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THEOS OR DEMOS?

By W. WILSON LEISENRING.

The logical and inevitable terminus of "toleration" and "freedom of opinion" is anarchy—mental, moral and physical. In Plato's *Republic* he described the recurrent cycles of civilization as originating under Monarchy and declining successively into a Republic, an Oligarchy, a Democracy, and, finally, into dissolution and Anarchy when the desires and ambitions of *Demos* struggle amongst themselves in ignorance of any higher, controlling principle or *Theos*. This cycle from the Golden Age through the Silver and Bronze Ages to the Kali Yug is, we know, an inevitable concomitant of the process of evolution; and the different "ages," through which races, nations and individuals pass, correspond to their stages of involution and evolution. When the human race, as a whole, reaches the Kali Yug it has completely forgotten its primitive existence and lost touch with the Beings who live self-consciously in the Sattvic Age: it is unable, therefore, to recognize a Voice or Messenger from that world, and even denies the existence of such a state.

In the Dark Age, our democratic cycle, men are unaware that Humanity is a spiritual Hierarchy, and, consequently, they have no contact with the higher members of their own Hierarchy, nor with the higher principles of their own natures.

They do not know the real cure for the evils incident to the times—rival factions and opinions, and material competition: hence they attempt to palliate these by "rationalization" and sentimental, clannish professions of "brotherhood". A tolerance of others' opinions is outwardly observed merely because each fears the results of opposition to his own claims and ideas. But there can be no "opinions" about Truth, nor more than one correct science of Life. We cannot compromise with the Cosmos.

Those who know the Truth in the Kali Yug either retire from the world of men until the latter feel the need of their assistance; or they come out boldly, denounce errors and show man how he may learn to control Nature rather than succumb to the disintegration that inevitably results from compromise—from the repudiation of the polar principle by which Life and Will manifest.

"Universal Brotherhood" is now a *cliche*, a cant phrase which would be more seldom used if "universal" were properly defined. *Human* brotherhood consists in Man's relationship with the Dhyana Chohanics Beings. There was no need to inaugurate a new society to preach racial identity, or human kindness, the kinship of animal creatures or even of all that lives. Many

humanitarian reforms and movements antedated the Theosophical Society. The Founders of the T.S. wished its Branches amongst the educated classes in the West to be "*harbingers of a Universal Brotherhood*" (*Mahatma Letters*, p. 209), announcers of the approach of a Higher Consciousness in Man by which he perceives the Human Hierarchy and recognizes that he must have spiritual "Brothers" who have attained that Universal Consciousness as yet "above" his own.

"Brotherhood" in this sense is not a fact of experience for the "lunar man"; it is a state that must be striven for, just as man has to achieve self-conscious immortality. This must be understood intellectually before it can be realized spiritually; otherwise sentimental fanaticism, anthropomorphic imagery and psychical delusions will darken the mind. As knowledge of the existence of "Elder Brothers" is the only ray by which an individual can see his way out of the Kali state, the world was given a message from Them in the 19th century which was, indeed, a cosmic event. Not for thousands of years had such ideas been broadcast simultaneously on every continent. The aura of humanity was permeated by a new substance which, acting homoeopathically, aggravated man's psychical disorders.

We are unable to judge of the present internal condition of the patient or of future results. But those for whom the remedy was and is *individually* compatible will not be content with "opinions" on the subject. They will, in fact, form no views, opinions or deductions regarding spiritual matters of which they have no experience nor first-hand knowledge: to do so would lead to those unreasoned beliefs that spring from temperamental peculiarities and superficial acceptance and interpretation of verbal statements. They will seek to penetrate the scientific philosophy of the Ascetic Brotherhood; and when they do not understand what has been written they will wait until further reading, meditation

and experience enlighten them. No opinions can be formed about the fundamental, mathematical laws of Nature. The latter are so and cannot be otherwise. The Secret Doctrine may be stated in a few symbols. Until we understand these on every 'plane' of our cosmos we are only seekers, not knowers, and our opinions about isolated details or fragments of the doctrine are of little value to ourselves, and have none whatever for others, for they may be quite misleading as regards the Truth.

Can we think that the Theosophical Society was formed merely to link together heterogeneous opinions and personalities? In its *outer courts*, so to speak, such a collection was inevitable in this age, and necessary for the dissemination of the philosophy; but if these members qualified to function in the inner regions they must necessarily shed personal predilections, prejudices and preconceived opinions. How, too, could such diverse elements be held together without an inner magnetic Centre of spiritual and unitary reality to which all and sundry in the Society are attracted, and by which they are influenced, some directly, others indirectly? And, who are Those who function as such Centres of a spiritual energy?

No wonder there are now many more students of H. P. Blavatsky's writings outside than in the Theosophical organizations! The rising generation will not be helped by the banalities of official, 20th century "Theosophical" literature, nor by attempts to substitute theories and speculations of the non-initiated for the ages-old knowledge of the Masters of Wisdom. If the educated classes really believed in Their existence (that is, understood the scientific and philosophical necessity for Their existence), Their representatives would be working openly in the world, and a League of Theosophical Societies—even a real League of Nations—would be possible, because they would be animated and held together from the Centre, not mechan-

ically joined by formal rules and constitutions.

Without such Living Centres organizations are dead and sooner or later split into parts, as is happening in every direction today. In an age of disintegration a mere amiable belief in "brotherhood" does not differentiate the Theosophical Societies from many other sects and organizations which also profess belief in the "brotherhood of man"; and in their tendency to compromise they are still more similar.

The Middle Way—the "happy mean" of balance—said to prevail in the Golden Age of Sattvic purity and innocence, is misunderstood, naturally, in the Dark Age which interprets it as tolerance, or compromise—in a word *Tamas*. The *Rajásic* intelligence must awaken, stir the slothful and personally prudent, and fight its way to that *Middle Place* or Centre where the *outer* and *inner* are balanced. Outer things as such cannot maintain a balance amongst themselves.

The *Times'* Correspondent in China writes, in an article, May 10th:—

The present crisis may pass away without bringing any particular change, as so often happens in China where the happy mean and the principle of compromise are so faithfully worshipped. But the elements are discordant and a climax cannot be long deferred. . . The people of China are profoundly disappointed with the Kuomintang, or rather with the shape it has taken, especially in the provinces. The Kuomintang has been canonizing Sun Yet-Sen and making a gospel of his writings and sayings, so as to provide the simple Chinese with something to take the place of the idea of the Heavenly origin of the Imperial rule. But their object has been defeated because the Kuomintang has, since the intrusion of Communism, become divided and taken on different colours. Sun Yet-sen's principles are now differently interpreted by the factions within the party. Nanking pro-

fesses the pure principles, but is accused of departing from them.

"As above, so below"—in the Theosophical movement, so in the world!

Someone in the West inserted an advertisement in the Personal column of *The Times'* front page, April 19, as follows:—

"If this notice should happen to catch the eye of any of the 'MASTERS' of the Far East will they kindly write to Box N. 553, *The Times* E. C. 4?"

This plaintive call may appropriately conclude these notes. *The Canadian Theosophist* ought to be more useful in such a quest than the daily paper in which the query originally appeared. One wonders, however, why the advertiser did not resort to "wireless"!

THE THREE TRUTHS

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

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

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

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

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



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?

THEOSOPHY AND PRE-HISTORY

In these notes the suggested conclusions are tentative, and are put forward in order, if possible, to open a discussion on an extremely interesting and important aspect of the *Secret Doctrine* teachings, and in the hope that some of those who have made a special study of the subject may be able to throw a clearer light upon the problems involved than can the writer.

There are two main sources of information about the pre-history of mankind:

(a) The discoveries made by archaeologists and anthropologists in their exploration of ruined cities, ancient earthworks, caves, etc.; the inscriptions upon monuments, clay tablets, papyri, thus unearthed; and accidental finds of ancient relics of human habitations, tools, skeletal remains, etc.

(b) The traditions of the Hindus, Chinese, and other nations, which are synthesized and explained in the teachings of Occultism as made known to the Western world through H. P. Blavatsky.

(a) A great mass of the raw materials of pre-history has been accumulating during the past two hundred years, and of late its growth has been very fast indeed. As time goes on, more and more importance is attributed to the spade as a means to obtain knowledge of our ancestors; and excavations are now being made on a large and systematic scale in Egypt, Mesopotamia, Crete, North Africa, Central America, and other places where the relics of civilized peoples are to be found; and also at numerous sites in Europe and elsewhere where the hunting and agricultural tribes of the so-called Old and New Stone Ages have left traces of their presence.

In considering the vast quantity of material thus garnered, we have to distinguish carefully between the proven facts and the theories built up on them by archaeologists and anthropologists. Such theories are as the sands of the sea-shore for multitude, though most of them are shaped to fit into a common framework,

viz., the Darwinian doctrine of evolution. In the far background of time looms the ancestral monkey; and all roads into the past are made to lead in his direction. Discoveries that appear to confirm Darwinism are hailed with joy and accepted with a minimum of caution, as for example, the skull found in Rhodesia a few years back, which was acclaimed as that of the authentic "missing link" although certain more discreet anatomists, after they had had an opportunity of examining it, pronounced it to be that of an ape pure and simple.

On the other hand, a find that does not fit into the Darwinian framework is criticized with minute care, and is practically always rejected as not being supported by sufficient evidence. Such were the famous Calaveras skull, and the skeleton known as the "Galley Hill Man".

In comparing and trying to dovetail sources (a) and (b), we need not, I think, worry about the theories of the orthodox men of science, but the things actually discovered by them, and, negatively, their failure to find other things after thorough search, we are bound to take fully into account. However humble a fact (or fragment of actuality) may be, once it has been established with certainty, it becomes part of the general structure of knowledge, and all other truth must be consistent with it. And so it is that the body of pre-historic data, amassed by science, though it does not by itself carry us very far towards reconstructing the reality of the past, yet does afford a valuable touchstone by which we may go some way towards working out the true interpretation of the Occult teachings as stated in the *Secret Doctrine*.

(b) These Occult teachings—and this point must be emphasized—are not set forth by H.P.B. with the definiteness and exactitude of a problem in geometry or an Act of Parliament. If, for instance, some aspect of pre-historic chronology is referred to by H.P.B. more than once, it is fairly safe to say that no two of her accounts of

it will be precisely the same, but there will be slight apparent contradictions and inconsistencies.* So much is this the case, that one is tempted to suppose that the confusion may have been created purposely, and that it was H.P.B.'s intention to give out hints rather than definitions, approximate rather than precise knowledge. But, whether this be so or not, the discrepancies in what H.P.B. told us about pre-history certainly exist; and it is our task, as students of Theosophy, to explore the subject in order that we may as far as possible clear up its obscurities, and incidentally link up what she said with the facts, not the theories, of archaeology.

Despite the fogginess of its details, however, the general trend of H.P.B.'s teaching on pre-history is clear enough. If we glance at that part of it which deals with the last million years or so, we shall find the statement that the present (Fifth) Root-Race came into existence some time before the main Atlantean subsidence, which took place during the Miocene age; and that it has passed through an immensely long development which has progressed cyclically through sub-races, family races, and nations, with an ebb and flow of culture and morale. Of this process H.P.B. gives us only the very barest outlines; but some of her pupils have taken her words to imply that there have been, during a million years, a rise and fall of empires and civilizations, extending over large areas, and as highly developed mechanically as were the historical Egyptians, Romans, or Chinese.

Now the oldest of the historical empires go back in time to a point roughly only about 7,000 years from the present. Where then are the remains of the civilizations that presumably flourished in the course of the other 993,000 years during which the

*As an example of the difficulties to be faced, let the student try to draw up a precise and consistent account of the chronology of the Fifth Root-Race and its divisions from the statements to be found in the following places: *Mahatma Letters*, p. 150; *Secret Doctrine II.*, (original edition), pp. 434, 435, 445.

