult to decipher, and thus became familiar with the Buddhist canonical scriptures. Since then the excellent pioneer work of the Pali Text Society of London, and of the late Henry Clarke Warren of Harvard University, has made Pali literature accessible in translation to English readers."

Here is the spontaneous and unsolicited testimony of a great and good man, who has the courage of his convictions, and lives the life as he sees and understands; a tribute to a noble soul, neglected and forgotten by those who should know better.

It is comforting that such recognition has been made and in this way, after so long a lapse of years. Let us be reminded—"Nil desperandum."

W. M. W.

SELF-CONSCIOUSNESS

B.—It is very puzzling. Am I mind or is mind something I possess? At one time I say, "I think" and at another time I say, "The thought came into my mind" as though both the thought and the mind were not myself. You say the understanding of self-consciousness would elucidate this problem?

A.—It would, at any rate, throw some light upon it. Let us consider the word "self-conscious" carefully. Annandale gives three definitions of it, and you would not find better in the Dictionary of Philosophy and Psychology. The first definition is, I think, the one we are chiefly concerned with: "Conscious of one's states or acts as *belonging to one's self*." According to this, when you say, or rather, think "I think" you are not self-conscious, for the act of thinking in that expression does not belong to you, but is yourself in action. But when you think, "The thought came

into my mind," you are self-conscious for you are conscious of your mind *belonging to you*.

B.—But why am I not self-conscious when "I think"?

A.—There is a distinction between consciousness and self-consciousness. Let me repeat the story of an incident told me by a friend in which this distinction is strikingly exhibited. My friend was one day walking down the street with an acquaintance, discussing consciousness. A dog crossed their path. "John," asked the acquaintance, "does that dog know?" "He does," was the unhesitating answer. "Does he know that he knows?" persisted the other. "No," was the reply. The dog, you see, possesses consciousness but not self-consciousness. If we can put a finger upon the reason for the difference between the consciousness of the dog who knows, and the consciousness of the man who knows that he knows, we may arrive at a clearer understanding of self-consciousness.

B.—Certainly we would.

A.—An illustration given by the Mahatma K.H. indicates how man's mind differs from that of an animal. A dog, he says, (Mahatma Letters, page 173), would not remember that its master had struck it until it saw the cane raised again. Now if someone struck you you would be able to recall it without seeing even anything associated with the person who struck you.

B.—That is so.

A.—The Greek philosophers distinguished between the instinctive memory (*mnama*) possessed by man in common with animals and which is evidently awakened, as in the case of the dog, by external association, and reminiscence (*anamnasis*) which they said was "an act of mind and will proper to man." (Liddell and Scott's lexicon). In *anamnasis* you remember by an effort of will irrespective of external association.

B.—But how is the will aroused?

A.—Let us consider how ideas are recalled. First, by physical impressions; second, by emotions. (A feeling of joy

might make us think of someone with whom we would share it.

B.—And fear makes a child think immediately of its mother or nurse.)

A.—Third, by association with a previous mental idea, the thought arising without conscious effort. Fourth, by deliberately willing to recall an idea or mental image.

B.—Let me get that clearly. You mean, for instance, that if I am multiplying seven by seven and think immediately of the answer, forty-nine, that it arises by an association of ideas, but that if the answer does not come to mind immediately, and I make an effort to recall it and succeed, that that memory comes under the fourth class.

A.—I do. And the first three classes may be defined as *mnama* (memory possessed by man and animals alike) and the fourth as *anamnasis* (memory peculiar to man).

B.—But animals do not know the multiplication table.

A.—We are not referring to a particular thought but to the *kind* of memory. Undoubtedly the range of man's *mnama* is greater than that of the dog. An animal's memory will be aroused by the first three classes. For consider, a dog has emotions, and it also dreams, and it cannot dream unless there is a train of thought—associated ideas—passing through its mind.

B.—But a dog is capable of willing.

A.—Obviously, if we use the word will in a general sense. A dog straining at its leash to get after a cat is an instance of concentrated will.

B.—Then how can will be absent in *mnama*?

A.—The difference lies in the object to which the will is directed. In the case of the dog and the cat the dog's will is turned towards an exterior object. In *anamnasis* will is directed towards an internal mental idea.

B.—And a dog does not will to recall its ideas. But how can a dog have associated

ideas when its memory depends upon exterior objects?

A.—The mental ideas are external to it. You cannot say "the thought *came* into my mind," if the thought was already there.

B.—I see. That is why you said that the Mahatma's expression "a current in space" is more suggestive than James' phrase, "the stream of consciousness."

A.—Exactly. The reference to "space" suggests that thought forms are exterior to the mind.

B.—You cite the instance of the dog and its master given by the Mahatma. Why should not the dog remember being struck by its master when it sees him without the stick, or when it sees the stick itself. Would not association recall the memory of being struck?

A.—Let us consider the facts. The dog does not display any evidence of fear of its master until he again takes up the cane to strike it. But a dog which has been struck by a stranger will show animosity towards him ever after. The sight of its master without the cane and the threatening gesture recalls the general impression of past favours; the sight of the stranger the impression of pain. Evidently the dog is unable to select its mental images.

B.—It would seem so. This power of selection is an aspect of self-consciousness. But I would like to understand self-consciousness more thoroughly.

A.—To do so you will have to define *consciousness* more accurately. Hitherto we have spoken of consciousness loosely, as though it was synonymous with mind. Now, consciousness H.P.B. tells us (*Transactions of the Blavatsky Lodge*, page 29), is not a thing, *per se*, and from the very structure of the word it is evident she is right. Consciousness, I would say, is a relation between two things, this relation giving one an awareness of the other. You see this pencil. You are conscious of it. I put it in my pocket. You are conscious of it, itself, (not the thought or memory of it) no longer. To be conscious of *that pencil* you must have sensual contact with

it. There must be a relation between you and the pencil and that relation is your consciousness of it.

B.—Quite. There must be this relation between myself and an idea or thought image or I shall not be conscious of it.

A.—Exactly.

B.—But what is mind.

A.—Etymologically, the word mind is associated with the words "man" "to think", "to mean" (i.e. to purpose), and "memory". Mind, says H.P.B. (Transactions, page 29), is an entity, that is to say, a being, a thing, something which exists. Would you not say you exist?

B.—I would.

A.—Now if consciousness is a relation and you are mind, an entity, with what are you related when you are self-conscious?

B.—Let me see. When I am conscious there is a relation between myself and the object of my thought. But I also know that I think. How do I know that? I have it! I am conscious not only of the thought but of the relation. I am not only aware but I am aware of my awareness. Self-consciousness is consciousness of my consciousness. That may seem obscure to you but it is quite clear to me, now.

A.—Perhaps we can make it clearer still. If I were to deny that I put a pencil in my pocket a few minutes ago, you would know I was wrong?

B.—I would. I remember it too well. I remember not only the pencil but that *I saw it*.

A.—You are conscious of the relation that existed between you and the pencil?

B.—Yes.

A.—Then you are conscious of a memory. But I show you the pencil again. Now, you are not only conscious of the pencil, but conscious of yourself seeing the pencil.

B.—Exactly.

A.—Self-consciousness is then a relation between yourself on the one hand and, on the other hand, yourself in relation to some other object.

B.—Yes.

A.—So that when you say, "I think" you may mean that you are conscious, as when you are idly observing the stream of thoughts that pass before you unbidden, or that you are self-conscious as when you "know that you know" and deliberately select your thoughts?

B.—That is so.

A.—In the one case you are exercising the consciousness you possess in common with the animals and in the other case you are exercising human consciousness properly so called.

B.—Yes. There seems to be a duality in mind: the conscious mind and the self-conscious mind. But yet, while the subject has been clarified there is still much that is obscure.

A.—I agree, but before delving deeper into the nature of mind or Manas, before considering the question of how ideas are aroused or recalled in self-consciousness, a question we have evaded, let us see if the curious duality we have found in memory, exists also in anticipation, imagination and dreaming.

Cecil Williams.

Hamilton.

I know how easy it is to men of the world to look grave and sneer at your sanguine youth, and its glittering dreams. But I find the gayest cantles in the air that were ever piled for better, for comfort and for use, than the dungeons in the air that are daily dug and caverned out by grumbling discontented people. I know those miserable fellows, and I hate them, who see a black star always riding through the light and coloured clouds in the sky overhead; waves of light pass over and hide it for a moment, but the black star keeps fast in the zenith. But power dwells with cheerfulness; hope puts us in a working mood, whilst despair is no muse, and untunes the active powers. A man should make life and nature happier to us, or he had better never been born.—Emerson.

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OFFICIAL NOTES

We again request our United States subscribers and others living at a distance not to send cheques for one dollar unless the exchange is included. Exchange up to 25 cents is charged by the banks on such cheques and we cannot afford it. Why not enclose a dollar bill? Or a post office order?

* * *

"Buddhism in England" represents a great deal of activity as going on there in Buddhist propaganda. An excellent lecture on The Buddha and the Spread of Buddhism was given in Essex Hall in June and is reported in the October issue. And in Essex Hall of all places. We trust the old earnest-minded and warm hearted evangelicals who used to occupy the platform will all incarnate as they deserve to do in the light of the Buddhist faith where they can give free rein to their devotion without outraging their reason.

We regret once again to have to make our annual plea to members of the Theosophical Society in Canada regarding their subscriptions. It is a small affair—five cents a week. It was due on July 1st last and in many cases is not yet paid. It ought to have been paid by the Lodges but our Lodges ignore the Constitution in this respect and so we must appeal to the membership. Moreover we cannot send the magazine through the mails to unpaid subscribers. Please let us hear from you on receipt of this the last magazine you will receive until your subscription has been sent in. This only applies to members. Subscribers are notified when their subscription lapses.

* * *

The article, "Shall We Abandon It?" appearing in the present issue, was submitted for publication by Mr. August Trath, president of one of the New York Lodges, as the work of a friend of his who wished to remain anonymous. The point discussed in this article is one of great importance, and there is unquestionably a doubt in many minds as to whether there is a possibility of the General Council taking such action as has been suggested. Even if it should be the case, all Theosophical Lodges and National Societies are autonomous, and certainly many of the Canadian Lodges would carry on independently of any such action.

* * *

Mr. and Mrs. Henry Hotchener, 6137 Temple Hill Drive, Hollywood, California, have issued a circular letter announcing the transfer of "The Theosophist" from Adyar to Hollywood. Mrs. Hotchener is to act as assistant editor to Mrs. Besant, and Mr. Hotchener as business manager. The letter states that "the special features of the magazine which have made it for fifty years the leading Theosophical publication of the world will be retained. Dr. Besant has promised that the articles of our well-known leaders, those who have contributed in the past, will be continued.

A series of articles are being written by her which will continue and complete her *Autobiography*. The former series was called "From Storm to Peace"; the new one will be "From Peace to Power." In addition the departments of science, philosophy, religion, education, art, health, civics, and social service will be greatly enlarged. Particular attention will be given to the scientific researches of psychologists in our leading Universities. They are advocating methods of study in behaviouristic phenomena and character-building, and are demonstrating the practical application of the science of psychology to daily life. Special articles will show the harmony between modern psychology and Theosophy. It is hoped that this also will prove of interest and helpfulness to readers of *The Theosophist*. The letter invites subscriptions from "charter subscribers" at the rate of \$3.50 a year in the United States, and \$4 in other countries, beginning with the January number.

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"Theosophy", the organ of the United Lodge of Theosophy, opens its November number with a eulogy and legend of the late Robert Crosbie. The worship of the dead is an old attitude, and arises naturally enough from the objectivation of our own ideals. "Ye dinna see her with my een," said Robert Burns when some one objected that his lady-love was not all he described her to be. Robert Crosbie is fortunate in his biographer who sees so much more than the dull and stupid world was able to see. It would not be surprising if in a thousand years or more from now Robert Crosbie had become the magic name of the nineteenth and twentieth centuries, the man who taught William Q. Judge and inspired Madam Blavatsky to write the books that went by her name; the man who founded the great Theosophical Society, and converted Mrs. Tingley from an abandoned life and set her feet on the path of philanthropy and occult wisdom. "Theosophy" has not got as far as this—yet. But we are getting along. Theosophy, we are told,

for our emulation "points to the glorious example of Masters' Messengers to the world, the Transmitters of the Wisdom-Religion. Among These, and in our own time and country: H. P. Blavatsky, William Q. Judge, and Robert Crosbie—all three—have shown in Their devoted lives the natural, and only, way and means for true self-expression." There can be no possible harm in all this, capital letters included, except to Those (let us have capitals here also) Who might take it in earnest at first and then find out afterwards the exact facts of the foundation on which the legend is erected. "Alas! Alas! that all men should possess Alaya, be one with the World-Soul, and yet, that possessing it, Alaya should so little avail them!"

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A report comes from Vancouver that Professor Duckering, secretary of the Canadian Federation, has resigned that position. Nothing definite has come to hand as to the possible effect. The discussion of union with the National Society appears to have fallen through, but Mr. Titus, who first proposed the plan, has drawn up a series of suggestions looking towards cooperation. Mrs. Besant at the recent congress in Chicago was strong in her expressions of opposition to federations. "Why do the members not stay in their Lodges and thrash out their problems with each other?" she asked. There are no problems that real Brotherhood and tolerance, which is the desire to understand, cannot solve. But personal antipathies or downright defiance of all the conventions are not expressions of Brotherhood in any sense. There is no reason why with broader views and a more democratic recognition of majority rule all Canadian Theosophists should not work together in the one organization. Perhaps the proceedings at Adyar in December will indicate some way to bring about the former status. The real difficulty in getting the several scattered bodies of the Theosophical organizations in Canada together is the failure of the members to understand the

pledge of Brotherhood they took in joining the Society. Universal Brotherhood means exactly what it says, and the effort to form bodies in the Society which shall limit this Universal Brotherhood in some way is somewhat naive, to say the least. Every Lodge is perfectly independent and autonomous under the Constitution, but this is not enough, apparently. It is also expected that all majorities will submit to any minority that may be formed or discover itself.

ORDER OF SERVICE

"No working member should set too great value on his personal progress or proficiency in Theosophical studies; but must be prepared rather to do as much altruistic work as lies in his power."

—*Key to Theosophy, p. 169*

With a view to giving effect to this teaching of H.P.B., a group—which includes members of each of the four Theosophical Lodges in Toronto—invites co-operation of all like minded members or non-members of the Society.

It is proposed that work shall be undertaken in Social Service, Animal Welfare, World Peace and Healing.

The Order will conduct its work entirely apart from the Theosophical Society, asking no favours or privileges except that of rendering such service as may be in its power. Its organization will be of the filmiest kind; there are no membership fees; no meetings except of the heads of the departments and such gatherings as the members themselves care to arrange for.

It will not compete with or supplant the regular Theosophical activities; on the contrary it is hoped that many will be induced to study the philosophy from which it draws its inspiration.

For further information apply to Miss Elaine Simkin, 51 Grosvenor Street; or Felix A. Belcher, 250 Lisgar Street, both of Toronto.

AMONG THE LODGES

The Montreal Lodge has passed a strong resolution supporting the resolutions brought before the General Council by the General Secretary, with the object of supporting their presentation to the General Council at Adyar in December.

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The group of members formed in St. Catharines has been exceedingly active under the lead of Mr. H. H. McKinney, and meetings have been held there and at Niagara Falls, and considerable propaganda work has been done. There may be a Lodge established here in the future but it is wiser to prepare the way and attract some earnest seekers before trying to found a Lodge. Hamilton and Toronto have assisted these efforts which are the most progressive in Ontario.

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The Toronto Lodge held a bazaar on October 25-6, in the Hall at 52 Isabella Street, which had been specially fitted up and decorated in oriental style for the occasion. The proceeds amounted to about \$1200. The object was the reduction of the mortgage and interest on the building. "The annual bazaar," it is stated in the appeal made in The Theosophical News, "is the only occasion of a general appeal for funds, and those who contribute may be assured that all the proceeds will be used to further the work. The lectures, classes, special meetings, and the libraries, lending and travelling, are free for all persons, and in carrying out this work the Lodge is performing a unique work in the city." Col. Thompson once more had charge of the decorations, and the result was most attractive.

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Certainly the great multiplication of virtues upon human nature resteth upon societies well ordained and disciplined.—Bacon.

FELLOWS AND FRIENDS

In a report of a lecture by the Spiritualist, Arthur Ford, the statement was made that Rev. Robert Norwood had said that he did not prepare his sermons but depended upon various entities inspiring him when he went into the pulpit. This seemed so utterly foreign to the facts that the matter was referred to Dr. Norwood himself. He wired back that "Statement published in Hamilton Spectator has not my authority; regret that it was attributed to me."

✱ ✱ ✱

A fourth edition of Mrs. Alice A. Bailey's book, "Initiation, Human and Solar" is announced. No writer working in the ranks of the Theosophical Society commands a larger audience for her writings than Mrs. Bailey. She makes no claim to authority, but quotes the famous statement of the Buddha that "we are to believe when the writing, doctrine or saying is corroborated by our own reason and consciousness."

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Mr. Kartar Singh arrived in Toronto at the end of October to meet Dr. C. F. Andrews, the great friend of Gandhi and other prominent Indian reformers, himself a great authority on Indian affairs. The General Secretary met these two friends at the residence of Mr. and Mrs. Boush on Sunday, November 2. They were on their way to Ottawa and Montreal. Mr. Kartar Singh reports excellent success in his self-appointed mission among his own people in Vancouver and expects that it will eventually take an educational turn.

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Mr. J. Hunt Stanford, a member and formerly vice-president of the Toronto Lodge has been elected president of the Toronto branch of the Dickens Fellowship, a position formerly held by Mr. Albert Smythe. Mr. Stanford, in his inaugural address, made the following comment: "Charles Dickens recognized, and would have us recognize, that Brotherhood was

not some Utopian ideal toward the approximate realization of which we should continually be striving, but was an actual fact in nature here and now; that in the last analysis the Pauper was equally as Royal as the Prince; that wherever the spark of life flickered in the human breast—no matter how faintly—there God is; and that wherever men and women had lived and loved, had sorrowed or rejoiced, had experienced blessing or bereavement, and wherever the feet of little children had trod, that place is Holy Ground."

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The Toronto Theosophical News for October contains the following account: "An event of great interest to our members took place on September 16th, when Mr. Dudley W. Barr, our Lodge Secretary, was married to Miss Ivy Tribe. The wedding was solemnized at the home of the bride's sister, Mrs. John R. Meggeson, Isleworth Avenue, Toronto; the service being conducted by the Rev. Stuart Parker, Presbyterian Minister of Old St. Andrew's Church. A gorgeous day of Fall sunshine seemed to combine with every other happy circumstance for the auspicious occasion and the great esteem in which the bride and bridegroom are held was indicated by the conspicuous warmth of feeling expressed by the large number of friends and well-wishers who were present, including a large number of our Society members. Our Secretary's bride, while not a member of the Theosophical Society, is a frequent attender at our meetings and is well beloved by all who know her. To refer to the great esteem in which our own "Dudley" is held would be superfluous, and if the sincere good wishes of their host of friends avails anything, the success of the future joint life of Mr. and Mrs. Dudley W. Barr is assured. Before the happy pair departed for their honeymoon in the Adirondacks, a moving picture was taken in the gardens of a procession of the guests, headed by the wedding party."

Mrs. W. Wilson Leisenring, formerly of Toronto, has an able article on "Philosophical Science: Modern and Ancient" in *The Occult Review* for October and November. The two parts of the essay are "Modern Anthropomorphism" and "Ancient Pantheism". The first is an indictment of modern science as represented at the meeting of the British Association in South Africa for its geocentric and physically materialistic attitude. Sir Ernest Rutherford and Lord Raleigh are taken to task for their statements regarding the elements and the atom. Sir Ernest regarded the table of elements as "now practically complete up to Uranium" and he asserted that "we moderns have surpassed the ancients in some respects. . . . We are now satisfied that the atom is a fundamental electric structure. . . . The particles are nothing more than the units of electricity." And Mrs. Leisenring observes that physical electricity is meant. She adds: "Behind the official scientific bodies there are, however, workers who are working quietly, and thinkers who are thinking silently; and some profoundly significant discoveries are being made that are verifying the statements of the ancient scientists, in biology as well as physics." She recalls the principle: "That all movement is vortical and derived from absolute motion, is an ancient axiom; and absolute motion is the absolute rotation postulated by the great Newton." The modern mind can dispense with the Absolute, she comments, but Professor J. Stark, of Munchen, has observed phenomena on which he bases the conclusion "that atoms of the chemical elements have an axial structure and that the emission of light from a single atom is vortical in structure." She deals with the *Æther* and Man in relation to it in terms which render these articles of high importance to students of *The Secret Doctrine*. *The Occult Review* is justifying its claim to be the best Theosophical magazine published.

MODERN THEOSOPHY

By Claude Falls Wright

(Continued from Page 255.)

It is well to put this clearly. Mankind in the present age being, according to the eastern belief, on the ascending arc of its cycle, it is easy to see that the gradual return to unity (Nirvana) must be the indication of progress. Advancement therefore depends entirely on the striving after unity. This is logical; and the study of Occultism is nothing else from beginning to end than the practical realization of it. So also the powers with which the students of the lore are endowed, result as a natural consequence of their recognition of unity in nature as opposed to the sense of separateness which inheres in the ordinary mortal.

The Brotherhood, or Lodge, as it is sometimes called—the hierarchy of the Masters of Wisdom, together with those whose endeavour is toward becoming such—must therefore be looked upon as embodying the true pioneers, the advance-guard of the race; and the profound knowledge of the laws of nature with which ages of research have invested them—a research probably carried on through innumerable incarnations,—causes them to believe that a working for the benefit of their brethren, and, indeed, of all nature, is the truest aim of life. Of such were Gautama Buddha, Sri Sankaracharya, Jesus, Pythagoras, Plato and many others, the beauty of whose lives must well testify to their inherent divinity, and to the soul-light which inspired their labours.

It is such as these who were referred to in Chapter iii as the exceptions to the rule concerning the present pioneers of the Globe; for some of them have, as the result of their great endeavour, gone so far ahead of ordinary humanity as to have arrived at a development equal to that of the fifth Round. These are the true "Sons of God."

But all nature is made up of opposites; the existence of "Brothers of the Light" argues that also of "Brothers of the Shadow." The control over the elements which comes of an elevated perception, could scarcely be observed by the evil-minded and selfish without being coveted for personal benefit; it is natural to suppose that the world holds also those who are leaders of its people to spiritual wickedness. The supposition is well grounded. Oriental occult philosophy speaks not a little of Black Magicians, Sorcerers, Pratyeka Buddhas,* Dugpas, and others, whose labours in occult study are wholly with the object of gaining personal benefit. The powers attained are used solely for the glory and advantage of the possessor, and consequent detriment of his fellow-men. This statement does not militate against the previous one that these powers are only to be obtained through unity and harmony. Notwithstanding that the Black Adept works on an exceedingly low plane of spirituality, to evil and disharmony in relation to the planet on which he lives, and the race to which he belongs, yet even he has to labour harmoniously with his co-workers. It is not therefore surprising to find sorcerers adopting many methods of producing their results, identical to those followed by the White Brotherhood. This will be rendered clear if the reader remembers that almost every soul-production can be imitated by mathematical ingenuity. It requires talent, rather than genius, to transfer the landscape to our canvas. The most inartistic may, by practice among lines and curves, in time produce what looks like a human face. By a legitimate course of figuring we may even construct a piece of music. But the true inspiration, the divine creative faculty, is absent in every case, they are but base imitations of

* "Pratyeka Buddhas are those Bodhisattvas who . . . caring nothing for the woes of mankind or to help it, but only for their own bliss, enter Nirvana and—disappear from the sight and the hearts of men. In Northern Buddhism a 'Pratyeka Buddha' is a synonym of spiritual selfishness."—Voice of the Silence.

the genuine article. And, just as the man of genius lives only for his art, while his brother perhaps produces only for the sake of whatever advantage may accrue to him thereby, so also we find some to whom the soul-science comes naturally, others whose labours in the occult fields are wholly with the object of gaining whatever personal benefit is possible therefrom. White and black magic differ from one another, primarily, in the end each seeks to accomplish; secondarily, in the means employed to reach that end.

He who pours water into the muddy well, does but disturb the mud. Lamb. de Vit. Pythag.

It is not to be imagined because the Adepts do not feel constrained to give out the bright truths to the world to be dragged in the mud by the masses, that they refrain also from helping individuals. Such would be entirely against the work of the Brotherhood. Anyone who aims at the improvement of himself and of his race will, most certainly, be assisted by those whose only desire is the regeneration of mankind.

But it is only after one has advanced some distance along the path of knowledge, by his own unaided efforts either in this or former lives, and achieved a certain degree of spiritual perception, that he may become the direct pupil of an adept in occult lore. Such pupils—chelas or lanoos as they are called,—are almost as little heard of by the profane as are the Adepts themselves, since they are not, for good reasons, allowed to reveal themselves as such. Yet it is said that there are far more of them in existence than might be at first supposed. Mr. Sinnett, for instance, came across many, after he had joined the Theosophical Society, before unsuspected as such.

"Till now," he writes "in accordance with the law of those schools, the neophyte no sooner forced his way into the region of mystery, than he was bound over to the most inviolable secrecy as to everything connected with his entrance and further progress there. In Asia, in the same way,

the chela, or pupil of Occultism, no sooner became a chela than he ceased to be a witness on behalf of the reality of occult knowledge. I have been astonished to find, since my own connection with the subject, how numerous such chelas are. But it is impossible to imagine any act more improbable than the unauthorized revelation by any such chela, to persons in the outer world, that he is one; and so the great esoteric school of philosophy successfully guards its seclusion." *

As in every properly organized school of instruction there are many degrees of pupilage, corresponding to the varying degrees of advancement of the scholars, so in the occult colleges, there are many degrees of discipleship, only those pupils coming under the individual tuition of a master being chelas proper. All the rest are but "probationers," of whatever rank.

Although chelas in the east are many, yet we have it on excellent authority that those in the west are exceedingly rare, mainly because the conditions and requirements of discipleship are so entirely opposed to those bred by our civilization. Unity, the *sine qua non* of spiritual progression and enlightenment, is too far removed from western thought. Emulation and strife, ambition, push, the resolve to surpass, outdo, and conquer our fellow-men, is educated into us from our earliest childhood. What school-boy is there who does not hasten to learn, not in order that he may eventually acquire wisdom, but that he may outstrip his companions and carry off the prize? And, instinct with such principles of envy and uncharitableness—however much masked under the cloak of social courtesies and well-bred manners—how is it possible to find persons willing and able to fulfill such conditions as the following, which have been quoted as directions to the eastern instructor?:

* Esoteric Buddhism. p. 58-59 Amer. sixth edition.

"The disciples when studying must take care to be united as the fingers on one hand. Thou shalt impress upon their minds that whatever hurts one should hurt the others, and if the rejoicing of one finds no echo in the breasts of the others, then the required conditions are absent, and it is useless to proceed.

"The co-disciples must be tuned by the guru as the strings of a lute, each different from the others, yet emitting sounds in harmony with all. Collectively they must form a key-board answering in all its parts to thy lightest touch (the touch of the Master). Thus their minds shall open for the harmonies of Wisdom, to vibrate as knowledge through each and all, resulting in effects pleasing to the presiding Gods and useful to the Lanoo. So shall Wisdom be impressed for ever on their hearts and the harmony of the law shall never be broken."

During the first years of his development the eastern pupil is forced to study in company with a select body of other disciples; it is only toward the end of the cycle of his training that he can receive individual instruction. The chela has to fulfill the conditions of harmony, before he can proceed consciously and individually along the lines of spiritual development, and study "face to face" with his guru or his own Higher Ego.

It will readily be seen how difficult it would be for any of us in the west to fulfill such conditions when all our training has been along exactly opposite lines; although it is not wholly impossible. But we learn from the ancient books that in order to be born into a family and circumstances suitable to occult study and development, one must have consciously struggled towards the light in a previous birth; therefore we must only consider it as the *Karma* of our race which makes the practical realization of the God within us so difficult, attempted; as it must be, in the rush and roar of our civilization.

CHAPTER VI.

THE THEOSOPHICAL SOCIETY

Nature's first and imperishable, and most lovely, and most noble Law—the Inequality Between Man and Man. —Bulwer.

In a work devoted to an account of the Wisdom-Religion as it is at present known, the reader will expect to find some sketch of the organization through which, directly or indirectly, it has come. A chapter under this head will therefore not be out of place.

The Theosophical Society is only one of many; it is not the first, nor will it be the last of its kind. There have been many bodies in the past under this name, organized with the same object in view as had the Founders of the present one—that of forming an association which should act as an efficient channel for the scattering of the few seeds of true knowledge among the masses that the degree of their development entitled them to. But there have been still more bodies of the same nature formed under other names. Of these, some are not yet fully dead. They remain; but most of their utility has long ago departed. Like the husk without the seed, the house without its inhabitant, the shell bereft of the vital organism its only use is to encase, their glory has departed; no longer has the world any need of their services, no longer have they any "good tidings" to impart, for a new race has been born since they strove to fulfill their mission in the world; a new race, with fresh vitality and fresh ideas of the fitness of things, to which Truth must present another facet of her brilliant gem. The Rosicrucian fraternity, the Freemasons, Foresters, are all remnants of former endeavours to inculcate and implant the Wisdom-Religion in the hearts of men. But the great mystics who formerly sat at their heads have long ago departed, the vehicles are left to run without their drivers, and the weary descendants of the once great schools will strive in vain to hold together the fast crumbling remains. Yet their history records the efforts of the past; they are "footprints on

the sands of time," and as such are yet, perhaps, not without their value.

The word Theosophy literally means "God-Wisdom" (theo-sophia); however much dictionary editors may inform us to the contrary, this is all we can claim for the word. But this does not signify *revelation*. The signification or term "divine-wisdom" does not necessarily contain any implication as to how that wisdom is acquired. Theosophy is wisdom *concerning* God, or the divinity of things, not wisdom *from* God. In this view therefore the writer accepts the definition of Vaughan: "A Theosophist," he says, "is one who gives you a theory of God, or of the works of God, which has an *inspiration of his own* for its basis." Therefore all great philosophers and thinkers who have offered any explanation of life, the founders of every great religion, have been Theosophists, and, we affirm, have all taught, consciously or unconsciously to themselves, some aspect or other of the vast system which has been so roughly outlined in this volume.

Christian writers ascribe the development of the ancient Eclectic Theosophical System to the third century of their era; but there were Theosophists before that time. Diogenes Laertius speaks of the philosophy as antedating the dynasty of the Ptolemies, disclosing its founder in the Egyptian Hierophant, Pot Amun—a Coptic name, signifying a priest consecrated to Amun, the god of wisdom. History shows its revival in the Eclectic System of Ammonius Saccas, in whose time certainly the word Theosophy originated. The object of this philosopher was almost identical with our own—to reconcile all sects, peoples and nations under one common faith, and to establish a belief in one Supreme, Eternal, Unknown and Unnamed Power or *Principle*, through which the Universe came into being, and by which it was governed with immutable and eternal laws.

Again, we find Theosophists in Ger-

many in the 12th century, holding identical views of life and working to the same end, and also in the 15th century. There was a society formed in London in or about the year 1665, which strove after a like purpose. All these, not to speak of the host of seers who have appeared from time to time, of the Swedenborg and Böhme type, whose explanation of nature differed but in minor detail from that offered by the modern Theosophist.

Theosophy is the *Wisdom-Religion*, the archaic philosophy which was the fount of knowledge in every ancient country having claims to civilization, and from which have descended in less mystic garb the sciences of the present day known to the professors of our colleges as Chemistry, Astronomy, etc.—however much said professors may object to the statement.

But whether known as Theosophy or by any other name, the same *Wisdom-Religion* has existed always and will show itself on earth and among men for all eternity: the sequence of martyrs to the great universal truths has never once been broken; known or unknown they will appear and suffer again and again, ever adding to their ranks however, until some day, at the birth of the purified seventh race, mankind will re-awaken to find the chair of materialistic philosophy vacant and decayed.

It was said in another part of this work that about once every hundred years special efforts to regenerate mankind are made by those in whose guardianship is the philosophy, and a retrospective glance would show where many of these have been undertaken and under whose management. But to trace them all completely would now be a difficult task, for the simple reason that all have not been made in the shape of public movements. They have been in a manner suitable to the exigencies of the times. It is only in our cycle that an open attempt has been made, and this for the reason that the age demands it. Formerly work was often done through kings and rulers, instead of through public move-

ments, because people had then less independence and the king held more the position of dictator than he does in this age. We constantly hear of wise men, alchemists, soothsayers, appearing at various courts and working marvels sufficient to attract the attention and wonder of the monarch. These, however, were but their outward signs; in truth they worked to other ends than miracles. They often influenced the prince's mind, so that he altered his method of ruling his kingdom, thereby perhaps bringing about results which not only affected his own subjects, but, by reaction, the peoples of other countries, and afterwards the world as a whole.

But although it is for these reasons hard to trace the uprising of all such efforts, yet with some we have no difficulty. Toward the end of the 14th century we may place the founding of the later Rosicrucian* fraternity, one of the brightest and most successful of bodies of philosophers, although a secret one. The labours of Jacob Böhme and of his teacher, John George Gichtel, had their effect at the close of the 17th century.† The one however which comes nearest to our own time is that which directly preceded the Theosophical Society, at the close of the 18th century of the Christian era. This was the famous "*Société de l'Harmonie*," founded by Mesmer in Paris in 1788.

The success of these efforts is not, it should be remembered, any more absolutely certain than is anything else in nature. The Adepts are not infallible. Their ex-

* "Do you imagine that there were no mystic solemn unions of men, seeking the same end through the same means, before the Arabians of Damascus, in 1378, taught to a wandering Jew the secrets which founded the institution of the Rosicrucians?"—Bulwer. Zanoni.

† "In 1672, when Louis XIV. laid siege to Amsterdam, Gichtel, by the power of his will, is reported by his disciples to have exercised influence enough to cause the raising of the siege, and afterwards the names of the very regiments and squadrons he had seen in his vision were found in the papers. Princes of Germany and even sovereigns consulted him."

tended insight into the workings of natural law enables them to place the cause farther back, the effect further forward, than our more limited vision permits us to. But this is all they claim. The mistakes of one century are corrected in the efforts of the next, so that in course of time they may lessen enormously with respect, at least, to that race whose development is being forwarded; but so long as there is a limitation of vision, finity—and work on the material plane of necessity implies such, there must be error. The effort of last century was a failure because of the too socialistic aspect of the mystical doctrine put forward. There *was* a definite teaching—albeit a secret one—similar to Theosophy as now known, given to the members of Mesmer's society. But the true philosophy did not come to the front. "*Fraternite, Liberte, Egalite*," constituted the only philosophy the people of the period would listen to. Hence the Reign of Terror of 1794. Even such as Count St. Germain and the wonder-working Cagliostro, the successor of Mesmer, could not stay the torrent of materialism; they were laughed at, and accounted charlatans and falsifiers.*

Although such attempts are made at every cycle of 100 years, yet all are not equally powerful in effect; the more efficient efforts themselves also run in cycles. The result of work done in such epochs lasts much longer. Consequently, while it would require much acquaintance with European and other history, both told and untold, to trace each endeavour, yet the greater ones can always be observed.

Of course each movement makes use as far as possible of the work of its predecessor; so that, for instance, the "*revival of Freemasonry*" has become almost a byword, nobody being able to tell exactly when or

where the craft had its origin or founding. The same thing may be said of Rosicrucianism, and indeed of Theosophy itself. It is therefore not surprising, in view of the fact that Cagliostro and others worked to re-establish lodges of Freemasonry, to find H. P. Blavatsky, the nineteenth century messenger, offering herself at the outset of her career as the new leader of the Freemasons. This she did before 1875 to some of the heads of the craft in America, naming herself as the messenger from the eastern Brotherhood. It was but the *Karma* of Freemasonry, which was the movement that had been carried over from the last century to the present one. But even if the Freemasons had wished to accept her as their head, they could not have done so, since the traditions of that Fraternity militate against the admission of women. This was probably a later introduction than the days of Cagliostro, who is said to have organized more than one "lodge" composed entirely of women.

Madame Blavatsky's services being declined, she set to work to form the nucleus of a new body. Gathering together some of those on earth who had previously worked with her, she started the Theosophical Society, with Col. H. S. Olcott, William Q. Judge and others; and from the date of its founding men's interests have been drawn more and more to spiritual things.

It is advisable, perhaps, here to make clear to the reader that the reason that the wave of spirituality which marks the revival of occult knowledge among the masses, is manifested for twenty-five years only of each century, is not because the Adepts are unable to work at other times, but because they have found that any attempt carried forward longer than such period has been productive of evil rather than of good results. The time chosen, also, it is well to point out, is that period when the forces for *evil* are strongest, so that while combating the re-awakened tendency of humanity toward wickedness and sorcery, they can at the same time work

* In her "Theosophical Glossary" (art. Mesmer), Madame Blavatsky says: "Of these three men (St. Germain, Mesmer, Cagliostro), who were at first regarded as quacks, Mesmer is already vindicated. The justification of the two others will follow in the next century." (1892).

to the establishment of a higher ideal among the masses. Every thing has its twilight or period of awakening. The advent of Theosophy was marked by a number of phenomena of the spiritualistic character, which served as indications of the existence of subtler forces in nature. The manifestation of these was in part the direct work of certain Nirmanakayas, who thus, behind the scenes, forwarded the work of the T. S. by giving it an actual basis on which to commence work. And for this reason H. P. Blavatsky, during her life-work, in her first labours worked among the spiritualists, supporting their assertions even to the extent of at first declaring herself one, although always maintaining that they attributed their effects to wrong causes.

The Theosophical Society, as at present constituted, has three objects, which three, if properly carried out and fully understood, must result in the recognition of the mystical system known as Theosophy. Thus the Society is bound by no beliefs, no dogmas, throws its doors wide open to all, and has only one endeavour, that of uniting all sects and peoples into one harmonious whole—producing a humanity of *philosophers*, or true lovers of wisdom. Indeed, so evident is it that without a knowledge of the laws of Nature and of Being, the first object, “to form the nucleus of a Universal Brotherhood,” would be a mere high-sounding mockery, and could not be accomplished, that restriction over the other two has been withdrawn, and the candidate for entrance into the T. S. need now only subscribe to the first object.

The three are as follows:

First.—To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour;

Second.—To promote the study of Aryan and other Eastern literatures, religions and sciences;

Third.—To investigate unexplained

laws of Nature and the psychical powers latent in man.

No person's religious opinions are asked upon his joining, nor is interference with them permitted, but every one is expected to show towards his fellow-members the same tolerance in this respect as he claims for himself.

(To be Concluded.)

CORRESPONDENCE

Editor, Canadian Theosophist:—References have occurred lately in many articles and letters printed in the Canadian Theosophist to tolerance which should lead one to ponder over the virtues of that quality, and also over the dangers that may lurk in misconceptions of its true nature and meaning and of its proper application. Tolerance, like “Inaction in a deed of mercy” may become “a deadly sin”. It therefore behooves us to think conscientiously on the subject so that we may arrive at clear-cut conclusions, and the following is an attempt to clarify some aspects of it with regard to which there is apparently some confusion.

That spirit of tolerance that encourages the free expression of thought and free discussion, and that acknowledges the right of every man and woman to speak and act according to his or her choice and convictions—provided that such freedom does not interfere unfairly with the rights of others is obviously the natural protection against tyranny and a necessary condition to the mental development and material welfare of races and individuals and therefore it is universally prized and esteemed. On the other hand, that spirit of intolerance which manifests as a narrow, bigoted, truculent attitude towards opponents, if given free rein, leads to forcible suppression of opinion and persecution and has caused the mental enslavement and degeneration of nations in every part of the world and it is therefore universally condemned and hated.

"Tolerance" has therefore become a good label and "intolerance" a bad label with all the confusion that results from labels carelessly or intentionally misapplied. Thus the "intolerance" label is often tacked on to views, opinions and arguments that conflict with the teaching of a popular leader in order to create prejudice against their author and all his works or to act as a warning to all faithful followers against paying any heed to the voice of an enemy to peace and brotherhood, and therefore to truth and righteousness. This device, however, though it often succeeds among weaklings is recognized by others as the last or only defence of an untenable position—a signal of desperation and fear. There ought to be positive opposition, and from over-anxiety to be agreeable or to seem

Tolerance is a passive quality that may easily degenerate into acquiescence where broad-minded into disloyalty to principles or beliefs.

The "tolerance" label often hides a determination, born of prejudice of one sort or another, not to see contradiction, absurdity, error or any other sort of evil when it has been rightly exposed and attacked. Then, too, many good people whose amiability is more in evidence than their powers of discrimination seem to think that unity and brotherhood can be reached only by trying to agree with everything that anybody says. But brotherly love is by no means incompatible with differences of opinion, however vigorously expressed and tenaciously held to; nor is friendliness and good-will impossible to maintain towards those whose opinions, actions or teaching we may feel bound to condemn. Love that can be endangered by heat or argument or through having one's faults and mistakes revealed to oneself and others is but a poor sham—a worthless attribute of shallow personality.

Honest outspoken criticism goes hand-in-hand with tolerance and is essential to progress in any direction and he who never disputes, argues or opposes may well be

suspected of being brainless, apathetic, or timorous. For even those who, mistaking outward tranquility for inner harmony, most ardently advocate peace-at-any-price cannot refrain from criticism when deeply stirred—if they have any sort of grit. Thus we frequently find severe criticism directed against critics for criticizing. For an example see an article on page 222 of the Canadian Theosophist issued September, 1928 the writer of which lays herself and her article open to almost every stricture and accusation she levels against the "drastic, merciless, cruel and ignorant" criticism she has met with during "years of association with Theosophical students." . . . And now perhaps I shall be criticized for criticizing this criticism of critics—and so it goes on!

The fact is we cannot get away from adverse criticism—and never shall on this Kama-manasic plane; but however painful or humiliating it may be it can hurt or harm us only according to the way in which we react to it. It should, indeed, be distinctly beneficial, even when unfair, for if we wish to become leaders in advanced thought, or exponents and defenders of unpopular doctrine the sooner we get used to criticism, indifferent to being dubbed "intolerant," heedless of unmerited blame and abuse the better; and we should welcome opportunities for training ourselves to become impersonal in this as in other matters.

Calling names and the use of provocative phrases should, of course, be avoided, as a general rule. Such modes of attack carrying no weight of argument or evidence and as likely as not result in the production of prejudice against all that he who uses them has to say. And yet even they, in special circumstances, may have their uses. Doubtless the scathing phrases with which Jesus whipped the religious jurists and the fanatic dogmatists of his day served as nothing else could have done to draw attention to the evils he was attacking. But, note well, his invective oratory

was not directed against the Scribes and Pharisees on any grounds connected with himself personally but on account of their abuse of power against the common people, and their sanctimonious hypocrisy. (See Matt., ch. 23).

We shall, no doubt, all agree that criticism directed against the personal character or supposed motives of writers or speakers is often impertinent and unjustifiable, but it must be admitted that enquiry into character and motive is sometimes absolutely necessary in order to estimate the value of evidence or opinion. We must also remember that it is very often impossible to dissociate the teacher from his teaching, the author from his statements; and if in the exposure of untruthfulness reputations suffer it can't be helped. When one publishes his views he must expect criticism and he has no right to complain if it is not always complimentary. In spite of the burning light with which H. P. B. exposed the evils of formal religions, with their priestcraft and frauds, criticism ever alert, and active intolerance are as much needed today—and that even in quarters where profession of reverence for her name and belief in the truth of her message is outwardly made—as when, more than fifty years ago, she wrote in her preface to *Isis Unveiled*: "The book is written in all sincerity. It is meant to do even justice, and to speak the truth alike without malice or prejudice. But it shows neither mercy for enthroned error, nor reverence for usurped authority. . . ."

W. B. Pease.

2840 Cadboro Bay Rd.,
Victoria, B.C.,
15th August, 1929.

RELIGIOUS CRITICISM

Editor *Canadian Theosophist*:—I was following up Zadoc's articles on the Psychological line of investigation, and was sorry when he switched off, as I thought. What I was disappointed in was not that he held a certain point of view, but that he handled

another point of view unsympathetically, which is considered an uncanonical method among both Biblical and literary critics. A religious Jew reading that article would say, "You do not know my Jehovah nor appreciate my Bible." My view of Theosophy is this: If it is not a religion it is at least the science of all religions. It has a grasp of the fundamental principles on which all religions are founded. Theosophy brought me back to faith when I had lost my faith. Theosophy showed me that this material world was not the only universe; and that so-called natural laws were not final; they were not so much causes as effects of higher laws. Theosophy has solved for me the problems of Christianity. Therefore Theosophy, if it has any mission in the world, it is not to destroy her own offspring, but to interpret in a maternal way the different systems, and so work for harmony. Why should not Theosophists meet religious Hebrews, and in a sympathetic manner begin to converse with him upon the beauties of his Scriptures, the magnanimity of Abraham, Joseph, Moses, David, Isaiah, until the sacred fire begins to kindle in his swarthy features, and sparkle in his eyes, and his body begins to move, and his hands to gesticulate. Then he is under the inspiration of his God, and you can see Jehovah in his whole being. Then you become knit to his soul; he is your brother, I could not say a word to hurt him. Again, if you approach a Moslem, and seek the line on which you can enter into communion with him, you will meet and commune with his Allah. And so with the Brahman, and all other truly devoted people.

I follow up your writings closely, and I think you hold the same principles that I do. I know also that an editor is in much the same position as a pastor. We have some strong men, men of vigorous intellects, whom we would gladly control; but in order to use them we have to give them rope.

Now, as Theosophy is the science of all religion, and of all religions, I do not see

why a person cannot be a devotee to a religious system and a Theosophist. In fact I maintain that no man can rightly understand truth until he has received it experimentally. I am a Christian, because I can get at these truths more readily through the system under which I was born; and therefore, to which I am best adapted. I do not blame Theosophists for being contemptuous toward nominal Christianity; the Christianity of the creed and form and prejudice,—an hereditary affair. I belong to what may be called a Jesus Cult. A Cult religion, you know, is one in which the devotees come under the inspiration of their God, meet with Him, converse with Him, are filled with His Spirit, enter into the ecstatic state, speak intuitively. Now when I speak of conversing with devotees of other faiths, I mean those in that religion who have attained to that Cult experience. The devotees of the ancient Cult religions called their Inspirer, Serapis, or Osiris, their Lord, or Master. Of course, you know all this; I only mention these things to show you my point of view. Now, in order to be able to estimate the value of a Religion or a Bible, it seems to me a person should either have a Cult experience in it, or a training in scientific criticism; that is, a person may be able to estimate the value of a system or a book if he is either a devotee or a scholar. A scholar gathers all the facts together, and then gives an unbiased verdict. This is the scientific method. No doubt there are few Theosophists who have pursued Theosophy to its depths. There we meet God.

G. A. M.

HARD THINKING

Editor Canadian Theosophist:—The admirable article "Theosophy and America" by Mr. Housser, appearing in your July 15th, issue should be reprinted and mailed to every Theosophist the world over.

In some of your editorials you have wielded the "hammer" with a heavy hand; a number of your correspondents have in-

dulged in more or less bitterness, sarcasm and personal rebuke. Nevertheless, all this has aided at least one subscriber to do some hard thinking. Many of us are good "quarter horses" but for long distance running we need a pace-maker, in which guise perhaps you can help some of the residents of New York where the lodges are largely devoting themselves to "Star" and "Liberal Catholic" propaganda. Within the past few days the writer visited New York City's largest Lodge Room. Upon a reading table arranged in four orderly rows were the current and many back numbers of the following magazines: "Review of the Star", "Star", "Liberal Catholic" and "The Theosophist."

Younger members of the T. S., need to be awakened. The current literature, upon which they are fed, is responsible for keeping many fundamental truths hidden as well as for the propagation of a synthetic form of the Wisdom which would be classified by H. P. B., as "flapdoodle"; I quote a few paragraphs from the writings of a T. S. leader:

"... those of us who are earnest students of this Society have now a glorious opportunity. . . Soon the Teacher of angels and men will show Himself upon earth once more; happy are we in that we are allowed to help (even though it be ever so little) to prepare the way for His coming."

Again.

"This Society is one of the great world-movements. . . . It has this difference from all movements that have preceded it, that it is first, the herald of the coming Christ, and secondly, the first definite step toward the founding of a new root-race." etc.

Again.

"As to the approaching advent of the Christ. . . . the time of His advent is not far distant, and the very body which he will take is even already born among us."

How long must our development be retarded by this sort of teaching at the hands of blind leaders who are either ignorant of or deliberately ignore the teachings of the

Ancient Wisdom by the very Masters, themselves? That the T. S. is generally regarded by the world at large as composed of disciples of the "Hindu Christ", (I mean no disrespect to Krishnamurti) all will agree. This fact makes it most difficult to cultivate among our acquaintances a desire to learn more about Theosophy. Until the T. S. settles down again to "brass tacks", (and some day it surely must) it is with great reluctance that we even mention the word "Theosophy", fearing we will expose the great teaching to ridicule. It is our obligation to give this Wisdom to the world but it must be offered to sensible, thinking people in a sane sensible manner that will not be insulting to the intelligence or misleading. It appears to be the destiny of your worthy publication to cause the students of Theosophy to pause and consider, to think and reason for themselves, to penetrate the smoke screen thrown up by many of the so called present leaders of the movement and get back to the ancient Wisdom, back to original editions that have not been tampered with or allowed to go out of print because they conflict with present teachings. Is it not possible to evolve some plan which will put the Canadian Theosophist into the hands of every T. S. lodge in English speaking Countries? Something must be done to stem the tide or at the end of this present hundred year cycle we will again fail to carry over even a tiny atom of leaven.

M. L. H. W.

New York.

A NEW WAY FOR LODGES

Editor Canadian Theosophist: A Chiel, in the form of Mr. Clark of Vancouver, has been among us taking notes. Such a revivifying personality as Mr. Clark cannot but have set many of the members of the T. S. across the continent furiously to think; and as it is of little use to think furiously to one's self, especially in a matter where the welfare of our Society is concerned, I propose to try and persuade

you to broadcast some of my conclusions through the medium of your columns.

After reading Mr. Clark's printed remarks on his journey and hearing some of his opinions in open Lodge and in private conversation, the conviction has come to me that all is not well with the T.S. movement in Canada. Not that Canada is unique in this respect; at the same time it is always better to confine one's attention to the faults of our own Bailiwick rather than to intrude on other people's without just cause. However, subject to correction by Mr. Clark, the impressions I gained from him, put as briefly as possible, amount to this: that there are few real live Lodges in Canada and that the message of Theosophy has become somewhat blurred with the passing of time, especially in the more isolated districts; though even in the larger districts conditions are not so healthy as to rouse enthusiasm. Edmonton is no exception to this general run-down condition; and though we have promised to mend our ways, only the future can show whether our pious resolutions will come to anything.

In view, then, of this general apathy of application to the principles of Theosophy, our failure to extend the influence of our Lodges to a wider circle than obtains at present, and the tendency to indefinite splitting up of Theosophical endeavour in Lodge secessions and the backwaters of individual ideas which naturally cannot carry the weight of united effort, would it not be as well if some discussion was got under way with the idea of fostering greater co-ordination of effort, and also to find the root cause of the present unsatisfactory conditions?

It is usual in the case of any sickness first to diagnose the symptoms and then proceed with a cure, the inference being that no matter how humble the sufferer may be, at least the life is worth saving. In the case of an Institution or Association, however, this inference does not follow; for the chief point is this: is the

Institution justifying its existence in the social scheme of things? If it is not, then it may as well die the death by fate as disintegrate into a useless ism of no further use to mankind. No matter how high the ideals of an Association may be, this judgment holds good if those ideals are not presented with a united front and with some grand central object in view to which all the members can subscribe and do their best to forward. The question is, then, what is the grand central idea of Theosophy, and to what end are our efforts to be applied? This may sound rather late in the day for such questions; but the law of progress demands periodical re-statements of principles and also constant readjustments of methods if any institution is to survive.

Mr. Clark made the statement in Edmonton that the fate of the Theosophical Society would be decided within the next twenty years. Further, that its success or non-success would depend on whether we could capture the imaginations of the rising generation and get the evolving entities concerned to take a definite stand against the ever rising tide of materialism which threatens to overwhelm our present civilization if it is not controlled. Now with this definite object I am entirely in sympathy, as no doubt many other individuals of our organization are. But whether our present methods and strategy and intelligence are being used to the end Mr. Clark visualizes is another question. Considering the present Lodge apathy already alluded to, plus the feeling that our Society as run at present has no such object in view; and, further, the uneasy feeling that in our present unorganized condition the task is too big for us, it will be small wonder if Mr. Clark's great idea comes to naught. In any case it is not by such futile slogans as "back to Blavatsky" or "on to Adyar" that the T. S. is going to make itself felt as a force in leading thoughts along new lines of endeavour. What is wanted, and needed badly, is a

clear-cut mental conception of our object and sane ideas as to the best methods to be employed to attain our objective.

