

THE CANADIAN THEOSOPHIST

The Theosophical Society is not responsible for any statement in this Magazine, unless made in an official document

VOL. XI., No. 8

HAMILTON, OCTOBER 15th, 1930

Price 10 Cents

“LETTERS THAT HAVE HELPED ME.”

Compiled by Jasper Niemand
(Reprinted from “The Path”)

To
Z. L. Z.
the Greatest of
the Exiles, and Friend
of all Creatures; from his
Younger Brother, the Compiler.

JASPER NIEMAND,
1891.

PREFACE

“Seeking for freedom I go to that God who is the light of his own thoughts. A man who knows him truly passes over death; there is no other path to go.”

—Upanishads.

In the *Path* for May, 1887, we find these words: “We need a literature, not solely for highly intellectual persons, but of a more simple character, which attempts to appeal to ordinary common-sense minds who are really fainting for such moral and mental assistance as is not reached by the more pretentious works.”

The experience of one student is, on the whole, the experience of all. Details differ, however. Some are made more instantly rich than others: they are those who put forth more vigorous and generous effort; or they have a Karmic store which brings aid. What Theosophists know as Karma, or the law of spiritual action and reaction,

decides this, as it works on all the planes, physical, moral, mental, psychical, and spiritual alike. Our Karma may be worked out on any one of these planes when our life is chiefly concentrated upon it, no matter upon what other plane any special initiative impulse or branch of it originated.

The writer, when first he became a theosophical student, had the aid of an advanced occultist in his studies. This friend sent him, among others, the letters which, in the hope that they may assist others as they have the original recipient, are here published. They are not exhaustive treatises; they are hints given by one who knew that the first need of a student is to learn *how to think*. The true direction is pointed out, and the student is left to clarify his own perceptions, to draw upon and enlarge his own intuitions, and to develop, as every created thing must at last develop, by his own inward exertions. Such students have passed the point where their external environment can affect their growth favourably. They may learn from it, but the time has also come to resist it and turn to the internal adjustment to higher relations only.

The brevity of these letters should not mislead the reader. Every statement in them is a statement of law. They point to

causes of which life is an effect; that life arising from the action of Spirit in Nature, and which we must understand as it is manifested within us before we can advance on the Path. There is a scientific meaning within all these devotional or ethical injunctions, for the Wisdom-Religion never relaxes her hold upon Science or attempts to dissever an effect from its cause. Most of these admonitions have their base in the constitution of the Archæus, or World-Soul, and the correlation of its energies; others, still, adhere in the Eternal.

No less should the reader guard himself against a slight estimate arising from the exquisite modesty of Z. An occultist is never so truly a man of power as when he has wholly learned and exhibits this truth:

“And the power the disciple shall desire is that which shall make him appear as nothing *in the eyes of men.*”

The inner eye, *the power of seeing*, looks deeper into the source of a man's knowledge and takes it at its true value. Those men who are sharers in the Divine, whose first office is to give, are often protected from the demands and curiosity of the careless by a simple exterior which deceives the worldly sense. Some men are great because of the Power which stands behind them, the divine energies which flow through them; they are great through having learned how to receive this celestial influx from higher spheres of Being; they are the appointed ministrants, the true servitors of the Law and pupils of Masters whose office is humanitarian and universal.

Such aid is never volunteered, it follows the Karmic behest, and, when given, leaves the student free to follow it or not, as his intuitions may direct. There is not a shadow or vestige of *authority* in the matter, as the world understands the word *authority*. Those who travel the unknown way send messages back, and he who can receives them. Only a few of the first steps are here recorded and the first im-

pediments surmounted. No hints of magic lore are to be found; no formulas of creed or occult powers; the questions of an awakening soul are answered, and the pilgrim is shown where lies the entrance to the Path. The world at large seeks the facts of occult science, but the student who has resolved to attain desires to find the true road. What may seem to others as mere ethics is to him practical instruction, for as he follows it he soon perceives its relation to facts and laws which he is enabled to verify, and what seemed to him the language of devotion merely, is found to be that of science; but the science is spiritual, for the Great Cause is pure Spirit.

Many students must at some time stand where the writer then stood, at the beginning of the way. For all these this correspondence is made public, and they are urged to look within the printed words for their imperishable meaning. They may be cheered to find the footprints of a comrade upon the rugged Path, above which the light of Truth ever shines. Yet even this light is not always a clear splendour. It may seem “in the daytime a cloud, and by night a pillar of fire.” We must question every external aspect, even that of Faith itself, for the secret and germ of things lies at their core. Let us purify even our Faith; let us seek Truth herself, and not our preconceptions of Truth. In her mirror we shall never see our own familiar face: that which we see is still ourselves, because our real self is truth.

As the Theosophical movement gathers new momentum, fresh recruits may be aided by those letters which so greatly sustained me, or encouraged by some co-partnership of thought, and that, too, in the real-issue confronting them. We first take this issue to be the acquirement of occult knowledge. Soon we find that the meaning of all really informed occult writers eludes us. We find that books only serve to remind us of what we knew in the long past, perhaps when “journeying with

Deity," and the echoes awakened within us are so faint that they are rarely to be caught. Whether we study philosophies, metaphysics, physics, ethics, harmony, astrology, natural sciences, astralism, magnetism, or what not, we meet with endless contradiction and differentiation; we forever require to strike the balance of our own intuition. We discover that the final word has not yet been *written down* upon any of the higher subjects (unless it be on mathematics, and scarcely on that), and that all our learning is but a finger-post to that supreme knowledge of Truth which is only found and closely guarded within the human heart. Thrown back upon our inner perceptions for continual readjustment, on every side of experience this warning confronts us: *Stand ready to abandon all thou hast learned!* Not knowing the one centre, we cannot thoroughly know any sub-centre. The cause unknown, effects mislead us. Then we turn to that mysterious centre whereby the One is manifest in man, and we begin the study of the heart, both in itself and in the life it has instituted about us.

To be put into more direct communication with the world of cause is now the student's most pressing need. One thing alone prevents this,—himself. He is of such gross fibre that he cannot be "porous to thought, bibulous of the sea of light." To the refinement and dispersal of this lower self—of the man he now takes himself to be—he then directs his will. Each man has a different mode of doing this, but each who advances at all finds that with every new period of his inner life a new self rises before him. Looking back over a group of weeks or months, he is amazed to see what manner of man he was then, and smiles that pitying smile which we bestow upon the faded letters of our youth.

Yet some there be who ossify there in their rut; let them struggle mightily to break up the mass which has resisted all environment, all change, all the conditions of progressive life. They have done for

themselves what the enemy strives to do for others; they are the rock in their own path.

What our Eastern brothers call "the sheaths of the heart" fall away one by one; when the last bursts open there is a silence, the silence of the mystic death. But "the dead shall rise," and from that death springs up the first tender growth of eternal life.

Up to this point we shall not travel in the ensuing pages. Yet having realized the real issue so forcibly that his whole strength was at the start directed towards self-knowledge and the right use of Thought, the writer offers a part of his first instructions to those of his comrades who, single-hearted and of royal Faith, hold Truth to be dearer than all material life and seek it on the hidden way. There is no tie in the universe equal to that which binds such comrades together. It has been forged in the fires of unspeakable anguish; it has been rivetted by a dauntless purpose and a unique, because Divine, Love. The fierce hatred of seen and unseen worlds cannot tamper with it so long as a man remains true to himself, for this larger life is himself, and as he grows towards it his self-imposed fetters fall away and he stands, at last, a free soul, in the celestial Light which is Freedom itself, obedient only to the Law of its own divine Being. To reach it, let us obey the law of our own Being, for, truly, *Being is One*.

My comrades, wherever you are, I salute you.

Jasper Niemand, F. T. S.

(To Be Continued)

✱ ✱ ✱

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?

AN APPEAL

II.

It is nearly 40 years since the death of Madam Blavatsky. This is a long time in the life of an individual, but those who assumed the leadership of the Theosophical Society after this date are still alive. During this period many thousands of people have associated themselves with the Society—most of them for a short period of time.

We have seen how and why the Society failed to appeal to the intelligent, vigorous types, and definitely, through its new propaganda, sought to attract the emotional and the immature. The influx of large numbers of simple, kindly, vaguely-idealistic people accustomed to look to an external authority may have suited the ambitious aims of the Society's new leaders very well; but it was terribly discouraging to the more robust and independent element who had grown weary of the whole fabric of ecclesiastical arrogance, bigotry and superstition, and who had allied themselves with the Society, seeing in it a strong and hopeful agency for a modern Renaissance—a new flowering of the human spirit. But their high hopes of a great release of human energy from the overthrow of dead conventions and stifling theological superstitions began to grow dim. Theosophical Lodges were arrested in their attempts to constitute themselves centres of vital, creative thought. The free spirits in the Lodges were soon outnumbered by the simple, kindly victims of the new propaganda whose Theosophical curiosity was amply satisfied if they might only know the exact position of Mr. A. and Mrs B. in the great Occult Hierarchy!

It is unquestionable that those who have so completely controlled the Society for the last 30 years owe their practically complete ascendancy over the minds of four-fifths of its members to the wide-spread belief in their clairvoyant faculties and their close association with super-mundane Beings of

enormous power and authority. But 30 years is a long time in the life of a clairvoyant, and once more the whirligig of time brings in his revenges; for is it not on record that the Theosophical Society's two great Seers—to whom the vast mystery of Death, the dim reaches of the Past, the folded scroll of the distant Future are as familiar as the nose on your face—has it not been sorrowfully recorded that they proved unequal to the task of furnishing the correct names of only two unopened tins (out of a great variety) of Mr. Heinz' excellent soup from which the labels had been thoughtfully removed!

Yes, after nearly 30 years of more than regal power the Theosophical Society's great Seers are brought low by the simple, disconcerting logic of events. "The Coming Christ," the "World Religion," the "World Mother," the "King of the World," the "Liberal Catholic Church," the rather smelly brood of "Arhats," "Initiates" and "Bishops" which over-ran the Society a few years ago—how incredibly fatuous all this must seem to its victims in the light of the events of the past few years!

So today there is a great number of bewildered, disillusioned, thoroughly uneasy people who in a somewhat dazed way realize that they have been wandering in the wilderness following brain-sick delusions. One ventures to indulge the hope that some of these worthy people will have learned their lesson; but unless all historical analogy fails, the great majority will speedily find new "Leaders" and acquire a fresh set of delusions to appease the ache and fill the void in their psychic nature.

For there are psychical as well as physiological diseases. The damage done to many of these simple, earnest devoted people often, unfortunately, goes deep. There is a psychical malady which bears a close resemblance to that which follows the abuse of alcohol and narcotic drugs. Just as the constant abuse of physical stimulants gradually destroys the tone, the re-

silence, the power of normal reaction of the nervous system, so, similarly, those who have subsisted for years on psychic and emotional stimulants inevitably lose the power of normal emotional and psychical reaction to the ordinary experiences which form such a large part of our lives. People who for years have lived in the simple unquestioning faith that their inner life was under the constant supervision of "Arhats," "Initiates" or "Bishops," will find it exceedingly hard to face the realities of existence again. Indeed for many this will be impossible in their present life—the integrity of their being has been violated and their will-power fatally relaxed.

The student who will carefully work out for himself the analogy between the effects of physical and those of psychical narcotics will gain a startling insight into the havoc wrought upon the nature of thousands of simple, earnest, kindly and devoted human creatures, many of whom will never again in this life be capable of a single vigorous, independent thought or of a positive act of volition other than the simplest.

I have written on these few sheets of paper what some will consider exceedingly bitter and ironical words; but these words were written in full consciousness of the grievous wrong perpetrated upon a breed of harmless, kindly folk who might well have lived to useful ends, whose devotion might, under other circumstances have gone to support worthy if simple ideals, and who, under the great Justice which pervades the universe, would have come back to earth fortified for more courageous ventures and a greater daring. And now they are spent and broken, their psychic natures ruined and debauched, their will unstrung. And there are thousands of them!