Fifth Race has been the predominant portion of humanity?

Every human community exists by conflict with nature: her wild beasts are hunted for food, or captured and domesticated; her distribution of vegetation is violated, and another more useful to man substituted; houses are built of wood raped from her forests, or of stone cut from her body; fields and dwellings are maintained despite all her ceaseless efforts to reclaim them. For the carrying on of man's war against nature, he has needed tools, which he has made from the hardest and most durable materials available from time to time; and those tools, being hard and durable, have in many cases survived as memorials of the peoples who used them when all other traces have perished. A well known example of this is afforded by the implements of flint which have been found scattered over a large part of the world's surface, and which have revealed to us an outline of the story of the long succession of tribes who fashioned and used them. Flint, being practically indestructible, these implements have survived the chances and changes of vast epochs of time, and will no doubt be as good as ever in the remote future when our more perfect tools of steel have long been resolved back into their elements.

But generally speaking, a more advanced, more complex culture might be expected to leave behind it, even after geological ages, more evidence of its existence than a few flint tools. Its palaces and temples, its aqueducts, roads, engineering works and earth disturbances would scarcely have vanished as completely as though they had never been.

Exactly what remains we might expect to find of a past civilization would depend upon many factors, as for instance:

- (1) Its distance in time.
- (2) Climate—e.g., Cleopatra's Needle has suffered more deterioration in 50 years of London smoke and damp than it did

during the 2,000 years it stood in the clear, dry atmosphere of Egypt.

(3) Geological history—e.g., if any towns or other centres of human activity existed in those areas which were covered subsequently by the gigantic glaciers of the Great Ice Age, every stone of them would have been ground to powder and swept away into the sea. On the other hand, gradual burial under loess would tend to preserve the relics of human occupation.

(4) The nature of the materials used for building—e.g., the stone used in Egypt or Rome would long outlast the sun dried bricks of Mesopotamia or the wooden buildings of Japan. Metal tools of iron, bronze or copper would perish, and in time all traces of them would disappear except in unusually favourable soils. There are bronze swords in our museums which are perhaps 2,500 to 3,000 years old. Judging from their corroded state, a few more millennia would see their utter disintegration.

But even if time, climate and earth movements had done their utmost, it is hard to believe that a civilization equivalent to, say, that of the Roman Empire, extending over a wide territory outside the glacial area, would not have left some fairly obvious traces, even after hundreds of thousands of years. Fragments of shaped stone, foundations of walls, potsherds, earthworks, must have survived here and there as witnesses of the vanished culture. But in the case of a civilization still more mechanically developed, elaborate and widely extended, as is that of the present day, much more evidence would remain. Such engineering works as the Assouan Dam and the Canals of Panama, and Corinth, both cut through rock, must, short of a general cataclysm, leave obvious traces for a vast stretch of time. But if a civilized empire of the Pleistocene age would leave ample signs of its existence behind it, how much more would one that was only 10,000, 15,000, or 20,000 years old; and of such, according to the notion

referred to above, there must be several scattered about the existing continents.

One admits that there are, here and there, isolated memorials of unmeasured age, such as Stonehenge, the Easter Island statues, and some of the Cyclopean ruins in Peru and elsewhere. Stonehenge, for instance, must have been erected by a people with advanced social organization and great mechanical and engineering skill. Some of the great blocks were quarried at and transported over a distance of at least 150 miles, and could have been cut, carried, and set up only by a people having knowledge and skill comparable with the Egyptians who erected monoliths, weighing as much as 900 tons, hundreds of miles away from the quarries from which they were cut.

Setting these few instances on one side for a moment as being exceptions to the general rule, it is certain that we have found no wide spread or frequent signs of civilizations going back further than about 5,000 B.C.—no Miocene Romes, Pliocene Londons, or Pleistocene Babylons.

*It would therefore appear that, whatever H.P.B.'s teaching means, it cannot be that civilized communities as mechanically powerful as those of the last 7,000 years, can have existed over large portions of the world during the period between the Miocene and 5,000 B.C.**

Assuming the substantial truth of H. P. B.'s assertions, in what sense then are we to understand them?

*This does not, of course, preclude the possibility that civilized states may have existed in the interval between the submergence of Atlantis and the beginning of Kali Yuga; and perhaps such remains as the ruins of Tihuanaca in the Andes, or the cyclopean harbour works in the Caroline Islands, are relics of such. But, for the reasons indicated, it would seem almost certain that pre-historic civilizations were exceptional and infrequent, and their areas and populations comparatively small. It is questionable too whether their peoples belonged to the Fifth Root-Race, whose heart and focus was the community of the "Sacred Island" referred to below.

The legend that before our present "iron" or "black" age, there was an age of "gold" is to be found among nearly all peoples. In its Hindu form it is frequently referred to by H.P.B., who evidently attached great importance to it. Dates and times are actually given; and the "black" age or *Kali Yuga*, is said to have begun about 3,100 B.C., when, we are told, human affairs came under conditions radically different to those previously obtaining.

Before the actual moment of sunrise, there is an interval during which the sky is more or less suffused with light reflected from below the horizon. So, before 3,100 B.C., we may predicate a period when *Kali Yuga* cast, as it were, its shadow before it—let us say, 2,000 years or so. This would bring us back to 5,000 B.C., or just about the time when history and organized civilization on a large scale were beginning in Egypt and the East. And before 5,000 B.C., if the tradition means anything, we should expect to find a very different state of things. Exactly what, we do not know; but one might guess that life was easier, simpler, slower; the thirst for material things much weaker; *tanha* still on the ebb after its great climatic high tide in Atlantis. One might guess too that the interval between incarnations was much longer in those days, and the population of the world at a given time much smaller than now. Of that smaller population, the great majority were probably engaged in tillage, some were hunters, while others wandered over the steppes with their flocks and herds. Of newspapers, great stone buildings, complex machines, there were none, with the possible exception referred to below. The people of that time were not savages in the sense of being brutal or undeveloped men, although their mechanical equipment may not have been much more elaborate than that of the modern Africans. They were simply ourselves, but not as wholly concentrated on the physical as we are now.

Such a population would have left behind it just the kind of relics we actually find—flint and bone tools, earthworks of various kinds, and, exceptionally, pictures of animals and hunting scenes.

But, while the greater part of mankind were thus leading lives almost devachanic, so slightly were their lower minds awakened, and so perfectly were they in unison with nature, it would seem highly probable that in some limited area, or areas, the more advanced of the race may have lived in a community, more self-conscious than the majority, and civilized in the highest sense of the word. That this was the case we find more than one hint in the *Secret Doctrine**; and to admit its existence would be to explain some of the seemingly insoluble problems of archaeology. From such a community may have come those who erected Stonehenge and other unexplained wonders of the past: from it, at the dawn of *Kali Yuga*, may have come those who taught the founders of the great historical cultures of Egypt and India, of Sumer and Akkad.

R. A. V. Morris.

*See, among other references, the various statements about the "Sacred Island" in the *Secret Doctrine* and in *Isis Unveiled*.

WALT WHITMAN AND NORTH AMERICAN IDEALISM

Lecture Delivered at Toronto Theosophical
Society, June 1st.

By F. B. HOUSSER

Since the beginning of historical times there have appeared, now and again, men who have worked and served a great, consciously-held idea of Humanity. These are the minds which have most influenced and guided the race in its evolution. High on the list stand the writers of books which, after they have been sanctified by age and experience, become scriptures. The prophet, philosopher and poet have done more to inspire and enlighten human thought than warriors, priests and kings, but their

significance to the developing order of evolution is frequently not appreciated, except by the very few, for years and sometimes centuries after they are dead. Then it is found that their ideas have created a mythos or religious system for the portion of humanity to whom their message was specially given and there follows a period when the great idea becomes an orthodoxy, hardens into a dogma and is misunderstood. So it was with the doctrines of Buddha, of Krishna and of Jesus; likewise of lesser leaders such as Homer, Aeschylus and Plato. Moses and the Hebrew prophets gave a mythos to the Jews; Jesus, Aeschylus and Plato to the Greeks; Jesus of Nazareth and the apostle Paul to Europe and a host of Rishis, Arhats and Mahatmas to India. Whenever it is the season of another spring time of the human race; whenever the seed of a new civilization is being planted; whenever the Tree of Life bursts into blossom with the promise of a new fruitage; then there appear such figures; and they appear again when the fruit matures and ripens as some did at the time of the Renaissance in Europe. That was, or seems to have been, a peak in the development of the European mind. In England it produced the age of Shakspeare and Elizabethanism. Ever since the western world has lived on the memory of that great age, but even when it was at its height, a new age was commencing to unfold and those powers that guide the destinies of mankind were leading the race to the discovery of America whose star is now rising as the star of Europe declines.

What Roll Is America To Play?

It is evident, even to the most superficial and untrained observer that changes of a physiological, sociological and economic character of far-reaching importance are occurring on the American continent. As a prelude to the physiological changes we see the mixing of the blood of all the races on the face of the earth. Social and economic development is proceeding here

along quite different lines from that of the old world; so much so that Andre Siegfried, a French economist writes that "The chief difference between America and Europe is not so much one of geography as of a fundamental difference between two epochs in the history of mankind each with its own conception of life."

Madame H. P. Blavatsky, one of the founders of the Theosophical Society had considerable to say about the part America and its people are destined to play on the stage of human evolution and a study of her chief work "The Secret Doctrine" gives illuminating intimations of what is taking place. Evolution, Madame Blavatsky tells us, proceeds in cycles. Briefly, it is said that the plan includes seven root races of mankind classified according to seven cycles of evolution in which the soul of man incarnates and develops on this earth and that one of the seven faculties or principles of man is brought to fruit or revealed in each cycle of a root race. Most of the people in Europe and America today belong to the fifth root race. Perhaps this suggests why we have five senses and are especially concerned with the development of the so-called fifth principle in man which Theosophists call Manas or Mind.

According to the teachings of the Secret Doctrine which elaborates upon and describes the various races and cycles in detail, each of the seven root races has in addition seven subsidiary or junior races all of which have their own special characteristics corresponding in some respects to the differences we observe between the ordinary races of mankind. Each of these subsidiary races develops or reveals particular aspects or faculties as part of the main development of the parent root race to which it belongs. We are told that the majority of Europeans belong to the fifth sub-race of the fifth root race but in America a new sub-race, the sixth, has been in process of formation for the past three and a half centuries.

Tradition says the first and second root races developed on continents located in the proximity of the north pole which was not always a locality of ice and snow. The second race's continent was called Hyperborean by the Greeks and is said to have included part of what is now Northern Asia and possibly Arctic Canada. The third race was on Lemuria, a continent supposed to have extended from the Indian Ocean to Australia; the fourth race was on Atlantis the sinking of the last remnant of which is described by Plato; the fifth race, as we have said, was developed in Europe and the sixth, we are told will be born in America. America is likewise destined to cradle the sixth and seventh sub-races of the fifth root race before the infant sixth root race will appear. The people of the sixth root race will be so different physiologically and mentally from ourselves, as to be regarded by us at the present time as abnormal oddities.