But rightly or wrongly the impression has come to me that many members are in the T. S. with the idea of personal soul development instead of regarding that as an incidental rather than as the main object in view. That is to say, that a Lodge gathers together to pursue certain studies with that much desired object in view, and that by so doing we shall please the Masters and so fit ourselves for some higher work under their direct supervision. To me this appears to be a travesty of the Christian idea of individual salvation. Now as I am presenting an entirely personal view of the matter, it is quite in order to state that I do not agree with this point of view; also that it is in no small measure due to this narrow conception that our Society owes its present abortive position as a force in human betterment. As I take it the Masters' efforts are expended in various ways for the regeneration of humanity as a whole and not with individual aspirations. If this view is the correct one, it follows that our efforts as a body should follow along these lines, with the idea of supplementing their efforts both in the Lodge and in our daily life. The comfortable thought that when entities have reached Theosophical stature the Masters automatically direct their footsteps to our Lodge doors does not seem to work out in actual practice. It is our duty to get new members to take an interest in our Theosophical ideals, and to this end it is our duty to present the philosophy in as attractive a manner as possible. I have yet to find a soul hardy enough to stand a second dose of the Stanzas of Dzyan, or one greatly enthused with the average presentation of the history of the Globes and the long course of Evolution that preceded the evolutionary process. At best these subjects are academic in the extreme, and it is not by such methods of presentation that the interest

of the rising generation is to be enlisted in the cause of replacing the present materialistic outlook with a spiritual one.

The second of the Society's objects, namely, "To encourage the study of comparative religion, philosophy, and science" points in the most unequivocal way to the lines along which the studies of the Lodges should run; yet in seven years' experience of our local Lodge not a single discussion has to my knowledge been conducted in these subjects. In place of them we have had desultory and inconclusive dips into the Secret Doctrine, discursive trips into this or that book, and not a few aimless talks which have not seldom landed us either in the Absolute or the Ultimate, where naturally we became bogged so good and hard that there was nothing else to do but come back to earth by going home.

If this is the history of most of the Lodge endeavours outside the larger centres it is small wonder our membership does not grow. I have known members of many years' standing who still retained the impression that periodically a Great Messenger was sent to earth as a sacrifice to deliver mankind from sin. Need any more be said as to the style of instruction being handed out if such an idea as this can persist?

The Secret Doctrine, in my opinion, was given us to found a philosophy of life on, and not as it is generally used to be the subject of minute study in an endeavour to master all the mass of knowledge contained therein. All knowledge, no matter how erudite or by whom written, is of relative value only, and until it has been connected up with the actual conditions of life and experience it is of little use in itself. The fate of the students who learned the Chinese Classics off by heart, and those who devote their life to the Koran, not to mention the Theologians who have sacrificed all ties with life by building up a philosophy of death instead of teaching us how to live more abundantly,

should have taught us that absorption in any one aspect of life cannot but lead to stagnation in any endeavour. One might well ask the question, then, whether the present condition of our Society is the result of having fallen into some such rut as the good people mentioned above; hence this letter as an appeal for a general discussion so that better lines of endeavour may be mapped out. It is by neglecting to keep in touch with the facts of life that the present tendency to drift into what might be called Psychic progression is due; and so the desire to become clairvoyant takes precedence of really useful work. But not by this route is the salvation of our Society to be found; rather is it the rock on which it will be wrecked long before the century of its intended course is run. To avoid such a catastrophe is, I am sure, the desire of all sincere Theosophists; so if it is agreed that Mr. Clark's idea is the correct one, then it is up to the Canadian Lodges to devise ways and means by which the vision may be realized.

Harold Spicer,
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Devout men, in the endeavour to express their convictions, have used different images to suggest this latent force; as, the light, the seed, the Spirit, the Holy Ghost, the Comforter, the Demon, the still, small voice, etc.—all indicating its power and latency. It refuses to appear, it is too small to be seen, too obscure to be spoken of; but such as it is, it creates a faith which the contradiction of all mankind cannot shake, and which the consent of all mankind cannot confirm. It is serenely above all meditation. In all ages, to all men, it saith, *I am*; and he who hears it feels the impiety of wandering from this revelation to any record or to any rival.—Emerson.

THE CANADIAN THEOSOPHIST

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A "FOUNDERS' DAY" ADDRESS.

17th NOVEMBER, 1929

Fifty-four years after the three Founders, H. P. Blavatsky, Col. H. S. Olcott and Wm. Q. Judge formed the Theosophical Society we are commemorating its inception.

What does that first inauguration day mean to us as members feebly attempting to follow the lines indicated by them at that time?

Have we stopped to think that by that act humanity was made aware of the overshadowing protection and actual existence of a Mighty Brotherhood of Mankind that have deliberately chosen through their great "compassion" to renounce the "bliss" earned for themselves after lives of struggle on earth culminating in glorious attainment, to remain ever bound throughout the ages in order to keep in touch with us until we too shall have earned the like reward?

That this great body of Compassionate Ones are ever watching for opportunities to lift man's karmic load where'er the "law" allows, that They stand ready to respond to every earnest unselfish cry and plan new ways for shedding light and hastening the New Day, is known to most of you no doubt.

It may be well here to review the facts we have been privileged to glimpse, and so refreshed, renew our pledge within, to this Their Order.

In the thirteenth century it was decreed by this Great Brotherhood that at the last quarter of each century thereafter one from among them should go forth with his disciples to give a fresh impetus to man by lighting a new trail as it were and starting fresh currents of thought.

The names of, Roger Bacon, Tsong-ka-pa, Christian Rosenkreuz, John Picus Count of Mirandola, John Reuchlin, Robertus Fluctibus, Eugenius Philalethes, St. Germain, Mesmer and so on, ring forth down the centuries to the nineteenth.

And here we find the field being prepared, years before our Founders come upon the scene for the hour has struck for the breaking down of caste and class barriers—brotherly love must be aroused in man.

Would it seem strange to find the overshadowing of this work started in India, Aryavarta, where so much of the Fifth Race History has its roots?

In Southern India then there was a great ascetic, Ramalingam Pillay by name who gathered great crowds about him as he would perform miracles, so called, by magic in order to draw men to him. And when they had come in large numbers, he would talk to them of the restricting bonds of caste laws and regulations that, once established for divine purpose, now were but soul shackles binding them to lower-self and physical customs that but cramped

the soul expression and prevented sympathetic understanding of brother for brother, man for man.

His Order was established reading much as does ours in its true object and end.

Many joined but soon the old habitual thought would become too strong and they would drop away. Funds as well were always low for much was given in alms to those in need.

That Great Teacher, at last, to a chosen few foretold the downfall of his work but prophesied the coming of strangers to his land from Russia and America who would revive the message and succeed where his first effort had but sown the seed.

Do you today, remember the story told in Hints on Esoteric Theosophy of how one evening in New York City, a small group gathered about H.P.B. who had offered to precipitate a portrait; and how Judge leaned forward and asked that the face be that of the holy yogi?

In 1847 Ramalingam Pillay left his followers and retired to a cave ordering his devoted ones to seal it up for one year at which time they might return to the place they were leaving him.

One of the faithful band tells how at the expiration of the time the few returned and broke into the cave to find the Master gone, leaving no sign.

A little later in Northern India a teacher is gathering pupils about him but he forms no order and will allow no following as such.

He teaches those who prove themselves ready. He welcomes all visitors of whatever religion and shows them the one spirit behind all.

The story of his life and method of training his disciples has been recently presented to the Western World in *The Face of the Silence* by Mukerji who himself met and knew one of these, the Holy Man of Benares.

We in the West know best that one named Vivekananda who spent so much time in teaching his Master's views in this land.

Think you it was but chance that took Rama Krishna from that physical body the very year (1885) H.P.B. left India and her work there?

Weave the ends together and see how steadily the light was poured forth by wise teachers in preparation for the establishment of our Society in that land where this Great Race had its start.

To sum up: We find that early in the nineteenth century in the 1840's Ramalingam Pillay tried to attune men's minds to the idea of Brotherhood; then followed Rama Krishna who taught his Indian followers at approximately the same time that H.P.B. came trying to bring the same teachings to the Western World.

It should not be difficult to discover the great tolerance, brotherly spirit and strict observance of the truth, evident in all of H.P.B.'s and Judge's writings and to readily see that it was the Spirit of the same Great Teacher who inspired the disciples of Rama Krishna and brought them to divine realization.

H.P.B.'s writings contain the all-embracing spiritual urge and the same is true of the writings received through Judge.

Think you the Masters take no heed for us?

Ah, rather, it is we ourselves who set up the barriers and make progress difficult.

Let each today take the Pledge of the early days, given by H.P.B. and W. Q. Judge to all earnest hearts.

Let each one everyday repeat those words:

"I pledge myself to make Theosophy a living power in my life and to give all the time, money and thought, at my disposal, for the work of the Theosophical Movement.

"I pledge myself never to listen without protest to any evil thing said of a brother Theosophist.

"I pledge myself to obey the rules of the School, trustingly.

"I pledge myself to maintain a constant struggle against my lower nature and to constantly work for humanity, thus keeping within my heart the Light of the Self which is our Link with the Lodge and the radiation of the eternal spiritual Sun."

Thus pledging one's self to one's own Higher Self without an intermediary between him and Those he seeks to join on that New Day to come.

Think you a better, happier thing could be conceived by us as a memorial to Those who have opened the door for us to Them, than to inaugurate a School of Service in each heart today?

Send out an S.O.S. to all, that eager ones may know the need and respond to the call.

A Student Messenger.

New York.

(All Theosophical publications are invited to copy this article.)

THE THREE TRUTHS

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

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

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

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

These truths, which are as great as is life itself, are as simple as the simplest mind of man. Feed the hungry with them.—Idyll of the White Lotus.

THE STUDY OF "THE VOICE OF THE SILENCE."

By James Morgan Pryse.

(Concluded from Page 263.)

By thus taking up the cudgels for the Maha-yana, as against the Hina-yana, H. P. B. is led into a rather long digression, bringing in matters which should have been inserted in Fragment III. In this digression the candidate, the Shravaka, who is "in ignorance and darkness," not having taken the first step in Yoga, is given information relating to the final Initiation, "the thrice glorious state of Dharmakaya." The digression is so far afield, the subject so awkwardly out of place here, that a footnote is appended to "Dharmakaya" referring the reader to another footnote near the end of Fragment III. for a more detailed explanation of the Trikaya. Hence the digressive portion of Fragment II. should be studied in connection with the teaching contained in the following Fragment.

FRAGMENT III.

In the First Fragment the disciple's progress in Yoga is traced until he attains Samadhi, thereby becoming a Shramana, a doer of the sacred work, and a candidate for Initiation. In the Second Fragment he is represented as a compassionate teacher pointing out the way of attainment to a pupil, a Shravaka, one who knows the Occult by hearsay only. But the Shramana goes ahead of his subject, and, though he is only a candidate for Initiation, indoctrinates the Shravaka in matters relating to the final Initiation—things which he himself knows by hearsay only. Thus in this digression the Shramana is given a role he is not yet capable of playing; and so, by a singular slip, he is made to appear, in the Third Fragment, not as the candidate for Initiation, but as the Guru, the Initiator, while his pupil, the Shravaka, is the candidate who passes

through the Seven Portals and becomes an Arhan.

Before examining the teaching in the *Voice* concerning the three stages of Buddhahood and the attainment of Nirvana, it will be well to take a glance at sectarian Buddhism. The two principal sects into which Buddhism is rent are: (1) Mahayana, which is divided into Paramita-yana and Mantra-yana, the former being subdivided into Yogacharya and Madhyamika; and (2) Hina-yana, which is split into Shravaka-yana and Pratyeka-yana, the latter being committed to the doctrine of "Pratyeka Buddhas," which is execrated by the followers of Mahayana. There are also divers minor sects, tapering down to Tantra and sorcery.

The Mahayana School teaches that when a man obtains Bodhi-knowledge, Omniscience, and is on the threshold of Nirvana, he should tarry awhile and extend a helping hand to humanity. But this noble doctrine is carried to the extreme of sentimentality by some sectarians, until it is a mere travesty, as when it is said that Avalokiteshvara has vowed not to enter Nirvana while a single sentient being is left unemancipated! Other Buddhists, of the Hina-yana School, maintain the more moderate opinion that not all Bodhisattvas who have qualified themselves for entering Nirvana are able to help others; these Buddhas are called Pratyekas, "Individual" Buddhas. Some of the Scriptures of the Mahayana School deny the possibility of any one attaining Bodhi-knowledge or Nirvana as a Pratyeka. Thus the *Ash-tasahasrika Prajnaparamita*, with untempered odium-theologium, pronounces the doctrine of the Hina-yana School to be "the work of Mara" (the Devil), and reiterates that the man who, instead of following the *Prajnaparamita*, "considers it desirable to investigate those Sutantras which speak of the Shravaka stage and the Pratyeka stage" does not "belong to the class of intellectual beings."

In a letter written by the Tibetan Maha-Chohan (published in *Letters from the Masters of the Wisdom*) that great Initiate says:

"Buddhism, stripped of its superstitions, is eternal truth. . . . It is not the individual determined purpose of obtaining for oneself Nirvana (the culmination of all knowledge and absolute wisdom)—which is after all only an exalted and glorious selfishness—but the self-sacrificing pursuit of the best means to lead on to the right path our neighbour, to cause as many of our fellow-creatures as we possibly can to benefit by it, which constitutes the true Theosophist."

In the same letter is this passage, in which Rhys Davids is quoted approvingly:

"The incarnations of the Bodhisattva, Padma Pani, or Avalokiteshvara, and of Tsong-ka-pa and that of Amitabha, relinquish at their death the attainment of Buddhahood—i.e. the *summum bonum* of bliss and individual felicity—that they might be born again and again for the benefit of mankind—in other words, that they might again and again be subjected to misery, imprisonment in the flesh, and all the sorrows of life, provided that by such a self-sacrifice, repeated throughout long and dreary centuries, they might become the means of securing salvation and bliss in the hereafter for a handful of men chosen among but one of the many races of mankind!"

Thus the "perfect Lamas," as the Maha-Chohan calls them, men who had won liberation from rebirth, deferred entering Nirvana and voluntarily reincarnated repeatedly in order to guide and assist a few other men of their nation, Tibetans (presumably their Chelas), who were striving to attain Nirvana. But the "misery, imprisonment in the flesh, and all the sorrows of life," could affect only the personality of a Buddha or Arhat assumed by him on thus voluntarily reincarnating; for, as said in the *Voice*; "An Arhat sees Nirvana during his life. For him it is no *post*

mortem state, but Samadhi, during which he experiences all Nirvanic bliss." The Immortal Self is not subject to pain and sorrow.

Now, the teachings in the *Voice* concerning the Buddhas may be summarized as follows: There is but one Path to Bodhi-knowledge or Nirvana, but it bifurcates: one branch is the direct way to Nirvana, and it is followed only by the Pratyekas, the utterly selfish Buddhas, who "care nothing for the woes of mankind or to help it, but only for their own bliss"; the other branch is the almost interminable way to Paranirvana, at the close of the Manvantara, when the Universe passes out of existence, and this Yana is followed by all the "Buddhas of Compassion," who, refusing to enter Nirvana, form themselves into an invisible "Guardian Wall" of Nirmanakayas to protect mankind. Of the "two Paths in one" it is said that "the first Path is Liberation." The second is called "the Path of Woe," which "leads the Arhan to mental woe unspeakable, woe for the living Dead, and helpless pity for the men of karmic sorrow." The word "helpless" turns this passage from pathos into bathos. The stupendous self-sacrifice is made to small purpose; yet every prospective Buddha is enjoined to make that unreasonable sacrifice.

A Buddha is a man who has become one with his inner God, his Divine Monad. It follows, therefore, either that the Pratyeka, who in his "spiritual selfishness" cares nothing for the woes of others, is a theological scarecrow, or that the God within him is selfish and callous. So the selfish and unfeeling Pratyeka Buddha, when critically examined, proves to be only a bugaboo designed to excite repugnance to self-love and incompassionateness.

The Nirmana Kaya, the subtle body, is free from all "the ills that flesh is heir to." In the preliminary discipline the Buddha of Compassion attained the "Titiksha state," defined in a footnote as "the becoming physically, mentally and morally indifferent and insensible to either pleasure

or pain." And yet, *mirabile dictu*, it is said that he has crossed "the gate of final knowledge" (Bodhi) "only to wed woe," and must suffer sorrow and "mental woe unspeakable" through all the coming cycles, "Kalpas without number." All such fantastic doctrines, even when borrowed from exoteric Scriptures by H.P.B., must be rejected as being only the rant of mind-morbid theologians and priests. Contrast this one with the Maha-Chohan's dignified and impressive statement about the "perfect Lamas" who reincarnated again and again throughout long and dreary centuries for the benefit of a few chosen men, their disciples. And let it be remembered that H.P.B. herself afterward regretted that she had included among the authentic precepts in the *Voice* this spurious doctrine concerning the "selfish" Buddhas, and charged a personal pupil to correct the mistake. But that error of judgment, in setting forth certain sectarian dogmas that are repugnant to reason, may serve to teach the student an important lesson: he should not regard even so inspiring a work as the *Voice* as an "infallible" Scripture, but should cultivate his discrimination. If he is unable to discern the absurdities involved in the fallacious doctrines laid down in the *Voice*, it is more than likely that he is also unable to gain more than a feeble mental grasp of the invaluable instructions it contains. Fortunately, it is not an infallible book. The religionist who studies a supposedly "inspired" Scripture which he believes to be infallible is apt to assume that his own understanding of its meaning is likewise infallible, and thereupon consider himself to be an infallible exponent of its doctrines. Bigots of that sort are not unknown, sad to say, even in the T.S. Again, exoteric Buddhism has to be studied with discrimination, inasmuch as it is corrupted with superstitions and false doctrines: these must be stripped from it, in order to study intelligently the sublime teachings of the purest of the world-religions. As the Maha-Chohan says in his letter, "Even exoteric Buddhism is the

surest path to lead men toward the truth." But that is said, evidently, in reference to the intellectual apprehension of the truth. The inner planes can not be reached by merely studying the doctrines of Buddhism and practising the virtues it inculcates. There is no "open Path" to Liberation, Nirvana: exoteric teachings can go no further than to point out the one and only Path that leads to esoteric knowledge; and Liberation is gained through initiation in the sacred Mysteries. Toward that distant goal Buddhism indeed points the way, but it can be attained only after heroic efforts put forth during a series of incarnations.

With a medley of metaphors it is said that the Path, with "its foot in mire, its summit lost in glorious light Nirvanic," has "ever-narrowing Portals" which "lead the aspirant across the waters on 'to the other shore,'" and "each Portal hath a golden key that openeth its gate." The meaning, however, is sufficiently clear. The Keys are the Paramitas, the "transcendental virtues," and the Portals (though designated only metaphorically in the *Voice*) are the seven Lokas, world-divisions, and the corresponding states of consciousness.

Six Paramitas are enumerated by the Mahayana, the Northern School: (1) Dana, Charity; (2) Shila, Morality; (3) Kshanti, Patience; (4) Virya, Fortitude; (5) Dhyana, Meditation; (6) Prajna, Knowledge.

Some of the *Sutras* add to these the following Paramitas: (7) Upaya, Ways and Means; (8) Pranidhana, Firm Faith; (9) Bala, Fortitude, Moral Robustness; (10) Jnana, Knowledge. But these belong properly to the Hinayana, the Southern School. The *Voice* says that the ten Paramitas are "for the priests." As the four additional ones have no connection with the Portals, they signify nothing, and may be left to the priests exclusively. The *Voice* gives another Paramita, Vairagya, Stoicalness, Dispassion, placing it next after Kshanti, and renumbering the succeeding ones, thus making Prajna the seventh.

This brings the number up to eleven, unless Vairagya is taken to be the same as Bala, one of the sacerdotal virtues.

The word "Virtue," if used for Paramita, must be taken to mean, not merely moral goodness, but any good quality, merit or accomplishment. These six supremely excellent Virtues may be considered as two triads. The first triad consists of three qualifications which the disciple must have. The Paramitas of the second triad are simply the three stages of Yoga-Dharana, Dhyana and Samadhi—thinly disguised. Vairagya, which the *Voice* inserts between the two triads, corresponds to Pratyahara, the fifth stage of Raja-yoga, and makes the transition from the three qualifications, the moral and mental virtues, to the three stages of transcendental Yoga. Thus the Paramitas are as follows:

1. Dana, Almsgiving, Bestowing Gifts; the word "donation" comes from the same roots, *da*, "to give." Though Dana is properly translated as "Charity" in the eleemosynary sense of that word, the rendering "love immortal" is too far-fetched. As a "transcendental" virtue it is the willingness to part with all one's worldly possessions, and implies renunciation of things terrestrial. The disciple complies with the precept, "Give up thy life, if thou would'st live." He relinquishes the animal-human state of existence before attempting to rise to the God-human estate of true Being.

2. Shila, Morality. This signifies the purification of the psychic (passional and emotional) nature. The disciple obeys the precept, "Strangle thy sins, and make them dumb for ever."

3. Kshanti, Patience. This virtue, transcendently, is the spiritual calmness which meets unmoved all the ills of life; it is a state of tranquillity and peace. The disciple puts into effect the precept, "Chafe not at Karma, nor at Nature's changeless laws." These three virtues, Dana, Shila and Kshanti, relate to the three departments of man's nature, physical, psychic and spiritual, corresponding

to the three Gunas, or qualities, Tamas, Rajas and Sattva.

4. Vairagya, Stoicalness, Dispassion, philosophical indifference to all enjoyment derived from the physical or psychic senses. In the transcendental sense it is applied also to the mastery of "the thought-sensations that, subtle and insidious, creep unmasked within the soul's bright shrine." It corresponds to Pratyahara, Abstraction, Insensibility, the fifth stage of Raja-yoga.

5. Virya, Firmness, Earnest Application. This Paramita, defined in the *Voice* as "the dauntless energy that fights its way to the eternal Truth," is the same as Dharana, Yoga-concentration.

6. Dhyana, Meditation; the seventh stage of Yoga.

7. Prajna, Knowledge, Wisdom; the eighth stage of Yoga, Samadhi.

Thus the disciple, having purified his threefold nature, passes through the three great stages of Yoga-meditation. But instead of passing quickly through the successive states of consciousness up to Samadhi, as he is shown to do in Fragment I, the disciple—now under the tutelage of a Guru—must make himself master of those states, and explore the corresponding Lokas, "worlds," or planes of existence. These Lokas, the "Portals" to Nirvana, and their "Keys," the Paramitas, are given below, together with descriptive comments quoted from the *Voice*:

1. Bhurloka, the Physical World. Key, Dana Paramita. The disciple, having renounced the vanities of this world, receives instructions concerning the higher worlds. At this stage, engaged in intellectual study of the sublime Occult Philosophy, he is indeed a "happy pilgrim." Very beautifully and graphically this Portal is described: "'Tis like a sunny glade in the dark forest depths, a spot on earth mirrored from Amitabha's paradise. There night-ingales of hope and birds of radiant plumage sing, perched in green bowers, chanting success to fearless pilgrims. They sing of Bodhisattva's virtues five, the fivefold

source of Bodhi power, and of the seven steps in Knowledge."

2. Bhuvvarloka, the Mid-world, Sphere of the Astral Light and Kamaloka. Key, Shila Paramita. The disciple, as he purifies his psychic nature becomes sensitive to the influences of the Astral World. He is still inspirited by the glorious vista of the larger life, but now he glimpses some of the difficulties and perils of the Path, and is liable to doubt whether he has courage and stamina to go further "along the rocky Path." "As on he goes, the song of hope soundeth more feeble in the pilgrim's heart. The thrill of doubt is now upon him; his step less steady grows. Beware of this, O candidate; beware of fear that spreadeth, like the black and soundless wings of midnight bat, between the moonlight of thy Soul and thy great goal that loometh in the distance far away." The phrase "moonlight of thy Soul," applied to this psychic stage, is vividly descriptive of it.

3. Svarloka, Paradise, the Psychospiritual World, Key, Kshanti Paramita. The state of spiritual-mindedness is the final qualification of the disciple for the occult meditation. "The last great fight, the final war between the higher and the lower self, hath taken place." "Step the third is taken. Now for the fourth prepare, the Portal of temptations which ensnare the *inner* man." The italicized "inner man" is the psychic self, the "concealed man," whose body is the "permanent Astral," the Chhaya, or "Shadow," the projected Image of the Dhyani.

4. Maharloka, the World of Holy Men and Rupa-Devas. Key, Vairagya Paramita. At this stage the disciple is to begin the practice of transcendental Yoga. This first stage of it corresponds to Pratyahara, the fifth stage of Raja-yoga. To master it "thou must keep thy mind and thy perceptions far freer than before from killing action," that is, the mind must be stilled, and the action of the senses suspended, in order to pass on into the next stage, that of unflagging concentration.

5. Janaloka (*jana*, "man," individually or collectively), the World of Deified Mortals, the Noetic World. Key, Virya Paramita. During this stage, which corresponds to Dharana, the disciple passes through all the planes up to that of the Nous, encountering dangers and temptations; and he will almost certainly make repeated failures. "If thou hast tried and failed, O dauntless fighter, yet lose not courage: fight on, and to the charge return again and yet again." Hence it is called "the middle Portal, the gate of woe, with its ten thousand snares," and it is said, "Have mastery o'er thy Soul, O seeker after truths undying, if thou would'st reach the goal."

6. Tapaloka, the World of the Nirmanakayas. (See *Theosophical Glossary*, under "Vairagas".) Key, Dhyana Paramita. This is the first stage of Buddhahood. "The Dhyana gate is like an alabaster vase, white and transparent; within there burns a steady golden fire, the flame of Prajna that radiates from Atma."

7. Satyaloka, the Heaven of Truth. Key, Prajna Paramita. This is the highest state of Samadhi, and the second stage of Buddhahood, that of the Sambhogakaya; in the next stage the Initiate having "donned the Dharmakaya robe," passes into Nirvana. In the *Voice*, however, the Arhat is adjured to renounce the two higher stages of Buddhahood and remain in the Nirmanakaya stage until the end of the Manvantara, out of helpless pity for men on earth, with whose karmic evolution he must not meddle.

The word *kaya* means "body," but in the *Voice* it is given a wider meaning and applied to the Buddha as an individual; thus a Nirmanakaya is not simply the Nirmanabody, but is a Buddha who has evolved for himself that first of the three Buddhist bodies.

It is said, in a footnote, that on becoming a Dharmakaya (a Nirvani) a Buddha "leaves behind every possible relation with, or thought for, this earth." But does that imply that he is completely severed from

mankind, and that the "immortal love" for all beings which his soul diffused while he was yet but a mortal has lost all potency in the manifested worlds? Most certainly it does not, according to H.P.B.'s own teachings, if analogy holds true. In the *Key* she makes it clear that the soul when in Devachan, between incarnations, is in a dreaming state, and is "entirely separated from the 'vale of tears';" it is blind to all that takes place on earth. And yet "love beyond the grave, illusion though you may call it, has a magic and divine potency which reacts on the living. A mother's Ego filled with love for the imaginary children it sees near itself, living a life of happiness, as real to it as when on earth—that love will always be felt by the children in the flesh. It will manifest in their dreams, and often in various events—in providential protections and escapes, for love is a strong shield, and is not limited by space and time." Again she says, "Pure divine love is not merely the blossom of a human heart, but has its roots in eternity." Here we have H.P.B. at her best, as a wise Initiate. But when in the *Voice* she says that the Initiation-robe "kills compassion," that the Dharmakayas, "the perfect Buddhas," can no longer "help man's salvation," that Nirvana is "selfish bliss," entered by the Dharmakayas who "care nothing for the woes of mankind or to help it, but only for their own selfish bliss," and that "the Buddhas of Compassion," rejecting Nirvana as being the acme of selfness, doom themselves to "mental woe unspeakable" for well nigh endless ages—she is speaking, not as an Occultist, but only as a Buddhist battologizing exoteric doctrines borrowed from dreary books penned by pessimistic theologians. Devachan is the period of rest after an incarnation; Nirvana is the corresponding period after a world-cycle. In H.P.B.'s own words, in the same passage in the *Key*, "Analogy will suggest to you the rest." So when she says in the *Glossary* (under "Nirvani") that Nirvana is the "death of all compassion for the world

of suffering," and that for this reason "the Bodhisattvas who prefer the Nirmanakaya to the Dharmakaya vesture stand higher in the popular estimation than the Nirvanees," we are free to reject that "popular" opinion, and conclude, from analogy, that the Dharmakaya's divine compassion is not swallowed up by death when he enters Nirvana, but that his immortal love, which has its roots in eternity, and is not limited by space and time, continues to be more than ever a mighty potency in the world of mortals, mightier even than it would be if he had stayed his steps at the first stage of Buddhahood.

The method of producing the Trikaya is not alluded to in this third Fragment, save in the cryptic statement concerning the Initiate that "the living power made free in him, that power which is Himself, can raise the tabernacle of illusion high above the Gods." Idiomatically, to "raise the tabernacle" would be to erect or build it; but here the phrase is intended to signify that the tabernacle (the living body of man) is transformed into the first of the three Buddhic bodies. A tabernacle is a tent or pavilion, made of skins, green boughs, or other material, a temporary movable habitation. In Biblical language the word is used figuratively for the human body as the temporary habitation of the soul; and it is in this sense that it must be understood here: for "the living power" is Buddhi, which as an active force transmutes the impermanent body of illusion, the Linga Sharira, into the permanent body. Thus in the second Fragment, in the digressive portion, which should really form part of this third Fragment, it is said: "Out of the furnace of man's life and its black smoke, winged flames arise, flames purified, that, soaring onward, 'neath the karmic eye, weave in the end the fabric glorified of the three vestures of the Path."

Postlude, Paraphrased from Fragment III.

Know, when a mortal, one whose dreamful
mind
Drowns through life 'neath Death's
Lethæan sway,
Wakens in Immortality to find
That he is Lord of the Aeonian Day,
Then all the realms of Nature glorify
Him thus arisen, freed from death and
birth.
The twinkling stars, night-blossoms of the
sky,
Now flash the tidings to the dark-robed
earth;
The rivers hasting to the ocean take
The starry message; billows of the main
Roar it to rock-bound coasts whereon they
break;
Scent-laden breezes sing the glad refrain
To hill and dale; and with awe-bated breath
The stately pine-trees whisper to the glen,
"A Master of the Day, dethroning Death,
Has risen from among the sons of men."
Like a majestic pillar, stainless, white,
Facing the Sun's glad Herald-Star, now
stands
The Conqueror, who with resistless might
Has vanquished Sin's vast army, and
whose hands
Lay hold of Life and Death, and wrest
from them
The splendour of True Being. Having
won
The Star of Morning for his diadem,
He waits the coming of the flame-robed
Sun.
Mighty is he: the living Power set free,
That Power which is his inmost being's
flame,
Shall fashion, as with fiery filigree,
Three forms in likeness of his mortal
frame,
Three vestures of the soul, and these
combine;
And he, now risen from the living dead,
Shall then be robed in glories that outshine
The robes wherein the Gods are gar-
mented.

Behold, the Eastern sky is brightening
 With mellow light. A golden glory now,
 The full effulgence of the risen King,
 Shines on the Conqueror's crown-circled
 brow.

Yea, thus the Sun of Thought Eternal
 sends

The Light that haloes round the Victor's
 face:

His mind, wide as a shoreless sea, extends
 O'er regions uttermost in heavenly space.
 And now the Earth below and Heaven
 above

With signs of praise rejoice the jewelled
 hours,

While joyous paeans, chants of holy love,
 Burst from the fourfold manifested
 Powers,

Alike from flaming Fire, the surging sea
 And flowing Water, fragrant Earth
 and Air,

And from their Source, the Hidden
 Majesty;

All Nature's Powers in chorus thus
 declare:

"Joy unto ye, O Earth-born sons of Sorrow!
 One from among you has achieved to-day
 The deathless bliss which ye may win to-
 morrow.

Hath he not shown you that ye need not
 stay

In your delusion-fabricated prison?

Going before you, lighting up the Way,
 Unto the Realm Supernal he hath risen."

✻ ✻ ✻

Compare the two Redeemers, the Hindu
 and the Christian, the one preceding the
 other by some thousands of years; place
 between them Siddartha Buddha, reflect-
 ing Christna, and projecting into the night
 of the future of his own luminous shadow,
 out of whose collected rays were shaped the
 outlines of the mythical Jesus, and from
 whose teachings were drawn those of the
 historical Christos; and we find that under
 one identical garment of poetical legend
 lived and breathed three real human
 figures.—Isis Unveiled, II. 536.

MODERN THEOSOPHY

By Claude Falls Wright

(Concluded from Page 282.)

Some may wonder, perhaps, with only
 the above programme, why nearly all of
 the members of the Theosophical Society
 should also be Theosophists. An examina-
 tion of the three objects will indicate the
 reason. The First *must* be subscribed to,
 otherwise admission cannot be gained to
 the Society. But any one desiring to be a
 worker in establishing such a Brotherhood
 must be a pioneer of his race. It is one
 and the same thing as saying that his spir-
 itual perceptions are more awakened than
 those of the majority of his kind. Let him
 cry out against the statement as much as
 he will, he is *not* a materialist at heart.
 For there is nothing so opposed to material-
 istic science, nothing so mystical, nothing
 so founded on the internal evidence of the
 heart, as the Brotherhood of Humanity;
 and, sooner or later, men who believe in its
 existence, who work to help it on, will find
 that they draw their inspirations from the
 spiritual spheres, from their own Higher
 Ego, and not from an inspection of material
 things.

Then, religionists and mystics at heart,
 whether subscribing to a creed or not, let
 them study under the Second Object, and
 they will find that humanity has ever
 placed its hopes elsewhere than on this
 globe. They will find that from the dawn
 of the Aryan race down to the present time
 mystics and sages have always walked the
 earth and taught the peoples the one truth,
 Universal Brotherhood—the one doctrine,
 Theosophy. No wonder then that they are
 Theosophists. For once the keynote has
 been struck, once the Wisdom-Religion is
 shown to have existed ever, in all creeds,
 it takes very little to convince anyone with
 higher perceptions than those which look
 on clay, of its verity.

And if they wish to go further, and
 demonstrate its truth in their own lives,

there is still the Third Object, now embraced in a school founded by H. P. Blavatsky, which, under certain conditions, members of the Society can enter in its first degree. This they may join, and through it come to a real inner perception and knowledge of the truth of the ever occult philosophy.

Universal Brotherhood is the end as well as the beginning of the doctrines of Theosophy. Harmonious living is the direct *heritage* of Wisdom; without the latter we might as well try to "love our neighbour as ourselves" as to endeavour to run without possessing legs. So the true philosopher will not attempt to point out a possible Utopia without showing also the manner in which it may be reached. While the Theosophical Society, therefore, adopts the formation of a Universal Brotherhood as its main object, the theosophical philosophy is put forward as serving as a pointer, at least, to the solution of the problem of life, and to indicate the rationale of such Brotherhood.

Theosophy shows unity in its most complete sense to be the last expression of the Universe; the recognition of harmony in all things to be the final perfection of life. To reach the final, perfected state, therefore, it would be reasonable to conclude that co-operation with one's fellow men should be the first endeavour, so Theosophists are invariably found advocating work in the service of Humanity. But work for others is only a means to an end—that of raising those others—is not the end itself, and it would be manifestly foolish to continue such work without learning from it the best methods of achieving success in this direction. And Theosophists strive more toward the altering of the minds of the people than their surroundings, the individual rather than his environment; considering the latter in regard to each person to be almost wholly the outcome of the vice or virtue which may have coloured his previous lives, or his past actions in this one. This is striking at the

root of the evil. All the vice and wickedness of the world, no matter how we may regard it, has *selfishness* for its foundation-stone; has arisen out of thought for self, regardless of the necessities or troubles of others. If a complete change for good is to be made in the condition of the world, the *mind* of man must first be altered. Philanthropic associations are doubtless of value, but the good they have done has lain more in any effect they may have had in making people less selfish, than in the establishment of soup-kitchens and working-men's clubs. And while the untutored philanthropist rushes wildly about, struggling frantically to remove the effects of the evil, the Theosophist, versed in the laws of advancement, works silently at the cause.

CHAPTER VII. CONCLUSION

The door by which the human soul goes out of itself, is the same by which it enters the understanding.

The door by which the human understanding goes out of itself, is the same by which it enters the spirit of the universe.

The door by which the spirit of the universe goes out of itself, is that by which it enters into the elements and matter.

This is the reason why the learned, who do not take these routes, never enter Nature.—Louis Claude de Saint-Martin.

The mission of Theosophy is, in the main, to broaden the thought of the age and to direct the minds of thinkers toward the contemplation of life from ground-stands high enough to overlook all the different sciences and philosophies.

It seeks to reveal the true origin of our various religions, and to show that the same mysticism which inspired the founding of Christianity sowed the seed for the growth of all the creeds of the world. Religion, it teaches, is a part of man's own character, not simply a knowledge derived from whatever books he may have studied; and every creed represents but the external covering of Truth. Essentially, therefore, are the teachings of all the sages identical. Ex-

ternal differences are due merely to incidental causes—diversity in the methods of giving their wisdom among individual teachers, natural modifications and changes of the original philosophy after lapse of time, or the varied interpretations of it by the priests into whose keeping it was entrusted. Theosophy therefore in this sense is the Religion of religions.

But Theosophy is distinctly a science. It is religion with a philosophical basis. There is really no difference between its conclusions and those reached by the great thinkers of our civilization save in that it takes a broader view of life, and shows a more complete harmony throughout the manifestations of nature. Our physical sciences are concerned with nature in her last effect,—her outward manifestations or “garment”; the secret science of the Orient studies the whole of that concatenation of causes and effects which intervenes between this sphere of life and God or the “First Cause.” That is almost the only difference between the two. Eventually will our western thinkers — perhaps through greater attention to the psychological fields of investigation—attain to a knowledge of life similar to that of the great nature-students of the East; the only thing needful to such being a development of the occult senses.

In Theosophy therefore science blends with religion. Religion, according to that theosophical view, being but a clearer perception of, a deeper insight into life, by man, freed from superstition and emotion and grounded in true philosophy, it must lead to wisdom. If the insight it gives be added to the practical and intellectual powers of our modern scientist we can set no limit to his advance in knowledge. It is indeed this ever deepening insight, by whatever name it be known, that alone permits scientific progress. The Romanes lecture for 1893* has been a surprise to many. In it the lecturer frankly admits

* “Evolution and Ethics” by T. R. Huxley, F. R. S.

that cosmic evolution does not explain everything, and that in particular it tells us nothing of the “soul” of man. “Cosmic evolution,” he says, “may teach us how the good and the evil tendencies of man may have come about; but, in itself, it is incompetent to furnish any better reason why what we call good is preferable to what we call evil than we had before,” in the religions and philosophies of the past and especially in those of India. “Fragile reed as he may be, man, as Pascal says, is a thinking reed: there lies within him a fund of energy, operating intelligently and so far akin to that which pervades the universe that it is competent to influence and modify the cosmic process. In virtue of his intelligence the dwarf bends the Titan to his will.”* Both the intelligence in man and his knowledge of good and evil are rooted in the same cause; that no science of mere physical nature can explain. Outside of occult science or religious philosophy, there has been no efficient reason given why man, as an animal the most degraded, and certainly by no means among the most powerful, can yet bring under his subjection all living things; why for instance the strongest and even the wildest animals are forced to answer to his will. The reason has been given by the occultists ages ago. Man is the temple of divinity. In each human being there is incarnated some of the divine essence, drawn from the plane of Mahat or Maha-Buddhi, by virtue of which incarnation he is endowed with intelligence and religious instinct. By permitting it to inspire his actions here he becomes the greatest of all beings; for Mahat is the finer, occult side of the universe, the realm of Divine Thought and of the higher law, and man as an actual vessel of its essence has no equal in power on this plane. Physical nature could produce a perfect animal; but soul had to be *added*, it could not be evolved in the ordinary way. Its first incarnation, by which man obtained the rulership of nature—referred to on

chap. iv of this volume,—is allegorized in all the great religions and mythologies. The tempting by Wisdom of Man in the Garden of Eden; the story of Prometheus; the fall of the Gods; are examples.

The truth is that each of the world's great religions is but the remnant of an ancient science. As in the present day we receive our general knowledge concerning physics and biology from the personal experiments of our Stewarts and Huxleys, so in the past did the masses receive their instruction regarding nature from the information given them by the sages of that time. But the latter—the scientists of that day—laboured in fields of investigation different from those explored by the more advanced men of our civilization. We consider physical nature in all her aspects and are rarely carried into the psychic realms; their studies constituted what may be called an advanced psychology—acquaintance with the subtle essences of the universe and a practical knowledge of the Soul of man. This occult study has left perhaps but little that is applicable to the studies of our day, for as it appears in the garb of popular religion it is so cloaked in allegory and metaphor, that its inner truths are not easily seen. But the "first principles" of today are identical with those of old; and the practical science of the soul is already in embryo in our civilization. The old philosophy was given out in turn to each nation on its arriving at maturity; and survived in the race as its religion. Greatly modified and altered as the ages have passed, changed into superstition in the minds of the majority, it is still to be found in almost all the exoteric scriptures of the world; the Theosophical Society has been established to try and resurrect it. When religion is fully comprehended and science entirely developed there will be found no essential difference between the two. The links in the chain of thought that brought the great thinkers of the past to their conclusions are scattered, the occult science is lost to the world at large; but it

is the hope of the *Trans-Himalayan Brotherhood* that by the light of Theosophy the old wisdom may be restored.

"Well then," it will be said, "is the Theosophical Society a school of occultism; does it teach how to develop the hidden powers of man and enable him to practically investigate these questions?" The Theosophical Society itself is not a school of occultism; but it certainly seeks to educate man into knowledge of a possible growth in the occult sphere. The practical investigation of the occult and psychic side of nature is one of the most difficult things imaginable. It requires the development of senses and faculties not generally active in man. But before even these senses are developed, a certain philosophical balance—a complete self-reliance, must be attained. Until the soul is able to lean entirely on itself, on the god within—to draw its food, not from the opinions of friends or the fulfilment of the desires of the flesh, but from the spirit with which it is linked, it would be hazardous indeed to have intercourse with the denizens of the hidden spheres, many of whom are inimical to man. Everyone is surrounded, in the wise provision of nature, with an akasic wall that preserves the soul from conscious association with the astral world until it is sufficiently grown in power to be able to dominate and overcome the inhabitants of that world. To rush willfully into the occult spheres before that power is developed, to gain ability to associate with the elementals without first having entirely purified the nature, is to become what is technically termed a *medium*,—one who has permitted himself to become the agent of the transmission of occult forces, but who is entirely powerless to control them. In its final consequences such a condition is one of the most terrible imaginable. The power to control these forces is drawn only from the Higher Ego. Reliance on that, a total renunciation of self, and utter fearlessness of life, are the only talismans that can guard the soul from

danger when it attempts to fathom the mysteries of other worlds.

Absolute purity of mind, selfishness, and freedom from superstition, are therefore the preliminary necessities to occult development, and it is with a desire to attain these that the Theosophical Society seeks first to inspire man; then later a school of practical occultism in the west may be developed. All the greater sages have instructed their pupils in these virtues before permitting them to practically study occultism; nearly every oriental philosophical treatise is based on them.

For this reason also very little information has been given regarding the subjective spheres. Beyond the fact of their existence, and the general laws governing them, scarcely anything definite has been told us by the Brotherhood. It would be of no value to us in the present state of development, for nothing could be really understood until occult powers were attained. The most meagre information has been given us concerning the fellow globes of our earth, their relations to the "seven mystery planets," the globe-rounds, elementals and the like. Humanity is not prepared for the knowledge; even what has been told us has given rise to no little misunderstanding. All the information regarding them that could be given us would not enable us any better to truly comprehend them unless gifted with psychic powers—and such would at once place us beyond the necessity for mere information.

Psychic powers will assuredly be an endowment of our race at no very distant time. Already many breathe who possess them in some slight degree. But the Theosophical Society was not established to hasten their development. It was formed to give men a conception of right philosophy, to awaken in them a knowledge of their possibilities, to point out the methods of advance, and to train each to conquer and dominate his own nature and thus

diminish the evil of the day.

The Coils of Eliphas Lévi's "Great Serpent," the Astral Light, reflected in which are the desires and passions of all past humanities—enfold our civilization; but the desire to be liberated from its oppression, to escape the influence of its corrupt magnetism and to break the enchantment of its eyes is growing among us and in an age when success may be achieved. Shall not each of us lend his aid to the deliverance of his kind! Slight is the exertion—a mere control of self—in comparison with the reward, the emancipation of a race. And the occult laws of advance and power set no out of the way task before us; they require only that each one shall do his best in that sphere into which it is his Karma to have been born or to have come. "Each man who conquers a single passion or fault raises the Karma of the whole world to that extent." Following the examples set us by the Great Ones of the past and the blessed Mahatmas of to-day—the example of self-sacrifice—we may be certain of success; drawing our inspiration from the knowledge that every drop of blood wrung from the heart through sacrifice out of genuine compassion for our brothers pays the ransom of ten thousand souls.

There is an old, old tradition that for the sin of one soul the whole world is dipped in suffering; and until that soul repents and atones, so will the world remain.

That soul incarnates among men in every age. Who is so acquainted with the mystic signs as to point out the forehead that bears the mark? It may be a brother, but, reader,—it *may* be YOU!

(THE END.)

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Matter is as indestructible and eternal as the immortal spirit itself, but only in its particles, and not as organized forms.—Isis Unveiled, I. 328.

"THE EVERLASTING MERCY."

The dim way winds and stretches on
 Deep marked by feet of those long gone,
 Deep furrowed by the painful tread
 Of valiant hearts whose feet had bled,
 While in their eyes the great hope shone
 And kept their steadfast gaze ahead.

As I now tread Life's beaten way,
 Through slanting rain, or sunlit day,
 I pause awhile before some shrine
 Rough hewn of stone or mountain pine;
 Altars long crumbled into dust,
 Whose names are blurr'd with moss or rust,
 They mark the spot where some have
 stayed
 And longed,—and yearned,—where some
 have prayed
 And toned some weird forgotten song
 Of minor melodies that long
 Have merged into that haunting strain
 Which sings within the wind and rain.

Perchance before this shrine there stayed
 Some soul who crossed himself and prayed
 Unto the Christ, or like as not
 Bowed to some name long since forgot.

Some knelt upon the dusty road
 Before no Cross or Shrine, but strode
 With eyes upraised to some strong sun
 That long ere now its course has run,
 A sun forgotten—cold—and dead,
 Which gave them warmth, and daily bread.

Some before gentle Buddha stand
 Crying aloud to understand
 The aching, endless pain of life's
 Incessant goad of bitter strife;
 Goads that impelled them day by day
 To drag their burdens o'er life's way.

Some tell strange beads along the way
 Through slanting rain and sombre day
 Whispering prayers that mighty Brahm
 May ward away temptations' harm,
 While some poor pain exhausted brother
 Implores of patient Jesu's Mother

Some little easement of his load;
 A ray of sunlight on his road.

Here some have stayed who never heard
 The voice of wise inspiring word
 From any Christ, or any Saint
 But dimly felt that inner taint
 Of wrongs they had themselves imposed,
 Whereby each heavy load enclosed
 The strife of causes and effects
 That tuned their songs to sad regrets.

So many crosses mark the way
 Mankind must tread, as day by day
 He wends Eternities high road,—
 And at the foot of each—some load
 Is lifted from a tired soul
 Who passed thereby to seek his goal.

So many doors stand open wide
 To welcome at life's eventide,
 So many Christs hold them ajar
 And beckon those who wander far.

Christs of the Cross—of Stake,—and jail
 Christ Jesu, and Christ Nightingale,
 Christs of the humble helping hand,
 Saviours who smile,—and understand.

By Cross,—by Stake, by idol's shrine
 Lay many a load of yours,—and mine.

What if it be a cross or stake?
 'Tis little difference it can make
 Who gave his life in pity's grace
 To this or any ancient race,
 Nor can God's gracious mercy shine
 Through any soul but yours—and mine.
 God's mercy builds each shrine and cross
 With human tears, and human loss,
 Through songs that cheer some neighbour
 soul

Towards life's radiant destined goal.

To pass it on—it doth suffice
 To lend our aid—and sacrifice.

Harold Hobson.

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OFFICIAL NOTES

The Judge Lodge of London, England, has forwarded a resolution to the General Secretary of England to be forwarded in turn to Adyar in support of the Canadian resolution requesting the withdrawal of the statements about a World Religion from the T. S. records, and this has been done. The Montreal Lodge sent resolutions supporting all three of the Canadian resolutions.

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Mr. Rogers, President of the American T. S. publishes a list of 73 unsaleable Theosophical books which are in stock at Wheaton. This is another indication of how things are going. There are only three of those mentioned that do not represent the Neo-Theosophy of the last 25 years. Those three are "Letters that Have Helped Me" at \$1, Subba Row's Lectures on the Bhagavad Gita, 60c, and H.P.B.'s Practical Occultism, 50c.

The Melbourne Lodge is showing signs of independence which is the first step to real Brotherhood. Those who "give up to party what is meant for mankind" miss the breadth and comprehensiveness of the Theosophical idea as the Masters present it. They do not want a select clique. They want humanity.

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We regret to see that Mr. Rogers has not gone to India for the General Council meeting on the 27th. Things may go by default there, but it was impossible for Canada to do more than send the resolutions that were considered at Chicago. The Karma of the Society may determine their fate, but we trust that the General Council will see the advantage of making that Karma all over again and making it consistent with the original principles of the Society.

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Mr. Krishnamurti answers a question in the "International Star Bulletin" about the Masters in a passage which has reached us as we are going to press and must delay till next month. "Why are you bothering about the Masters?" he asks. It makes obvious that he has never studied the Secret Doctrine, or he would not misunderstand the position as he obviously does in some respects. And it confirms our impression which we have already expressed that the Adyar following do not believe in the Masters as H.P.B. taught them. Mr. Krishnamurti is quite right speaking as he does of the sort of Masters he has been told about, but it is a pity that he had not sought the truth regarding them. His assertion that one can never be free and strong as the pupil of another is natural in a young man who has always been under surveillance, but that is not the way of the Masters.

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We reprint elsewhere the report from The Toronto Globe of the tribute paid to Dr. Augusta Stowe Gullen, which appeared in that paper on the 4th inst. Dr. Stowe Gullen and her mother, Dr. Stowe were

charter members of the Toronto Theosophical Society, chartered by Madam Blavatsky and Col. H. S. Olcott, and issued by William Q. Judge on February 25, 1891. The other charter members were Algernon H. Blackwood, the now famous novelist, Mrs. Day Macpherson, who died years ago, and the present General Secretary of Canada. Dr. Stowe is honoured by a bust in the Toronto City Hall. Mr. Blackwood has raised his own monument, in his literary work. Dr. Stowe Gullen has filled many important positions in the medical institutions and hospitals of Toronto and her career is well covered in the article we copy.

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Mrs. Hotchener writes from 6137 Temple Hill Drive, Hollywood, California, asking for the support of the members for The Theosophist, Mrs. Besant's magazine which is to be published hereafter in the United States. Almost all the service given, writes Mrs. Hotchener, is voluntary, and rooms are being given in the Hotchener home for the publication and editing of the magazine. Mrs. Hotchener asks the General Secretary to find some one to write an article for The Theosophist on the subject of "What Theosophy is doing and Can do for my Country." We might nominate Mr. Housser or Mr. Mitchell, but there is always a difficulty about the horse that is led to the water. Subscriptions are also requested at \$4 per head, but if you live in the great United States you get off with \$3.50. Why the discrimination?

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Mr. Kartar Singh left Toronto on the 6th inst. for the west, expecting to call upon most of the Theosophical Lodges en route. His visit to Toronto was a most inspiring interlude, and the opportunity to meet Mr. C. F. Andrews which was the occasion of his visit made the event historic. Mr. Kartar Singh attended the meeting of the General Executive on December 1st, and the situation in the various Lodges he visited was fully discussed. Mr.