Tell me, some of you students of Theosophy, what has become of the life-force of these violated and depleted thousands? What restless, insatiable ambitions has it

supported; what fierce, devouring psychic fires has it fed?

Believe me, it is not in anger and resentment I write thus. The disastrous agents of this great wrong are themselves victims—victims of those "cruel, crafty Powers" whose sleepless but unconscious function it is to guard the Gates of Knowledge against the ambitious, the selfish, the unworthy. This they accomplish by the overthrow and ruin of all who dare to storm these Gates while they still retain the taint of personal ambition or spiritual impurity. In the midst of this pitiful wreckage the saner element in the Society have done what they could. Small in numbers, and for long years overpowered by the deluge of psychic "revelations" and ever new "movements" designed to stimulate and engross the faithful, they yet kept the Light burning and hurled their unheeded protests against the desecration of a great Philosophy. Their most fruitful work was an earnest and oft-repeated appeal for the study of the earlier literature of the Society, and especially the works of Madam Blavatsky. This appeal slowly produced its result, and the dusty, unread, and practically *verboten* books were unearthed and studied, and soon the amazing contrast between the earlier teaching with its large appeal, its great responsibility and its deathless hope, and the later pabulum came to be realized, and the phrase "Back to Blavatsky" (coined by an American member) began to be heard all over the Society. It was the first encouraging sign in many years to observe the wholesome and invigorating result in the minds of the members of this return to the Society's original inspiration. Slowly, and at first somewhat timidly arose a tide of protest against the more preposterous doctrine being taught as Theosophy.

The situation to date is somewhat as follows: There is in the Society a small number of students of the Secret Doctrine who have not been misled by the psychic delusions which pervaded so many of the

Lodges, and who have striven to uphold the Ancient Tradition against big odds. There is a somewhat larger number of honest, intelligent but inexperienced students who were deceived by false guides, but whose native honesty and intelligence have enabled them to face the facts, and who are now engaged in studying the Philosophy as it was originally presented as a hypothesis and a challenge to Western civilization. Then there is the rest—the great majority, who by no stretch of courtesy can be called “students” at all. These, as the outcome of the curious happenings of the last 6 or 8 years, have become very uneasy and utterly bewildered and are vaguely but anxiously seeking for new “Leaders”. It was quite inevitable at such a juncture that attempts would be made to rally the disorganized and leaderless forces of the Theosophical Movement. Such indeed, has proved to be the case.

Of these efforts to knit up the ravell'd sleeve of the Theosophical jacket by far the most lively, efficient, and light-hearted is that incubated at Point Loma, California. The Point Loma Scheme is furthered by Dr. Gottfried de Purucker who was chosen by the late Katherine Tingley to be her successor. Dr. de Purucker joined Mrs. Tingley's Society when he was quite a young man, and remained very closely associated with that remarkable lady until her death over a year ago. He is now in sole charge of the Point Loma Society, not only by Mrs. Tingley's express wish, but, it would seem, with the unanimous consent of all the other officials connected with that body. This robust faith in their new Chief which wells up in the hearts of all the Point Loma officials is fully shared by Dr. de Purucker himself, as he makes abundantly clear in his official utterances. Dr. de Purucker is one of those rare and thrice-fortunate individuals who have never quite grown up. In spite of his fifty-odd years, in energy, in high spirits in outlook, he is still a boy—and an incorrigible optimist. He has spent prac-

tically all his adult life at Point Loma and has obviously become saturated in its atmosphere. This explains much which would otherwise mystify and distress us. In his official utterances he says many fine and true things: he has the volubility and something of the same power of using impressive phrases as the venerable President of our own Society, and, like her, he contrives to speak much of himself. This, of course is nothing to the disadvantage of the new Leader at Point Loma: he frankly states that he is bent on becoming well known all over the Theosophical world. But the language he invariably uses to disclose to us his motives, his mandate, his intentions, and his all-embracing good-will must, one would think, offend the religious susceptibilities of both his Jewish and Christian associates. It is an embarrassing and startling diction which Dr. de Purucker has chosen by which to acquaint us with his qualities. These remarks are interspersed through his pages and thus their full Scriptural flavour may for a time escape notice; but when a number of these intimate and biographical remarks are gathered together, they recall startling parallels—at one time to a tribute from one of the major Prophets to the later and much more spiritual conception of Jehovah. and again—probably further down on the same page the words which the Point Loma Chieftain uses to declare his hopes, his purposes and his aspirations, as likely as not will be found to be almost identical with words in the Gospels where they refer to the Second or the Third Person of the Christian Trinity! But it is not the very striking parallels between Point Loma's new Chieftain and the Deity which concern us here, but the Point Loma scheme for worldwide Theosophical unity. The conception is grandiose and daring, and is conceived quite in the grand manner. The friction, the hostility, the endless misunderstandings which exist and, alas, always have existed amongst the various Theosophical bodies are to cease, and with them go the enorm-

ous wastage of energy, the needless and wasteful duplication of effort, the barren disputation, and above all the numerous and bitter rivalries over matters of jurisdiction and authority. All Theosophists the world over will cooperate in fraternal union and brotherly love, and there shall be one fold and one Shepherd.

Thus by a master-stroke of creative ability Dr. de Purucker has settled a hitherto insoluble problem. It is one of those strokes of genius which makes us all wonder why none had ever thought of it before. Let it be clearly understood that while Point Loma's new Chieftain aims at a complete organic fusion of all existing Theosophical Societies he has no valuable time to fritter away on elaborate and futile discussions on any proposed Principles of union. Discussion, argument and voting he abhors. The great charm of the scheme is its idyllic simplicity. The whole affair is simplicity itself.

Dr. de Purucker has received a Mandate—but I hasten to give you his own words. I quote verbatim from the Point Loma Theosophical Forum of June, 1930. "It was the Great Ones of the human race; our Elder Brothers who sent me, the Masters of Wisdom and Compassion who trained me to deliver this Message. The Message is not mine." (p. 5). "I have received from the highest possible source, the source of our Theosophical light and inspiration, directions to work for unity." (p. 9). "I have truth to give; I have been sent to give that truth; I am ready to give that truth to all those who come and come in the right spirit." (p. 9). "But I am pledged to help you. Knock and the door will be opened unto you; ask and ye shall receive." (p. 16).

Does not this immensely simplify the whole vexed question? It is this stupendous *naivete* which is Dr. de Purucker's greatest charm. The weary, disillusioned, storm-tossed Theosophical mariner can now steer for calm waters and a haven of rest. It is made very clear that the said mariner

shall not be required to cudgel his weary brains worrying either about vexatious Principles or distracting details. "Leave all that to me" says the good Dr. buoyantly: but I must as far as possible give you his own words. It is part of his plan to hold a great international convention of Theosophists at Point Loma next August, but it is made exceedingly clear to those invited to attend that there is to be no discussion or argument or voting or any nonsense of that sort. The real purpose of this convention, one gathers, is to hear all about Dr. de Purucker's Mandate. From the good Doctor's own detailed description of what he has decided is to take place it will be altogether the most extraordinary assemblage the present writer has ever heard of. And, astonishing as it may seem, our own venerable President has accepted an invitation to attend—along with Mr. Leadbeater. Dr. de Purucker conceived the idea of this Convention last June, and about that time Mrs. Besant was conducting a modest little international Convention of her own at Geneva. Dr. de Purucker (by proxy), sent her an invitation to be present at the Point Loma Convention next year, and Mrs. Besant caused a cablegram of hearty acceptance to be despatched at once. Her secretary—thinking of the President's many engagements and her advanced years suggested a precautionary "if possible" to be inserted in the cablegram. But the doughty old warrior would have none of it. "No," she said, "I want no 'if possibles,' I mean to be there and I am going to be there if I'm alive." This contingency would not apply, of course, in the case of Mr. Leadbeater; he will be there anyway.

It is very difficult to convey a just impression of what Dr. de Purucker expects from this forthcoming Convention or pan-Theosophical Congress as he prefers to call it. Much that he says as to argumentation and voting is perfectly true. Yet one is utterly at a loss to discover what he wants. He proposes to invite representative The-

osophists and officials of Theosophical Societies from all over the world to discuss with him in an entirely friendly and fraternal spirit—what? he does not say. He very clearly and frankly admits that his mind is made up on every possible subject with which such a Congress could deal. He holds that he has received instructions from an Authority so lofty that he cannot imagine anyone daring to question it. He very clearly intimates that he is not going to ask advice from any of his temporary Theosophical guests. He does not hesitate for a moment to compare his position at the Congress to that of Buddha in a hypothetically similar position.

“Even the great Buddha, the very incarnation of Wisdom and Love; he who looked upon his fellow men as portions of the same spiritual Nature of which he himself was a child; never submitted his teachings to a congress of men—no matter how splendid those men might have been individually.” And we are simply and naturally given to understand that what was good enough for Buddha will be perfectly satisfactory to Gottfried. Again:—“Can you imagine H. P. B. meeting bodies of other people, had they existed in her day, in congress. . . . and counting noses as to what H.P.B. was to do or was not to do, whether her hands were to be free or her hands were to be tied, whether the doctrines she was to teach should or should not be given in such or in another way, and whether the minds of those gathering with her were to be charmed by the brain-mind sweetness of high-sounding rattling titles.” Once more:—

“No matters of wide-spread spiritual interest to the human race. . . . have ever been settled in congresses. In our Work I will have none of it. Responsible as I am, for the policy and for the destiny of the Work confided unto my hands, I will carry that Work on as I was told to carry it on, in a purely Theosophical way, by the quiet appeal of an understanding heart to other

understanding hearts.” And the ultimate test of an understanding heart, it is made very clear to us, is to be thoroughly sound on the matter of Dr. de Purucker and his Mandate! These excerpts are from the Forum of August, 1930, and there is much more to the same purport; but I think I have quoted enough to justify my claim that this is going to be the most astonishing Theosophical gathering ever heard of. And even to *think* of our own Annie Besant sitting there meekly—like another Paul sitting at the feet of a modern Gamaliel! surely this is to laugh.

Anyhow, this will thoroughly clear the Theosophical atmosphere. On with the dance! We can now urgently recommend those harassed, perturbed spirits who have been so sadly disillusioned by the Arhats of Adyar to the fatherly care of Dr. Gottfried de Purucker. He is in the market for followers; they want a new Leader. What could be more fitting and reasonable. And Dr. de Purucker may rest assured that these new followers (unless they have indeed suffered a sea-change) will follow very, very far. *They* will gain a Leader possessing all, or nearly all they have been accustomed to (including direct personal contact with Masters). *He* will have a solid compact body of troops who have already been thoroughly trained to set aside all brain-mind activity, and to accept Truth from the very Highest Planes as fast as it arrives and can be unpacked. On with the dance!

So at last the Theosophic turmoil is settled and we are to have peace after storm. Everybody is now provided for. Everybody, except a few sturdy slow-moving unimaginative folk who will not fit into the finished pattern. These people do not talk ecstatically about H.P.B. perhaps; but they have studied the Secret Doctrine to some purpose, and they are not searching the horizon for Leaders. I think we have some of these people in Canada, and I should like to discuss with them next month

some very serious suggestions proposed in Mr. W. Kingsland's Pamphlet—if the courtesy of the Editor and the patience of his readers will extend so far.

Wm. C. Clark.

ASTROLOGY

By Robert A. Hughes

Astrology is the only occult science or philosophy whose teachings, conclusions and principles can be tested scientifically by an indefinite number of people, who have no more than ordinary powers of perception. Its investigation does not depend on psychic or occult powers of any kind, but on a well-ordered mind, gifted with such powers as intuition, clear-thinking and good judgment. As a science and a philosophy Astrology is as old as thinking man, but, as a fact in nature, it came into manifestation with the beginning of this universe. It has been ever since the foundation of the great "Wisdom Religion." It is the second most important in its esoteric sense, of the seven great keys to the mystery of life and consequently of man. Without its knowledge one cannot hope to know the whole of occultism.

