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RETROSPECT AND PROSPECT

By the GENERAL SECRETARY

It is no news to the members of The Theosophical Society in Canada that the whole Theosophical Movement has for nearly a generation past been going through drastic changes, and that these have tested and tried the students of the Wisdom to the utmost. There has been a constant flow of new members through the ranks of the organized bodies representing the Movement, but these have rarely remained as continuing and active constituents. The percentage of members of more than ten years' adherence must be small. The lapse each year has been marked, and this is not confined to any one body, but is characteristic of all. There is a warning somewhere about those who are "born too soon," and this may be regarded as a reason for the hasty visits that so many pay to our Societies and then leave us.

Some of us who have been members and active for thirty or forty years can remember the hopes with which we were tempted to think that the Society would gradually grow into being an influential body which would have its weight and influence among other organizations for the good of humanity. This hope has not been realized, but we have come to see that this is not what was wanted. All those who have come into the Society, whatever their aim, have had a little knowledge given them of the

simpler principles of Theosophy. They have learned of Reincarnation at least, and if the principle of Karma has not been sufficiently impressed upon them, the events of life will bring it home to them in due time. They signed a pledge of Brotherhood, but evidently it was only taken at the point of the pen. Yet it was taken, and in days to come it will haunt all who took it as the greatest obligation they have assumed.

Their desertion of the Society which they so deliberately joined, whether it be for some wandering will o' the wisp, or some return to an earlier habit, or because of some disappointment in those with whom they had been temporarily associated, will stand eventually in their consciousness as a mark of weakness of will. It is not in others that disappointment lies but in ourselves. If the Society has failed of its high aims it is because so many have failed to stay and lift it to its highest possibilities. Whatever the Society may be, or should ever come to be, it can only reflect humanity itself. The fountain cannot rise above its source.

And the principle of Brotherhood, or Unity, the fact that all Life is one, should never be forgotten. We may dislike our neighbours, but they are part of ourselves. We may fear to be associated with some

that we perhaps despise or scorn, but they too are ourselves, and those who aspire to be leaders and Masters must remember that such a degree of evolution requires an expansion of consciousness that includes the lowest as well as the highest.

Most of our difficulties are intellectual, and as we read the quibbles and criticisms of those who object to their neighbours having thoughts or opinions differing from their own, we must not forget that all these intellectual difficulties are merely temporary aspects of experience, and that with larger knowledge they must vanish. Meanwhile "the wise are not disturbed."

We have had wide reason to consider all these things in Canada. The inability to tolerate differences of opinion led some years ago to the loss of some two hundred members. Since then, other temptations and alluring promises have robbed us of many members. Organizations that profess to be able to teach for money what can only be learned in the experience of life itself through self-discipline and self-initiated effort, have led some away into disastrous experiences. Great Karma will take care of all such cases. They will find their way home once more when the intellectual curiosity has been satisfied and the egotism of failure has been overcome.

When we come to study the condition of our Canadian National Society all these things have to be taken into account. It is encouraging to know that in all the difficulties of the time we had more new members last year than for some time past. Our defections have been still greater, however, and while last year our membership was 430, this year it has fallen to 413. Our funds are consequently lower, and if we cannot do better this year we may even have to contemplate a reduction in our publicity work. It is to be hoped that this will not be made necessary.

During the past year there have been several events that indicate a new spirit in the Theosophical world. The World Convention at Chicago last August showed that

it was possible for members of the Society holding opposing views to meet in amity and tolerance, and to behave, if not as brethren, at least as gentlemen. If this spirit can be imported into the various branches of the Movement there is hope for a greater cooperation before the world in the cause of Theosophy than we have yet seen.

Among the disintegrative influences that have arisen that of Mr. Krishnamurti has been prominent. Heralded at first as the World-Teacher, a position which he now repudiates, he has taken the attitude of extreme mystical individualism, and advocates reliance only upon oneself, the Higher Self as a Theosophist might say, or the Beloved, to use his own term.

He says "it is not my purpose to fit a particular theory to life. I am no theorist, I am going to tell you of what to me is the highest reality, which to me is the highest truth. To that truth there is no path, there are no religions, no systems, no gods, no gurus, no masters. It is purely, wholly, entirely an individual internal affair, and to me the realization of that highest reality is the purpose of man. So I do not desire to convert anyone to my viewpoint nor urge anyone to adopt my particular philosophy. The realization lies purely in developing the individual, and that fullness of the individuality consists in a continual impact and contact which shall enrich the individual and so liberate him from limitation and sorrow. So that individual must put aside all those inessentialities that bind him, and hold him, and stifle him."

Again he says: "The individual, you, cannot become a machine, a standardized human being. To be a machine, to conform, to become a cog in this vast machine of society, comes from fear, fear to think, to act independently, to realize that yourself through your own experiences must learn what is highest reality and so develop your own uniqueness. There is fear in education. Through education the individual is trained to be ordinary, to follow

authority and tradition, to make the individual harmonize with society, and the worship of success is looked upon with great ardour. Whereas, if you step out of the ordinary and see truth for yourself through your own experiences, for such a man there is disaster."

Mr. Krishnamurti has stated that he does not belong to the Theosophical Society, but his influence has had a considerable effect in leading members to leave it. There is nothing in the constitution or rules of the Society to prevent anyone, even Mr. Krishnamurti, from being a member and at the same time exercising the greatest liberty of thought and action. His experience, has had, however, it would appear, the effect of limiting him in some way, and as a result he cannot endure to undergo limitation of any kind. The only limitation that we impose in our National Society is that of tolerance for the opinions of others. It is necessary to emphasize this fact, for so many appear to think that freedom of speech and thought is not permitted.

One other event of importance is to be noted. After the death of Mrs. Katherine A. Tingley the Theosophical Society with Headquarters at Point Loma came under the Leadership of Dr. G. de Perucker. He had been in training for the position for a considerable time, as Mr. W. H. Griffiths told me in 1920 that he was to succeed Mrs. Tingley. Dr. de Perucker has made overtures to the other Theosophical Societies which cannot be ignored. In a lecture at Point Loma on May 25 he stated his case.

"I am dreaming a dream; I see a vision; and that dream, that vision, is a unification of all Theosophical hearts; is a uniting, a reuniting, of all Theosophists in one common Spiritual Brotherhood of the world, for only human weaknesses and lack of mutual understanding have kept us apart from uniting under that one single banner of Theosophical Brotherhood in order to do our common sublime work for mankind.

Union is our duty and we shall fail wretchedly unless we achieve it. . . .

"I want to destroy no Society, I want to help them in all things that are good and Theosophically true and noble. That is my pledge; and just as I cling to principle with a will that is adamant, not budging an inch from what I feel and know to be right, so also I recognize that in others this spirit exists; and I know that time, the great solver of all problems, will make all things clear and straight. . . .

"It is a little premature to speak of just what our plans are. But I want to take advantage of this question, friends, in regard to one matter which is very important, I believe. Next year is the one hundredth year since the birthday—the hundredth anniversary of the birth—of H. P. Blavatsky, who founded the modern Theosophical Society; and I want to choose this year in order to make it memorable in the annals of the Theosophical Movement—of our own Society and of all other Theosophical Societies also, I hope and pray.

"I have an idea that it would be a splendid thing to call a World-Convention of Theosophists of whatever affiliation to meet here at Point Loma in our Greek Theatre and in our Temple of Peace, celebrating the anniversary of the birthday of H. P. Blavatsky; and to extend an invitation to all the Theosophical Societies of the World to meet on common grounds of Brotherhood and understanding, in an attempt, not merely to come together, to 'get together' as the vernacular has it, but to meet each other and to expose, each to all and all to each, our common problems, and thus to see if we cannot arrive at an understanding which will enable us to work together, and wholly, and fully, and properly, to fulfil our Theosophical duty to the world. . . .

"I was asked the other day: Well, your plan is a beautiful one; but does it simply mean that you are trying to undermine the other societies and gather their membership

into your membership so as to grow at the expense of others? And I said: Not at all. That is not what I want. I hope that The Theosophical Society, in taking the lead in this movement on spiritual grounds, on grounds of altruistic Theosophical principles, will be enabled to gather under its majestic wings the other Theosophical Societies, but not in order to annihilate them, to wipe them out of existence. That runs diametrically contrary to my idea. But while I realize that this is a beautiful ideal to work towards, as I have said I recognize the existence of problems in the other Theosophical Societies; and furthermore to destroy those Theosophical Societies is the very last thing I would wish to do. I want to help them to grow, to become strong, especially those Theosophical Societies which have clung more or less closely to the sublime Message of Theosophy, the Message of the Masters of Wisdom and Compassion. But I want to help them all. I want them to grow, I want them to wax strong, in accordance with the vision I have in mind and of which I have just spoken. I am working to achieve what I desire from within their own ranks. I have received many sympathetic responses from members of those other Societies who tell me in all heartiness of feeling and in all sincerity that they are going to present the matter to their own officials, to lay the matter before these latter and thus see what can be done to help me and themselves also. . . .

"The first step, therefore, I hope, will be the uniting of all our Theosophical Societies into a common spiritual brotherhood, one in fact and not merely in name, not a mere quasi-political federation. Oh! for heaven's sake, let us avoid mere political forms, and strive to attain one common Spiritual Brotherhood consisting of these different Theosophical Societies, each Society if it so chooses working along its own pathway, the officials of each society remaining at the helm of their respective societies, and the members remaining true

to their own respective societies, each one to each one. If I cannot immediately attain the formation of one common Theosophical Society into which all others shall be gathered, at least I can attain the next best thing, and that is a spiritual Brotherhood, a Brotherhood of heart as well as of the mind."

These overtures have been accepted by Mr. L. W. Rogers, president of the American Theosophical Society, and by Mr. and Mrs. Hotchener, the editors of The Theosophist, who asked permission to convey these greetings to Mrs. Besant and to the Theosophical Convention about to meet at Geneva. The Canadian National Society has always cultivated this aim of cooperation among the various societies and during the past ten years has made several efforts to awaken attention to the need and the possibility. We can only offer our sympathy and our sincere cooperation in anything that will assist an honest and unselfish effort to spread the objects of the Theosophical Society, which Madam Blavatsky introduced to the Western nations, throughout the world. This is the real work of the Theosophical Society, and those who do it must have the approval of the Elder Brothers.

The progress of the Society in Canada, while much slackened, has some cheering features. One of these is the active work carried on by a group of students at St. Catharines which has held meetings there, in Thorold, Welland, Fonthill, Niagara Falls, and promises to propagandize the whole of the beautiful fruit peninsula. Toronto and Montreal carry on as usual and continue to be the main support of the Canadian Movement. It is hoped that affairs in Vancouver will be straightened out so as to permit of the full cooperation of all who are there interested in Theosophy.

To our members everywhere we must urge the solemnity and the profound importance of the work they undertook when joining the Society. To form a nucleus

GREAT QUESTIONS

(Continued from Page 109.)

