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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 Mahachohan. 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

enough in mind and sympathy of spirit to work with any kind of Theosophists who are tolerant enough of our good faith.

Even Dr. van der Leeuw's revelation and realization do not appeal to us, for as St. Paul says, there are many kinds of gifts but the one spirit. Do not think they have revealed anything new, careful, however, not to trouble the minds of those who have reached such maturity that they can reason to bear upon the real or alleged. When the blind and the deaf both fall in the ditch, the authority reminds us. We have things to test our sight before we rely upon it.

Some have come to this doctrine of co-operation by the way of revelation. We have come to it as a matter of sense and experience and have been practicing it for thirty years at least. It matters not how people get their revelations as they get it. And we must not let our eyes be evil when the Master reveals. The difficulty, if not the danger, is not recognized however, and the Master's strictures are warranted.

It does not appear that there has been any revelation. There are two kinds of revelation. One is informative; the other is directive. No one can have any possible revelation, unless it is informative, unless with a sinister motive, and unless the motive would soon be apparent.

Revelations and discoveries may be made by the head of informative revelation. The discovery of the key to the Master's revelation was an informative revelation. It is the place the writing of the *Sacred Book* by Madam Blavatsky in the *Theosophical Review*.

Directional revelation is of a different kind. It is intended to govern a revelation. It commands implicit and immediate action. Such a revelation was that of the Master, alleged to have directed the

AN APPEAL

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

In the early 'nineties of last century soon after the death of Madam Blavatsky there occurred a very definite change in the energy in the Theosophical Movement—a growing vagueness of aim and direction that had been laboriously and directed into definite channels. From this time onward began to be seen a dispersal, and, with a decline in energy, lost themselves in a wide emotional pseudo-philanthropy. In other words, the members of the Society rapidly became—and received no encouragement to become—what these days aptly termed "Uplifters."

There was still a good deal of energy in the Society, it still had the original impulse, but this was becoming less and less spiritual, and more kamic. It was deflected from its far-reaching purposes and directed into turbid channels of pseudo-philanthropy with its tawdry but emotional activities. This prepared the way for a veritable psychic debauch which invaded the whole Society, more and more, and looked by means of a new and more elaborate—a sort of hybrid spiritism—the liberal use of Theosophical methods. The deleterious effect of this was threefold. It was, through the advertising and the urgent recruiting of travelling lecturers (then called in the "new Theosophy"), the members of the growing list of lecturers thus at once obscured the original reliable literature, and in the process the whole Society with teaching and with, and subversive of, the original teaching taught by Mme. Blavatsky and her Teachers.

Further, by its psychic appeal, it drew into the Society a large percentage of immature and unbalanced people—people

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 sceptic-

ism 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 "Toleration."

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

Loug 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?"



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 Fryse

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 *Shunyataivaham*, "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 Dhyani 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 patchwork 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 faintly, 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 propoganda 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 to be 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 87-8 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 idiosyncrasies 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 annually 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 oricalchum (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.