Kartar was requested as a member of the Executive to do what he could to inspire the members to action and to bring before the Lodges the need for energetic work during the winter season, so that the National Society shall not fall away in members or in courage. Mr. Kartar carries a message of greeting and good will from the General Executive to all whom he may meet and he has the sympathy of the members generally in his own special mission to the Sikhs.

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Mr. August Trath sends another article from the Student whose article we printed last month, the present one being an address given on Anniversary Day. We have pleasure in presenting it to our readers. Mr. Trath writes: Here in New York we have actually formed a Theosophical Federation on a practical basis, as a few Lodges are now together under one roof. We have our own Lodge night activity, but open to all the other Lodges. Each Lodge's furniture and library is listed and labelled and used by all. In this way there is less duplication of work and greater financial strength to carry on lectures in a larger way. We are very keen on forging ahead and to work more intensely for Theosophy than before, and we are therefore very strong for anyone who has the courage to stand up for it regardless of petty opinions as your paper does, as we are all exceedingly interested in preserving our T. S. to the world."

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The Canadian Theosophical Quarterly, organ of the Canadian Theosophical Federation, has come to hand in its fourth issue from 5112 Maple Street, Vancouver. There are articles by Krishnamurti, the editor, Professor Duckering, Natalie Johnson, Betty Hampton, James Taylor, Miss Elaine Simkin, George Weaver, A. J. Harrison. Mr. Taylor writes on The Individual and the Group, and we are entirely in accord with him as we have frequently written when he says: "Let it

be understood that we do not need new groups working within the T. S. Our members should more and more identify themselves with those movements and organizations in our Civic, Provincial and National life that are working for new ideals, a more human social order, a wider expression of Brotherhood, for humanism and for humanitarianism, for liberty, for beauty, for tolerance, and for goodwill. With Faith, Courage, Energy and United Effort, we could theosophize all the great movements now working in Canada for the elevation of mankind." Now if we would but take this to heart and all act in this way, success would be within our grasp. But it is one thing to preach and another to practise.

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Mr. J. M. Pryse announces another Parliament of the World's Religions. He states that: "Owing to the great (and even unexpected) success of the Parliament of Religions at the World's Exposition at Chicago in 1893, should not a similar effort be made for the coming Olympiad? As the ancient Greek Olympiads were associated with religion, would not this plan be a more complete revival of the ancient festival? Would it not be a notable and dignified accession to the Olympiad if representatives of all religions, many from distant lands, were to participate in such a Congress of Religions?" Some of the expected speakers are Dr. Oscar L. Triggs, formerly Professor of Literature in University of Chicago; Chief Standing-Bear, Rev. Edwin P. Ryland, Secretary Church Federation of Los Angeles; Swami Paramananda, Founder and Head of Ananda-Ashrama. Remarks by representatives of other religions, including: Dr. Louis G. Reynolds, Judaism; Rev. J. Izumida (Priest of Los Angeles Buddhist Temple), Buddhism; Rev. S. Sutro (Priest of North American Shinto Temple), Shintoism; Wa-rea-zi-win, American Indian religion; Spirituelle songs by coloured quartet from the Wesley M. E. Church.

AMONG THE LODGES

On November 29, the Montreal Lodge held a Bridge Party and Social at the home of Mr. and Mrs. H. R. Mallison, 50 Cote des Neiges Road, where over 60 members and friends gathered for competitions in the game of Bridge and shared in the generous hospitality provided by Mr. and Mrs. Mallison on this occasion. The ladies' Social Committee, of whom Mrs. E. A. Griffiths is Convener, put considerable energy into this effort with the result that \$65.00 was raised for Lodge purposes. Lecturers on the programme for the session ending January next include the names of Andrew Baldwin, E. E. Bridgen, Mrs. E. A. Griffiths, Mrs. C. M. Knowles, W. A. Griffiths, D. B. Thomas, R. A. Utley, Charles Fyfe, Mrs. E. Matthews, Miss C. Burroughs and H. W. Geadreau. The Lodge was privileged to have a visit from Mr. Kartar Singh—a well known member of the Canadian Executive of the T. S., and now residing in Vancouver—on Tuesday, December 3, when he spoke to the Class emphasizing the value of devotion to a worthy cause and urged all members of the T. S. to stand loyally by the T. S. movement although they may have occasion at times to differ in opinion with others. Any difference in viewpoint or feelings should not lead to separation from the Movement but rather should be settled in council together where frank and honest criticisms of an impersonal nature can be made without any fear of offence. He urged that candour, strength and magnanimity should prevail in all our counsels as the most satisfactory way to deal with any problems that may arise. This visit of Mr. Kartar Singh was a real inspiration, and it is hoped to have him again next time he comes East.

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Saith the Great Law: "In order to become the *knower* of ALL-SELF, thou hast first of Self to be the knower.—Voice of the Silence, 17.

FELLOWS AND FRIENDS

Mr. Phillips Thompson, who was at one time a member of the Toronto Theosophical Society, celebrated his eighty-sixth birthday on November 25. He was born at Newcastle in England, but came to Canada at an early age. Entering newspaper work he became prominent as a humorist, writing over the pen-name Jimuel Briggs of Coboconk University. He was associated with the mild radical politics of thirty years ago, but retired some years ago to Oakville where he still carries on journalistic correspondence with United States and other newspapers.

THE GENERAL EXECUTIVE

The General Executive met on Sunday, December 1, at 52 Isabella Street, Toronto. There were present Mr. Belcher, who left after the reading of the minutes, to give an address to the West End Lodge; Mr. McIntyre, who was appointed secretary pro tem.; Mr. Housser, Mr. Kartar Singh pro tem.; Mr. Housser, Mr. Kartar Singh, Mr. Hick who drove from Hamilton, and the General Secretary. Paid up members were reported at 327, exactly the same number as on the same date the year before. The Lodges are requested to send in the dues of their inactive members whose Magazines will be missing on this account. Canada has formed a rallying point for Lodges and members all over the world who wish to stand by the original programme of the Founders of the Society, and the members in Canada should be proud to take this honoured position and do all in their power to form that nucleus which is so important in the formation period. Reports were considered of Lodge work, lecture tours, travelling library activity, the increasing circulation of the magazine, and the increase in new members over last year. It is earnestly hoped that the Lodges will take higher ground than has been reported in a number of cases with regard to little

personal misunderstandings, grievances, complaints, suspicions, vexations, and alleged slights that are scarcely worthy of the consideration of school children. Yet such things are allowed to mount up into insults and offences when nothing of the sort was conceived of. It should be thoroughly understood that differences of opinion are to be expected and natural, and welcome in a Theosophical Lodge. The reason of the differences should be sought in a gentle and amiable manner with a view to understanding the differing viewpoint. Some members appear to think that no one else has a right to differ with an expressed opinion. It is not only a right but the difference should be welcomed as a new angle of truth, if it can be shown to be well grounded. If it can be shown to be baseless, then everyone should be pleased at the overthrow of a fallacy. Plans for new articles and serial matter for the magazine were discussed. News reports from the Lodges which have been frequently invited were reported as difficult to procure, the publicity secretaries which were to have been appointed having fallen down on their job. Those who respond are heartily thanked. Lodges whose proceedings are not reported have themselves to thank. The next meeting of the Executive will be held in time to arrange for the election of the new Executive, towards the end of February or beginning of March.

ERRATUM

On page 283 of last month's, the November issue, in Mr. Pease's letter, column one, the second paragraph has had two lines dropped out in making up the page. It should read as follows:

Tolerance is a passive quality that may easily degenerate into acquiescence where there ought to be positive opposition, and from over-anxiety to be agreeable or to seem broad-minded into disloyalty to principles or beliefs.

SUCCESION AND SUCCESSORS IN THE THEOSOPHICAL MOVEMENT.

I.

Succession is a word which bears many and various meanings, such as following in an office or position, inheriting property, coming after in time. In the present paper, however, we are not concerned with the ordinary or the legal implications of the word, but only with those cases of its use where succession is supposed to involve the passing from one person to another of some occult or spiritual power or gift.

The belief in succession in this sense is almost as ancient as mankind. One of its many forms was the mediaeval doctrine of the *Divine Right of Kings* which proclaimed that the legitimate sovereign was appointed by God and was responsible for his actions to Him alone. The ceremony of anointing the king was imagined to have a quasi-sacramental value; and, in England at least, it was believed that the king inherited the power of healing certain diseases by touching the patient. The passing by succession of this supposed power of healing is closely analogous to the typical Christian doctrine of the *Apostolical Succession* which taught that certain spiritual powers had been handed down from bishop to bishop, and from bishop to priest—beginning with the apostles—by means of the sacrament of ordination. Among the gifts so received, the priest was credited with the power to forgive the sins of the faithful and to turn the bread and wine in the mass into the body and blood of Christ, while the bishop had these gifts and also the additional power of creating other priests and bishops. Thus in the doctrine of *Apostolical Succession* the passage of spiritual powers by succession from one man to another was dogmatically asserted.

The Roman Catholic Church professes another and special form of this doctrine in its belief in the succession of the popes from St. Peter. The duly elected pope is

supposed, not only to inherit jurisdiction over the church, but also the power, under certain conditions, infallibly to define truth. It is interesting to note that, since Pius IX infallibly defined his own infallibility in 1870, this divine gift has never been exercised by any pope, which seems to show that the "Successors of St. Peter" are taking no unnecessary risks in this sceptical age. It would be awkward indeed if a "truth", after being infallibly defined, should be disproved!

II.

Errors, which are widespread and persistent over long periods of time, are usually rather distortions of truth than mere fanciful inventions. That this was the case with regard to the various beliefs we have alluded to above, is indicated by what H. P. Blavatsky tells us in "Isis Unveiled" about the passing on of the "Word", (*vide* Vol. II, pp. 42-43, 564-5, 571.)

Thus, on page 571 of Volume II, she says:

"That there are fearful secrets in nature may well be believed when, as we have seen in the case of the Russian *Znachar*, the sorcerer *cannot* die until he has passed the word to another, and the hierophants of white magic rarely do. It seems as if the dread power of the 'Word' could only be entrusted to one man of a certain district or body of people at a time. . . . Like signal-fires of the olden times, which, lighted and extinguished by turns upon one hill-top after another, conveyed intelligence along a whole stretch of country, so we see a long line of 'wise' men from the beginning of history down to our own times communicating the word of wisdom to their direct successors. Passing from seer to seer, the 'Word' flashes out like lightning, and while carrying off the initiator from human sight for ever, brings the new initiate into view. . . ."

The mystery, hinted at, but not explained by H.P.B. in these words, is still a mystery at any rate to the uninitiated

mass of mankind, including the writer of these notes. What exactly is meant by the "Word" and its passing, we do not know, and from the very nature of the case, cannot from our present standpoint hope to guess.

The burning and immediate interest that these statements by H.P.B. have for Theosophists lies in their possible application to herself. (1) Was she a "hierophant of white magic" within the meaning of the quoted sentences? (2) Did she, in that case, pass on the "Word" to a successor? (3) If so, who was that successor? There are some among us who are bold, or rash, enough to answer questions (1) and (2) in the affirmative, and to reply to (3) by acclaiming X, Y, or Z as H.P.B.'s successor. Others, more cautious, endeavour to interpret H.P.B.'s earlier and cryptic statements in the light of her later and more specific ones. Let us briefly examine some of these.

First of all it should be noted that H. P. B. never claimed to be an Adept or Hierophant, but rather said repeatedly that she was the Chela or pupil of one of these, working under his orders and direction. Of her mission she says:

"... I must tell you that during the last quarter of every hundred years an attempt is made by those 'Masters', of whom I have spoken, to help on the spiritual progress of Humanity in a marked and definite way. Towards the close of each century you will invariably find that an outpouring or upheaval of spirituality—or call it mysticism if you prefer—has taken place. Some one or more persons have appeared in the world as their agents, and a greater or less amount of occult knowledge and teaching has been given out. If you care to do so, you can trace these movements back, century by century, as far as our detailed historical records extend. ... If the present attempt in the form of our Society, succeeds better than its predecessors have done, then it will be in existence as an organized, living and healthy body when the time comes for the

effort of the XXth century. . . . the next impulse will find a numerous and *united* body of people ready to welcome the new torch-bearer of Truth. . . ." ("Key to Theosophy", p. 306-7, 2nd Ed.).

It would appear from the foregoing that H.P.B. was sent by her Masters to do what other messengers had essayed to do during the last quarter of the several preceding centuries; and that she anticipated, not a continuous line of successors, but a gap of 75 years or so and then a new messenger about the year 1975. Again, if we are to believe that H.P.B. must have been followed by a line of occult successors, surely her predecessors of the 16th, 17th, 18th centuries must also have been followed by lines of successors. But of this there does not appear to be a scrap of evidence, either in history or in H.P.B.'s writings. Where are there any traces of the successors of Jacob Boehme, Eugenius Philalethes, or Saint Germain?

In her Preliminary Memorandum to the E.S.T. "Book of Rules," H.P.B. says:

"Let every member know, moreover, that the time for such priceless acquisition is limited; the writer of the present is old, her life is well-nigh worn out, and she may be summoned 'home' any day and almost any hour. And if her place is even filled up, perchance by another worthier and more learned than herself, still *there remain but a few years* to the last hour of the term—namely, till December the 31st, 1899. Those who will not have profited by the opportunity (given to the world in every last quarter of a century), No Master of Wisdom from the East will himself appear or send anyone to Europe or America after that period. . . ."

The meaning of this seems to be clear beyond dispute: the limit of time for the work of the Masters' messenger was 1899; should H.P.B. die before that date, her place might be filled until that date; but after 1899 there would be no messenger until 1975, at any rate in Europe or America. Is it possible to twist H.P.B.'s words into any other meaning? If "no

Master of Wisdom from the East will himself appear or send anyone to Europe or America after that period" (1899), is it not impossible that there should be genuine occult successors of H.P.B. and messengers of the Masters working overtly in the West in 1929?

III.

There are one or two places in her writings where H.P.B. speaks of successors, for example, referring to the future of the Society after the deaths of the Founders, she says:

"... the great need which our successors in the guidance of the Society will have of unbiased and clear judgment.." ("Key to Theosophy", pp. 304-5.).

Here the very fact that she speaks of *our* successors (her own and the other Founders'), shows that H.P.B. was using the word in the ordinary, and not in any occult, sense.

In a letter written by H.P.B. to W. Q. Judge, dated March 27th, 1891, (quoted in "H.P.B. and the Present Crisis in the Theos. Society", by C. Wachtmeister, London, 1894), H.P.B. wrote of Annie Besant:

"Judge, *she is a most wonderful woman*, my right hand, my successor, when I will be forced to leave you, my sole hope in England, as you are my sole hope in America."

In this passage the use of the word "successor" appears to have been purely rhetorical. Following the reference to Mrs. Besant as her "successor", H.P.B. uses an expression which distinctly places Mrs. Besant and Mr. Judge on an equal footing—the one is "sole hope" in England, the other "sole hope" in America. Could this have meant that they were to be joint occult successors? No, for not only does "Isis Unveiled" make it clear that when the "Word" is passed on, it is from one individual to one other individual, but the history of the subsequent split between Mrs. Besant and Mr. Judge absolutely precludes the possibility that both of them

could have been initiates or hierophants. If H.P.B.'s words do not mean that Mrs. Besant and Mr. Judge were to be joint successors, they assuredly do not indicate that one rather than the other was destined to be such.

H.P.B. died only a few weeks after writing the letter we have just referred to, and a meeting of the E.S.T. Council was held in London to make arrangements for the future conduct of the School. The Minutes of that meeting tell a plain story: there was no question of appointing, or recognizing, a successor to H.P.B.; but, after considering certain documents which H.P.B. had given respectively to Mrs. Besant and Mr. Judge, and also the letter of March 27th, above referred to, the Council "resolved and recorded that the highest officials in the School for the present are Annie Besant and William Q. Judge", and that "the work of the School ought and shall be carried on along the lines laid down by her (H.P.B.), and with the matter left in writing or dictated by her before her departure".

Nothing here about "occult successors", "new messengers", power to teach, and so forth: merely "officials" appointed pro tem. to carry out specified duties.

Such was the position adopted by leading Theosophists in May, 1891. That they were of the same mind in the following year is proved by a letter written to the press by Mr. Judge in connection with the claims of Mr. H. B. Foulke to "succeed" H.P.B., Mrs. Besant, by reprinting this letter in "Lucifer" for March, 1892, gave practical demonstration of her agreement with Mr. Judge's views. Mr. Judge said, *inter alia*:

"Madame Blavatsky has no 'successor', could have none, never contemplated, selected, or notified one. Her work and her status were unique. . . all who enjoyed her confidence will unite with me in the assertion that she never even hinted at 'succession'. . . ."

In July, 1894, after Mrs. Besant had brought her charges against Mr. Judge,

and it was found impossible to continue their joint headship of the E.S.T., they agreed by mutual consent to divide jurisdiction on the lines indicated by H.P.B.'s letters, referred to above, *i. e.*, by Mr. Judge becoming sole head for America, and Mrs. Besant elsewhere. The E.S.T. circular, which announced this arrangement, shows that both parties recognized the other's status, and there is no hint that either claimed to be occult successor to H.P.B.

IV.

Under stress of the disturbance caused by the charges against Mr. Judge, however, the situation rapidly developed; and on November 3rd, 1894, Mr. Judge issued a circular, headed with the words "By Master's Direction", in which he wrote:

"I now proceed a step further than the E.S.T. decisions of 1894, and, solely for the good of the E.S.T., I resume in the E. S. T. in full all the functions and powers given me by H.P.B. and that came to me by orderly succession after her passing from this life, and declare myself the sole head of the E.S.T.".

The wording of this paragraph is somewhat ambiguous. It is clear that Mr. Judge believed that he had authority to depose Mrs. Besant, it is equally clear that no such authority was conferred upon him by any of H.P.B.'s known writings. The document on which the E.S.T. Council based their action as regards him in May, 1891, merely made him H.P.B.'s agent in E.S.T. matters in America with full powers; it did not confer any general jurisdiction, nor refer to conditions after her death. We can only suppose that Mr. Judge believed, in all good faith, that he had Master's orders to do what he did. Whether, or not, he was mistaken on this point is a matter for the individual judgment after conscientious study of the original documents.

When Mr. Judge spoke of the "functions and powers. . . . that came. . . . by orderly succession" to him after H.P.B.'s

death, did he intend to put forward a claim to occult successorship such as his friends were so soon to make on his behalf? Inasmuch as the expressions he used are not sufficiently explicit to make us certain of his intention, one way or the other, we should try to elucidate his meaning by referring to his previous words on the same subject; and if we re-read what he said about succession in relation to the Foulke pretensions—quoted above—we shall have to conclude that Mr. Judge could not have intended to claim for himself an office, the very possibility of whose existence he had so vigorously scouted two years previously.

V.

During 1895 the Theosophical situation continued to develop for the worse. The E.S.T. first, and then the exoteric Society were split. Mrs. Besant's friends discovered that, after all, H.P.B. *had* left a successor, and that Mrs. Besant was the genuine incumbent of the office. Mr. Judge's friends made vigorous counter-claims; and we find that the doctrine of Apostolical Succession as applied to the T.S. was being dogmatically held and taught by them within a very few weeks after his death which took place in March, 1896. Thus, Mr. C. F. Wright, who had been Mr. Judge's private secretary, writing in the magazine "Theosophy" for May, 1896, said:

"It should be known by all that in order that a great occultist may die he must have an heir and successor to carry on his occult work. This is a law of nature and of the Lodge. A new centre must have been prepared to act as a vehicle to receive and transmit the life and power that is abandoning its present instrument. . . . That this was done in the case of W. Q. Judge, I know. . . ."

Mr. Judge's will, which was dated March 12th, 1891, contained no mention of an occult successor; but there were other documents among his papers which convinced his leading supporters that he had intended the headship of his E.S.T. to

pass to Mrs. K. A. Tingley, whose leadership was for a time generally accepted by the members of the T.S.A. and the Judge E.S.T. In the course of time, however, came other splits and rival claims to successorship, some of which are still extant.

But all the claims to be H.P.B.'s successor break down when we trace their origins back to the period 1892-1894. A chain is no stronger than its weakest link; and during the three and a half years following H.P.B.'s death, there is no trace of any link at all. The documentary evidence indicates, as we have seen, that H. P. B. did not appoint an occult successor; that no claim to be such was made by any responsible person for at least 3½ years after her death; and that, during that period, the view held by Theosophists generally, including Col. Olcott, Mr. Judge, and Mrs. Besant, was that no such appointment had been made or was possible. We are forced to conclude, then, that whatever the meaning of the paragraph quoted from "Isis Unveiled", it cannot be used to justify any of the existing claims to the office of occult successor of H.P.B.; and that all such claims are equally baseless.

British Student.

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Members who do not get the Magazine this week are behind in their dues. Better see the Lodge Secretary about this and make the Society a Christmas Box of the dues or a subscription to the Magazine.

TWO NEW BOOKS ABOUT H. P. B.

Unpublished Letters of H. P. B., edited by Prof. E. R. Corson, to whom they were written during his residence at Cornell University, Postpaid\$3.25

Fragments from the Teachings of H. P. B., compiled by H. Burford Pratt. These extracts are arranged as an outline of study of Isis Unveiled and The Secret Doctrine. Postpaid\$1.60

My "Suggestions for Reading" sent on request.

N. W. J. HAYDON

564 Pape Ave., Toronto (6)

CONDITIONS FOR STUDENTS.

In 1884, Mohini Chatterji was sent from the Headquarters of the Theosophical Society at Adyar, to England. The purpose of his visit was to assist Mr. A. P. Sinnett in the operations of the London Lodge of the Theosophical Society, of which Mr. Sinnett was president. In June of that year, there was published the first volume of the transactions of the London Lodge of the T.S. The pamphlet contained questions suggested by members of the Lodge and Mr. Mohini's answers to those questions, and in the same pamphlet was published the following paper prepared by Mr. Mohini in amplification of some explanations he had previously given concerning the qualifications of Chelaship:

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The power of the Adepts over forces of nature, not generally recognized, has been enlarged upon on various occasions, but no account of them can possibly be satisfactory without bringing into prominence their goodness and their solicitude for the welfare of the race, which an ordinary man can no more comprehend than the Polynesian savage measure the intellectual height of a Newton or a Galileo.

Surprise is often expressed that the philanthropy of the Mahatmas does not induce them to abandon their seclusion and work for men, among men. But the reason for such apparently strange conduct on the part of these god-like men is not very far to seek. The productive power of our energies varies in accordance with the plane on which they operate. A bricklayer labouring from sunrise to sunset produces work which, when estimated in money, will be found to be but a small fraction of the money value of an hour's work by a man of science. The difference in the effects generated by a given quantity of energy on the physical and intellectual planes is thus apparent. Those who are acquainted with the laws of spiritual dynamics know that the work produced by a given amount of energy on the intel-

lectual plane is in its turn immeasurably less than that produced by the same quantity of energy acting on the plane of spirit—the highest principle in man, according to our occult doctrine. It is more unreasonable, therefore, to expect an Adept to work with us on the ordinary plane than it would be to suggest to Sir William Thomson to turn shoemaker. The value of a scientific discovery as an intellectual triumph can be best estimated by a proper study of the various steps which have led up to it. Similarly, the excellence achieved by an Adept can only be appreciated, though in a very rough and incomplete manner no doubt, by a careful consideration of his preliminary training.

According to the most authoritative treatises on that occult science of which the Adept is a master, verified by the experience of its living students, none are admitted into the inner sanctuary for instruction until they reach a certain stage of spiritual development, characterized by the attainment of what in the Brahminical books, are called the four "Sadhanas" or accomplishments.

The first "accomplishment" which a neophyte must have is the right knowledge of the real and unreal. The object to be attained by the help of the "Great Science", as it is called, being the realization of the true, and Adeptship being but the mark of a certain stage of this realization, it is clear that the first step to be taken is to gain an intellectual apprehension of what the truth is. But what is the truth? It will not do for the neophyte to ask the question like the jesting proconsul, and refuse to wait for the answer. Had Pilate asked the question in Sanscrit he might have been answered out of his own mouth. For the Sanscrit word itself offers a clue to the nature of truth. In that language truth and reality bear the same name, and reality is defined to be that which is unaffected by time, or in the quaint phraseology of the original, remains witness of the three divisions of time, the

past, the present, and the future. The first accomplishment, therefore, consists in an intimate intellectual conviction of the fact that all and everything which appears to have an existence separate from Parabrahm is merely illusion (Maya). Hence it is clear that at the present stage of the theosophical movement the duty that lies upon the Society and all its members is to disseminate the knowledge of the Esoteric doctrine, the true philosophy of the real and the unreal, as that alone is capable of laying the foundations of any progress whatsoever.

The second accomplishment marks the next step on the path, and is the permanent effect produced on the mind by the theoretical knowledge, which forms the preceding accomplishment. When the neophyte has once grasped the unreal character of the objects around him, he ceases to crave for them, and is thus prepared to acquire the second accomplishment, which is a perfect indifference to the enjoyment of the fruit of one's actions, both here and hereafter.

Exoteric students fall into a grievous error by their failure to catch the true spirit of the injunction against acting under the impulse of desire. They erroneously suppose that the best preparation for spiritual life is to forcibly repress all outward expression of desire, entirely losing sight of the fact that even the most rigid abstinence from physical acts does not produce inactivity on the higher planes of spiritual or mental existence.

Sankaracharya, in his commentaries on the Bhagavat Gita, one of the most authoritative of the Brahminical sacred writings, says that such a conclusion is simply delusive. A hasty supposition might here be made that these considerations will have the effect of sanctioning persistence in evil, but when the desire for improvement is constantly present in the mind and the character of the evil thoroughly realized, each failure to harmonize the inward with the outward nature will, by the revulsion of feeling thus produced, strengthen the

determination to such an extent that the evil desire will be speedily crushed. This is why Eliphas Levi so vehemently denounces the institution of forced celibacy among the Romish priests. The personality of a man at any one moment is the result of all his previous acts, thoughts and emotions, the energy of which constantly inclines the mind to act in a particular way. All attempts therefore to cure this mental bias by repressing its expression on the outer plane is as hurtful as to throw back into the circulation, unhealthy blood, seeking a natural outlet. The internal desire is always forging fresh links in the chain of material existence, even though denied outward manifestation. The only way to free oneself from the bonds of Karma, producing birth and death, is to let the stored-up energy exhaust itself merely as a portion of the great cosmic energy and not to colour it with personality by referring it to self. The Bhagavat Gita itself speaks on this subject with no uncertain sound. The great teacher Krishna reproves his pupil Arjuna for having expressed a disinclination to perform the duties pertaining to his sphere of life. The reason is perfectly plain: in reference to the great reality everything of this world is unreal; therefore, to renounce the duties entailed upon us by our birth for something equally unreal only accentuates the ignorance which makes the unreal appear as the real. The wisest course, suggested by Krishna, is that Arjuna should perform all his duties unselfishly, "Thy right is only to the act", says the teacher, "it ends with the performance of the act and never extends to the result". We must perform our duty for its own sake and never allow the mind to dwell on the fruit of our actions, either with pleasure or with pain. Purified from the taint of selfishness, the act passes by like water over the lotus leaf, without wetting it. But if the act done as a means to the attainment of a personal end, the mind acquires a tendency to repeat the act, and thus necessitates further incarna-

tions to exhaust that tendency.

From the above consideration it is abundantly clear that occultism enjoins upon its votaries *the necessity of an ardent and sleepless desire for the performance of duty*, the sphere of which is enlarged by the first accomplishment, which requires a thorough recognition of the unity of the individual with the all. It is not enough to have sentimental perception of this great truth, but it must be realized in every act of life. The student therefore, to begin with, must do everything in his power to benefit all on the ordinary physical plane, transferring his activity, however, to the higher intellectual and spiritual planes as his development proceeds.

This leads us to the consideration of the third accomplishment which is the acquisition of the "six qualifications" in the order they are treated of here. The first of them is called in Sanscrit "Sama"; it consists in obtaining perfect mastery over the mind, (the seat of emotions and desires) and in forcing it to act in subordination to the intellect, which has already been purified and strengthened in attaining the two degrees of development already dwelt upon. This done, the mind is thoroughly cleansed of all evil and foolish desires.

The injunction to chasten our minds before purifying our acts might at first sight appear strange, but the practical utility of the course laid down will be obvious on reflection. We have already seen how varying effects are produced by a fixed amount of energy, according to the plane on which it is expended, and certainly the plane of the mind is superior to the plane of our senses. In the next, forced abstinence from physical evil goes but very little way towards the evolution of that energy which alone can give us the power of approaching the truth. Our thoughts, governed under ordinary circumstances by the law of association, make us contemplate incidents in our past life and thus produce as much mental disturbance and draw as much on our mental energy as if we had repeated the acts in question many times over.

"Sama" then is really the breaking up of the law of the association of ideas, which enslaves our imagination; when our imagination is purified the chief difficulty is removed.

The next qualification, the complete mastery over our bodily acts ("Dama" in Sanscrit), follows as a necessary consequence from the one already discussed and does not require much explanation.

The Third qualification, known by the Brahmins as "Uparati," is the renunciation of all formal religion and the power of contemplating objects without being in the least disturbed in the performance of the great task one has set before oneself. What is here expected of the aspirant for spiritual knowledge is that he should not allow his sympathies and usefulness to be narrowed by the domination of any particular ecclesiastical system, and that his renunciation of worldly objects should not proceed merely from an incapacity to appreciate their value. When this state is reached, danger from temptation is removed. *They alone, the Hindu poet says, are possessed of true fortitude who preserve the equanimity of their minds in the presence of temptation.*

Fourth in order comes the cessation of desire and a constant readiness to part with everything in the world (Titiksha). The typical illustration of this, given in our mystical literature, is the absence of resentment of wrong. When this qualification is completely attained there arises in the mind a perennial spring of cheerfulness, washing away every trace of solicitude and care.

Then is acquired the qualification called Samadhana, which renders the student constitutionally incapable of deviating from the right path. In one sense this qualification is the complement of the third as given above. First all egotistical motives tempting the man to travel out of his chosen path lose their hold over him, and finally he perfects himself to such an extent that, at the call of duty, he can unhesitatingly engage in any worldly occu-

pation with the certainty of returning to his habitual life after completing his self imposed task.

One other qualification is necessary to crown the neophyte's work, and that is an implicit confidence in his master's power to teach and his own power to learn (Sraddha). The importance of this qualification is liable to be misunderstood. An unswerving confidence in the master is not required as a means to build up system of priestcraft, but for an entirely different reason. It will perhaps be readily granted that the capacity for receiving truth is not the same in every mind. There exists a saturation-point for truth in the human mind, as there is one for aqueous vapour in the atmosphere. When that point is reached in any mind fresh truth becomes to it undistinguishable from falsehood. Truth must by slow degrees grow in our minds, and a strict injunction is laid down in the Bhagavat Gita against "unsettling the faith of the multitude" by a too sudden revelation of esoteric knowledge. . At the same time it must be remembered that no man can be expected to seek after a thing, the reality of which is improbable; the dream-land of an opium-eater will never be a subject of exploration to anyone else. The truth perceived by the higher faculties of the Adepts cannot be proved to one who has not developed those faculties, otherwise than by showing its consistency with known truths and by the assertion of those who claim to know. The sanction of a competent authority is a sufficient guarantee that the investigation will not be fruitless. But to accept any authority as final, and to dispense with the necessity of independent investigation is destructive of all progress. *Nothing, in fact, should be taken upon blind, unquestioning faith.* Indeed the Eastern sages go so far as to say that to rely solely on the authority of even the Scriptures is sinful. The wisdom of the course actually followed is almost self evident. Reason is the immediate perception of the fact that the eternal alone is true, and reasoning is the attempt to trace the

existence of a thing all through the scale of time; the longer the period over which this operation extends the more complete and satisfactory is the reasoning considered to be. But the moment any fact of knowledge is realized on the plane of eternity reason becomes changed into consciousness—the son is merged in the father, as the Christian mystic would say. Why, then, it may be asked, should confidence in the teaching of the master be a requisite qualification at all? The reply lies on the surface. No one takes the trouble to inquire about what he does not believe to be true. Such confidence in no way demands surrender of reason. The second part of this qualification, the confidence in one's own power to learn, is an indispensable basis of all endeavours to progress. The poet uttered a deeper truth than he was aware of when he sang;

"Yes, self-abasement leads the way
To villain bonds and despot's sway".

The moment a man thoroughly believes himself incapable of realizing the highest ideal he can conceive of, he becomes so; the conviction of weakness that apparently supports him; really robs him of his strength; none aspire for what they consider absolutely beyond their reach. *Occultism teaches us that infinite perfection is the heritage of man.* He must not blaspheme against his innermost divine self, the Angoieides of the Greeks and the Atma of the Brahmins, by self abasement, for that would be the unpardonable sin, the sin against the Holy Ghost. Christian doctors have tried in vain to identify this particular sin, the deadliest of all; its true significance lies far beyond the narrow horizon of their theology.

The last accomplishment required is an intense desire for liberation from conditioned existence and for transformation into the One Life (Mumukshatva). It may be thought at first sight that this qualification is a mere redundancy, being practically involved in the second. But such a supposition would be as erroneous as to conceive Nirvana as the annihilation of all

life. The second accomplishment is absence of desire for life as a means of selfish enjoyment; while the fourth is a positive and intense desire for a kind of life of which none but those who have attained the first three accomplishments can form any adequate conception. All that need here be stated is, that the neophyte is expected to know the real nature of his Ego, and to have a fixed determination to retain that knowledge permanently and thus get rid of the body, created by allowing the notion of "I" to fasten itself upon an illusory object.

We shall now pass to the consideration of the minimum amount of these accomplishments indispensable to a successful study of occultism. If the desire for liberation, which constitutes the last accomplishment, is only moderately strong, but the second, indifference to the fruits of one's action, is fully developed and the six qualifications well marked, success is attained by the help of the Master, who moulds the future incarnations of the pupil and smooths his path to Adeptship. But if all the accomplishments are equally strong, Adeptship is reached by the pupil in the same incarnation. Without the second and fourth accomplishments however, the six qualifications "water but the desert". In recent Theosophical publications two classes of Mahatma's pupils are mentioned; accepted and probationary pupils (chelas). The first class consists of those who have acquired the four accomplishments up to a certain point and are being practically trained for Adeptship in this life; to the other class belong such pupils as are qualifying themselves, under the guidance of their Masters, for acceptance.

A few words may here be said regarding those who study occultism without any intention of aspiring for regular chelaship. It is evident that by theoretical study of the Esoteric Doctrine the first of the four accomplishments can be achieved; the effect of this in regulating a person's next incarnation cannot be over estimated. The spiritual energy thus generated will cause

him to be born under conditions favourable to the acquirement of the other qualifications and to spiritual progress in general.

One of the greatest of India's occult teachers says on this point that a theoretical study of the philosophy, though unaccompanied by the requisite accomplishments produces more merit than the performance of all the duties enjoined by the formalities of religion eighty times over.

CHRISTOS

Christos: The Religion of the Future, is the title of a new booklet by William Kingsland, whose Esoteric Basis of Christianity has for so long been a text book for real Christians. This is a modernization of Mr. Kingsland's ideas, which are those of the Secret Doctrine, and in this popular form it should not only be widely read but become endeared to all who desire to follow this Path and to share its wisdom with their fellows.

"For the purpose of this work," says the author, "I am defining Religion as *the effort of the individual to realize his innate spiritual nature and powers*. This is what I understand Religion to be *at root*. It applies to Mankind as a whole, to the Race as well as to the Individual. Anything that ministers to this must be considered to be an accessory to Religion, though not religion itself. The one is only too often mistaken for the other."

Mr. Kingsland has endeavoured to show that certain modern beliefs, dogmas and creeds, carried over and surviving from a far less enlightened age, can no longer be valid in the light of our modern knowledge, but he also intends to indicate that even in the remotest past there was already a deeper knowledge, a real *Gnosis* which we are only now beginning to recover. The unprejudiced reader will surely admit that he succeeds in this endeavour.

The 120 pages of the essay proper are divided into 13 sections dealing with such subjects as Religions and Religion, The Concept of a Personal God, The God of

Christendom, Astronomy, The Constitution of Matter, The Age of the Earth, The Evolution of Man, Spiritual Man, etc.

One advantage of such a system of thought as Mr. Kingsland's is that it cannot omit or ignore anything in nature or experience. A great many theological systems get along by leaving out of consideration everything that does not fit in. Christian Science gets along by ignoring pain and suffering. Christianity gets along by refusing to listen to science or any other religion. St. Augustine, who is still regarded as an authority, remarks, "It is impossible that there should be inhabitants on the opposite side of the earth, since no such race is recorded by Scripture among the descendants of Adam."

St. Paul quotes Jesus as having said, "It is more blessed to give than to receive," but this is not recorded in the Gospels. We cannot rely altogether upon the canonical records. Truth is truth wherever found, and Mr. Kingsland puts all this so simply and convincingly that his little book should be of the utmost help to those who find current orthodoxy unsatisfactory, and yet are unable to abandon it till they find what is really behind it. This book will show them, and that the real import of the Christian Scriptures is the inherent divine nature of Man through the indwelling Christos principle. (London: John M. Watkins, 21 Cecil Court, W.C. 2; price 2/6).

CORRESPONDENCE

UNION WITH NATIONAL SOCIETY.

Editor Canadian Theosophist:—As I read in the C. T. for November that "the discussion of union with the National Society seems to have fallen through," I am led to presume that this opinion prevails generally, so I am possibly justified—as a Member of the Committee on Union—in making known what was done, or attempted, by this Committee, and why its work has "fallen through," for you can assure your many leaders in many lands

that Union of the Theosophical Societies in Canada is still a very live question and will be heard of again soon.

From the first the action of the Committee was hampered by the fact that at our first meeting, where, of course, the western nominees were unavoidably absent, one member insisted that, due to this circumstance, we were not meeting as a committee, but only for discussion, and so could make no report or recommendation; also we failed to elect a chairman who could rule on such matters; and we neglected to set a quorum. One can readily understand that our discussions were consequently very haphazard and sometimes pointless. However, we soon found out two very important facts. One, that there exists generally a strong disposition to get together and co-operate among all shades of Theosophic opinion; and second, that our ideas on organic union varied as widely as the poles.

After much discussion it seemed to be apparent that organic union was far in the future, but co-operation of some kind could be effected and made to work. On the evening of May 23rd, 1929, the following principles were adopted by vote of six members of the Committee present; one member not voting because he considered that this resolution was not according to the powers vested in the Committee.

Article 1. That the Canadian Section, the Canadian Federation and Unaffiliated Lodges send representatives to a General Council to be called the Canadian Theosophical Societies' Co-operative Council.

Article 2. That each group named shall elect or appoint one representative; the method of election or appointment shall be left to the group sending the representative.

(a) For the purpose of calling the first meeting the representative of the Canadian Section shall be temporary chairman.

Article 3. The work of the Council shall be to develop the friendly co-operation of all Theosophists in Canada looking towards the unification of the respective groups.

- (a) To devise rules of order for their own conduct and prepare an agenda.
- (b) To elect a permanent Chairman, and to appoint a Secretary who shall have no vote unless he is a member of the Council.

Article 4. Co-operation may be through the distribution of literature, the arranging of lecture tours leading to a group of national lecturers, or any such other means as the council may see fit to recommend.

- (a) Such co-operative propaganda shall be mutually agreeable to the groups co-operating.

Article 5. Meetings of the Council shall be at the call of the Chairman, but not more than twelve months shall elapse between each meeting.

Article 6. Expenses of representatives shall be arranged between the representative and the group electing him.

- (a) Expenses of propaganda shall be arranged between the groups on recommendation of the council.

Article 7. Nothing contained herein shall be construed as preventing any lodge or group sending additional delegates to the council who may take part in the discussions but shall have no vote unless and until the various groups co-operating may amend these articles of agreement.

These principles were submitted to all the members of the Committee with the requested for an opinion yea or nay, but without replies being received from any one. Another copy was sent out to all, I myself undertaking to secure, if possible, an expression of opinion, but the only reply was from Mr. Lorimer of Winnipeg, who agreed with the principles, but suggested that the present General Secretaries be constituted the Super-Committee to arrange for co-operation between the sections. So the matter stands at present.

I would like, however, not as a member of the Union Committee, but as a private individual, and a member of the Canadian Section, to state my own opinion on this matter. It is quite unthinkable, and a

contradiction in terms, to consider such a thing as disunion when applied to Theosophists. Union is their natural element, even as we see in the great universe about us unity in diversity. Union, Co-operation and Toleration are the watchwords of today, and the attempt to divert the forces of harmony and goodwill, whether in social, political, or philosophical matters, will only result in the opposition being left hopelessly (well not absolutely) in the rear.

I look forward hopefully and optimistically to the union of all Theosophical Societies on this North American continent; to the re-establishment of our headquarters in America, where it was at first and where it still belongs, and to a tremendous renaissance of the Wisdom Religion in the home of and by the reincarnated Atlantean Race.

George C. McIntyre.

Toronto, Nov. 23rd.

THE INNER WEAKNESS

Editor Canadian Theosophist:—Harold Spicer, secretary of the Edmonton branch of the Theosophical Society is pessimistic if his opinions as expressed in the issue of the Canadian Theosophist of November 15th form a criterion.

Mr. Spicer is right in much he says, not in all, however. He is right when he tells us that in the case of sickness it is usual to diagnose the symptoms and then prescribe a cure. Now, this, I claim is just what the Canadian section of the Theosophical Society has been doing for years and what it is doing now.

One of the greatest needs of the movement not many years ago was that of shedding the veneer of romantic idealism and of getting down to rock bottom in carrying out the work of the Masters of the White Lodge. I recall the day when it was the vogue with some prominent members of the lodges to go into ecstasies over this or that great personality, and to consider themselves near the apex of spiritual perfection after having studied three or

four years in some esoteric section. We have happily got rid of much of that sort of stuff, and those who may have studied in esoteric sections or schools or do so today are very careful to keep it to themselves instead of blabbing it to the whole world, realizing the sacredness of esotericism as something belonging alone to the holy of holies.

What has been the meaning of the innumerable arguments and apparent dissensions recorded within the pages of the Canadian Theosophist during the past two or three years if not this, that the Canadian section has undergone and is still undergoing a process of spring cleaning?

The disease in the society has been diagnosed as an overplus of psychism of the wrong type. This was exemplified by hundreds of Theosophical leaders throughout the world, and most of all by the president, Mrs. Annie Besant and by Bishop Leadbeater of the Liberal Catholic Church. Today, happily, and largely, I believe, through the influence of the Canadian section, the blood-stream of this disease is gradually being drawn away from within the Society, even so great a personage as Annie Besant is today explaining how she came to teach psychism, and is drawing away from its tentacles. We well remember that within our own bailiwick of Toronto, Felix Belcher, one of Toronto's outstanding exponents of true theosophy and one of the society's most spiritual leaders was at one time strongly entrenched in the aura of the Besant-Leadbeater school of psychism.

The disease has been located, the remedy has been suggested, and the society is now being slowly but surely cleansed of the poison.

It is doubtful if, as Mr. Spicer suggests, materialism has captured the mind of the world. Had this been so war would have gripped the world again ere this, for, Mars the god of wars has been busy for years bent on a search for victims, and, it was on occasion a question whether Mars would drag nations through the mire of the

trenches or the League of Nations would carry them through international courts of arbitration into the vales of ever living peace.

Ramsay MacDonald, prime minister of Great Britain and President Herbert Hoover of the United States carry with them in their search for lasting peace the weight of a great world opinion. True, there is materialism in the world. Human nature is naturally the world's greatest stumbling block. But, with the heads of the two greatest nations in the world meeting in amicable conference to visualize and concrete the idealism of world peace backed by a great mass of world feeling can we honestly feel that the world is becoming steeped in materialism?

The Theosophical Society will never become a world wide movement in the popular sense of the term—at least it is difficult to believe so. Those who have read the "Mahatma Letters" with sympathy can reach no other conclusion. The principles for which Theosophy stands are more and more becoming the world ideal, and they permeate every nook and cranny of private enterprise and public and national endeavour, but the Theosophical Society like its renowned predecessors, the Rosicrucians, the Pythagoreans, the Platonists and Neo-Platonists and similar great bodies of advanced thought will pass out as an organization but will, so we may hope, leave behind it a breath of Ancient Wisdom which will remain through the centuries with the races of the world. No matter what we may say touching the three bases on which membership in the society rests its basis—shall we say, its fundamental—principles belong to a lore which harks back to the dim and distant ages, and it will never become a popular creedal denomination unless these fundamental principles are trampled in the dust and the society becomes the plaything of earthly feelings and ambitions.

There can be no proselytism with Theosophy. One can not force its idealism down the throats of those who don't want

it. And, most people want anything but, either because they assume to think of it as idolatry, or because it doesn't fit in with their every day routine of life.

What can be done with Theosophy and what is being done is influencing the world by means of vivid, strong and well diffused thought forms, all well centralized at various points such as say Toronto, New York, Washington, Winnipeg, Edmonton, Vancouver, and many parts of the Far East. Thoughts are things, and the centralization of thoughts of real brotherhood (the realization of the oneness of all life from the amoeba to the greatest of all archangels though differing in form and intelligence), international, or shall we say, world peace, tolerance, and other Theosophic ideals as suggested, must of necessity in time permeate the aura of peoples, races and the entire world.

The thought-form influence of such men and women as Ramsay MacDonald, President Herbert Hoover, Dr. David Starr Jordan, Helena Petrovna Blavatsky and Annie Besant will do more for world stabilization than those of a thousand men of average routine idealism, and likewise the thought-form influence of the small centres of theosophic thought noted to say nothing of centres in other parts of the world will carry greater weight than can be imagined.

This, I think, should to a degree answer the pessimism of Mr. Spicer, Mr. Clark and other thinkers to all of whom the theosophic world owes a very real debt of gratitude.

R. V. Garratt.

Welland.

If you are a believer in the Brotherhood of Humanity you should belong to the only Society that makes this the sole basis of membership. The dues are \$2.50 a year, including subscription to the official Magazine. Will you not join?

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THE SILENT WATCHER

Remote, yet near, unutterably aged, lone,
He sits within the temple's inner shrine,
With folded hands and countenance divine,
Omniscient, inscrutable, unknown,
Whilst through the outer court is felt the tense,
Hot passions of the street, the market-place;
A press of creatures having little grace,
Who lust and trade, the messengers of sense.

What, though the sacred court they desecrate
And fill with rioting continually?
Yet He abides within the sanctuary.
The silence of His voice can penetrate
This outer dark with, as it were, a sword
Of Light: His speechless and unspoken Word.

G. P. Williamson.

1921-29.

GREAT QUESTIONS

By ORLANDO J. SMITH

I.

Of Three Roads, Choose One.

In these times a number of the great minds in the world of science and philosophy have lent their approval to the theory that the study of what may be called the Eternal Problems is profitless, being only an exploration into the lands of the Unknowable. The position "I do not know" is a very modest one. Every man must take it in relation to many things, for "our knowledge is as the rivulet, our ignorance as the sea." But the extension of the formula "I do not know" to "I cannot know; no one knows; no one can know," does not bear the tone of humility or of open-mindedness. It has the sound rather of a last word to which there can be no answer, a subtle form of denial which should end discussion.

There are but three theories of man's origin and destiny, and they may be expressed in a few words:

1. The theory of Materialism—that man's life begins with the birth and ends with the death of his body.

2. The theory of Theology—that man is created at his birth with an immortal soul which survives the death of his body.

3. The theory of Reincarnation, sometimes called Metempsychosis, or the Transmigration of Souls—that man has an immortal soul which existed before his birth and survives the death of his body.

These three theories are very old, and it is not of record that the mind of man has conceived any other, differing from them in its basic form. Of the three, one must be true, and two false. We are at the point where there are three forks to the road, and only one is the right way. It is not the policy of wisdom to halt, or to proclaim that there is no way out. It is even better

to advance on the wrong road than to stand still; for the wrong road when explored must yield some evidence that it is the way of error.

It is not likely that each of the three theories is sustained by exactly the same amount of evidence, or that an inquiry would prove each to be precisely as reasonable as the others. The true one must have more evidence to support it than the false ones, the truth being stronger than that which is untrue.

It should not be considered presumptuous under the circumstances to compare the merits of the three theories, with a view to ascertaining which does the least violence to our natural feelings; which is most in harmony with justice, the noble doctrine of moral responsibility, and the truths of science; which explains best the law of Heredity, the necessity of evil, and other problems that have troubled the minds of men; which furnishes the highest incentive for right living, and for the pursuit of knowledge; which theory in fact is best for man, in the belief that what is best for man must be true and contain within itself other evidences of its verity.

II.

Materialism, The Theory That Death Ends All.

Man, from the standpoint of the Materialist, is born without his own consent—the product of the law of Heredity and of other forces and impulses of which he has no knowledge—and is equipped with physical, mental and moral qualities for which he is not responsible. All that man knows is that he is here; that he is what he is. Why he is here, why he is what he is, he does not and cannot know.

But man, being endowed with intelli-

gence, must ask questions. He must, for example, inquire concerning the terrible law of Heredity, which apparently demonstrates that the physical, mental and moral qualities of the parents are transmitted to their children—even more, that the traits of remote ancestors reappear in the newborn child. That which is bad as well as that which is good in the child can be traced to its forebears. The good and evil in us are apparently but inheritances from our progenitors. It has been claimed that the fool, sot, thief, liar, inherits the sins and suffers for the vices of his forefathers; and that the wise, the noble and the good are heirs to the better qualities of their ancestors.

But how can these facts be reconciled with moral responsibility or with justice? Why should we be condemned for the sins of our fathers? Our man-made laws, weak and fallible as they are, do not commit such an injustice as this. There is on earth no race of beings so savage or degraded as to tolerate a code that would punish one man for the wrong done by another. Can it be that the Creative Force has a weaker sense of justice than have its lowest creatures in human form?

The Materialist would doubtless answer: "Even if the law of Heredity does not exist, or could be overthrown, still the questions based upon it would remain unanswered; for, since man does not create himself, he can neither be blamed nor credited for the qualities born in him. Nature, for reasons which we cannot comprehend, or perhaps for lack of reason, produces creatures which are unequal, some being men, some animals, some reptiles. Of the men, some are wise and some are foolish, some good and some bad."

Then man must needs ask more questions. If Nature has created one man brave and another cowardly, one wise and another foolish, one good and another vicious, then why should the wise look down upon the foolish, or the good upon the bad, or the hero scorn the coward? Is

creation but a great lottery, in which some creatures draw prizes and others blanks?

We may assume that the Materialist would answer in these words: "But, why do you question me? I am not the Creative Force. I but face the facts, and decline to cherish any illusions. If I have stated the facts incorrectly, please correct me. If I have stated them correctly, then you, not I, must answer them. If you cannot answer them, then accept them and make the best of them. If they overthrow some of our most sacred idols and theories, so much the worse for our idols and theories. The sheep does not complain because it is a sheep, nor the snake because it is a snake. Perhaps it would be wise for us to congratulate ourselves that we are no worse than we are, and make the best of what we are, rather than complain because some creatures have been treated unfairly in the distribution of Nature's favours."

III.

Materialistic Fatalism—Man is the Beneficiary of Nature's Bounty, or the Victim of Her Malice.

The theory of Materialism, we may now say, is the doctrine of Fatalism, and this doctrine may be interpreted as follows:

We are men; we know not why. That we are men is due to no merit of our own. The good are only the beneficiaries of Nature's bounty, and the evil are the victims of her malice. That we are not monkeys, or rats, or snakes, is due to our good luck alone. We had no part in our creation; we will not be consulted about our extinction. A few years ago we were not; a few years hence we will not be. If we are discontented, we can depart of our own will and without fear; for there can be no consequences of self-destruction. He who finds life not worth living is foolish to endure wretchedness here, when he can go hence to eternal sleep.

Courage, truthfulness, honour and wisdom, if the theory of Materialism be sound, are but the gifts of Nature, for which he

who possesses them deserves no more credit than the apple for its flavour, or the rose for its fragrance. The noblest thought of Plato was not his thought; it was but the result of the forces which Nature planted in the skull of Plato. Nature propagates intellectual and moral qualities as she grows potatoes, and vicious impulses as she produces thistles. The good or evil in us belongs to Nature, who planted it. We are only the garden pots with which she indulges her fancy for the cultivation of man. In one she plants a seed which produces a philanthropist, in another a poet, in another a philosopher, in another a hero; and other seeds planted in other pots produce fools, traitors, liars and thieves. Our noblest, brightest and best are only as the prize roses in the flower show; our meanest are as the weeds by the wayside, or as the noxious growths in the swamps of the tropics. What merit we have is due to Nature's forethought; our demerit to her neglect.