XXVIII.

It Is Not Well to Scorn The Moral Results of Human Experience.

of the Universal Brotherhood of Humanity is no negative or passive conception. It means active and interested work, whether that be undertaken in one way or another. There are many channels through which energy may be directed. Those who have not sufficient interest to continue paying their \$2.50 a year to assist others to learn something of the truths that have attracted themselves have but a slight appreciation of the pledge they signed. How can we arouse the world to the urgency of this work if our own members are slack and indifferent?

There are always a few who give their whole hearts and all their leisure to the work. Do the others in the Society not think it at least worth their while to lend their support? It is to be noted that the T. S. in Canada pays no salaries and that all our work is done gratuitously. Those who do the work have also to do much of the paying. Could our members, especially our inactive ones, not think that at least their five cents a week is not too heavy a burden to bear for the sake of the Cause, and in aid of the rest who do the active work? It would be possible to do wonderful things if all our members took hold of the work heartily. There must be good will behind our efforts or they cannot avail much. We ask for cordial support from all who find any satisfaction in what Theosophy has done for them.

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N. W. J. HAYDON

564 Pape Ave., Toronto (6)

The Religious questions are the problems of man's eternal life. The Materialist is forced to believe that there has been nothing natural or rational in the perennial interest of mankind in these problems; for, from the standpoint of Materialism, there is for man no eternal life.

To assume that mankind, from the earliest days of the human race to the present time, have been perpetually and seriously absorbed in the contemplation of a phase of life which does not exist, and of moral relations and eternal obligations which have no foundation in truth, is to assume that practically all men in all times have been subject to one form of hallucination which would stamp them as a race of madmen. It should be borne in mind that this universal belief of mankind has been, in its simplest terms, but a faith that the Eternal Laws and Facts are moral and just. If this faith be a delusion, it is a noble delusion.

On the other hand, the belief of the Materialist is based upon the presumption that the Eternal Laws and Facts are immoral and unjust—that the noblest being merits no credit for what it is, and the vilest creature no discredit; that for suicide there can be no penalty; that for the tyrants, for the oppressors, robbers and scourgers of the weak, for the brutes who trample on women and children, for ingrates and murderers, there can be no eternal reckoning; and that man sows what he cannot reap, and reaps what he does not sow.

The faith of Religion is a moral faith; while it must be said in fairness that the philosophy of Materialism, which attributes injustice and immorality to the

Eternal Laws, must consequently be classed as the philosophy of injustice and immorality, or as an unjust and an immoral belief.

The believers in morality and justice have been the many, and the believers in immorality and injustice have been the few. It would be unreasonable, under the circumstances, to say that the moral belief of the mass of mankind is irrational, and that the immoral belief of a comparatively small number of men is rational. It would be fairer to say that the moral belief of men, whether held by the few or by the many, is always true; and that their immoral belief is always false.

It is not well to scorn the moral results of human experience. They represent all the thought, cares, labour, sorrows, trials, persecutions, martyrdom, travail and agony of mankind. They are the sacred legacies which all the dead have left to the living. If they be worthless, then indeed is life barren and bitter, its joys, illusions, its hopes as the mirage of the desert which beckons one forward to black disappointment and death.

Pure Religion, separated from Theology and all other forms of error and superstition, offers to mankind the hope and faith, based on all human experience, and in harmony with all truth, that there is no wrong which will not be righted; and, for those who live justly, no trouble which will not end, no night of sorrow or anguish which will not be succeeded by the dawn of peace and joy.

On the other hand, Materialism offers to the human race but one thing which, from the standpoint of Fatalism, may be said to be akin to justice; and that is suicide. He who is dissatisfied here can go hence, if the theory of Materialism is true, to the sombre unconsciousness from which he but recently emerged.

Let mankind choose between the consolations which these two philosophies offer to the race of men!

XXIX.

No Man in His Heart Believes in the Doctrine of Fatalism.

The man who has been created base— if we assume that man is created—has been wronged beyond all our knowledge of wrong in its darkest aspect. Our conception of the worst forms of wrong may be found in the brute flaying the bare backs of women and children, or in the savage bigot delivering a martyr to the consuming flames. But these outrages and atrocities pale in comparison with the deeper and blacker wrong done by a Creative Power which could place the stain of crime, the stamp of debauchery, the indelible brand of dishonour, upon a helpless human soul, which, if it could have had a choice, would have been innocent, noble and good.

It is a significant fact, on the other hand, that mankind have coined the correct meaning of the word "creature," in the sense of one who has received fortune, position or honours at the hands of another, and is subject to the will, or is the instrument or tool, of this patron or creator. The word "creature," used with this meaning, as when Macaulay speaks of Charles I. "and his creature, Laud," is a term of scorn and contempt. Nor can this word have in justice any other meaning, when applied to men who owe all that they have or are to power, patronage or favour. And it must be so applied to our noblest, wisest and best, if they have been created noble, wise and good, without merit, or even choice, of their own.

We may now say that no man does or can accept the Creative theory completely and fully, in his heart as well as in his mind. In other words, no man in his actual experience can look upon himself, or upon his fellow man, as a thing that has been made. No man in his natural sentiments, or in his life, can sympathize with the false, hard, cruel, treacherous and malicious of his own kind, as he should sympathize with them if they were created

vicious without their own knowledge or consent—being only the innocent victims of the malice of Nature, or of the wrath of God.

Nor can any one look upon a noble or an honest man as being entitled to no more credit within himself than a criminal or a scoundrel. He only who, in his natural feelings, can look constantly upon the mean and depraved with the tenderest and keenest sympathy, and upon the good and noble without respect, can accept fully the doctrine of both Materialism and Theology—that man is a thing that has been made.

It will doubtless be said that a good man is entitled to respect and honour because he is good, and regardless of whether he has been created or is self-developed; and, to the contrary, that a vicious man should be scorned simply because he is vile. Let us consider the Brooklyn bridge as an example of one of the greatest and most useful of all objects that have been made. We can admire the Brooklyn bridge; but we cannot honour, respect, revere or love it. These finer sentiments cannot go out to a thing that is made.

And neither do we scorn, loathe or hate the dynamic bomb which destroys the lives of the innocent. These sentiments are reserved for the assassin who made or threw the bomb. He could have put the dynamite to good uses, or applied it to moral rather than to murderous purposes. It is evident that the credit or discredit, the honour or dishonour, for the thing that is made must go in justice to its maker.

If any man could accept in his heart the philosophy of Fatalism, it would follow that morality and justice would cease to exist in his mind as principles; they would become matters of expediency only. Fortunately for mankind, the philosophy of Materialism has been held, as a rule, by scientific minds too sturdy and honest to be corrupted by it; and the evil influence of Theology has been kept in constraint by its close association with the moral truths of Religion. But the fact should not be

ignored that both of these philosophies are immoral and unjust, and that their influence must be evil and unwholesome.

The universal and common natural feelings of mankind are right, and all of the philosophies which run counter to them are wrong. Men's minds can be misled, in conformity to beliefs which have become conventional, or philosophies which seem to be sound, but their hearts cannot go far wrong. Man accepts nothing which runs counter to right and justice, save through an error in his reasoning.

There are in the world no men who really accept fully, completely and logically the doctrines of either Materialism or Theology. He who thinks that he believes in either, has failed to grasp the full meanings and bearings, the immorality and injustice, the coldness and hopelessness, of these twin doctrines of Fatalism and despair.

XXX.

*The Creative Theory Explains Nothing;
The Theory of Reincarnation Explains
All Things.*

The Creative theory has been the blunder of the ages. It has set man wrong in all of his eternal reckonings. It is as though the whole of our arithmetical calculations were based on the presumption that one and one make three. All mathematical reckonings would consequently be wrong in all details, in all stages, and in all results.

Perhaps the most serious results of the acceptance of the Creative theory have been the consequent perversion and degradation of the reasoning powers of mankind. Until a recent time, almost all learning, and theological and philosophical speculations, in Europe and America, have been bent, twisted and distorted to sustain the theory of the Creation of man, and to prove that to be just which is plainly unjust, and that to be moral which is plainly immoral.

The vast literature of Theology is an almost interminable record of sophistry in

which learned men have attempted to reconcile the irreconcilable, and to bring truth into harmony with fiction. These theological discussions have now practically ceased; not because they have arrived at a conclusion, which is impossible, but because mankind have grown weary of the fruitless and barren controversy; and because, science and reason having undermined the foundations of Theology, that monstrous delusion now sways and topples to its fall.

Emphasis should be placed again upon the fact that the theory of Reincarnation is nothing more or less than the doctrine of the complete immortality of the soul. It is no new doctrine, no new thought, no new revelation. It is but the completion of the old belief which nearly all men have held in nearly all times. It is evident that, if the soul be immortal, it must be wholly immortal, and not partly immortal; completely immortal, and not incompletely immortal. Immortality can have no beginning. An immortal object cannot be made.

Theology—built upon the theory that all men are created, and hence without a previous existence—has decapitated the immortal life of man, leaving it a headless trunk which explains nothing, and is out of harmony with all of the facts of the Universe.

On the other hand, Reincarnation—the philosophy of the complete immortality of the soul—is something more than a mere theory; it is a scientific proposition which fits and agrees perfectly with the great theory of evolution, with all the known facts touching men's relations to one another and to the Eternal Laws and Forces, and with justice, morality and man's freedom.

(To Be Continued.)

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In the case of *human* incarnations the law of Karma, racial or individual, overrides the subordinate tendencies of Heredity, its servant.—S. D., II. 188.

WALT WHITMAN AND NORTH AMERICAN IDEALISM

By F. B. HOUSSER

Lecture Delivered at Toronto Theosophical Society, June 1st.

(Concluded from Page 106.)

Walt Whitman

In all of the men mentioned a few moments ago, Moses, Jesus, Paul, Homer, Plato, Æschylus, the Hindu, Arhats and Mahatmas, etc., the higher manas was active. I want to take the rest of my time tonight to demonstrate if I can that the American poet Walt Whitman, whom Æ. notes as one possessing a kind of cosmic consciousness, was unquestionably one of the pioneers of the new race which is to come in America, that he foresaw the coming of such a race and that the Whitmanic consciousness beyond doubt manifested the Higher Manas in a marked degree.

Whitman has only been dead 38 years and like the great English seer and poet William Blake, it may take a century or more for him to win a full recognition of his greatness. But it was he himself who said that America would advance to meet its poets. "Not today," he wrote, "is to justify me or say what I am for, but a new brood continental, greater than before known."

Whitman was a student of the great works which have laid the foundations of the religious mythos of the past. He tells us how he studied long and diligently the Old and New Testaments, Shakspeare and Dante; the best translations obtainable of Homer, Æschylus and Sophocles, myth-makers to the Greeks; the ancient Hindu scriptures and the German Nibelungen, an adaptation of Scandinavian mythology and the inspiration of Wagner's music. He read them "for weeks at a stretch;" in the presence of Nature; down in the country or on the Long Island sea shore; under the sun with far-spreading vistas; and he de-

liberately set himself the task of composing "the Poem of America," and to report, as he said, all heroisms from an American point of view.

