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THEOSOPHY AND THE WORLD CRISIS

By Fred B. Housser

The western world to-day is facing social and economic problems which from the standpoint of our present western civilization appear to be unsolvable. It was recently estimated that during this coming winter 20,000,000 people in Britain, Europe and America will be without means of earning a livelihood. If we add another five or ten million for their dependents, the picture becomes appalling. The capitalist nations are afraid to apply the only remedies which might eventually stimulate a revival of international trade, lighten the load of their national debts which threatens to crush them, and send the millions back to work. These remedies include an all-round reduction of tariffs, a wiping out of the expense of armaments and the extension of liberal international credits by those nations which own the greater part of the world's gold supply. They hesitate to take such steps from fear of the immediate results which might follow. For the same reason, though nearly every one now admits that the present economic system has been a failure, they are afraid to change it.

There is an old occult saying that the Rajput will save the world. The Rajput is of the warrior caste. The warrior is distinguishable from the merchant caste in that its members are more interested in

getting things done than in getting the reward. The members of the warrior caste were originally the protectors of society. Unless there is a rallying of the warriors in all countries in the western world to save it from its present distress, another caste, the sudra, the most numerous of all the castes, will be prodded into taking things into its own hands with results that cannot be foretold.

Every Theosophist who seriously attempts to make the principles of Theosophy colour his thoughts and acts is to that extent a warrior. These principles are concisely stated by Madame Blavatsky in the Key to Theosophy. They are Universal Unity and Causation, Human Solidarity, the Law of Karma and Reincarnation. "These," she says, "are the four golden links which should bind humanity into one family, one universal brotherhood."

I do not think there was ever a time since this Theosophical Society was formed, when the meaning of brotherhood required to be pondered more profoundly by each individual member; when the practice of brotherhood was wrought with more importance, or when the public or private elucidation of the four principles named by Madame Blavatsky had such a good chance of being patiently listened to. To this extent at least we can act the part of

warriors, and as the possessors of doctrines that can save humanity from worse suffering.

In the Key to Theosophy under the heading "What is Practical Theosophy?" H.P.B. makes a number of statements which will bear re-reading and re-pondering to-day. "Duty", she writes, "is that which is due to humanity, to your fellow men, neighbours, family, and especially that which we owe to all those who are poorer and more helpless than ourselves No Theosophist has the right to this name unless he is thoroughly imbued with the correctness of Carlyle's truism 'the end of man is an *action* not a *thought*, though it be the noblest' (italics H.P.B.'s) The French say, 'like master, like man'. They ought to add, 'like national policy, like citizen' As a society we carefully avoid politics No lasting political reform can ever be achieved with the same selfish men at the head of affairs as of old Much must necessarily be left to individual judgment. One general test may however be given. Will the proposed action tend to promote true brotherhood which it is the aim of Theosophy to bring about? No real Theosophist will have much difficulty in applying such a test. Once he is satisfied of this, his duty will lie in the direction of *forming public opinion* (italics mine). And this can be attained only by inculcating those higher, nobler conceptions of public and private duties which lie at the root of all spiritual and material improvement. In every conceivable case he himself must be a centre of spiritual action, and from him and his own individual life, must radiate those higher spiritual forces which alone can regenerate his fellow man."

The more you study the causes of the world's troubles, national and international, the clearer you come to see that their only solution lies with the individual, and that the troubles all and always come about by the failure of individuals, in low as well as high places, to act on the fact of interde-

pendence or Brotherhood. Nothing indicates the utter unity and interdependence of the human race more graphically than the economic causes of our present troubles. This was recently elaborated in an article by the writer in The Canadian Theosophist "Social Economics and Theosophy" and has since been emphasized by the financial troubles in Germany and Britain.

Brotherhood is not just a noble idea about which to rhapsodize. It is not just being nice to people. It is not just a future state toward which we are slowly evolving. It is a practical, eternal fact which you and I and governments and nations ignore and which because we ignore, we get into trouble and got into trouble in the far distant past. As Theosophists and as citizens of the world, we must cease to be sentimental and gushy when talking about Brotherhood and attempting to practice it. Sentimentality and gush only offend sensible people and make them feel less brotherly. We will never put over the idea that way. Let us remove the thought of Brotherhood from the realm of the emotions and think of it in as matter of fact a manner as we think of electricity.