Views of Outside Observers

All this may sound fanciful and fantastic to those who hear it for the first time, but such was Madame Blavatsky's message to America and Theosophists having found her witness to be true in so many instances which they are able to check and corroborate, accept her assurance in this instance and believe that the eminent French economist sensed what was happening when he described the difference between America and Europe as "not so much one of geography but as a fundamental difference between two epochs in human history each with its own conception of life. He informs us that his own country, France, "is at the opposite pole to the gregarious nationalities which are American." The French as a people, according to Monsieur Siegfried, are extremely self-centred and individualistic, but the outstanding characteristic of Americans observed by him is "their willingness to submerge the individual for the sake of an ideal." "They" he writes, "require a type of mind that can be dealt with collectively

and fitted into an organization in which the individual is asked to make his personality subservient to the common good."

A similar tendency was remarked on by George Russell, the Irish poet and mystic (better known as A.E.) during a recent visit to Canada and the United States, A. E. thought he saw developing here a more planetary consciousness than has been heretofore evident in the world. "People speak too often of America as an extension of European civilization and culture," he wrote in the *Saturday Review*, New York; "In a superficial sense this is true, just as it is true that every child must have some parents. But just as a child develops a distinct character, so is this new race developing a powerful character of its own. What is arising in these states? I think of it as some mood of planetary consciousness. I cannot get a more precise word. Railway, steamship, cable, wireless, swift evolving air transport, etc., the roar of the planet is in every ear. It is true it sounds also in European ears, but it is not the planet they were born under. The characters of Europeans and Asiatics were formed in elder centuries and they change but little from their intense self-concentration in the new era. Nature will find in this new multitude (in America) the materials to blend in the making of a more complex mentality than any known before with wide-reaching affinities in the sub-conscious."

The New Consciousness

Theosophical tradition tells us, as I have intimated, that civilization in America is to be toward a new-old consciousness, the consciousness which was present in the earlier races of mankind and which was lost to all but a very few; a consciousness which will be composed of a realization of the spiritual solidarity of the race and the cosmos; a consciousness such as A.E. himself describes in his book "The Candle of Vision." In his article in the *Saturday Review* from which I have just quoted, he

notes that the writers who form the germ cell of American culture, Emerson, Whitman and Thoreau, manifest in themselves something of this "cosmic consciousness" which he calls planetary.

What brings about this consciousness is explained at length by Madame Blavatsky in "The Secret Doctrine." She tells us that Manas, the Mind of man, has a higher and a lower aspect. Her image of comparison is that of a wooden ball floating on the surface of the water. The lower half of the ball is submerged as the lower half of Manas, Mind, is immersed in a material consciousness. The upper portion of the ball is in the light of day, untouched by the water in which it floats. This corresponds to the Higher Mind which is, as they say, in Heaven or out of incarnation. The Higher mind is at one with the Universal Mind and has therefore continuous knowledge and memory of its eternal past; it is "in the light;" it sees the unity of all that which to the lower mind seems separate. Because most of us use only the lower mind St. Paul says we "see only in part," but he adds, "when that which is perfect is come, then that which is in part shall be done away. Now we know in part but then (when we learn to use the higher as well as the lower Mind) we shall know even as we are known." This is the cosmic mind which we are told is to be eventually revealed on the American continent.

European vs. American Consciousness

America, Madame Blavatsky declares, is to be the home of the sixth sub-race of the fifth root race. As said a moment ago The Fifth root race is revealing man's fifth principle Mind or Manas and there is reason to think that the fifth sub-race to which most of the people of Europe belong has already brought almost to perfection the lower manas which is pure intellect. The philosophies of Bergson, Kant, Spengler and other European philosophers, carry intellectual reasoning to limits which strain its capacity for soaring. In our time men like Einstein have broken through the circle of conceptual reasoning into meta-

physical conceptions only comprehensible to a master intellect and which suggest that evolution of the lower manas, intellect, which we may perhaps surmise was the particular work of the fifth sub-race of the fifth root race in Europe, is nearing its completion or perfection. Oswald Spengler, in his book "The Decline of the West," sees that it cannot go much further without the impetus of a new inspiration. He is unable to say what this new impetus, if any, will be and with a European's usual poor opinion of America, leaves the development of the race on this continent out of his calculations.

If Madame Blavatsky was right, the new impetus will come from the sixth sub-race now beginning to develop on the American continent. "Americans," she says, "have become in only three centuries, a primary race, before becoming a race apart and strongly separated from all other now-existing races. They are in short the germs of the sixth sub-race and in some few hundred years will become most decidedly the pioneers of that race which must succeed to the present European fifth sub-race, in all its new characteristics."

This is Theosophy's answer to Spengler's question. The mind of the sixth sub-race in America will be Mind manifesting more fully, though not of course completely, the higher Manas. I have already stated the difference between the higher and the lower Mind. The lower mind, intellect, is individualistic and causes us to feel ourselves as separate, individual entities cut off from other entities about us. The Higher Mind, of which it is said intuition is an indication, sees the various selves and entities of the universe, not as separate bits of consciousness, but as one whole. It is a perceptive rather than a reasoning faculty.

(To be Concluded.)

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There is safety only in one's own duty. There is danger in the duty of another.—
Bhagavad Gita.

GREAT QUESTIONS

(Continued from Page 73.)

XXIV.

Two Conclusions Which Are of Vast Importance.

There is a broad distinction between material truths and basic moral truths. Men have held erroneous universal beliefs touching material things—the common belief that the earth was flat being an illustration. The truth concerning material things is vast and complex, ever opening, expanding and increasing under investigation. Basic moral truths, on the other hand, are few and simple. They are not discovered as easily as are new mechanical devices or new stars. They are as plain perhaps to the ignorant as to the learned. It may be doubted that a new basic moral truth has ever been discovered by a civilized man. Such truths were all known before men emerged from barbarism.

The basic and universal moral belief of mankind is that which has been tested by all minds, and measured by all experience; and hence it cannot be unsound. That the truth is better than a lie, and that justice is better than injustice, are examples of the moral beliefs of the human race.

With these undisputed basic moral truths should be classed the doctrine of the immortality of the soul, without which morality and justice cannot exist.

We have now reached two important conclusions:

1. That nearly all men in nearly all times have believed in the immortality of the soul, and that this belief is the natural and moral faith of man.

2. That justice and morality can be established upon one theory only—that the soul of man is pre-existent and after-existent, immortal and eternal.

The belief in the immortality of the soul has sometimes been compared with the belief in fetichism, witchcraft and Moham-

medanism. Not one of these beliefs has been held by nearly all men in nearly all times, nor has any of them a claim to be considered as the natural and moral faith of man. Fetichism is a low superstition, held only by the ignorant and degraded. Witchcraft was a temporary delusion, which has had no permanent hold upon mankind. Mohammedanism has its origin only in the revelations of Mohammed. It had no existence before Mohammed spoke, and it has spread only through the zeal of his partisans. Mohammedanism, if it can be called a revelation, was a revelation to one man; while immortality is a revelation to all, or nearly all, men. Nor is fetichism, witchcraft or Mohammedanism necessary to prove that the laws of the Universe are just and moral. To the contrary, the proof of the truth of fetichism, of witchcraft, and to some extent of Mohammedanism, would be also a demonstration that the laws of the Universe are unjust and immoral.

The two facts that the belief in the immortality of the soul is the natural faith of man, and that its truth must be assumed in order to prove that the natural laws are just and moral, are of vast importance. From the moral standpoint—and there can be no higher view of any issue than the moral view—they demonstrate the truth of the immortality of the soul of man.

XXV.

Theology is Artificial, A Revelation To A Small Number of Men.

In these times Theology is discredited, and is weakening under the lights which science and reason have turned upon it. Many minds are quick to assume that, Theology being untrue, all Religion must be false. The conclusion is unwarranted. There is a broad distinction between Theology and Religion.

Theology is the work of men who have assumed falsely or ignorantly, to be the

spokesmen, ambassadors or vicegerents of God.

The revelation which has been accepted by our own people, in a collection of the dreams, legends, poetry, proverbial philosophy and sacred and historic fables which were current in the twilight of the Hebrew race. It is the mythology of the Jews.

All of the revelations upon which the different forms of Theology are based are the work of a small number of men; all are in conflict with one another and inconsistent in themselves. Thousands of learned men have devoted their lives to the study of the Bible, reverently, worshipfully, seeking for the truth, and have arrived at diverse conclusions. Devout men have spent days, weeks and months on their knees supplicating in vain for its true interpretation. It contains texts which have been used to justify both democracy and autocracy, freedom and slavery, monogamy and polygamy, predestination and free will, Reincarnation and Creation, justice and injustice, and almost all other forms of both truth and error.

Over three hundred varying or conflicting creeds have been built upon the Hebrew Scriptures; and the history of Europe is to a large extent the story of the many fierce and bloody wars which have been fought over doctrinal issues between the different sects which have built their faith upon the one book. It is a revelation which reveals nothing clearly save perplexities and contradictions.

XXVI.

Natural Religion is in Harmony With Science and All Other Truth.

Religion, on the other hand, is not a revelation to one man, nor to a few men; it is the revelation in the hearts of all men in all times and places, which has come alike to Jews, Gentiles, Christians, Mohammedans and Buddhists. It consists of those moral and eternal truths which

savages have recognized, perhaps intuitively, and which all experience, learning and enlightenment have confirmed. These truths may be defined scientifically by ascertaining what beliefs have been held in common by all forms of Religion. The truth will be found in their points of agreement, and not in their differences. For the moral beliefs which nearly all men have held in nearly all times must be true, or mainly true.

These are the points, briefly expressed, in which all Religions, and nearly all men, are in practical accord:

1. That the soul of man is immortal.
2. That man is morally and eternally responsible for his acts.
3. That the Eternal Laws are just.
4. That the Eternal Power is righteous and good, meriting man's reverence, adoration and devotion.

These are the moral and eternal truths which ignorance has been unable to pervert, or imposture to defile. They are the essence, the soul, the basic principles, of natural and rational Religion—the solid and permanent foundations upon which the moral code of mankind has been built.

Religion is in harmony with morality and justice, and Theology is the doctrine of Fatalism, which is at war with morality and justice. Religion is natural, and Theology is artificial. Religion is the faith of freedom; while the creeds, which set a limit to what man can believe, or even think, all belong to Theology, which is the doctrine of man's moral and mental enslavement. Religion is based upon works, and Theology upon faith. Religion has been and forever will be in harmony with science and all other truth, while Theology has been and forever will be at war with truth.

Mankind have never departed absolutely from the moral truth, and have been incapable of holding a false belief that did not in some sense symbolize a truth. All forms of gods, however crude, have been but the personalization of goodness and

justice, and all devils have been the personalization of evil; heaven has been the reward for good, and hell the penalty for evil. Back of the most monstrous forms of faith there has always been a mark of truth.

Theology is dying; but Religion is not dying, and will not die. Theology is the mortal and corrupt body of the church, while Religion is the immortal and incorruptible soul of human faith.

XXVII.

The Eternal Facts and Laws Are Just and Moral.

The belief in God is founded on that profound respect and love for the good which is one of the noblest qualities in human nature. Nearly all men—black, white and red, savage and civilized—have perceived that the Eternal Force must be good and just; and in this view the most ignorant and debased of mankind have been wiser than the greatest philosophers who have denied it.

It is folly to assume that man's sense of justice, or any of his nobler emotions or aspirations, can be in the slightest degree out of harmony with Nature's facts or laws. It is a blasphemy, a sin against light and reason, to say that man can be just and the Eternal Laws unjust. Doubtless the mind of the most just soul that has ever lived on this earth could have grasped but a faint outline of the depth, breadth and majesty of the system of eternal justice which must be the very heart of Nature's being.

The Eternal Force is a stupendous moral force. Whether we call it God, Allah or Nature, is but the question of a name. It is, ever has been and ever will be, the perfection of wisdom, goodness and justice. It reveals itself no more to the Jew than to the Gentile. Its word is accessible on equal terms to all men in this world and in all worlds.