There are many passages in Whitman's great book "Leaves of Grass" which show that he had glimpses of life from the plane of a fuller consciousness than the average man or woman. Flashes of seerlike vision play through his poems illuminating something here, something there upon which he comments, sometimes lucidly, sometimes in a rather chaotic fashion. His book teems with hints of meanings and intimations. "I myself but write one or two indicative words of the future," he informs us, "I but advance a moment, only to wheel and hurry back in the darkness. I am a man who sauntering along turns but a casual look upon you and then averts his face leaving it to you to prove and define it; expecting the main things from you." At times so clear and powerful was the consciousness of the higher mind that he regarded "*It Only*" as himself and called it his "*soul*" which he said "has no mockings or arguments but witnesses and waits." In his *Song of Myself* he writes:—

Battles; the horrors of fratricide war; the fever of doubtful views; the fitful events;

These come to me days and night and go from me again

But they are not me, myself.

Apart from the pulling and hauling stands what I am;

Stands amused, complacent, compassionate, idle, unitary

Looking with side-curved head at what will come next

Both in and out of the game and watching and wondering at it.

I believe in you my soul.

From this elevated position as a watcher Whitman regarded and observed his age, his continent, and his people. He saw, as we said a moment ago, that the Higher Manas exists in every man and woman and

that it is only because humanity walks bewildered in a blind vale of thought and personal desires that it is not consciously aware of what Whitman called "The Soul" actively functioning within it.

This underlying glory in men and women is perceived by all seers and tells them that the race is a spiritual unity; a "One Formed out of All." This, Whitman glimpsed and sang in poem after poem. "Without yielding an inch," he wrote in his old age, "the working man and working women were to be in my poems from first to last. The ranges and ideals with which the Greek and Feudal poets endowed their godlike or lordly born characters; indeed prouder and better based and with fuller range than those, I was to endow the democratic averages of America. I was to show that we here today are eligible to the grandest and the best, more eligible now than were any times of old."

The Whitmanic Philosophy

Thus Whitman came to see himself as the poet of America and himself as the symbol of America; America as the symbol of Democracy and Democracy as the symbol of Brotherhood. He endowed America itself with a soul; he declared the western world to be "One and inseparable;" the United States and Canada with all their separate states and provinces as "The One Formed out of All;" the war for the union of the States which was fought in his day as symbolic of the war which must be waged within every man and woman who strives to realize the unity of their higher and lower natures. Other poets he said had sung of war, the fortunes of battles and the making of perfect soldiers and he likewise sung of war "a longer and greater war than any; the field the world; for life and death, the body and the eternal soul." The past, the present, the future, the individual, you, I, America all existed to Whitman for the sake of the soul. "I will not make poems with reference to parts," he wrote, "but I will make poems,

thoughts, songs with reference to ensemble ; and I will not sing with reference to a day, but with reference to all days ; and I will not make a poem nor the least part of a poem but has reference to the soul because, having looked at the objects of the universe, I find there is no one nor any particle of one but has reference to the soul."

The central doctrine of Whitman's philosophy, as revealed in *Leaves of Grass* ; the assumption without which no one can read his poems and begin to understand them is this that I have just named,—that all exists for the sake of the soul. America, like all states and nations before it, exists solely for the sake of the soul ; religion, art, poetry, trade, commerce, politics, birth and death, the body and all its organs exist only for the sake of the progress and unfoldment of the soul. "I have dreamed," he says, "that the purpose and essence of the known life, the transient, is to form and decide identity for the unknown life, the permanent." Thus he saw "that nothing out of its place is good and nothing in its place is bad." Accepting this premise, which is also the premise of Theosophy, he had in his hand the key to the problem of life and of the so-called problem of good and evil. He saw everything as a purpose and a plan. "There is that in me," he said, "I do not know what it is, but I know it is in me. It is without a name ; it is a word unsaid ; it is not in any dictionary, utterance, symbol. Something it swings on more than the earth swings on. It is not chaos or death. It is form, union, plan. It is eternal life. It is happiness."

Thus Whitman re-discovered and restated the old doctrine of Theosophy which lies at the heart of every religion and at the back of the mythos of every people ; the doctrine of re-incarnation or the evolution of the soul through contact and experience with form. Thus he writes that "As for you life, I reckon you are the leavings of many deaths. No doubt I have died myself ten thousand times before. The past and the present wilt. I have filled them,

emptied them, and proceed to fill my next fold of the future." Here likewise is the equally old doctrine of Karma or the law that says we reap what we sow. Whitman stated it "The law of the past cannot be eluded. The law of the present and future cannot be eluded. The law of the living cannot be eluded. It is provided in the essence of things that from any fruition of success, no matter what, shall come forth something to make a greater struggle necessary." And again, here is the old law of detachment or renunciation for the sake of the soul. "Listen, I will be honest with you," he says, "I do not offer you smooth prizes, I offer you rough, new prizes. You shall not heap up what are called riches ; you shall scatter with lavish hand all that you earn or achieve ; you but arrive at the city to which you were destined ; you hardly settle yourself to satisfaction before you are called by an irresistible call to depart. You shall be treated to the ironical smiles and mockings of those who remain behind you. What beckonings of love you receive, you shall only answer with passionate kisses of parting. Allons through struggles and wars ! The goal that is named cannot be countermanded."

These statements of Whitman's were addressed not only to the individual but to America. America is only a new body for the soul of the race which is continually re-incarnating and creating new civilizations and new environment in which it may evolve and fill its next fold of the future. The Lemurian, Atlantean, Asiatic and European civilizations existed only for the sake of the race-soul. The law of the past cannot be eluded. The race is today the accumulation of its past. It but arrives at one city, continent or state to pass on to another through struggles and wars in order to learn what is awaiting for it, to learn from its new field of activity.

Whitman did not shut his eyes to the grossness and absence of vision in American civilization. "I have myself little or no hope for what is technically called

"Society, in our American cities," he writes in "Specimen Days." "There is at present little of cheering satisfying sign. Society is yet unformed, puerile, seemingly unconscious of anything above a driving business or to liberally spend the money made by it in the usual round of shows. Yet," he writes, in another place, "already a nonchalant breed, silently emerging, appears on the streets. Today we see ahead, though dimly, in vistas, a copious, sane, gigantic offspring. Time is ample. Let the victors come after us."

Whitman's Idea of Brotherhood

What then has our few moments' study of Whitman shown us?

I have said that Whitman saw himself, the individual, as the symbol of America and his soul as the symbol of the soul of the whole race on the American continent advancing along what he calls "The grand road of the universe." For this he is sometimes accused of fostering the idea of sectarian Nationalism from which, it is claimed, the modern world is receding. But to say this is to have only read Whitman with the outer brain. He shows the path between Nationalism and Universality, the path which the modern world is trying to find, for, as we have also noted, he saw America as the symbol of Democracy. Democracy he likewise conceived as a Being or individual like himself with a higher and a lower manas.

Man, in his lower, part-mind conceives himself as a separate individual; in his higher apprehension as "The One formed out of All." America, from the standpoint of the lower manas, conceives itself as a separate, individual nation and continent. In the higher Whitmanic perception it is a unit idea in the greater idea of Democracy. Democracy, from the viewpoint of the lower manas, is a separate political idea. In the Whitmanic Higher concept it becomes an idea of Brotherhood. Now again, Brotherhood in the Whitmanic sense has a deeper meaning than we ordinarily give it. To the average mind Broth-

erhood is conceived to be a common fellowship, a working together with mutual love for a mutual ideal in kindness forgiving one another mutual mistakes. But it has an even higher meaning than this, and Whitman having sung the virtue of the lower, sings likewise the concept of the higher in which this familiar idea of Brotherhood has a more transcendental significance. For on its higher plane Brotherhood becomes universal and embraces a Brotherhood or coherence of all living things, whether on this planet, or in space, or on other planetary bodies. It is the basic idea of Theosophy and of Walt Whitman, namely, the principle of unity.

We see this principle in operation in the rhythmic orderly working of the solar system and in the atomic organisms of human and animal bodies. We see it as the secret of what is called economic law, and we see it again projected and indicated in human forms of government, the political idea of Democracy being based upon it. Brotherhood, or if you prefer it, the principle of unity, is a cosmic law. Theosophy calls it "The Great Law" because all other laws exist in and because of it. Therefore all the world teachers from Hermes Trismegistus to Walt Whitman urge and proclaim it.

As already explained, it is the nature of the Higher Manas to act and see in terms of unity or Brotherhood because the Higher Manas is at one with the universal Manas or Soul. Whitman therefore, whom we have tried to show, manifested this higher manas in a marked degree, sees precisely in this way in his most exalted passages and accepts all of its implications. "I see flashing," he writes, "that America is only you and me. Its powers, weapons, testimony are you and me. Its crimes, lies, thefts, defections are you and me. Freedom, language, poems, employments are you and me. Past, present, future are you and me. . . . I dare not shirk any part of myself or any part of America good or bad." . . . Then, looking out into

the universe he cries, "I match my spirit against yours, you orbs, growths, mountains, brutes. Copious as you are I absorb you all in myself. America, copious yet embodying all, what is it finally except myself?"

Contemporary Indications

We will not attempt to speculate when this Whitmanic vision will become universal with the race in America, nor shall I endeavour to postulate the revolutionary changes which will occur in our conceptions of government, justice, society, art, commerce and industry when the new sixth race takes form on the American continent. These thoughts I will leave with you to ponder. As they look about them today, those scoffers who regard only the outer manifestations of the moment, may well mock and demand a reason for such a faith. It must be clear to everyone however, that a new era has been entered since 1914, and that one of the earmarks of this new era, even at present, while the rubbish of the old era is still being cleared away, is a wider recognition of the principle of unity and a world-wide realization of the benefits of united, cooperative effort. We are living in an age of mergers of huge corporations, publicly owned railways and utilities, and of co-operative marketing and control of the production of commodities. Physically distant world units are being brought closer together by the developments of radio and airplane advancing thereby the idea of a world consciousness, and socialistic or co-operative experiments in governments are being made in Britain and Russia.

May not these material manifestations be the result of a dawning deeper consciousness of spiritual unity in the race as a whole and when Humanity is through playing with the new toys Science is forever creating and Big Business becomes weary of super profits, may we not have faith that the creative powers of the race will be applied to new and nobler achieve-

ments and that the natural spiritual resources of the American continent will be developed as rapidly as its material resources are today being exploited?

This is the Theosophic and Whitmanic message to America and the world. "When the materials are all prepared and ready, the architects shall appear."

SPACE, FIELD AND ETHER

The text of Professor Einstein's address, on "*Space, Field and Ether Problems in Physics*," was as follows:

Conceptions and conceptual systems, logically regarded, never originate from sense experiences. But they are always caused, however indirectly, by sense experiences; they are related to sense experiences and in this relationship lies their meaning and their significance.