Those who reject Astrology as an idle dream and an illusion have never seriously studied it. They have entertained wrong impressions respecting its claims and principles; they are unable to erect a figure of the heavens for any given moment of time; they do not understand the data on which the predictions of astrologers are based; nor have they studied the malefic influence say of Saturn afflicting the eastern horizon, nor the benefic influence of Jupiter. Perhaps their querulousness originates from their Mars being afflicted by Uranus, giving them no small share of ignorance, arrogance and envy, incessantly prompting them to find fault with what they do not understand. These persons, unwilling to be thought ignorant of anything, pretend to be familiarly conversant with every-

thing. They delight in filling large dictionaries, encyclopaedias and books, with their "learned" opinions on what Astrology, Theosophy, Magic and Occultism is. Believing themselves to be individually great centres of knowledge, they will grant nothing to their opponents, not even for the sake of argument.

Are such pedagogues as these to decide a question so tremendous, so profoundly philosophical, so invaluable to man as Astrology—a science based on the fundamentals of the universe, which has taxed the splendid mind of a Ptolemy, a Thales, a Plato, a Pythagoras, a Newton and a Nostradamus and thousands of other master minds? What is such cheap pedagogism compared to the opinions of such illustrious thinkers? All that is asked of the compilers of encyclopaedias, is that they should print both sides of the question, but for this we cannot hope, from men of such bias. The saying of the Buddha, that we should condemn nothing as unreasonable, until proved unreasonable, is not followed by the editors of such works.

Despite the fact that every branch of human knowledge and science is exploited by quacks, scientists unfairly judge Astrology and Occultism by this type of parasite, who lives on the credulity of the ignorant, and by the pretence of knowledge and power. As a bright light always attracts pestiferous insects, so the dazzling light of the Occult Sciences always has attracted the parasitical charlatan, who saw an easy way to wealth by the exploitation of the primitive years and superstitions of the ignorant. It is easy for a discerning man to distinguish quackery from truth in any line of human endeavour. So one can know what to expect in Astrology, from the type, who advertise themselves as the "world's foremost Astrologer." etc. The true Astrologer is as humble as is the true philosopher, and no real astrologer would claim to know the whole of the science.

Let those who think Astrology is an exploded humbug, and wish to prove to others

that it is a superstition and a pseudo-science, first study and then cast their own nativities and judge them according to the time-honoured rules of the science. Not until they have honestly and seriously done this, will Astrologers listen to their pompous assertions against the science. If they sincerely fulfil the above requirements they will be fully convinced of the truth of the science and become converts to the doctrines they once condemned.

No attempt is made in the following chapters to set forth more than a philosophical view of this science. The practical and scientific side can be studied to advantage from the text-books which are mentioned in the bibliography. The writer looks forward to no very distant day when the science shall regain the character and utility it had among the ancient peoples. That the great cycle is slowly re-establishing the occult culture, can be seen by students of occultism, much to the disgust, however, of the professors of materialism. So it is hoped that this article will help to stimulate an interest in the deeper and occult side of Astrology; and to teach sincere inquirers after Astral truths the verity of this science. For by the knowledge and proper use of Astrology, we can hope to accomplish, by mind alone, what Romeo in Shakspeare's immortal "Romeo and Juliet" did by suicide, to "shake the yoke of inauspicious stars from this world-wearied flesh." For the main use of Astrology is to enable man to know himself and thus combat his weaknesses of body and character and make the best use of the strength within him.

The History of Astrology

The history of Astrology is also the history of man, if we can understand the occult relation of the Zodiac to man. It is taught that the past and future destiny of the human race is hidden within the Zodiac. The rise and decay of civilizations and races are based on periodical cycles in this belt of stars. So as a fact in nature

Astrology always was, but as science and a philosophy it is as old as thinking man. For the vast starry firmament, in all ages has captivated the imagination of the world's greatest thinkers. The movements of the stars around the earth, and the independent movements of the sun, moon, planets and comets, have awakened and held the interest of the deepest thinkers of the past. Primeval man reasoned that there was a connection between the configurations of the stars and the affairs of mundane life. On the investigation of this belief, Judicial Astrology was born; and was based on the accumulated observations and computations of thousands of years of experience. The most enlightened among men, watched and tabulated the effects following the coming of great comets, eclipses, planetary conjunctions and other celestial phenomena. The knowledge thus gained was passed down from generation to generation, and was tested and retested, until the rules thus gained, were looked on as nearly infallible. That this was the origin of Judicial Astrology, among the earliest races of man cannot be denied; unless at the beginning it was a perfect science, the gift to men of the initiated Kings or the earliest adepts. So the science of Astrology is among the earliest records of human learning.

The little that has come down to us of the vast scientific knowledge of the ancients, points to and proves Astrology to have been a glorious science. The loss of the occult literature of the past, due to the burning and destruction of the great libraries, has been a great blow to this hoary science. It has been claimed that the ancients had compiled tables, ephemerides of the positions of all the known (and unknown to the astronomers of to-day) planets. Occultism suffered its worst setback perhaps toward the end of the period that led to the destruction and the submergence of the Atlantean continent; and towards the beginning of the Kali Yuga, the dark age. This period saw the misuse

and abuse of occult knowledge. With the Dark Age approaching, the great Occultists retired into the utmost secrecy; libraries of occult literature were secreted. The blight of the "Holy Men" was becoming dominant over the world. While the mysteries once open to all men, were carried on in the utmost secrecy.

Priest-craft was intent on destroying the once great authority of the "Wise Men" and to set themselves up as the leaders of mankind, the priests applied themselves to the destruction in all its phases of the great Astrological Religion of man; until the little that was left has come down to us in the myths and the religions of the ancient world. Upon these divine truths of Astrology, misconstrued and misrepresented and personified as they were, the gigantic fraud of Ecclesiasticism was built. As time went on another system of Priest-craft grew up, and with these the ancient mysteries; and so, under another name the "Wise Men" came back to a world that had grown to respect priest-craft. There is every evidence to believe, however, that these initiated priests, who became the rulers of man under the theocratic governments in the palmy days of the mysteries, were as unlike the self-seeking exploiters of religion to-day, as day is from night.

That the Aryans were the first known users of Astrology the Secret Doctrine teaches; mention can be found in ancient Sanskrit literature of this science. The Hindus calculated their chronology from the Zodiac. Kali-Yug, or the Dark Age, began at the conjunction of the four planets Jupiter, Mercury, Mars and Saturn; on February 16th, 3102 years B.C. The tremendous system of chronology of the Hindus, places them among the earliest users of Astrology. The Astrology of to-day is based on Chaldean, Egyptian and principally Greek Astrology. In the Mesopotamia valley with its low plains and its pellucid atmosphere the science was brought to such a high state of development, that the government was based on it.

Unlike modern sciences, Astrology was not the result of a few centuries of development. Its rules, laws and teachings represent the work of countless generations of Astrologers. Its laws have been tested for no one knows how many thousand years. The Egyptians testify to the immense antiquity of the science. The priest or Hierophant of Khem told Solon, that he and his sacred order had the stored wisdom of 500 centuries. The Egyptian priests told Herodotus that time had been reckoned by them for so long that the sun had twice risen where it then set, and twice set where it then arose. This can only be realized as a fact in nature by means of two cycles of precession, or a period of 51,736 years.

The great Zodiac pictured upon the ceiling of the temple at Denderah, proves both of these statements. The ideographs upon this zodiac tell us the sun was in the sign of the Virgin, Virgo, at the spring equinox, when this zodiac was painted; and that it had returned to that sign, three times within the observations of their priests. The precession of the equinoctial points around the zodiacal circles occupies 25,920 years. When our calendar was formed, the sun was in the sign of Aries, at the spring equinox; and from Aries to Virgo is six signs. To pass by precession through one sign or 30° of the zodiac the sun takes 2,160 years. It is therefore 14,000 years since the sun was in Virgo at the spring equinox. But that was the third appearance of the sun in that sign, and for the sun to be three times in the sign of the Virgin requires a period of at least 62,000 years, and at most 87,000.

Thebes in Egypt claimed the honour of the invention of Astrology; but whoever invented it the Chaldeans were the first to teach it to other nations. Chaldean Astrology began its triumphal march to the west, about the middle of the 4th century B.C., invading Greek culture and later the Roman. The astrologic wisdom of the Chaldeans, became a synonym, among the

Greeks and Romans, of divination through the planets and stars. The Greeks and Egyptians carried the science far beyond the limits of the Babylonians, for from them the modern system was procured. The Greeks however carried Astrology to a degree of perfection, and later ages made but few additions of an essential character to the genethliology of the Greeks. Much of their system was used by the Arabian Astrologers and by the Jewish Kabbalists. So the Arabians developed Astrology from the 7th to the 13th century, which later passed into Europe in a degenerate form.

That Astrology dominated the courts of Europe can be seen from the following quotation, from Bacon's "Essay of Prophecies:" "When I was in France, I heard from one Dr. Pena that the Queen Mother, who was given to curious arts, caused the king, her husband's nativitie to be calculated, under a false name; and the astrologer gave a judgement, that he should be killed in a duell; at which the Queen laughed; but he was slaine, upon a course at tilt, the splinters of the staffe of Montgomery going in at his bever." Cardinal Richelieu and many of the Kings of France and Europe did not despise Astrology in regard to government; Richelieu maintained an Astrologer on his advisory board.

The keenest intellects of all times have embraced Astrology, for Occultism demanded the knowledge of this science, in all who would become proficient in magic. The greatest names of the ancient world are numbered among its votaries. Men such as Pythagoras, Plato, Thales, Porphyry, Ptolemy, Anaxagoras, Aristotle and Plutarch. Great poets as Homer, Hesiod, Virgil, Ovid, Shakspeare, Byron, Pope and others have filled their poetry with it. Great physicians have used the science as Hippocrates "The Father of Medicine"; Partridge, Culpepper, Galen, John Dee, Agrippa and Paracelsus. The most important among astronomers, in fact the men who have done the most for Astronomy, also practiced Astrology; Claudius Ptol-

emy, the great Greek mathematician and geographer; Napier, Kepler, Copernicus, Galileo, Newton, Tycho Brahe who prophesied the rise of Gustavus Adolphus, and his overrunning of Germany, by the great comet of 1577; and Flamsteed the first Astronomer Royal. One could add many illustrious names to the list, but the above are enough to show the nature of the great men who studied and practised Astrology.

Up till this day men of intellectual eminence, like Dr. Richard Garnett, who was librarian of the British Museum, have convinced themselves that Astrology has a foundation of truth. Dr. Garnett said it was a mistake to confuse Astrology with fortune-telling, he maintained that it was a "physical science as is geology." He was the author of a series of astrological articles printed years ago, "The Soul and the Stars". Rev. Doctor Butler, author of the "Analogy of Religion," conceived the idea of attacking and confuting Astrology. That he might better do so, he familiarized himself with its principles and teachings. No sooner had he made himself master of the science than he was led by honest convictions to write an able defence, declaring it to be "a most sacred and divine science," and vindicating it against the calumnies of those who ignorantly opposed its sublime truths. Butler was the first to calculate the nativity of Jesus Christ, this was based on the time the Christ was supposed to be born.

Francis Bacon denounced the Astrologers and Alchemists of his day, not because he disbelieved in these sciences, but because he could see visions of a reformed Alchemy and Astrology. For during and before Bacon's time the loose methods and charlatantry of so-called Astrologers brought much disrepute on the science. The method largely used in those days was based on the Arabian system of Horary Astrology instead of natal Astrology. However England had her share of great Astrologers; as Robert Fludd, William Lilly, Dr. John Dee, and Flamsteed.