Its revelation is but the simple Truth. Wherever Truth is discovered or estab-

lished, there has been discovered or established a part of the true revelation, which is always in harmony with all other truth, and can require no explanation, revision or apology. The Eternal Force can give no new dispensation, provide no new way of salvation, since its laws have been and will be just and right forever. All truth-seekers are its prophets, and all who love justice are its priests. All science and learning, all progress in morality and in intelligence, must be forever in harmony with the Eternal Facts and Eternal Laws.

(To be Continued.)

THE FUNDAMENTAL PRINCIPLES OF THEOSOPHY

Theosophy Teaches That:

(1) The Root Principle of the Universe is an Omnipresent, Eternal, Self-existent, Boundless, Immutable and Infinite Life.

It, or That (in Sanscrit, *Sat*) is Be-ness rather than Being; and all speculation about It is impossible. It is the One Reality.

(2) The Phenomenal or Manifested Universe is a periodical Appearance. It follows a Law of Cyclic Periodicity as a Whole, and also in each and all of its collective or individual parts. During an almost incalculable period of time it gradually evolves from subjectivity to objectivity, and then involves back into subjectivity; and this process takes place eternally, though Eternity itself is outside of the process. It is called The Great Breath.

(3) During the outbreathing process, great Cosmic Creative Beings (to whom a multitude of names have been given) are the first to come into manifestation or activity. These in their turn emanate lesser beings or Hierarchies; and so on in descending scale; but all under the One Cyclic Law.

(4) In this process of emanation or evolution, the higher Entity, or *Ens*, at whatever stage, does not become the lower.

It still *remains* in its own nature. Viewed from below, it may be said to be a *portion* of the higher which becomes the lower. (See note.)

(5) In accordance with Principles 3 and 4, Man as we know him to-day has descended from the One, but still retains his inner connection with It throughout all the stages of the descent—as, indeed, does every atom. He was, *and still is* in his highest aspect, in his real Self, a Divine Spiritual Being. At each stage of the descent there is a further individualization from the previous stage; but the previous stage *remains* as an inner *principle* or vehicle for the immortal Higher Self.

(6) In accordance with Principle 5, the present personality of the individual man—commonly called the *self*, but in Theosophy the *lower self*—is a merely temporary, evanescent phenomenon. Yet it exists for the purpose of the Higher Self, even as the whole phenomenal Universe exists for the purpose of the One.

(7) The process whereby the lower self becomes aware of the Higher Self, and becomes re-united thereto in consciousness, is known as the Path.

(8) The Path cannot be entered consciously until the individual has recognized—at least intellectually—that he is not a separate being: that is to say until he has recognized the phenomenal and temporary nature of the lower *self*, and the possibility of uniting it with the Higher Self.

(9) The false consciousness of a separate lower *self* is the root of all Evil; and the result of this consciousness is to bind the individual to the lower phenomenal world, and to bring him back time after time into incarnation, there to reap what he has previously sown. The *seeds* of his previous deeds are within himself, but latent during the post-mortem states. This continual cyclic return, reincarnation, and bondage in or to the lower phenomenal world of *fate*, is known as *Samskara*; and the fate whereby the man must reap in

circumstances and character what he has sown is known as *Karma*.

(10) All living creatures being the expression of the One Life, have kinship with each other. This is not recognized in the earlier stages of Man's evolution, but is a necessary preliminary to his entering the Path. Applied to his fellow men it is the principle of The Brotherhood of Humanity.

(11) There is no break in the scale of evolution and involution. It is continuous both downwards and upwards. Man as we know him to-day is collectively and individually retracing his steps back to the full realization of his spiritual nature; and there are those who are as much in advance of the average man in knowledge and consciousness as he is in advance of the consciousness of the primitive cell from which his physical body has evolved. These advanced members of the Race have been variously known in all ages as Initiates, Adepts, Masters, Mahatmas, Chohans, etc.—and beyond in unbroken degrees of attainment.

(12) These Elder Brothers of the Race are the Custodians of a supreme degree of knowledge known as the Ancient Wisdom (or *Gnosis*). This knowledge has been embodied in symbols, and allegories, and fables, from time immemorial in the various Scriptures of the world. Some portion of it was disclosed in a more open manner than ever before during the latter part of last century through the instrumentality of Madame H. P. Blavatsky, and is to be found in her great work *The Secret Doctrine*, and other writings. It is this Ancient Wisdom (or *Gnosis*) which constitutes the basis of what is known to-day as Theosophy.

Note on Principle 4.

A perfect analogy of this is found in the relation of the Ether to physical matter. The Ether does not *become* physical matter when the physical atoms are evolved out of, or rather *in* it. It is still Ether in substance, and the atoms only exhibit a

special and restricted aspect of its total attributes. Moreover, it is only a very small portion of the Ether which differentiates into the *form* of the physical atom, or the totality of physical matter. The analogy may be taken right through to the highest plane of Substance.

General Note.

These fundamental Principles will be found to be in line with all that is best in philosophy in all ages, as well as with modern science so far as it goes. They will also be found to harmonize with the *esoteric* teachings of the Scriptures of the great World Religions; but of course not with these in their mere literal or *exoteric* forms; nor with the dogmas of a priestly hierarchy founded upon the literal form and interpretation of these Scriptures, or which sets up a personal anthropomorphic God as the Supreme Being of the Universe.

The essential oneness of the individual with the universal in the inner depths of his nature, is also the characteristic experience of all the Mystics, of whatever race, religion, or time. In this respect Theosophy accepts the teaching of the *Upanishads* as summed up in the aphorism *That Art Thou*; and teaches that there is a definite method of training whereby this may be realized.

ELECTION OF GENERAL EXECUTIVE

The counting of the ballots in the election of the General Executive was carried out under the supervision of Mr. A. S. Winchester at 52 Isabella Street, Toronto, on Tuesday evening, June 3. The scrutineers were Messrs. Dudley Barr, Reg. Thornton, N. W. J. Haydon, and Chas. McCausland. One ballot was spoiled and two were sent in by members who had not paid their dues and were therefore thrown out. The only changes were the substitution of Mr. James Dobbs by the Montreal Lodge for Mr. F. Ruark, and the similar change by Toronto Lodge of Mr. George I.

Kinman for Mr. F. B. Housser. The table will be found elsewhere giving the figures in the various counts. The members elected were Messrs. F. A. Belcher, J. E. Dobbs, Walter Hick, George I. Kinman, George C. McIntyre, Kartar Singh, and Wash. E. Wilks. The next meeting of the General Executive will be held at 52 Isabella St., Toronto, on Sunday, July 7, at 2 p.m.

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ORPHEUS LODGE, VANCOUVER

The Orpheus Lodge during the last month has been studying a subject which for absorbing interest and vital importance has no equal. Amid the wealth of Theosophical topics for study and discussion too often it is forgotten that these have little real value other than to lead the student to the core of the philosophy, the study and practice of the Regenerative process. The student who does not realize this has missed the crux of the whole teaching.

Out of these studies has emerged the clear conviction that the way in which this teaching can be best brought to the attention of the people to whom it belongs is by the efforts of those who combine their work of propaganda with the practice of the Regenerative process.

After all it is not simply *members* that the Society needs, but the active interest and co-operation of the creative minds of the race.

It became quite clear as a result of these studies that to effectively communicate the Theosophical attitude is a dual process. It involves an inner and personal activity conjointly with the external work. The neglect of this inner phase is the reason why all "propaganda" has been so pitifully futile.

It is only the artist with soul aflame with the passion for Beauty who can hope to communicate the rare elusive sense of artistic values, so it is only the student who has personally attained to insight who can hope to communicate a sense of the equally rare Theosophical values.

When Theosophy shall be sponsored by people who understand this secret, it will come into its own.

W. E. W.

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IN CANADA

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 Hamilton, Ontario, Canada.

OFFICIAL NOTES

We are still receiving one dollar cheques from the United States, which means that we only get 25 cents sometimes. Why can our subscribers not send us dollar bills or postal notes?

* * *

Mr. Roy Mitchell, who has been lecturing in Washington, where he stayed at the Canadian Legation, is coming to Toronto in July to remain till September. He has recently been appointed lecturer on Dramatic Art in the New York University.

* * *

We hear that a lot of our members are taken up with Rosicrucianism. If they knew better they wouldn't. But every one has to have his experience and pay for it. No doubt if we charged high fees and sent out a lot of "instructions" which do not instruct we should flourish like the Green Bay Tree. That is the sort of tree that Judas hanged himself upon.

We desire to call attention to the letter of Mrs. Budd which appears elsewhere. She has taken over the agency for International Correspondence, and we feel sure will carry out the objects of this movement with impartiality and good will.

* * *

Mrs. Dunning of the Toronto Lodge writes from Los Angeles that she found Mr. James M. Pryse in poor health and suffering from having the fore-finger of his right hand smashed in the door of a motor car. He has been unable to write in consequence.

* * *

It is a melancholy reflection to think of all the members who become inactive each year on account of non-payment of the five cents a week that constitute the yearly dues. Is their pledged word to Brotherhood and their interest in Theosophy worth so little as that?

* * *

Annual dues of all members are payable on July 1st. There should be no exception to this and need not be if the T. S. in Canada means as much as a new book or a visit to the theatre. We find also that it is those who are least able to afford it who are most prompt in their remittances.

* * *

The article on "Fundamental Principles" was prepared by Mr. William Kingsland for publication by The Blavatsky Association, to whom we are indebted for permission to republish it. Students will find it a compact summary of the Blavatsky position. It is refreshing to find a statement that does not require personal adulation nor credulous acceptance. No one need lose his manhood by contemplating the highest conceptions of the Divine.

* * *

Mr. C. J. Jinarajadasa writing at Adyar, May 8, reports that "the President, Dr. Annie Besant, leaves for Europe on the 11th, via Colombo. She will arrive in London on June 1st. She will preside at the Congress of European Societies at

THE THEOSOPHICAL SOCIETY IN CANADA
ANNUAL ELECTION—SESSION 1930-1931

No. of Votes Counted—201 No. to be Elected—7 Quota—26

CANDIDATES	1st Count	2nd Count		3rd Count		4th Count		6th Count	
		Transfer of Wilks	Result	Transfer of Belcher	Result	Transfer of Hick	Result	Transfer of Housser	Result
FELIX A. BELCHER	31		31	—5	26		26		26
J. E. DOBBS	23	6	29		29		29		29
WALTER HICK	30		30		30	—4	26		26
Fred B. Housser	10		10		10	1	11		
GEORGE I. KINMAN ...	14		14	2	16	2	18	7	25
E. H. Lloyd Knechtel	17	1	18	1	19		19		19
GEORGE C. McINTYRE..	17		17	2	19	1	20	4	24
KARTAR SINGH	25	1	26		26		26		26
WASH. E. WILKS	34	—8	26		26		26		26
Non-Transferable									
Totals	201		201		201		201		201

Geneva on June 27th. She will remain in Europe till November, and possibly longer, the length of her stay depending largely on certain political conferences in London concerning India which may or may not take place. I am accompanying the President to Europe. The best address both for her and myself will be, c/o Theosophical Society, 45 Lancaster Gate, London, W. 2.”



The English “News and Notes” has a long letter from one of the early sponsors of Mr. Krishnamurti from whom he has now cut himself free. The writer appears to have satisfied himself that as he explains it, white is black and black is white. An eminent legal authority has ruled in England that if Parliament passes an Act establishing black as white, white it is. It is stated that Mr. Krishnamurti sometimes speaks as the World Teacher, and

at other times not. The writer of the letter states that he knows which is which. Mr. Krishnamurti has published his remarks to the effect that he does not agree with the Adyar authorities nor they with him, and he is not going to compromise. This leaves us all where we started. Any man can diagnose a World Teacher for himself. There are plenty of them offering.