If we wish to be clear on the meaning of the pre-scientific conception of space we must seek to visualize those characteristics of our world of experience which have given rise to the formation of a conception of space and of geometric conceptions in general. Regarded from this standpoint, the conception of a real world of externals and material bodies undoubtedly preceded the conception of space.

We need not further analyze what characteristics of our world of experience have led to these fundamental conceptions and in what the close linking up of these concepts with the world of experience consists.

Among the many things which are included in the term "material objects" one category plays a particular role. This we call "the relative position of solid bodies." Conceptions of space as well as the conceptions of the system of Euclidean geometry are based upon this idea. The most important conceptual element for the comprehension of the law of "the position" of motionless bodies is that of their contacts. On this are based the most important concepts of congruence and measurement.

Significance of Greek Geometry

The great significance of the geometry of the Greeks lies in the fact that, so far as we know, it represents the first attempt to comprehend a complex of sense experiences through a logical deductive system. Instead of starting from matter with its manifold forms, it is based on a few formal elements: point, line, plane and distance.

From these were constructed material forms and positional relations between bodies which were purely theoretical and were founded on certain established rules: the axioms. These fundamental elements are themselves idealizations of material objects.

The conception of a space continuum does not appear at all in Greek geometry, although it certainly forms a part of pre-scientific thought. It was first introduced into mathematics by Descartes, the founder of modern geometry. The Greeks were satisfied to study reciprocal relationships between their idealized material objects: points, lines, planes and distances.

Their conception of space was based on the idea that it was easier to study the relationships of all bodies as compared with one than as compared with one another. This one body, however, is the fiction of an infinitely extended body or one with which all the others can be brought into contact. It is clear that the existence of a quasi-rigid earth surface, or the existence of drawing paper in a study of plane figures, must have given rise by means of drawn representations to the formation of this conception.

The service which Descartes rendered to mathematics through the introduction of a space continuum cannot be too highly estimated. In the first place, it made possible the study of geometrical figures by means of analysis. Secondly, it strengthened geometry as a science in a decisive manner. Henceforth a straight line and a plane were no longer favoured in principle over other lines and surfaces but all lines and surfaces received equal treatment.

One Axiom Replaces System

A single axiom took the place of the complicated axiom system of Euclidean geometry. This axiom, in the words of today, reads: There are systems of co-ordinates, compared with which the interval, as of neighbouring points P and G, may be expressed by co-ordinate formula: differential to the second power equal differential x to the 2nd power with the lower co-ordinate 1 plus differential x to the 2nd power both upper and lower co-ordinates plus differential to the 2nd power with lower co-ordinate 3.

From this, i.e., from Euclidean metric, all conceptions and propositions in Euclidean geometry can be deduced.

However, perhaps the most important thing is that, without the introduction of a continuum of space, in the Cartesian sense, a formulation of Newton's mechanics would have been impossible. The fundamental conception of acceleration used in this theory must be supported by the conception of the Cartesian co-ordinates of space, for acceleration in no wise may be deduced from concepts which only relate to relative positions of bodies, or material points and their time changes.

It may rightly be said that, according to Newton's theory, space plays a role of physical reality, as Newton well knew, although this fact was later overlooked.

The Cartesian co-ordinates of space had therefore to begin, from the point of view of physics, with two independent functions. It established through the Pythagorean theorem possible positions of practically rigid bodies, as well as the inertial movement of material points. It seemed absolute in the sense that it worked but that nothing could work upon it or modify it. It was the infinite, the eternally unchanging repository of all that is and happens.

The frame of the Newtonian theory is distinguished by concepts of space-time and ponderable matter. To this there came in the nineteenth century a new element—ether. As soon as the undulatory char-

acter of light had been established by Young and Fresnel it was considered necessary to accept an inert substance which permeates all bodies and completely fills an space—ether, the vibrations of which were supposed to be light.

Faraday-Maxwell Theory

Newton's theoretical framework was completely destroyed by the Faraday-Maxwell field theory of electro-magnetic phenomena, for the realization gradually grew that electro-magnetic fields, which are also to be found in empty space, could not be regarded in a satisfactory manner as mechanical conditions of the ether without encountering objections.

One became accustomed to regarding electro-magnetic fields as fundamentals of no mechanical nature. Moreover, they were still regarded, as heretofore, as conditions of the ether, which, however, could no longer be regarded as a form analogous to solid matter—all the less, since at the turn of the century the concept of the molecular structure of matter gained more and more ground.

Even though these electro-magnetic fields had established themselves as not mechanically comprehensible, fundamental substances, there still remained the question of the mechanical characteristics of their medium, the ether. H. A. Lorentz answered this by stating that all electro-magnetic facts force us to the conclusion that ether is everywhere motionless as opposed to Cartesian and Newtonian space.

How close was the thought: The fields are conditions of space; space and ether are one and the same. That it was not realized lay in the fact that space, as the basis of Euclidean metric and Galileo-Newtonian inertia, was considered absolute; that is, incapable of being influenced. It was considered a rigid frame of the world, which, so to speak, existed before all physics and could not be the basis of changing conditions.

The next step in the development of the conception of space was that of the special theory of relativity. The law of the spreading of light in empty space in connection with the relativity principle regarding uniform movement resulted in the necessity that space-time be united in a single four-dimensional continuum. For it was recognized that reality did not conform with the conception of simultaneous events.

A Time Co-ordinate Used

A Euclidean metric had to be ascribed, as Minkowski was the first clearly to recognize, to this four-dimensional space, which, by the use of an imaginary time co-ordinate, would be completely analagous to a metric of three-dimensional space of Euclidean geometry.

On the existence of a space structure expressible through Euclidean metric was founded the later development, which has become known under the terms of "the general theory of relativity" and "the unified field theory."

After it has been realized that no absolute character could be ascribed, not only to speed but to acceleration, it was revealed that reality did not conform to the conception of an inertial system in nature.

It was clear that laws must be so formulated that this formulation could claim validity in a four-dimensional space in terms of every Gaussian system of co-ordinates—a general covariance of equations which express the laws of nature. This is the formal content of the general principle of relativity. Its force lies in the question: What are the simplest general equation systems of covariance?

This question in this generalization has not yet been productive. A statement has still to come as to the character of the structure of space. This is supplied by the special theory of relativity, the validity of which for small areas must be granted. That means: There is a structure of space which for the infinitesimal sur-

roundings of every point can be expressed mathematically through a Euclidean metric. Or: Space possesses a Riemannian metric.

On the physical ground it was clear that this Riemannian metric also formed simultaneously the mathematical expression of the gravitational field.

The mathematical question corresponding to the gravitation problem was, therefore, this: What are the simplest mathematical conditions to which a Riemannian metric in four-dimensional space can be reduced? In this manner the field equations of gravitation of the general theory of relativity were found, which have received the well-known confirmations.

Space Loses Absoluteness

The significance of this theory for the recognition of the structure of space can be characterized thus: Space under the general relativity theory loses its absolute character. Until that phase of the development, space was accepted as something the inner substance of which was not capable of being influenced and was in no wise changeable. Therefore, a special ether had to be accepted as a basis of the field conditions localized in empty space.

Now, however, the real quality of space, the metric structure, was recognized as changeable and capable of being influenced. The condition of space gained a field character; space became analogous in structure to the electro-magnetic field. Separation of the concepts of space and ether was thus to a certain extent automatically removed after the special theory of relativity had already removed the last bit of substance from ether.

The general theory of relativity in its former shape would have been, from the logical standpoint, an ideal physical theory on account of its completeness, had there been only gravitational fields and no electro-magnetic fields in nature. The latter, however, could not be represented through Riemannian metric.

One had to seek a structure of greater richness of form which would encompass the Riemannian metric structure and at the same time be able mathematically to describe electro-magnetic fields. This task is to be solved through the unified field theory by the establishment of a space structure the mathematical characteristics of which are as follows:

P and P' are any two points of a continuum. PG and P'G' are two line elements going out from these points.

The hypothesis of the metric structure states that the quality of the two line elements may be spoken of intelligently; more generally, that line elements are comparable in respect to their size. The Riemannian character of the metric is expressed by the hypothesis that the square of the size of the line element may be expressed by a homogeneous function of the second degree of differential co-ordinates.

On the other hand, a statement within the frame of Riemannian geometry about a direction relation, for example about the parallelism of the two line elements PG and P'G', has no meaning. If the hypothesis is added that parallel relations of line elements can be intelligently spoken of, then one attains the formal basis of the unified field theory.

Space Representing Reality

To attain completeness it is now only necessary to add the hypothesis that the angle between two line elements going out from the same point is not changed by a parallel movement of elements. The mathematical expression of the field law should be the simplest mathematical conditions to which such a space structure can be reduced.

The discovery of these laws appears to have been made and they correspond, in the first degree, in fact, with the known empirical laws of gravitation and electricity. Whether these laws also supply a useful theory for particles of matter and their

(Continued on Page 152.)

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THE GENERAL EXECUTIVE

The first meeting of the new General Executive was held on Sunday, July 6, at two o'clock p.m. A telegram was read from Mr. J. E. Dobbs regretting that circumstances did not permit his attendance at this time, and extending fraternal greetings to all present and assuring of his active interest during the year. Messrs. Kartar Singh and Dr. Wilks could not of course be present, but Dr. Wilks sent the suggestion that copies of the Canadian Theosophist be sent to Secretaries of Lodges in England and the United States. It was resolved to send copies for three months to the British secretaries, addresses of the United States Lodges not being available. The General Secretary read his report and the financial statement as prepared by Miss Crafter who keeps the books. The proposals of Dr. G. de Peruc-

ker for cooperation among the various Theosophical Societies were discussed, and it was moved by Mr. Belcher and seconded by Mr. Kinman "that this Executive, while reaffirming the action of last year's Executive regarding Dr. de Perucker's proposal for united action among the various Theosophical Societies, desires to express the hope that increased cooperation among the Societies may be speedily accomplished." It was the view of the Executive, however, that organic union of the Societies was not desirable, but that every effort should be made to bring about cooperation while preserving the autonomy of the various Sections and Lodges. It was agreed to communicate the approval of the Executive to the St. Catharines group and the Montreal Lodge for commendable activity and in the case of Montreal for prompt payment of dues. If the other Lodges would obey the Constitution in this respect it would make it possible to budget for the ensuing year and arrange for propaganda work. A discussion on the necessity of steps being taken in view of the decrease in membership due to the absence of lectures and propaganda throughout the National Society followed. On motion of Messrs. Kinman and McIntyre it was agreed to ask Mr. Belcher to arrange and undertake a lecture tour of the Lodges beginning in October and extending to the end of the year. Mr. Belcher agreed to prepare a schedule of lectures and to arrange to visit the various Lodges and centres, and if possible to break new ground in Saskatoon and Lethbridge. It is hoped that the Lodges and their officials and members generally and subscribers to the Canadian Theosophist will cooperate to make this tour a success. Correspondence is invited, and may be directed to the General Secretary or to Mr. Belcher direct. The Lodges are once more invited to make an effort to reinstate inactive members, and to extend their membership where possible. The Society requires at least 500 members to maintain its minimum activities and a