If the theory of Materialism be true, then we must indeed part with the idols and ideals which we have most cherished. We must cease building monuments to the good and noble. We must pluck from our hearts all reverence for the great teachers, thinkers, discoverers and heroes of the earth, for we owe them no respect; they were only the fortunate ones in the lottery of Fate. Cowards, fools and criminals we can neither scorn nor condemn; for they are but the wretched victims of Nature's malevolence, and as such are entitled to our sympathy. We must accustom ourselves to the thought that moral responsibility is a fiction, and that equity has no place in Nature's general plan. The theories of eternal justice which we have built up, which we have even thought the best heritage we receive from our fathers, the ripest fruits of human experience, are but dreams and illusions. Nature negatives them all. Man reaps what he has not sown, and sows what he cannot reap.

This is a dismal and hopeless philosophy,

which sends a chill to our heart-strings, turns the sweet things of life to bitterness, and destroys the charts and extinguishes the lights by which we have been guided.

And yet the Materialist is right in at least one position—his propositions should be answered, rather than merely questioned or denied.

IV.

The Theological Theory, That Man is Created by Jehovah.

The theory of Theology concerning the origin of man differs from the theory of Materialism in two particulars; first, in the assertion that man is created by God rather than by Nature; and, second, that man is endowed with an immortal soul which survives the death of his body.

The substitution of God for Nature as the Creative Force overcomes none of the objections to the Materialistic theory of the origin of man. It is still the doctrine of Fatalism. Man remains a creature that has been made; and the credit or responsibility for what he is rests with the Maker, and not with the thing made. Man is but a pot in which the Great Gardener has planted a seed of good or of evil.

Indeed, the law of Heredity is distinctly asserted in the Second Commandment (Exodus xx, 5): "For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me."

A few of the many other texts touching the creation and final disposal of man, and Jehovah's attitude to man, are here reproduced:

Genesis ii, 7: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

Ephesians i, 11: "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will."

Proverbs xvi, 4: "The Lord hath made all things for himself: yea, even the wicked for the day of evil."

Acts xv, 18: "Known unto God are all his works from the beginning of the world."

Proverbs xv, 3: "The eyes of the Lord are in every place, beholding the evil and the good."

Isaiah xiv, 5, 7: "I am the Lord, and there is none else. I form the light and create darkness: I make peace, and create evil: I the Lord do all these things."

Romans ix, 11, 13, 15, 16, 18: "(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth.) As it is written, Jacob have I loved, but Esau have I hated. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth."

Romans viii, 30: "Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."

Timothy i, 9: "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."

Ephesians ii, 8, 9: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God—not of works, lest any man should boast."

Romans ix, 21, 22: "Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction?"

Daniel iv, 34, 35: "I blessed the Most High, and I praised and honoured him that liveth forever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation. And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?"

Psalms cxxxv, 6: "Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places."

Matthew x, 29-31: "Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered."

Psalms xciv, 8-11: "Understand, ye brutish among the people: and ye fools, when will ye be wise? He that planted the ear, shall he not hear? He that formed the eye, shall he not see? He that chastiseth the heathen, shall not he correct? He that teacheth man knowledge, shall not he know?"

Romans xi, 7: "What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded (according as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear) unto this day."

V.

Theological Fatalism — All Men Are Under the Favour or Curse of Jehovah.

All theologians agree in asserting the all-presence, all-wisdom and all-power of Jehovah. He sees all things, knows all things, wills all things. The creature cannot prevail against the Creator. Man is nothing; Jehovah is everything.

Upon this line of reasoning has been built the doctrine of Predestination, which is the most absolute form of Fatalism that the wit of man can conceive. Predestination was until recent centuries accepted by

all of the churches, though against the protest of an earnest minority. It yet remains in the creeds of the sects which accept the Westminster Confession of Faith, in which it is expressed in these words:

"By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death.

"These angels and men thus predestinated and foreordained are particularly and unchangeably designed, and their number is so certain and definite that it cannot be either increased or diminished.

"The rest of mankind God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy, as he pleaseth, for the glory of his sovereign power over his creatures, to pass by and to ordain them to dishonour and wrath for their sins, to the praise of his glorious justice."

Whatever may be said of the justice of the doctrine of Predestination, there can be no denial of the fact that it is the logical and unerring deduction from the theory of a Creative God.

But the sense of justice in the hearts of nearly all men revolts against every phase of Fatalism. The larger bodies of the church long ago abandoned the doctrine of Predestination. It may be said that all of the theological controversies of the past have been but efforts to reconcile with justice the Fatalistic theory of the creation of man, and to shift the responsibility for evil from Jehovah to man, or to the Evil One. The contentions over Predestination, free will, Adam's sin and its atonement, salvation through faith, means of grace, all hinge upon this issue.

But the denial that the final disposition of the souls of men has been predetermined by the Creator, even if it could be reconciled with his omnipotence, leaves equally serious questions unexplained; for it is evident, if the Creative theory be true,

that Jehovah has already either blessed or damned all of his creatures in the very act of creating them. Man is of necessity, from the first breath he draws—for no merit or demerit of his own—under the favour or the wrath of Jehovah.

Some men are created strong, brave, wise, honest and righteous; some receive the gift of genius, of beauty, of fair-mindedness, of innocence, of honour. These are under the favour and blessing of Jehovah.

Others are created ignorant, cruel, corrupt, selfish, cowardly and base; some receive the gift of dullness, of selfishness, of meanness, of indolence, of ugliness, of savagery, of depravity. These are under the curse of Jehovah.

(To Be Continued)

MAHATMAS

With the passing of H.P.B. in 1891, the real position of the Mahatmas, in regard to the Theosophical movement, seems to have been lost sight of. For a short time, some of the outstanding figures that were left in the society, had vague and uncertain impressions of what the Mahatmas really were, but, without the enlightened and unerring guidance of H.P.B., they began to drift, with the result that, as she had predicted in the closing chapter of the Key to Theosophy, which deals with the future of the T.S., nearly the whole society has drifted "on to some sand bank or other, there to remain a stranded carcass, to moulder and die." Even in the life-time of H.P.B. there was the same tendency that exists today, to ignore the status of the Mahatmas, and to entirely misconceive their objectives.

The first branch of the Theosophical society, after the formation of the parent body in New York City in 1875, was a Rochester branch organized in 1882, through the efforts of Mrs. J. W. Cables, who in 1884, began the publication, inter-

mittently, of a small magazine known as *The Occult Word*.

Mrs. Cables was a refined, intellectual woman; psychic and a sensitive who went into trance conditions, and delivered addresses alleged to be inspired by the spirits of the departed. She was associated in this work with W. T. Brown, who, in 1884, under the authority of the London lodge, published a pamphlet entitled *Some Experiences in India*. Brown was a member of the London lodge, and went to India late in 1883, where he proffered his services in the cause of the Mahatmas and of humanity, and where, according to his own pamphlet, he was accepted as a chela on probation, January 7, 1884.

His observation on this experience was as follows: "On that occasion I was warned of the difficulties of the road which I desired to tread, but was assured that by close adherence to truth and trust in my master, all must turn out well."

He joined forces with Mrs. Cables in 1885, and a year later, over their joint signature they published a repudiation of the Mahatmas. To this manifesto H.P.B. replied in W. Q. Judge's magazine, *The Path*, in December 1886, using the same title as that used by Mrs. Cables and Brown "*The Theosophical Mahatmas*." The article is as timely today as it was 44 years ago, and it is as follows:

(W. M. W.)

It is with sincere and profound regret, though with no surprise, prepared as I am for years of such declarations, that I have read in the *Rochester Occult Word*, edited by Mrs. J. Cables, the devoted president of the T.S. of that place, her joint editorial with Mr. W. T. Brown. This sudden revulsion of feeling is perhaps quite natural in the lady for she has never had the opportunities given her as Mr. Brown has; and her feeling when she writes that after 'a great desire. . . to be put into communication with the Theosophical Mahatmas we (they) have come to the conclusion

that it is useless to strain the physical eyes toward the Himalayas' is undeniably shared by many theosophists. Whether the complaints are justified, and also whether it is the Mahatmas or Theosophists themselves who are to blame for it, is a question that remains to be settled. It has been a pending case for several years, and will have to be now decided, as the two complainants declare over their signature that 'we' (they) need not run after Oriental Mystics, who deny their ability to help us". The last sentence, in italics, has to be seriously examined. I ask the privilege to make a few remarks thereon.

To begin with, the tone of the whole article is that of a true manifesto. Condensed and weeded of its exuberance of Biblical expressions, it comes to this paraphractical declaration; "We have knocked at their door, and they have not answered us; we have prayed for bread, they have denied us even a stone". The charge is quite serious; nevertheless, that it is neither just nor fair—is what I propose to show.

As I was the first in the United States to bring the existence of our Masters into publicity; and, having exposed the holy names of two members of a Brotherhood, hitherto unknown to Europe and America (except to a few mystics and initiates of every age) yet sacred and revered throughout the East and especially India; causing vulgar speculation and curiosity to grow around those blessed names, and finally leading to a public rebuke, I believe it is my duty to contradict the fitness of the latter by explaining the whole situation, as I feel myself the chief culprit. It may do good to some, perchance, and will interest some others.

Let no one think withal, that I come out as a champion or a defender of those who most assuredly need no defence. What I intend, is to present simple facts and let after this, the situation be judged on its own merits. To the plain statement of our brothers and sisters that they have been

living on husks, "hunting after strange gods" without receiving admittance, I would ask in my turn as plainly; "Are you sure of having knocked at the right door? Do you feel certain that you have not lost your way by stopping so often on your journey at strange doors, behind which lie in wait the fiercest enemies of those you were searching for? "Our Masters are not "a jealous god"; they are simply holy mortals, nevertheless, however, higher than any in this world, morally, intellectually and spiritually. However holy and advanced in the science of Mysteries—they are still men, members of a Brotherhood who are the first in it to show themselves subservient to its time-honoured laws and rules. And one of the first rules in it demands that those who start on their journey Eastward, as candidates to the notice and favours of those who are the custodians of those Mysteries, should proceed by the straight road, without stopping on every sideway and path, seeking to join other "Masters" and professors often of the Left-Hand Science; that they should have confidence and show trust and patience, besides several other conditions to fulfill. Failing in all of this from first to last, what right has any man or woman to complain of the liability of the Masters to help them?

Truly "The Dwellers of the threshold are within!"

Once that a theosophist would become a candidate for either chelaship or favours, he must be aware of the mutual pledge tacitly, if not formally offered and accepted between the two parties, and, that such a pledge is sacred. It is a bond of seven years of probation. If during that time, notwithstanding the many human shortcomings and mistakes of the candidates (save two which it is needless to specify in print) he remains throughout every temptation true to the chosen Master, or Masters, (in the case of lay candidates) and as faithful to the Society founded at their wish and under their orders, then the

theosophist will be initiated into thenceforward allowed to communicate with his guru unreservedly, all his failings, save this one, as specified, may be overlooked, they belong to his future Karma, but are left for the present, to the discretion and judgment of the Master. He alone has the power of judging whether even during those long seven years, the chela will be favoured regardless of his mistakes and sins, with occasional communications with, and from the guru. The latter, thoroughly posted as to the causes and motives that led the candidate into sins of omission and commission, is the only one to judge of the advisability or inadvisability of bestowing encouragement; as he alone is entitled to it, seeing that he is himself under the inexorable law of Karma, which no one from the Zulu savage up to the highest archangel can avoid—and that he has to assume the great responsibility of the causes created by himself.

Thus, the chief and only indispensable condition required in the candidate or chela on probation, is simply unswerving fidelity to the chosen Master and his purposes. This is a condition *sine qua non*, not, as I have said, on account of any jealous feeling, but simply because the magnetic rapport between the two, once broken, it becomes at each time doubly difficult to re-establish it again, and that it is neither just nor fair, that the Masters should strain their powers for those whose future course and final desertion they very often can plainly foresee. Yet, how many of those who, expecting as I would call it "favours by anticipation", and being disappointed, instead of humbly repeating *mea culpa* tax the Masters with selfishness and injustice. They will deliberately break the thread of connection ten times in one year, and yet expect each time to be taken back on the old lines! I know of one theosophist—let him be nameless, though it is hoped he will recognize himself—a quiet intelligent young gentleman, a mystic by nature, who, in his ill-advised enthusiasm and im-

patience, changed Masters, and his ideas, about half a dozen times in less than three years. First he offered himself, was accepted on probation, and took the vow of chelaship; about a year later he suddenly got the idea of getting married, though he had several proofs of the corporeal presence of his Master, and had several favours bestowed upon him. Projects of marriage failing, he sought "Masters" under other climes, and became an enthusiastic Rosicrucian; then he returned to theosophy as a Christian mystic; then again sought to enliven his austerities with a wife; then gave up the idea and turned a spiritualist. And then having applied once more "to be taken back as a chela" (I have his letter) and his Master remaining silent—he renounced him altogether to seek in the words of the above manifesto—his old "Essenian Master and to test the spirits in his name."

The able and respected editor of the Occult Word and her secretary, are right, and have chosen the only true path in which, with a very small dose of blind faith, they are sure to encounter no deceptions or disappointments. "It is pleasant for some of us" they say "to obey the call of 'The Man of Sorrows' who will not turn away, because they are unworthy or have not scored up a certain percentage of personal merit." How do they know? unless they accept the cynically awful and pernicious dogma of the Protestant Church, that teaches the forgiveness of the blackest crime, provided the murderer believes sincerely that the blood of his Redeemer has saved him at the last hour—what is it but blind unphilosophical faith? Emotionalism is not philosophy; and Buddha devoted his long self-sacrificing life to tear people away precisely from that evil breeding superstition. Why speak of Buddha, then, in the same breath? The doctrine of salvation, by personal merit and self forgetfulness, is the corner stone of the teaching of the Lord Buddha. Both the writers may have and very likely they did—"hunt

after strange gods" but these were not our Masters. They have "denied him thrice" and now propose "with bleeding feet and prostrate spirit" to pray that he (Jesus) may take us (them) once more under his wing", etc.

The "Nazarene Master" is sure to oblige them so far. Still they will be "living on husks" plus "blind faith." But in this, they are the best judges, and no one has a right to meddle with their private beliefs in our society; and heaven grant that they should not in their fresh disappointment turn our bitterest enemies one day.

Yet, to those Theosophists who are displeased with the Society, in general, no one has ever made to you any rash promises; least of all, has either the Society or its founders ever offered their "Masters" as a chromo-premium to the best behaved. For years every new member has been told that he was promised nothing, but had everything to expect only from his own personal merit. The Theosophist is left free and untrammelled in his actions. Whenever displeased—*alia tentanda via est*—no harm in trying elsewhere; unless indeed one has offered himself and decided to win the Masters favours. To such especially, I now address myself and ask; Have you fulfilled your obligations and pledges? Have you, who would fain lay all the blame on the Society and the Masters—the latter the embodiment of charity, tolerance, justice and universal love—have you led the life requisite and the conditions required from one who becomes a candidate? Let him who feels in his heart and conscience that he has—that he has never once failed seriously, never doubted his Master's wisdom, never sought other Master or Masters in his impatience to become an Occultist with powers; and that he has never betrayed his theosophical duty in thought or deed—let him I say, rise and protest. He can do so fearlessly; there is no penalty attached to it and he will not even receive a reproach, let alone be excluded from the society—the broadest and

most liberal in its views, the most Catholic of all the Societies known or unknown.

I am afraid that my invitation will remain unanswered. During the eleven years of the existence of the Theosophical society, I have known out of the seventy-two regularly accepted chelas on probation, and the hundreds of lay candidates, only three who have not hitherto failed and one only who had a full success. . . . No one forces any one into chelaship; no promises are uttered, none, except the mutual pledge between Master and the would-be chela. Verily, verily, many are called but few are chosen, or rather few who have the patience of going to the bitter end, if bitter we can call simple perseverance and singleness of purpose.

And what about the society in general, outside of India. Who, among the many thousands of members, does lead the life, shall anyone say because he is a strict vegetarian—elephants and cows are that—or happens to lead a celibate life after a stormy youth in the opposite direction, or because he studies the Bhagavat-Gita or the "Yoga philosophy" upside down, that he is a theosophist according to the Masters' hearts? As it is not the cowl that makes the monk, so, no long hair, with a poetical vacancy on the brow are sufficient to make of one a faithful follower of divine Wisdom. Look around you, and behold our Universal Brotherhood so called. The Society founded to remedy the glaring evils of Christianity, to shun bigotry and intolerance, cant and superstition and to cultivate real universal love extending even to the dumb brute, what has it become in Europe and America in these eleven years of trial? In one thing only we have succeeded to be considered higher than our Christian Brothers, who, according to Lawrence Oliphant's graphic expression "Kill one another for Brotherhood's sake and fight as devils for the love of God", and this is that we have made away with every dogma, and are now justly and wisely trying to make away with the last vestige of even

nominal authority. But in every other respect we are as bad as they are; backbiting, slander, uncharitableness, criticism and incessant war cry and ding of mutual rebukes that Christian Hell itself might be proud of. And all this, I suppose is the Masters' fault; They will not help those who help others on the way of salvation and liberation from selfishness—with kicks and scandals. Truly we are an example to the world, and fit companions for the holy ascetics of the snowy Range!

And now a few words more before I close. I will be asked "And who are you to find fault with us? Are you, who claim, nevertheless, communion with the Masters and receive daily favours from Them; are you so holy, faultless and so worthy?" To this I answer I Am Not. Imperfect and faulty is my nature; many and glaring are my shortcomings—for this my Karma is heavier than that of any other Theosophist. It is and must be so—since for so many years I stand set in the pillory, a target for my enemies and some friends also. Yet I accept the trial cheerfully. Why? Because I know that I have, all my faults notwithstanding, Master's protection extended over me. And if I have it, the reason for it is simply this; for thirty-five years and more, ever since 1851 that I saw my Master bodily and personally for the first time, I have never once denied or even doubted Him—not even in thoughts. Never a reproach or a murmur against Him has escaped my lips or entered even my brain for one instant under the heaviest trials. From the first I knew what I had to expect, for I was told that which I have never ceased repeating to others; as soon as one steps on the Path leading to the Ashrum of the blessed Masters—the last and only custodians of primitive Wisdom and Truth—his Karma, instead of having to be distributed throughout his long life falls upon him in a block and crushes him with its whole weight.

He who believes in what he professes and in his Master, will stand it and come

out of the trial victorious; he who doubts, the coward who fears to receive his just dues and tries to avoid justice being done—Fails. He will not escape Karma just the same, but he will only lose that for which he has risked its untimely visits. This is why having been so constantly, so mercilessly slashed by my Karma using my enemies as unconscious weapons, that I have stood it all. I felt sure that Master would not permit that I should perish; that he would always appear at the eleventh hour—and so he did. Three times I was saved from death by Him, the last time almost against my will; when I went again into the cold, wicked world out of love for Him, who has taught me what I know and made me what I am. Therefore I do his work, and bidding, and this is what has given me the lion's strength to support shocks, physical and mental, one of which would have killed any theosophist who would go on doubting of the mighty protection. Unswerving devotion to Him who embodies the duty traced for me, and belief in the wisdom, collectively of that grand, mysterious, yet actual Brotherhood of holy men—is my only merit, and the cause of my success in Occult philosophy.

And now, repeating after the Paraguru—My Master's Master—the words He had sent as a message to those who wanted to make of the Society a "miracle club" instead of a Brotherhood of Peace, Love and mutual assistance—"perish rather, the Theosophical Society and its hapless Founders", I say perish their twelve years' labour and their very lives, rather than that I should see what I do today, theosophists outvying political "rings" in their search for personal power and authority; theosophists slandering and criticizing each other as two rival Christian sects might do; finally theosophists refusing to lead the life and then criticizing and throwing slurs on the grandest and noblest of men, because tied by their wise laws, hoary with age and based on an experience of human nature milleniums old—those Masters re-

fuse to interfere with Karma and to play second fiddle to every theosophist who calls upon them and whether he deserves it or not.

Unless radical reforms in our American and European Societies are speedily resorted to, I fear that before long there will remain but one centre of Theosophical Societies and Theosophy in the whole world.—namely in India; on that country I call all the blessings of my heart. 'All my love and aspirations belong to my beloved brothers, the Sons of Aryavarta, the Mother-land of my Master.

H. P. Blavatsky.

THE SELF AND MANAS

By W. Wilson Leisenring

As this article is controversial — a stimulus necessary for mental evolution — the writer wishes to break the usual journalistic conventions and begin with a personal introduction. Not having seen *The Canadian Theosophist*, the last few years, I am very interested in the October number which has just reached me. It is a pleasure to see the names of some old-time friends in Toronto where I was a member of the Toronto Lodge about twenty years ago, and also to read the exceptionally valuable articles in this issue. It is to be hoped that "Zadok" will discard the anonymity and have his articles published in bookform under his own name. Instalment VII strikes me as the most original and deft handling of the subject that has appeared for many years. But the pseudonym suggests astrologers and fortune-tellers, not the learned author the writer evidently is! This clear exposure of academic fallacies is just what is required for the many new readers who are demanding books on "occult" subjects.

It was with regret and some astonishment, however, that I read the paragraphs on page 238 "From the Letter of an Occultist", and I offer the following comments based on many years' study of

Blavatsky's writings and the esoteric philosophy of the East, and an experience of corresponding length.

The original Canadian Theosophists (the late Mr. Beckett, Mr. A. E. S. Smythe and others), from whom I first learned of Theosophy, expounded the ancient, secret teaching regarding the nature of Man. Through this we have found that those who desire to rise out of karmic, mortal consciousness and ascend to the "immortal Gods" need not study the *modus operandi* of those who are seeking to prolong their mortal existence and to attain a relative, personal immortality in the lower astral worlds. The writer of this Letter has had, evidently a thorough intellectual grounding in the Theosophical philosophy, and uses the classification of cosmic and human principles first given to the public, in both the East and West, by H. P. Blavatsky; and he also uses the terminology she selected and adopted to explain these principles. He appears, however, unable to comprehend the metaphysical, spiritual implications of this archaic philosophy, and covers his defeat by twisting the doctrines and principles to conform to his own mentality. By this standard, the School of Occultism to which H. P. Blavatsky belonged is on the path of error, and "An Occultist" would correct the primaeval wisdom—for the benefit of unsuspecting readers?

That the writer cannot get beyond his own intellect is shown by his statement, "Manas is the God, the Divine Intellect, the true Individuality". *Divine intellect* is a contradiction in terms. The *rajasic* principle (restless energy) is *manas*, mind, the intelligence-aspect of manifestation; it balances or opposes the *tamasic* principle of inertia and concreteness in which energy is latent. Within these is the *Sattvic* principle, the quality of absolute motion (or spirit) pervading the, *to us*, unmanifested Cosmic Substance. Spiritual energy differs from intellectual energy in that the latter acts selectively by polar action and

is subject to 'time', and is, therefore, relative; the former acts absolutely, for the frequency is superlative, the movement being *continuous*, not gyratory with intermittent vibrations: there is no 'time' for selective intelligence to act. Thus the Atmic-Buddhic Substance is the state of 'bliss' in which consciousness is satisfied by and within its Self, because, having found that Self, *manas*, *as such*, ceases to function. This is the state of consciousness *per se*. It is 'divine' because pure, and unmixed with, or unadulterated by, desire or intellectual striving. Intelligence, or *manas* is, in effect, a principle of polar selection, the means of evolution and even its manifesting cause; but it can equally well obstruct evolution when it is considered an end in itself. This aspect is *kāma manas*.

The polar principle was well-understood by the ancient philosophers, and the electromagnetic 'field' of modern physics illustrates admirably what the Greeks meant by *Psyche*, the mind or soul. *Psyche* is merely the field of experience, the soul which defines the type of intelligence temporarily active during the existence of the atom, the elemental, the biological cell, the animal or man. The tales of the wanderings of *Psyche* and her illusions indicate the ephemeral nature of the mind or soul. We term the human soul, *manas*. When it operates psycho-physically it is 'lower *manas*'; when psycho-spiritually, it is Higher *Manas*. Psycho-physical consciousness is the same in animals and men except that in the latter the animal-astral consciousness may be accentuated, perverted and misused by reason of man's more highly organized physical brain in which a direct polarity is established between the voluntary and involuntary powers. The atmic potency enables man to exercise intelligence with conscious volition and to make contact with the Upper Æther (Akasha) the 'abode of the immortal Gods', the truly Self-conscious Beings. Animal organisms function in

Chaos, the lower æther. These two spheres are interblended polar opposites: their 'matter' gyrates in reverse directions*, and they represent also the lokas and talas of *The Secret Doctrine* (see Diag. V. Vol. III.)

Man, manas or psychic is the invisible "bridge" between the two worlds. Man is the only self-conscious being in the lower world, but he has yet to win his Self-consciousness in the Upper. Animal-man's self-consciousness, however, is nothing but the notion that sensational or astral existence is permanent and 'real'. This self-consciousness is a very low-voltage effect, having passed through several step-down transformers. It has been obtained by proxy—the animal psyche interacting with the human psyche, and the latter being linked to the latent, positive essence of will (or spirit) the Divine or Higher Self. It is, of course, in the nature of things that the "seven principles" operating in our cosmos must all be latent in every atom, molecule, and organic unit, including the human animal. Any "horrible confusion" comes from the preposterous implication that the principles are all equally active in every energy-level (or plane). If that were so, there would be no "planes" and no evolution which proceeds by means of the interaction of different types of intelligences at various stages of development.

There are selves within selves. The Real Self of all truly human selves is universal, undifferentiated Spirit which manifests as Spirit-Substance (Atma-Buddhi) latent in all; a mere 'germ' or 'spark' in most men whose manas rarely contacts It; an embryonic Augœides in others; and in the higher evolved the hyper-metaphysical, luminous 'form' of Upper Akashic (not astral or psychic) Substance. Nevertheless, "An Occultist" says:

* This point has been developed in an article in *The Occult Review*, Oct., Nov. 1929, and it is unnecessary to occupy space here to elaborate it.

"The animal man is not a separate being from his own Higher Self. The Higher Self manifests in each of the three worlds. . . He is at the same time the Solar man, the lunar man and the earthly man. With the completion of the cycle of evolution the three become one."

This is a brilliant manasic statement, for how can they become one if they are not separate, if they are already one? A cycle of evolution is then obviously unnecessary, for the one cannot *become* what it is. As each type of consciousness has its peculiar and appropriate form, or medium in which it can express itself, it is illogical, unscientific and unphilosophical to state that the Higher Self manifests in each of the three worlds.

There may have been (how does "An Occultist" know?) "*intentional* omission of almost everything concerning the psychic man, his permanent (?) body and the rupa loca in which he lives". If this refers to Kalpic, astral "immortals" the omission might be made good on application to these adepts. On scientific grounds alone one can say that there is nothing *permanent* in our cosmos, not even 'psychic man'. And there can be no lasting results from terrestrial experiences gained purely psycho-physically; they are nugatory if no contact be made, by means of psycho-spiritual induction, with the Higher Self which being imperishable preserves all that can accrue to its "centre."

In the 'lower' astral worlds man's self-consciousness is developed by positing his psychic field against his "environment" viz. the centrifugal forces whether emanating from Nature or the immortal Gods of the Upper Sphere. Thus he may increase the intensity of his self-centred ambition and use his Higher Manas to try to perpetuate his personal, astral body (Linga Sharira) and defy the Gods, represented by his Higher Self. The rupa of one who emphasizes his separate existence to this extent must be in the Kama-loca of the lower spheres.

The rupa of one who sacrifices personal safety for others must be of opposite polarity even if only in a comparatively, low-level. Manas untainted by kama may be quite elementary and simple before a strong personal karma has been developed and a definite division made which we describe as upper and lower manas. There are, in fact, two lower and two upper Minds, but the difference is only instinctive in the lower, not self-conscious. There is a 'right' and 'left' movement in all living things. In the primitive sense a lower, that is undeveloped, manas may function in Devachan but it is not the psycho-physical, kamic mind. The least touch of 'otherness' in thought changes the polarity and carries the consciousness into the centripetally revolving Æther and stimulates the evolution of true Self-consciousness. We each have to develop our consciousness of the Higher Self—that is the purpose of human terrestrial existence.

Any enlightenment we may obtain on the complicated and obscure problems of the human manas will be from the Higher Spiritual Self, not manas as such. And this Light does not penetrate the kamic darkness which surrounds the minds of our present race including the majority of us Theosophists. "Yoga practices" will not dispel it, for until we have destroyed our own self-regarding, mental instincts in all our relations of the ordinary, personal life, such introspective practices merely give increased potency to that which we are. Only the manas conscious of the SELF can "redeem" us. And in the present earth-cycle there are many egos who have two distinct lines of karma, from 'good' and 'evil' thoughts and actions; and unless the lower breaks away from the Higher Manas, the latter is truly expiating, or suffering for, its wicked relative until the latter sees the error of his ways.

In his article on *The Voice of the Silence* Mr. Pryse appears to take the same line as "An Occultist". Now, the root of the matter is a question of interpretation and understanding. There is not much

difference between the dogmatic and simple-minded fundamentalist, and the Higher Critic except that the latter has a more active brain which has destroyed his faith without stimulating his intuition. The texts selected and the order in which they are arranged has been a subject of controversy since the first "sacred books" were written, as we know from the wrangles of Brahmins, Buddhists, Orientalists, Kabbalists and Biblical Scholars. Infallibility of character and knowledge, not textual accuracy, is the point for the few who sincerely aspire to understand spiritual truths. Do any of us know what H.P.B. knew? She used for *The Voice* the texts which embody the experience and teaching of the School of Occultism in which she was initiated, and which in her judgment were suitable for the few living in the world. She stated many times that information concerning actual *Spiritual* initiation is never published. Therefore, this is not a book of Yoga-instructions; it is not intended for the Shramana, the 'doer' of the work, but for the Shravaka, the listener or learner. She said what she meant. She carefully showed the difference between the two in the Glossary and deliberately retained 'Shravaka' in the text.

Here is where higher manasic activity is really valuable: one must comprehend the doctrine before attempting to practice it as a science. This comprehension is acquired by discharging our personal obligations in every-day life and learning to understand our own nature and the principles that guide us to our "Guru". *The Voice of the Silence* is a treatise on the principles of Raja-yoga, not the practices of Hatha-yoga; and therefore, a help in the karmic difficulties of every-day life. The inspiration derived from it, is the vision it evokes of Those who have accomplished, and of the reality of Their existence. Did H.P.B. imagine that any of us Westerners were 'ripe' for practical initiation, or capable of fully understanding or joining Them?

HARMONY

The use of the word 'harmony' in the Theosophical Society to denote the relations existing between its members seems to be only too often taken to mean that they should at all times be in perfect concord one with another, that there is or should be no discord between them.

From this understanding of the word arises the usual idea of a 'harmonious' lodge comprised of a number of amiable people who are always in agreement and who are not willing to have their satisfaction ruffled by the efforts of truth-seekers or other disturbers of their peace.

Harmony includes discords as well as concords in its scheme. Music would be very insipid without discords, they bring vitality into the work, are active not passive, and give a sense of life and energy as they progress either towards other discords or on to resolution. In music it is precisely in the study of harmony that one learns the nature and tendencies of discords.

In another type of lodge when an effort to evolve harmony is made, the members feel that they are free to do as they please which same freedom they claim to allow to others, hoping perhaps in this way to avoid the clash of conflicting ideas. This rather haphazard sense of direction can have no analogy with harmony for harmony determines the progression of its component parts according to the rules which govern them.

Why not take discords into consideration; diverse or conflicting ideas? Concords become very tedious with too much repetition, they represent a passive state and their effect musically could be somewhat like one of those old-time popular chants repeated over and over again. Is the serious theosophical member going to be content to make his lodge the equivalent of a pleasant Sunday afternoon?

One of the objects of the Society and part of the work of the theosophist is said to be the study of the laws and forces of nature and the "powers latent in man",

while work seems to bring about a more stressful state of discord and many find the effort too difficult and turn back.

Theosophy makes clear then that life, as we know it, is dissonant, so there are likely to be discords amongst the members of the Theosophical Society wherever active work is being done. In their search for truth, all types may enter, none may be excluded, and the function of a lodge if truly 'harmonious' would seem to be the working out of all differences, examining them and dealing with them in the light of intelligence.

It seems to be a question for members of being grounded right; it takes a long time to find out what the work really is.

The knowledge that discords must be encountered leads to a study of what they represent; they can be prepared for and helped towards resolution, i.e. mergence into a place of rest.

Concord seems to have its happiest function in bringing some form of activity to a close.

"It is all triumphant art but art according to laws." and "Why rushed the discords in but that harmony should be prized."

This aspect of harmony seems to point the way to more positive activity, the resolving of discord into concord. On a small scale it bears some resemblance to the work of the adepts when they form peace centres, "taking the conflicting forces of life and transmuting them into powers that help".

Western Student.

If you are a believer in the Brotherhood of Humanity you should belong to the only Society that makes this the sole basis of membership. The dues are \$2.50 a year, including subscription to the official Magazine. Will you not join?

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OFFICIAL NOTES

The cables announce the serious collapse of Mr. C. W. Leadbeater at Adyar.

* * *

Will our Exchanges and correspondents generally please note our change of address. We have sent notifications to all our Exchanges but many of them do not appear to observe it.

* * *

A meeting of the General Executive has been called for February 2 at 2 p.m. This is immediately prior to the announcements necessary to the annual elections, which must appear in the February issue.

* * *

The Mr. J. M. Pryse, spoken of last month as taking part in a new Parliament of Religions is Mr. John M. Pryse, a brother of Mr. James M. Pryse, so well known by his writings on occultism.

The Title page and Index to Volume ix. of The Canadian Theosophist is now in the press and the bound volumes will be ready shortly. Those subscribers desiring an Index should send a stamp to the office of publication. Those wishing to have a bound up volume should send in their orders at once as only a limited number are bound. The price is \$2 per volume, post free.

* * *

Every now and again when a contributor writes "selflessness", the printer sets it up "selfishness" and it gets through without correction. When a word looks correctly it is apt to be passed over in rapid proof-reading without regard to its meaning. On page 302 last month, third line of the first column, this unfortunate mistake occurred. Most readers will have made the correction themselves, but we beg the pardon of any who did not.

* * *

The Meher Message for November is as interesting as usual. In the report of "Sayings of His Divine Majesty Sadguru Meher Baba" we note No. 51: "If worldly desires and anger take hold of your mind, then take it for granted that you are still entangled in the toils of maya, no matter however much you practise tapajapa and meditation. It is this Maya that is the source of all worries, anxieties and troubles." And No. 54: "As surely as there is no death for a corpse, as surely as there is no shame for a hardened sinner, as surely as there is no bliss for a sense-slave, as surely as there is no hatred for a lover, —there is no obstacle impossible to triumph over for a genuine spiritual aspirant."

* * *

Just as we are about to go to press the initial number of the new series of The Theosophist, published at 6137 Temple Hill Drive, Hollywood, California, has come to hand. We had understood that it was intended to appeal particularly to the public, as indeed a four dollar a year maga-

zine must to succeed. However with the exception of articles by Claude Bragdon and Ales Hrdlicka and one on President Hoover and Child Welfare, the contents are primarily suited to Theosophists and Theosophists of the Adyar type. We suppose this to be unavoidable, but it undoubtedly weakens the chances of success, for the public to which such a magazine might be expected to appeal is becoming more and more eclectic in the spirit of a true Theosophy.

✱ ✱ ✱

A sympathetic review of Mr. William Kingsland's book, *The Real H. P. Blavatsky*, appears in the December *Theosophist*, signed E. M. A. In it, we believe, appears the first mention in the Adyar organ of the Mahatma Letters. Of Mr. Kingsland's book the following paragraph is a suggestive tribute: "Written as it is, long after the violent controversies about her have died down, and when people are able to judge more quietly as to the worth of her work, this volume has about it an atmosphere of calm and clear judgment as well as of sincere devotion to 'the real H. P. B.', and is marked throughout by a sweet reasonableness that should commend it to Theosophists of every shade and colour; for whatever may be our present unhappy divisions, we are at least one in recognizing in H. P. B. the light-bringer and the founder of the Theosophical Society."

✱ ✱ ✱

Mrs. Besant makes an important supplementary statement in the December *Theosophist* to her announcement that *The Theosophist* was to be transferred to the United States. She repeats this announcement in her notes in *The Watch-Tower* department, notes which she says represent the editorial policy of *The Theosophist*, but in any case, "are not binding on any member of the Theosophical Society in any part of the world." Then she continues: "Freedom of thought in the Search for Truth belongs to each of us, and I re-

gard the *Search* for Truth as our bond of union, not any individual's or group opinion. The Search for Truth is our duty as human beings—while the claim to be in possession of Truth, the whole Truth, cannot be reasonably justified, surely, by any one of us. Was it not Leibnitz who said that if God asked him whether he desired Absolute Truth or the Search for Truth, he would answer: 'The Search for Truth. Absolute Truth is for Thee alone.' Because our bond of union lies in that Search, the expression of all opinions rationally maintained and courteously expressed will be welcome to the pages of *The Adyar Theosophist*. Let me explain why the name of this magazine will be changed in the January number to *The Adyar Theosophist*, on January 15, its day of publication. *The Theosophist* published at Adyar, is the property and the organ of the elected President of the Society. The Theosophical Society is a body of people duly incorporated under Indian Law. It was thus incorporated during the time of Col. Olcott, its founder with H.P.B., and the President for life of the Society. When he passed away in 1907, I was elected President; and came, of course, under the seven years' term of office, being re-elected in 1914, 1921, and 1928. I have resisted the efforts made to elect me President for life, on the obvious grounds that it would be a bad precedent for the future, and that if the Society wished me to continue as President, it could re-elect me for the following seven years, while on the other hand another person could, if so wished by a majority, be put in my place. That is the present condition of affairs. For the reasons mentioned above, I thought that the United States could produce a better International Magazine than could be produced in India. That will be *The Theosophist*. I shall send these notes to it every month, as well as print them here. But the Presidential organ, for obvious reasons, will still be printed at the International Headquarters,

the official centre of our world-wide movement. There are five very old members of the Theosophical Society, to whom complimentary copies are sent every month; these copies will be sent from Adyar. The International issue will have to be subscribed to by everyone who wants it—except the President, who will receive a copy, 'free, gratis and for nothing.' I have no doubt that the present and probably the future Presidents will claim a copy of the International *Theosophist*, while they continue to hug to their presidential bosoms *The Adyar Theosophist*, which will duly issue its volume LI, number 4, on the fifteenth of January, in the year of grace, 1930."

A MASTER IN EUROPE

The *Theosophist* for November in its series of "Echoes of the Past," narrates how on July 8, 1881, Mr. A. P. Sinnett received a letter from the Master K. H. in which the latter remarked: "I may answer you, what I said to G. T. Fechner, one day, when he wanted to know the Hindu view on what he had written." This is to be found in *The Mahatma Letters*, p. 44. Mr. C. C. Massey, who was always skeptical about the Masters, set out to test this bit of evidence and wrote to Dr. Wernekke of Weimar with the hope of corroborating or perhaps of discrediting it. But Professor Fechner wrote back from Leipzig on April 25, 1883 to Dr. Wernekke the following letter which should be of the first interest to all real students of the Theosophical Movement: "What Mr. Massey enquires about is undoubtedly in the main correct; the name of the Hindu concerned, when he was in Leipzig, was, however, Nisi Kanta Chattopadhyaya, not Koot Humi. In the middle of the seventies he lived for about one year in Leipzig and aroused a certain interest owing to his foreign nationality, without being otherwise conspicuous; he was introduced to several families and became a member

of the Academic Philosophical Society, to which you also belonged, where on one occasion he gave a lecture on Buddhism. I have these notes from Mr. Wirth, the Librarian of the Society, who is good enough to read to me three times a week. I also heard him give a lecture in a private circle on the position of women among the Hindus. I remember very well that he visited me once, and though I cannot remember our conversation, his statement that I questioned him about the faith of the Hindus is very likely correct. Apart from this I have not had personal intercourse with him; but, after his complete disappearance from Leipzig, I have been interested to hear about him, and especially to know that he plays an important role in his native country, such as undoubtedly he could not play here."

AMONG THE LODGES

Miss Clara Codd is to speak in Toronto at the Hall, 52 Isabella Street, on the evenings of January 15-19 inclusive. She is the senior National lecturer for the T.S. in England, and is at present making a lecture tour of America.

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The reception held by Mr. and Mrs. A. E. S. Smythe on New Year's Day in the Lodge Room was a very enjoyable occasion. A number of members and old and new friends attended and Mr. and Mrs. Smythe were delighted to renew so many old friendships. The rooms were very tastefully decorated by the Women's Committee. Miss Stuart and Mrs. Buckley poured tea. —The Toronto Theosophical News.

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The St. Catharines group met variously throughout October at Welland, Niagara Falls and the "Garden City". Lectures were given by Mr. Leslie Floyd of Toronto; Mr. Hick of Hamilton; Mr. A. E. S. Smythe and Mr. John Bailey of the local branch. At the last meeting of the month it was decided to devote considerable time during the winter to study and discussion

based upon the "Key to Theosophy". This policy was entered upon immediately and in November three of the meetings took the form of an open exchange of views. The only lecture was the outstanding address given by Mr. Kartar Singh on "Unity in Diversity". This topic was handled from an ethical viewpoint and developed into a plea for sympathetic appreciation of the benefits of a many-angled human progress.

PREDICTIONS A LA MODE

Of the making of Mahatmas there is no end. The trouble is that the pains are not spent in making real Mahatmas, or in honestly trying to turn eligible men by their own exertions into Mahatmas, but in simulating Mahatmas or in pretending by Pharisaic laudations to recognize Mahatmas is very ordinary persons having not the slightest claims to such rank. We have had a number of examples of this sort of thing recently, but the cup brimmed over with a perusal of the article in *The Theosophical Messenger* for January, in which Mr. Charles E. Luntze professes to find a prediction verified.

He states the case, to take a short paragraph, in these terms: "In *The Theosophist* for February, 1910, when modern developments in radio were not even a dream, the article appeared which is quoted below. This article was reprinted in *The Messenger* for April, 1910. It may also be found in Chapter xxvi of 'Man, Whence, How and Whither.' Then there is a quotation from the last mentioned book: 'More usually, when the Mann desires to promulgate some edict or information to all His people He Himself speaks in the great central Temple, and what He says is simultaneously produced by a sort of altogether improved phonographic system in all the other Temples'."

Mr. Luntz adds, for the further mystification of the ignorant, "The word microphone of course was not in existence, so he is forced to use the clumsy terminology,

'a sort of altogether improved phonographic system'."

Readers with no memories, or who take no pains to verify what is said in Theosophic writings, a practice which every student must make a habit if he is ever going to get any kind of reliable information, may accept such statements and add to the glorification of the applauded writer. But only the ignorant and the stupid can be so misled.

To take the earliest and perhaps most easily rectified blunder, the use of the word "microphone". If Mr. Luntz will consult *The Standard Dictionary* he will find the word noted there with a quotation from George Eliot's book, *Theophrastus Such*, dated 1879, "A microphone which detects the cadence of a fly's foot on the ceiling."

Wireless telegraphy was the precursor of wireless telephony, and the one was implicit in the other just as wireless telephony was implicit in the induction principle itself. In 1889, when crossing in the Sarnia to Montreal I told a passenger, a Mr. Vining, that wireless telegraphy was within measureable distance, and he pointed me out to his fellow passengers as a crazy man. That was in 1889, and in five years wireless telegraphy was an accomplished fact.

What the human faculty is capable of can to some extent be reproduced by mechanical means, and as clairvoyance and clairaudience are common-places of occultism it took no great ability to foresee their imitation on the physical plane. As early as 1838 the principle of wireless telegraphy was recognized by Steinheil of Munich. The methods of conduction and induction were abandoned when in 1886 and 1887 the classical researches of Hertz led to the production of electric waves. Edison had observed some kindred phenomena as early as 1875. Branly in 1890 made an important contribution to the work by the discovery that an electric spark at a distance had the power of changing loose aggrega-

tions of metallic powders from poor to good conductors. I heard in 1898 a lecture in which the coherer was explained and illustrated, as invented by Marconi. To say after that, that anyone predicting wireless telephony in 1910 had some inspired source for his ideas is to talk simple and unadulterated rot.

In July and August, 1899, the Marconi system of wireless telegraphy was tried for the first time during British naval manoeuvres. In the interval from this time up till 1910 the whole electrical world was on the qui vive on the subject, and the gradual perfection of the present system came about quite naturally according to general expectation. Besides all this, Madam Blavatsky gave all kinds of hints as to the coming developments and any student who was too stupid to pick up ideas from what she said may perhaps be pardoned for not being able to protect himself from the deceptions of others who may have done so, and made use of the information to provoke admiration of themselves.

A. E. S. S.

FELLOWS AND FRIENDS

Dr. James H. Cousins contributes an interesting account of his tour in America and afterwards to the December *Theosophist*. He has been recognized by the American Universities and is to give a course of lectures to one of these next year. If there were no other justification for Adyar this may be accepted, and if it is Irish culture that is responsible we may welcome it the more readily since it is Irish culture that is active in the New York group and at some other points. It is interesting to note that when Mr. and Mrs. Cousins spoke at Kyoto in the Otani University, Mrs. L. Adams Beck, who is spending a year in Japan studying and writing about Zen Buddhism, was an interested auditor.

DR. A. S. GULLEN HONOURED.

Courage and a determination to blaze a trail won for Dr. Augusta Stowe Gullen the honour of being the first woman physician to graduate from a Canadian university. But it was her gallant spirit, her wholly charming personality and her deep love for her fellow-men that earned for her the sincere warmth of affection and devotion which marked the gathering of distinguished members of the medical profession at the Academy of Medicine last night, when her portrait, painted by Allan Barr, was presented to the Academy by the Medical Alumnae. In the presentation of the portrait the alumnae honored the pioneer in the profession, but in the heartfelt tributes paid to Dr. Stowe Gullen by the official speakers and by those who merely clasped her hand, they honoured one who has been to them a wise counsellor and a beloved friend.

That her interests had not been confined solely to medical circles was proved by the disappointment of her many friends outside the profession when they were unable to share in the presentation of the portrait. Members of the various women's organizations in which Dr. Stowe Gullen has always taken an active part requested the privilege of contributing toward the portrait, but it was felt that it was better to confine it to the Medical Alumnae.

A great sheaf of red roses was placed in the arms of Dr. Stowe Gullen by Dr. Edna Guest, President of the Medical Alumnae, who presented the splendid portrait of her to the academy. Dr. W. Warner Jones, President of the academy, accepted the gift and paid his own tribute to the guest of honour. Dr. Guest, in making the presentation, reviewed the history of women in medicine from prehistoric times up to the present.

"Here in our own country," said Dr. Guest, "we find there was born at South Norwich, Ont., in 1831, a little girl, who later became Mrs. Emily Howard Stowe, a woman of great force of character, un-

daunted courage, and by temperament a pioneer, who, after proving herself the successful mother of three children, found her thirst for an education which would enable her to help other mothers and children still so strong in her that she was impelled to steal quietly across the border to the south of us, to a school of medicine where women were admitted as students."

"In 1867 she graduated and returned loyally to her native soil to serve her country women, but it was not until 1880 that she was admitted a member of the College of Physicians and Surgeons of Ontario, when she became the first woman physician permitted officially to practice medicine in Canada. During these years, she and her only daughter, Miss Augusta, became inseparable pals, and with a spirit almost beyond the imagination of any but the true pioneer, she urged her daughter to follow the trail and to break through the early convention of this country. And so it happened that just fifty years ago this past October, and one year before her mother got her official licence to practise—a shy and sensitive young girl in her teens, collecting all the courage she could muster, went forth to register in the great friendless halls of the man-inhabited college—and she carried on—though she admits wet lashes closed her eyes on many nights from sheer loneliness. In 1883 she graduated from our own Toronto School of Medicine, which at that time was in affiliation with Victoria University.

"This demure and timid girl is now the charming, buoyant and delightful woman whose portrait we are about to present to her," said Dr. Guest, and Dr. Stowe Gullen laughed happily.

"Through all these years she has been a happy inspiration to those of us who have found when we grow to the age of cognizance, that we too had fortunately, or unfortunately, been born with that indescribable something which impelled us to join the trail which she and her mother and

the pioneers of other lands have blazed so well for us."

Among the special guests at last night's gathering at the academy were: Sir William Mulock, Chancellor of the University of Toronto; Miss Addison, Dean of Women of Victoria University, the university which conferred the first medical degree on a woman in Canada; Dr. Alexander MacPhedran, a member of the first faculty of the only women's medical college in Canada (1883-1906); Dr. Gibb Wishart, Secretary of that women's medical college; Dr. G. B. Smith, Allan Barr, and Dr. J. B. Gullen, classmate and husband of Dr. Augusta Stowe Gullen.—The Globe.

LIVING THE LIFE

Living the life from day to day
Minding not what others may say,
Heeding only the voice within,
Knowing the Soul is free from sin.
Learning the Truth as I go along,
Singing each day a joyful song;
At times I glimpse a sight of my goal,
As I live the pure life of the Soul.

Chorus:

Living, living the life of the Soul,
While the years of eternity onward roll,
I am one with the bird and the flower
and tree,
And one with the Man of Galilee,
With the ALL that was and that is
to be,—

For I'm living the life of the Soul.

Helping my brothers along the way,
Paying all debts that I'm due to pay,
Bearing my burden with cheerful face,
Doing my work with patience and grace,
Singing along through the sunshine and
rain,
Sharing the joy of the world and its pain,
I am God in Man and in life as a whole,
When I live the pure life of the Soul.

H. H. McKinney

St. Catharines, Ont.,

PYTHAGORAS

O! Master, Do Thou Mend, With Thy Perfectness, Thy Servant's Imperfection, lest any earnest seeker after Truth be led astray by error of his.

Subtile is that utter Truth, though all so simple, very difficult to be set on high so that it shall shine out strong and clear and steady, and very feeble for such purpose is the hand that would now do so.

Guide Thou That Hand Aright.

A sketch of the Life and Teachings of Pythagoras.

Pythagoras, according to H.P.B. was the most famous of Mystic Philosophers, (Glossary p. 248,) He travelled all over the world, studying the esoteric Sciences, under the Priests of Egypt, and also under the "Brachmanes" in India, where he went by the name of Yavanacharya, (or the Ionian Teacher.).

The essence of his teaching and system comes down to us in the Golden verses of Lysis, also the commentary of Hierocles, fragments of Philolaus, and in the Timaeus of Plato, which contains his celebrated Cosmogony.

About the beginning of the reign of Polycrates in Greece, in the early part of the year 586 B.C. or nearly 600 years before Christ, Pythagoras was born on the Island of Samos. He was the son of a wealthy jeweller called Mnesarchus, and of a woman named Parthenis.

Before he was born the Pythoness of Delphi promised them—"a son who would be useful to all men, and throughout all time", he was then, i.e. before he was born, consecrated to the worship of Apollo; and when a year old, the priest of Delphi told his mother to take him to the Temple of Adonai, in the valley of Lebanon; where he was blessed by the priest there; His mother often brought back to his mind what the Hierophant of Adonai said—"O woman of Ionia, thy son shall be great in wisdom, but remember that, though the

Greeks still possess the Science of the Gods, the Knowledge of God can no longer be found elsewhere than in Egypt". This was before he returned to Samos.

At the age of 18, a sage whom he had consulted said to him, "It is from Demeter (Nature) that all springs. Nothing comes from nothing, The Soul comes from water, of Fire, or from both. This subtle emanation of the Elements issues from them only to return; The Eternal Material is blind and inflexible, resign thyself to her fatal Laws. The only merit thou wilt have will be that thou knowest them, and are resigned thereto".

The priest of Juno said to him, in respect of the firmament and the Starry heavens,—“This is the heaven of the Gods, which was before the Earth; Thy Soul comes therefrom; Pray to them that it may mount again to heaven”.

Pythagoras thought of these things under the Light of his experience, and found the Earth saying "Fatality", Heaven said "Providence", while mankind between the two, replied,—“Madness, Pain, Slavery.” In the depths of his own nature, however, the future adept heard an invincible voice, which replied "Liberty". Only he who can find agreement between them, and the laws of their equilibrium, will be wise; he alone will be in possession of the Divine knowledge, and capable of aiding mankind; it is in the Synthesis of the three worlds that the secret of the Kosmos lies.