THE GENERAL EXECUTIVE

A meeting of the General Executive was held on Sunday afternoon, June 8, those absent being Messrs. McIntyre, Kartar Singh, and Dr. Wilks. The paid up members were reported at 430 at date. The Bank balance was \$277. Many of last year’s members had not yet paid their dues, making it difficult to undertake propaganda work, or to budget for next season’s lecturing tours. The correspondence that

has been going on between Dr. de Purucker and the heads of various Theosophical bodies was discussed and the following letter to the General Secretary was read:

International Headquarters, Point Loma, California.

May 27, 1930.

Dear Mr. Smythe—and my Brother:

This morning's mail brought to me your very interesting and kindly letter dated May 21, 1930, which I have read with much interest, and for which I take this occasion to thank you.

I remember your name very well indeed as being that of one of the ardent and devoted workers in the days of our beloved Judge, and it seems as if the old Theosophical ties were now being made again. This is only right and as it should be, and I look upon your letter as one of the outstanding evidences of the responses of genuine Theosophical hearts to my appeal for unity and brotherhood, leading, perhaps, in the future, to a complete reunion of the various Theosophical Societies into one spiritual Brotherhood—The Theosophical Society of the World.

There is much in your letter, dear Brother Smythe, that strikes a responsive chord in my own heart, and I am convinced that when I am better understood, and the utter sincerity and genuineness of my wishes are fully grasped, the reintegration of the Theosophical Movement will become an established fact.

After all, it is principles that should govern us, and not official or man-made forms. My heart often aches for the hungry souls belonging to The Theosophical Movement who exist in the various Theosophical Societies, for what the world needs today is spiritual food, the genuine, unadulterated Theosophy of the Masters of Wisdom and Compassion.

I thank you for your exceedingly kindly and sympathetic invitation to myself or any of our lecturers to speak before your Lodge in Toronto, and be assured that when the weaving of the chain of destiny

carries me to your city, I shall be delighted to profit by the opportunity that you offer to me, or to suggest that our lecturers speak before your Lodge.

I trust that the findings of your Executive Committee which you say meets on June 8th will, as I am sure they will, conform to the hopes of my heart, and I shall await with deep and genuine interest anything that you may care to communicate to me in that regard.

I am also happy to accept your offer to exchange *The Theosophical Path* with your magazine, and shall ask our proper office here to attend to this.

Any barrier that might be supposed as existing between you and me, to adopt your own language, is one which I fail to recognize, for I do not believe in the existence of barriers between loyal Theosophical hearts; and should any brain-mind differences build such barriers, it is our duty to destroy them.

I do not know whether you have read any of the General or Circular Letters that I have recently issued to the Members of the Theosophical Society since I assumed office, and if not, and if you are interested, I shall be happy to ask our General Secretary, Dr. J. H. Fussell, to forward them to you.

Believe me to be, dear Mr. Smythe and Brother,

Very fraternally and cordially yours,

G. de Purucker.

The General Secretary had written to Dr. de Purucker stating that he had seen the correspondence in the Chicago Messenger and the letter in which Mr. L. W. Rogers had spoken favourably of possible cooperation between the Societies, and pointing out that the Toronto Lodge had always followed the spirit of the proclamation adopted in 1895 at Boston, tendering hearty goodwill and cooperation with all Theosophists and Theosophical Societies wherever and however situated. He assured Dr. de Purucker of a welcome for

any of his lecturers on the Toronto platform and recognized the faithful adherence to the Blavatsky tradition of the Point Loma group. Other correspondence having been read, the following Resolution was moved by F. B. Housser, seconded by F. Ruark and carried by the meeting:

"Having heard the correspondence between Dr. de Purucker, Point Loma, L. W. Rogers, President of the American Theosophical Society, and the General Secretary T. S. in Canada, we desire as the General Executive Committee of the Theosophical Society in Canada to express our approval of the spirit in which the correspondence has been conducted and to affirm our continued allegiance to the principles of real brotherhood and cooperation on which the Theosophical Movement is based; and we shall hope that these principles shall find practical realization in the cooperation which is suggested in the correspondence we have read. We desire to assure Dr. de Purucker that in every way possible for us we shall further this policy of cooperation by interchange of lecturers and in such other amicable intercommunication as opportunity may furnish. Should the observance of this policy lead in future to closer affiliation we shall welcome such a consummation as fulfilling our own highest ideals and the aims of the Masters in establishing the Theosophical Society."

A resolution of thanks for their work and recognition of their undoubted continuance in the activities of the Society was adopted on motion of Messrs. Belcher and Hick, on the retirement of Mr. F. B. Housser and Mr. F. Ruark.

The election return was placed before the Council, and a resolution of gratitude passed in recognition of the kindness and courtesy of Mr. A. S. Winchester in conducting the examination of the ballot papers.

Correspondence from Vancouver was read on the subject of the Hermes Lodge having requested the cooperation of Van-

couver Lodge in celebration of White Lotus Day. A resolution was passed regretting that the overture had not been met in a brotherly spirit, but pointing out that the Branch Lodges were entirely autonomous and that the executive Council under the Constitution had no authority to direct their policy or interfere with their control.

Some discussion occurred over the position of Mr. Krishnamurti and Mr. Belcher read from his magazine part of an address given by him in London in which he repudiated the authority of the so-called leaders of the T.S. and declared that he did not agree with them nor did they agree with him.

The death on the previous day of Mrs. C. J. Gibson was reported and the local members expressed their deep regret for her loss to the Society.

Mr. Ruark was thanked for his attendance and Mr. Hick was notified of the approaching visit of Mr. Roy Mitchell for ten weeks during which time he will undertake Theosophical propaganda.

GIVE H. P. B. HER DUE

For some years, it has been my privilege to contribute articles to the Canadian Theosophist. The purpose of my writings was to show to beginners and others where they might find the source from which the present Theosophical movement came into existence as an organization. I have consistently insisted that the authoritative place to look for information on the philosophy of the wisdom-religion, was in the writings of H.P.B. and her teachers.

I have challenged the judgment of the editor in allotting so much space to the so-called interpretations by living writers. My advocacy and loyalty to these convictions have brought upon my head the disapproval of the editor, and, of a contributor, in the May number of the magazine. By the editor, I am accused of "trying to dodge the issue by insisting that we must accept Madame Blavatsky's ipse dixit,

whether we understand what she means, or not". I am catalogued as one of "those who profess to depend upon Madame Blavatsky" and "one of those who are only in a degree less infantile than those who profess to depend upon someone else."

The editor, in this same article, advises that we should "rely upon ourselves." It is quite evident that the editor prefers to rely upon himself rather than upon the teachings of H.P.B. and the Mahatmas, and the same may also be said of Mr. J. M. Pryse, the contributor in question, who severely criticizes my attitude towards Theosophical study. Mr. Pryse accuses me of hiding behind the shelter of "initialled anonymity", and indulges in undignified, personal, persiflage unworthy of so noted and "eruditical" a writer as the author of "The Apocalypse Unsealed, an esoteric interpretation of the initiation of Ioannes, commonly called The Revelation of (St.) John." (See his book, published in New York, 1910, 2nd edition.)

Regarding anonymity, one of the outstanding figures in the Theosophical movement, W. Q. Judge, and a contemporary of Mr. Pryse, wrote under a variety of assumed names. In no way, however, can the charge against myself hold water, because my personal name has been revealed in the columns of the Canadian Theosophist, as long ago as 1926.

It is not my desire to enter into a controversy with the editor, or with Mr. Pryse. Polemical discussions between men who are used to writing, become tedious and tiresome to the reader. It is a form of journalism that, happily, has gone, to some extent, out of fashion, and the editor of the C. T. might, agreeably, follow suit.

I have pointed out in numerous articles that no present living member of the Theosophical Society ever heard of the Theosophical movement, until it was introduced by H.P.B. It has not been proven that any living member of the Society is, now, even a lay chela.

It is well known to every student that

H.P.B. was the chela of the Master Morya. Even Mr. Pryse admits that in his article in the May magazine, but, in a characteristic criticism of the writings of the Mahatmas, he makes the statement that the Mahatma K.H. was the chela of the Master M. and, that both H.P.B. and the Mahatma K.H. "were not entirely free from the influence of exoteric Buddhist theology, with its pessimistic doctrine of nirvanic absorption." Where, please, does Mr. Pryse get his authority for making these assertions?

Mr. Pryse, evidently, reads the Mahatma Letters with the same quality of perspicuity that he does the Canadian Theosophist.

The objection that I have towards the conduct of the Canadian Theosophist magazine, is the conscious, or unconscious, determination of the editor, not to give H. P. Blavatsky her proper place in the movement. He has no authority, no right, to charge me with regarding H.P.B. as being infallible. I do not regard any ego that finds it necessary to function in a human body, as being infallible; but, I believe, there are intelligences on this planet as much above the average person in understanding, as the average person is superior, in understanding, to a black beetle, to borrow a phrase from a great scientist, and I place H.P.B. and her instructors as being immeasurably above the average.

If we accept the statement that H.P.B. was the accredited messenger of the adepts, how can we ignore what the Masters themselves say of her? Let us read the 26th letter of the Mahatma Letters, where K.H. speaks of H.P.B. He refers to her "unbalanced mind, the seeming incongruity of her speeches and ideas, her nervous excitement, so shocking to the feelings of sober-minded people", and he gives the reason for that condition, and makes it quite clear that these seeming imperfections were no fault of hers. In this same letter he says that, "after nearly a century of fruitless

search, our chiefs have to avail themselves of the only opportunity to send out a European body, (H.P.B.) upon European soil, to serve as a connecting link between that country and our own," and in the concluding paragraph, the Master strongly disapproves of the attitude of Mr. Sinnett and of his colleagues, towards H.P.B.

The trouble is, that people who have come into the movement, instead of sticking to the original teachings, and reading them day by day, have departed into other fields for enlightenment. No one should condemn what he has not earnestly and seriously tried to understand, and, if we believe in the real founders of the Theosophical Society, we must not hesitate to give a rightful place, in the movement, to their messenger.

The duty of old-time members and self-placarded students should be to explain where information on the subject of the Society and its purposes may be found. The editor of the C.T. has in his possession, the first six volumes of the Adyar Theosophist. These contain invaluable information, and, in my opinion, he would be serving the cause much better, by devoting one section of the magazine to republishing some of these articles. They are not easily accessible, and perhaps only a small percentage of the members know of their existence. They are intimately woven with the first septenary period of probation of the Society. Ask the editor of the C.T. to explain what this probation period means. The avenues for the publication of such information are exceedingly limited. After many years of search, I have been able to secure the early numbers of the Adyar Theosophist, and I would like to prepare a series of articles, culled entirely from these sources, if I have the outlet.

These priceless jewels of Theosophical instruction should not be allowed to remain neglected and unknown. I am convinced that the editor and his contributors would be doing a far worthier and more fruitful

work for Theosophy, by making use of these channels of information, instead of setting out their own conceptions and interpretations.

H.P.B. made no claim to infallibility, neither did her instructors. They preached against dogmatism, and against the slavish adulation which some of the earlier Europeans in India were so eager to shower upon them. Why then, should I, an avowed believer in them, be accused of ignoring their advice?

In a letter to A. O. Hume, written by the Master K.H. some time before Mr. Hume's repudiation of the whole Society, the master points out the difficulties of probation, associated with an accepted chela. On page 230 of the Mahatma Letters, this subject is referred to with great minuteness, and the emphatic declaration was made, in the following words of the master: "I, who know European ideas better than Morya, have always refused to accept or, even to regard, any of you two (Sinnett and Hume), as chelas."