STANDING OF THE LODGES

	New Members	Joined on Demit	Reinstated	Left on Demit	Dead	Resigned	Inactive	Total 1929	Total 1930
Banff .....	...	...	...	...	...	...	3	6	3
Calgary .....	...	...	...	...	...	...	3	9	6
Edmonton .....	...	...	3	...	1	...	4	10	8
Hamilton	3	...	...	...	...	...	4	38	37
London .....	...	...	1	...	...	...	6	24	19
Montreal	6	1	...	1	...	...	4	47	49
Regina .....	...	...	...	...	...	...	1	2	1
St. Thomas .....	...	...	...	...	...	...	...	3	3
Summerland .....	...	...	1	1	...	...	1	5	4
Toronto	25	...	6	2	5	...	24	205	205
Toronto, West End .....	...	...	...	...	1	...	2	17	14
Vancouver .....	...	...	3	...	...	...	2	22	23
Vancouver, Orpheus	3	...	1	2	...	...	1	20	21
Victoria .....	...	...	...	...	...	...	1	4	3
Vulcan .....	...	...	...	...	...	...	...	5	5
Winnipeg, Blavatsky .....	...	...	...	...	...	...	...	1	1
Members at Large .....	...	...	...	...	...	...	1	12	11
Total	37	1	15	6	7	...	57	430	413

O. STATEMENT OF FUNDS YEAR ENDING JUNE 30th, 1930

Receipts	Disbursements
Balance from last year\$ 425 03	Per Capita paid Adyar\$ 111 39
Lodge Fees and Dues 1114 03	Magazine cost .....\$1374 04
Magazine Receipts 338 04	Postage 80 70
Bank Interest 15 72	1454 74
Sale of Pamphlets 45	Congress Reports 10 50
	Printing Membership cards, dues slips, etc. 12 39
	Printing ballots for election 16 00
	Stationery 2 40
	Petty Cash, Postage, etc. 25 52
	Part expenses Kartar Singh visiting lodges 25 00
	Balance carried forward 235 33
\$1,893 27	\$1,893 27

little earnest effort could readily double this number. There were 800 members in 1920, and through lack of Brotherhood and tolerance this number has dwindled to about half. There has been no change in the policy of the Society during that time but assaults of various kinds have been made upon the membership with the result of causing cleavages and lapse. With steady devotion to the cause of Theosophy there should be no difficulty in arousing as keen an interest as ever there has been in the work in Canada. Mr. Belcher was re-appointed secretary of the Executive and Mr. McIntyre treasurer. Mr. Charles Hale was requested to audit the accounts.

AMONG THE LODGES

In the course of its studies of the values which are of prime importance to the Theosophical Movement at this period of its history, the Orpheus Lodge reviewed the present situation in the Theosophical Society and some of the conclusions arrived at are as follows:—Every effort to banish superstition and ignorance and bring Light to human understanding evokes an equal effort from the enemies of Mankind to offset it. The days of the rack and the stake being over for the time, the method of denaturing the teaching from within is used, and has proved equally effective.

By playing upon the vanity and ambition of prominent members they have caused a note to be sounded which has drawn into the Theosophical Society thousands of amiable, devoted people. Well-meaning folk, but born followers, they are totally unfit to stand up to the self-reliant Aryan attitude which Theosophy demands. So from a body of free men striving to make themselves a nucleus of Universal Brotherhood, the Theosophical Society has become a popery where the lightest suggestion of worshipped leaders is blindly and eagerly obeyed.

In the early days many of the best minds in the literary, scientific and artis-

tic worlds were keenly interested in this philosophy, now it is passed by with contempt as childish and absurd. This has all come about because there was not a minority who were willing to impose upon themselves the arduous discipline required to satisfy themselves that this great philosophy was true. And today unless the Movement can attract those who are strong and courageous enough to take a stand behind these values which they have proved for themselves, the future is indeed a "Forlorn Hope."

But signs are not wanting of an awakening to the true state of affairs, here and there in different parts of the world, and he would be a hardened pessimist who would deny that with the errors of the past to learn from a number of determined individuals imbued with the greatness and difficulty of the task cannot be found to guard and carry on this great philosophy into the future.

—Correspondent.

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Hamilton Lodge held its annual picnic on Sunday, June 22nd, at a spot off the Lake Shore Highway, near Aldershot. A delightful spot, a rare "day in June", and the presence of Toronto friends made the picnic one to be remembered. Luncheon and tea were served, in real picnic fashion, under a huge elm tree, most of the party afterwards proceeding to the Hall, where Mr. N. W. J. Haydon of Toronto, lectured on "Our Theosophical Seal, its origin and meaning." Mr. and Mrs. Kinman, Mr. Haydon, and Mr. and Mrs. Harrop and family, were the Toronto members present. The monthly series of socials which the Hamilton Lodge has been holding during the winter as a means of financing are to be discontinued for the summer months. These gatherings have proven very popular and the assistance of Mr. A. E. S. Smythe has enabled the various groups in charge to run them with a philosophical Question and Answer period first, thus making the evening worth while. The

presence of the General Secretary, Mrs. Smythe and Moira adding considerably to the enjoyment of these parties. Mr. Roy Mitchell took charge of the Question and Answer period on March 6th, conducting it in his usual inimitable manner. Mr. Williams again gave of his time through the winter months, conducting a Study Class, the "Key to Theosophy" being the book studied, and this was finished early in the spring; the class having taken some three years to study the book in Mr. Williams' customary thorough and systematic style. Miss Amy Putnam has been in charge of a Speakers' Class, following Mr. Roy Mitchell's course, all winter. Mr. F. Belcher visited the group on Sunday, May 18th; Miss Gates being the hostess at tea, served at the Hall, previous to Mr. Belcher's lecture.

MONTREAL ACTIVITIES

It was a pleasure for the members of Montreal Lodge to have Mr. Albert E. S. Smythe, General Secretary of the Theosophical Society in Canada, with them on May 17 and 18, when he gave two public lectures and a talk to members, a summary of these following:

Mr. Smythe emphasized the necessity of each one being his own authority by acquiring a knowledge of the real self, the Greek maxim "Man Know Thyself" being a most appropriate one for the Theosophist. This knowledge enables us to build on a solid foundation, establishing a rock of understanding on which we can appreciate others. Religion should reveal a knowledge of the real self but, being based on revelation, has been distorted by thousands of years of abuse so that now the creation of the world and ourselves is regarded by religion as a special creative act instead of a process of resurrection from the old into the new, through the course of re-incarnation.

Mr. Smythe pointed out the parallel throughout all life—as above so below—

applying equally to worlds and to men, the same processes existing in all the realms of nature. To illustrate this it was stated that chlorophyll, the green colouring matter of plants, is caused by plants digesting light in the same way as the human body digests food. Life in a tree of even five thousand years, however, is as nothing compared with the human being, for we ourselves are the tree of life and the book of knowledge, Space being the marvel and the miracle out of which everything is born.

The Book of Dzyan, the oldest manuscript known to man, was stated to be the origin of all accounts of creation and parallels the book of Genesis, but since this parallel is not discerned by many peoples, Truth is adjusted to those who can understand it and hence the varieties of religions among nations. Incarnation is the great secret of existence and there is no part of the universe that is not an incarnation of the Divine. Period after period in history great ones appear among humanity and these are with us to the end of the world. The universe is the womb out of which we all are born and therefore a spiritual relationship exists between each one of us, with its attendant responsibilities, from which we cannot escape. All that there is, is part of us, who are the crown of manifestation of the intelligence of the universe, and being foremost on the ladder of time, we are responsible for changes that occur in the world and can affect these if we extend our knowledge and use it aright. Mr. Smythe stated that chemical action, light, and heat and other forces are convertible into vitality, which is the source of all the energy employed by man for mechanical means and that Einstein's theories and discoveries are but confirmation of the teachings of the Ancients. The four worlds, corresponding to earth, water, air and fire, are the media through which we work and by which we raise ourselves in consciousness from one sphere to another, subduing them to our will. We should work in these.

four realms for the purpose of bringing the mundane world up to the Divine ideal projected for us. There is no evolution without the application of intelligence since Nature cannot improve by itself, and if left alone will degenerate. We are agents of the Divine to bring about changes and our mission is to lift up all the life around us toward ultimate perfection. To the extent that we fail to do this we violate the law of unity and must bear the responsibility for distress brought to others. We have power to combat and conquer unfavourable environment, individually and socially, and so make for an ideal world. Fohat, universal force, is in every breath we take, we being thus united to the Divine Life each moment of our life. We are built from substances of the earth from the beginning and everything we think, do or say stamps itself on the materials in our bodies, this process of transformation going on continually. It was stated that there is no transmission of physical disease by heredity but through contact, and every child has therefore a fair chance if given proper care and attention after entry into the world. Anything that is wrong in the world can be remedied if proper means are taken.

During a talk to the members, Mr. Smythe emphasized the great necessity of maintaining absolute freedom of expression within the Society, together with a broad tolerance, as transient opinions are not worth quarreling over, although they may be considered worth defending. The real conception of unity is the sharing of knowledge and experience with others with perfect liberty, this not merely by intellect alone but also by sympathy and compassion, when we close our eyes at times in order to let the heart direct us. This is quite compatible with real independence since everyone must learn to stand on his own feet and accept full responsibility for his own actions. Only by self-devised and self-directed efforts can any progress be made in occultism, the true object being the control of the lower nature by the higher

nature. In trying to make the lower self the permanent factor in life, the real self is lost.

Mr. Smythe stated that what is true for one section of the Theosophical movement is true for all sections and referred to all other groups as part of the great family of theosophical members, among which were forty-eight national societies existing throughout the world, these being modified and coloured to some extent by the various religions surrounding them in different countries. It was stated that at least seventy-five per cent of the T. S. members throughout the world were not really acquainted with the Secret Doctrine or the activities of the early founders, nor even with the original intention of the Theosophical Society. As a result of this lack of basic knowledge, the various differences throughout the world are due to the too ready acceptance of the opinions of self-ordained leaders instead of personal investigation and conviction.

The first grave mistake, which opened a Pandora's Box of many evils, occurred in recognizing any sort of leadership after the death of H. P. B. It was at this time that personal issues came to the front and these have been perpetuated ever since, leading to serious differences in the ranks of a Society which should be based on unanimity of purpose. This setting up of a nobility, with all the traditions accompanying such a select caste, has seriously impaired the ranks of what was once a democratic host, and divisions and dissensions are bound to continue so long as the rank and file of the membership retain a servile attitude of mind, recognizing leadership and near-leadership, instead of asserting their independence and developing a capacity for free personal judgment.