The Kosmos, controlled and penetrated by God, formed the "Sacred Quaternion" (or "Tetractys"), the source of Nature, whose cause is Eternal" (see Golden Verses,) Yes! Here concealed in the geometrical lines, is the key of the Universe, The Science of Numbers; The ternary Law, regulating the constitution of Beings, and the septenary Law, that governs their evolution: Equilibrium of Earth and Heaven, of which human Liberty holds the control; Three worlds,

the Natural, Human, and the Divine, sustaining and determining each other; playing the Universal drama, in a double; that is ascending and descending; Cyclic movement.

But; to prove by reason, what pure intelligence obtains from the Absolute, requires many human lives; and it is indeed the work of a Hercules. (Schure p. 19.)

Polycrates, willingly gave Pythagoras a letter of introduction to the Pharaoh Amasis, who introduced him to the priests of Memphis, Egypt, where he went, to undergo Initiation. Here, after 22 years of Study, trials, temptations, etc., he became filled with Divine Knowledge, and mastered the sacred mathematics and science of numbers; which he formulated anew, as the centre of his system; Here he attained that view from above, which allows of one seeing the spheres of life and the sciences in concentric order, and understanding the evolution of Spirit into matter by Universal creation, and its evolution, or re-ascent towards Unity, by way of that individual creation, called the development of a consciousness.

Then war was declared;—And Cambyzes, son of the conqueror of Babylon, descended on Egypt, and put an end to the ancient Institutions of Egypt of the Pharaohs. Cambyzes had Pythagoras taken to Babylon, where he remained for twelve years, and then, a compatriot named Democedes, the King's physician, obtained an order from the King, giving him his liberty, and he returned to Samos, after thirty-four years' absence. He did not stay in Samos however, but went on with his mother to the Temple of Apollo, which he hoped to restore and then to found somewhere a school of the sciences of Life, whence should come forth, not politicians, and Sophists, but Initiates; true mothers and pure Heroes,—

Æschylos, whose affirmation is not without weight, and who was himself an initiate, tells us in his Eumenides, that this Temple was first consecrated to Gea, the Earth;

Then to Themis, Justice, then to Phoebe, (the interceding moon), and finally to Apollo, the Solar God, and in Temple symbolism, each of these names represents a long period of Time, just as Dionysos signified the Divine Spirit, in the evolution of the Universe, and Apollo the manifestation thereof to mankind on earth, or as Bacchus reigned over the mysteries of the Beyond, and Apollo over the world of the living.

Thus we find in Apollo, the Solar Logos; the Universal Word, the Mighty Mediator; One with Vishnu of the Hindus, Mithras of the Persians, and Horus of the Egyptians; as Æschylos says,—“Apollo goes to Delphi, and pierces with his arrows a monstrous Serpent, which was ravaging and laying waste the land, He purified the country and established His Temple. The Serpent symbolized at once, the fatal circle of Life, and the evil resulting therefrom. Yet from this Life, once understood and overcome by the purified Will, springs forth knowledge.

The slayer of the Serpent is the Initiate, who pierces nature by Science, tames it to His Will, and breaks the Karmic circle of the flesh, and mounts aloft, in Spiritual Splendour.

Pythagoras, like the Aryans, directed worship towards the Source of Light, Heat, and Life, but rose from the phenomenon to the Cause behind this Sensible Fire, this visible Light, and perceiving an Intelligible Light, and an Immaterial Fire, fell in line with the most ancient Mythologies. So in Genesis, the Elohim said, “Let there be Light”, and there was Light.

And as the creation of this Light precedes that of the Sun and Stars, it means that in the order of Cosmogony and Principles, the Intelligence precedes the material Light.

This Intelligible Light was well demonstrated by Reichenbach, who experimented extensively; He found that subjects of very sensitive nerve-fibre, when placed in a very dark room, in front of a magnet,

saw at its two ends, strong rays of Red, Yellow and Blue Light, which sometimes vibrated with an undulatory movement.

He continued his experiments with all kinds of bodies, especially with crystals; Luminous emanations were seen by his sensitive subjects around all these bodies.

Round the heads of men, placed in the dark room, they saw white rays, and from their fingers issued small flames, while pure astral Light appears only in a condition of lofty ecstasy, though it is polarized in all bodies; While it plays diverse roles in electricity, in terrestrial and animal magnetism; but see his work on "Researches in Magnetism, Electricity, Heat, Light, Crystallization and Chemical attraction. Translated by Gregory, London, 1850".

Condensed in enormous masses in the atmosphere, she produces electrical phenomena, while absorbed by the earth she circulates in magnetic currents. Subtilized in the nervous system of the animal she transmits her will to the limb, and her sensations to the brain.

It serves as substance in the astral forms of living organisms, and as body for the soul, and as the Shekinah or body of Light, which the Spirit is ever weaving for itself.

Thus the astral Light, being the matter of the Archetypal world and the basis of the Formative World, (Yetziratic) we begin to understand the meaning of the Veil of Isis and the Mantle of Cybele, into which all beings and things are woven.

There are many volumes written on this astral Light and its phenomena, of which I will mention—Letters on Animal Magnetism, by Wm. Gregory, London, 1850. One on Mysticism of the Mind; by Von Maximilian Perty, Leipzig, 1872; also one on Magnetism by Dupotet; one by Deleuze, and another by Justinus Kerner. There is too, some fine investigation by Schelling. But, perhaps the "Philosophie der Mystik" by Charles Du Prel (1886) is the best. He says,—“The sphere of soul far surpasses that of consciousness” and conse-

quently there is a latent Ego in us; This latent ego, which manifests itself in sleep and dreams, is the real Ego, super-terrestrial and transcendent, (possibly the super-conscious mind) whose existence precedes our terrestrial ego, which is bound to the body.

The terrestrial ego is perishable but the transcendent is immortal. And this is what St. Paul referred to when he said—“The Lord Jesus Christ, who shall change our vile body so that it be fashioned like unto his glorious body”.

So, if we analyse and tabulate these states and faculties, checking up as we go, we find a very wide field, commencing on the lower plane, with suggestion, thought reading, and distant vision, which alone prove the existence of the soul, and transport us above the plane of the physical universe without making us leave it altogether.

Clairvoyance, however, has infinite varieties, and a scale of different states far wider than that of the waking consciousness, and in proportion as the scale is mounted, the phenomena become rarer and more extraordinary. “Retrospection” is the vision of the past, “Divination” is the problematic vision of the future by introspection of thought, or by the occult influence of Superior Spirits, who can unfold the future to the vision of the soul. And finally “Extasy”, which is the vision of the Spiritual world, where the Spirits (good or evil) appear in form to the seer, and communicate with him. So perhaps, we may look to the science of the future with hope, and say with Homer “that through the gate of sleep and dreams” shall we divine, Psyche, banished from our civilized life, and weeping in silence beneath her veil, regain possession of her altars. Of course, we must always carefully discriminate between hallucination and real vision, not to reject or accept facts because we do not understand them, but investigate from the point of view of well ascertained laws, and prove all things,

holding fast to that which is true. If clairvoyance is a faculty of the soul, we have a firm foundation for the divinations which have been practised in Temples of old, under fixed principles, while the study of comparative religions and esoteric traditions shows that these principles were and are, the same everywhere, though their application may have varied infinitely. Their great corruption, which caused the worst abuses, is what has discredited these divine sciences, because, their glorious manifestations are possible only in beings of exceptional purity on all planes.

It was at Croton, in the Gulf of Tarentum, Southern Italy, that Pythagoras founded his school. He approached the Senate, who asked him to explain his conduct, and the means he was making use of to master the minds of the citizens; this gave the Master his chance to develop his ideas on education, and demonstrate that, far from threatening with ruin the Doric constitution of Croton, they only strengthened it the more; and he then proposed that they should found an Institute for himself and his disciples. That those that already deserved the name of Master, might serve as teachers of physical, psychic and religious sciences. That young men should be admitted to the lessons of the Masters, and to the different grades of initiation, according to their intelligence or earnestness in study, under the control of the head of the Order.

At the beginning, they must submit to the rules of the Order and common life, and spend the whole day in the Institute under the Master's supervision. There would be a section for women, along a parallel initiation, though different, and more adapted to their sex. (Schure, p. 67.).

Thus sprang into being the Pythagorean Institute, the plan being adopted with great enthusiasm. It became a college of education, an academy of sciences, and a model city, under the control of a great Initiate.

The white building of this institute was situated on a hill, surrounded by olive and

cypress trees; the porticoes and gardens and gymnasiums could be distinctly seen on approaching from below, with the Temple of the Muses and its circular colonnade showing above the two wings of the main buildings.

The presiding Deities of this Temple were, Ceres, the Goddess of the Earth and fecundity, and the same symbolically as Isis of Egypt, and Apollo the Sun-God, of the Heavens, and synonymous with the Egyptian Osiris.

Pythagoras married, late in life, one, Theano, daughter of Brontanos, of Croton. They had two sons, Arimnoston and Telanges; and a daughter, Damo, all of whom became initiates.

The manner of his death was, as near as we can ascertain, though not altogether certain, this; It appears that one evening, when some forty of the principle members of the Order had assembled, in the abode of one Milon, the tribune; Cylon, whose position I have been unable to ascertain, but who it appears was refused admission to the Order, as he had failed in some of his preliminary tests, and was in consequence always in opposition to the Master; collected his followers and surrounded the house. The members barricaded themselves in, but the followers of Cylon set fire to the house, which was consumed, and thirty-eight of the very first of the disciples perished, either in the flames, or at the hands of the people; Two only escaped, Archippus and Lysis.

Thus died this divine man, whose effort it had been to instil his own wisdom into human rule and government. But as H. P. B. says,—“Where do we find in history, that Messenger, grand or humble, Initiate or Neophyte, who, when he is made the bearer of some hitherto concealed truth or truths, was not crucified, and rent to shreds by the “dogs” of Envy, malice and ignorance, etc. “Such is the terrible occult law”. But another Master has said, “That which is sown is not quickened except it diē”. also from Egypt we have,

speaking of the setting Sun, "So surely as He sets today, so surely shall He arise and pursue his triumphant course tomorrow".

I am hoping to continue this paper shortly, when I shall make an attempt to accompany the Novice in thought, into the Institute, and follow him step by step, so far as our Spiritual faculties will permit us.

"Ich Dien"

Nov. 4, 1928.

KNOWING

Summary of lecture before the Theosophical Society, Montreal, Saturday evening, April 20, 1929, by Fletcher Ruark

We live in a world of manifestation which is in essence a world of unreality. For the most part we live in a world of appearance. Our commonly accepted knowledge is simply appearance information. But to the extent that we are able to know a thing self consciously just to that extent are we put in touch with the source of all knowing; what formerly appeared to us as duality now demonstrates itself as unity or reality.

Simply to possess knowledge or information or to accumulate facts about a subject is quite a different thing from the ability to use the faculty of knowing, which is a partial conquest of truth. In order to attain to all truth the soul must first descend into all falsity. We all possess these powers in latency. The test of the value of any possession or any ability is its power to purify and ennoble the life. Life itself possesses no qualities of its own. It acquires them through use and function.

In order to practice the faculty of knowing we must detach ourselves from the current of events, otherwise we cannot escape appearance or duality. If creator (the man) and creature (that which he reproduces in his consciousness) are opposing each other in thinking, then man's environment will eventually subdue the soul or that which is to lift him out of the mire of selfishness. To work out this condition

here and now requires relaxation and detachment, but this does not mean cutting oneself off from the world or from one's fellows. Actually we can only know in reality that which we can and are willing to endow with a part of our higher and nobler self in order to blend, as it were, the best in our nature with the source from which that higher nature springs. In a word, we ourselves have to become in fact one with the object of our investigation; we must bestow upon it an adoration or affection for truth, valuing truth above all else, then truth will be born for us and will lead us into harmony.

To know the world about us we must first know ourselves, though the two acts are interdependent and in the final analysis really blend into one single act. To know is not simply to think though thinking is necessarily involved in knowing. While the process called thinking is but the shadow or appearance, as it were, of knowing, still it is one of the steps or approaches to knowing and therefore must not be despised. Before we may enjoy and be at home on the plane of knowing we must first have earned the right by having put to the best use the experience gleaned from our life on the lower rungs of the ladder. No one may be exalted to something higher unless and until he shall have passed satisfactory examination as to his actions while functioning on the lower level. If we sell our birthright then we cannot have the father's blessing. In thought as in life, greater nobility may be reached only through noble acts.

While thinking is a very complicated process, knowing on the other hand is not complicated at all. Thinking is concentrating on a particular subject or phase of that subject, while knowing is like perceiving all aspects of the subject at a glance, or like having in the vision not only the beginning but the end of a journey at one and the same time. Knowing brings us into the realization that the success or failure of life is in our hands. To know is to dwell in harmony.

Thinking involves not only the physical brain but also the etheric brain, the emotional nature and the mind. As egos we function in the region of abstract thought which is within our own auras. Here we observe the outer world through what we call our senses. From the images thus created are born our conclusions or ideas. We project the idea through the mind in the region of concrete thought where it takes shape as a thought form. The emotional nature clothes this thought form with something of its own nature which gives it added life. The thought form is then able to act upon the etheric brain and it sends the vital force through the brain centres and nerves to the voluntary muscles which produce action. Thought, it will be seen, is the mainspring of all activity. Knowing is the coming into harmony with the truth concerning that activity. Ordinary thinking is to knowing as the alphabet is to learning. We no longer have to use the alphabet consciously; we have graduated from it.

The three essentials for the expression of an individual ego are:

Upright walk to receive the currents from the sun;

Upright larynx to be capable of speech;
Warm red blood.

Man's universe is coterminous with himself. The boundaries of a thing depend upon our ability to comprehend it. We can only know what we can reproduce in our consciousness. To learn the secrets of nature it is necessary to improve and therefore ennoble the investigator himself rather than simply to invent instruments, though these evidently have their place. The purpose of life in our world is the proper use of faculty. All progress made by man is gained at the cost of some previously-possessed faculty, which faculty, however, is later regained in a higher form. When the virgin spirit (which was to become man) started on its mission it possessed all-consciousness, but only through experience may it attain unto self-consciousness. Just as involution was necessary for man-

in-the-making to know himself, so evolution is necessary for man to attain to soul-power, creative mind and self-consciousness.

Man built the brain at the expense of the temporary loss of the power to bring forth offspring from himself *alone*. He obtained mind but became subject to difficulties, sorrow and pain, incident to the perpetuation of the race. His reasoning power was bought at the cost of the temporary loss of his spiritual insight. But in the process of evolution these faculties which were temporarily lost will be restored and in addition he will have attained unto self-consciousness, rationality and freedom of will.

When the heart shall have caught up (consciously) with the mind, this union will bring us into consciousness of reality, which is knowing. Man's ultimate goal and ideal is to set up in his own consciousness a kingdom in tune with universal harmony.

THE THREE TRUTHS

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

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

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

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

These truths, which are as great as is life itself, are as simple as the simplest mind of man. Feed the hungry with them.—Idyll of the White Lotus.

CORRESPONDENCE

NEEDS OF THE SOCIETY

Editor, Canadian Theosophist:—As an English Theosophist may I congratulate you on your fine and outspoken magazine. You do not sit on the fence. England is in the deplorable position of no longer possessing a magazine of her own, so I am writing to you. In the November number of the *Canadian Theosophist* there is an excellent article or letter by Harold Spicer, Secretary of Edmonton Lodge where he makes clear that in his opinion true Theosophy is being lost sight of, and there is a lack of enthusiasm among members. These statements seem true to me and I am in agreement with them. The trouble is that the original books are not studied. They are said to be (a) too difficult. "Read the modern books; they are explanatory and much easier" we are told so often. (b) out of date in some ways (!) At that rate, the sayings of Jesus are hopelessly out of date, for they are nearly 2000 years old. Compare the original Theosophical works with some of the modern ones. This has already been done by many scholars and students and they all come to the same conclusions i.e. that the teachings do not tally. Why? They cannot both be right. The original works, e.g. Secret Doctrine, Isis Unveiled, Key to Theosophy and The Voice, to mention the chief ones, are the direct production of H.P.B. and the Masters themselves, and *they* do not contradict themselves or change the teachings from year to year. Many modern writers produce books based on their personal and (possibly) incomplete understanding of the original works without which they would have known nothing. The verdict is not in favour of many modern books. Therefore it becomes necessary to study the original works, and, if possible, in an unsophisticated edition, in order to learn the fundamental principles of Theosophy.

Then again, the Society in general seems to be swamped out with side-shows, all

very attractive and entertaining for the personal side of one's nature. These side-shows are not of much use unless they form a true expression of the fundamental principles of Theosophy. But these fundamental principles require much effort and **study, which usually appear to be lacking.** Prove this by meeting some of the people concerned.

It is an outrage that the L.C.C. and the Order of the Star were ever allowed to have such a foothold *within* the Society, and to be very often identified with the T.S. and with Theosophy in the minds of the general public. And à propos "Neo-Theosophy" perhaps it is not generally known that when the Prince of Wales was in India he was presented with a copy of Leadbeater's "Man" as a representative book on Theosophy!

These two movements, the L.C.C. and the Star, have evidently been foisted by fanatical and determined people who obviously cannot understand or practise the true Theosophical principles, because these two bodies directly contradict the very fundamental principles of Theosophy. The sun cannot radiate both light and darkness. That they exist as they do *within* the T.S. is the bad Karma of the Society, and fully illustrates the lethargy of the majority of members. It will require united and sustained efforts to modify and ultimately remove the far-reaching effects of this bad Karma.

An excellent antidote is to study the original teachings wholeheartedly. First there must be theoretical study, plain grind and getting hold of facts. If this is done sincerely an interior change is wrought in the student, for the effort to understand metaphysical and spiritual problems develops those very faculties required to solve them. Concentration on Theosophical principles also has the result of making the student forget himself, and forget bothering about his own personal development. When he thus forgets himself he begins to improve and change for

the better, so that he may become a small but growing centre of Light which will attract people to him, without his running after them. He may now be of some use to his fellow students. "To live to benefit mankind is the first step; to practise the six glorious virtues is the second" (Voice of the Silence). Controversies and arguments which are bound to arise in group or Lodge study, broaden the mental outlook, develop humour, self-control and the right kind of toleration. These virtues are always needed everywhere.

There is beginning to be a Renaissance within the T.S. Small isolated groups and individual members are popping up their heads and breathing fresh air. They are beginning to study the Secret Doctrine, and are sending round leaflets to other Lodges, which, we hope, are read before being consigned to the wastepaper basket. Some members, unfortunately, become "fed-up" and leave the Society. This is a pity, because if only Theosophy came really *first* and before their personal feelings, then they would stay and do their best where it is most needed—in the Society itself. Some say "Back to Blavatsky". Staunch Theosophists have never left her and the Teaching—others have never yet met it and need to do so. There is an urgent need for amalgamation of all true Theosophists. If Theosophy is the most vital thing for them, then they should not be afraid to say so. The first step is not to tramp round on a campaign for uprooting pseudo-Theosophy, but to band together, and to do some constructive real-Theosophy propaganda. The other will follow in time of its own accord.

Finally, I wish publicly to voice a complaint levelled at the H. Q. of the whole T.S. Individual members appear to be kept isolated and completely ignorant of the Society's affairs; e.g. There was an important Convention held at Chicago in July this year. These Conventions are only held once in so often, and are surely of great interest and importance, being at-

tended by Delegates from all over the world. The English F.T.S. have received no official verbatim report, and have not (yet) been told that they are likely to receive one. The only news they received consisted of a brief, informal and personal account by a Bishop of the L.C.C. in *November News and Notes*. In November, three months later. Suppose any members wished to ask questions, make proposals or resolutions to be brought up at the Council Meeting at Adyar in December, at which the Chicago Convention affairs will be dealt with, it is too late to do so, unless their statement can be worded at a moment's notice and posted by Air Mail. This state of affairs is surely out of order, is certainly unbusinesslike, and (I might add uncharitably) it even looks faintly suspicious. Have other Sections of the Society been left in the same predicament?

Whether my letter is published or not, I trust that Officers of the Canadian Section will enquire into my complaint voiced in the last paragraph if any enquiry is needed.

English F.T.S.

London, England,

Dec. 2, 1929.

BUDDHISM AND BRAHMANISM

Editor Canadian Theosophist:—During the past few weeks it has been brought forcibly before my notice that there is a great difference between Brahmanism and the teachings of the Buddha, and that it might be well to bring this before the students of Theosophy, since it appears to me that this has been the stumbling block in the T. S. for many years, chiefly, I think on account of Mrs. Besant accepting the Brahmanical ideas instead of the purest Buddhism which was presented to the world by the Mahatmas, through their messenger H.P.B. It should not be forgotten that the two Masters of whom we know most are Buddhists, and as they gave out Theosophy to the Occidental world in 1875, and since, then our philosophy must be pure Buddhism, which was presented

to India by the Buddha in an endeavour to free his countrymen from the chains of priestly Brahmanism, India having been priest-ridden for many hundreds of years.

Brahmanism is a religion of priestcraft, rituals and dogmas, it holds its adherents in chains of fear somewhat similar to certain branches of Christianity, so is therefore very different from Theosophical ideals, it is not the teachings of the Masters whom we have to thank for Theosophy in this century, 1875 to 1975. Theosophy teaches that there is no extra-cosmic deity or deities, no God standing outside who can help us in our struggle after Truth, the redemptive power lies in man himself, in man are infinite potentialities, which he must needs awaken through his own individual efforts if he is ever to realize any degree of Truth. The T.S. went off the track by introducing a religion, filled with rituals and dogmas, by teaching the coming of a new world teacher, someone to worship and look to for guidance, instead of proclaiming the age-old truth that man is his own redeemer and nobody else, and that within himself lies untold possibilities waiting to be awakened. There is a pretty safe key which may be applied by the Truth-seeker in his search, and that is,—Truth is always impersonal, never of a personal nature, and to the extent that an appeal offers a personal reward just to that extent is to error; if this key is closely followed it is sure to prevent the sincere student from making many mistakes. Truth will always be found to be reasonable, perhaps super-reasonable, but never unreasonable, also Truth can be brought before the most critical tribunal, it will withstand the most severe criticism and come out unscathed; this is a test which can be relied upon, always.

It might be opportune to quote here from page 461 of the "Mahatma Letters", the words of one of the Masters himself:—

... It is useless for a member to argue "I am one of a pure life, I am a teetotaler and an abstainer from meat and vice, all my aspirations are for good; and he, at the same time, building by his acts

and deeds an impassable barrier on the road between himself and us. What have we, the disciples of the true arhats, of esoteric Buddhism and of the Sang-gyas to do with the Shasters and orthodox Brahmanism? There are one hundred of thousand of fakirs, sann-yasis and Saddhus leading the most pure lives, and yet being as they are, on the path of error, never having had an opportunity to meet, see or even hear of us. Their forefathers having driven away the followers of the only true philosophy on earth from India and now, it is not for the latter to come to them but for them to come to us if they want us. Which of them is ready to become a Buddhist, a nastika as they call us. None?"

Without quoting it at length I would suggest reading page 58. of the Mahatma Letters, which will throw some further valuable light on this subject of the difference between Brahmanism and Buddhism.

Buddhism, hence Theosophy is the truest teaching on earth. Brahmanism is priestcraft, dogmatism and ritualism. Between Truth and error the choice must be made.

Stanley Pratt.

Golden Gate Lodge,

San Francisco, Nov. 18, 1929.

MR. PRYSE AND "THE VOICE."

Editor Canadian Theosophist:—Once more Mr. J. M. Pryse is pursuing his self-appointed task of criticizing, revizing and correcting the work of H. P. Blavatsky.

It is only a little over a year ago, (C. T. July 1928) that Mr. Pryse accused H.P.B. of including "fallacious teachings" and "pessimistic tenets" in her mystical work "The Voice of the Silence".

In 1897, speaking of Mrs. Besant's criticism of H.P.B.'s books, and of her apparent reluctance to edit them, Mr. Pryse said: "What a wealth of esoteric lore we have missed through Mrs. Besant's literary delicacy!"

It is very evident from the latest series of articles from the pen of Mr. Pryse, at present running through the "Canadian

'Theosophist' that we are to miss nothing through *his* delicacy, either literary or other, for once again he proceeds to tear to pieces the above mentioned work, and to arouse suspicion as to the veracity of its author.

In the current number of the C. T. page 259, he states that "in the preface (to the *Voice*) H.P.B. frankly makes the inclusive statement that the text of the *Voice* is made up of a 'judicious selection' from various Eastern treatises".

Frankly, H.P.B. makes no such statement, and nowhere in the Preface does she give this impression. In the paragraph where she speaks of a "judicious selection" she said it is to be made from "those treatises"; there is no mention of "Eastern treatises"; and the words "those treatises" refer most unmistakably to a previous paragraph where she speaks of the Book of the Golden Precepts as containing "about ninety distinct little treatises".

Why does Mr. Pryse not finish the quotation and show *why* a selection had to be made from those treatises? The reason for the selection lies in the following words: "Nor could they be all translated and given to a world too selfish and too much attached to objects of sense to be in any way prepared to receive such exalted ethics in the right spirit."

In his earlier article on "The Voice of the Silence" (C. T. July 1928), Mr. Pryse eschews the Doctrine of Compassion as being incompatible with the Law of Karma. It is rather significant that the above portion of the paragraph just quoted and which he deliberately omits, should also sound the note of unselfishness. Why invent explanations when H. P. B. has given her own?

On the same page Mr. Pryse also has the following: "It is clearly evident and undeniable that the passages here (in his article) quoted from the *Voice* were taken from the Upanishad. . . . no direct credit is given for the quotation. . . . she (H. P. B.) does not designate the particular source

of any of the quotations included in the collection, nor even distinguishes from the rest those taken from the *Book of the Golden Precepts*". However, Mr. Pryse kindly exonerates H.P.B. from the charge of plagiarism.

Apart from H.P.B.'s statement on the title page as to the source of the *Voice* being the *Book of the Golden Precepts*, students need only read the Preface carefully for themselves to see how deliberately misleading Mr. Pryse's statements are.

Regarding the accusation that H.P.B. has given quotations from the Upanishads in the *Voice*, without acknowledgement, we have only to turn to the Preface once more to find this statement: "the maxims and ideas (of the Book of the Golden Precepts) however noble and original are often found under different forms in Sanskrit works, such as *Dyaneshwari*. . . and again in certain Upanishads". Surely for the unprejudiced comment is unnecessary.

One sometimes wonders, was it an innate modesty which prevented Mr. Pryse writing "The Voice of the Silence" himself, in the first place?

Edith Fielding,

206 East 27th St.,
North Vancouver, B.C.
November 25th, 1929.

Editor, Canadian Theosophist:—In Mr. James Morgan Pryse's "Study of the Voice of the Silence" the following passage occurs on page 293: "The second is called the Path of Woe, which 'leads the Arhan to mental woe unspeakable, woe for the living Dead, and helpless pity for the man of karmic sorrow.' The word 'helpless' turns this passage from pathos into bathos. The stupendous self-sacrifice is made to small purpose;" I should have thought it obvious that the helplessness is in regard to karmic sorrow that must be borne by the men who have engendered it but not to mankind in general who can be helped to gain wisdom and so avoid making

more karmic sorrow. Mr. Pryse goes on to say: "A Buddha is a man who has become one with his inner God, his Divine Monad. It follows, therefore, either that the Pratyeka, who in his 'spiritual selfishness' cares nothing for the woes of others, is a theological scarecrow, or that the God within him is selfish and callous." Mr. Pryse seems to forget that a Pratyeka Buddha is not a Buddha—any more than a false Prophet is a Prophet, or a false diamond a diamond—and that the term pratyeka entirely precludes the idea that such a "Buddha" could have become one with his inner God. The teaching that very high states of consciousness can be reached through "high intellectual development with no true spirituality (Theosophical Glossary, page 243) is of great importance as a warning that concentration on the cultivation of intellect at expense of aspiration towards wisdom will result in profound egoism.

Mr. Pryse should remember that what may seem an absurdity to one student may seem perfectly reasonable to another and at the same time the two students be equally intelligent, open-minded, free from prejudice and desirous to find truth for truth's sake.

Moreover, it does not follow that because a student defends the statements of an author against what he considers to be erroneous and disparaging conceptions of their meaning or implications that he must necessarily deem the work of the author to be "inspired" or the author to be "infallible".

W. B. Pease,

2840 Cadboro Bay Rd.,
Victoria, B.C.

INTER-LODGE DISCUSSION

Editor, Canadian Theosophist: — Mr. Spicer's letter in your November issue is a clear call to arms!

He voices something already working in the minds of certain of us—a plea for concerted action in the Canadian Section

with regard to the work inaugurated by Mr. Clark—the re-presentation in the T. S. of the great Aryan Philosophy.

With Mr. Clark's lucid exposition of the situation in your September number, and Mr. Spicer's practical suggestion of getting to grips with it, the way seems open for something definite, and we propose:

1. That our first step be to clarify our minds on the great Principles to which we are committing ourselves;

2. That a general correspondence be set on foot in the Canadian Section to take the form of an interchange of discussions on vital subjects between all lodges.

E. Hedley.

Vancouver, Dec. 9, 1929.

✻ ✻ ✻

However often the true nature of the occult training has been stated and explained, few Western students seem to realize how searching and inexorable are the tests which a candidate must pass before power is entrusted to his hands. Esoteric philosophy, the occult hygiene of mind and body, the unlearning of false beliefs, and the acquisition of true habits of thought, are more than sufficient for a student during his period of probation, and those who rashly pledge themselves in the expectation of acquiring forthwith "magic powers," will meet only with disappointment and certain failure.—Lucifer, December, 1888.

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THE CANADIAN THEOSOPHIST

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THE EXILE OF THE SOUL.

By ZADOK

VIII. THE ETHICAL PROBLEM

(Continued from Page 232.)

We get our word "ethics" (through the Latin *ethicus*) from the Greek *ethikos*, that which pertains to *ethos*, character. With the Greeks the word *ethos* had other connotations. It meant custom, usage, native habit, and in its original sense contained also the idea of an accustomed seat or place, a habitat, or primal abode.

As a branch of philosophy ethics concerns itself with the meaning and scope of the words "good" and "bad", "right and wrong", as applied to character and to conduct. The first phase of its enquiry is descriptive. It endeavours to classify thoughts, moods, and actions according to their goodness or badness. In its second phase it determines, if possible, whether the common ideas of goodness and badness and right and wrong reveal any absolute standards of action, or point to any cosmic laws that govern the issues of conduct.

After many centuries during which ethics had been looked upon as purely philosophical in its subject matter and method, enthusiastic scientists of the nineteenth century made an effort to bring it into the fashionable field of positive science, but without notable success.

It should have been evident to the biologists who made the effort that it must end in failure. It inevitably ends in a ring-around-a-rosy. A science is necessar-

ily experimental. Since the results of right and wrong action could be understood only by the experimenter and in his own person—to anyone else or in anyone else they would be mere opinion—he must be, therefore, not only his own laboratory but also his own judge of results, and he must judge by means of his ethical judgment which is the subject of his experiment.

Worse than this for practical purposes, it is the great defect of all attempts at ethical experiment that the observable consequences of actions are too far removed from their causes in point of time. Indeed the cycle of most important moral operations does not fall within a single lifetime. This makes a positive science of ethics quite impossible for a materialist or a theologian. If the experimenter is a materialist he can have no assurance that the results will show at all before the soul that produced the causes is resolved again into the life force from which it came. The results of most of his experiments must therefore be lost entirely or must be seen in physical descendants, in which case the whole problem is transferred to the field of heredity. An action that will only have its effect in a man's remote descendant is not a matter of active ethical interest, especially if he does not expect to have a

déscendant. If the experimenter has a predisposition for Christian dogma he is in an equally bad fix. The results of most experiments will only become evident in Heaven or Hell and will not be natural effects on the doer but merely effects manifested in the approval or annoyance of God. The only possible scientific experimenter in ethics would be the theosophist who believes in reincarnation, and he would expect the results to show in a subsequent life and would regard effects in this life as arising out of experimental conduct in previous ones. He would then have two courses of procedure, one would be to set up a cause and wait patiently for its result with the certainty that by the time he reached his result he would have mislaid his memoranda of the cause. The other would be to develop his memory of the specific causes in previous lives that have given rise to present results. As we shall see there is a simpler method.

It is now generally agreed that ethics had better remain a branch of philosophy.

Philosophy has been defined as "a process of reflection upon the presuppositions involved in unreflective thought". In other words the philosopher turns his attention upon himself to discover how and why his mind does what it does and what are the elements he has all along carried in his mind without thinking of them. He does not deal with new things but with old and previously unobserved things. He sets his own percepts, concepts and processes in new lights and examines them. He seeks merely to become more fully aware of himself.

In logic he examines the processes of reasoning. In epistemology he seeks a theory of knowledge, endeavouring to know how he knows and whence come his ideas. In metaphysics he examines his apprehensions and his conceptions of space, cause, time, and substance. This is the enquiry into what the Greeks called the True—*aletheia*, the unforgettable. In aesthetics he examines his ideas of the

Beautiful—*kalos*, excellence of form and motion as embodying interior spiritual function. In ethics he examines his ideas of the Good—*agathon*, that which is firm and secure.

In its first stages ethics is not a philosophy at all. It deals with specific problems such as any man might face in his daily life. "What would be just in this case?" "What, in that case, would excuse one from responsibility?" The power to answer such questions is present with every Ego however little it may have been exercised. The power grows with use. Presently the first philosophical phases of the subject arise. "Why, given similar cases, should there be so great difference in the answers given by different men?" "Why should the answers vary at all?" "Or, why, indeed, should men, having found an answer to a question proceed to do something contrary to that which they have decided?" "Why should men, desirous of following a certain wrong line of conduct justify their actions by casting doubt upon the authority of the ethical judgment?"

Thus, out of its own contradictions and difficulties, arise ethics as a philosophy. After all it is natural that it should so arise. Ethical philosophy is born of its own disabilities as certainly as a study of health is born of the fact of illness.

All ethical systems belong broadly to two groups. There are those that maintain that the intuitive power of judgment possessed by man is supreme, and a supreme guide of conduct. The others maintain, on one ground or another, that man's ethical judgment is not final but that there are other and external considerations which must guide his actions. These external standards vary. Herbert Spencer tried to erect standards on biological data and failed egregiously. Christian theologians have tried to base standards on an imputed revelation of the dictates of a personal God. Various writers have tried to found systems based on what they claim

to be the universal acceptance of certain judgments, social, legal, or political. In view of the fact, however, that each of these systems is finally tested by the author's own ethical judgment and is addressed to the ethical judgment of those who read or study it, we are forced to conclude at last that there is only one valid basis for ethics, that of the supreme power of the soul of man to decide between right and wrong. If a soul deciding for itself addresses to souls deciding for themselves a system of ethics which declares that souls do not decide for themselves, there is something wrong with the system.

One of the great controversies in ethics has revolved around hedonism. The hedonist bases his contention that pleasure is the end of all human effort upon the universally experienced feeling that for a "good" to be good it must in some sense be "my good". The anti-hedonist offers the fulfilment of duty as the true end of effort, arguing that the pleasure of the individual can never be complete in himself.

A multitude of controversies have arisen also out of theology and the effort to place the ideas of an omniscient God above man's interior judgment. The first fallacy of such an external standard for conduct lies in the fact that the ethical judgment is itself superior to the idea of God. Man has never been willing to worship a God who does not fulfil his moral requirements. God is therefore inferior to whatever it is in man that makes ethical judgments. The folly of thinking of a God greater than the maker of Him has led to innumerable contradictions. The most noticeable in its effect on ethics has been that dispute to which I have referred before in these articles, the one about free will and predestination. It is a dispute that never could arise in the realm of pure ethics at all because all the ideas of ethics have to do with free choice between right and wrong and the inalienable right of man to will his own destiny. It is only when theologians have managed to persuade men of

the existence of a personal deity who knows everything in advance that anyone will consider even for a moment, the soul as bound to a routine laid down in the mind-made God's foreknowledge.

The central problem of ethics, and the one with which I am especially interested in this series of articles, is a mystical one. It is the problem of the nature of that mysterious quality in man that makes him the sole and final arbiter of his relation to earth. The primary manifestation of the quality is the operation of Will. The soul of man acts, it refrains from action. It approves, it disapproves. It judges. It may judge rightly or wrongly in any given case but it reserves, for some high reason it does not itself understand, the right to will and to judge.

Emerson's schoolboy with his book of history is in no awe of Napoleon or of Alexander. He arraigns them for every thought, word and deed, he praises, he condemns serenely and without passion. He is their equal, not of this earth but of a higher world than this from which they all three have come. He is one soul appraising another and deciding what he would do—nay, will do—in like case, trying them by a higher criterion than they or he can bring to actuality. So he judges all kings and saints and heroes. His judgments of the event may be faulty, desires may disturb his calm; anger may sweep over him or a chill of fear; his understanding may limp but from his height he decides. He and they are beings superior to earth, walking about fitfully and dimly remembering how Gods should walk.

Plato, in common with all the great occult philosophers, found in this high assumption a demonstration of the state of the soul prior to its original descent into the bondage of earth. Lest I be accused of twisting Plato's doctrine to my needs let me offer a summary in the words of the late Dr. Henry Sidgwick:

"... If the objects of abstract thought constitute the real world, of which this

world of individual things is but a shadow, it is plain that the highest, most real life *must lie in the former region and not in the latter*. It is in contemplating the abstract reality which concrete things obscurely exhibit, the type or ideal which they imperfectly imitate, that the true life of the mind in man must consist; and as man is most truly man in proportion as he is mind, the desire of one's own good, which Plato, following Socrates, held to be permanent and essential in every living thing, becomes in its highest form the philosophical yearning for knowledge. This yearning, he held, springs—like more sensual impulses—from a sense of *want of something formerly possessed, of which there remains a latent memory in the soul*, strong in its proportion to its philosophic capacity; hence it is that in learning any abstract truth by scientific demonstration, we merely make explicit what we already know; we bring into clear consciousness hidden memories of a state in which the soul looked upon Reality and Good face to face, *before the lapse that imprisoned her in an alien body*, and mingled her true nature with fleshly feelings and impulses."

Sidgwick gives here the impression, frequent in modern philosophical writings, that Plato's Reality and Good are the ultimate Reality and Good. It is evident from Plato himself and from the Neo-Platonists that they were only comparative and that they do not in any sense embrace the entire scale of knowledge, but only an octave above and beyond the present octave of mind, namely, that subtle but none the less material plane the Eastern writers call Buddhi. It was the realm of the Chrestos in the Gnostic systems. This interior world which the soul has lost, Plato and his followers regarded as one in which our now separated souls must be re-integrated into a unity we once enjoyed but have lost owing to the delusions of earth. The re-awakening of the soul of man is for Platonists, a return to that Unity. This is the One of Plotinos, and as I have al-

ready suggested, it is the One which Christian theologians disfigured into their ultimate and all-knowing God.

Conceiving the race of men here upon earth as disintegrated and scattered fragments of that Unity, but essentially bound, each to the others, we have a clue to the truth about that other great crux of ethics—duty. This is the one which Kant called the greatest of mysteries. It is the ethical factor we saw the hedonist rejecting when he said, "That is not good which is not *my* good." The exponent of duty is a believer, however dimly he may see it, in the lost Unity, and he says, "Good can only be *our* good." There can be no good which omits any of the exiled race. They must go through together.

The concept of duty—that which one owes—is, then, a blurred recollection of the essential fact of existence in the One. This is the only valid explanation of the constantly recurring intuition that can impel a man to an act of sacrifice which he cannot justify by any process of mind. Hedonism is of the mind; duty is a reminiscence of the lost world beyond mind, and mind has been called always the great slayer of the real. The concept of justice is an archetypal idea from that lost world, as are the concepts of love, philosophy, mathematics and the yearning for beauty.

The differences between the souls of men in this world are not, therefore, to be explained as differences of development or as varying accretions of powers. They can only be explained as varying degrees of loss of divine self-consciousness. This is the only adequate explanation of the differences in the clarity of ethical judgment. Failure of judgment does not come of inadequate development but of overclouding. The will to act, the arrogation of the right to decide are of the divine soul and are common to all men. The failure to judge wisely comes of the obscuring forces of an alien earth.

(To be Continued.)

UPARADI

"The excellent Cessation is the condition of refusing to lean on external things."

Mohini M. Chatterji, translating the "Atmanatman Viveka," says: "Uparadi (Cessation) is the abstaining on principle from engaging in any of the acts and ceremonies enjoined by the Shastras. Elaborating this in an article entitled 'Qualifications for Chelaship,' published in The Theosophist many years ago, and reprinted in "A Guide to Theosophy," (1887), Mohini said: "The third qualification, known by the Brahmins as 'Uparati,' is the renunciation of all formal religion and the power of contemplating objects without being in the least disturbed in the performance of the great task one has set oneself. What is here expected of the aspirant for spiritual knowledge is that he should not allow his sympathies and usefulness to be narrowed by the domination of any particular ecclesiastical system, and that his renunciation of worldly objects should not proceed merely from an incapacity to appreciate their value."

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GREAT QUESTIONS

By ORLANDO J. SMITH

(Continued from Page 326.)

V.

Fatalism is at War With Justice and Morality.

Justice requires that man shall earn what he gets, and shall not get what he does not earn; that he shall reap as he sows, and not reap what another has sown; that he shall suffer for his own sin, and not for the sin of another. In one creature the Creator has planted good. But this good the creature has not earned. It was but the gift of Jehovah. In another creature the Creator has planted evil. This evil the creature has not earned. It was but the curse of Jehovah.

The doctrine that all men sinned in Adam is at war with justice. If we can assume that a creature can sin against the will of his Creator and Ruler, then Adam's sin was his own, and he only could justly pay its penalty. But if man did sin in Adam, then man should pay the penalty. Hence the atonement, by which man's responsibility was shifted, is also at war with justice.

The doctrine that salvation cannot be earned through a moral life alone, which has perplexed so many minds, now becomes plain. Man cannot, under the Creative hypothesis, be saved by his own merits, for he has none. His merits belong to his Maker, who gave them to him. His demerits also belong to his Maker; and it may be said that the justice of this claim is crudely recognized in the granting of easy terms of salvation. Repentance and faith are the essential theological factors in salvation. Repentance is easy, and especially so to one in trouble. Faith is easy also to one who is taught that reason need not—indeed should not—enter into faith.

The churches—even those that still retain the tenet of Predestination in their creeds—have long really abandoned the attempt to reconcile the doctrine of Fatalism, or of the creation of man, with justice and morality. Such a reconciliation is for manifest reasons impossible. No system of morality can be built upon the theory that we are, from our birth, and for no merit or demerit of our own, either the beneficiaries of God's bounty or the victims of his wrath.

The church is now drifting rapidly, and for some centuries has been drifting, away from its theological foundations. All of the real power in the church, in modern times at least, is due to its record as a teacher of morality and justice. To this record is alone due its hold upon the minds of men. For man loves justice; it is to his moral sense as the breath of life to his nostrils; and he will not knowingly countenance that which runs counter to it.

VII.

Nature's Ways are Large Ways—the Universe Has Been and Will Be Forever.

The whole theory of Creation—the creation of the Universe, of the race of men, of the soul of man—is at variance with the trend, deductions and demonstrations of modern science.

Science has demonstrated that matter cannot be destroyed. Fire, decay, and other forces can change, but cannot annihilate matter. Neither can matter be created; it is eternal.

Force, also, as demonstrated by science, and all things in the Universe, by rational inference, are uncreatable, indestructible, eternal.

There is no record, no evidence of any change in the laws of Nature. It is reasonable to assume that there never has been, and never can be, any change in these laws. As they are, they have been and will be forever.

Nature's ways are large ways. Her great forces could not have been set to work in some dim, far-off time, as an engine starts the wheels of a factory.

Huxley, in "Essays Upon Some Controverted Questions," says: "But science knows nothing of any stage in which the Universe could be said, in other than a metaphorical and popular sense, to be formless or empty, or in any respect less the seat of law and order than it is now."

Herbert Spencer closes an epitome of the cardinal principles of his philosophy with these words: "That which persists unchanging in quantity, but ever changing in form, under these sensible appearances which the Universe presents to us, transcends human knowledge and conception—is an unknown and unknowable power, which we are obliged to recognize as without limit in space and without beginning or end in time."

The Universe has been and will be forever. There never could have been a time when there was Nothing, not even darkness—for darkness is something. The word Nothing expresses only a negation. It can have no place or habitation. Nowhere in the Universe can Nothing exist.

The Universe had no beginning; and all speculations based on its Beginning or Creation fall. They are based on Nothing, and lead to Nowhere.

It has been said that the thought of something without a beginning or an end is inconceivable. The circle is a line without a beginning or an end. Who can locate the beginning or the end of the equatorial line?

VIII.

There is in the Universe No Creation and No Annihilation.

In this Universe there is nothing new; nothing has been created, nothing destroyed—and yet the law of the Universe is transformation, unceasing change. No thing stands still for any second of time; not

even the granite rock. A globe is formed from the debris of space. It hardens and ripens until it can produce low forms of life, and these develop into higher forms. The globe, with the life upon it, reaches by slow processes its prime; and then descends gradually to barrenness and final disintegration, its dust going back to space.

Nature does not have one law for large things, and a different law for small things. The law for the globe is of necessity the law for the lowest organism upon it, though one may last for a million years and the other for only a second of time. There is nothing new in the constitution of either—nothing that did not exist before the incipience, and that would not survive the dissolution, of each.

A Creation, in the basic sense of the word, would be the making of something out of nothing. A man cannot create a house. He can only transform other things into a house. What we loosely call Creation and Annihilation are really Transformations.

There is then in the Universe, no Creation and no Annihilation. That which to our eyes is born anew is but old matter, old force, old thought, old spirit, old love, old hate, old honour, old degradation, in new forms.

Nature has no contradictions. Her laws are harmonious. The Universe being immortal and eternal, all things in it, even the soul of man, must also be immortal and eternal. The flesh in which we see man must be but as a garment worn for a time. There must be a law of evolution for the mind, character and soul, as well as for the physical body of man.

The soul of man has developed through evolution, and its antecedents are eternal. These may have dipped as low as the meanest germ of life, or they may have risen as high as the archangels; but through all experiences, base or noble, the soul's continuity has been unbroken.

Man is the flower of this earth. It is unbelievable that Nature would give im-

mortality to a senseless speck of dust, and deny it to the soul of man.

IX.

The Foundation Stones of the Theory of Reincarnation.

From the foregoing propositions we may draw the following deductions, which are the foundation stones of the theory of Reincarnation in its logical form:

1. The Universe has in space no boundary; in time no beginning and no end.
2. Its laws have been unchanged, and are unchangeable.
3. All things in it, great or small, have been and will be forever.
4. The soul of man is pre-existent and after-existent, immortal and eternal.

X.

Man Builds His Own Character; He Reaps as He Has Sown.

The theory of Reincarnation is only the completion and the rounding out of the doctrine of the immortality of the soul. If man's soul came into existence with the birth of his body, it must die with the death of his body. If the soul be immortal after death, it must have been immortal before birth. The theory that immortality exists after death only, is evidently but a half-truth. That which is immortal is forever immortal.

Building upon the theory that the soul of man is pre-existent, immortal and eternal, Reincarnation teaches that the laws under which we live are just to the last degree. Man builds his own character. We are sick because we have neglected the laws of health; ignorant because we have failed to improve our opportunities; fretful, despondent, lazy or cowardly because we have cultivated mean-spiritedness; boast-ers, drunkards, ingrates, thieves, liars or murderers because we have dishonoured ourselves.

We reap as we have sown. Each man is—mentally and morally exactly, and to a large degree physically—what he has made himself. He is forever working out his own damnation, or his own salvation. He may rise to the altitude of the angels; he may fall to the level of the reptile or the insect.

Within certain temporary material limitations, man is free. He cannot speak if he be dumb, nor see if he be blind; but mentally and morally, he is always free. He can think his own thoughts, act wisely or foolishly, do right or wrong.

The form of each being shows what its life has been. Its strength and goodness are medals of honour for its victories; its weakness and vileness are the badges of defeat.

Man's life is an endless battle in which the good and brave are victorious, and the mean and cowardly are defeated.

XI.

Without Adversity, Man's Soul Would Shivel for Lack of Exercise.

Evil is the penalty of wandering from right ways. Evil is also the background of good, or the incentive to good, or the trial of good, without which indeed good could not be. In a world without evil, all men would have perfect health, perfect intelligence and perfect morals. No one would ever care to speak to another soul, his own cup of information being full. There would be no need of industry, toil being an evil; nor of courage, danger being an evil. No scientific, philosophical or religious problems could attract attention, as all these would have been solved, ignorance being an evil. The temperature would stand forever at seventy degrees, both heat and cold being evil. There could be no progress, since progress is but the overcoming of evil. A world without evil would be as toil without exertion, as light without darkness, as a battle without an enemy. It would be a world without purpose.

The law of averages indicates that what is called chance, or luck, is only manifest in a superficial or temporary sense, and that in the deeper and more permanent sense there is no such thing as hazard in the natural world. So true is this, that the important business of insurance is built upon the sound assumption that fires, accidents, marine disasters, and even death itself, will always bear a definite ratio to time and numbers.

Through the working of this law of averages, it may be assumed that man, in his eternal life—of which his present life on this earth is but an inconceivable fraction—has passed, or will pass, through all forms of experience possible to human beings; and that he has benefitted and suffered, or will benefit and suffer, impartially with his fellows, from all forms of both good and evil fortune.

A man may lose his sight by a stroke of lightning. It cannot be assumed that he is responsible for the thunderbolt, or that he could have avoided it by prudence or foresight. What consolation has he, then, for this affliction which he could not have avoided? The consolation that his loss will be temporary, that his sight will be restored. He should accept with philosophy the evil as well as the good which comes to him, knowing that in the sum of all his lives the good quality greatly exceeds the evil. The loss of his sight by lightning would not, under the law of averages, happen to him more than once perhaps in a hundred thousand lives. If the life of the stricken man were actually to end with the death of his present body, the loss of his sight would be a great injustice; but he should look upon his misfortune as an incident merely of his eternal life, in which adversity as well as prosperity has its uses, and even its advantages.

What is commonly called good fortune is not always really good; nor is what is called evil fortune always really evil. Back of good fortune there lurks sometimes an evil influence, and back of evil fortune

there lies often a good influence. Adverse fortune may strengthen a man's unselfishness, fortitude and courage; while good fortune may weaken him in some of his nobler qualities, as the ownership of great riches may develop idleness or vanity, and as the possession of inherited privileges may foster self-love, arrogance and contempt for one's own kind. The heir to a throne, seen by the lights which illuminate the eternal life, may really be more unfortunate than he who is born to poverty and toil.

Many evils, such as the pestilence and famine, which were formerly considered as manifestations of the wrath of God, are now known to be but the results of man's ignorance. Science has overcome, or can overcome, the pestilence; and has provided, or can provide, the antidote for the germs of disease. Human thought, in the practical form of railroads and steamships, in connection with prudence and foresight, can relieve the horrors of famine.

Poverty and other forms of man's debasement are due mainly either to his own indolence, folly or vice, or to economic and social superstitions which intelligence can overcome.

Accidents, difficulties, burdens and sorrows are but the tests of our manhood, the trials of our worthiness, without which the soul would shrivel for lack of exercise. All forces work to make strong men, high men, real men. The post of hardship and danger is a post of honour.

"For as gold is tried by fire,
So a heart must be tried by pain."

(To Be Continued.)

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The duty of a Theosophist to himself is to control and conquer, through the Higher Self, the low self. To purify himself inward and morally; to fear no one, and nought, save the tribunal of his own conscience. Never to do a thing by halves; i.e., if he thinks it is the right thing to do, let him do it openly and boldly, and if wrong, never touch it at all.—Key to Theosophy.

WANTED—RESEARCH WORK BY THEOSOPHICAL STUDENTS.

An Appeal by Geoffrey Hodson.

The author of this appeal is at present busily engaged in carrying out a lecture tour of the United States of America, and will be so engaged until October of this year. He thinks he sees the possibility of a valuable piece of work which the Theosophical Society might do for the world, but is himself too busy to attend to its performance. This work concerns especially the task of bringing to the world knowledge concerning the Angelic Hosts and their place in the economics of the Solar System.

Science has at last discovered the fact—always well known to occult scientists—that the apparent solidarity of the material universe is an illusion; that in reality the universe consists of flowing energies. Theosophy has an important part to play at this juncture. One of the next steps in the progress of exoteric human knowledge is the discovery of the intelligences associated with these flowing forces. These are the devas and nature-spirits.

Before we can play our role, our knowledge must be classified and correlated with the latest scientific thought. Hence this appeal.