I submit it is the duty of the editor of the C.T. to *encourage* the reading of the writings of H.P.B. and the Mahatmas. Instead of that, his allusions and comments on them, are confusing and discouraging, and often misleading. If he feels that these writings have outlived their usefulness, why does he not say so? If he thinks he has a better understanding of Theosophy than the writers I have mentioned, why does he not set up a society of his own? Why does he use the name "Theosophist", at all, when at times he seems so lightly to regard the wisdom of the founders? By the founders, I mean the members of the first section of the Society, of which no mention is made in these later days.

When it suits his thought, he will publish paragraphs from readers, thanking him for printing information concerning H.P.B. In the May number, where he objects to my attitude towards H.P.B., he published under Official Notes, from a correspondent in England, the following

comment;—"We like your magazine very well, as we have got more of H.P.B.'s teaching in two years from it than in a dozen years before in Mrs. Besant's Society. We never before understood why we never got any of H.P.B.'s books in our study class, and we have come to the conclusion that unless we can verify any doctrine with H.P.B., it is not for us."

I have come to believe that the editor does not realize his blissful chameleon inconsistency. He deprecates the use of adjectives, but he is a very apt manipulator in the art, when he feels the occasion warrants it, and specimens of his verbalistic ability in that line, may be found in this May number that is being discussed.

In conclusion, I would respectfully suggest that the editor, or Mr. Pryse, give us some extracts from the eighth letter of the Mahatma Letters, with personal comments upon same.

W.M.W.

It is scarcely possible to conceive that "W.M.W." is intentionally trying to misunderstand. Some of his reiterated statements, however, look as if he did not wish to accept the explanations so frequently made. The whole course of *The Canadian Theosophist* indicates the most undeviating and whole-hearted loyalty to H.P.B. and her work, with at the same time the most profound conviction of the wisdom and beneficence of the Masters.

These conceptions, however, are not dogmatic, nor is the Theosophical Society intended to present them as dogmas. Consequently, its official organ cannot consistently present these ideas as infallible theories which must be accepted by all readers. The magazine is intended to attract readers, and to convince them that there are channels of investigation and lines of study not usually followed by the public. If their minds be so constituted, the magazine will assist them to take up such investigations and reading as will enable them to become independent think-

ers and followers of the ideals of the Masters. Such a programme involves complete independence on the part of those who give, and those who take; like mercy, the quality of such service should not be strained.

It is no part of our work to force Madame Blavatsky, or the Masters down anyone's throat. By reasonable presentation, and contemporary evidence, their positions can be introduced, even let us say insinuated, into the thought and the mind of the age. The assistance of contemporary writers is of great value in such work, for the modern mind desires above all things to keep in touch with its contemporaries, and will listen to them when it cares little for the work of a generation earlier.

Our correspondent speaks of the "so-called interpretation by living writers". His own essays might equally be described as so-called interpretations. He is using his judgment as he has a perfect right to do, but he must not be vexed if other people assume the same privilege. The Masters, as well as Madame Blavatsky herself, have been very careful not to pin any person's allegiance down to any special definition or interpretation of fact or law. Madame Blavatsky, for instance, insists that there is nothing original in the Secret Doctrine, except the string with which she ties together her collection of citations. Undoubtedly such a collection is unique and original in our time; and we honour her for that, but she absolutely refuses to permit anyone to think that she can give him any assistance beyond what he himself can draw from his own higher consciousness.

"What", she says, "Can I, poor H.P.B. do for you?" in one of the most moving passages that she ever wrote, asserting that it is only in reliance on our higher Selves, that is to say on the Master within, that any real development can be found. There are so very few who will accept this position, nearly all relying on some leader or teacher, such as she refuses to be recognized

as, that in the preface to the Voice of the Silence she declares there are very few real Mystics in the Society, and she dedicates the Voice of the Silence to these few. "Alas, alas," she says, "that all men should possess Alaya, be one with the World Soul, and yet that possessing it, Alaya should so little avail them". W. M. W. deplors the fact that anybody should turn to Alaya rather than consult the early volumes of the Theosophist.

Now we are not opposed to the early literature of the Society but on the contrary are most anxious that our friends should read it. We have offered to print any article from these early volumes which can be accurately typed and sent to us, our leisure being too scant to permit us doing this ourselves. We have reprinted such articles when opportunity offered, and will continue to do so when possible, but even when Mr. James Pryse copied part of such an article from the first volume of The Theosophist, he was found fault with, and charged with accusing Madame Blavatsky of plagiarism. This is only an instance of the difficulty of pleasing everybody.

In addition to the non-dogmatic character of the writings of Madame Blavatsky, it must not be forgotten that the Masters pointed out that Isis Unveiled and the Secret Doctrine, and her other writings were full of errors, and she frankly admitted this, and pointed out some of them in her article on her books. It does not in the least lessen their value, to face this fact. We are expected to study these things, and where errors are found, to make a note of them and correct them. This cannot be done unless to some extent a critical and intelligent survey, not only of the articles themselves, but of their sources and of contemporary literature and science, is maintained. We owe, therefore, a great deal to scholars like Mr. Pryse and others, who discuss out of their own experience, and their long acquaintance with the Blavatsky tradition, the writings which we are expected to study and cherish.

Another thing that Madame Blavatsky was particularly opposed to, was the personal idolatry that many members were anxious to lavish upon her. She simply would not tolerate such an attitude. William Q. Judge was the same, and in "Letters That Have Helped Me" found fault with his correspondent when she misunderstood his remark "Do not think much of me". He asked her to place the emphasis on "much", not on "think", and added "Don't set me on a pinnacle". Many of the members of the society wish to set different people on pinnacles, when some of these people are willing to be set on pinnacles, to wit Mrs. Besant, Mrs. Tingley, Robert Crosbie, etc. Madame Blavatsky and William Q. Judge refused to be set on pinnacles, and we admire their judgment.

If these remarks appear to take on the colour of polemical discussion, we are sorry. What we mean by them is a statement of a principle which is fundamental and always will be in any theosophical movement. There is no theosophy that does not rest on the Inner Light and confirmation of man's own Higher Self, the god of which he is an incarnation, as H. P. B. insists. With the consciousness of that god in him, any man anywhere, whether educated, or cultivated, or trained in modern theosophy, or lacking all these things, can be a theosophist. Without it, though having all these other things added unto him, he will never be anything but an intellectual aspirant. "Of teachers there are many, the Master Soul is one". This is Madame Blavatsky's theosophy, and this is what the Canadian Theosophist stands for.—Editor.

REVIEWS

"VEILED MYSTICS OF INDIA"

Mrs. Walter Tibbits will be remembered by readers of The Canadian Theosophist by the reprint some years ago of extracts from her interesting book "Cities Seen," with its glimpses of inner and occult India, and its pictures of leading figures in the

Theosophical movement. Her books "The Voice of the Orient" and "Pages from the Life of a Pagan," also attracted readers with the same charm of atmosphere and intimate communion which characterized "Cities Seen." A new book from her pen is "Veiled Mysteries of India" in which the same atmospheric quality turns the pages into windows of the east, and the same intimacy with things Indian helps the reader to understand the strange life of that marvellous land where the people keep closer touch with the World Soul than elsewhere.

To Theosophists the book will become a suggestive record of many things that are not now spoken of. They will have to use their own intuition and discrimination as to the nature of the record. But they will at least become familiar with a quantity of things that are not to be met with in more highly commended volumes. Here, for example, is a passage from page 84, which is at least as reliable as some which control the thinking of thousands of people with less reason.

"At a very early stage of the Path, the music of the Temple of this planet may be heard, even during waking hours, by the Shivite, in any place on the planet, and at all hours. But it is most intense at the hours of worship, morn and eve, the same of course as in the outer temples. As a general rule the sense of smell is next awakened, to perceive the presence of the Master by His peculiar perfume. Then, after further testing of the moral nature by the ever useful dark powers, sight is awakened. Still at an early stage on the Path, the candidate can, first occasionally, later at will, see the interior of the Temples, the worship taking place there and the Gurus conducting it. The controlled use of this faculty has just come to a lifelong friend, a brahmini, who, in her last life, worked her decrepit, dropsical old body to death for the world. It came spontaneously, without previous effort, in her lovely young body at the age of twenty-

two."

There are other Temples than those thus mentioned. "One of these was like those old towers which exist, no one knows why, in Ireland, remnants of fourth-race worship, only higher. Like them, it had no opening. The astral body pierces stone. It gets in without."

She writes on December 4, 1925, on a steamer at Malta, embarked with Sir Edwin Lutyens, "I find myself at table with three fellow pilgrims bound for Adyar. It is the fiftieth year of the Theosophical Society. In 1875 was the meeting of H.P.B. and H.S.O., in the nick of time, as ever, for the last quarter of the century's revival, at The Eddy Farm House, arranged by the Brotherhood. There the materializations included giants with seven-foot lances measured by the careful Colonel. H.P.B. had been told to try the spiritualists and see if they would join her. She failed. Hence her bitterness towards them. Three thousand Theosophists, four hundred whites, men of thirty-eight countries, and twenty-five general secretaries are to be present."

Mrs. Tibbits is a devotee of Shiv or Mahadev, and her books are full of apostrophic passages and not a little of the rhapsodic order, but all natural and illustrative of the impressions left by this ancient world. Perhaps her ellipses are not so intelligible, and require the knowledge of Anglo-Indian society (as on page 25) to be understood. Sly digs at the pseudo-occultists are to be found.

"The Adyar party have gone to visit the Wells of Solomon and his jade, the Queen of Sheba. She still haunts the Turkish fort when the moon is full. I remain to discuss plans with Sir Edwin Lutyens. The Sheba party expect great things at Adyar, no less than the reincarnation of the Buddha. Lady Emily Lutyens, who is the chief Herald of the Star, has gone on ahead with Mrs. Besant to prepare for the mighty event." This is at Aden on December 15, five years ago.

Later we meet Mrs. Naidu, president of the Indian Congress, of whom it is remarked: "She is fighting against Karma, fighting against fate. She does not see that the subjection of her country to a foreign country was necessary, if India was to become the Spiritual Mother of the Globe. That the re-Indianization of the land under the Montagu reforms is proceeding at a rate undreamed of by either side. That it is hard for her to kick against the pricks."

Then we have a considerable account of the magical villa at Warli, near which the adepts met H.P.B. "The guardians of the magical villa know how to preserve its privacy." There are several incidents connected with the author's attempt to get a copy of a letter from Master M., and the copy of another letter, a copy of which she had obtained. Judge Khandalavala is mentioned a number of times, and his opinion given of some of the Adyar prophets. Of Krishnaji he remarks: "The boy is a student who has given out helpful teaching and has intuition. I cannot say more."

There is a photograph of the cave at Elephanta where Madam Blavatsky phenomenally disappeared. She quotes from Mrs. Besant's "Avatars" a passage which upsets the view that the new race is near at hand, with a notable comment. She also says: "Mme. Blavatsky has written of the Imperishable Sacred Land as at the Pole. Aviators, flying over it, have given that the lie. But I believe it was the spiritual axis she wrote of, passing through Mount Meru, the mystic sacred hill of the Himalayas, on which Mahadev still sits. And that by the Imperishable Sacred Land, she meant the hidden and mystic city, Shamballa, prepared by the adept kings of the third Race for the advent of the Lords of Venus, eighteen million years ago. Born of their mighty force, Shamballa is still intact in brick and stone, the headquarters of the spiritual life of the planet. That is why

in mystic books the mystic village is described as over the heart of the earth." She adds: "This coincides with private information of my own that there are 'thousands of people who worship these same Masters *outside* of the T. S.' These people appear to form a community of their own."