A voluminous literature has grown up on Astrology, and great writers such as Alan Leo have earned the eternal gratitude of students. The Astrology of our time is founded chiefly on the "Tetrabiblos" or "Four Books of the Influence of the Stars" written in 135 A.D., by the great Greek Astrologer and Geographer, Claudius Ptolemy. Ptolemy also originated the Ptolemaic system or theory of the universe. This system was universally accepted for over fourteen centuries; it dominated Astronomy up to the 16th century. Opponents of Astrology have claimed that the discovery of the Copernican theory of the Solar system disproved the science. But as students of Occultism know, Copernicus only re-established on the books of the Pythagoreans, what Pythagoras and other great teachers taught thousands of years before his time. The sun as the principal and primal element and centre of energy and life in our Solar system, was recognized as such by the Occult Astrologers from the earliest ages. But the sun as the centre of our Solar system has little to do with geocentric horoscopy, as we are the centre of the great play of cosmic force that reaches us from the Zodiac. Some modern Astrologers have introduced a form of Heliocentric Astrology in order to conform to the Copernican theory. It is a very unsatisfactory system and does not conform with the teachings of the Occult tradition. On the other hand the practitioners of geocentric Astrology have the records and observations of past ages to guide them; the new system being founded chiefly on speculation.

The decay of Astrology is by no means due to the rediscovery of the old occult system of heliocentric astronomy, but its unpopularity is due to the increasing materialism of modern civilization, and by no means to transient theories of modern science. There is every evidence in this age, of a revival of the great Astrologic culture, and I am sure it will become a

living and potent factor in the civilization of the coming Aquarian Age.

The great English Astrologer "Zadkiel" divined in 1834 that "Astrology was destined to flourish while the world endures."

The Symbolism of Astrology

"The symbols connected with Astrology are of the most simple and beautiful imagery of which we can conceive. They have preserved the truth of man's history and his future from the beginning of our solar system to its ending. The Zodiacal signs are the media through which the vibrations of the central sun reaches us." —Alan Leo.

Astrology virtually resolves itself into the study of a system of symbology; a symbology at once profound, and yet of extreme simplicity. These symbols are of great comprehensiveness and adaptability so as to appear inexhaustible in their combinations, and illimitable in their application. The symbols used in Astrology stand for and represent the Sun, Moon, planets, and the twelve signs of the Zodiac; and lastly the aspects between the planets. These in themselves form the basis of the first alphabets of man. Languages and numerical systems have been based on these signs, such as Sanskrit and Hebrew. Every science, philosophy or religion that has ever existed have used or personified this symbology. Even to-day one will find evidences in the English language, of words relating directly to Astrology, such as sultry, sun-struck, lunatic, mercurial, venereal, martial, jovial, saturnine and words like disaster, which means the fateful influence of a star. Evidence is conclusive of the immense antiquity of Astrology, because of the use of similar symbology that was used in the most remote ages; as proved by prehistoric markings and ancient rock observatories built by the ancient initiates to preserve their knowledge to posterity.

The Alchemists used this symbolism to veil their scientific knowledge from the

profane; it being based on the planetary affinities with the mineral kingdom. The medical science of the past was based directly on Astrology, and the knowledge of the planets over plant and animal life, as in the gathering and compounding of herbs or simples, and the effect of the moon on our bodies. Practically the sole remaining relic of Astrology in medicine to-day is the symbol R, originally a symbol of the planet Jupiter, which was an invocation to the benefic healing power of that planet.

Astrologic symbology may be classed under three heads, viz:—

1. Planetary—expressive of the seven-fold constitution of man.

2. Zodiacal—typical of the evolution of all corporeal forms.

3. Astronomical Aspects; or the magnetic influences between the planets.

In their nature relating to man—

The Sun corresponds to the vital principle.

The Moon corresponds to the Astral body, or sensual soul.

Mercury corresponds to man, or the human soul.

Venus corresponds to the Spirit, Atma.

Mars corresponds to the animal soul.

Jupiter corresponds to the Spiritual Soul, Buddhi.

Saturn corresponds to the physical body.

(To Be Continued.)

✻ ✻ ✻

The building of the Temple of Solomon is the symbolical representation of the gradual acquirement of the *secret* wisdom, or magic; the erection and development of the spiritual from the earthly; the manifestation of the power and splendour of the spirit in the physical world, through the wisdom and genius of the builder. The latter, when he has become an adept, is a mightier king than Solomon himself, the emblem of the sun or *Light* himself—the light of the real subjective world, shining in the darkness of the objective universe. —Isis, II. 391.

A LITTLE ABOUT WELSH DRUIDISM

By James M. Pryse

The Druids of ancient Wales were a hierarchy of men who were clearly marked out and separated from the rest of the community, exercising the functions of the priesthood, having charge of the religion and morals of the people, and extending their authority over every department of civil life. The Welsh (Cymric) word *Derwydd*, "Druid," signifies one who has esoteric wisdom and magical powers, an adept. (The derivation from *derw*, "an oak," or the Greek *drus*, is untenable.) *Derwyddon* (the *dd* has the soft sound of *th*), "Druidism," may therefore be taken to mean "Wisdom Religion." In the *Secret Doctrine* (ii. 756) it is said that the Druids "were the descendants of the last Atlanteans, and what is known of them is sufficient to allow the inference that they were eastern priests akin to the Chaldeans and Indians," and that "they were connected, in their esoteric teachings, with the universal Wisdom Religion." There is a Welsh tradition that they came from Asia and are of the same race with the Galatians.

Below the Druids in the social structure were the Bards and the Ovites. The Druids wore vestments of white; the Bards dressed in blue, and the Ovites in green. The Bardic orders had charge of the literature and education of the country, of the historic annals and chronicles, the laws, and the tuition of the young, as well as the poetry. The Ovites comprised all the artists and artisans, mechanics and skilled workmen of all kinds, masons, carpenters, jewelers, etc., as well as physicians and warriors.

My father, who belonged to the modern Bardic order and was profoundly versed in Welsh literature and traditions, was a firm believer in the Druidic philosophy and Occultism. What I learned from him during my childhood and youth served as an excellent introduction to the study of

Theosophy a little later on. At my request he reduced some of these teachings to writing; and the following brief selections from them, which are in his words, not mine, clearly identify Druidism with Theosophy.

A high civilization obtained in Britain at the landing of the Saxons, dating back to times immemorial. The Welsh have a list of kings (*pendragons*) going back for six or seven centuries before the Christian era; and then traditions from their seat in Asia. It is said that the Druids sent messengers occasionally to the far Orient, and were in constant communication with the philosophers and poets of Greece.

The religion of the Druids was an ethical rather than a ritual worship; it was devoted to the appreciation of Life, up to the highest conceivable culmination of the ideal in the Spirit-life, Supreme, whom they called *Ior, Ner, Naf*, the conception including not only the idea of cause or author, but also the love-idea of parent, and human life-growth, or the improvement of moral character. The symbolic egg of Druidism expresses the idea that life as a whole, the great system of life, is, like that of each sample, bird or animal, oviparous, *i. e.*, evolutionary; not automatically so, but by virtue of the primordial uncreated Spirit-life that dwells in super-kosmic Light. The Druids held, too, that the Primal Life is self-repeating, eternally self-productive, that is, filial as well as paternal. The self-repeating life of *Naf* (pronounced Naav), love losing and finding itself for its life, in another, was the eternal archetype of the microcosm of the universe, humanity,—which conception chimed in with the teachings of Plato, Plotinos and other mystical philosophers. It was the Druidic doctrine that the phenomenal universe is only the outwardness of the real universe, the spiritual, which those can discern or cognize whose inner senses have been trained for the purpose, which faculties are latent in all men but evolved into exercise only in the few; that it is the great work of every man, through

many successive incarnations, to develop his sense of reality—right, beauty, moral beauty, the true glory.

The Druids were Pantheists; yet, while they were free from anthropomorphism, they did not confound Deity with external nature: they saw him in and through all, the sun, moon, stars, sea, heavens, etc., but they ascribed intelligence and volition to him, as their poetry obviously shows. They regarded light as his palace and his symbol, and a *peculiar light*—brighter, more dazzling—as the emblem of his presence.

The Druids inculcated a system of morality, forbidding all vice and crime, and enjoining truth, honesty, rectitude, purity, kindness to neighbours and humanity to strangers. They believed in having all their deeds and worship “in the light of the sun and the eye of the day”—*yingolen haul allygad y dydd*. They believed that the souls of the departed have the power to return at times to this world and appear to their kindred and friends. They believed also in other viewless beings, capable, however, of making themselves visible and tangible—beings above men and below men, fairies good and bad, as well as minor Gods—but they never worshipped them. They adored the Supreme alone.

Out-of-Print Books

Every month a dozen or more catalogues come to me from England, Scotland and the Continent sent by dealers in out-of-print books on all sorts of subjects. If there is any item you wish to get I will be pleased to search for same and report, at no cost to you.

My “Suggestions for Reading” sent on request.

N. W. J. HAYDON

564 Pape Ave., Toronto (6)

THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY
IN CANADA

Published on the 15th of every month.



Editor—Albert E. S. Smythe.

Entered at Hamilton General Post Office as Second-class matter.

Subscription, One Dollar a Year.

OFFICERS OF THE T. S. IN CANADA

GENERAL EXECUTIVE

Felix A. Belcher, 250 North Lisgar St., Toronto.
 James E. Dobbs, Apt. 2, 1482 Closse Street, Montreal.
 Walter I. Hick, 27 Balsam Ave. South, Hamilton.
 George I. Kinman, 164 Keewatin Ave., Toronto.
 George C. McIntyre, 20 Shannon Street, Toronto.
 Kartar Singh, 2019 Vine Street, Vancouver.
 Wash. E. Wilks, F.R.C.S., 925 Georgia St. W., Vancouver

GENERAL SECRETARY

Albert E. S. Smythe, 33 Forest Avenue,
 Hamilton, Ontario, Canada.

OFFICIAL NOTES

A subscriber writes on renewing his subscription: "You ask for suggestions for improvement of the magazine. It needs no improvement as far as I can see. I regard it as the best Theosophical magazine published. Don't let me miss the August number."

✻ ✻ ✻

Mrs. Besant celebrated her 82nd birthday on October 1st. She is in remarkably good health considering the amount of work she does and the distances she travels. There is an excellent photograph of her as she appeared at the Geneva Conference in the Adyar Theosophist for September and it shows her unchanged since the previous year at Chicago.

✻ ✻ ✻

The American Theosophical Society has planned a new basis of membership to be

known in three sections as Contributing, Supporting and Sustaining members. The Contributing section pays \$10. a year quarterly; the Supporting, \$25.; the Sustaining, \$100. In Canada all we ask is \$2.50 and it is pretty hard to get that five cents a week. Our members are not Sustaining in many cases but Abstaining.

✻ ✻ ✻

Second editions have been issued of Mrs. Besant's interesting lectures on "Indian Ideals" dealing with Education, Philosophy and Religion, and Art; and of Mr. Jinarajadasa's lectures on "Practical Theosophy." The Theosophical Publishing House, Adyar also issues two new Adyar Pamphlets, No. 139, The God Without and the God Within, by Mr. Jinarajadasa, and "Eugenics, Ethics and Metaphysics, by Shri Bhagavan Das.

✻ ✻ ✻

It is with much pleasure that we have received Mr. Belcher's report of his first preliminary trip to Windsor and London, and to know that he has left for the West with these goodwill greetings. We have received many letters all cheerful and expectant and we feel confident that this beginning of a new season will be fruitful for the Lodges that take up the winter's work with renewed inspiration and encouragement which we believe Mr. Belcher's visit will bring along.

✻ ✻ ✻

Mr. Rogers in The Theosophical Messenger points out that if Mr. Krishnamurti is held responsible for the decrease in membership in the Theosophical Society an explanation is needed for the fact that organizations of all kinds and character are suffering far greater membership losses. "Clubs that are among the oldest in the nation and that for many decades have been thought of in terms of immortality, suddenly find their faith in permanency vanishing, as scores of members drop out. Even so famous an institution as the Laubs Club of New York finds itself facing difficulties and it but illustrates a thousand

others of the business, professional and social world. We cannot complain in Canada, the membership keeping ahead so far of last year's record. If all our members would pay their dues we would be far ahead of last year's total. We regret to inform unpaid members that this is the last month they will receive the Magazine until they pay up.