Will students and groups co-operate with the author in the following ways:

1. Collect from all reliable sources information concerning nature spirits and devas. Some sources are:

- (a) The Secret Doctrine,
- (b) Other standard Theosophical books,
- (c) "Fairy faiths in Celtic countries," by Evans Wentz,
- (d) Standard works on national folk and fairy lore,
- (e) The author's books, especially—"The Angelic Hosts", "The Miracle of Birth", and "The Kingdom of Faerie".

2. Classify the information somewhat as follows:

(a) The four great divisions or orders of Nature Spirits of earth, water, air and fire; with the appearance and sub-divisions of each order, e.g. earth spirits include gnomes, brownies, mannikins and elves; these evolve into landscape angels, and up to the Spirit of the Earth. (vide *The Angelic Hosts*).

(b) The Function of each in nature and their method of carrying out that function; their relationship to the phenomena of Nature, vegetation, climate, etc., (vide *The Kingdom of Faerie*, Chap. V.)

(c) Other orders—such as the builders (vide *The Miracle of Birth*, especially Chap. V.), the healing angels, the ceremonial angels, the power angels, guardian angels, etc.

3. Apply the results to modern scientific discoveries in astronomy, meteorology, physics, physiology, biology and psychology, watching and collecting the writings of advanced thinkers in these fields.

4. Prepare the resultant material for publication:

(a) As a whole in book form, perhaps in several volumes,

(b) In article form for magazine, both Theosophical and general.

In illustration of the possibilities which lie in this method of work, the author quotes from his address on "Angelic Co-operation in Social Reform", delivered at the Theosophical World Congress in Chicago in August, 1929, and from other sources.

"The present age is marked by the discovery of the forces of Nature and their employment by man, for the pursuit of knowledge is the true keynote of the age. Foremost in this search are the men of science in every land, and their search is leading them away from the materialistic and toward the transcendental outlook. The mechanistic view of scientific phenomena is being discarded and the method of explaining them by the construction of models has come to be regarded as a hindrance rather than an aid to understanding.

So rapid indeed is the progress of scientific discovery that the textbooks of one year become out of date in the following.

Within the memory many of us, the foremost men of science were proclaiming that in matter was to be found the promise of life. Later that dictum was reversed. The atom as a material particle of which the whole universe was built, was itself found to be capable of further subdivision. The ultimate unit was discovered to be an electrically charged particle to which was given the name "electron", a unit of force vibrating in the ether. Now even the electron is being doubted, for recent researches have demonstrated that the electron has no continuous existence. It appears, disappears and reappears continually. So rapid is the process, however, that the illusion of permanence is produced.

Today, therefore, this apparently solid world of ours is not regarded as a material world at all. It is a concentration of energy, a focal point of power amid a universe of flowing forces.

Similarly, the brain is no longer regarded a satisfactory model of the mind, a mechanism of concrete particles which constitutes the whole machinery of thought. The brain is now regarded as an instrument, thought the power which drives it.

Of the nature and origin of these forces, science as yet says little, but the movement of scientific thought is away from the concrete toward the abstract, and this is parallel with the evolution of human intelligence which also is away from the analytical and concrete and toward the development of the faculty of synthetic and abstract thought. As an illustration of this, the idea is beginning to dawn that time itself is typical of the kind of material of which the physical world is built. In probing external phenomena to their depths, the scientists and mathematicians fall back upon symbols and equations as the only means of expressing their discoveries. The substance has melted into a

shadow; only force remains.

What is the next step likely to be? The latest pronouncements show that certain men of science are beginning to postulate mind as the ultimate reality. Matter is being regarded as a manifestation of force operating under natural law; and of that law, Prof. Eddington of Cambridge says: "It is perfect and unbreakable, worthy to be associated with the mind of God." He has also stated publicly that it is now possible for a scientist to be a man of religion. From this we see that as truly as the mystic, the scientist is following a light, and his quest is leading him away from the seen to the unseen world. The next discovery may very well be that of the existence of those intelligent beings called in the East "devas" and in the West nature-spirits and angels, who are the agents of the Divine Will in the controlling and manipulating of these hidden forces of the natural world.

What is the contribution of Theosophy to this development? Theosophy itself consists of a body of basic truths concerning the material and spiritual worlds, their inhabitants and the purpose of the Divine Will in creating them. Investigations such as those of the modern scientist referred to have been pursued since the earliest days of human life upon this planet. There has always been an unbroken succession of investigators, and the result of their work has been preserved. It constitutes a vast accumulation of knowledge which is gradually being made available today partly by the illumination of the mind and intuition of leaders of human thought, and partly by the publications and activities of the Theosophical Society, and kindred movements. From this source each man may take that portion of the Divine Wisdom which he himself is able to grasp and to interpret. In the study of Theosophy each man must be his own interpreter; each must provide his own illumination; and the views which I shall put forward are not necessarily those of

my fellow members of the Theosophical Society.

For the purpose of this lecture, I have extracted, from the teachings of Theosophy as I understand them, a number of fundamental ideas which would appear to be pertinent to the subject under our consideration.

Behind all the differences and diversities of material forms, there is the one life; that life finds its expression through natural forces. Behind the flowing forces of which the material universe consists there is one Mind—the Mind of That Which is the Creator, the Sustainer, the Transformer of all worlds. The answer to the question as to what is behind the manifested mind of the universe, I can best give by quoting an Eastern scripture, in which the Logos is made to say: "Having permeated the universe with a fragment of myself, I remain." (Note: Bhagavad Gita) Behind the Immanent is the Transcendent, and the Immanent is partly manifest throughout all worlds in and through the forces of Nature. Electricity and Magnetism are the manifestations of the Divine Immanence, aspects of the power of God.

Concerning these forces, Theosophy has a great contribution to make to scientific research, if only for its revelation of the existence of intelligent beings evolving and working in association with them. In the East these beings are called devas, a Sanscrit word meaning "Shining One" and aptly describing their appearance. In the West we know them as Angels, and meet them in the Bible as messengers from God to man, visiting him at special times in his career and displaying powers over the natural forces which the normal man does not as yet possess. Man is associated with the material and form side of existence; the angels with the life and force side of manifestation. They are the engineers of the Logos and they control and guide the activities of the forces of Nature. To them the Sun is the mighty heart and source of all power and life. From that heart the

energies which are the life blood of the solar and planetary body of the solar Logos are continually outpoured and as continually withdrawn. He breathes out and His power is withdrawn. So rapid is this fundamental process that the illusion of permanence is produced. Science is on the verge of accepting this great fact; for, as previously mentioned, it has discovered that the atom and the electron have no permanent existence; they appear, disappear and reappear continually.

This outbreathing and inbreathing of the solar life is rhythmical. The difference in the appearance of material forms is the result of a difference in rhythm. The solar heart pulses and establishes throughout all worlds that rhythm upon which all other rhythms and time periods are based.

Amid this mighty display of rhythmically outrushing and returning energy live and evolve the two great races of the children of the Sun—the angelic and the human hosts. Side by side, as neighbours in the solar fields of space, they are evolving; side by side they are working for the fulfillment of the divine will, though all unconsciously so far as most human beings are concerned. The whole system is moving unceasingly toward an ideal which is the perfect manifestation of an archetype within the Creator's mind.

The central motive of this address is that the time has now come in the evolution of the human race when co-operation between angels and men in the fulfillment of the Divine Will may become conscious on our side as it has always been on theirs, and in the concluding portion of my address I wish to show how this consummation may be brought about."

In "Fruit of the Family Tree" by A. E. Wiggam, speaking of the chromosomes of the reproduction cells, he says: "Nothing in all nature is more thrilling than to watch these life processes under the microscope, or to study their outcome in the future offspring. The way these chromosomes behave

in the cells, the marvellous and, to us, still mysterious way in which they move with all the mechanical precision of the planets; the way they divide and grow and sort themselves out in Mendelian proportions and thus distribute the various characteristics of the ancestry among the descendants—all carried on *as though they were endowed with some inner intelligence or else under the guidance of some Supreme will, acting with a vast 'purpose' in view*".

Each one of these tiny particles bears its own particular and indivisible burden of life as though it had been divinely appointed as the messenger of some Master Builder who has some purpose of His own hidden beyond human ken."

Further: "What ever God is, or what ever these processes are that lie within and behind it all, we know they can be trusted. Man has at last met the universe face to face and finds that its forces are simply 'High-born kinsmen of his own, and that he need not be afraid'."

An article on Sir J. H. Jeans' Book "The Universe Around Us" in "The Outline" Supplement to John O'London's weekly—October 5th, 1929:
Problems of Philosophy:

The astronomer, says Sir James, must leave the problem at this stage and hand it over to philosophy. But he is a bit of a philosopher himself. There is a missing code, he says. A code without which we cannot decipher the "Phenomena which come to us disguised in their frameworks of time and space; they are messages in cypher of which we shall not understand the ultimate significance until we have discovered how to decode them out of their space-time wrappings." The ultimate reality remains unsoluble. We may well admit, he remarks, that science cannot at present hope to say anything final on the question of human existence and human destiny.

An article on Evolution by Professor J. Arthur Thomson, in "John O'London's Weekly"—October 12th, 1929:

"The Evolving Process"

This way of looking at the Becoming of living creatures implies (1) that the evolving process can be more or less described in terms of verifiable factors, similar to those that can be seen in operation today.

(2) That there has been a continuity, although particular lines of advance or retrogression may have come to an end, and:

(3) That there has been on the whole a progressive integration from lower to higher forms of life. For Organic Evolution is not an eddy.

But when we explore the exuberant fauna and flora of a region not too badly man-ridden, or see the bulging dredge emptied out on the deck, or visit one of the great museums with case after case of highly individualized birds and drawer after drawer of once ecstatic butterflies, we are usually dumbfounded. There is an embarrassing richness of individuality and beauty; there are detailed adaptations everywhere; there is an extraordinary perfection and finish, and there seems to be no end to the insurgent resourcefulness of life. We repeat the formulae in which we sum up the known factors in organic evolution; Variation, Heredity, Selection and Isolation—changing and entailing, sifting and singling—and we are left dissatisfied. *The factors do not seem to be adequate for the result.* We shake our heads when there are no fundamentalists lurking around, and murmur to ourselves: There is surely some factor that remains unrecognized (*Italics mine.* G. H.)

Our Uneasy Feeling.

It is not the *Fact* of Organic Evolution that we have any dubiety about; our hesitation concerns the *Factors*. Are they sufficient to account for the outcome—an outcome that includes ourselves? Let us briefly inquire into the reasons for our dissatisfaction—our uneasy feeling that we are missing something.

(a) To some extent this is a fallacious

impression due to our preoccupation with end-results and forgetfulness of the long-drawn-out process of evolution. The human ear is a marvel, but it is led up by a long staircase.

(b) It must be kept in mind that many of the ladders of life have lost their lower reaches by elimination, and that the origins of many of the great groups of animals remain quite unknown.

(c) It is hopeless to try to envisage the evolution of living creatures in a mechanical way. As effortful individualities they have taken a hand in their own evolution. Variability is an urge towards self-expression; heredity is the reminiscent hand of the past on the shoulders of the present; Selection is often a sifting of endeavours after well-being; isolation is often the outcome of sex-whims. It is impossible to leave out the mental factor—the urge of feeling and the bent bow of purpose."

The author is willing to help with this work and is especially interested to receive results of work carried out along these lines. His address up to October 30th, 1930, will be care of Theosophical Society, U. S. A., and afterward care of Theosophical Society, Adyar, Madras, India.

TWO NEW BOOKS ABOUT H. P. B.

Unpublished Letters of H. P. B., edited by Prof. E. R. Corson, to whom they were written during his residence at Cornell University, Postpaid\$3.25

Fragments from the Teachings of H. P. B., compiled by H. Burford Pratt. These extracts are arranged as an outline of study of Isis Unveiled and The Secret Doctrine. Postpaid\$1.60

My "Suggestions for Reading" sent on request.

N. W. J. HAYDON

564 Pape Ave., Toronto (6)

A LETTER TO THEOSOPHISTS.

Would-be Chelas-All:

This letter is addressed to all who feel gratitude for the Teachings made available through the pen of H.P.B.

The material in them was given to the World, that men might better understand the composition of the fabric woven in preparation for the expression to be interjected at the beginning of the New Race—not as a snare and blind for the less acute mind; but rather that by intuitional awakening all who contacted the Truth, might more readily comprehend the nature of the field of this expression and lend their strength to the building of a temple “not made by hand” but rather by understanding.

How far have you been able to grasp the Great Plan and enter into its construction?

What has each of you contributed as his share, for from him to whom much has been given, from such is much expected.

How does the Theosophical Movement with all its component parts appear to us today?

Has Our effort succeeded, or must We withdraw to Our own fastnesses, vanquished by those it is Our Life thenceforth to help and guide when occasion allows and man by his own act invites?

Are Our life-giving forces flowing through the activities or are the lodges and groups but streams clogged—dammed up by Maya's mighty hosts?

That all know well the fundamental object of Our effort is clear from the reading of each Platform as Brotherhood in one or another manner is declared to be the Object of each Group or Branch based upon Our Teaching.

But what a travesty on Brotherhood when it is pronounced by each and every Offshoot and—yet can be lived by none in toto!

Were One of Our own to come to you where think you He could feel at home?

Would He find His place in that small group of America's Elect to whom no stranger is welcomed, where no stray lamb is received within the Fold; where wise-heads give utterance to deep philosophy—sufficient unto themselves, in close communion wrought? Strange help to Us who seek to feed the hungry!

Another—Homestead spot—there is in a place of natural beauty on earth where the Universal mother opened wide her arms in welcome to the “orphan humanity”. Here surely One would feel at home and at peace. But wait! how came it to be apart and separate from the Whole?

Look deep within and see the canker spot of Jealousy, well covered o'er but deep-seated within.

Ah, yes, We hear the rebellious cry in explanation peal forth, “it was but loyalty to him who gave his very life for the cause”, that forced this organization into being, that the World might ever know the Truth and recognize the Real from that Unreal semblance of Truth, foisted on the—bigger whole—Society.

A loyal heart devoid of self-interest might have seen opportunity to serve truth from within the Body—but—with shortened vision—the break was made and feud begun.

A second cry of Loyalty, to that same one, comes forth—offshoot of the “Mothers two”!

An Association for declaring Faith to Comrades True, a staunch stand to keep true texts of the Teaching intact, death to the personality which must be in the whole submerged; but ever at war with personalities outside their ranks who refuse mergence.

Would he, to whom reverence-due is given here, be recognized by them were he to claim his own?

Their law is strict, their knowledge grounded well, of what to expect and whom to recognize. Should he appear—before the time they know decreed—reception would scarce be given.

Could these but read between the lines they cherish so; and copy, some, the life of him whose cause they make their life work they would perforce develop gentleness of spirit, sympathy for those who through error, made attack. He who was withdrawn that severance be not brought upon the T. S. body—aye, for love of one of Us—can but feel anguish that his sacrifice was so little understood, and caused such havoc after all!

From the latter Offshoots comes the cry, raised through pride of understanding for (H.P.B.) the Teacher and her Teachings—a wild triumphant call—"Down with the False-Gods, the Traitors to Truth and their spurious writings"!

Understanding!—How little they have gleaned from that Lion-hearted One if they glimpse no reason, for her acceptance of the President of the T. S. today!

In H.P.B. they see the wisdom of a superman yet (no longer even conscious of Our humble Selves) they can think her hoodwinked in this instance, overcome by worldly power and recognition given one She knew must be granted opportunity to teach and lead Her (H.P.B.'s) blessed Society!

Again, beware of the Iconoclasts, those self-sufficient ones, who seek a following of their own, who, erudite with wisdom—children of their own brains—with wordy eloquence can float a ship "on the flood of their oratorious fallacies". For they see, the T. S. ship of state a foundered thing, brotherhood a lost cause, and hope of recognition from the Lodge a matter of dreams and phantasy. They declare the "devoted ones" to be the cause that instigated insurrection and upheaval—and constitute the remnant—left to sit in adoration at the Wake.

To this remnant group a charge is now given to awake—tear away the bandage from off your face, which has been constructed through fanatical dedication to a leader—and give of the light of your own souls, to Truth that you and your leader

may see the way more clearly.

Remember to you befalls the task of keeping the roots of this Tree of Wisdom alive and healthy.

By blind devotion you but add to the karmic load of the one who perchance has led astray in the existing chaos of things today.

And now the day has come when stock must be taken and accounts rendered of the past.

To all, these words are addressed:

No longer concern yourself with the gnat in your brother's eye but look first to the moat that blinds your own—and with vision cleared, declare a Truce, an Armistice of all old feuds.

Look to building anew and see what each has to contribute—communities, wealth, loyalty, sincerity, understanding, courage. Merge the resourcefulness, the one-pointedness or observations, the steadfastness, developed in each and every isolated group, as qualities belonging to the One great body—eliminate all prejudice and doubt. And once again Brotherhood will be assured in spirit as in name.

Then One of Us can come to work with you endangering none by the play of His forces that might otherwise enhance the differences and jeopardize the work for good that will promise great harvest once unity is established.

Be not concerned, the one accepted as such a messenger today by many as Our Teacher to you, will assuredly be the first to greet a Brother and Co-worker.

There are undeniable signs by which Brother recognizes Brother.

Bear ever in mind the words of the Light-Bringer of the 19th Century—that "Charity and Love Immortal" are alone the Key that opens the First Portal.

A Student Messenger.

Printed by H. P. B. Publishers, Inc., for the School of Service. (All Theosophical publications are invited to copy this Letter.)

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 Hamilton, Ontario, Canada.

OFFICIAL NOTES

This is the last number of volume x. Indexes for volume ix. are now ready and may be had on application with postage, 2 cents. Index of volume x. will be ready shortly. Bound copies of these and earlier volumes may be had at \$2 each. Only a very few of the early volumes remain.

* * *

With the elections once more in sight, it is hoped that all members in arrears will pay their dues and get into good standing and take an interest in the affairs of the National Society. Back numbers of the Magazine will be supplied to those paying up their arrears of dues.

* * *

We are not sure if it would have made any difference to Mr. Pryse had he known he was criticizing a lady, but we have left his MS. in which he discusses Mrs. Leisenring's position as he wrote it, to indicate,

at least, that he was unaware of his opponent's identity and wrote impersonally.

* * *

We desire to call attention to Mr. Dobbs' address to the Montreal Lodge as president, in which he speaks of the amount of space given to notices of the Lodge's activities. No Lodge, however small, but may have proportionate space, if it will only take the trouble to send in notices to this magazine or to local papers. The news of what other Lodges are doing stimulates all and is of interest to members.

* * *

Copies of The Adyar Theosophist, in all respects but name like its immediate antecedent The Theosophist, and the Hollywood Theosophist, with all the faults and none of the virtues of its antecedent, have arrived together and compel comparison. Of course they are odious, but what would you? We should except Mrs. Cousins' article in the Hollywood issue, and we have dealt with Mr. Jinarajadasa's article elsewhere. The Adyar Theosophist republishes Madam Blavatsky's letter to the New York Daily Graphic answering Dr. Beard's charges that the Eddy Spiritualistic manifestations were frauds. It is evident that the spiritualistic debate is on once more. Perhaps we shall have some light thrown this time upon the part the Nirmanakayas may play in it. We shall hope for a report in the next Adyar number of the Adyar Council meeting.

* * *

We have received a circular letter from some members of New York Central Lodge stating that Mrs. Broenniman is being brought out as a candidate for the Presidency of the American T. S. in opposition to Mr. L. W. Rogers. This is not the business of the T. S. in Canada, but it has been referred to us, and we have learned that the action has been inspired by one Kunala, a Hindu, who has written the letters signed a Student Messenger, and who poses as a messenger of the Mahatmas. It is well known that anyone making such

a claim at once vitiates his title. No real messenger of the Lodge would assert himself as such. "Love vaunteth not herself; is not puffed up; seeketh not her own." Apart from this, however, an attack is being organized against Mr. Rogers on account of his criticism of the Liberal Catholic Church at the Theosophical Congress in Chicago last August. The L. C. C. is a body distinctly hostile to the T. S. by its very nature and aims. It cannot help being so though many of its members are unaware of the fact. While it opposes Mr. Rogers it is acting against the interests of the T. S. and anyone who takes a similar position of hostility must be reckoned among the Allies of the L. C. C. It is well to know where we are, considering we have perfect liberty to choose our ground and our alliances.

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The Path, from Sydney, Australia, contains a review of the volume of unpublished letters from Madam Blavatsky to the late Professor Corson of Cornell, edited by his own son Dr. E. R. Corson. We have not seen the volume yet, but it is evidently having a good circulation. The Path continues the articles "On the Threshold" by The Dreamer. We venture to quote a passage which appeals to us as presenting a natural and consistent attitude towards one who has been in the mind of the Masters for years before she took up the study of Theosophy. "The thirst for *spiritual* life is quite commendable. The *psychic-craze*, however, is (but) an imitation of the true Life, and should not be encouraged. The present disaster in the T. S. is mainly due to want of care and foresight in this matter. But whatever you do, *you should keep your head cool*, and your heart fixed upon Divine service, and that alone. Personal interest, and social and other disturbances, should not determine your conduct, to say nothing of race feeling, which is most detrimental to spiritual growth. I don't think one can repeat too often, that the guiding principles of our actions should be Truth

and Brotherhood. You may not approve of A. B.'s present mood or action; *but that need not make you love her any the less*. She is not identical with moods; movements nor actions, but is *above and apart from them all*, just as the ocean is apart from its passing waves. You will do yourself harm if you allow any other feeling than those of love and reverence to take possession of your mind. Of what use is intuition if the real cause cannot be discriminated from the accidental? You might as well despise me, if I happened to call on you in an English costume. *True, when we see a grand and heavenly movement threatened with utter ruin in this fashion, we cannot but forget our own personal grievances, and lose ourselves in the far wider life of the world.*"

THE ANNUAL ELECTIONS

Nominations for the office of General Secretary and seven members of the General Executive should be made by the Lodges 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 please 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 1, when the nominations will close. They should be mailed at least a week before. This will enable ballots to be sent out, should an election be necessary, on or before April 30, and the voting to close on June 2. Nomination returns must be sent in a separate letter addressed to the General Secretary at 33 Forest Avenue, Hamilton, Ontario.

THE GENERAL EXECUTIVE

The General Executive met on Sunday 2nd inst., at 52 Isabella Street, Toronto, those absent being Mr. Belcher, Mr. Ruark, Mr. Kartar Singh, and Dr. Wilks. Discussion on the possibility of getting into cooperative harmony with other branches of the Movement was very full, and letters and circulars were referred to from various quarters. It was felt that if the various bodies deriving from Madam Blavatsky cannot show a united front to the public their profession of Brotherhood will amount to little. The following resolution was adopted on the motion of Mr. McIntyre, seconded by Mr. Housser:—"The General Executive of the Theosophical Society in Canada wishes at the present juncture to place itself on record as favouring the widest means of cooperation with all the Theosophical Societies now existing in the Dominion." It was reported that now members were coming in, the list now having reached 1015. The number in good standing was in excess of the number at the same time last year. A letter from Mr. Kartar Singh reported progress in the west.

MESSAGE

TO MONTREAL MEMBERS

Dear Fellows of the T. S.:

The Montreal Lodge has arrived at another mile post in its history with the commencement of the year 1930 and in this connection it may be worth while to remind ourselves that Montreal Lodge received its Charter in the month of April, 1905, thus being twenty-five years, or a quarter of a century, in existence this coming Spring as a chartered Lodge.

As has been mentioned previously, the foundation of Montreal Lodge has been built by the devotion and energy of elder members who carried on the work during the earlier years of the Lodge, some of whom have been spared to be still associat-

ed with us, while others have passed through the gates of physical death into the realm of a larger life. Those early members who still survive naturally cannot now be expected to engage in energetic activity for the Lodge, this work being passed on to those who follow, who must, in turn, ultimately relinquish same to the succeeding generation. It will, therefore, be obvious how necessary it is to interest more of the present generation in Theosophy in order that our Lodge may continue to function effectively as a Theosophical centre in this Metropolis.

The Lodge is a composite of all its members and its character or quality is therefore determined by the general attitude of its membership. It may be overcome by that inertia which arises out of separateness and insufficient belief in its purpose; or we may, by considering ourselves a group of servants in the Temple of Humanity, contribute whatever we can to make it an effective channel for wisdom and thought development. Although we are the second largest Lodge in Canada, that in itself does not mean very much numerically, and opportunities for self expression may seem few. We can, however, bring into the Lodge whatever knowledge and talent we possess and activities can be expanded, or new ones initiated, as the desire and need is manifested.

Our Saturday evening meetings continue to be the only form of organized work for the public and appreciation is here conveyed to those who have attended these meetings with fair regularity throughout the year, thereby sustaining this form of activity. While dependence is not wholly placed on numbers, nevertheless, it is certainly gratifying to have a well-filled room when a lecture is being given and members can render valuable assistance to the Lodge by co-operating in this respect.

The class for members on Tuesday evenings has been regularly maintained during the year, the text-book during the first six months being "Isis Unveiled", and

the text-book for the later session being "The Ocean of Theosophy". A marked increase in attendance has been noticeable during the study of the latter text-book and appreciation is again expressed to those who have attended this class so faithfully. "The Ocean of Theosophy" was chosen by the Executive Committee as a most valuable Theosophical text-book and it is hoped that attendance at this class has been rewarded by acquiring a fuller knowledge of the fundamentals of Theosophy. Reports of the Saturday evening lectures were sent to Montreal daily newspapers during the first six months of the year, The Gazette giving a total of 205 inches of space, and The Daily Star $74\frac{1}{2}$ inches of space, to the lectures of this Lodge. Reports of our various activities also appeared in The Canadian Theosophist in eleven issues out of the twelve during the past year, a total of $104\frac{3}{4}$ inches being given to reports of Montreal Lodge, and appreciation for this service is extended to the Editor.

Forty-three lectures have been given on Saturday evenings in this Room since the last Annual Meeting, thirty-six of these lectures were given by eleven members of this Lodge, while the remaining seven lectures were given by five persons who are non-members. It is gratifying to note that practically one-fourth of our membership have been on the lecturing list.

Attention might be called to the fact that Montreal Lodge added eight to its membership roll during the year 1929, but this increase was largely offset by five lapses and two resignations during the year.

Owing to generous donations made to the Lodge, it has been possible to effect a great improvement in the interior furnishings of the Room and appreciation, on behalf of the Lodge, is hereby extended to the donors. Mr. and Mrs. Fletcher Ruark, Mrs. A. D. Richardson, Miss G. Galibert and Miss R. Schuster; as well as to the ladies of the House Committee, Miss C. Burroughs, Mrs. E. A. Griffiths, Mrs. A.

D. Richardson and Mrs. A. J. Ruark, all of whom have made these improvements possible.

Devotional readings at the public meetings have been arranged by Miss H. E. Mills, who has looked after this phase of work faithfully and regularly throughout the year. Appreciation is also extended to all those who have contributed to the programme, read selections or in any way helped along the work of the Lodge through service rendered or donations made.

The Executive Committee during the past year has been ready to provide for any need of the Lodge and the incoming Executive will undoubtedly be most ready to know and respond to your wishes in this regard.

Respectfully submitted,

J. E. Dobbs, President.

January 14, 1930.

THE THREE TRUTHS

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

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

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

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

These truths, which are as great as is life itself, are as simple as the simplest mind of man. Feed the hungry with them.—Idyll of the White Lotus.

AMONG THE LODGES

The St. Catharines' group held meetings during the first four Sundays of December. At three of these the "Key to Theosophy" was the basis of a general group discussion. The treat of the month was Mr. Belcher's charming lecture based on extracts from one of the pithiest of poems—the "Essay on Man" by A. Pope.—Gertrude Knapp, Secretary.

* * *

The St. Catharines' group decided at the first meeting of the New Year to devote three study periods per month to the "Key" and to reserve the fourth for an outside speaker. Mr. A. E. S. Smythe addressed them on Jan. 26. The group have now arrived at the dignity of printed programmes in which the work is outlined for some months ahead but, being only beginners, all feel they would be helped if the older lodges of the Canadian Section would give some publicity to their proceedings by advertising themselves in the Theosophist. We are young but not too modest. —Gertrude Knapp, Secretary.

* * *

The Annual Meeting of Montreal Lodge took place on Tuesday, January 14, and the various reports made by the officers indicated that the work of the Lodge had not receded in any way but, on the contrary, a steady improvement was reported in connection with several phases of the work. The Treasurer, Mr. W. A. Griffiths, gave a very satisfactory statement of finances, announcing that donations received during the past year showed a marked generosity on the part of members and friends of the Lodge and the weekly collections also reached a comparatively high figure. The Librarian, Miss C. Burroughs, reported that good use had been made of the library and that the class of books in most demand were of a high standard. The Secretary, Miss R. D. LeBel, drew attention to the fact that the Lodge had been visited during the past year by

Mr. William C. Clark, Mr. Geoffrey Hodson and Mr. Kartar Singh. Mrs. E. A. Griffiths, Convener of Social Committee, reported receipt of \$55, being proceeds of a social and bridge party held at the home of Mr. and Mrs. H. R. Mallison. The officers elected for the year 1930 are: President, Andrew Baldwin; Vice-President, Joseph B. Verdon; Treasurer, W. A. Griffiths; Asst. Treasurer, Mrs. C. Erbert; Secretary, Miss R. D. LeBel, P. O. Box 351, Station B, Montreal, P. Q.; Librarian, Miss C. Burroughs; Chairman Publicity Committee, J. E. Dobbs; Auditor, D. B. Thomas.

STUDY OF THE MAHATMA LETTERS.

The Chairman of Central Lodge, New York City, introduced the line of work as follows: Friends, Brothers, this group of students is undertaking a study that is different from that generally pursued in the T. S. lodges.

As this is, so far as I know, the first lodge in the American Section to study The Mahatma Letters, it is in order to emphasize our responsibility in so doing.

You may all be familiar with the fact that Mr. Barker has taken upon himself the karma of publishing these letters, even though the Master indicated that some of them were to be kept "private" being written for the addressee (Mr. Sinnett) only, in the hope that the Masters' own statements might serve to help all T. S. members to see the Light and to better understand Their hopes for the T. S. With Their words and advice available we might see more clearly the right and necessary action at this period of trial when chaotic conditions prevail.

That his courage is great is without question, to take such a stand even though the individuals to whom personal reference is made in the Letters have been taken from their earthly activities for some time. But it makes his position in this decision

uncertain until the attitude of the readers is known.

That the Masters will overlook any seeming disregard of old instructions if we are able to benefit by this opportunity is sure; but should this publicity bring further misunderstanding and questioning with regard to Their Teaching and more disruption to the Society, the result would be deplorable.

In taking this work up then we must realize that we hold the opportunity of making Mr. Barker's karma in this matter good or ill according to the spirit with which we carry on the study.

We should remember that here we have explanations from Those who know; and when a statement appears to us to be contradictory or astonishing as compared to that previous knowledge acquired by us, we should not indulge in the usual method considered generally to be most useful in study work—that of analyzing and criticizing.

Rather should we try to understand that always there must be something for us to gain if we but hold an "open mind". And if after endeavouring to grasp the Master's point of view or to comprehend the explanations given we find known facts failing to corroborate the line of thought presented we should not question nor denounce but quietly put the matter aside with a feeling of confidence that all will be clear at a later time.

It is essential, in order to benefit from this book, that we take the position of the chela toward his accepted Guru—otherwise we will manage to close "the door" more securely against further opportunity.

This lesson is brought home to us in the Letters themselves when we read of the methods of their being given.

It is stated by the Master that the method of precipitating His thoughts on to paper is an easy one, when the ability has been developed, and requires only a deep concentration.

Because of the critical, analytical, skept-

tical attitude on the part of Sinnett and Hume especially, the Master was no longer allowed to use his occult powers for this correspondence. He then resorted to throwing or impressing his answers by thought into the minds of the accepted chelas that were at that time in touch with the Englishmen.

He would by this method impress his thoughts on the mind of the chela and cause him to transcribe the answer.

Later even the dedicated chelas (H.P.B., Damodar and others named) became incensed, at the to them insulting replies and aspersions of these two men toward Those whom the chelas held in reverence, until each of these in turn requested that they be relieved from acting as transmitters.

It was then that the Masters were obliged or forced, in order to carry on the correspondence which Master K. H. had particularly undertaken in the hope of shedding some light on the world, to adopt the world's means of laboriously writing in long hand Their communications and sending them sometimes by post, sometimes by chelas acting as messengers to deliver the letters.

There is a wonderful example here of self sacrifice of the Master and the lesson to us of how our attitudes may react to retard and embarrass the work undertaken for the benefit of humanity.

It behooves us today to see that we are not again, by our dissensions and quibbling or bickerings, retarding in similar manner what they are only waiting to share.

The Chairman introduced Mrs. Roy Mitchell who had generously consented to lead the work and read the Letters.

It was first explained that these Letters were written by the two Masters who had undertaken to establish the Theosophical Society as a channel for the reviving of the old Teachings and the emphasizing of Brotherhood as the 19th Century effort.

The two Englishmen to whom the Letters were for a time regularly sent offered

opportunities through their literary connections in the world (one being an able writer, the other the editor of an English newspaper in India known as the Pioneer) that seemed promising for the dissemination of the knowledge it was deemed possible to give to the world.

The Englishmen had become interested in the phenomena produced by H. P. B. and through her were put in touch with Master K. H. who took upon Himself the onerous task of instructing them.

The Letters explain the various situations so that it is sufficient to say that the correspondence was commenced in 1880.

This first Letter is written in reply to a request by Sinnett and Hume that the Masters prove Themselves and Their magical powers to the world by producing sensational phenomena, i.e.: the appearance in England of copies of the Pioneer, for distribution there the very day the paper came off the press in India.

This Letter contains the Master's own answer with full explanation as to the unwisdom and positive danger to those requesting such a thing as well as to the world at large, which is of necessity a refusal.

Central Lodge of New York of the T.S., 23 East 37th Street, New York City; August Trath, President; Amador Botello, Secretary.

CORRESPONDENCE

LIBERTY IN DIVERSITY

Editor Canadian Theosophist:—It is not often that I am tempted to express an opinion of present day politics in the Theosophical Movement, but your animadversion (forgive the word) on the Krishnamurti position concerning the Masters leads me as a student of Theosophy and a firm believer in the existence, status, and place of the Masters in the "sweet ordering of all things" to take up the cudgels for the Krishnamurti outlook or viewpoint so briefly touched on by you in a recent sub-Editorial.

You quote Krishnamurti as saying in effect (I am paraphrasing freely) "Why worry about the Masters? Take your stand on and your strength from the principle of the God within: You can never be strong or free while depending on the authority, personality, teaching or position of another." This idea, I think, has nothing to do with pupilage. This ideal is the end and aim of pupilage and it is hardly fair to represent Krishnamurti as attacking pupilage when shadowing forth some of its results.

My reason for writing is my admiration for the position taken up by the Canadian Theosophist in endeavouring to preserve for us in its pristine beauty and purity the Ancient Wisdom but I would not wish the struggle and ultimate victory to be stained by excess. We must use discrimination and exercise our intuition else we may condemn indiscriminately through judging the letter only and ignoring the spirit. Krishnamurti is, I think, on the right lines. He has already done much to clarify the position and he will do more. His metaphysical teachings though not new, are sound and in accord with the Spirit of the Wisdom.

I am of course, no upholder of the unprovable claims made on behalf of Krishnamurti which so far as I know have never been made by him. To a friend in California recently he has said, "I am no more the World Teacher that you are". He is a World Teacher in the sense that all of us are or should be World Teachers else why have we developed contact with the Wisdom?

Let us then cease worrying about the Masters. Let us get on with our job, first, of realizing, then of expressing. They will carry on with their job whether we worry about them or not, but if it is our earnest desire to hasten, in however small a measure, the evolution of human consciousness, which is their job and ours, let us get at the fundamentals of the Wisdom, which are not antagonistic to

Krishnamurti's metaphysics, and we will then be in a better position to co-operate with the elder brethren in the magnum opus to which they and we have set our hands and hearts. Wishing you all of the best, yours gratefully and fraternally.

Wm. Henderson.

Belfast, Ireland, Dec. 27.

"THE REAL HEART OF THE T. S."

Editor Canadian Theosophist:

On 31st October, 1928, Dr. Annie Besant as Outer Head, sent to every member of the E.S. a long letter in which she said:—"The World Teacher Krishnaji is living among us, we have rightly promised to serve Him, by spreading his ideals That promise must be kept. I am the Outer Head of the E.S., the Inner Head being my Guru, and I act with the approval of the Guru I adore.

Under these precious circumstances we need naught else. The new wine must not be poured into old bottles. So I as the Outer Head of the E.S. in obedience to the Inner Head and in service to the beloved teacher, suspend the Institution (E.S.) which has prepared us for the Freedom, into which we enter.

We are dedicated to the spreading of the World Teacher's ideals. All members should study his writings. Try to attune themselves to the song of the Lord. Let us rejoice in the Life He pours out. Let us trust ourselves fearlessly to its guidance, for it is the Life of the Lord."

After more than a year a Cloud has appeared.

Dr. Besant writing to the Members of the E.S. on 1st December, 1929, says:—

"In order to keep the field clear for the World Teacher in his priceless work, I suspended the E.S. for a period. But the Theosophical Society is suffering in its world-wide duty, for the lack of the Organ (E.S.) which is its real heart on our Earth.—This (E.S.) was therefore revived on October 1st, 1929, but it will be

confined to those who can accept the Raja Yoga Discipline, as their rule of life, so as to form a more useful instrument in the hands of the Hierararchy."

Then follows a long list of directions and rules to be strictly obeyed. She again writes:—

"*Dear Brothers*—If you feel that you can try to live the Raja Yoga Life, If you can accept Krishnaji as the Vehicle of the World Teacher, The Chohan Maurya as the Inner Head of the E.S. and Brother Annie Besant as the Outer Head, appointed by Him, and if you are prepared to give ordinarily an hour a day to study, and to meditation on the study or on the Inner Head, with a desire to unite your consciousness with His, then I invite you to continue your membership in the E. S."

She signs herself as:—"In the service of the Inner Head, Annie Besant O.H."

The enfranchised members of the E.S. are greatly surprised and disturbed by reading this somersault, and a considerable number of sheepish members will again be unsuspectingly drawn into the cage (from which they have been set free) by the misrepresentation of—Krishna Murti's noble teachings, as a part of the teachings of the E.S. and of the Masters, although Krishna Murti's teachings plainly contradict the autocratic teachings given in the E.S. The alleged "Secret Heart" of the T.S. ought to be made known to all Theosophists that they may understand what their shackles are, and what their alleged Freedom consists in.

M. Gupte.

Bombay.

There is no Devil, no Evil, outside mankind to produce a Devil. Evil is a necessity in, and one of the supporters of, the Manifested Universe. It is a necessity for progress and evolution, as night is necessary for the production of day, and death that of life—that man may live for ever. —Secret Doctrine, II. 389.

KRISHNAJI AND THE MASTERS

Why are you bothering about the Masters? I say that the Masters, man, every being, has to attain liberation. It is of very little importance, whether they have attained or have not attained. Not who else has attained, or whether I am greater than the Masters. I really do not care. What do you know about the Masters, except what you have been told? So, you cannot compare. You cannot say I am greater than another, or less, if you have not the knowledge with which to make a comparison. To me this question is of so little importance that I do not even want to talk about it. I say that the Masters and human beings have to attain as I have attained. I am not saying I am greater or less, or this or that. The point is whether these people who are listening to me are concerned with the achievement of the thing for themselves, whether they are anxious, whether they are strong enough, free enough to attain. It is not a question of vital importance whether the Masters exist or not, or whether you are their pupils. Who cares whether you are a pupil or an initiate or a Master himself? The essential is that you should be free and strong, and you can never be free and strong if you are a pupil of another, if you have *gurus*, mediators, Masters over you. You cannot be free and strong if you make me your Master, your *guru*. I don't want that. What I want is to make you strong and free, really harmonized within, certain, not through ecstasy, but by careful and deliberate thought and feeling, after much search. This inner certainty alone will destroy all the perverseness of the unreal.—From International Star Bulletin's reports of Krishnamurti at Eerde.

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Between the extremes of spiritual negation and affirmation there ought to be a middle ground; only pure philosophy can establish truth upon firm principles; and no philosophy can be complete unless it embraces both physics and metaphysics.—Modern Panarion, 302.

Further Study of

"The Voice of the Silence."

By James Morgan Pryse.

The Lord Buddha particularly warned his hearers against forming beliefs upon tradition or authority, and before having thoroughly inquired into the subject. . . The whole difficulty springs from the common tendency to draw conclusions from insufficient premises, and play the oracle before ridding oneself of that most stupefying of all psychic anaesthetics—*Ignorance*.—H. P. Blavatsky, "Lodges of Magic," *Lucifer*. Oct., 1888.

In my article on the *Voice* I paid that little work a liberal tribute of praise. No one has praised it more highly. To show that my praise was based upon a just estimate of the book, I pointed out that it has minor literary defects and that certain erroneous exoteric doctrines had been inserted in it by H. P. B., "in a moment of weakness," as she herself said to the pupil whom she charged to correct it.

My article has called forth cavilling replies from several Theosophists, as was to be expected when there are so many of them who, whenever they find a writer making statements that do not dovetail with their own preconceived notions, deem it their duty to rush into print, and make him stop it.

I carefully explained that although the Preface seems to say that the *Voice* is made up wholly of extracts from the *Book of the Golden Precepts* it may also be construed to mean that selections from other sources are included. In fairness to H. P. B. the Preface must be so construed; for otherwise she would stand convicted of plagiarism. Yet Edith Fielding asserts that my statement is "deliberately misleading" and "arouses suspicion as to the veracity" of H. P. B. Refusing to yield to conclusive evidence and give up an un-

tenable preconception, Edith Fielding insists that H. P. B. plainly states that the *Voice* is composed exclusively of selections from the *Book of the Golden Precepts*, and at the same time acknowledges that it also contains selections from other Eastern Scriptures.

Oh, no, Edith Fielding; I have not questioned H. P. B.'s veracity. It is you who have done that. Nor have I misled you. You have simply tangled yourself up by trying to make your erroneous preconceived notions tally with the demonstrated facts. Merely because I exposed the fallacy of those preconceived notions you wrote some very unkind and unjust things about me in your letter, and I hope you were heartily ashamed of them when you saw them in cold print. I freely pardon your *grossierete*, but of course Karma will not let you off so easily. Here is what Karma now hands out to you:

In a splendid contribution to the *Theosophist* (Vol. I) Mr. Rattun Chund Bary says:

"It is in Dhyana ("Meditation," here a synonym of Raja Yoga) that a student begins to hear the mystic music called the Anahadshabd, which varies in its tones and notes in proportion to the advancement of the student from one stage to another.

"It is in the tenth stage, called Samadhi, that Hiranyagarbha, the eternal and unfading Light, which until then penetrated with its rays only now and then through the thick cloud of matter, breaks in upon the yogi in its full brightness and glory, and absorbs him. The yogis, when they reach this state, gain the power of the Deity."

In the *Voice* (p. 17, Judge's edition) the above passage is paraphrased as follows:

"The light from the One Master, the one unfading light of Spirit, shoots its effulgent beams on the disciple from the very first. Its rays thread through the thick, dark clouds of Matter.

"Now here, now there, these rays illumine it, like sun-sparks light the earth through the thick foliage of the jungle growth. . . . Nor will the mystic sounds of the akasic heights reach the ear, however eager, at the initial stage."

Here we have something that was borrowed, not from any Eastern Scripture, but from Mr. Bary's original article. Now, Edith Fielding, it is for you to explain why Mr. Bary received no credit. If you can solve that problem, and want another and more difficult one, I'll be ready with it. For, when drawn into a controversy I do not exhaust my ammunition in the first clash, but keep some in reserve. You may have observed that I used only a small part of it in my first article on the *Voice*; and I can assure you that I did not expend all of it in the second one.

I cordially thank Mr. Pease for the courteous tone of his controversial letter. Also I am glad to notice that he is gaining a broader view of the subjects under discussion. In the *Canadian Theosophist*, Oct., 1928, he maintained that a Pratyeka actually reaches Nirvana. Of course none but a Buddha can reach Nirvana. Now Mr. Pease says emphatically that "a Pratyeka-Buddha is not a Buddha—any more than a false Prophet is a Prophet." Good! But he says, in effect, that men can be "helped to gain wisdom" independently of their Karma. My understanding of it is that a man can be helped only to the extent that he karmically merits help. If a man can be helped when it isn't his Karma to be helped, Karma must be a wobbly and uncertain Law that doesn't always work. Please think that over, Mr. Pease, and reverse yourself again.

I agree with Mr. Pease that "what may seem an absurdity to one student may seem perfectly reasonable to another." But is not that because one or the other of 'em is not using his reasoning faculty to good purpose? Think that over, also, Mr. Pease, and again reverse yourself. I boldly assert that the doctrine of "the Path of

Woe" is an absurdity. Put it to the test. Go to any "anxious enquirer" with a copy of the *Voice* in your hand, and say to him:

"By accepting the principle of Universal Brotherhood and diligently studying Theosophy you may eventually find the Path that leads to Wisdom. It is a 'Path of Woe'. As soon as you have found it you will become a 'candidate for woe throughout the cycles'. When you have reached the end of that Path, 'O aspirant to Sorrow, throughout the coming cycles', you will be 'wedged as a stone with other stones' in a wall raised by the tortures and cemented by the blood of yourself and many others, and suffer 'mental woe unspeakable' for uncountable ages, until the Universe comes to an end. Here is an application for membership in the T. S. Just sign your name on the dotted line".

If the inquirer is a man of good sense he will probably say that you are crazy with the heat, or something like that, and turn his back on your brand of Theosophy.

The courteous tone, and freedom from personalities, which distinguish Mr. Pease's letter, are not noticeable in Mr. Leisenring's contribution. Quite otherwise. In fact, its tone is such that replying to it is really an unpleasant task. Yet it calls loudly for a reply, inasmuch as it is a covert and insidious attack on Theosophy and an attempt to lead students astray from the Path pointed out by the *Voice*.

Mr. Leisenring sneers at the followers of Raja Yoga "who are seeking to prolong their mortal existence and attain a relative, personal immortality in the lower astral worlds." Yet that is precisely the state attained by all the Nirmanakaya-Buddhas, and it marks the end of the cycle of reincarnations, the completion of individual evolution in the material world. Further comment on that score is unnecessary.

"Divine intellect is a contradiction in terms," says he. Ergo, there are no Divine Beings in the Universe, or if there are any they are idiots. By consulting an English

dictionary Mr. Leisenring might have learned that "divine" means "pertaining to God, to any God or Deity, Godlike." (When doing literary work I always have an exhaustive English dictionary at my elbow, with Latin, Greek, Sanskrit, French and Spanish ones in reach, as they come in handy; if I knew more languages—my Sanskrit teacher, Prof. Røehrig, knew 73 of 'em—I'd have more dictionaries.) Before using a word, Mr. Leisenring, it is well to know its meaning. Real scholars are careful in that respect. A Divine, Godlike Intellect does not involve a "contradiction in terms." A man's Nous, his Manas, is his Divine, Eternal Intellect, his God-Self, his Father in Heaven. Atma is a Universal Principle, and Buddhi is a colourless Spiritual Potency devoid of Intellect; together with Manas, the Conscious Individuality, they constitute the Higher Self.

Casting another slur on the Nirmanakayas, and decrying Raja Yoga, Mr. Leisenring says that a man "may increase the intensity of his self-centred ambition and use his Higher Manas to try to perpetuate his personal, astral body (Linga Sharira) and defy the Gods, represented by his Higher Self." Let us examine this wondrous dictum.

Higher Manas is inseparable from Atma and Buddhi; it is, with them, the Higher Self. You cannot "use" your Higher Manas. "Whom the Self chooses, by him is the Self obtained, not by others."

The Linga Sharira is not in fact an "astral" body, though often loosely so called in exoteric literature. As H. P. B. says (*Ins.*, p. 150), the physical body is "merely a denser aspect of the Linga Sharira, for the Body and the Linga Sharira are both on the same plane, and the Linga Sharira is molecular in its constitution, like the Body." When an individual has completed the course of evolution in the material world, he perfects his *true physical body*, the Linga Sharira, so that it then becomes the Nirmana-body; and thus the

Shramana, as a Nirmanakaya, attains the first stage of Buddhahood. Similarly, he completes the evolutionary course in the two higher worlds, successively as a Sambhogakaya and a Dharmakaya; and having thus completed the cycle of evolution, he enters Nirvana. Let the student note carefully how these stages correspond to the four Avasthas, the Waking, Dreaming and Undreaming states, followed by Turiya Avastha, which is but another name for Nirvana. In the waking state man's consciousness is in the physical world, in the dreaming state it is in the psychic world, and in the undreaming state it is in the spiritual world. In each of these states he is the same man. So also the three "men" manifested by the Self in the three worlds, in the three streams of evolution, are in reality *one*, being three branches, as it were, of the stream of evolution, and at the close of the evolutionary cycle the three streams unite. Thus the Initiate says, magnificently, in the *Gospel of Philip*, "I have gathered myself together from the four quarters of the universe."

According to Mr. Leisenring the action of Manas is "gyratory with intermittent vibrations." *Gyrus* is Latin for a circle; and to gyrate, says the dictionary, is to turn round in a circle, to revolve. When a man's Manas gets to whirling in that way the authorities put him in the psychopathic ward for examination, and then confine him in an institution maintained by the State for such unfortunates.

The Greek word *psyche*, "breath" (from *psychein*, to breathe) signifies the immortal soul as opposed to the mortal body. Homer applies it only to the disembodied soul (*Kama Rupa*),; and for the embodied soul he uses the term *thymos* (*Kama Manas*). Later writers give *psyche* as the embodied as well as the disembodied soul, making it the instrument of *nous* and the seat of *thymos*, which in this usage is restricted to *Kama*. The *Psyche* is immortal, and not, as Mr. Leisenring asserts,

"ephemeral" (short-lived; literally, "lasting but for a day"). Mr. Leisenring seems to have neglected his Greek lexicon as well as his English dictionary. He even gives "Augæides" for Augoeides, when the proverbial "any schoolboy" could have told him that in Greek *ei* is a diphthong and *oe* never is.

Chaos is simply Greek for infinite Space, the "Container" of the Kosmos, and is, as H. P. B. explains (S. D., I. 536), "the primary aspect of Mulaprakriti." Yet Mr. Leisenring informs us that it is "the lower æther."

Mr. Leisenring waxes sarcastic over the "permanent body" of the psychic man, referred to by "An Occultist." Again neglecting his dictionary, he seems not to know that "permanent" signifies durable, lasting, of long continuance, as when a man takes up a permanent residence. However, let us call that permanent body an *eternal* body, and then see what H. P. Blavatsky says about it. See S. D., I. 282. Read the whole page, Mr. Leisenring, you who boast of your "many years' study of Blavatsky's writings and the esoteric philosophy of the East." Here are a few sentences from that page:

"Occultism teaches that no form can be given to anything, either by nature or by man, whose ideal type does not already exist on the subjective plane."

"The countless forms which are finite and perishable. . . existed as Ideas, in the Eternity, and, when they pass away, will exist as reflections."

"Therefore our human forms have existed in the Eternity as astral or ethereal prototypes; according to which models the Spiritual Beings (or Gods) whose duty it was to bring them into objective being and terrestrial Life, evolved the protoplasmic forms of the future *Egos* from their own essence."

Even without being a Sanskrit scholar Mr. Leisenring could have learned from Theosophical literature the difference between Hatha and Raja Yoga. It would

seem that by his "many years' study" he has only beclouded his mind with misconceptions of the esoteric philosophy—misconceptions which, as presented in his article in the Canadian Theosophist, would work great harm to any students who might accept them as true Theosophical teachings. That is my sole reason for replying to them.

He asserts that the *Voice* is not a book of practical Yoga-instructions, and is not intended for the Shramanas, the "doers," but merely for the Shravakas, the "theorists." Further to discourage students, he confuses Hatha Yoga with Raja Yoga, and caps the climax of his anti-theosophical dicta by asking this nonsensical question, which is really a fling at the faithful Messenger of the Masters: "Did H. P. B. imagine that any of us Westerners were 'ripe' for practical initiation, or capable of fully understanding or joining Them?"