There is a very charming account of a visit to the old fort at Delhi, when Lord Curzon saved it from the British barbarism which has now slabbered it. "No one who saw it can ever forget the radiant smiles of Mary Curzon, the bronzed gravity of the potentates, the unending defile of the great beasts, whose magnificence, one after the other, took one's breath away. All vanished as a dream, the greatest Viceroy, the loveliest vice-reine, and the biggest elephant. For their elephant, lent by the Maharajah of Benares, died, as he told me, the same day as Lady Curzon."

There is a strange picture of another kind. "At last we reach Kedarnath Ghat, crowned, up seven flights of steps, with a temple used by the Dark Side. Its bell clangs ominously. The light is lurid from the dark interior above. The ascetics eye us furtively and disagreeably down below, with sidelong glances, squatting at their devotions and bathing in the stream. It is a poor and shabby crowd compared with those we have passed. The Brothers of the Shadow live in poverty and squalor."

We have only reached with this a quarter way through the book which is full of interest in similar things to the end. I know of no writer who speaks with more profound conviction of Theosophy. She describes the talk of a Brahman who discoursed of things of earth and heaven, the seen and the unseen, the illusive and the eternal. "While he talked I saw, as in a cinema, A Man in Saffron walking in humility with a begging bowl, a white anguished Figure on a Cross, a Camel Driver in the desert. Were They all One Being?" (London: Nash & Grayson, 21/).

A. E. S. S.

CORRESPONDENCE

THE TOUCHSTONE

Editor, Canadian Theosophist:—With reference to W.M.W.'s article in the April number of the Canadian Theosophist on "The Magazine", I delight in the vigour of his language but cannot agree with his conclusions.

What is the concept of Theosophy that should be promulgated by a general magazine? W.M.W. evidently thinks Theosophy is a complete system of occult teaching to be received formally by the intellect or rejected in toto if one is presumably unenlightened enough to reject any part of it.

For my part, H.P.B.'s writings have taught me the possibility of direct individual enlightenment on spiritual things. Most of the principles we call "theosophical" touch me with a sense of reality which has not grown less during ten years, and I am grateful to H.P.B. for this as to no other person. This sense of reality is to me the touchstone, but it will only be applied to underlying principles and not to special intellectual or psychic statements. I believe H.P.B. to have been a great spiritual genius. I believe in the possibility of spiritual growth and illumination; in the One Life and the great Brotherhood of man; in the principle and possibility of Mahatmas, and in the Path. Surely this is Theosophy? For the rest, I do not know. Are there two Mahatmas called "K.H." and "M"? Did they found the T.S. and write the Mahatma Letters? Was H.P.B. their one and only messenger? Did she do genuine phenomena or was she misguided enough to cheat? I do not know. I can only apply the scientific method to the available evidence and still I do not know. Further, unless he is an initiate, W.M.W. does not know, for all his block capitals.

Hence in the matter of a theosophical magazine, I suggest that it is an Editor's duty to choose his material to illustrate first human experience of the Divine no

matter where it may be found, rather than specialized personal teaching no matter what the authority. This, I consider, the present Editor of the Canadian Theosophist to be doing, and I do not suppose I am alone in my opinion.

E. O. F.

Croydon, England.

A RETURN TO THE PATH

Editor, Canadian Theosophist:—Quite a few students known to me were very glad to read the letter of Mr. Westover published in a recent issue of "The Canadian Theosophist." He certainly points in the right direction.

One does not need the big directory of "occult" societies and sects, recently issued, to realize the incredible number of mystical organizations. Most of these pretend to be "in with" the Masters mentioned by H.P.B. Perhaps the claims are not always publicly made, but every organization has an inner section whereby members are supposed to be able to get nearer these Masters. A perfect riot of contradictory and conflicting claims.

This has been going on now for some thirty or more years. Has even one of these students, leaders, "outer heads", what-nots, come to know and meet the Mahatmas whom H. P. Blavatsky and William Q. Judge wrote of? "By their fruits" it is very obvious they have not.

Who can measure the heart breaking suffering the thousands of would be disciples had to go through to get at last to the arcana of their society, only to find after years of terrible trial that the path led to the secret vices or egotism of the persons running the organization?

Now and then one or more of these leaders or "occultists" become frank. One such had been at "occultism" for upwards of 30 years and in reply to my questions frankly admitted that he had never met one of the Masters of H.P.B., nor any other Adept, nor has ever been consciously any nearer to Them than his first student

days. This was a frankly honest statement, but the fact did not prevent his writing books and articles "all about the Masters", and his writings on the subject are considered quite authoritative.

This is one of the most obvious facts confronting students to-day: The Silence of the Masters; and the sooner followers see through the pretences, the better. Otherwise they surely must be setting up tendencies which will go very hard with them in other lives.

Once we have become convinced of the logic of the existence of Elder Brothers, Mahatmas, the next question is what have they communicated to mankind that bears the undeniable mark of proceeding from Wiser beings? We have a complete answer in the writings of H. P. Blavatsky and William Q. Judge.

Standing on their own inherent merit, those writings stand every test and provide a common sense, self evident and self provable philosophy of life, and if there were no Mahatmas of popular fancy, those two worked and taught with a heroism, knowledge, humility and continuous self sacrifice that alone proves them Great Souls. They left a great store of teaching, which if the earnest student continues to acquire, ponder, study and apply, will show a path which not one of the much heralded leaders are within a thousand miles of. That is a large claim, but it can be proved by any one who makes the effort.

There is a statement by H.P.B. which applies very aptly to the vast torrent of pseudo-theosophy, "occult" claims, counter-claims and the various vain pretensions:

"Students of Occultism subjected their brains to the wildest work of speculation. . . And the Masters kept as silent as the stony Sphinx herself. . . They were simply allowing the speculations to go on, in order to *teach a lesson* which the Western mind sorely needs. In their conceit and arrogance, as in their habit of materializing every metaphysical conception and term without allowing any margin for Eastern

metaphor and allegory, the Orientalists have made a jumble of the Hindu exoteric philosophy, and the Theosophists were now doing the same with regard to esoteric teachings."

I would therefore respectfully suggest to my fellow students that a return to the Path so definitely written of by H. P. B. and William Q. Judge, will enable one to bring true light and true aid to our searching and suffering fellow men, and that is the only way to get Nearer to Them.

In the words of Mr. Judge:

"—The Secret Doctrine (was written) so that the future seventy-five and more years should have some material to work on, and that in the coming years that book and its theories would be widely studied. The material given has then to be worked over, to be assimilated for the welfare of all.—We have entered on the dim beginning of a new era already. It is the era of Western Occultism and of special and definite treatment and exposition of theories hitherto generally considered. We have to do as Buddha told his disciples: preach, promulgate, expound, illustrate, and make clear in detail all the great things we have learned. That is our work, and not the bringing out of surprising things about clairvoyance and other astral matters, nor the blinding of the eye of science by discoveries impossible for them but easy for the occultist. The Master's plan has not altered. He gave it out long ago. It is to make the world at large better, to prepare a right soil for the growing out of the powers of the soul, which are dangerous if they spring up in our present selfish soil. It is not the Black Lodge that tries to keep back psychic development, it is the White Lodge. The Black would fain have all the psychic powers in full flower now, because in our wicked, mean, hypocritical, and money getting people, they would soon wreck the race."

M. H.

Victoria, B.C.

CORRESPONDENCE LEAGUE

Editor, Canadian Theosophist:—I sometimes wonder if the words of this beautiful "Hymn for the Peace" are ever read, or mean anything to us if they are:

"Speak to the nations, Lord,
Join us in one;
Grant to our Canada
Thy will be done.
Wisdom and Equity
Give us, and Love;
Take Thou our offerings
Olive and Dove."

And what are we doing as Theosophists to bring it about?

One very great opportunity is being offered by the "Theosophical Order of Service" in their "International Correspondence League", which will join up any persons in any country who may wish to correspond by letter with any others in any land in which he or she is most interested; thus forming a link through the world, bringing with individual touch all kinds of peoples, and establishing a real feeling of Brotherhood. Many letters have already been exchanged and are most interesting. School teachers should be specially interested. I happen to be the person appointed by the "I. C. L." in Toronto to put all those desiring such correspondence with others in any land or language, into touch with each other, and shall be delighted to send their names to Headquarters if they will communicate with me at the address below.

Hoping dear Mr. Editor that this may meet with your own approval as a great means of spreading "The Peace"—and may appeal to those who can spare time occasionally to think of their Fellow Man. Yours very much in earnest.

Mary S. Budd.

376 Main St.,
Toronto.

WHY THIS THUSNESS?

Editor, Canadian Theosophist: — If (quoting from James M. Pryse's article, *Worship and Immortality*.) "Theosophy . . . affirms that he (man) is immortal not merely as the feeble being who is all that his true Self now manifests on this earth but as the God of unimaginable glory and power that he really is in the Divine World," the question arises in my mind: Why is he manifesting in these physical and psychic worlds? For what purpose and to what end?

There seems to be considerable variance in the replies to these questions. Perhaps Mr. Pryse will throw some much needed light on this problem.

If his assertion is true, why all the struggle to (as Master M. says, M.L. 78) "assimilate to itself" (the individuality) "the eternal-life power (of) the seventh and then blend the three (fourth, fifth and seventh) into one—the sixth"? What is this "individuality" that has to assimilate to *itself* the seventh? If it is (as Mr. Pryse says, p. 69) "the Individual Self, the Dhyān-Chohan," it is (again according to Mr. Pryse, same page) "Atma-Buddhi-Manas, the Dhyān-Chohan" then why the necessity for assimilating to itself the seventh?—the seventh being Atma.

Various and different answers are available. One being that of Roy Mitchell's, viz, that "man" is in these lower worlds to redeem a fallen race; by which I suppose he means "animal-man." Another is that "man" is a Dhyān-Chohan who, in a previous manvantara, failed to achieve the goal set for him, and who (in the Third Race) had to affiliate himself with a new crop of Humanity through whom he would not only reap the Karma of his past failure, but also learn by the experiences gained through that affiliation. This last (being the hint given by Master K.H. p. 87) seems to me to fit in with what we know of human characteristics (the so-called "lower and higher" natures—the

A STUDY COURSE IN THEOSOPHY AND OCCULTISM

By Robert A. Hughes

The following is a selection of the best works on Theosophy and Occultism. It is compiled for the use of students who desire the best Works, but have not the time nor desire to wade through the great mass of literature, Theosophical and otherwise that has grown up in the Theosophical movement. Some books that are now out of print are included in this list, as most or all can be obtained from Theosophical Libraries. Lists have been prepared by those who prefer Neo-Theosophy and psychic trash. An analysis of these lists shows that the majority of the books are by those who prefer to forget Blavatsky and the Masters, and are intent on destroying real Theosophy. The purpose of my list is to show what are the real Theosophical works, to those who have been led to believe the psychic and religious rubbish of the Neo-Theosophists to be the official literature of the Society. The works of H. P. Blavatsky have served as a nucleus, which H.P.B.'s students used for their material. It is hoped that this list will stimulate an interest in the study of her books. For it is the only way the Society will ever be cured of its present folly.

H. P. BLAVATSKY

The works of H. P. Blavatsky naturally take first place in a list of real Theosophical books. For they are the fundamentals and the original teachings; from which the work of later students was secured. They are the most complete presentation of Theosophy in the English language to-day. Together with the "Mahatma Letters to A. P. Sinnett", they form a complete library of Theosophy.

The Secret Doctrine—2 Vols. in one—
Original Edition.