✱ ✱ ✱

The Theosophical Quarterly for October commends "An Introduction to the History of Mysticism" by Margaret Smith, M.A., Ph.D., published by the S.P.C.K., London for Four Shillings. "The writer is in complete sympathy with her subject. She makes no effort to display 'learning' but knows all that it is necessary to know for her immediate purpose. Her approach is entirely theosophical: 'Mysticism,' she says, 'denotes something which is to be found, in a highly developed state, in the early religious doctrines of the East, in the Vedic literature, in Buddhism both in India and China. . . in Sufism. . . in Judaism—in Greece and the West.' Yet her book is published by the S.P.C.K., which, not so many years ago, was as narrow and sectarian an organization as could be found anywhere outside the Vatican and Brahminical India." The Quarterly has its usual welcome translation from the Upanishads by Mr. Charles Johnston, two war articles, and a rather interesting article on Egyptian Sources of Greek Thought.

✱ ✱ ✱

The Adyar Theosophist is better than ever in its September issue. An article by Mr. Jinarajadasa on "The Personality of H. P. Blavatsky" will be read with vivid interest by students, who may gain some knowledge thereby of the efforts made to prevent idolatry of leaders or teachers in the early days, an idolatry which has done more than anything else to wreck the Society. Mr. Jinarajadasa has come to the conclusion after much reading that "the true life of H.P.B. had yet to be written." No one familiar with the story of the last

forty years and the literature of that period can come to any other conclusion. He also remarks: "One profound impression left upon me is that Col. Olcott in his "Old Diary Leaves" has not done her full justice. I do not think that he meant to be unfair, but it is evident that there were certain aspects of her character which he simply could not understand. Throughout all her life she acted upon motives and reasons which he could not fathom. In his early intercourse with her, he failed to understand her, because she was pledged to carry out her Master's orders, in ways not obligatory upon him till he himself came later to the same relation towards his Master. . . . To put matters briefly, she was an occultist, acting upon reasons which often she could not reveal even to him, her most trusted colleague; she jumped to conclusions he could not justify with his common-sense mind." Mrs. Besant's Address to the English Convention on July 5th is given in full.

✱ ✱ ✱

Mr. Rogers in the October Messenger takes a fall out of Dr. de Purucker and his references to Mr. Leadbeater. Mr. Rogers quotes with expressions of horror a paragraph from Dr. de Purucker's Forum articles: "For instance, when Mr. Leadbeater teaches, as I heard that he taught from a letter which Brother Joseph Fussell read to me this evening that Jesus Christ was the wife of Julius Caesar—presumably in another incarnation of Jesus Christ—you can see that it is necessary that we limit our invitation to the Theosophical World-Congress to Theosophists alone. Had Mr. Leadbeater known that Jesus was an Avatara, and as such an Avatara had never had a previous birth—in other words, had Mr. Leadbeater known what the Avatara-doctrine means—this fantastically preposterous assertion would never have been made." It is possible to disagree with both Dr. de Purucker and with Mr. Rogers on this point about Jesus and still be an intelligent Theosophist, but the discussion

indicates that there is a good deal of dogmatic feeling in the various Societies, and a harmonious Congress and dogmatic feeling scarcely jibe. Would it not be possible for such a Congress to meet and admit all the people with their different views to amiable discussion, and what is more important to brotherly communion. Paul was able to withstand Peter to the face on points of doctrine, but one has no doubt that they were able to sit at meat together and be courteous to each other. The ideal the Canadian National Society has always cultivated is an open platform, fraternal relationships with members however disagreeing intellectually, and adherence to the original teachings of the Theosophical literature, not as infallible revelations, but as a pyx by which later views and ideas may be compared to a standard, each man using his own reason to make the comparisons and decide the issue. With the idolatry of Leadership this is impossible, for all Leaders must be taken on faith. This means in nearly every instance, on credulity.



The October number of *The Theosophist* (Los Angeles) is just to hand as we go to press. It contains a long list of contributions from the regular Society contributors and one or two others like Fred Burry of Toronto. In a congratulatory article about her birthday it is observed: "Dr. Besant is such an inspiring example in these times of unrest. She loves Krishnaji, and states what she believes right about his great work. She differs with him on several points, but remains undisturbed, and goes on with her own work, believing in the right and freedom of individual opinion." Mrs. Hotchener has a sensible article on "Theosophical Cooperation" in which the snags are considered. Speaking of Dr. de Perucker she says: I Sincerely believe there was a Plan within his plans, even beyond and greater than any of those which he, perhaps, recognized as essential to the moment (though he may have done so) . .

. . It is my personal opinion, for what it may be worth; that Dr. de Perucker (in spite of some of his sincere individual opinions, personal to his own Society) is now being used as an instrument for broadcasting that Plan to awaken Theosophists to the necessity for self-analysis and heart-searching in their relation to the ideals of Theosophy, and their part in the present unrest, doubt, criticisms, and disputes existing in all our Theosophical Societies, his not excepted. . . ." Mrs. Hotchener sees no reason why the Convention next year should not be held as Dr. de Perucker designed it—a gathering of Theosophists and of Theosophists only. But we believe that she sympathizes with the point of view that we have promoted in Canada of independent action on the part of each Lodge or Section, and we are convinced that no union or amalgamation would benefit the Movement. F. Milton Willis contributes a weird yarn about a frustrated attempt of the late Dr. Anderson to materialize himself at his own funeral. Mrs. Besant appeals in the English "News and Notes" and elsewhere for support for the Los Angeles "Theosophist" without which, she states, it must discontinue at the end of the year.

MR. BELCHER'S TOUR

Mr. F. A. Belcher reports as follows:

It is pleasant to be able to report that my visit to Windsor has proved worth while. A study group of seven has been formed, the text book being the *Key to Theosophy*. Two and possibly more will make application for membership. There is a very earnest spirit manifest and the future promises well.

London also proved encouraging; meetings which have been suspended for some time, will be resumed. Mr. J. B. Wright—one time member of the Executive Committee—has very generously furnished a room in his lithographing plant, the use of which he offers free of cost to the members.

While these meetings will be held under the auspices of the London Lodge, members of Harmony Lodge and any one interested will be welcome. Mr. and Mrs. George Peters were very generous and thoughtful in their hospitality.

Mr. and Mrs. McKone entertained a meeting of Harmony Lodge members at their delightful home, and the reception accorded to your lecturer was very cordial.

Winnipeg will be visited next, arriving on the 11th October and leaving on the 20th. Saskatoon will be next, arriving 21st and leaving 25th for Edmonton. Three or four days there, and then on to Vancouver, arriving about 30th October. One week there, then Victoria for a week. It is hoped to make a further stay in Vancouver, but as that is indefinite just now, no certain dates can be made beyond that.

250 Lisgar St., Toronto, Ont.,
Oct. 3, 1930.

"JASPER NIEMAND"

"Letters That Have Helped Me" were written by William Quan Judge to Mrs. Julia Campbell Verplanck (afterwards Mrs. Archibald Keightley) who died a few years ago. They first appeared in *The Path*, edited by Mrs. Keightley and with her connecting comments.

Mrs. Keightley was one of the most distinguished of the American writers on Theosophy in the early days of the Society and remained so till her death. She wrote under the *nom de plume* of Jasper Niemand, and was therefore anonymous and sought no recognition from the public.

Her other contributions to *The Path* were of sterling interest, and conveyed many important truths of life, in the practical sense of daily living. She had also a keen sense of occult values, and her essays in this kind are much more valuable than many in wider circulation. She wrote two articles also, for *The Lamp*, a forerunner of *The Canadian Theosophist*, and

there was always genuine inspiration in what she wrote.

A little book of some of her essays was printed in London in 1904 with the title "The Vow of Poverty," the caption of the first. In this book there is a dedication to William Q. Judge, "Teacher and Martyr." After some of these essays there are sentences, recalling the Hermetic utterances, which had their weight in the Esoteric Section.

"The True Master is felt: He is not seen. When He who was unseen is seen, He disappears. Then the spiritual presences are gathered into the Unity; they know not one another, but they are the One Self. In that Darkness there is but One. In that Silence there is no knowledge; but Being—which is all—is fulfilled. This is the path of the true disciple."

Many had thought that she would have succeeded to the Leadership after Mr. Judge's death, and had it been so the whole course of the Theosophical Society would have been different. But who can say that any member would have learned more than he has done.

Here in this book of *Letters That Have Helped Me*, is all the instruction, perhaps, that she could have conveyed to the world, and the world may still benefit by it. Too excellent a Leader might only have engendered the idolatry we have to learn to beware of. And she still salutes us in these pages.

✻ ✻ ✻

It is an occult law that no man can rise superior to his individual failings without lifting, be it ever so little, the whole body of which he is an integral part. In the same way no one can sin, nor suffer the effects of sin, alone. In reality, there is no such thing as "separateness"; and the nearest approach to that selfish state which the laws of life permit is in the intent or motive.—*The Key to Theosophy*.

AMONG THE LODGES

The Orpheus Lodge has been studying the basic requirements, the least that any student should demand of himself if he hopes to get any success in his effort to solve the mystery of human existence. It is commonly thought that anyone can become a Theosophist. Anyone can become a member of the Society, but to become a Theosophist, and to do one's part in transmitting this great philosophy in its purity on into the future, is the biggest thing anyone can undertake. Consequently every one of us has to ask him—or herself the question—"Am I an asset or a liability to the Movement? Am I part of the dead-weight which has to be carried by the efforts of others, or am I helping to carry the weight, and to put up resistance to those influences inside ourselves and outside ceaselessly acting to drag it down to the personal level, where comfort, a feeling of security and amiable feelings take precedence over truth. Because we are all of us in the real sense but beginners, endeavouring to lay a sure foundation for the future, these basic requirements are of utmost importance, and the Lodge discussions come back to them again and again. It is easy to state that *the* basic requirement for a student of Theosophy is a deep and drastic sincerity, an inner honesty which demands a constant watchfulness and a growing power to detect self-deception in all its protean forms, but to realize what this means in actual day by day life is an achievement. Having coolly and definitely constituted himself a Truth-Seeker, the student has by conscious effort to grow into the attitude which this demands. At the outset we have to ask ourselves what right have we to our convictions; are they our own, formed as the result of having impartially examined the best that has been said against them, or have we accepted them because they fitted in with our preconceived notions? So long as we instinctively avoid books which go

against our beliefs, gloss over passages which we do not agree with, and shrink from criticism of our ideas, we may know that we have not come by them honestly; they are not ours, but stolen ready-made and passed off as our own. A test of our sincerity is this—are we willing at any time to put forward our most cherished beliefs in the face of adverse criticism. If it is the truth we want, we shall be, because we know that what is true in our beliefs cannot be destroyed by criticism, but only what is false, and, whatever is false in our ideas, if we are honest, we want to know it. We all *think* we want the truth, but what we really want is just so much of the truth as will not conflict with our prejudices. It is comfort we want, not truth, and so long as we are not conscious of insincerity and feel sure that we mean well, we are content. This—which is perfectly all right for ordinary life—is not nearly good enough for students, whose prime value is Truth, and we have to face the fact that so long as we are content with this standard, we are always a potential menace to the Movement. The least that any student should demand of himself is that he should be willing at all times to throw his ideas into the "Melting Pot," entirely satisfied to take what comes out, knowing that the gold cannot be destroyed, and it is only when we have taken on this attitude that we shall be able to take a positive stand behind this great philosophy in our charge and put it forward, not apologetically, but as a challenge to the best minds of our time.