Referring to the Theosophical World Congress in Chicago, Mr. Smythe pointed out that although all the Sections of the T. S. throughout the world were represented, it was a singular thing that nothing of importance could be decided on the con-

vention floor but, on the contrary, had to be referred back to a select group at Adyar for final disposal through such means as they saw fit to adopt. It was only after considerable agitation that discussion was permitted on matters of supreme importance to the movement. This seemed preposterous in a Society based on Brotherhood and which was supposed to cherish democratic ideas. Mr. Smythe stated it is such conduct as this which has broken the ranks of the Theosophical Society and taken it so far away from the early conceptions of the movement and he urged the members to worship Theosophy instead of personalities. Hero worshippers and insipid members would do well to practise some robust independence by taking a leaf out of Mr. Krishnamurti's book when he said "Your leaders are not with me and I will not compromise".

J. E. Dobbs.

THE THREE TRUTHS

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

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

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

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

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

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Mutual criticism is a most healthy policy, and helps to establish final and definite rules in life—practical, not merely theoretical. We have had enough of theories.—H. P. B.

MULLER AND THEOSOPHY

A short time ago, a friend enquired if, in the course of my reading, I had contacted any comment by the late Professor Max Muller, on the Stanzas of Dzyan. I could not then recall any special references of his to the stanzas, but, I was familiar with the great philologist's attitude towards Theosophy, as expounded by H. P. Blavatsky. I have not, as yet, encountered a friendly expression towards it, from the pen of this widely acclaimed Sanskrit scholar.

At the early age of 18 years, Muller was interested in Sanskrit. At 22, he came under the influence of Burnouf at Paris, who started him on his enquiry into the science of comparative religions, which subsequently led to his editing the Rig Veda. The printing of the Rig Veda by the Oxford University Press compelled him to settle in England. When the chair of Sanskrit was vacant at the University in 1860, Muller failed to secure the post, the choice falling on Monier Williams, who was of English birth.

There are many references in Theosophical writings to Professor Muller. In The Theosophist, volume 21, page 260, Colonel Olcott, president of the Theosophical Society, describes his visit, in 1888, to Professor Muller, at Oxford. While Muller was pleased with the work of the Society, in re-printing, translating, and publishing Oriental literature, he was not in sympathy with what Olcott describes as the more "cherished activities" of the Society, namely, the discovery and spread of ancient views on the existence of Siddhas and of the Siddhis in man. Of these, Muller was utterly incredulous. "We know all about Sanskrit and Sanskrit literature," he said to Olcott, "and have found no evidence, anywhere, of the pretended esoteric meaning which your Theosophy professes to have discovered in the Vedas, Upanishads and other Indian Scriptures. There is nothing of the kind, I

assure you. Why will you sacrifice all the good opinion which scholars have of your legitimate work for Sanskrit revival, to pander to the superstitious belief of the Hindus in such follies?"

In recording his impressions of the meeting, Olcott observes; "How the picture of that temple of high thinking comes back to my memory out of the latency of the akasa. I see this great pupil of that pioneer genius, Burnouf, sitting there, and giving me his authoritative advice to turn from the evil course of Theosophy into the hard and rocky path of official scholarship, and be happy to lie down in the thistle bed prepared by the Orientalists for their common use. As he warmed with his subject, the blood rose to his head, and suffused his delicate skin. His fine nostrils dilated and his eyes sparkled. He sat, facing the fire-place at the nearer end of the table, where I could read the emotions in his face, as they arose; listening with the respect to which this aged and illustrious scholar was entitled. When he had finished, I, quietly, said that his conclusions as to these occult things were at variance with the beliefs of every orthodox pandit from one end of India to the other; that the Gupta Vidya was a recognized element in Hindu religious philosophy, as, of course, he knew, and that what most drew educated Indians into sympathy with us was the very fact that we believed exactly what they had believed from time immemorial, on those subjects. Moreover, I ventured to declare to the professor that I had had a clear evidence, at first hand, that the Siddhas, or Mahatmas, live and work for humanity today, as they ever have: and that the claims of Patanjali as to the Siddhis and the possibility of developing them, were, to my certain knowledge, true. The professor, finding me so self-opinionated and indisposed to desert my colours, said we had better change the subject. We did, but not for long, for he came back to it, and we finally agreed to disagree, parting in all courtesy, and, on

my own part, with regret that so great a mind could not have taken in that splendid teaching of the sages about man and his powers."

There is nothing to indicate, to my knowledge that Muller ever receded from this position. Three years after this interview, an article, evidently from the pen of H.P.B., appeared in Lucifer, volume 7, page 413, under the caption "A Criticism of A Critic". It was in reply to an article which Professor Muller had written in The New Review. The paragraph on the criticism referred to by H.P.B. in this article, ran as follows;—"Who has not suffered lately from Theosophy and Esoteric Buddhism? Journals are full of it, novels overflow with it, and oh! the private and confidential letters, to ask what it all means. It is nearly as bad as the Anglo-Jewish craze and the original home of the Aryan. Esoteric Buddhism has no sweet odour in the nostrils of Sanskrit and Pali scholars. They try to keep aloof from it, and avoid controversies with its prophets and prophetesses, but it seems hard on them that they should be blamed for not speaking out when their silence says really all that is required."

H.P.B. pointed out that Burnouf, teacher of Muller, had already spoken out on the subject, and readers of Theosophical publications knew what he had said for Theosophy. She observes: "We have always had a profound respect for the learned philologist, (Muller) while at the same time reserving to ourselves our own opinion as to his competency to deal, either with the records or matters of Aryan religions or philosophies."

"From this paragraph we learn that the professor's calm is somewhat disturbed, and, in order to over-awe a questioning public, he is endeavouring to hide himself in the cloak of scholarship with its ever-changing hues, and to step onto the lofty pedestal of patronizing western Orientalism." Then follows a criticism on a Sanskrit poem, written by Professor

Muller. The article is too long to republish here, but those who have copies of Lucifer would find it exceedingly illuminating.

It is unnecessary to quote similar references appearing in Theosophical publications, dealing with this subject. They are there for the inspection of all who may be interested.

In conclusion, it seems, however, to be highly significant that as late as 1893, when Professor Muller was in his 70th year, that he should, in a preface to a volume of his collected works, entitled "Theosophy or Psychological Religion," still maintain his unfriendly understanding of the Theosophical movement with which H.P.B. was identified. He says, writing from Oxford in February, 1893, "I ought, perhaps, to explain why, to the title Psychological Religion, I added that of Theosophy. It seems to me that this venerable name, so well known among early Christian thinkers, as expressive of the highest conception of God within reach of the human mind, has, of late been so greatly misappropriated that it is high time to restore it to its proper function. It should be known once for all that one may call one's self a Theosophist without being suspected of believing in spirit rappings, table turnings or any other occult sciences and black arts."

This paragraph is convincing evidence that Professor Muller had understood but superficially the writings of H.P.B. If he had read them at all, he certainly had not been able to divest himself of the pedantic prejudice and bombastic bias which intellectualism has, from the beginning of recorded time, tried to force upon the open enquiring mind. If he did comprehend correctly, it is inconceivable that he should make such proclamation against the teachings of H.P.B., who came to denounce all those things which Professor Muller associates as being cardinal convictions of Theosophists who believe in the message of H. P. Blavatsky. To those who try honest-

ly to understand the teachings of the Mahatmas, in whose existence Professor Muller did not believe, there is something significant in a statement on page 241 of the Mahatma Letters to A. P. Sinnett, received by Mr. Sinnett, March 26, 1881, the concluding sentence of which is: "Oh ye Max Mullers and Monier Williamises; what have ye done with our philosophy?" Read that letter.

W. M. W.

EARLY AMERICANS

By H. Gordon Garbedian

In the desert wastes of Nevada, where caves guard the ancient remains of a prehistoric culture, human beings lived at least 20,000 years ago. That is deduced from the human relics lately discovered there by an expedition under Dr. Mark R. Harrington. Already, the find has been called "one of the most outstanding anthropological discoveries ever made in the United States."

"Until recently," Dr. James A. B. Scherer, director of the Southwest Museum, points out, "it was believed that man was a comparatively late comer to North America. Dr. Harrington now has proved conclusively that men of high intelligence lived here 20,000 and perhaps 30,000 or more years ago, instead of less than 10,000 years, as was believed previously."

Other scientists agree with Dr. Scherer. "Dr. Harrington's wonderful discovery will have a far reaching effect upon the study of anthropology, particularly in this country," said Dr. George G. Heye, director of the Museum of the American Indian. "It proves that man on this continent is, undoubtedly, between 20,000 and 30,000 years old. I believe the discovery of the remains of a campfire under Pleistocene rock strata in Nevada is certainly one of the greatest archaeological discoveries made in the United States."

The Southwest Museum, under whose auspices the recent discovery was made, obtained permission last March to explore Gypsum Cave in Nevada. Dr. Harrington was put in charge of excavations. He set out a few months ago with two companions for the cave, situated twenty miles southeast of Las Vegas, Nev., and it was not long before he began reporting remarkable discoveries.

The party found remains of the Pueblo and basketmakers peoples, residents of about 3,000 years ago, on the surface. Digging deeper, they chanced upon a layer of mountain sheep refuse. Interesting as these discoveries were, they were preliminary to the major find. Beneath traces of Mountain sheep, Dr. Harrington and his aides found a layer of dust and gravel in which the skeleton, claws and other fragments of the ground sloth were discovered. In the same layer was the mark of a campfire. This is described by Dr. Harrington as "a patch of real charcoal under a layer of unbroken sloth dung, capped by more than seven feet of undisturbed strata, in the topmost of which are found basketmaker and early Pueblo artifacts. This fact, said Dr. Harrington, establishes association of man and sloth beyond any question.

The human beings who kindled the ancient charcoal fire must have lived at least 20,000 years ago, it is held, because the charcoal ring was found in the layer that contains remains of ground sloths and animals which scientists hold were of the pleistocene period. Geologists estimate that the Pleistocene age was from 20,000 to 30,000 years ago. The campfire charcoal and burnt wood is the first trace of man found in the North American continent contemporary with the remains of Pleistocene animals.

The Gypsum Cave area is located between the highly developed Pueblo area on the east and the country inhabited by the more primitive Pacific Coast tribes, Archaeologists have been hoping to work

out the relationships between the ancient peoples of these two regions and possibly to extend the time scale already established for the Pueblo region proper to the ancient cultures of California.

Modern engineering and irrigation works will cut down the area available for scientific research. The giant reservoir to be created along the Colorado River by the erection of Boulder Dam will submerge, it is feared, many evidences of the region's prehistoric inhabitants.

Dr. Harrington's expedition was dispatched hurriedly to avail itself of all remaining opportunities for research. In addition to his most recent find, Dr. Harrington has located within two miles of Las Vegas Black Canyon Road, near the route surveyed for the branch railroad to the dam site, an ancient turquoise mine.