Isis Unveiled—2 Volumes.

The Key to Theosophy—Original Edition.

duality of man). Indeed, H.P.B. (S.D.) asserts this. It would give some (little) colour to Mr. Mitchell's notion of man being the redeemer of this latest crop of humanity who has evolved from the Lunar Pitris. It would, too, coincide with what Master M. says about the "struggle to achieve this union while yet on this earth;" for it is obvious that if the Devachan be an illusionary state of rest—like a vacation from school, these lower worlds must be the place where we struggle with the problems of life by which we enlarge our consciousness. It also follows (to my mind, at least) that as we (man) have not yet attained to the Reality (see K.H., M. L. p. 47, where he speaks about "the laggard *Egos* perishing by millions") and Immortality there must be Those who have attained—Self-conscious GODS—the Immortals, who are our "Fathers in Heaven;" our individual Atma-Buddhi-Manas being a reflection, as it were, in the three worlds (physical, psychic, devachanic) of these immortal (Atma-Buddhi-Manas) GODS—the real Higher Selves. Hence, if this be the correct reading of the teaching, man's immortality is conditional—as Master M. says—on his achieving the union of his fourth, fifth, seventh with the sixth—whatever that may be; perhaps someone can inform me as the Masters do not tell us. Hence, too, the assertion that the manifested Universe is a temporary illusion lasting for a Manvantara only would be understandable.

I hope discussion on this matter will follow, if only to make the subject clear to students.

A Student.

New York.

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The Rotarian says "there is a new understanding that stable age must be considered as well as fervent youth. Age must do things; be keenly alive to the marching parade of events, clear-headed, and just."

The Voice of the Silence—Reprint of Original Edition.
 The Theosophical Glossary.
 Reminiscences of H. P. Blavatsky—Countess Wachtmeister.
 H. P. Blavatsky as I Knew Her—Alice L. Cleather.
 H. P. Blavatsky, Her Life and Work for Humanity—Alice L. Cleather.
 From the Caves and Jungles of Hindustan—H. P. Blavatsky.
 With which are recommended:—
 In Memory of H. P. Blavatsky—By Her Pupils.
 The Mahatma Letters to A. P. Sinnett.
 The Letters of H. P. Blavatsky to A. P. Sinnett.
 Some Unpublished Letters of H. P. Blavatsky—Edited—E. R. Corson.
 Studies in Occultism—H. P. Blavatsky, 6 Volumes.
 The Esoteric Character of Gospels—H. P. Blavatsky.
 Practical Occultism—H. P. Blavatsky.
 Transactions of the Blavatsky Lodge—H. P. Blavatsky.
 The Modern Panarion—H. P. Blavatsky.
 Five Messages to American Theosophists—H. P. Blavatsky.
 Incidents in the Life of H. P. Blavatsky—A. P. Sinnett.
 Madame Blavatsky—G. Basedon Butt.
 The Real H. P. Blavatsky—William Kingsland.
 Letters from the Masters of Wisdom—2 series—Edited, C. Jinarajadasa.
 The Talking Image of Urur—Dr. Franz Hartmann.
 Cosmic Consciousness — Dr. Maurice Bucke.
 The Secret Doctrine Abridged—Katherine Hillard.

ELEMENTARY READING

Echoes From the Orient—W. Q. Judge
 The Epitome of Theosophy—W. Q. Judge.
 Reincarnation—Annie Besant.
 Karma—Annie Besant.
 Simple Study in Theosophy—M. J. Whitty.

Fragments From the Teaching of H. P. Blavatsky—H. B. Pratt.
 Blavatsky Quotation Book—compiled W. A. Parley.

ADVANCED STUDY BY TOPICS

Mathematical Law in the Spiritual World—E. Miles.
 Compensation—R. W. Emerson.

Karma:

Exposition of the Doctrine of Karma—Bro. Atisha.
 Balance—Orlando Smith.
 Karma—Dr. J. A. Anderson.
 Karma: Works and Wisdom—Charles Johnston.
 Karma—Annie Besant.

Reincarnation:

Reincarnation (a study of the Human Soul)—Jerome A. Anderson.
 Reincarnation—Papus.
 Reincarnation (a study of a Forgotten Truth)—E. D. Walker.
 Reincarnation in the New Testament—James M. Pryse.
 The Memory of Past Births—Charles Johnston.
 Reincarnation (a Key to the Riddle of Life)—Herbert J. Whyte.
 Reincarnation—Dr. T. H. Pascal.
 Ring of Return—Eva Martin.
 Life After Life—Eugene Miles.
 Pre-Existence and Human Immortality.—J. M. Ellis McTaggart.

THEOSOPHY

The Key to Theosophy—H. P. Blavatsky.
 The Ancient Wisdom—Annie Besant.
 Scientific Corroborations of Theosophy—Dr. A. Marques.
 The Occult World—A. P. Sinnett.
 Esoteric Buddhism—A. P. Sinnett.
 Letters That Have Helped Me—(2 Vols.)—Jasper Niemand.
 Magic: White and Black—Dr. F. Hartmann.
 The Mahatma Letters to A. P. Sinnett.
 The Ocean of Theosophy—W. Q. Judge.

Five Years of Theosophy—From the Theosophist, 1885.
 Theosophy or Neo-Theosophy—(in manuscript)—Margaret Thomas.
 The Theosophical Movement — (United Lodge).
 Old Diary Leaves—(4 Vols.)—Col. Henry S. Olcott.
 Buddhism: The Science of Life—Alice L. Cleather.
 The Evidence of Immortality—Jerome A. Anderson.
 Ancient and Modern Physics—T. Willson.
 Extracts From the Vahan—S. Corbett.
 A Guide to Theosophy—Selections from The Theosophist.
 Septenary Man—Dr. J. A. Anderson.
 An Outline of the Principles of Modern Theosophy—Claude Falls Wright.
 Our Infinite Life—William Kingsland.
 Scientific Idealism—William Kingsland.
 Rational Mysticism—William Kingsland.
 Esoteric Basis of Christianity — William Kingsland.
 The Theosophy of the Upanishads — Charles Johnston.
 Episodes from an Unwritten History—Claude Bragdon.
 The Golden Book of the Theosophical Society—C. Jinarajadasa.
 Man: Fragments of Forgotten History—Two Chelas.
 Theosophy, Religion and Occult Science —H. S. Olcott.
 Christos: the Religion of the Future—William Kingsland.
 Notes on the Bhagavad Gita—Subba Row.
 Freemasonry and the Ancient Gods—J. S. M. Ward.
 Adorers of Dionysus—James Morgan Pryse.
 Prometheus Bound—James Morgan Pryse.
 The Great Law—W. Williamson.
 Clothed With the Sun—Anna Kingsford.
 Fragments of a Faith Forgotten—G. R. S. Mead.
 Hints on Esoteric Theosophy—H. X. (Richard Harte).

OCCULTISM

Practical Occultism—H. P. Blavatsky.
 Raja Yoga—Vivekananda.
 Yoga Sutras of Patanjali—W. Q. Judge.
 Yoga Sutras of Patanjali—Charles Johnston.
 What is Occultism—Papus.
 Occult Science in India: and Among the Ancients—Louis Jacolliot.
 The Outline of Occult Science—Rudolf Steiner.
 Magic: White and Black—Dr. F. Hartmann.
 Manual of Occultism—Sepharial.
 The Transparent Jewel—Mabel Collins.
 The Science of the Emotions—Bhagavan Das.
 The Science of Social Organization—Bhagavan Das.
 The Science of Peace—Bhagavan Das.
 Studies in the Bhagavad Gita—The Dreamer, 3 vols.

COMPARATIVE RELIGION

Pagan and Christian Creeds—Edward Carpenter.
 The Restored New Testament—James M. Pryse.
 The Esoteric Basis of Christianity—W. Kingsland.
 The Perfect Way—A. B. Kingsford.
 The Magical Message of Ioannes—J. M. Pryse.
 The Apocalypse Unsealed—J. M. Pryse.
 The Gospel and the Gospels—G. R. S. Mead.
 The Buddhist Catechism—H. S. Olcott.
 The Religious Mysticism of the Upanishads—R. Gordon Milburn.
 The Creed of Buddha—Edmond Holmes.
 The Creed of Christ—Edmond Holmes.
 The Spirit of Islam—Syed Ameer Ali.
 Varieties of Religious Experience—William James.
 Plotinos—Kenneth Sylvan Guthrie.
 The Spiritual Message of Literature—Kenneth Sylvan Guthrie.
 Glimpses of Occultism—C. W. Leadbeater.

The Lesser Mysteries—F. G. Montagu Powell.
 The Simple Way—Lao Tze.
 The Dialogues of Plato.
 The Golden Verses of Pythagoras.
 Works of Plotinos.
 Sadhana—Tagore.
 The Crest Jewel of Wisdom—translated by C. Johnston.

ETHICAL

The Voice of the Silence—H. P. Blavatsky
 Light on the Path—Mabel Collins.
 The Idyll of the White Lotus—Mabel Collins.
 Through the Gates of Gold—Mabel Collins
 Letters That Have Helped Me—Jasper Niemand.
 The Light of Asia—Sir Edwin Arnold.
 The Bhagavad Gita—Various Editions by Wilkins, Johnston, etc.
 The Candle of Vision—Æ. (G. W. Russell).
 The Servant—Chas. Lazenby.

REFERENCE

The Theosophical Glossary—H. P. Blavatsky.
 Lucifer—Edited first, H. P. Blavatsky. (1887-91).
 The Theosophist—Edited first, H. P. Blavatsky, H. S. Olcott. (1879-91).
 The Path—Edited by W. Q. Judge. (1886-1896).

GENERAL READING

Students should be familiar with a few at least of the leading works of English literature and some of the classics. The following are recommended:

Homer's Iliad and Odyssey—translated by A. Lang, Walter Leaf, etc.
 Virgil's Aeneid—translated by Prof. Conington.
 Dante—translated by Longfellow.
 Milton's Poems.
 Goethe's Faust—translated by Bayard Taylor.
 Gibbon's Decline and Fall of the Roman Empire.

Plutarch's Lives—North's translation.
 Shakspeare's Works.
 Whitman's Leaves of Grass.
 Boswell's Johnson.
 Humphry Ward's English Poets.
 Montaigne's Essays (Florio's edition).
 Bacon's Essays.
 Carlyle's Sartor Resartus, Past and Present, Heroes and Hero Worship and The French Revolution.
 Burton's Anatomy of Melancholy.
 Ruskin's Sesame and Lilies, Ethics of the Dust, Crown of Wild Olive, Queen of the Air, Seven Lamps of Architecture and Unto This Last.
 Tennyson's Works.
 Browning's Works.
 Don Quixote.
 Darwin's Origin of Species.
 Creative Evolution—Henri Louis Bergson.

BOOKS WORTH WHILE

MODERN THEOSOPHY.

Claude Falls Wright\$1.25

ANCIENT AND MODERN PHYSICS

Thos. A. Willson\$1.00

THE EVIDENCE OF IMMORTALITY.

Dr. Jerome A. Anderson\$1.00

ESOTERIC CHARACTER OF THE GOSPELS.

H. P. Blavatsky\$1.00

COURSE IN PUBLIC SPEAKING.

Roy Mitchell\$3.00

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Unpublished Letters of H. P. B., edited by Prof. E. R. Corson, to whom they were written during his residence at Cornell University, Postpaid\$3.25
 Fragments from the Teachings of H. P. B., compiled by H. Burford Pratt. These extracts are arranged as an outline of study of Isis Unveiled and The Secret Doctrine. Postpaid\$1.60
 My "Suggestions for Reading" sent on request.

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