✻ ✻ ✻

The past month of September marked the completion of two months of intense summer activity with Toronto Lodge, thanks to Mr. and Mrs. Roy Mitchell's choice of Toronto as their holiday rendezvous and this lodge in particular as their headquarters. Mr. Mitchell addressed over thirty meetings while with us, and with Mrs. Mitchell's assistance conducted much effective class work and laid the

basis for courses to be carried on throughout the winter. We have come to expect marked interest and large audiences when Mr. Mitchell is announced to speak and we were far from disappointed in this respect on any occasion during his visit. Each Sunday morning was devoted to one of a series of subjects taken from Mr. Mitchell's own book entitled "Ancient and Modern Psychology"; while at the Sunday evening meetings Mr. Mitchell drew his subjects from Comparative Religion and Philosophies. Each Friday evening informal talks were given by Mr. Mitchell on Mystical Literature. Mr. Mitchell returned to New York at the end of his vacation to take up new duties at the New York University where he has been honoured with the post of Lecturer in Dramatic Art. On Saturday, Oct. 4th, a series of "Social Teas" was inaugurated in our Lodge rooms, and a large number of our members gathered to fraternize over cups of tea. Some music was provided but the gathering took the form chiefly of a "Conversazione" with the additional feature of written questions being invited on Theosophical questions and answered by the older student members. Some thirty odd questions were handed in and discussed and altogether a profitable and enjoyable evening was spent. It is intended to hold similar "Teas" each month during the Winter with the idea of promoting and sustaining social intercourse among our members and friends. With the decision of the Toronto Lodge Executive this year to abandon the Fall Bazaar (which had become an annual affair) and take other methods of augmenting its finances, it was possible to make an early commencement upon the Lodge's class and allied activities for the season. A series of illustrated lectures have been arranged for each Thursday evening to be given by the young graduates from the Speakers' Class inaugurated by Mr. Mitchell and the Sunday morning meetings will be continued also by these students. A Class in Elementary The-

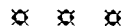
osophy has already commenced under the leadership of Mr. N. W. J. Haydon on Tuesday evenings, as well as a Drama Reading Class conducted by Mr. H. Huxtable. This is a new activity intended to create interest chiefly in the Occult Drama, Passion Plays, and poems having mystical value. The Class for training our young members to be Theosophical speakers is also operating under the guidance of Mr. Dudley Barr, taking Mr. Roy Mitchell's Course in Public Speaking as its textbook. Other classes are contemplated and consideration being given to our regular lecture programme which should conduce to a successful season.

FELLOWS AND FRIENDS

Miss Phoebe Thomson, daughter of Col. E. L. Thomson, recording secretary of Toronto Lodge, has been awarded a certificate for bravery, although an inexperienced swimmer, for saving the life of six-year-old Shirley Weis when the child fell into twenty feet of water at Rouge Hills on July 17 last.



Many friends will regret to hear of the death of Mr. C. H. Collings which occurred on August 8. The cremation was attended by a large number of his Theosophical friends, and it was remarked what an atmosphere of peace and calm prevailed. The late Mr. Collings was a devoted student of the Blavatsky tradition and played an important part in the strenuous times following the death of H. P. B. to whose memory and that of W. Q. Judge he was always loyal. Mr. Collings is survived by his daughter Ella who is also a devoted student of the Wisdom as befits one "born in the faith."



Mr. Hannen Swaffer, the eminent dramatic critic and literary man of London has been elected as the new President of the Spiritualist Community in England. Mr. Swaffer is something of an individual-

ist. "I can only express my own ideas," he writes, "to which I do not seek to chain the Movement. I say what I think, what I know, what I feel, what I have done. I cannot speak for anybody else. All the success I have ever had in life is due to the fact that I insist on being personal and am not ashamed of it. As a dramatic critic I state my own opinion, and do not expect anybody else in the world to agree with me. It is purely a personal opinion." So far he would make a good Theosophist. Unfortunately some professing Theosophists insist that everyone shall agree with them.

THE STORY OF NARADA

There is one great story known and told among men, in which is comprised all other stories and all other romances since ever the world began. Every act of our human race, every song, every drama, every tale of love or of tragedy is just a repetition of this first and wondrous story. Every religion embodies it in one form or another, and every philosophy is given over to the study of its plot and theme. It appears in all languages, and civilizations have clothed it in their own characteristic dress; it is Osiris, it is Dionysos, it is Faust, and it is Jesus; but through it all it is one and the same story. Call it what name you will, we prefer to know it as "The Story of Narada."

There are vast distances in this cosmos of ours, distances so vast as to be incomprehensible to any human mind; measured only by millions of light-years, a phrase that to all of us is entirely devoid of meaning; and not only are there vast depths in space, but planes and dimensions, inner and still inner worlds, for the Absolute Deity ever evades us.

From somewhere within the illimitable and fecund Ocean of Being, forces of which we can know nothing and surmise but little, pushing outward and ever outward, produced our physical Universe with its

seemingly endless variety and profusion. From this great Source all life came and must inevitably find its way back again. In the great swing of evolution, this out-breathing of Para-brahm, what races must have grown and be growing?

Our story starts with such a race, developed to a degree that we cannot even surmise, and possessed of qualities and powers which to us are as yet a closed book. Winning their way by eons of struggle and conquest into a realm of consciousness exceeding in scope that of ours by a gulf as great as that between man and the black beetle, they rested from their toils in the happy fields of Nirvana. In their happy and peaceful realm, blessed with many joys which we have not the faculty of thought to consider, they became known by various names roughly designed to express qualities and attributes which are by their nature incapable of expression. They were known as Sons of the Sun, Shining Ones, Nirvanees, Lords of the Flame, or Virgin Youths.

Throughout the illimitable extent of this great Cosmos, acting in every physical atom and over all planes of consciousness, persists one Divine Law from which there is no escape, and to which every spirit, no matter how powerful, and every monad, no matter how infinitesimal, must conform. It is the Law of Compassion, and so universal is it in every phase of existence, of being and even of Beness, that it inspired the Master to say that God, is Love. Whatever may be the working out of this law in other planes, we are unable to say, but it is known to us as that influence compelling the strong to guard and assist the weak.

But the Cosmos was not all rest and quiet. Far from it. Another portion of it, and containing another race of beings, was in a state of turmoil and struggle. Having reached a plane of consciousness that might be called human, this race began to develop self-consciousness, and in the process of the task this race found themselves struggling with the body of an animal within

which they were obliged to dwell.

Now this animal was greatly advanced in his own plane; indeed he was stronger in his place than the human in his, so that instead of ruling the animal he began to serve him to the degradation and abasement of both. It is best not to dwell on that terrible time. The horror of it became known to all, and it looked as if the human race was doomed. Could not something be done? Oh, yes, there were Saviours to be had. The Law of Compassion pointed directly to those Lords of the Flame. "You," it said, "are the Saviours of this fallen and crippled race. You must go to them, live with them, and by virtue of the Light that is in you, pilot them across the bridge of a sword's edge into a safe place." At once there fell upon this exalted race a fever of excitement and confusion. All rest and peace were banished; the hours of contemplation were over, the time for action had arrived.

But what action? The race of Nirvanees experienced a cleavage such as it possibly had never experienced before, and the cleavage gradually resolved itself into a distinct and sharp line. Two distinct classes emerged—those who were willing and those who were not. The willing ones, bidding a long farewell to their protesting brothers, departed on their errand of mercy, while the unwilling ones prepared to resist the force of that irresistible law—Compassion.

Then was there war in Heaven, Michael the Archangel contending against Lucifer, the Bright Morning Star. The issue was never in doubt. The unwilling ones were defeated and overthrown. Down, down they fell, outward and ever outward, until, engulfed in the maelstrom forces of the Zodiac, each Divine One found a tomb in the rocky cave of physical generation, in the heart of humanity, with nothing but the Golden Bough—the sprig of Acacia—to mark the grave of the illustrious dead. What wonder that, having viewed this unparalleled scene, the Master should say, "I

saw Lucifer fall like lightning from heaven." But before he fell, and knowing that only defeat awaited him, Lucifer, standing with one foot on the land—the rocky shore of physical matter—and one foot on the sea—Mara, or Mary, the great ocean of space—swore a terrible oath: "I am Lucifer, the Morning Star, but henceforth I shall be Narada, I shall be Satan the opposer, and none shall return from this prison of matter until he has passed through the initiation that I shall give him." Then, plunging deep into the heart of humanity, he laid himself down and fell asleep.

The first effect of this Divine infiltration was to cause the human race to "stand upright in the presence of Indra." The animal is now definitely under control to some extent; even the presence of the god—sleeping—does that. Repeated partial awakenings have taught us the uses of fire—metallurgy—agriculture—and all those things that serve to distinguish the god-like from the animal-like. But we must waken him. We must rush to the centre of the ship exclaiming, "Master, master, help or we perish!" and caught between the two forces of positive and negative action, we must build by our own exertions that Temple of Solomon, that Wedding Garment, that Body of the Resurrection, which will enable us finally to pass through the door of the Sun into Nirvana.

And there will be other races, and again others, and so on and on and on—

George C. McIntyre.

❖ ❖ ❖

No form can come into objective existence—from the highest to the lowest—before the abstract ideal of this form—or, as Aristotle would call it, the *privation* of this form—is called forth. Before an artist paints a picture every feature of it exists already in his imagination; to have enabled us to discern a watch, the particular watch must have existed in its abstract form in the watch-maker's mind. So with future men.—Isis I. 310.

“MAN'S HIGHEST PURPOSE”

This is a book by Karl Weinfurter, translated by Prof. Arnold Capleton and Charles Unger, and published by Rider & Co., London, which should attract the general reader of occult literature. The subtitle is “the Lost Word Regained” and no doubt it will have much to say to members of the Craft. The ten chapters deal with the Meaning of the Mystic in general and the Christian in particular; The Mystical Schools; the Leader and his relation to the Disciple; Meditation and Concentration; the Mantra Practices; the Origin of the Mantra Practices; the Mystical Stages; The Inner Word; the Results of the Mystical Practice; The Mystic and Karma. Extracts are given from mystical works of the Middle Ages. We found the book very interesting as embodying some of the older Rosicrucian teachings such as Dr. Franz Hartmann was familiar with. It is stated on page 152 that Hartmann was a pupil or disciple of the Leader that Weinfurter follows. There is a great deal about the inner guidance and a great deal that must be accepted with caution and after trial and experiment, not with fear, but with prudence and discretion. The tendency is distinctly ritualistic, and chapter 7 dealing with Mystical Stages dwells on the Seven Sacraments as vital. Church-going is recommended in order to get the benefit of the Mass. One practice recommended strongly may be of use to many who are circumscribed by their own personality. It is a concentration on the feet as being as important or even more so than the head. “A man has to possess himself fully; this is the purpose of any teaching; and thither we try to lead the student. Not only in his heart or head, but in his whole body a man must feel and know himself, lest he get mutilated and be incapable of perfect life.” There are more spiritual and important practices than this but as something that may appeal to the materialistic-minded it may be a first step for some.

We do not think that the pupil need to be so bewildered at first as this book may make him, but there are all kinds of readers seeking information at present and there is much suggestive material here. But all material things are only parables.

CORRESPONDENCE

IS HE COCKEYED OR PARTICULARLY DENSE?

Editor Canadian Theosophist:—In his answer to my letter of June, Mr. Pryse, for all his acumen, missed the point of my question. That point is found in the small word “If” preceding the quotation from Mr. Pryse’s article, “Worship and Immortality” and starting the third paragraph, “If his assertion is true” etc. Failing to notice those “ifs” Mr. Pryse has merely expanded his statement, “Theosophy. . . affirms that he (man) is immortal not merely as the feeble being who is all that his true Self now manifests on this earth but as the God of unimaginable glory and power that he really is in the Divine World,” with the additional statement that the Book of Dzyan should not be taken literally—which adds confusion to the already confounded.

With all due respect for Mr. Pryse’s standing as an old student of Theosophy, I cannot accept his statement (“Theosophy affirms; etc.) as a correct interpretation of the teaching, for—according to my understanding—it does not coincide with the teaching given out by H.P.B., Masters M. and K.H.; hence my prefacing my question with “If.”