Further research may prove that this region was probably the oldest site of civilization in the United States.—New York Times.

SPACE, FIELD AND ETHER

(Continued from Page 143.)

movements must be shown by further mathematical investigations.

Taken together we can say symbolically: Space, brought to light by the material object and raised to scientific reality by Newton, in the last few decades has swallowed up ether and time and is about to swallow up the field theory and the corpuscular theory as well, so that it will remain as the only theory representing reality.

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

LOVE CAME OVER THE MOUNTAINS

Love came over the mountains, and he
piped in the city square;
And the foulest ways of the city were
swept by a lilting air
That plucked men's hearts from evil, lur-
ing them back to the One,
'Till the priest arose, in his vestments, say-
ing, "See what the Church has done!"
They preached of love in their churches,
they hymned of love in the street,
And poor Love stood in the doorway, beg-
ging a crust to eat.

Love came over the mountains; and his
piping, strong and free,
Flamed through the veins of the city, like
a wine of minstrelsy:
And Beauty awoke and was joyous, stretch-
ing herself to the sun,
Whilst the artists, preening their laurels,
cried, "See what the Arts have done!"
Their dances were danced in his honour,
of love were the poets' lays;
They passed Love, lone in his doorway,—
singing songs in his praise.

Love came over the mountains; and his
pipe, in the fragrant night,
Was wistful, tender, and haunted, as the
ghost of a lost delight.
The heart was assuaged that had thirsted;
and, knowing itself divine,
It adored itself in another, saying, "This
that I love is *mine!*"
They whispered love in the twilight, but
they would not share his pain,
And poor Love, shrugging his shoulders,
took to the road again.

Leslie Floyd.

8 Webster Ave.,
Toronto.

FROM ONE SIDE OF THE FENCE

The May number of *The Canadian Theosophist* is an excellent and useful compendium of opinions on "Theosophy," that term of variegated meanings which seems now to denote "all things to all men," and no longer to represent perennial, unchanging principles; rather, it appears to stand for modifications in the matter of human brain-cells.

Analysis, comparison and differentiation define the action of mind functioning in the physical world through physiological senses. *Synthesis* of these differentiated conditions obtains in inner states of matter, and is a function of the mind when it acts interiorly and in unison with relatively universal principles of action. Now, one does not doubt that, "sitting on the fence", the Editor is in this synthetic state, while all around and below him rage analytical debates and critical comparisons; but, while he maintains that the only correct position is "on the fence," we have not, of late, had the benefit of his synthetic view from this place of elevation. Hence we are threatened by a new dogma to the effect that Self-Knowledge is obtained only by mental analysis, counter-criticisms and theoretical debates spun out by the brain-mind.

As Theosophy is for me a synthetical philosophy, in contrast to exoteric anthropomorphic philosophies, I would respectfully submit the following questions:—

- (1) Was H. P. Blavatsky an Initiate?
Did she revive Theosophy in modern times, and may we assume that she understood the subject?
- (2) Are the "errors" of which Blavatsky is said to be guilty similar to those of her readers—even the "old-time" ones?
- (3) Are the ideas promulgated in her writings the result of initiation and of experience of principles and facts known to "Masters" in all ages?
- (4) Is it necessary to warn those who seek inspiration in *ideas* (that is, the real

students of Esoteric Philosophy) against anthropomorphic and literal interpretation of *verbal* statements in the writings of Initiates whether ancient, classical or modern?

(5) Is "initiation" a technical term denoting a peculiar experience, an actual entering into a new life, as the result of long and severe training in isolation from "the world" and involving special "tests" under the guidance of one already initiated?

Does initiation eventuate in the obliteration of personal karma and the deliberate assumption of racial karma?

(6) How can the experiences afforded by the daily circumstances of "lay" theosophists, living out their own karma (in common with all other mortals), be properly described as "initiations"?

(7) If Experience be the basis of authority in every sphere of knowledge (in physics and metaphysics), how can we usefully criticize statements about matters of which we have no experience nor experimental knowledge? Can reason function effectively without data?

(8) By "relying on ourselves" do we propose to pit the opinions of our puny selves against the knowledge of the Selves of Initiates? Or, do we mean to rely on our own inner Selves in order to enter into the meaning of Their Teaching?

(9) May not those who criticize destructively be as much victims of a credulous belief in their own powers of comprehension, as are those who believe the *ipse dixit* of a critic as to his credentials and learning? Must we accept a critic at his own valuation while we deny to a psychic medium or ambitious "successor" such infallible self-estimation?

W. Wilson Leisenring.

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The immediate work, whatever it may be, has the abstract claim of duty, and its relative importance or non-importance is not to be considered at all.—H. P. B.

CORRESPONDENCE

"BARDO"

Editor, Canadian Theosophist:—To Mr. James Morgan Pryse the 1,500 years between incarnations "*seems* to have an extra cipher tacked on to it as a 'blind'." It seems to me, however, that the figure has very little real significance and a 'blind' is unnecessary.

Yet, even if there were any great significance attached to it, the average period between incarnations is stated in such vague terms that they themselves constitute a sufficient 'blind'. This period is not said to be exactly 1,500 years, as Mr. Pryse has it, but "from ten to fifteen centuries." (See *The Key to Theosophy*, U.L.T. edition, pages 103, 113). Surely this is sufficiently ambiguous.

Moreover, anyone who has studied the Secret Doctrine will have observed that H.P.B. gives figures for periods, which she immediately declares are not the true ones. Is there any good reason for the abandonment of this policy of frankness in the case of the "Bardo" period?

I do not think I need enter into Mr. W. B. Pease's arguments, because (as I believe he will readily admit) they are based upon uncertain or sentimental premises. For instance, he says that if the period were shorter "we should not be absent from our work in the world so long." Who are included in the "we"? The devotees of pleasure, self and worldly power? These cannot be excluded from the average. Is it to be regretted that they should be given in say, 1,500 years, only one incarnation instead of ten in which to pursue folly?

In a discussion of this nature we have no direct evidence and are compelled to fall back upon the statements of our authorities. With all due deference to Mr. Pryse, I do not know any better than the Masters, and so I go to them.

By way of introduction, I quote what the Master K. H. has to say on pages 105-6 of the Mahatma Letters:

“ ‘Bardo’ is the period between death and rebirth—and may last from a few years to a kalpa. It is divided into three subperiods (1) when the *Ego* delivered of its mortal coil enters into Kama-Loka (the abode of the Elementaries): (2) when it enters into “Gestation State”; (3) when it is reborn in the *Rupa-Loka* of Deva-Chan. Sub-period (1) may last from a few minutes to a *number* of years—the phrase “a few years” becoming puzzling and utterly worthless without a more complete explanation; Sub-period 2nd is “very long”; as you say, longer sometimes than you may even imagine, yet proportionate to the *Ego’s* spiritual stamina; sub-period 3rd lasts in proportion to the good *Karma*, after which the *monad* is again reincarnated.”

Mr. Sinnett questioned: “And for how long? Does this state of spiritual beatitude (Devachan) endure for years, for decades, for centuries?”

The Master K.H. replied (page 106): “For years, decades, centuries, milleniums, *oftentimes* (italics mine) multiplied by something more. . . As a man’s terms of incarnate existence bear but a *small* (italics mine) proportion to his periods of internal existence in the manvantaric cycle, so the good thoughts, words and deeds of any one of these “lives” on a globe are causative of effects, the working out of which requires *far more time* (italics mine) than the evolution of the causes occupied.

“Therefore, when you read in the Yats and other *fabulous* stories of the Buddhist Scriptures that this or the other good action was rewarded by Kalpas of several figures of bliss, do not smile at the absurd exaggeration, but bear in mind what I have said.

“From a small seed, you know, sprang a tree whose life endures now for 22 centuries; I mean the Anuradha-pura Bo tree.”

Remembering the Master K.H.’s simile of the period taken for a tree to grow (very

long, indeed, compared with the development of the seed—“*the evolution of the causes.*”), this statement of his on page 197 is also significant:

“If a man has but *one* single moment of ideal happiness and experience during his life—as you think—even then, if Devachan exists,—it could not be as you erroneously suppose, the indefinite prolongation of that “single moment” but the *infinite* (italics mine) developments, the various incidents and events, based upon and out-flowing from, that “one single moment” or moments, as the case may be.”

The ideas of karma, reincarnation and devachan are profound, but the difficulty is that we are constantly tempted to regard them as simple, and to attach to them preconceptions derived from Western dogmas, scientific, religious and philosophical, and to twist them, unconsciously, to our desires.

Cecil Williams.

Hamilton.

FINAL AND ONLY AUTHORITY

Editor, Canadian Theosophist:—When I first started out in life I was taught that the Bible was the sole and authoritative word of God, and that I must lean heavily on it for guidance and instruction. So I did, and for many years found it a strong prop and infallible guide, also that it was not necessary to do anything except lean.

But expanding consciousness showed me several flaws in my hitherto infallible support; flaws that I had not seen before, so it became necessary to secure some other more perfect comforter on which to lean. Some of my Christian friends told me if I wished to have perfect peace and satisfaction, it was necessary to lean on Jesus only, so I made this change which was not very difficult, and for years after I leaned comfortably on this loving friend. He was the one who would look out for me if only I leaned continuously and consistently.

But again some of my friends were Theosophists, and these laughed at my naivete.

They told me that the Jesus story was a myth representing great cosmic laws and action, and that I must have a more intellectual basis for my trust; I should now lean on Madam Blavatsky and her Secret Doctrine. Here was perfect rest and intellectual freedom. Follow these carefully and trustfully and fear will forsake you; you will have the firmest support that any trusting and leaning soul could possibly desire. Now I made this change although it was more difficult than the former one, so for some time past I have been leaning boldly and steadily upon these two, and refusing to recognize any other help or support.

Just here and now arises my difficulty, a difficulty which prompts me to ask you to solve the problem for me.

Many people are adopting the Masters and their "Letters" as being the highest type of mental and spiritual support that one can secure. Follow these, they say, and you will find them the most authoritative support on which to lean, and the most solid and final foundation for one's faith and practice. Now will you answer this question: are these the last and final support on which the trusting soul may lean, or may we look for others more satisfactory later on? The thought of making further changes is becoming painful to me, and I do not want to make a move which I may regret in later years. Please let me have the fullest information.

Kum-Cum.

P. S.—Since writing the above I have remembered something that had clean passed from my memory. You have always told us that the final and only source of reliable information was the god within us. So after all, my letter was not needed; is, in fact only waste effort. So kindly excuse me for taking up so much of your time and space.

FOR IMPROVEMENT

Editor, Canadian Theosophist:—Enclosed you will find \$1.00 U.S. cy. for the renewal of my subscription to The Canadian Theosophist.

With respect to your request for suggestions for improvements, I submit the following to your kind consideration:

1. To reprint in your magazine valuable articles by H.P.B., W.Q.J., and others.

2. To state your own opinion about certain controversial articles so as to enlighten the general reader as to your position with respect of the subject under discussion (H. P. B. did the same in Lucifer);

3. To give only a limited space to Neo-Theosophical and Semi-Neo-Theosophical articles in your Magazine. (The latter I reckon the Study of The Voice of the Silence).