Whoever is "ripe" for initiation needs no one to tell him of that fact, or to lead him to a Lodge. No one but a Master can fully understand other Masters. Therefore H. P. B. was not trying to find those who had qualified themselves for initiation and hence had no need of her instructions. But she was always seeking out the beginners, those who were, as she herself expressed it, "still in their pin-feathers." Heroically she strove to help as many of these as possible to become Shramanas. She drew to herself a number of the raw beginners, and mothered them "even as when a hen gathereth her chickens under her wings."

From the first page to the last the *Voice* is a treatise on practical Raja Yoga, the "Dhyana" of the Buddhists; and it is addressed to the Shramanas who are as yet inexperienced beginners, as well as to those who are seeking to follow the Path (Raja Yoga) that leads to Buddhahood. To them is given this assurance:

"No Arhan, O Lanoo, becomes one in that birth when first the Soul begins to long for final liberation. Yet, O thou

anxious one, no warrior volunteering fight in the fierce strife between the living (the immortal Higher Ego) and the dead (the lower personal Ego), not one recruit, can ever be refused the right to enter on the Path that leads toward the field of battle."

Therefore I say to every Theosophist who has the good of humanity at heart, and longs to find the Light, so that he may guide others to that Light: Study the *Voice* and practise daily the Dhyana it so eloquently teaches. Let no perverter of Theosophy discourage you from making the attempt to reach up to your Father in Heaven, your true Self. Remember that even though on earth you may be poor, feeble, untaught, insignificant in the sight of others, nevertheless in the glorious World Within you are a deathless God, a Master of sacred Wisdom. Only by the Path of Dhyana can you ascend to Him, your Heavenly Father; and you may have to follow that Path for many weary incarnations. But a beginning must be made, and the time to begin is *now*.

THEOSOPHY AND THEOSOPHISTS.

Mr. C. Jinarajadasa has issued a pamphlet entitled "Theosophy and Theosophists." It is an address delivered at a Convention of the Society at Amsterdam on December 1 last. It deals with the question which we have discussed exhaustively in Canada, involving the perfect liberty of every one to hold and express any view that appeals to him, while he permits others to do the same. It would be well for some of our dissentient brethren to study what Mr. Jinarajadasa has to say on this point, and we venture to make a few extracts which we believe will represent his general attitude.

"Now the T. S. as an organization works under a Constitution; are you aware that in that Constitution the word 'Theosophy' is not mentioned? Nowhere is it said that the object of the Society is to proclaim Theosophy. In no part of our Constitution

is there any reference to Theosophy as a philosophy of life, and therefore of course not the slightest attempt to define what Theosophy is or is not. The purpose of the Society is to form here below on earth a nucleus of Brotherhood—an effective nucleus of men and women who are tolerant and spiritual, and who embrace within their interests all races, creeds, castes and colours, and both the sexes.

"Just as there is no definition of Theosophy in the Constitution, so too there is no definition of what constitutes a Theosophist. The word 'Theosophist' does not appear—only the words 'Fellow, or member of the Society'.

"What is the result? Just this: that within the Society, as an organization working with a Constitution, no one has the right to say, 'This is Theosophy, that is not': nor 'This man is a Theosophist, that man is not'. I say, no one has a *right*: that does not debar anyone from saying so. A man may think it his duty to say so. Only, his action is not one in which the Constitution is interested. The Constitution is interested in the member, not because he bears the label 'Theosophist,' but because he is one who accepts the ideal of Universal Brotherhood, and presumably is helping the world to realize it."

"The Christian who believes in a Personal God is welcome as a member; but no less welcome is the Buddhist who denies the very existence of God. Nor does the Society limit the freedom of any member. Those who accept Mr. Krishnamurti's teachings to the letter, and those who do not, those who are Liberal Catholics, and those who object to ritual religion in any form, have as members the same status within the Society. They can hold any office, including that of the President of the Society, if a majority of members elects them."

"Within the Society, we are of many creeds, and of none, but there is one profession of faith which we all heartily accept, and that is, the wonderful hidden

nature of man. We may dispute whether God is a Personal God or an impersonal God, but none of us Theosophists doubts that man, the ordinary man and the ordinary woman, enshrines something so wonderful and great that we can only describe it with the phrase 'the Nature of God'. On what man is we are all agreed—that he is not merely the body, and that he is not just the mere weak and sinful aspect which he reveals more frequently in life than any other. On the other hand, man is a Divine Thing, a Mystery, a Holy of Holies, which in some incomprehensible way contains the Totality, even while he continues to be such a pitiful unit in that Totality."

"It is because of our Gospel of Man that we Theosophists have already made such a mark on the intellectual and emotional life of the world. Every Theosophical Lodge shines invisibly with a flame which lights up for the enquirer the puzzling world around him. To be a Theosophist is to me to have an unbounded belief in the greatness of man."

"We who have been students of Theosophy already know that every religion contains a part of the Truth, and no one religion all of it; I think the true Theosophist understands religion in a deeper way than does the devotee of any one particular religion. Many of us also know, by direct experience, how both science and art and philosophy bring us to the Wisdom. Moreover, some of us know how those hidden facts of life vaguely termed 'Occultism' have shown us yet more glimpses of the Wisdom."

"But the principle which Dr. Besant insisted upon—that Wisdom grows by Action—is eternally true concerning every truth; we know Truth not only by contemplating it, but also by trying to make it a power in the lives of others."

"A far more fundamental criticism of all reformers is that which Mr. Krishnamurti has made with his well-known statement that 'the individual problem is the world problem'. Most of us, who are keen

on any kind of reform, fail to realize that the success of our work depends fundamentally on our character, and not on our gospel. Just because if our gospel is wonderful, we forget that it is our duty to make ourselves wonderful also. We find thousands of enthusiasts lavishly sacrificing their all, without making much headway in their reforms."

"How many Theosophists are there not, who are working hard for Brotherhood, but are very little Brotherly in the Lodge or in the home or in the community? For it is so easy to blind ourselves with any gospel which makes us feel we have something great."

"During the Middle Ages, the interest in God overrode the interest in man; today it is the reverse, and the problem of the perfecting of man is far more interesting than the problem of the understanding of God. In the world today, what with machinery and standardization and the frantic appeal of civilization to live on the surface of as many things as possible, Mr. Krishnamurti's gospel that 'the individual problem is the world problem' comes as a messenger of light to guide us toward a reconstructed world."

"And since truth in every form, in every age and in every setting is but a particle of the one Infinite Wisdom, let us be deeply grateful for every event, pleasant or unpleasant, which adds to the stock of knowledge which today we call Theosophy. If there is something in our Theosophy of today which is error masquerading as truth, let us discard it; but what we do then is not a giving up of Theosophy, but rather a receiving of it."

To act and act wisely when the time for action comes, to wait and wait patiently when it is time for repose, puts man in accord with the rising and falling tides (of affairs), so that, with nature and law at his back, and truth and beneficence as his beacon light, he may accomplish wonders.
—Practical Occultism. H.P.B.

HOW DO YOU KNOW IT?

Madame Blavatsky speaking of faith, knowledge, belief in the great White Lodge, the Masters, and the Ancient Wisdom once stated that she spoke with absolute certainty only so far as her own belief was concerned.

This, I think, raises an important point. The question was asked some time ago, "How do you know this to be a fact? How can you prove it?"

Earnest students of Theosophy are aware of three ways in which a philosophy appeals to imagination and intellect with the force of conviction. These three ways may be summarized as intuition, records, and analogy.

We believe a thing because it appeals to our intuitions. It is true that we are ever trying to learn the truth regarding life and its source, and to transmit what threads of knowledge we may have gleaned to others in the hope that they may see light and thus fit themselves for greater service to their fellows. But, it is also true immediately we read or hear of this philosophy or that it either appeals to us as sound and believable, or it doesn't. Intuition is our guide.

Our intuition is this something within us closely allied to our Higher Self, to the God within each of us. Conscience and intuition are likely also closely allied. Conscience, that spirit of God within us tells us without fail what is right, what is wrong. Likewise intuition tells us what is true, what is false.

Truth is fundamentally too vast for the finite mind to fully grasp. Hence, we grasp it in bits or pieces. The hard shelled Baptist believes implicitly in that religion which grips him to the very core. Likewise the more advanced soul believes implicitly in his own concept of life and religion. Both have glimpsed the vale of reality, because much of it, perhaps all of it has been of their making. But neither has fully known Reality, because it is too

fast and sublime. As the traveller voyages on and on through life and experience he constantly encounters new angles of universal truth. That is how he progresses toward the final goal which is reached only after great tribulation, renunciation, self sacrifice and attainment.

Hence, all of us know by intuition whether or not this philosophy or that is true. We cannot know for others, only point the way. But, the more advanced the soul is, the greater its sense of universal brotherhood and the more surely it senses the vastness of life and experience the more it glimpses of this vale of truth, and the nearer it approaches its Holy Grail, the final goal.

In other words intuition implants perfect faith in us, and gives us the truth in accordance with our capacity to grasp it. And, that intuition which senses the vastness and sublimity of life and experience is closer to truth than that which is confined and which in turn confines the viewpoint and attitude of mind. Narrow, dogmatised dogmatism is on the lower rung of the ladder of Truth; humanitarian faith and width of vision and philosophy are on higher rungs of this same ladder.

That to some degree covers the truth as expressed in the understanding of the intuition. There remain, naturally, vast fields of literature which will confirm for him who has the time to study that which his intuition tells him is true. Most of us have little time for such study, and must rely upon records which but give us a few of the truths.

The Bible is massed with truth, but only if it is read between the lines, and with understanding. The Secret Doctrine tells us the truth straight from the shoulder for those whose intuitions accept it. There are innumerable other philosophical works which do likewise, and it is only by studying the many religious works and documents that we can even in some measure confirm the faith of our intuitions.

Analogy is perhaps the safest guide to

the truth for those who will not be guided by their intuitions and who have no time to pore over all manners of records and philosophical works.

Periodicity, the law of cycles is one of the most profound of universal truths. On this law is founded apparently all that is.

We know the regular astronomic laws of night and day, weeks, lunar and solar months, years, centuries, millenia. By analogy we may look for an enlargement of this system of minor cycles, hence we may anticipate major cycles, just as in evolution knowing there is a mineral, a vegetable, an animal, a human type of evolution we may safely anticipate far grander heights in the scheme of evolutionary progress.

We all know God exists. We all know that the amoeba and the animalculæ exist. Between the amoeba and Godhood there are likely innumerable stages of evolution progressing successively. Analogy will help us to link up in orderly procession the many rungs of the ladder of evolution.

Now, in the Secret Doctrine and similar works we read by analogy the exact course of this progressive evolution, and what we read coincides with what we would expect from our hitherto elementary knowledge of evolution.

In the same way we can readily understand that if there are minor cycles there must also be major cycles so that the great universal plan of life may be carried to its farthest limit. What that limit is we don't know, since as already pointed out, Truth is too vast and sublime for our minds to grasp.

However, with the help of the science of analogy we come to the point where we read in faith facts concerning such cycles as manvantaras, maha kalpas, years and centuries of Brahma, and where we can fully realise the truth of that profound statement, "in the eyes of God a thousand years is like unto a day in the sight of man."

Welland, Ont.

"Alpha".

"MODERN THEOSOPHY"

"Modern Theosophy" is the most lucid, the most readable, and the most authentic exposition of Theosophy as outlined by Madam Blavatsky in her writings that has been published. It is by one of Madam Blavatsky's personal pupils and was written shortly after her death so that it is not affected by any of the various psychic interpretations of Theosophy that have been circulated in the last thirty years. It can be commended to beginners, and those who have waded through some of the later systems of Neo-Theosophy should read this book and find how far they have been led away from the simplicity and consistency of the Mahatmas' message to the world. The Blavatsky Institute, 52 Isabella Street have published the book in a neat volume from the type used in The Canadian Theosophist, bound in blue cloth for \$1.25. Claude Falls Wright had been studying in Dublin for the medical profession when he first heard of Theosophy. He went at once to London to meet Madam Blavatsky. He asked her what he should do, and she told him to go back to Dublin and form a Lodge of the Society. That is undoubtedly the best way to reach the Masters. Any one who has Brotherhood enough to undertake to carry the message to others, no matter how incompletely he knows it, will have the intuition to carry him through his task. He formed the Lodge and it was joined by such ardent Theosophists as they came to be afterwards as Charles Johnston, George W. Russell (Æ), John Eglinton, W. B. Yeats, Fred Dick, D. N. Dunlop and many others. Claude Falls Wright wrote this book on "Modern Theosophy" and it is a good one to study.

If you are a believer in the Brotherhood of Humanity you should belong to the only Society that makes this the sole basis of membership. The dues are \$2.50 a year, including subscription to the official Magazine. Will you not join?

THE FLAME

We are lost archangels—not flameless,
not sundered from spirit entire;
but the light has flickered and name-
less
the darkness and depth of desire.
We have lost the secret of living,
we have lost the faith that we had
in the word, the name, the beginning
and now we are mad.

We have gained the world by our labour—
we've gilded its turrets and towers,
and now we have sorrow for neighbour
that shadows and shatters the hours
with pain and with passion—that
crushes
all hope of the flame that we had.
It blows in the wind like the rushes,
and so we are sad.

We are angels reaping and sowing
the sorrow, the pain and the tears
that come in their cycles. The
mowing
spreads over the earth and the year
till hid in our hearts we discover
the truth, and the flame that we feel
burns brighter because of a lover
who comes to reveal.

We are lost archangels who squander
the light and the life at its birth,
and weary and footsore we wander
to the ends of the shadowed earth.
He comes when the cycle is ended,
a risen Lord glorious and glad,
and His flame will be our flame
blended
with that which we had.

H. L. Huxtable.

Our conceptions, limited to the narrow area of our experience, attempt to fit if not an end, at least a beginning of time and space; but neither of these exists in reality; for in each case time would not be eternal, nor space boundless.—Isis Unveiled, I. 184.

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FOR
THE THEOSOPHICAL SOCIETY IN CANADA

Friends and foes! Criticism is the sole salvation from intellectual stagnation. It is the beneficent goad which stimulates to life and action—hence to healthy changes—the heavy ruminants called Routine and Prejudice, in private as in social life. Adverse opinions are like conflicting winds which brush from the quiet surface of a lake the green scum that tends to settle upon still waters.

—H.P.B. in *Lucifer*, Sept. 1892.

TORONTO: THE T. S. IN CANADA
52 ISABELLA STREET

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REVELATION AND REASON

There is a point of view which has been consistently represented by the Theosophical Society in Canada that must not be overlooked or forgotten at the present time. It is not immodest to say that in Canada we took a stand many years ago on the side of the Theosophy represented by Madam Blavatsky, a non-dogmatic Theosophy, founded not on revelation as Dr. van der Leeuw suggests in his article published in the Canadian Theosophist last May, but on what was set forth in the Secret Doctrine as a subject for study, corroboration, investigation and acceptance on the basis of experience. It was put forward as hypothetical.

In Canada we have accepted it on those terms, the only terms that leave the mind free to be its own authority. This position has rarely been understood clearly. We have members in the T.S. in Canada today who fear Madam Blavatsky as an authority, because they will not take the trouble to read and study her work on a scientific basis as they would Bergson or Eddington or Jeans or Millikan. Madam Blavatsky is ahead of all these because she includes them all and goes farther.

Nor have we ever in Canada banned the reading of any books that have been published by anybody. In consequence many of our members have trotted off into un-

productive fields and learned that they were unproductive. Some of them have not had the courage or common sense to come back to us, but the door is always open and the truth is free to everybody, here or elsewhere. There have been great schisms in the T. S. on account of this reluctance to read new books or to allow them to be read freely. This is from the dregs of the old Church censorship cropping up in people who thought they had got free of the ecclesiastical bans and taboos.

The reason for all this freedom of research and thought is very simple. It is the only way for a man to discover his soul. It is the only way that man can find out that he is his own sole authority. It is the only way he can learn to rely upon the only authority he will ever meet—the God within him. Those who have been following this method are always ready to be brotherly to everyone who has brotherhood as a principle of life and action.

The T. S. in Canada in its first number of its official organ reprinted the Proclamation of 1895 drawn up by Mr. A. H. Spencer, one of Mr. Judge's colleagues in the Arvan T. S. It is derived from the Key to Theosophy and other works and contains the keynote for all concerted effort for the spread of Theosophy throughout the world. That proclamation "offers fra-

ternal goodwill and kindly feeling toward all students of Theosophy and members of Theosophical Societies wherever and however situated. It further proclaims and avers its hearty sympathy and association with such persons and organizations in all Theosophical matters except those of government and administration, and invites their correspondence and co-operation."

So it goes on to appeal to all men and women who seek the elevation and advancement of the human race, and nothing could be broader nor more sympathetic. It is published every quarter on the cover of *The Theosophical Quarterly*, and one always hopes that it will be effective with the members of the body which that Magazine represents, but we may have to wait some time for this as appears elsewhere. But no one can voice this universal appeal without doing some good in the world by the dissemination of such an ideal whether it is lived up to or not. It has borne fruit in the fine appeal made by Dr. G. de Perucker, inspired as he says by the Master he follows, and it is accepted by Mrs. Besant, she states, on the authority of the Maha-Chohan. We have always taken this position on our own initiative in Canada, and we are delighted to find that for any reason others are now seeing the desirability of united action, or, at the least, concerted action irrespective of organization. The organic union of the various Theosophical bodies is probably not possible at this time. In Canada our constitution is democratic and calls for the annual election of the General Executive and the General Secretary. Both the Adyar and the Point Loma Societies are governed by an appointed head, and the autocratic principle is strong in most of the Societies. We cannot abandon our democratic methods in Canada, but there is no reason why we should not cooperate with all and any who cherish the Theosophical ideals with which the Society set out upon its mission, and as they are so well expounded in *The Key to Theosophy*. We are broad

enough in mind and sympathetic enough in spirit to work with any kind of Theosophists who are tolerant enough to recognize our good faith.

Even Dr. van der Leeuw's distinction of revelation and realization does not disturb us, for as St. Paul says, there is a diversity of gifts but the one spirit. Those who have or think they have revelations should be careful, however, not to try to dominate the minds of those who have not arrived at such maturity that they can bring their reason to bear upon the revelations, real or alleged. When the blind lead the blind they both fall in the ditch, as a great authority reminds us. We need above all things to test our sight before we ask others to rely upon it.

Some have come to this desirable policy of co-operation by the way of revelation. We have come to it as a matter of common sense and experience and have been advocating it for thirty years at least. It matters not how people get the truth as long as they get it. And we must beware lest our eyes be evil when the Master is good. The difficulty, if not the danger must be recognized however, and Dr. van der Leeuw's strictures are warranted.

It does not appear that he objects to all revelation. There are two kinds obviously. One is informative; the other directional. No one can have any possible objection to informative revelation, unless it be given with a sinister motive, and that, of course, would soon be apparent. All our inventions and discoveries may be placed under the head of informative revelations. The discovery of the key to the Rosetta stone was an informative revelation. We may place the writing of the Secret Doctrine by Madam Blavatsky in the same class.

Directional revelation is of another kind. It is intended to govern action and demands implicit and immediate obedience. Such a revelation was that which was alleged to have directed the choice of Mrs. Besant as successor to Col. Olcott. There was a good deal of that kind of thing

around the fifteen or twenty years after Madam Blavatsky's death. It was a test to many of their powers of discrimination, loss of which, as the Bhagavad Gita reminds us, is loss of all.

The problem always is with directional revelation whether its source be genuine or not, whether true or false. If it be false, and we have had it so in several instances in the last few years, it should not be followed. When it has been followed and found to be false, the sooner the student gets back to the point where he was misled the better. Too often, however, he cannot bring himself to face what he fears will be the recriminations of his comrades. If there be any such recriminations he may know he is in the wrong company. No reproaches will be uttered by the real comrades. They too have had their experience one time or another.

There is another danger, however, even when the direction is true. Those who follow unthinkingly and obey because it is easy to obey, may develop within themselves the habit of following, and they are, having failed to cultivate discrimination, always in danger of following a misleading direction. Those who follow always like children are not mature enough to stand on their own feet, to depend upon their own reason and judgment, to be wise enough to be guided by the Light within them and by nothing else. There is a stage where it is necessary to follow the shepherd like sheep, and it appeals deeply to the simple human to think that the sheep hear and know the voice of the shepherd. But we cannot remain sheep.

It was the aim of the Theosophical Movement to give men such knowledge as might help them to discover the Master Soul within themselves. Of Teachers there are many. The Master Soul is ONE. When we can trace our revelations to that ONE we need have no fear. Such revelations are to be known more by the deeds they inspire than in words that either charm or alarm.

A. E. S. S.

AN APPEAL

In the early 'nineties of last century, i.e., soon after the death of Mme. Blavatsky, there occurred a very definite slackening of energy in the Theosophical Society, and a growing vagueness of aim. The forces that had been laboriously concentrated and directed into definite channels, from this time onward began to become diffused, dispersed, and, with a declining spiritual energy, lost themselves in a welter of vague, emotional pseudo-philanthropic activities. In other words, the members of the Society rapidly became—and received every encouragement to become—what are now-a-days aptly termed "Uplifters".

There was still a good deal of energy in the Society, it still had the momentum of the original impulse, but this energy became less and less spiritual, and more and more kamic. It was deflected from its original far-reaching purposes and diverted into the turbid channels of pseudo-philanthropy with its tawdry but emotionally-satisfying activities. This prepared the way for a veritable psychic debauch which soon pervaded the whole Society, moulding its outlook by means of a new and growing literature—a sort of hybrid spiritualism with a liberal use of Theosophical terms. The deleterious effect of this new literature was threefold. It was, through wide-spread advertising and the urgent recommendation of travelling lecturers (themselves trained in the "new Theosophy"), foisted on the members of the growing Lodges, and it thus at once obscured the Society's early reliable literature, and inoculated the whole Society with teachings in conflict with, and subversive of, the philosophy as taught by Mme. Blavatsky and her Eastern Teachers.

Further, by its psychic and emotional appeal, it drew into the Lodges a formidable percentage of immature, emotionally unbalanced people—people whose direct needs were a constant emotional and psychic stimulus, and a detailed direction

as to what they should read, think and do. Such direction was joyfully and copiously provided for them by the Society's new leaders; the psychic titillation was supplied in full measure and soon, as might have been expected, Theosophy became, in the eyes of intelligent people, a subject for irreverent merriment and amused contempt.

Some of the ablest scientific and literary men of this generation, who, from their decided spiritual leanings, might well have become powerful allies of this ancient philosophy, have had but passing words of derision for the debased version of it which they encountered in the current Theosophical literature. This is only one of the misfortunes which befell the Theosophical movement when the Parent Society was diverted from its true aims.

It must be conceded that after the death of Mme. Blavatsky, the tide of energy flowing into the movement was bound to slacken, and this for reasons which will be perfectly well understood by all students of the laws of the occult, and need not be stated here. It was nobody's fault that the great driving force had ceased to flow with its original impetus: this was inevitable. But who shall measure the heavy responsibility of those who through personal ambition allowed themselves to become the tools and agents through whom the far-reaching aims of the Society were frustrated and its teachings debased?

It is no easy task at the best for the student of Theosophy to win to an adequate conception of this profound, austere philosophy; but for those unfortunate students who have been immersed for years in the study of much of the later literature put forth by the Parent Society, with its baffling and appalling mixture of true and false teaching, the difficulty becomes almost inseparable. The first strong impressions of the early years of enthusiasm are very strong and very difficult to eradicate. The greatest obstacle to the growth and understanding of the Theosophical Doctrines has not been the natural scepticism

of the human mind confronted with new values, nor even the hostility of materialistic science; still less is it the increasingly futile ecclesiastical opposition. These are all natural obstacles and offer only a necessary resistance to the healthy growth of a great life-furthering philosophy.

Undoubtedly the most formidable enemy of Theosophy is to be found within the movement itself—its foes are those of its own household. Indeed it is Pseudo-Theosophy that is the arch-enemy—those emasculated doctrines, skilfully tinctured and attenuated to suit the taste of pale people. Thus, instead of having to deal with honest, healthy, sincere opposition we are confronted with the very difficult and baffling task of attacking and unmasking the true nature and purport of doctrines which superficially look like our own! Thus we find in the Society today a vast amount of moral and intellectual a weak, emotional, spurious idea of Brotherhood, a tawdry philanthropy and cowardice hiding behind a sham "Tolerance."

Many Theosophical students who have gained a reasonably intelligent grasp of the philosophy and its implications, and have thus perceived the dreadful intellectual and moral chaos, and the formidable element of degradation which began to pervade the Society, abandoned it, and either formed new alliances or remained unattached to any organization.

The present writer has never had any hard words for those who have chosen this course. There is much good reasoning to support it. But yet!—some of us have viewed the whole matter from a somewhat different angle. We have felt and wished to acknowledge the deep debt we owe to the Society through which, after all, we renewed our contact with the great Aryan philosophy. And so we have laboured in the midst of much that was disheartening and seemingly hopeless, to uphold the ancient Aryan Tradition in the Society by methods both constructive and destructive.

There is an aspect of this question which many of those who have left the Society may have overlooked. So long as there remain in the Society some who steadfastly stand by the noble ancient tradition and oppose, by every means in their power the foolish and degrading superstitions, the false and misleading doctrines being taught, there will exist within the Society a witness for the philosophy as originally taught, and *against* the intellectual chaos, the psychic delusions and the moral turpitude which have invaded it.

It is the reasoning of many of those who have left the Society with what seemed to them to be the strongest possible justification, that if all who seek to follow the Ancient Wisdom would only likewise leave the Society it would soon disintegrate and cease to be a menace to the true doctrine. But against this reasoning there are at least two serious objections. The first is that all the followers of the Ancient Tradition will almost certainly *not* (for one reason or another) abandon the Society. This sort of reasoning is a common mistake of many Socialistic and Utopian idealists—they postulate a condition which while (theoretically) perfectly feasible, in actual human experience never is fulfilled. The Society will almost certainly continue to hold within its membership both the wise and the immature, both the honest and the insincere, both the resolute and the vacillating, both the self-reliant and the congenitally servile, and we may confidently govern our actions accordingly.

The second defect of the reasoning just alluded to is that even in the (impossible) event of all the wisest and strongest members quitting the Society, there is absolutely no well-grounded reason to believe it would quickly and peacefully pass out of existence. Why should we for a moment suppose it would disintegrate? Do not the most preposterous of cults often exist for long periods of time? It has the momentum of its original impulse, and above all, the prestige of the names and power of its

original Founders to exploit. And it would still possess the same resources of psychic delusion with its never-failing appeal to a credulous public.

No, I am afraid it is a vain hope that by abandoning the Theosophical Society we can destroy the unwholesome and deleterious side of its widespread influence. Let us make up our minds, that for years to come, a high percentage of all the people in the world who hear of Theosophy, will hear of it through the activities of the Parent Society.

If my words could reach those who for sincere and true-hearted reasons have left the Society, I should urge upon them to carefully consider the above brief reasoning, and follow up its further implications and developments. And if it then seems valid to them, to rejoin the Society and enter with us upon an intelligent, resolute and concerted effort to make it again a powerful factor in the age-long strife for the liberation of the human mind from theological, scientific, racial and national prejudices and superstitions. And upon those who have remained within the Society I would urge with equal earnestness:—Let us have done with those trivial or absurd gatherings we dignify with the name of Lodge meetings. We have, each individual one of us, to master the few but profound principles and essentials of the mighty Aryan Philosophy. We have to learn to understand, and that in a more than superficial sense, the structure of man's complex being. We have to learn to dare to invoke the long-slumbering divine powers at the core of our being so that the distorted, warped, fretful abortive moon-struck little mime we have for so long imagined ourselves to be, will mysteriously assume nobler proportions and a new light come into his eyes with the new sense of the part he has to play on this terrene stage.

O my brother of the darkened understanding, there is that at the centre of your being and mine which, if we will dare to invoke, will work astounding transforma-

tions in our lives. It was those transformations which we were expected to accomplish; it was this for which alone Theosophy was given us—this and no other thing! Why, then, should we waste the passing days with the rare opportunity they offer in a pre-occupation with trifles, irrelevancies and absurdities! Why should the involuntary flush have to mount to our cheek when some intelligent and too-candid brother refers ironically to our “weakly Lodge Meetings?” Shall we not see to it that those meetings shall partake of the dignity, the vitality, the absorbing interest which an intelligent study of the Aryan Wisdom confers?

Let us be content with nothing less than to make our Lodges centres of intellectual and spiritual vitality—each in its own city or community. This aim should certainly precede any efforts at *propaganda* at a time like the present, and in view of the existing chaotic, devitalized state of the Society. Let us ask ourselves what we have to offer intelligent prospective members at our Lodge meetings. Is there a reasonable percentage of our members who have attained to an adequate understanding of the Theosophical Philosophy, so that they can justify the large claims we make for it on the face of intelligent criticism? If we cannot meet this requirement, let us set earnestly about becoming able to do so, and in the meantime set aside our misguided emotional desire for propaganda. Lodges whose members have fed for years on “Theosophical” slop are wholly unfitted to engage in any propaganda which will not further injure the Society and through it the Theosophical Movement.

Surely our first and highest duty is to fit ourselves individually and as Lodges to present to the intelligent and spiritually-minded portion of the race a high, austere philosophy—the noblest yet achieved by the noblest mind of man—a philosophy which will never satisfy the ignoble craving of our purely terrestrial nature for a sense of cheap comfort and security, but which

will call forth from the obscure and unexplored depths of man's nature unsuspected powers of courage and endurance and a resolute will to evoke and bring under his conscious control the latent forces of his own mysterious being. In a word, this philosophy adequately presented, will draw together by its own secret power the noblest, the strongest, the most diversely-gifted members of the race into a true spiritual Brotherhood which will oppose to the disintegrating influences of our civilization a positive resistance, and keep alive a philosophy and a tradition, higher and holier than which is not known on earth!

Do we feel equal to this task? Are we willing to at least attempt it? If not, let us honestly admit it, and fall to the rear and take our place among the non-combatants. We shall at least be entitled to the satisfaction of knowing that we refused to hamper and impede those who were willing to take their place in the firing line. This were no disgrace, but an honourable acknowledgment of defeat which will bring us the karma of a new opportunity in the future.

But if we shrink from the task with its need for high courage and endurance, and seek to cover our weakness under a pretence of a high but vague idealism—an idealism which we are secretly resolved shall never be allowed to seriously interfere with our comfort or our vanity—then woe will follow us, and the karma of our baseness will draw us downward deeper into the sphere of matter.

The task before the members of the Society today when clearly realized, might well appal all but the most resolute. The evil, the folly, the desecration of our noble philosophy constitute a foul stain on the history of the movement—a stain which must inevitably be expiated. It is useless, as some foolish ones have thought, to try to elude our share of the expiation by holding aloof from the Society. The Society has been and is, for good or ill, an integral part of the modern Theosophical Move-

ment, and none who seeks a place in that Movement may escape his share of the shame, the discouragement, the defeat, any more than he will be denied participation in its glory and its victories.

The modern Theosophical Movement is a unity, and has dark as well as bright pages in its fifty-five years' history. It makes one ashamed of human nature when one occasionally meets intelligent people so grossly unspiritual as to wish to (and think they can) keep their raiment unsullied in this the latest attack on the forces of Darkness and Superstition.

Every student of say 20 years' standing should be able to form some idea, however inadequate, of the individual responsibility undertaken by the real sponsors of the 19th century effort for the spiritual enlightenment of the West. It is inconceivable that they did not know and reckon with the possibilities of tragedy and failure as well as those of human enlightenment. Shall we, then, with our little, nice personal calculations plan to escape from the grime and mire and sweat of the fight—in other words, its obloquy and failures—and participate only in its more "respectable" and seemly little scuffles! One thinks in this connection of the simple and noble words of the Master:—

"It is a true manhood when one boldly accepts one's share of the collective karma of the group one works with, and does not permit oneself to be embittered, and to see others in blacker colours than reality, or to throw all blame upon some one black sheep, a victim specially selected. Such a true man as that we will ever protect and despite his shortcomings, assist to develop the good he has in him. Such a one is sublimely unselfish; he sinks his personality in his cause, and takes no heed of discomforts or personal obloquy unjustly fastened upon him."

But I would not have it thought that I criticize or in any way condemn those who have left the Society because they honestly

believed that they could serve the movement more effectively in other ways. Their's was an important individual decision, and, seeing as they did, they could hardly have done otherwise. Nor would I condemn those who withdrew in hopeless discouragement. Many a true-hearted student has found himself in a minority of one in a Lodge wholly given over to psychic delusion and personality-worship.

To such I would only suggest that they might carefully reconsider their decision in view of a new effort to bring the Society back to its original lines. Every student who has succeeded in gaining an adequate conception of the real purpose of the Movement could help in the forth-coming struggle.

In different parts of the world the task has been seriously entered upon. In Amsterdam there is a centre which is striving to free Theosophy from the miasma which has all but suffocated it in that country; in Budapest there is a small but very intelligent and resolute group translating and publishing the Secret Doctrine in the Hungarian language; in London, a group of Lodges have united *within the Society* to protest against the follies and delusions which are rife in the English Section; then there is Mr. Kingsland's earnest, dignified, unemotional appeal for unity in essentials throughout the whole Movement; an appeal, be it noted, utterly untainted with the distressing itch for personal leadership—a taint so likely to handicap all endeavours for unity of aim and doctrine.

And what of Canada? The record of the Canadian Section for the 10 years of its existence stands high by comparison with that of other Sections in the Society. But, alas! this is not saying a great deal. Canada should be able to bring to the Movement a positive as well as a negative gift. But this is a matter I shall discuss more fully in a future article.

Wm. C. Clark.

Vancouver.

GREAT QUESTIONS

(Concluded from Page 169)

SUPPLEMENTARY

1.

The Poets of Pre-Existence

To the honour of the great poets; whose keen insight into the heart of moral and spiritual truth exceeds even that of the philosophers and men of science, it may be said that many of them have expressed in some form their belief in the pre-existence of the soul. A few extracts from these poets are quoted here:

Rudyard Kipling, in "The Neolithic Age:"

In the neolithic age, savage warfare did I wage

For food and fame and two-toed horses' pelt;

I was singer to my clan in that dim, red dawn of man,

And I sang of all we fought and feared and felt.

* * * *

Then the silence closed upon me till they put new clothing on me—

Of whiter, weaker flesh and bone more frail;

And I stepped beneath Time's finger, once again a tribal singer.

Wordsworth, in "Intimations of Immortality:"

Our birth is but a sleep and a forgetting;
The soul that rises with us, our life's star,

Hath had elsewhere its setting

And cometh from afar.

Tennyson, in "De Profundis:"

Out of the deep, my child, out of the deep,
Where all that was to be, in all that was,
Whirled for a million eons through the vast
Waste dawn of multitudinous eddying
light—

Out of the deep, my child, out of the deep,
Through all this changing world of change-

And every phase of ever heightening life,
And nine long months of antenatal gloom,
Thou comest.

Goethe, in "Faust:"

The soul of man

Is like the water—

From heaven it cometh,

To heaven it mounteth,

And thence at once

It must back to earth,

Forever changing.

Shelley, in "The Cloud:"

I am the daughter of earth and water

And the nursling of the sky;

I pass through the pores of the ocean and shores;

I change, but I cannot die.

Whittier, in "A Mystery:"

A presence strange at once and known

Walked with me as my guide;

The skirts of some forgotten life

Trailed noiseless at my side.

Bayard Taylor, in "The Metempsychosis of the Pine:"

All outward vision yields to that within
Whereof nor creed nor canon holds the key;

We only feel that we have ever been
And evermore shall be.

Longfellow, in "Rain in Summer:"

Thus the seer, with vision clear,

Sees forms appear and disappear

In the perpetual round of strange

Mysterious change

From birth to death, from death to birth,

From earth to heaven, from heaven to earth,

Till glimpses more sublime

Of things unseen before

Unto his wondering eyes reveal

The Universe as an immeasurable wheel

Turning for evermore

In the rapid rushing river of time.

Walt Whitman, in "Leaves of Grass:"

I know I am deathless;

I know that this orbit of mine cannot be
swept by a carpenter's compass,

And, whether I come to my own to-day or
in ten thousand or ten million years,
I can cheerfully take it now, or with equal
cheerfulness I can wait.

* * * *

As to you, Life, I reckon you are the leav-
ing of many deaths.

No doubt I have died myself ten thousand
times before.

Victor Hugo, in "To the Invisible One:"
Before I came upon this earth
I know I lived in gladness
For ages as an angel; birth
Has caused my present sadness.

Dryden, in the translation of Ovid's
"Metamorphosis:"

Souls cannot die. They leave a former
home,

And in new bodies dwell and from them
roam.

Nothing can perish, all things change
below,

For spirits through all forms may come
and go.

T. B. Aldrich, in "The Metempsych-
osis:"

I was a spirit on the mountain tops,
A perfume in the valleys, a simoom
On arid deserts, a nomadic wind
Roaming the Universe, a tireless Voice.
I was ere Romulus and Remus were;
I was ere Nineveh and Babylon;
I was, and am, and evermore shall be,
Progressing, never reaching to the end.

Robert Browning, in "Evelyn Hope:"
Delayed it may be for more lives yet
Through worlds I must traverse, not a
few—

Much is to learn and much to forget
Ere the time be come for taking you.

Coleridge, in "On a Homeward Jour-
ney:"

Oft in my brain does that strange fancy roll
Which makes the present (while the
flash does last)

Seem a mere semblance of some unknown
past.

Mixed with such feelings as perplex the
soul

Self-questioned in her sleep: and some have
said

We lived, ere yet this robe of flesh we
wore.

Lowell, in "The Twilight:"

Sometimes a breath floats by me,

An odour from Dreamland sent,
Which makes the ghost seem nigh me
Of a something that came and went,
Of a life lived somewhere, I know not
In what diviner sphere:

Of mem'ries that come not and go not;

Like music once heard by an ear
That cannot forget or reclaim it;

A something so shy, it would shame it
To make it a show;

A something too vague, could I name it,
For others to know;

As though I had lived it and dreamed it,
As though I had acted and schemed it

Long ago.

Ella Wheeler Wilcox, in "To an Astro-
loger:"

Before the solar systems were conceived,
When nothing was but the Unnamable,
My spirit lived, an atom of the Cause.
Through countless ages and in many forms
It has existed ere it entered in
This human frame to serve its little day
Upon this earth.

W. W. Story, in "Cleopatra:"

That was a life to live for!

Not this weak human life,
With its frivolous, bloodless passions,
Its poor and petty strife!

Come to my arms, my hero!

The shadows of twilight grow,
And the tiger's ancient fierceness
In my veins begins to flow.

Come not cringing to sue me!

Take me with triumph and power,
As a warrior storms a fortress!

I will not shrink or cower.

Come as you came in the desert,
Ere we were women and men.

When the tiger passions were in us,
And love as you loved me then!

2.

*Schopenhauer, on the Sources of, and the
Wide Extent of the Belief in,
Metempsychosis*

Schopenhauer, in "The World as Will and Idea," gives an admirable, brief account of the sources of, and of the wide extent of the belief in, the doctrine of Metempsychosis, from which a few paragraphs are quoted here:

"We find the doctrine of Metempsychosis, springing from the earliest and noblest ages of the human race, always spread abroad in the earth as the belief of the great majority of mankind—nay, really as the teaching of all religions, with the exception of that of the Jews and the two which have proceeded from it: in the most subtle form, however, and coming nearest to the truth in Buddhism.

"With reference to the universality of the belief in Metempsychosis, Obry says rightly in his excellent book 'Du Nirvana Indien,' p. 13, 'This old belief has been held all round the world, and was spread in the remote antiquity to such an extent that a learned English churchman has declared it to be fatherless, motherless and without genealogy.' Taught already in the 'Vedas,' as in all the sacred books of India, Metempsychosis is well known to be the kernel of Brahmanism and Buddhism. It accordingly prevails at the present day in the whole of non-Mohammedan Asia, thus among more than half of the whole human race, as the firmest conviction, and with an incredibly strong practical influence. It was also the belief of the Egyptians, from whom it was received with enthusiasm by Orpheus, Pythagoras and Plato. The Pythagoreans, however, specially retained it. That it was also taught in the mysteries of the Greeks undeniably follows from the ninth book of Plato's Laws. The 'Edda' also, especially in the 'Voluspa,' teaches

Metempsychosis. Not less was it the foundation of the religion of the Druids. Even a Mohammedan sect in Hindustan, the Bohrahs, of which Colebrooke gives a full account in the 'Asiatic Researches,' believes in Metempsychosis, and accordingly refrains from all animal food. Also among American Indians and negro tribes—nay, even among the natives of Australia, traces of this belief are found.

"According to all this the belief in Metempsychosis presents itself as the natural conviction of man whenever he reflects at all in an unprejudiced manner. It would really seem to be that which Kant falsely asserts of his three pretended ideas of the reason, a philosopheme natural to human reason, which proceeds from its forms; and when it is not found it must have been displaced by positive religious doctrines coming from a different source. I have also remarked that it is at once obvious to every one who hears of it for the first time. Let any one only observe how earnestly Lessing defends it in the last seven paragraphs of his 'Erziehung des Menschengeschlechts.' Lichtenberg also says in his 'Selbstcharacteristik,' 'I cannot get rid of the thought that I died before I was born.' Even the excessively empirical Hume says in his skeptical essay on immortality, 'The Metempsychosis is therefore the only system of this kind that philosophy can hearken to.' What resists this belief is Judaism, together with the two religions which have sprung from it, because they teach the creation of man out of nothing, and they have the hard task of linking on to this belief an endless existence a parte post. They certainly have succeeded, with fire and sword, in driving out of Europe and a part of Asia that consoling primitive belief of mankind; it is still doubtful for how long. Yet how difficult this was is shown by the oldest church histories. Most of the heretics were attached to this belief. For example, Simonists, Basilidians, Valentinians, Marcion-

ists, Gnostics and Manicheans. The Jews themselves have in part fallen into it, as Tertullian and Justinus inform us. In the Talmud it is related that Abel's soul passed into the body of Seth, and then into that of Moses. Even the passage of the Bible, Matthew xvi., 13-15, only obtains a rational meaning if we understand it as spoken under the assumption of the dogma of Metempsychosis."

3.

The Closing Words in Lessing's Last Contribution to Literature

Lessing has been called "the Luther of German literature, of the German drama and of German art." The seven paragraphs to which Schopenhauer refers in the foregoing section, are the closing words in Lessing's last contribution to literature; and hence they may be accepted as the ripest product of his thought, while the prominence given them would indicate that he held them to be his most important message to mankind. They are reproduced here:

"The very same way by which the race reaches its perfection must every individual man—one sooner, another later—have travelled over. Have travelled over in one and the same life? Can he have been in one and the selfsame life a sensual Jew and a spiritual Christian? Can he in the selfsame life have overtaken both?

"Surely not that: but why should not every individual man have existed more than once upon this world?

"Is this hypothesis so laughable merely because it 'is the oldest? Because the human understanding, before the sophistries of the schools had dissipated and debilitated it, lighted upon it at once?

"Why may not even I have already performed those steps of my perfecting which bring to men only temporal punishments and rewards? And once more, why not another time all those steps to perform

which the views of eternal rewards so powerfully assist us?

"Why should I not come back as often as I am capable of acquiring fresh knowledge, fresh expertness? Do I bring away so much from once that there is nothing to repay the trouble of coming back?

"Is this a reason against it? Or because I forget that I have been here already? Happy is it for me that I do forget. The recollection of my former condition would permit me to make only a bad use of the present. And that which even I must forget now, is that necessarily forgotten forever?

"Or is it a reason against the hypothesis that so much time would have been lost to me? Lost? And how much then should I miss? Is not a whole eternity mine?"

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To sum up all in a few words, Magic is spiritual Wisdom; nature the material ally, pupil and servant of the magician. One common, vital principle pervades all things, and this is controllable by the perfected human will. The adept can stimulate the movements of the natural forces in plants and animals in a preternatural degree. Such experiments are not obstruction of nature, but quickenings; the conditions of intense vital action are given.

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N. W. J. HAYDON

564 Pape Ave., Toronto (6)

TWO VEXED QUESTIONS

By James Morgan Pryse

Once when discussing Cosmic Evolution with Mr. Richard Harte, who wrote the brilliant article "Lucifer to the Archbishop of Canterbury, Greeting!" which is often mistakenly credited to H.P.B., he asked me, in all seriousness, "Well, why did Parabrahm do it, anyway?" Is that a laughable question, coming as it did from an old-time and highly intellectual student of Theosophy? I think not. A variant of the same question as applied to struggling and suffering humanity (that being what Mr. Harte also had in mind, his query implying pessimistically that it would have been better if the world had not come into existence) is raised by a correspondent signing himself "A Student," in *The Canadian Theosophist*, June, p. 124. He asks, "For what purpose and to what end" does the Divine Self of man manifest a lower "individuality" in the psychic and physical worlds? Since the Macrocosmic and the Microcosmic processes are analogous, the two questions may be conjoined thus, "Why does the Changeless, Eternal Absolute manifest this ever-changing and transitory Universe, and the beings who inhabit it?"

Nothing can be added to, or subtracted from the Absolute; nothing can be exterior to it. It follows, therefore, that the objective Universe is the Absolute manifested by Itself and within Itself. The Manvantaras and the Pralayas are the successive phases of Parabrahm, the alternating periods of activity and repose of the One, the Universal Life, in which the Many, the countless Lives, pass through their lesser cycles of objectivity and subjectivity. Thus the All-embracing Universe alternates eternally between Conditioned Being and Unconditioned Being, and Existence is the Coming-forth of the eternal Archetypal Ideas, *universalia ante rem*, from the Unconditioned into the Conditioned. Parabrahm, Unconditioned Being, is not "the

Maker and Builder" of the Cosmos; the Cosmos, Conditioned Being, is Parabrahm expressed as Life, Existence. When a Theosophist asks, "Why did Parabrahm do it?" or "why is man manifested in the lower worlds?" he shows by asking the question that he has not completely rid his mind of the Theological belief that an extra-cosmic Deity "created" the Universe. The Esoteric Philosophy is based on pure Pantheism: Deity and the Universe are one and the same, and not disparate. The Universe, both when latent and when manifested, is organic, conscious Divine Life. When modern Philosophers term the Absolute "the Unconscious," or "Non-being," they are only using idle words. Absolute Unconsciousness, or Non-being, would be Absolute Death, Nothingness—the Nihilism of both Parabrahm and the Cosmos.

While Theosophy teaches the esoteric doctrine of the Reality of the Universe and the Eternality of Life, the doctrine of the Madhyamika School, the most pessimistic of the Buddhist sects, is that the Universe does not exist and the Absolute is Universal Voidness, Sunyata. Nirvana, says the Madhyamikas, is Absolute Nothingness, to be attained by him who by meditating upon it gains the knowledge *Shunyaivaham*, "I am nothing, a nullity." Such irrational theories follow naturally upon the teaching that the objective Universe is an illusion.

True philosophy, which is ever allied to common-sense, teaches that the world is real. Man is real, and he cannot escape from the burden of life, with its sufferings and sorrows, which ever outweigh its joys and pleasures, by crazily affirming that the Universe is a void and that he himself is a nullity, an "illusion," a nothingness.

Even as the external Universe is the Coming-forth of Divine Nature from Itself yet within Itself, so of each man on earth; his Divine Self, forever one with Divine Nature, has from itself and within itself evolved itself progressively in the descending scale of worlds as "man," down to the

material world in which he is now going through the cycle of reincarnations, re-fleshments. It may be objected that this statement runs counter to the teaching of the *Book of Dzyan*, according to which (if read with undiscerning literalness) there came to the making of man divers Dhyanis, Pitris and Spirits, each of whom contributed some portion of his own particular entity and quiddity toward the fashioning of the human creature, so that *homo sapiens* is a composite of their respective donations. But the *Book of Dzyan* is a poem, and should be read as such, with due allowance for poetic imagery, and not as if it were a scientific treatise written in plain matter-of-fact prose. All those man-making hierarchies of the Macrocosm are represented in each Microcosm, or individual man; he himself is the Dhyan Buddha, the Dhyan Chohan, the Pitri, and all the rest. Even as the Macrocosmic Hiranyagarbha, the Golden Germ, evolves all the manifested worlds, so each Microcosmic Hiranyagarbha brings the man into being on every manifested plane. He is not an *Omnium Gatherum* of donated principles, a patch-work creature fabricated with scraps furnished by other beings. It is only on the lowest plane, the animal-human stage of existence, that he needs a little outside help to get clothed in the body of flesh; and at that stage it is truly said of him, "Man born of woman is of few days and full of trouble."

Having descended to the nethermost point of his evolutionary cycle, man has before him the steep and toilsome ascent to the sublime heights whence he set out on his Manvantaric journey through the seven worlds. Of the seven rounds on the seven globes of the earth-chain he has completed three, and is now in the fourth round and on the fourth globe, being thus at the turning-point of his evolution, where he suffers many ills, and is beset by the greatest difficulties and dangers. Few indeed are the men in their dark age who see, even but dimly, the way of return to the super-

nal heights, while the great mass of mankind see it not at all, even when it is pointed out to them, and have forgotten whence they came. For over half a century the Way, the Path, has been pointed out to thousands of Theosophists. How many of them have really found it and are faithfully following it?

In tackling the problem of why man got down to this mundane sphere and how he is to get back to the higher spheres, "A Student" encounters difficulties—which seem to me to be mainly of his own making. In quoting the Master M. he makes him say that "man's immortality is conditional." I do not find that in any of the Master's letters; if he indeed wrote it I think his pen must have slipped. For immortality is beginningless as well as endless. Demonstrate to me that between two points there is a shorter way than a straight line, and I'll admit that it may be possible for a straight line to have only one end, and that immortality may likewise be one-ended. "A Student" quotes a brief statement by the Master M. about uniting certain of man's principles, "fourth, fifth, seventh with the sixth," and adds, "whatever that may be." While thus confessing that the Master's statement conveys no meaning to him, he yet intimates that what I said (in "Worship and Immortality") about the Monadic Triad is inconsistent with it! Here the difficulty, the apparent inconsistency, is one created by "A Student" himself. If he had read carefully the whole passage which he partly quotes from the Master's letter he would not have asked, "What is the 'individuality' that has to assimilate to itself the seventh?" For his question is answered in that passage, which begins as follows: "The whole individuality is centred in the three middle or third, fourth and fifth principles. During earthly life it is all in the fourth, the centre of energy, volition, will." The individuality of the incarnated, "earthly" man, Kama-Manasic, is clearly

designated, and not the Higher Self, or Dhyān-Chohanīc Individuality.

As I pointed out in an article in the March Number of *The Canadian Theosophist*, "the Spiritual Manas, which is the true Individuality of man," is not included in the list of seven human principles as at first given out. I may add here that it seems to have been tacitly included within the seventh principle, Buddhi. The fifth principle (Lower) Manas, was termed "the Animal Soul." Of course the principles referred to in the Master's letter must be taken as they were at that time numbered and defined. With this explanation the passage quoted from that letter is perfectly clear. The incarnated "individuality" (Kama-Manas in its vital physical body, Linga Sharira) "has to assimilate to itself the eternal-life power residing but in the seventh." Atma, the seventh, is the Supreme Self of man, his contactual oneness, so to say, with the Universal Self. Its Life-power on the higher planes is Jiva, and on the lower planes Prana. By "assimilating" that Life-power the incarnated individual brings into play the Shaktis and the Prana-Vayus, the forces employed in Yoga. This assimilation is symbolized by the Caduceus of Hermes, of which H.P.B. says in the *Glossary*, "Physiologically, it is the symbol of the restoration of the equilibrium lost between Life, as a unit, and the currents of life performing various functions in the human body"—that is, between Jiva and the Prana-Vayus. For, as the Master says, the union of the lower with the Higher Self must be achieved "while yet on this earth." Having restored the equilibrium between the unitary Life-force and the vital forces which work through the Linga Sharira, "the three" (fourth, Kama, the energizing principle of the lower self; corresponding to Buddhi in the Higher Triad; fifth, Lower Manas, corresponding to Higher Manas; and seventh, Atma, which includes Jiva and Prana) must be blended in one; the sixth, Manas-Buddhi, the Spiritual Mind and its

Energizing Principle. Thus the Lower Triad, (Lower) Manas-Kama-Prana, is united with the Higher Triad, Atma-Buddhi-Manas. "Those who succeed in doing so become Buddhas, Dhyān Chohans, etc." Having thus accomplished the perfective work during the fourth round, which is the turning-point of the cycle, they "have nothing to fear during the fifth, sixth and seventh rounds." It is the incarnated Soul, the Lower Triad, that becomes a Buddha or Dhyān Chohan by thus becoming one with the Higher Triad, the Monad, which was, is and forever will be a God, a Divine Individuality, throughout the endless succession of Days and Nights of the Universe.