If we turn to Isis Unveiled, Chap: XII, we shall find H.P.B. giving the “fundamental propositions of the Oriental philosophy.” There are nine of them. The second reads:—“Nature is triune: there is a visible, objective nature; an invisible, indwelling, energizing nature, the exact model of the other, and its vital principle; and, above these two, *spirit*, source of all forces, alone eternal and indestructible.

The lower two constantly change; the higher third does not." The third reads:—"Man is also triune: he has his objective, physical body; his vitalizing astral body (or soul), the real man; and these two are brooded over and illuminated by the third—the sovereign, the immortal spirit. When the real man succeeds in merging himself with the latter, he becomes an immortal entity."

I prefaced my question with the word "If" because it must be obvious that if (as Mr. Pryse asserts) man "himself is the Dhyani Buddha, the Dhyan Chohan, the Pitris, and all the rest," he ought to have more sense than to (metaphorically) throw bricks at himself; to lie on a bed of thorns; to constantly jab pins into himself; to continue erecting edifices that are constantly and continually falling down on his fat head; to "suffer many ills and (be) beset by the greatest difficulties and dangers"—to quote Mr. Pryse.

Mr. Pryse contradicts his own statement when he quotes from Mahatma Letters:—"Those who succeed in doing so become Buddhas, Dhyan Chohans, etc." But Mr. Pryse has already told us (page 205) that "he himself is the Dhyani Buddha, the Dhyan Chohan . . . and all the rest." What kind of word-juggling is this, anyway? How can he become what he already is? Is this "poetic imagery, or am I particularly dense? Also:—he has "nothing to fear during the fifth, sixth and seventh rounds." Mr. Pryse goes on to say that it "is the incarnated Soul, the Lower Triad, that becomes a Buddha," etc; but on the preceding page he tells us "the Microcosm is the Dhyani Buddha . . . and all the rest."

Do words mean what they are supposed to mean, or do they—in occultism—mean quite the opposite?

Mr. Pryse says that Man is a "God of unimaginable glory and power . . . in the Divine World;" that "he himself (the Microcosm—man as we see him) is the Dhyani Buddha," etc. In M.L., p. 74, I

find Master M. saying: "He starts downward as a simply spiritual entity—an unconscious seventh principle (a Parabrahm in contradistinction to Para-parabrahm)—with the germs of the other six principles lying latent and dormant in him. Gathering solidity at every sphere—his six principles when passing through the worlds of effects, and his outward form in the world of causes. . . . The perfect man or the entity which reached full perfection (each of his seven principles being matured) will not be reborn here. His local terrestrial cycle is completed and he has to either proceed onward or—be annihilated as an individuality."

I submit that all this is at variance with Mr. Pryse's statement. If he (man) "is a God of unimaginable glory and power," how comes it that he starts out as an "unconscious seventh principle" with the other six principles only latent germs in him? Is it not obvious that this "glorious bunch of light"—as M. calls it—is *not* self-conscious (hence lacking "power"); that in order to become "self-conscious," a perfect self-conscious God, he has to go through experiences in the various "worlds" and so develop his self-consciousness? In opposition to Mr. Pryse's statement Master M. says that is just what he has to do:—(p. 75) "the volition of man, his intelligence and consciousness will awake but when his fourth principle *Kama* is matured and completed" (mark these two words) "by its (seriatim)" (note this word "seriatim") "contact with the *Kamas* or energizing forces of all the forms man has passed through in his previous three rounds."

So there need be no reason for asking "why" Parabrahm "did it." He may be a bit of pure spirit, but evidently he—being unconscious—is ignorant of his very selfhood; hence his peregrinations in "lower" and less spiritual worlds (or planes of consciousness) to awaken him to that self-consciousness.

Mr. Pryse says he does not find Master M. saying that "man's immortality is con-

ditional." Perhaps not in those exact words; but I claim it is a fair inference from M.'s statement (M.L. p. 75) "he has to either proceed onward or—be annihilated as an individuality." If man is immortal why should he fear what will or may happen "during the fifth, sixth and seventh rounds?" Also (p. 77) "Only how many—oh, how many will be destroyed on their way!" Master M.'s pen must have slipped more than once, Mr. Pryse.

Seeing that M. must have known what his "beloved brother" K.H. was teaching (M.L.) perhaps the latter Master will serve equally well for the teaching on immortality. Here are a few quotations:—(p. 47) "It is here, then, that the laggard Egos perish by the millions....the annihilation of the unfit." Perhaps this too is "poetic imagery." "We call 'immortal' but the one *Life* in its universal collectivity and entire or Absolute Abstraction.... Does the term apply to anything else? Certainly it does not." (p. 129) "....a man, an Ego like yours or mine, may be immortal from one to the other round.. (p. 130) And yet am "I" truly immortal for all that? Unless I make the same efforts as I do now....Koot Hoomi will vanish".....

Mr. Pryse may retort that K.H. is speaking about the "personal Ego" (the individuality which "is centred in the.... third, fourth and fifth principles"), not the Spiritual Ego.

I will gladly help him to sustain that objection because that (to my understanding) is the true theosophical teaching, viz: that the Personal Ego (the Microcosm) has to grow up to and coalesce with the Spiritual Ego—his "Father in Heaven"; hence the need for and explanation of his struggles in these lower worlds. This teaching is, I submit, quite the opposite from that according to the Gospel of James Pryse. On page 274, M.L. "yea, to the extent of risking to lose his own, his hard won share of immortality" (K.H.) Evidently immortality has to be won. Evi-

dently, Theosophy—according to M. and K.H.—does *not* affirm that man is immortal. Or am I cock-eyed? Again: (p. 196) K.H. speaks of "failures of nature" to be "remodelled entirely" and also "He must not be simply *annihilated* but punished." And the final clincher: (p. 276, K.H.) "When the 'Seeress' is made to reveal that 'immortality is by no means a matter of course for all'. . . . that 'souls shrink away and expire'. . . .etc, she is delivering herself of *actual, incontrovertible facts.*" Or is this "poetic imagery?"

Not that it matters very much but merely to keep the record straight (I already have enough sins to answer for) I wish to say that I did not advance the theory of collective humanity being here to redeem a fallen race; I cited that theory of Roy Mitchell's as one of the answers to my question. That theory is about as far from my acceptance as is that of Mr. Pryse.

On page 87, M.L., K.H. says "Now there are—there must be 'failures' in the etherial races of the many classes of Dhyān Chohans as well as among men? But still as these failures are too far progressed and spiritualized to be thrown back forcibly from their Dhyān Chohanship into the vortex of a new primordial evolution through the lower kingdoms—this then happens. When a new solar system is to be evolved these Dhyān Chohans are .borne in by the influx 'ahead' of the elementals and remain as a latent or inactive spiritual force in the aura of the nascent world—until the stage of human evolution is reached. Then Karma has reached them and they will have to accept to the last drop in the bitter cup of retribution. Then they become an *active Force*, and commingle with the Elementals, or progressed *entities* of the pure animal kingdom to develop a little by little the full type of humanity." This, I take it, refers to the Manasaputra, and is the basis (so I surmise) for Roy Mitchell's theory. All this may be compared with Mr. Pryse's statement of man

being a God of unimaginable power. Also the following (p. 80) where K.H. says that "Man's soul (his fourth and fifth principles) is but a compound of the progressed entities of the lower kingdom."

My understanding of the teaching (which seems to be borne out by Masters M. and K.H. and also by H.P.B.) is:—Man is a combination of principles, an *Omnium Gatherum* (whether poetically or literally); an entity in process of being evolved. That entity has a *germ* of Manas, which has been and still is being quickened by the commingling of the Manasaputra. The man (Kama-Manasa, the real man, soul—see H.P.B.'s "fundamental propositions" in the first part of this letter; also M.'s statement, p. 78) is evolving slowly upward, the impelling urge being given by Parabrahm. He is rooted in, and gets his strength to struggle from, his lower nature—as Boehme says; hence he is, as it were, between two forces, viz: the corruptible and the incorruptible, the lower and the higher. If he fails to go forward—to eventually coalesce with the spiritual Ego and become, to that extent, immortal, and allows the lower forces to overwhelm him, he is—in the words of K.H.—a "failure of nature" to be "remodelled, to be annihilated." That to my mind is a more logical proposition than that Parabrahm is a God of unimaginable power who is playing damphool tricks on himself, and suffering as a result of his asininity.

The real man (according to H.P.B.) is the astral man, not—as so many theosophists claim—a Manasaputra. Being "a compound of the *same*" (the astral man) "and the *other*" (Manasaputra) as H.P.B. quotes from Plato (S.D. Commentary Stanza iv, pp. 92-3), inasmuch as we are affected by the Manasaputra commingling with us, many students imagine that we are the Manasaputra. Very flattering, no doubt, but that view is not borne out—to my mind—by the teaching. The Manasaputra are "the endowers of man" with his conscious, immortal EGO (S.D. p. 92).

If, as has been shown, "man" has to coalesce with that EGO to gain immortality, it must be obvious that "man" cannot be the Manasaputra. And—man has to struggle constantly upward to win even a limited immortality.

A Student.

(Note by Ed.: "A Student" did not read far enough in "Isis". There are ten "fundamental propositions," not nine.)

"WHOM THE GOD'S DESTROY"

For some years, I have contributed articles to The Canadian Theosophist. My only purpose in so doing was to call attention to the fact, which appeared to be generally forgotten, or neglected, that H.P.B. and her teachers were the real founders and sources of the Theosophical Society. One has only to refer to the earlier volumes of the Canadian Theosophist to notice how infrequently the name of H.P.B. was mentioned. Of later years there has been a difference, and a comparison of the index of the first volume with volume nine, is proof that a change has come over the editorial policy of the magazine.

Naturally, my insistence, of a recognition of H.P.B.'s proper place in the movement, has been distasteful to those who disagree with me. In the August number of the magazine, James Morgan Pryse assails me with vitriolic vigour, and wilfully perverting my statements, accuses me of things of which I never even dreamed. Mr. Pryse says he has been writing on Theosophic matters for 44 years, which seems to satisfy himself that he is an authority on the subject, but, his personal convictions, I humbly submit, may not convince others to his way of thinking. The whole tone of his article is petulant, and, written with a pen, suffering from pronounced senile querulousness. There is no doubt of his great pedantry and erudition. He believes in it thoroughly, therefore, a man who has the assurance to issue such books

as he has seen fit to put his name to, must take himself seriously.

Twenty years ago, he unsealed the Apocalypse, a book which has gone through three editions. In addition to this, he has restored the New Testament, and, in later years, paraphrased the Stanzas of Dzyan, on which the Secret Doctrine is based. His familiar and patronizing comments upon H.P.B. and her writings would be amusing, if they were not so harmful and misleading to students who may take them seriously. I have not heard that Mr. Pryse has yet claimed he knew anything of Theosophy, before H.P.B. began to write on the subject. It is interesting, however, to check up Mr. Pryse's connection with the Society. The first official reference I have found concerning him and his connection with the headquarters staff in London, is in volume 12, page 127, of *The Theosophist*. In correspondence sent from Headquarters to Adyar by Mrs. Alice L. Cleather, it is recorded that in September 1890, Mr. Pryse had arrived from America, at H.Q. and became permanently attached to the staff. At this time, Madame Blavatsky had written all her books, although unbelievable, without the assistance of Mr. Pryse. She died in May 1891, about eight months after the arrival of Mr. Pryse. During that period, she was in ill health and her writings were confined to magazine articles and correspondence. In volume seven of the *Canadian Theosophist*, page 203, this subject is dealt with by Mrs. H. Henderson of Victoria, B.C., who claims that W. Q. Judge had recommended Mr. Pryse as an expert printer to run the H.P.B. press.

The great trouble with Mr. Pryse seems to be that he is an intellectual prodigy. He admits in his article that something more than spiritual intuition is necessary for a proper understanding of Theosophy. In this attitude, he takes issue with H.P.B., whose posthumous article in *Lucifer*, October, 1893, says:—

“A high development of the intellectual faculties does not imply spiritual and true life. The presence in one of a highly developed human intellectual soul. . . . is quite compatible with the absence of Buddhi, or the spiritual soul. Unless the former evolves and develops under the beneficent and vivifying rays of the latter, it will remain for ever but a direct progeny of the terrestrial lower principles, sterile in spiritual perceptions: a magnificent; luxurious sepulchre, full of the dry bones of decaying matter within.”