It is, of course, understood that the above suggestions are only improvements from *my* point of view and it might, perhaps, be of interest to know what the other subscribers think of it.

Let me assure you, however, that your magazine is the best one of all the magazines I know of and which are edited by a section or a branch of the T. S.

Willem Roos.

Ave. del Rosal 602,
Mexico.

"SAME OPINION STILL"

Editor Canadian Theosophist:—The editor's comment on my article, "Give H. P. B. Her Due", in the June number, is typical of a remarkable Theosophical paradox. He protests that the whole course of the Canadian Theosophist has indicated "the most undeviating and whole-hearted loyalty to H.P.B. and her work", and at the same time, "the most profound conviction of the wisdom and beneficence of the Masters." He asserts that the magazine will assist readers to take up such investigation and reading as will enable them to become independent thinkers and

followers of the ideas of the Masters.

In the next paragraph, however, he states that it is no part of the work of the magazine, or the editor, to force Madame Blavatsky, or the Masters, down anyone's throat. He misquotes Madame Blavatsky's statement on the Secret Doctrine, and then scales the altitudes of mystical conception by a quotation from the *Voice of The Silence*, on the subject of Alaya, and completes the job by accusing me of deploring that anyone should turn to Alaya, rather than consult the early volumes of *The Theosophist*, a characteristic but most cruel and unjust perversion.

However, this editorial chicanery is something that I have referred to in previous articles, and it evidently is too late to teach the editor anything, or to convince him of his unethical journalistic preying.

He is not, he says, opposed to the early literature of the Society, but he makes the amazing charge that the Masters pointed out that *Isis Unveiled* and *The Secret Doctrine* and H.P.B.'s other writings, were "full" of errors.

His concluding paragraph is finely Theosophical, but at utter variance with the real spirit of his own article. According to him, if one calls for justice for H.P.B., one sets her on a pinnacle, or believes her to be infallible. If Mr. Smythe knew his Theosophy as he thinks he does, he would not dare to make the assertion that the writings of H.P.B. are "full" of errors. In one of the last of her writings which appeared in *Lucifer*, she defended *Isis* in words that cannot be misunderstood. She admitted that of all the books to which she had put her name, *Isis* was, in literary arrangement, the worst and most confused. But it is surely significant that fourteen years after the writing of a book she should say "I maintain that *Isis Unveiled* contains a mass of original and hitherto never divulged information on occult subjects. That this is so is proved by the fact that the work has been fully appreciated by all those who have been intelligent enough to

discern the kernel and pay little attention to the shell; to give preference to the idea and not to the form; regardless of its minor short-comings, and I defend the ideas and teachings in it with no fear of being charged with conceit, since neither the ideas nor teachings are mine. As I have always declared, and I maintain, that both are of the greatest value to mystics and students of Theosophy. Every word of information found in this work, or in my later writings, comes from the teaching of our Eastern masters, and many a passage in these works has been written by me under their dictation."

There is more to the same effect in this article, written eleven days before her death, which appears in *Adyar Pamphlets*, No. 77, taken from the Eighth volume of *Lucifer*. It should be read by all sincere students.

Now, with regard to the authenticity and accuracy of *The Secret Doctrine*, the editor must know of the existence of certificates, given before the publication of *The Secret Doctrine*, signed by the Masters, to the effect that the *Secret Doctrine*, when ready, would be the triple production of the Master M., H.P.B., and the Master K.H. This certificate was followed a year later by another, confirming the statement issued in the first certificate. These are described in the *Reminiscences of H.P.B. and the Secret Doctrine*, by Countess Wachtmeister, pages 114, 115 and 116. They were published also in *The Path*, by W. Q. Judge.

A sentence culled from the first certificate to the effect "that the more proof given, the less believed," would seem to apply particularly in the case of the editor of the *Canadian Theosophist*.

From the perverted phraseology used by the editor in charging that H.P.B. insisted that there was "nothing original in the *Secret Doctrine* except the string with which she ties together her collection of citations," the impression might be con-

veyed that the work was nothing else than plagiarism.

In her introductory remarks, which appear in the original edition of the Secret Doctrine, she has something to say of "crack-brained slanderers" who "having first maintained for years that the doctrines taught in the Theosophist and which culminated in Esoteric Buddhism, have all been invented by the present writer (H. P. B.), have finally turned round and denounced Isis Unveiled and the rest as a plagiarism."

This is what H.P.B. actually did say, and said it in capitals: "I have here made only a nosegay of culled flowers and have brought nothing of my own but the string that ties them." "Pull the 'string' to pieces, and cut it up in shreds, if you will, as for the nosegay of *facts*,—you will never be able to make away with them. You can only ignore them, and no more."

I am accused of intentionally trying to misunderstand, and that my reiterated statements look as if I did not wish to accept the explanations so frequently made. I presume the editor means that the explanations "so frequently made" are those which appear from his pen in the Canadian Theosophist, and I assuredly am not prepared to accept them on his ipse dixit. He says my own writings might equally be described as so-called interpretations. I submit they cannot be put in any such classification. I merely suggest that the editor and his contributors should give H. P. B. a chance and not go out of their way, openly and by insinuation and innuendo, to belittle and besmirch her reputation. He brands her unfairly, instead of encouraging his readers to examine the writings of H.P.B., and her teachers, side by side with those interpretations of living writers, whom the editor rates so highly.

It is superficial and unnecessary for him to assert that H.P.B. was particularly opposed to personal idolatry: but he might quite properly, and for the enlightenment of those who do not know, make an article

of H.P.B.'s comment on this subject, which appears in the 42nd number of Lucifer, page 451.

I am sorry to drag in personalities, but I have yet to find that the editor of the Canadian Theosophist has ever intimated that such contemporary writers as J. M. Pryse, whom he servilely elevates, have ever made mistakes. He prefers to direct his shafts against the dead.

I regard it as courageous for the editor to publish my articles, which are so widely divergent from his own opinions. I have for him a deep personal regard and I would not like anyone to think that this controversy—if it can be so properly designated—is anything but an impersonal dissertation. I am grateful to him for giving me the opportunity of directing the readers of the Canadian Theosophist, to some of the convictions I have arrived at after years of reading and study. They may not reach similar conclusions but in any event, they should be given an opportunity to examine all the sources of information.

The purpose of my article is not to convert the editor from his prejudices and conceptions. That would be asking too much. I am anxious only that readers, who are not hopelessly steeped in warped convictions, should have the chance to know something of the "other side" of the question, and indicate where the editor is not true to historical fact as pertaining to the Theosophical movement. For instance: The editor says the Masters claim the Secret Doctrine is "full of errors". How does he reconcile this with the statement addressed by the Master K.H. to Olcott, in 1888, (see Letters from the Masters of the Wisdom, page 54):

"I have also noted your thoughts about the 'Secret Doctrine'. Be assured that what she has not annotated from scientific and other works, we have given or suggested to her. Every mistake or erroneous notion, corrected and explained by her from the works of other theosophists WAS CORRECTED

BY ME, OR UNDER MY INSTRUCTION. It is a more valuable work than its predecessor, an epitome of occult truths that will make it a source of information and instruction for the earnest student for long years to come."

I have already referred in this article to a statement written a few days before the death of H.P.B., in which she gave her opinion of the value of Isis. In the Mahatma Letters to A. P. Sinnett, there are numerous references to Isis. The object in writing Isis is fully explained. All that could be given out at that time was given out, and this led to endless controversy and polemical discussion by the intellectual critics of the day, who were more concerned in pointing out what they in their ignorance, regard as contradictions, and, admittedly faulty English, (the reason for which has been thoroughly explained both by H.P.B. and the Masters), than in seriously searching for the priceless gems of information and instruction contained in Isis.

On page 75 of the Mahatma Letters, the Master M. writing to Sinnett, says that pages 345 to 357, volume 1 of Isis, had been much jumbled and confused by Olcott, who thought he was improving it. A perusal of the Letters makes it quite clear that the Master said there were no contradictions between it and the later teachings, and many times in these Letters, the Masters will be found advising their correspondents to read what had been given out in Isis.

I am quite convinced now, that the editor of the C. T. is not conscious of the harm he is doing to his readers, in his attitude towards the works of H.P.B. and her teachers. He magnifies the literary defects, and, in a more or less belittling way, leaves the impression that they must be accepted, cum grano salis. That, apparently, is why he says it is no part of the work of his magazine to force Madame Blavatsky or the Masters, down anyone's throat. But,

he does not hesitate to cram the writings of James M. Pryse, in bold type, down the throats of his readers, without even a suggestion that Mr. Pryse's beliefs may be distorted conceptions of Theosophy. It is his acceptance of Theosophic tinkering of that school that befuddles such readers as E.O.F., who writes to him from Croyden, England, in the June magazine.

I am not interested whether E.O.F. agrees with me or not. He accuses me of things of which I am not guilty, and that is, I believe, the result largely, of the editorial attitude that is marring the efficacy of the work of the magazine. It is time enough for E.O.F. to set forth his conclusions with regard to H.P.B. and the Mahatmas, after he has, without prejudice and pre-conviction, studied their writings for the merit that is in them.

All I am aiming to do in my contributions to the C.T. magazine, is to encourage students to read for themselves the authoritative sources from which the movement arose, and leave it to their spiritual intuition alone, to absorb what is worthy.

Some years ago the slogan "Back to Blavatsky" was started. It succeeded in attracting attention, but further good might have been accomplished if the injunction had read "Back to Blavatsky and forward with Blavatsky."

In conclusion, I would like to ask the editor to publish in the magazine, where any statements from the Masters can be found, to the effect that the writings of H.P.B. are "full" of errors.

W.M.W.



As a rule, Occultism is a dangerous, double-edged weapon for one to handle who is unprepared to devote his whole life to it. The theory of it, unaided by serious practice, will ever remain in the eyes of those prejudiced against such an unpopular cause an idle, crazy speculation, fit only to charm the ears of ignorant old women.—
H. P. B.

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What I wish to emphasize is the distinc-
tion between morality and life, or shall I
say between conscience and Consciousness.
The "moral" person in the limited sense is,
for me, the man who is afraid to enter the
stream of life. He is all the time hesitat-
ing on the bank. The man who is really
seeking truth plunges in and so reaches
the other shore. After all, who is to tell
you what is moral and what is immoral
but your own experience? That is what
all the young people are doing in the world
just now. They want to find things out
for themselves. It is true that there is
chaos in their experimenting, and that the
throwing over of old disciplines often leads
to indulgence. But are not your lives
chaotic,—you who are or moral, tight-
lipped, steon? Life is, as I have so often
said, a process of growth. And so the life
which reaches out beyond the limitations of
morality can never find satisfaction in self-
indulgence.—**Krishnamurti**.

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