Atma as Life (Jiva and Prana) pervades all the principles and is one with the Universal Atma. The "Eternal-life Power," Jiva, is what the individuality has to assimilate—not Atma *in toto*, as "A Student" misconstrues the Master's statement.

The theory, advanced by "A Student," that man, collective humanity, "is in these lower worlds to redeem a fallen race" fits in better with Christian Theology than with Theosophy. Make it only one "man" and call him the Lord Jesus—and you have stepped out of Theosophy into Christianity. Or make it a whole race of "redeemers" if you prefer it that way; but when for Karma you have thus substituted Redemption, the Ransoming of the sinner by a self-sacrificing Saviour—or a whole Race of Saviours—how much of your Theosophy will remain standing when you have thus knocked the foundation from under it?

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When you can come to worship the man next to you, then you will have understood life's purpose. What does it matter to whom you show your affection and your devotion? What difference does it make whether it be to a super-human being or to an ordinary man? It is the affection and devotion themselves that count.—J. Krishnamurti.

MR. ALGERNON BLACKWOOD

On September 10, 1889, the present General Secretary of the T.S. in Canada arrived in Toronto from Ottawa where he had spent the previous six weeks, and began at once the propaganda of Theosophy. In an office at 98 Esplanade East, he received many visits from enquirers, and gradually a nucleus of students developed. In 1891 a charter was applied for and issued to the Toronto Theosophical Society, all Societies at that time being autonomous. This charter is still retained and is the oldest, we



believe, on this continent. The charter members were Mr. Algernon Blackwood, Dr. Stowe, her daughter, Dr. Stowe Gullen, Mrs. Day Macpherson, and Mr. Smythe, who was elected president. Mr. Blackwood was the first secretary, and Dr. Augusta Stowe-Gullen the first vice-president. Meetings were held in Dr. Stowe's residence, in Mr. George A. Reid's studio, and elsewhere in other residences of the members until permanent rooms were hired. Mr. Blackwood has written of his residence in Toronto in a book of recollec-

tions, but he has anything but clear memories of his Theosophical friends as recorded in that book and appears to have confused different people together. He had come in contact with the Bhagavad Gita, he relates, at a school in Germany, a Moravian school, and this book and one or two others he appears to have brought to Toronto, where he only remained about eighteen months. His career as a novelist is well known. He went to New York and had some reporting experience on the New York Sun. His Theosophical studies stood him in good stead in his fiction. "Jimbo" and "The Education of Uncle Paul" are delightful fantasies, and he proceeded to exploit other psychic and occult ideas in later works. "John Silence" is an excellent collection of his shorter stories. Among a score of fine books it is difficult to specify the best, for it will be largely a matter of the reader's taste, but any of them will give pleasure, and frequently deep insight to the student. We are obliged to Mr. N. W. J. Haydon for the portrait of Mr. Blackwood, which the distinguished author kindly sent him on request to be hung in the Theosophical Hall, Toronto. Mr. Blackwood, it may be said is a son of the late Sir Stevens Arthur Blackwood and a former Duchess of Manchester.

LOVE

We had prayed for Light
And the Light had come;
There was no trumpet
Nor sound of drum.

A great Conqueror
Stood by our side;
His look was majesty
But no pride.

Our hearts melted
In that vital power—
Rended the heavens
In that silent hour.

A. E. S. S.

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OFFICIAL NOTES

A resolution of thanks to Mr. Charles Hale for his kind help in auditing and reporting on the accounts of the National Society was adopted by the General Executive at their meeting.

* * *

Mr. Roy Mitchell has closed his vacation in Toronto and returned to New York. During his stay he gave a long series of lectures twice on Sundays and on Fridays and on other days visited Hamilton, St. Catharines, Niagara Falls, with good meetings. A greatly revived interest was felt in Toronto.

* * *

The Empire Games held in Hamilton gave this city much and world-wide publicity. We have had some visitors here who have been surprised that Hamilton was so

large and important. Forty years ago it was Toronto that was the size Hamilton is today. Forty years if we survive we hope to see Hamilton as large as Toronto is today. But what are we going to do about Theosophy then?

* * *

We find that the article by H.P.B. on "The Roots of Ritualism in Church and Masonry" has been reprinted in The Adyar series of Pamphlets and is easily available there. It is not our mission to supplant what can readily be had but to supply what is not easily available, or in such a form as cannot be had cheaply. We expect next month to commence a reprint of the "Letters That Have Helped Me," a book which has been much neglected and yet contains more true occult teaching than any other outside H.P.B.'s works for its size in the Theosophical publications.

* * *

A letter written to Mrs. Laura C. Langford on August 31 asking that she write a short introduction to the reprinting of "Letters That Have Helped Me," has brought a response from a gentleman left in charge of her affairs, saying: "I am sorry to inform you that Mrs. Langford died on the tenth day of July last, the cause of her death being a cerebral hemorrhage, but we are glad to say that there was very little suffering." This is all the information we have as we go to press. Mrs. Langford was formerly Mrs. Holloway, one of the "Two Chelas" who wrote "Man: Fragments of Forgotten History," the other being Mohini Chatterji, author of the translation with Biblical Notes, of the Bhagavad Gita. She is the Mrs. Lakesby of A. P. Sinnett's novel "Karma." She was a great friend of William Q. Judge and in later years contributed to The Word, of which Harold C. Percival was editor. She was a strong admirer of The Canadian Theosophist, and we have had much encouragement and help from her letters.

Books received for review include Theurgy, or the Hermetic Practice, a Treatise on Spiritual Alchemy, by E. J. Langford Garstin (Rider); Man's Highest Purpose (The Lost Word Regained) by Karel Weinfurter translated by Prof. Arnold Capleton and Charles Unger (Rider); The People of the Blue Mountains by H. P. Blavatsky (translated from the French edition), The Theosophical Press, Wheaton, Ill.; The Training and Work of an Initiate by Dion Fortune (Rider); Krishna the Charioteer by Mohini M. Dhar, (T. P. House, London); India: A Nation, A Plea for Self Government by Annie Besant, fourth edition; Education as Service by J. Krishnamurti, second edition; The Inner Government of the World by Annie Besant, fourth edition (T. Pub. House, Adyar); Theosophy, Past and Future by Annie Besant and others, Convention Lectures, 1929; Yoga Sutras of Pantajali, translated by M. N. Dvivedi, second edition; Lecture Notes by C. Jinarajadasa; (T. Pub. House, Adyar); New Light on the Problem of Disease by Geoffrey Hodson (T. Pub. House, London). Agni Yoga, vols. 1 and 2; The Remedy by A. B. Davies (Griffin & Richmond, Hamilton). Pamphlets: A Religion for Modern Youth By Christmas Humphreys, (Anglo-American Publications, London); Adyar Pamphlets, No. 133-138, Karma Once More, Annie Besant; Krishnamurti's Message, C. Jinarajadasa; The Work of the Ruler and Teacher, Annie Besant; The Philosophy of the Vedanta, Paul Deussen; Indian Ideals of Women's Education, Bhagavan Das; The Influence of Alcohol, Annie Besant (T. Pub. House, Adyar); Freedom and Brotherhood, Dorothy Mary Codd (T. Pub. House, London); The Religion of J. Krishnamurti, J. Tyssul Davies; The Purpose of Education, J. Krishnamurti (Star Office, Adyar).

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Teach me to be obedient to the rules of the game.—King George.

THE GENERAL EXECUTIVE

The General Executive of the T. S. in Canada met on Sunday, August 31 at 2 p.m., in Toronto, all the members present except Dr. Wilks and Mr. Kartar Singh who are in Vancouver. Routine business included consideration of the funds, the balance in the bank standing at \$465.32.

There was a good deal of discussion as to the relative value of the magazine and lecture tours as agents of propaganda. It was pointed out that the magazine allowance had not been exceeded except by special donations earmarked for that purpose. It was also pointed out that propaganda by lecture tours had been limited not so much by lack of funds as by lack of lecturers. Since Mr. Mitchell's tour some years ago, the General Secretary, Mrs. Hampton, Miss Cobb and Mr. Clark had been lecturing in Canada and no others had proved available. It was the obvious wish of the Executive that lecture tours should form a prominent part of the programme of the Society's work in future.

The Executive adopted the following resolution, moved by George McIntyre and seconded by George Kinman, that the General Secretary acknowledge the telegram to the Executive Committee from Dr. Wilks and assure him of the appreciation of the Committee for his interest in its affairs and also that no steps would be taken with regard to the Point Loma overtures that would imperil our Constitutional position or our traditional attitude towards the Theosophical Movement.

Mrs. Hotchener's letter to Dr. de Perucker was read and the sentiment approved. It was noted that she did not approve organic union. The General Secretary pointed out that the members of the Canadian National Society should cultivate self-respect in this matter, as they had been the first to advocate the policy of cooperation with other Theosophical Societies, and while others may now adopt this

policy, the Canadian National Society should maintain its attitude as a pioneer and heartily welcome any assistance from other quarters in bringing about this cooperation. The Constitution of the National Society in Canada is democratic, calling for the annual election of a General Secretary and General Executive, and the Executive felt that divergence from this principle in the case of Adyar and Point Loma constitutions was a vital error in their policy. This in itself would make organic union under existing circumstances impossible.

It was pointed out that so far as we were aware, no National Society had so few donations made to headquarters by the members, and that such donations as were made were usually earmarked for the magazine. Our weakness financially was due to the falling off in membership, and it was hoped that the coming lecture tour would arouse the members to the necessity for propaganda work in their own districts.

The Auditor's report was discussed and the feature of the reduced surplus each year was emphasized as being necessary to be realized by the membership generally. In connection with this it was urged that the lodges collect their dues earlier in the year and follow the constitutional requirements to pay up all dues for membership on the 1st July. This would enable the Executive to budget for such propaganda work, lecture tours and so forth, as might seem desirable. What Montreal and one or two other lodges have done could be done by all the lodges with very little effort. It was held that payments could be more readily collected in January than later on in the year, and at any rate, that the six months before the 1st July would give ample time to get in the dues of all the members.

The question of propaganda in local districts was brought up and it was pointed out that Hamilton Lodge's work in St. Catharines, Welland, Niagara Falls and adjacent places had created considerable

interest in Theosophy. A new project, originating with an outlying member, is to hold meetings in Ingersoll and this will be carried out during September. If any of the lodges can take up work of this kind, the Executive Committee will be glad to assist.

None of the lodges so far has responded to the notice in the magazine with regard to Mr. Belcher's tour. It was hoped that the local members would organize as completely as possible to assist Mr. Belcher in this trip. No money is asked for except so far as local expenses are concerned. Mr. Belcher is willing to accept any hospitality that may be offered to save expense in hotels.

The paid up membership at the end of the month was 228 as compared with 218 the previous year. The lodges generally should understand that every effort must be made to increase the membership or it will be impossible to carry on our public work.

The Executive is grateful both to Mr. Kartar Singh and Dr. Wilks for their interest in the Executive Meetings and their communications concerning the business.

LECTURE TOUR BY MR. BELCHER

The lecture tour by Mr. Felix A. Belcher, under the auspices of the General Executive, will begin about the end of the month when Mr. Belcher is proceeding to Windsor, Ontario, and will visit London and St. Thomas en route. After this he will return to Toronto and proceed West. If any friends of North Bay, Port Arthur or other points east of Winnipeg should desire to inaugurate public work this will be a good opportunity to begin. Communications should reach the General Secretary or Mr. Belcher at once so that arrangements may be made. From Winnipeg the route will be northerly by Regina and Edmonton. Calgary, Banff, Medicine Hat, Lethbridge, Vulcan, and other Alberta

points will be visited as desired, and British Columbia will have ample attention. We trust that officials of the Lodges and friends who may desire to help in extending the work of the Society will communicate at once with such information as may be available. Mr. Belcher's travelling expenses are being paid, and the only expense that any local centre may have to bear will be optional in regard to entertainment, advertising and rent of halls. There should be no difficulty on this score. The following list of lectures by Mr. Belcher is submitted for selection so that subjects may be chosen and advertised as desired.

Body, Soul and Spirit.

Bhagavad Gita.

Kingsley's Water Babies.

Natural Law in the Spiritual World.

Mysticism and Occultism.

The Great Pyramid.

The Masters of Wisdom and Compassion.

The Three Objects of the T. S.

The Path of Discipleship.

Some Theosophical Fundamentals.

Theosophy and Social Problems.

From Life to Life.

The Secret Doctrine.

Christianity and Theosophy.

Comparative Religion.

AMONG THE LODGES

The Orpheus Lodge has read with keen interest and satisfaction the pamphlet entitled, *The Essentials and Non-Essentials of a Theosophical Organization*, which we have received from Mr. William Kingsland. It is difficult to imagine anything more encouraging than to find one of the most distinguished of Theosophical students, the author of such valuable works as *Rational Mysticism*, *Scientific Idealism*, *Christos*, etc., and one of the few remaining pupils of H.P.B. coming out into the open with a strong plea to put non-essentials on one side and to rally around a common agreement regarding those

things which are essential to Theosophy. By non-essentials Mr. Kingsland makes very clear that he means those teachings now being put forward as Theosophy in some quarters which are in conflict with the fundamental principles of Theosophy as stated in the teachings of H.P.B. and the Masters, and also any claim to authority or successorship made on behalf of anyone, the most fruitful cause of dissension and division in the Movement; whilst by essentials is meant that which we should present to the world as Theosophy and around which as the dominant idea we must build our Fraternity. Mr. Kingsland has made the first move in a very splendid effort which sounds a note of sanity and impersonality singularly rare, and if the rest of us pull ourselves together and do our part this pamphlet may well mark a vital turning point in the history of the Theosophical Movement. This is no attempt to fit together a number of Theosophical organizations of differing aims, ideas, and claims into a harmonious whole by a pretence of Brotherhood, with antagonisms still unresolved underneath; it is a call, and an opportunity to strive to recreate and revitalize the *Life* of the Movement. Once let us get the life flowing and concentrating around clear ideas of what it is we stand for, what it is we are trying to do, and how best it is to be carried out, and the form will take care of itself. This is our opportunity. The tide of life in the Theosophical world is once more rising; the forces of Light, and of darkness once more are about to lock horns; here is our chance to get in and throw our weight and all the strength we can muster into the fight, for if we students the world over don't do this, who will? The Orpheus Lodge has already indicated its intention to come before the Lodges of the Canadian Section shortly with a definite proposal. This proposal which is entirely in line with the tenor and purpose of Mr. Kingsland's pamphlet is that the lodges should by inter-lodge correspondence, and mutual effort

endeavour to reach clarity of mind and agreement upon the few basic things which are of vital importance to the Movement at this time, so that we can take a united stand behind them. Now, in view of this appeal from Mr. Kingsland, we think that our effort here in Canada should be definitely directed to preparing ourselves to take our part in the significant work Mr. Kingsland is initiating, and of which this pamphlet is the first move.

GEORGE RUSSELL, "Æ", HONOURED IN DUBLIN

(Special Cable to the N.Y. Times and Montreal Gazette.)

Dublin, September 3.—George Russell, Irish poet, better known as "Æ," editor of the brilliant weekly, *The Irish Statesman*, which ceased publication a few months ago, was presented here today with a cheque for \$4,000 from his friends. "Æ" is leaving soon for the United States where he will give a series of lectures over a period of six months.

The occasion was doubly moving to the gathering of leading Irish thinkers, for it enabled them to express their sorrow over the *Irish Statesman's* passing, as well as to show friendship for the man who for years made its influence vigorously felt throughout the land. The Rev. T. A. Finlay, professor of political economy at University College, Dublin, who presided, said the gift was an expression of admiration for Russell's personal qualities, which made his name famous on both sides of the Atlantic. The presentation was made by James McNeil, Governor-General of the Irish Free State.

"We are taking the occasion of Russell's release from journalistic harness to enable him to decide at leisure how his exceptional gifts hereafter may be used in our country's service," said Mr. McNeil. "His reputation in and out of this country was never higher, and is not likely to be lower."

Tribute to Russell's work was given in a message from President Cosgrave.

Russell said, looking back upon his life, he found everything he had done had been done because he liked doing it. When he returned from America, he added, he would take a rest and then attempt something for the glory of God and the honour of Ireland.

The foregoing despatch will be read with pleasure by all who are interested in the great Theosophical Movement that includes all who have laboured for humanity under the banner of Madam Blavatsky and in the spirit of the Masters she introduced to the students of Western civilization.

Mr. Russell is known through his mystical writings, his poetry, his journalism, his paintings, his speeches, and his warm-hearted, genial self. His writings in *The Irish Theosophist* and *The Internationalist* which followed, are most valuable studies in applied Theosophy. His poetry breathes the very air of the Overworld. His books on Irish Nationalism open a new vista into the world of government as it might and ought to be. His "Candle of Vision" is a book to encourage all lonely students who wonder and wander in doubt of their own wisdom. He is in line of the true tradition of those who are "friends of all creatures." We trust he may be able to pay Canada another visit in the course of his American tour.

THE POINT LOMA OVERTURES

Dr. G. de Purucker's appeal for co-operation has been well received by most of the Theosophical Societies now existing. The general feeling is however that fusion is not possible and that friendly cooperation is as far as the movement can be carried at present. The cordiality of the responses made are well exemplified in the letter of Mrs. Hotchener, which we subjoin. Mr. L. W. Rogers of the American T.S. has been equally cordial, and the

recent convention at Wheaton endorsed the proposals heartily. Dr. de Purucker has indicated the limitations of his invitation in a report of his speech given at a meeting held at Point Loma on July 10. He makes it very clear that he has not invited anyone but Theosophists, and designates various movements as non-Theosophical which are therefore not invited nor welcomed to next year's Centennial meeting. We make the following extracts from his speech so that there shall be no misunderstanding.

"For instance—and what I am going to say is not casting any shadow of reproof nor of blame: I am simply stating a fact so that you may understand my meaning clearly—the Krishnamurti-movement is a non-theosophical movement; and while there is much of good in it, it has nothing to do with us or our work, except as a side-issue; and it would be foolish to waste our time on side-issues when we have all that we can do in our own beloved Theosophical fields of labour."

"Similarly the religious movement that originated in the Society of Adyar, the so-called 'Liberal Catholic Church,' has likewise little or rather nothing to do with Theosophy, and therefore nothing to do with us, and our field of labour. Please understand these ideas clearly which I have set forth very briefly, very succinctly, and without attempting to explain things that I take it for granted you already know."

"Furthermore, the World-Convention of Theosophists of which I have already spoken publicly, and which I hope to call to assemble next year on the hundredth anniversary of H.P.B.'s birth, is to be a Convention of Theosophists and of Theosophists alone—not a Convention of erratics, nor of psychics, nor of adherents of the Krishnamurti-movement, nor of atheists, nor of Free-thinkers, nor of Liberal Catholics, nor of Rosicrucians, nor of Christian Scientists, etc., etc. But it is a Convention of Theosophists only, the reason for this being that we must con-

centrate on our own purposes, otherwise those purposes will become so diffuse as to have neither point nor force."

He adds also in referring to Mrs. Besant's acceptance of the invitation to be present, "she should understand, and clearly, that if Mr. Leadbeater, who is so prominent in the Liberal Catholic Church movement, and who she states in her cable as intending with herself to attend our world-convention of Theosophists next year, comes here, he would of course have to come as a duly accredited delegate of some Theosophical Section or Lodge."

The Theosophist,
6137 Temple Hill Drive,
Hollywood, California,
May 24, 1930.

Dear Dr. de Purucker:

It was with sincere pleasure that I received your letter and that of Mr. Fussell this morning. In answer to you both my heart responds in joyousness and in a desire to understand and to co-operate in your work for a world peace and union among Theosophists.

Permit me to say that for years I have been praying that this union might come about. I felt that the differences between the several Societies were trivial in comparison to the points of unity. I felt that it did not matter whether one body or another possessed the original Character, for I am convinced that the Spiritual Charter which hangs in the Great White Lodge is the one to which we are all pledged.

Another thing: It is not the past, with its mistakes (as well as its glories), that matters so much; it is the future. The psychology of the whole world is that of unity, especially emphasized at the present time. Across the spaces of the world the Eternal Youth has spoken, "Unite!" And those who love our Inner Heads and who love the channels who brought Their message to us, transforming it to our respective hearts and minds, are bearing this con-

mand of the Eternal Youth and are actually yearning to express it.

Since my nearly thirty years' association with Theosophy, I have emphasized the three aspects of it: the Ancient Wisdom, the Activity in serving it, and the Love to unify everyone who recognizes its power and its Source; and I have ever endeavoured to express predominantly the aspect of Love. And I can say that in the whole time of my service to the Society there has not been one body of the Theosophical movement for which I have not felt gratitude and understanding.

Pardon me for this personal reference, but I want you to feel and recognize how wholly and gladly I receive and reciprocate your desire for co-operation in bringing our brothers into one great circle of understanding.

At the same time one recognizes that each one of the corporate bodies in the Theosophical Movement must work and express itself along its particular lines, and should be free to do so without condemnation, and with full understanding that it is conscientious and sincere. At present each must grow along the lines it has established, so far as the form and presentation of Theosophy are concerned; but so far as the Source and Truth of Theosophy, there is not and cannot be separation. I feel confident that wherever any member may be—in your Society, in our Society, or whatever Society that is disseminating the Ancient Wisdom—there is his place; and so long as he is speaking, living, and disseminating Theosophy, it matters not to me in which T. S. Lodge or Movement he may find himself.

I explain my attitude to you so that you may understand with what whole-hearted co-operation I shall carry your greetings to Dr. Besant and the Geneva Convention; and I shall express to them my firm conviction that with the determination for unity that is expressed by Mr. Rogers, by you, and other of our American Theosophists, we are bound to succeed. If here

in America we make a firm stand for this unity, and pledge to each other to cease all condemnation, and to substitute understanding, the rest of the world may in time come in and complete the chain of union.

In closing, let me say that I have tried to express, as fully as words will permit, how Mr. Hotchener and I feel about this great movement for Theosophical Peace, and the hopes that we have in common with you for it. It will be our pleasure, on our return from Europe in the autumn, to accept your kind invitation to visit Point Loma and clasp in the physical the hands so fraternally extended to us in this great ideal. We are forwarding you a complete set of the international *Theosophist*.

With cordial greetings to you, to Mr. Fussell, and to all others who are assisting you,

Ever sincerely yours,
Marie Hotchener.

Among those who have recently joined or have already been members of the Point Loma Theosophical Society are Dr. Kenneth V. Morris, once a member of the Dublin Theosophical Society and a fine representative of Welsh poetry and tradition. His new book, *The Three Dragons*, has just been published, an exquisite piece of bookmaking, by Longmans; Talbot Mundy, whose remarkable book, "Om," is one of the most fascinating "occult" novels in circulation; A. Trevor Barker, the editor and publisher of "The Mahatma Letters"; and of Madam Blavatsky's "Letters to A. P. Sinnett"; Mr. R. A. V. Morris, brother of Mr. Kenneth Morris, himself a long-time student of The Secret Doctrine.

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If you are a believer in the Brotherhood of Humanity you should belong to the only Society that makes this the sole basis of membership. The dues are \$2.50 a year, including subscription to the official Magazine. Will you not join?

"—IS NOT PUFFED UP"

The Theosophical Quarterly has been so consistently admired by all of us who read it regularly that it always astonishes me to find some spot on the sun, some blot on the scutcheon, some rift in the lute. But one should be prepared for these things. There are always Mr. Johnston's splendid translations and the inspiring Notes and Comments, and Mrs. Griscom's Fragments and such admirable articles as the present one on "The Theosophical Movement and Kali Yuga" which touches all of us. But then we come to "The Screen of Time," which is all right as a causerie, and represents all kinds of opinions, many of which we could duplicate in any Society of the kind, but this month we have a passage put into the lips of The Philosopher, much of which we can accept, and evidently intended to be regarded as an expression of the standard of association which this New York group approves. But why the scorn of Canada, and the little magazine? We are not concerned to condemn and are certainly not irritated. The truth does irritate at times, but poor judgment and misunderstanding cannot do more than excite pity. Here is the extract from pages 67-8 of the July Quarterly:

"How did *you* like the Convention?" the Recorder now asked, turning to the Philosopher.

"It has nearly always seemed to me that the last was the best," the Philosopher answered, "although nothing is gained by comparison, for each strikes a note of its own. I was impressed by the depth of our last—the depth from which its force welled up; and also by the Society's steady growth in unity of effort and aim. We really *are* 'the nucleus of a universal brotherhood.' I am sorry," he continued after a pause, "that with such unity of spirit within our ranks, we should be the innocent means of provoking envy, hatred, malice and all uncharitableness; but that is undoubtedly our effect upon some people. They are people

who call themselves Theosophists, but who know that we do not want them as members, and that we prefer to have as little as possible to do with them. Because this annoys them, they relieve their feelings by denouncing us as 'exclusive'; sometimes as 'Christian'. We seem to irritate them to the point of obsession. It is too bad. Yet we know, as everyone ought to know; that a certain type of child finds indifference to his existence and to his grimaces, more galling than deadly insults; and we cannot change the facts, for we are quite honestly indifferent in this case, only glancing at their little magazines (one published in Canada, the other on the West Coast) at long intervals, and always regretting having done so, for the reason that we love Theosophy and deplore its degradation. I speak of it now only as a peg on which to hang a repetition of our oft-made statement that the Society is not attempting to form a universal brotherhood consisting of all sorts and conditions of men—a jumble of good men and bad men, selfish and unselfish, principled and unprincipled alike; for that kind of universal brotherhood exists already in the vast population of the earth: we cannot exclude even the Black Lodge from *that* universal mess, and we have no desire to make the mess more messy than it already is,—as by pretending that a label, such as 'Theosophist,' constitutes a fact, or that meeting together in one hall would necessarily make for unity of heart and purpose. The Society, as its published objects state, has always laboured 'to form *the nucleus* of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.' We long for additions to that nucleus; instead of excluding anyone from it, we are spending or trying to spend our lives in an effort to draw others to the nucleus which already exists. But what does this mean? It means that we long to find those who seek nothing for themselves—neither the recognition of their fellows nor inner, occult 'success,' neither self-display nor

self-commendation, neither power nor peace—but who will work unselfishly, steadfastly, zealously, chiefly within their own natures, to make real the ideal that has been entrusted to us,—the ideal of the Theosophic life on all planes of our being, in the right performance of duty as in the right control of thought and feeling: in brief, by following the Noble Eightfold Path of the Lord Buddha, or (the same thing in essence) the Way of the Cross of the Lord Christ. We do not want people who spend their time in wrangling or in criticizing others, or in trying to show how superior they are, or whose business-life is a disgrace, laying themselves—and therefore any Society of which they are members—open to just condemnation. We want people who will combine with the Society which over fifty years of an intensely selective process has built and is building; who can enter into the spirit which, for instance, inspired our recent Convention. Oil and water will not mix, and evil-speaking, lying and slandering will not mix with love of real Theosophy, no matter how these detestable vices may be camouflaged.”

After this the causerie goes into a discussion of the high ethics of the Buddha, including the Noble Eightfold Path, which consists of “1. Right views. 2. Right aspirations (also translated, High Aims). 3. Right speech. 4. Right, or upright, conduct. 5. Right livelihood. 6. Right effort (also translated, Perseverance in well-doing). 7. Right mindfulness (also translated, Intellectual activity,—though part of the meaning is, Right recollection). 8. Right contemplation.”

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I do not deny the existence of the occult path, or the steps on it. But I consider it a fatal error to look upon two or three people as capable of telling others the steps they have taken on the path. No one can tell you where you stand in life, except the voice of life that is within you.—Dr. van der Meer.

THE FUTILITY OF AMALGAMATIONS

A Reply to an Advocate

I am extremely sorry to find myself in disagreement with your views on organizations. I do not know exactly what significance you attach to the phrase “an occult movement”. Is not “occult” really hidden, obscure, intangible? I cannot consider that any of the Theosophical Societies are at all occult—no more than are the various churches and religious sects the world over. All have their teleological teachings which are merely beliefs, not knowledge. Official theosophists seem not to understand that, in the nature of things, there can be no universal, or spiritual, Centre on the physical plane. They mistake mere amalgamation for spiritual unity. Union is impossible in differentiated matter, physical or mental, though cohesion may obtain; and in spiritual states there can be no “organization”. The wide-spread effort today to bring nations, churches and even industrial works into combines, ignores the principle of evolution which necessitates differences of function corresponding to stages of evolution. And the attempt to unite the different Theosophical Societies under one “outer head” is not in the interest of individual evolution. If successful, it would retard development, stultify higher thought and give opportunity for an occult oligarchy to control human minds. “Friction” is a concomitant of manifested Life.

You say: “In an occult movement you can’t have democracy.” On the contrary, I consider that true self-government (which democrats desire) is alone possible amongst Members of the “White Brotherhood”; that only a fraternity of real initiates can be a successful “democracy”, because each is *free psychically* and governs his life by *spiritual laws*. But democracy as interpreted socially and politically is chaos because under a full-blown democracy, principle, or law, is superseded

by "public opinion" or the *desires* of the people. In the outer world the form of political government corresponds to the class or type of egos predominant in incarnation at any given period. Within our historical age the changing types of government represent merely the cycles of sub-sub-family races or nations, and are only modifications of the great general principles operating in the grand cycle of involution and evolution. There are, for instance, *relative* Sattvic states. Plato's *pure* Monarchy was Saturn's reign. But just as Plato is misunderstood, so is Blavatsky misunderstood and materialized. It is a contradiction to advocate tolerance of others' views in the T.S. (which you refer to as an occult movement), and yet to state that "proper government for an occult movement is monarchy with local self-government in outward business matters."

You do not agree that tolerance and compromise are identical and say: "I am in no way compromising my own conviction that the 'God within' is to be worshipped in a temple not made by hands if I refrain from persecuting or denouncing my neighbour who will think it right to worship a different kind of god in a church or chapel. We have got to tolerate all sorts of views we consider untrue if we are to be members of any sort of organized society—social, political or religious; but we do not compromise truth unless we conceal our view of it or profess some belief for the sake of material advantage."

Well, the remarks in the article, *Theos* or *Demos* concern "Theosophists" who are supposed to be studying and trying to practise the principles of occult philosophy. They do not refer to our attitude to non-theosophists, who may want a church or chapel or outer head. And amongst real theosophists it is not difficult to be tolerant of one another in regard to non-essentials. We can easily tolerate personal peculiarities and mental idiosyncracies when principles are not involved, for such superficial differences are mutually stimulating and

interesting. And even where principles become an issue no true theosophist would persecute or denounce the other person when pointing out his deviation from principles, however firmly and emphatically. Theosophists should be able to discriminate between a fundamental position and a mere difference of opinion. But if our perceptions are vague and our principles mean so little to us that we could compromise with them for the sake of belonging to an organization that violates them, should we not be very ineffective theosophists and of little use to the "Cause" H.P.B. represents? Paradoxically, tolerance in regard to basic errors is the quickest route to intolerance—all roads lead to Rome. Continual tolerance of what is alien to the Higher Self soon paralyses our Individuality. A completely tolerant world, church or society would soon be dead or dull enough to be easily enslaved by an intolerant Ruler—visible or invisible. This is the danger in the Kali Yuga when old creeds are dissolving, and the T. S. was founded to let a little light into human minds and, if possible, prevent such a catastrophe.

It is an historical fact that the T. S. failed to nourish the "nucleus" H. P. B. generated, through which the Brotherhood could work, just because the officials from Olcott down compromised regarding occult principles and valued more public opinion and a large membership. A conversation with H. P. B. is quoted by Judge in a article, "Yours Till Death and After, H. P. B.," written in 1891. She said as reported by Judge:—

"We are not working merely that people may call themselves *Theosophists*, but that the doctrines we cherish may affect and leaven the whole mind of this century. This alone can be accomplished by a *small** earnest band of workers who work for no human reward, no earthly recognition, but who, supported and sus-

* The Italics in the quotation are mine
—W. W. L.

tained by a belief in that Universal Brotherhood of which our Masters are a part, work steadily and faithfully, in *understanding and putting forth for consideration the doctrines of life and duty that have come down to us from immemorial time*. Falter not so long as a few devoted ones will work to keep the nucleus existing. *You were not directed to found and realize a Universal Brotherhood*, but to form the nucleus for one, for it is only when the nucleus is formed that the accumulations can begin that will end in future years, however far, in the formation of that *body* which we have now in view."

If "body" here signifies an *organism*, not an *organization* planned out mentally, we should ponder this statement and try to understand how a seed grows without taking thought, or how a spiritual body, not made by hands, grows in the spiritual essences.

H. P.B. was a Focus because Her Spiritual Centre functioned magnetically with the physical brain. She was a Teacher, not an "organizer," and *demonstrated* her powers and her knowledge. Can we say this of anyone known to the public today, "Theosophist" or otherwise? H.P.B. was not a managing-director, financier or successful president. She founded no elaborate Headquarters, and never claimed to be a "successor" or "outer head." In this she resembled Buddha, Pythagoras, Plato, the Neo-Platonists, Jesus and Apollonius, and the results of her life will be even more far-reaching.

Why, then, should Theosophists attempt to emulate the Brahmins and Holy Roman Church by trying to form a world-wide organization and corral all the societies into one "fold"? Better that small groups of temperamental affinities should study quietly and work in their immediate environment, and cease to trouble about constitutions and leaders.

The Founders of the original T.S. who constituted its Inner First Section advocated the division of the outer or Third

Section into groups of students of similar interests, each group to be affiliated with the Second Section who were chelas of the Members of the First Section. That plan failed, as we know. Today there remain merely rival Theosophical Societies, each claiming, like other religious sects, to be the true interpreter of the Messenger. The fact is that none of these were founded or formed by H.P.B. or the Masters. They are the products of Presidents, Councils, Executives, etc. Their history is similar to that of the Christian Churches. Theosophists should abandon these grandiose schemes and resign themselves to become associates in different groups of persons similarly disposed; each group can work unobtrusively without drawing undue attention to itself. And it goes without saying that, if the *spirit* of The Brotherhood animates the several groups, there will be friendly exchange amongst the groups, and *help extended to all who ask for it in any society or group*.

Would it matter very much were the present sectarian Theosophical Societies to perish* if "Theosophy" survived as a practical philosophy in the lives of even a few in all parts of the world? We may nourish the seed so that it would grow silently and spread invisibly until it blossoms into the Golden Age. Is it not an illusion of the Dark Age that ostentatious organizations and amalgamations are necessary for this truly occult work? We have taken too literally H.P.B.'s remarks about a society or body being ready for the next "Messenger."

W. W. L.

* It would be a denial of the scientific philosophy H.P.B. taught and of the basic doctrine of cycles to interpret her statements literally and physically when she wrote: "The T.S. cannot be destroyed as a *body*."—"Individual branches may collapse, the *Parent Body* cannot be annihilated." The Parent Body was the First Section; the Initiates who have achieved self-conscious immortality in a "Body" of

which we know nothing consciously. But H.P.B. certainly had her doubts about the future of the exoteric organization as the conclusion of "The Key To Theosophy" shows. See also her message to the Boston Convention, T.S., 1891, second paragraph.

II.

If all "Theosophists" were as friendly, kindly and frank as you, the societies might have some influence in the world. But in this age each person has his own interpretation of "Brotherhood," and I think that you do not quite appreciate what I tried to express by the analogy of the seed. Also, I think you do not realize how ineffectual is mere sentimentality to obliterate ambition, pride, conceit, or to prevent psychical illusions. Sentiment and emotions are the elements in man which ambitious individuals always use. The larger the mass of people influenced by an emotional appeal, the greater the power a Jesuit or Brahmin can wield. The unctuous phrases and oily manner of a hypocritical priest or parson ill become a Blavatsky theosophist. The Brotherhood principle acts from within, without words or boasting. Those who make outer protestations of "Brotherhood," while claiming to be agents of "The Lodge," seem to me to be anxious to impress simple minds and to obtain power. And even intellectual types can be influenced to abandon discrimination by an emotional appeal in connection with a subject in which they are interested personally, or psychically.

The guidance of someone supposed to be "an initiated Chela" is no doubt greatly desired by many who cannot or will not think for themselves. But is it desirable, as you seem to consider? The Secretary of the Canadian T. S. has continually emphasized the necessity for learning to rely on ourselves, and I believe he is right, and in the true tradition of H.P.B. who taught self-reliance and gave us a key for our in-

dividual guidance in her Life and Works. Our Dharma is to develop our own powers of understanding while living out our own Karma. Only so can we prepare for a future incarnation when we may have the courage to take the vows preliminary to the intensive discipline and severe, long training that leads to spiritual knowledge. H. P. B.'s claim to have had personal instructions from Masters was substantiated by demonstration of her occult powers and by the "new" teachings and philosophy of human and cosmic evolution given in Her writings. The members of Her Esoteric School were Her pupils. They were not Initiates and, therefore, not in "communication" with any other Initiates or Masters.

H. P. B. established a link between Masters and the outer world; and She constituted that link because She was herself an Initiate. It follows that Her departure from this world was the severing of the link, and that Her "esoteric section" was, in the nature of things, automatically dissolved. During Her life-time, the discordant personal elements were unable to break up the T. S., though what this achievement cost Her we cannot know; and the subsequent history is proof that no Initiates have been connected with any of the theosophical societies, for *Truth is one*. Her work was finished. The Masters had made an experiment, by means of H.P.B.'s sacrifice, at the close of the Pisces cycle (and of several others); but the members of the T.S. did not understand the plan (for which none of us can reproach them), and H.P.B. was not sufficiently upheld and supported (in the outer world) to carry it out.

The statements in *The Mahatma Letters* regarding the T.S. were written in H. P. B.'s life-time and are irrelevant today. Times have changed. Conditions in the T.S. and the world are altered. If H. P. B. failed, at a favourable point in the cycle, to establish "an institution which would . . . arrest the attention of the highest minds," who, do you think, can succeed

now? Surely those who acclaim themselves capable "agents" for such a work in the present age must be afflicted by mental delusions. Isolated from general human activities and engrossed in the narrow rut of a theosophical organization, they are not in touch with the actual state of the world and see things out of proportion. Such a situation easily provides innocent tools for Adepts and Forces inimical to the Wisdom Religion, who readily accept H. P. B. and her writings in order to pervert them.

Different times and seasons, different plans and methods! H.P.B.'s work cannot be repeated. It is no proof that, because "the Chiefs wanted" an outer organization fifty years ago, They still want it. And, in my opinion, those who advocate drawing together the tag-ends of the disintegrating remains of a previous effort, lack insight, originality and all touch with inner realities. H.P.B. was not one to work from without inwards or to attempt to put new wine in old bottles. If we consider what she stood for we can imagine her fulminating against the organized Theosophy of today as she did against organized Christianity.

The present situation as regards "Theosophy" The Theosophical societies, "esoteric groups" and established religious creeds, is not unique in human history. It is similar to that which obtained some 1900 years ago in the countries of the Eastern Mediterranean when the Gnostics vainly strove to enlighten the materialistic minds of that age. In the end they were silenced by the dominance of the "Christian" sects whose leaders finally managed to get the majority of the sects to assent to a common creed. This intellectual agreement was the dogmatic basis on which grew and spread the Catholic Christian Church, to which the *Christians* did not belong! (see: *The Esoteric Character of the Gospels*, H.P.B.) One wonders whether a future Blavatsky will find it necessary to point out the difference between the "god-taught" Theoso-

phists and those who only appropriated the name; and to show how, round about 1900 A.D., pseudo-initiates "stole the thunder" of the real Initiates and perverted the true teaching, using the same symbols, terminology and jargon.

The Fathers of the Christian Church proselytized to increase the number of people calling themselves "Christians". The Gnostics knew that only Initiates were *Christians* and had obtained the Wisdom of the Gods (Theosophy). Like her predecessor Blavatsky declared: "We are not working that people may call themselves Theosophists," but to stimulate the minds of the age to understand the philosophy and to incite men to practise the ethics taught by Initiates of all ages.

Here arises the question of Principles which you discuss: you remark that the term is extremely difficult to define. If so, an intellectual comprehension of occult science and philosophy is also extremely difficult. Granted that only a few are capable of the latter, it is these few who can leaven the whole lump by practising what they understand and by setting an ethical standard for the mass of the people. But that does not imply that the few should silently tolerate misunderstanding of the philosophy or erroneous deductions therefrom which mislead the immature, uncritical and unphilosophical adherents of such beliefs.

Principles, we might say, are underlying causes, "first things." We can describe the effects of these causes and formulate "laws" which obtain in different states of matter. But we cannot put Principles into a fixed mental formula. They pertain to the "Upper World," the inner Triad, the supersensible realm. They are a necessary hypothesis to explain the lower world of effects, and must be, therefore, the cause of evolution, physical, mental and spiritual. We may, then, legitimately term *evolution* a principle.

Now, occult science (and philosophy) is concerned with mental and spiritual

evolution, and students of this philosophy accept their own evolution as a basic principle. They are striving to be free psychically by *growing* in intellectual understanding and spiritual knowledge. We find that our mental conceptions change as we progress in understanding, and our intellectual comprehension of the ancient philosophy expands and deepens. We often re-read a familiar statement of an Initiate and find that it opens up inner vistas and wider meanings than we had hitherto seen. But to hold these as fixed ideas makes further progress impossible. The formal mind is the enemy of spiritual understanding. Hence the paradoxes in occult philosophy and statements.

This brings us to the subject of *tolerance* about which you think we may be arguing at cross purposes. Speaking theosophically as students of Blavatsky, how can we tolerate fixed ideas in ourselves or in others who try to propagate them in the name of Theosophy? Only a High Initiate can fully understand, for instance, the subject of Masters, chelas, occult successors, esoteric groups, etc. And yet there are a variety of fixed ideas regarding these matters being disseminated by Westerners who, Blavatsky said, could not become real occultists or Initiates. On the principle of evolution, then, I oppose all such fixed ideas and materialistic claims made under the name Theosophy.

As "Theosophy" is now before the world as a mixture of sentimentality, gush, dogma, esoteric exclusiveness together with brotherly tolerance of *personal* claims and psychical theories,—it seems evident that most of the societies must be *mainly* composed of persons about as, or less, intelligent, than the general run of evangelical Christians and "fundamentalists". If all such betook themselves to the religious sectarian bodies to which they properly belong, groups of the real students in the different societies might quietly cooperate mutually to improve their understanding of principles and to interpret the Secret

Doctrine for "outside" thinkers, without necessarily labelling their work "Theosophy." This word has been dragged in the dust so that it now smacks of sectarianism even more than does "Christianity."

These are my conclusions arrived at long since by independent thought and study; and I am naturally sorry to differ from so ardent an admirer of H.P.B. as yourself. But Karma makes use of our differences, as H.P.B. said, and, if individuals learn by this means, a Universal Fraternity may be possible *in this world* in a future age.

W. W. L.

ATLANTIS IN ANDALUSIA

According to the occult tradition, of which our knowledge comes to us through H. P. Blavatsky, the fourth great race of mankind was the Atlantean, and their habitat was a continent which occupied nearly the whole of the area now covered by the Atlantic Ocean. This continent, or rather the central mass of it, was submerged by great cataclysmic movements which took place in the Miocene epoch—roughly about a million years ago; although several isolated fragments are, or were until recent geologic times, still above water.

Among these surviving portions of the fourth race continent was the island kingdom of Atlantis which, according to Plato (*Timaeus*), was a flourishing and aggressive state until *circa* 9000 B.C., when it in turn was submerged. Plato claims to have obtained his information through Solon, who had received it from Egyptian priests while residing in that country *circa* 600 B.C. In his description of the capital city of Atlantis, Plato lays stress, among other things, on the lavish use of gold, silver, and orichalcum (presumably copper). The island was said to have been situated opposite the Pillars of Hercules, now known as the Straits of Gibraltar.

It was the general fashion until lately—outside the Theosophical movement—

to treat Plato's story as a myth, and to pooh-pooh, on general principles, the very possibility that a highly civilized community could have existed eleven thousand years ago. The late Mr. Ignatius Donnelly, who in the eighteen-eighties wrote a very interesting book bringing together a great deal of evidence in support of the story, was set down as a mere crank; but of late years there has been a considerable reaction in the attitude of at least a section of educated opinion; and the books of Mr. Lewis Spence, among other writers, have done much to convince the unprejudiced that Solon's Egyptian informants must have possessed a veracious record of events which were really historical.

Among the most significant of recent contributions to the elucidation of the problem of Atlantis, is a book, entitled "Atlantis in Andalusia," by Mrs. E. M. Wishaw, published last year in London by Rider & Co. Mrs. Wishaw is an archaeologist of standing and repute, who has devoted many years of her life to exploring and excavating in the Province of Huelva in the Southwest of Spain—a district which was once part of the ancient kingdom of Tartessus, and which is unusually richly endowed with relics of human activity in the past. The world-famous Rio Tinto Mines are situated in Huelva; and there is abundant evidence that they have been extensively—though perhaps not continuously—worked for many thousands of years. Mrs. Wishaw, indeed, contends that the weapons and utensils, so widely distributed in the Bronze Age, were manufactured in Tartessus, the bronze being compounded of copper from Rio Tinto and tin from the Sierra Morena. However that may be, it is certain that Rio Tinto was worked by Romans and Carthaginians, and, before either, by a long succession of pre-historic miners who have left behind them, for the wonder of posterity, enormous heaps of slag, of which at a moderate computation there must be at least twenty million tons.

These pre-historic miners were skilled metallurgists; at different times they mined gold, silver, and copper, all of which are, or were, found in the locality. But a most interesting and significant fact is that silver slag is found under huge accumulations of copper slag, and gold slag below the silver; while experts testify that "the silver is more perfectly extracted than the copper in these vast masses of escoria; and the gold is more skilfully worked than either." In other words, the farther back in time, the more scientific the miners. Mrs. Wishaw regards this point as confirmation of the opinion she had formed on other grounds, that the earliest miners at Rio Tinto were Atlanteans who came there to procure the metals which Plato tells us were so plentiful in their chief city. Doubtless these Atlantean miners taught the elements of the metallurgical art to the natives who continued to work the mines in the millennia following the destruction of Plato's island kingdom. The position of the mines within easy reach of the site attributed to Atlantis, is a confirmatory point.

The archaeological activities of Mrs. Wishaw and her colleagues have for the past fifteen years centred in the ancient town of Niebla, which lies on the Rio Tinto, about half way between the mines and the sea. In Niebla have been found remains of a long succession of peoples—mediaeval, Arab, Gothic, Roman, Carthaginian, Iberian, Neolithic—and Atlantean. There is evidence that the town served in pre-historic times, as the port of embarkation for the products of the mines, for the river at Niebla has been widened out into a harbour basin of considerable size, cut into the slate and banked in with massive containing walls of *hormazo*, a kind of primitive concrete—rough but very hard and durable—which was used by the Neolithic Spaniards. From this basin can be traced the course of an ancient canal down which Mrs. Wishaw supposes the treasure ships passed on their way to At-

lantis after loading up at the wharves at Niebla.

For thousands of years the principle fortification of the town was the castle—a work of extremely ancient origin, but with alterations and additions by the Romans and Arabs. The oldest part of the castle is known as the Queen's Tower, a great four-sided mass, 18 meters square. From the outside, this tower appears to be built of *hormazo*, with some facing work of Roman bricks and some mediaeval plastering. Recently, however, on a large portion of *hormazo* being removed, it was found that, behind it, was a long hidden wall of dressed stone. Says Mrs. Wishaw:

"We now see no less than six periods represented here, counting back from the fifteenth century; the mediaeval, the Arabic, the Roman, the primitive *hormazo*, which assuredly was in vogue in this part of Iberia long before the Bronze Age. . . , the pre-historic *hormigon* (a material similar to, but older than *hormazo*), dating from a time when pottery, it would appear, was still unknown; and finally the highly civilized dressed stone work, the remains of which must have been already in ruins since they were used as a framework around which to pile up new, but still pre-historic, fortifications, first of *hormigon* then of *hormazo*."

Mrs. Wishaw goes on to attribute the "highly civilized stone work" to the Atlanteans; and one is inclined to ask those who object to this theory, if they can make any equally plausible counter suggestion.

There are local traditions of the flood current among the Andalusian peasantry: traditions which do not mention Noah and his ark, and are therefore almost certainly not derived from the biblical story. Mrs. Wishaw suggests that they may be regarded as a folk memory of the cataclysm which swept away the Atlantean island, and which, from its proximity, must have caused profound disturbances in the Spanish peninsula.

R. A. V. Morris.

CORRESPONDENCE

BUDDHISM AND THE MASTERS

Editor Canadian Theosophist:—Recently I have thought a great deal of a matter which I have heard discussed much amongst Theosophists and students of Buddhism, and that is the existence or non-existence of the reincarnating ego or as it is sometimes termed the individual soul. There are numbers of students of Buddhism who absolutely deny the existence of the re-incarnating ego or soul, and who liberally quote the Buddha as their authority for such belief.

I have personally discussed this subject with many professing Buddhists both Occidentals and Orientals, and they invariably favour the no-soul teaching, substituting the idea of continuity of consciousness and in some instances immediate rebirth. Now if there is continuity of consciousness and re-birth, immediate or otherwise, surely there must be some vehicle through which consciousness continues, and I have in mind the Theosophical teaching of the re-incarnating ego which periodically occupies a physical body as necessity requires, and this is the teaching of the Mahatmas as expounded by H.P.B. which teaching is accepted by most Theosophists, their acceptance being based upon the study of such books as The Secret Doctrine, The Mahatma Letters, The Voice of the Silence and others.

In connection with the above it would be well to remember that both of the Mahatmas who have been responsible for the re-statement of the Aryan Wisdom in this century, and H.P.B. were followers of the Buddha and what they taught was given out as Theosophy. Hence Theosophy is Buddhism and it postulates the existence of the individual soul. Now if Theosophy is true Buddhism, or may I be permitted to say extended Buddhism, and I do not think this can be denied if the word of the Mahatmas is considered good authority, then there is little reason to question the

existence of the re-incarnating ego, individual soul.

There does not appear to be much need to go outside of Theosophy for a true study of Buddhism if Theosophy is a restatement of that doctrine, which I believe it is, but it may be as well to study some other books through the Theosophical lens with an idea of strengthening one's case and to bring the matter before the bar of reason, which is a healthy occupation. I have in mind two books which will repay well for the reading, they are:—The Doctrine of the Buddha by George Grimm and The Splendour of Asia by L. Adams Beck.

I might mention that in no case have I met a professing Buddhist with the no-soul idea who has been able to expound clearly his idea of the teaching, it usually appears very hazy and clouded in mystery. A student of the Secret Doctrine and the Mahatma Letters is well equipped to pass judgment on the above.

In my opinion the study of the teachings of H.P.B. and the Mahatma Letters will clarify the mind with regard to the existence of the re-incarnating ego. Theosophy teaches that the physical body is the temple of the Inner Man.

There are many verifications of the existence of the re-incarnating ego in the Mahatma Letters which are too numerous to quote in a short letter, so I would suggest reading pages 114 and 175, also letter number XXc on pages 127 to 134

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CIRCULATION

Editor, Canadian Theosophist:—In view of the fact that during 1930 the magazine of the Canadian Section cost more to produce and post than was received in lodge fees and dues and magazine receipts combined, serious thought should be given to the problem of increasing its circulation.

The first of the three suggestions in Mr. Willem Roos' letter in the July issue should be given practical consideration by the executive and the editor. The publication of articles by H.P.B. would, in my judgment, do much to increase interest in The Canadian Theosophist.

Throughout the world there is a growing demand for information about H.P.B. and for her writings. Rider & Co., sensing this, have taken practical steps to meet it. There are writings by this great woman unobtainable except by the expenditure of considerable time, effort and money on the part of the individual. In a generation or two they may, as far as the world is concerned, cease to exist.

The republication in the magazine of these hitherto unreproduced articles should be considered a prime duty by the executive. They would enhance the value of the Canadian Theosophist both as a periodical and as a book of reference.

Mr. Roos is not the first to make this appeal but it was not until recently that we were given a hint that it would be attended to. I do not think it is necessary to urge upon the executive and the editor the serious responsibility which rests upon them. 1, to improve the financial status of the section, and 2, to rescue from oblivion writings of the founder of the society.

Cecil Williams.

41 East Seventh St.,
Hamilton, July 16.

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By its complex nature the soul may descend and ally itself so closely to the corporeal nature as to exclude a higher life from exerting any moral influence upon it. On the other hand, it can so closely attach itself to the *Nous* or Spirit as to share its potency, in which case its vehicle, physical man, will appear as a God even during his terrestrial life.—H. P. B.