There is a characteristic comment in the article of Mr. Pryse, which I am reviewing. He suggests that I “out of the vast store of Theosophic and occult knowledge” that enables me “to depreciate his efforts to aid students,” should contribute to the magazine a treatise on the Anahatashabda and explain to students “how the sounds originate in the heart centre.” Of these I know nothing. It is declarations of this kind, given for the purpose of confounding students, that are so harmful. Mr. Pryse may have lulled himself into believing that he knows the mystery of the third, or even fourth states of vach or sound. On the other hand, he may be in that state which the poet refers to as being “full of sound and fury signifying nothing.”

It is for the purpose of warning students from being led away to what may be spurious conceptions and interpretations by current writers, that I have steadfastly maintained that all such should be compared with those of H.P.B. and her teachers.

I recognize the uselessness, the futility, of trying to get any acknowledgment from Mr. Pryse that there may be a possibility of error in his conception. We are reminded in the Secret Doctrine that civilization has ever developed the physical and intellectual at the cost of the psychic and spiritual, and Mr. Pryse, in elevating the physical and intellectual, has done his bit to injure the psychic and spiritual. There are some admonitions in H.P.B.'s pamph-

let, Practical Occultism, page 84, that he might read with profit, but I am afraid it is too late in the day. So what's the use?

W.M.W.

SLAMMING THE EDITOR

Editor, Canadian Theosophist:—What a mess of criticism, good and bad the real worker or the leader in any great movement has to encounter in his path of service to humanity! This has been true of the general secretary of the Canadian Theosophical Society just as it has been true with leaders in all other avenues of true service to the world.

This is but a by path of thought. The writer realizes well that the general secretary needs no protector, no champion, no apologist, for he has within himself as we all have his own champion, his own mentor, his own protector, and that is all sufficient.

However, the writer has remarked the many letters of criticism against the general secretary penned by W.M.W. Doubtless he is a great Theosophist. He should be consistent. He criticizes the general secretary all over the lot, first for one thing, next for another, and most remarkable of all he criticizes this official for "misquoting Madame Blavatsky's statement on the Secret Doctrine", and apparently for what he terms failing to give Madame Blavatsky her due. He accuses the general secretary of editorial chicanery, and states that the editor of The Canadian Theosophist should give homage to Helen Petrovna Blavatsky and not go out of the way openly, by insinuation or by inuendo to belittle and besmirch her reputation.

I don't know what work W.M.W. has done for the Theosophical Society. As much, I feel sure, as was in his power. We have all done that, those of us who, deep within believe with unswerving faith in the principle of universal brotherhood from the amoeba to the archangel and in the principles underlying the Ancient Wisdom. Most of us, like the writer, have

just "done their bit", to quote an ancient saying current during the Great War, buck privates of the great movement, corporals, sergeants, staff sergeant-majors et al. But, some like the general secretary, and like the general secretary of the Dutch section, Dr. van der Leeuw, like Dr. G. de Purucker and a few others are great staff officers of the movement, and as such have grave responsibilities and great regard for the welfare of the whole as against the welfare merely of any sectional part.

Those who have followed the history of the Canadian movement know well that the championship of the founder of the Theosophical Society, Helen Petrovna Blavatsky has been sound and consistent, and that no one has furthered the back to Blavatsky movement more enthusiastically than the general secretary. It is perhaps largely due to his influence that there has been a clearing house in the mental attitude of Canadian Theosophists during the past few years and as a consequence a mental migration from the miasma of psychism common enough 10 years ago.

When people consistently go out of their way to criticize others they should be careful to never consider excerpts from expressed opinions as those opinions in toto. Mr. W.M.W. should warn himself that he is on very unsound ground when he takes a few lines out of the thousands that the general secretary has written about H. P. B., and from these makes inferences that are inaccurate as touching the whole opinion.

The writer has been a buck private of the Theosophical movement in Canada for more than 20 years, and has very carefully followed the work of the general secretary during that period. The only "harm" that has come to the writer through the influence of the general secretary is that although the writer always revered what little he had read and heard of Madame Blavatsky he now reveres her with much more understanding and with still greater faith.

Let us hope that the society will continue its good work for scores of years yet. But, if it cannot, there should be no cause for discouragement. The nucleus of new and profound movements has already been fashioned, and impetus has been given for the continuation of the upward lift in evolution for long ages to come. William Kingsland in his great work, "Rational Mysticism" has this to say:

"An enormous and widespread revival of tradition took place the latter part of the last century through the work of a very remarkable woman, Madame H. P. Blavatsky, who, in 1875 founded the Theosophical Society, and thus inaugurated the great modern movement known as Theosophy which has done so much to introduce Eastern religious philosophy to the western world, and which claims to be a revival of the Ancient Wisdom religion directed and inspired by great teachers or Masters belonging to a supreme hierarchy of initiates which has always existed."

Then, in another paragraph:

"We have to note here, however, that there are a very large number of more or less secret societies, schools or cults claiming to possess occult knowledge."

We give these excerpts mainly to show how worldwide the movement of Theosophy is, how many ramifications it has, and how strongly entrenched it likely is in the spiritual-mental blood of the people.

So far as membership is concerned the Theosophical Society may vanish from the face of the earth, but insofar as its far reaching influence for the advancement of evolution is concerned it is here to stay. So, why worry?!

Alpha R. V. G.

NEO-THEOSOPHY

Editor Canadian Theosophist: — My letter, which you published in the Canadian Theosophist of July, was solely written in answer upon your request for suggestions for improvements.

These suggestions represented my *personal view* and as such were liable to be rejected by a part of your readers. This is quite natural and I could not expect anything else. I would have found it also quite natural if Mr. Pryse had objected to my classifying his article under Semi-Neo-Theosophy. But why should he regard it as a "silly insult" to himself unless he pretends to be infallible in matters theosophical?

Perhaps after hearing my definition of the word *semi-neo-theosophical* he will no more regard it as such. But let me first define Neo-Theosophy:

I understand *Neo-Theosophy* to be all those teachings given out since the passing of H.P.B., under the name of "Theosophy," which are not in harmony or consistent with the teachings of H.P.B. and W.Q.J. as published under their own signatures.

A *semi-neo-theosophical* publication I understand to consist in part of teachings as defined under "Neo-Theosophy." Therefore, when classifying the "Study of the Voice of the Silence" under the semi-neo-theosophical articles I simply stated therein with my opinion that this article contained teachings which were not consistent with those of H.P.B. and W.Q.J. In thus classifying the article I fail to see how this could have been regarded by its author as a "silly insult" to himself.

I do not see any good that may come from argumentations with Mr. Pryse. His methods of presenting and justifying his opinions are entirely foreign to me and the results are of benefit to nobody. One example will suffice:

In the Canadian Theosophist of April, on page 55, Mr. R. A. V. Morris asks Mr. Pryse to explain why Mrs. Besant failed twice to "correct" the Voice of the Silence. Mr. Pryse, on page 86 of the May Canadian Theosophist, pretends to answer Mr. Morris' query. Taking the two pages, 55 and 86, side by side, it appears that Mr. Pryse *did not answer the question at all!*

I am sure that Mr. Pryse will never be able to answer that pertinent question but I wonder if he ever will admit it.

I am sorry to disappoint Mr. Pryse in his request for a treatise on the "Anahata-shabda." Even if I would be able to do so, I would not spoil the good paper of the Canadian Theosophist, with useless treatises on heart-centres, mystic sounds, etc., which would only make the false impression on the average reader that, in order to understand THEOSOPHY, it is imperative to be a Sanskritist and what not.

What we need, first and foremost, is THEOSOPHY pure and simple and stimulation *to apply it to daily life*. And when we have assimilated fully the fundamental teachings by applying them again and again until they have become a part of ourselves, then, perhaps, may it benefit us to dabble in the mysteries of the heart-centres and the mystic sounds, be they seven or ten.

If I suggested to give a limited space to Neo-Theosophical articles I did this because I am convinced that the readers of the Canadian Theosophist need an entirely other kind of literature. They need very sorely such articles as were published in the first years of Lucifer, The Theosophist, and the Path. (For example: Mahatmas and Chelas, Living the Higher Life, Aphorisms on Karma, The Elixir of Life, etc.) These articles are written in simple words but they contain profound truths; they will stimulate the readers of the Canadian Theosophist to live the *Theosophical Life* and practise the principle of *Universal Brotherhood*.

W. Roos.

Ave. del Rosal 602,
Colonia del Valle,
Mexico, D.F., Mexico.
✱ ✱ ✱

Perfection, to be fully such, must be born out of imperfection, the *incorruptible* must grow out of the corruptible, having the latter as its vehicle and basis and contrast. The Secret Doctrine, II. 95 (100).

ATMA

Editor Canadian Theosophist:—Secret Doctrine, p. 244, Vol. I., 1st ed.: "*Atma* neither progresses, forgets nor remembers. It does not belong to this plane; it is but the ray of light eternal which shines upon and through the darkness of matter—when the latter is willing."

Is it then, one's Atma, referred to in the following, from page 17, Voice of the Silence?

"The light from the *One Master*, the one unfading golden light of Spirit, shoots its effulgent beams on the disciple from the very first. Its rays thread through the thick dark clouds of matter."

Do you interpret "from the very first" to mean first of the series of incarnations, or does this apply to initiations, perhaps?

H. L. M.

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.

IRELAND

White on the green like linen spread to dry,
In Ireland. I saw the pasturing geese
On headlands braving the besieging seas:
And market folk along the roads pass by—

The roads that winding inland, rood on
rood,
Lead on, by heathy wastes and uplands
bare,
By paths and white-washed villages to
where
Like Fairyland, the mist-hung mountains
brood.—

Two thousand years slip from me, and I
see
Cuchulain and his comrades hurling
spears,
The mettled steeds, the bronze-limbed
charioteers,
And feast and song—the Red Branch
Company—
And Angus and Manannan, bright as
fire
Immortal in the Golden Age of Eire.

G. P. Williamson.

DISHARMONY IN NATURE

*“When the Third separated and fell into
sin by breeding men-animals, these (the
animals) became ferocious, and men and
they mutually destructive. Till then, there
was no sin, no life taken”*

S.D. Vol. II. p. 201.

Commentary.

Swiftly move the fleeting shadows,
O'er the meadow and the hill,
Planting kisses on the upland,
Sweeping down to touch the rill.

Breath of evening touch so lightly
All that is not fair or kind!
As the water solves our troubles,
Bring your peace unto our mind.

Snow-capped peaks and forest giants,
Throw your doubles down below;
Clouds like scarves enwrap the summits
From a self-imagined foe.

All the while the shadows flitting,
Up and down and in and out,
Till the darkness hides the lakeside,
And the things of night come out.

Shades and shapes of Nature's making,
Younger brothers of our races,
Rustling round us in the forest:
Do ye fear to show your faces?

Why! Oh, Why is man the foe?
Oh! Man with Mind and power, to wield
For progress or destruction,
Long has it been your choice to yield
To lower sense impressions.

To take from Nature all she'll give,
Deface her fair form; murder; pillage;
Pay not at all. Just claim to live
In luxury, for love of self.

To crush or slay the God within!
Exalt the brute, and disregard
The LAW of NATURE! That is sin!
Oh! Sportsman, or Man-tiger!

I. B. H.

Victoria, B.C.

*Note. Nature without Caps. refers to
mere physical Nature, as we know her.*

EVOLUTION

As outlined in the Archaic Easter Records

MAN'S TRIPLE ORIGIN:

SPIRITUAL—MENTAL—PHYSICAL

With illustrations, 192 Pages

By **BASIL CRUMP**

LONDON: Luzac & Co., 46 Great Russell Street.
PEKING, CHINA, Henri Vetch.