None of us ever saw electricity, but we know of its power. We know it is dangerous to defy or ignore when we are working with it If the current does not come on when we turn the switch, we do not doubt the reality of electricity. If all the power houses and batteries in the world were destroyed, no one would cease to believe in electricity. We know that if we do certain things correctly we can get a current. If we do them wrongly we can't. We can never get it by talking about how nice electricity is and how fine it would be to have light.

Interdependence, or Unity, or Brotherhood is like that. It is a bald, inescapable fact which has to be taken into account in our social and economic plans. We cannot ignore it without dangerous consequences. It is the basis of everything. In it we live and move and have our being. Unless our

statesmen plan with this principle in mind, there can be no wisdom in statesmanship for, "Like national policy, like citizen"—Like citizen, like national policy.

The T.S. was founded to spread and propagate this principle above all else. It is its first object. The Secret Doctrine is an elucidation of it. That is what it is all about. Everything written in the Secret Doctrine was written to make the idea clearer and to enhance the grandeur of the conception. The society H.P.B. formed is now a group of fragments because the forces in the world and the cosmos which work against the understanding of Theosophy find it easy to confuse us and make us think that the idea was something else. But that is all the more reason why those who see H.P.B.'s object and its tremendous import at this time should carry on, refusing to be distracted by side issues. It is not a time to hang back because one is conscious of his or her lack of academic knowledge of Theosophy's teachings. All students feel that.

Within the next few years the people of the western world may choose to remodel the present social and economic systems which largely ignore and defy the fact of Unity. That choice, if made, will be preceded and followed by even greater distress and suffering than we now see. If the changes are led by men and women of the warrior caste,—all well and good. If the warriors remain passive, the outcome is hard to gauge. The warriors within the Theosophical Society who have been hanging back from doing active Theosophical work because of the disputes and petty spirit which makes work in the organization seem hopeless and distasteful, are faced with the responsibility to-day of deciding whether they will swallow their distaste and get into harness for the sake of the world issues at stake, or whether they will continue to fiddle while Rome may be burning.

True, from one point of view, the Theosophical Society is a sorry sight. But so

is the whole of Europe and North and South America. So is your own business if you have one. The Theosophical Society and its members are not Theosophy. Theosophy is the only thing that counts but the society *does* offer a platform from which to explain Theosophy, and classes in which to make yourself more useful by studying with other students.

Does anyone think he or she lacks qualities?—"Some of us think a great deal about our good qualities and are ashamed of our bad ones. I would say, do not trouble much about all that. The thing is that you yourself are not any of your qualities. You are the being that perceives them. The thing to see is that they should not confuse you and bamboozle you and hide you from a knowledge of yourself; that they should not be erected as a screen to hide you from others and others from you."—(Edward Carpenter, *The Philosophy of the Upanishads*).

THE GERM OF BUDDHAHOOD

By James Morgan Pryse

The Buddhist scriptures teach that in every living being there is the Germ of Buddhahood, Tathagata-garbha. This Germ (garbha) is the Golden, or Radiant Germ (Hiranya-garbha) of the Vedanta. According to both systems the Germ is an universal or cosmic principle and is also one of the principles of each individual being. H.P.B. terms it the Auric Envelope or Egg, and says that each atom, as each body, has its Auric Egg. As a macrocosmic principle it is, she says, "the luminous 'fire mist' or ethereal stuff from which the Universe was formed." It is the eternal basic principle of evolutionary manifestation, that from which proceed all the forms and elements of the Cosmos; and that holds true also of the Auric Envelope of man, the microcosm. Forever conjoined with Atma, Buddhi and Manas, it constitutes with them the Higher Quaternary; but it extends downward through all the

worlds, from the divine, to the material, and on the lowest plane is manifested as the magnetic field surrounding the physical body. Within the Hiranya-garbha is the immortal body of the Self, and that form is retained throughout the periods of Pralaya, and during the periods of Manvantara it furnishes man with all his subtle bodies, from the Linga-sharira, the pattern of the physical body (Rupa-kaya) to the Dharma-kaya, the glorified body of a perfect Buddha.

Thus the Auric Envelope is, as H.P.B. explains, the Sutratma (Thread-Self), which throughout the Manvantara strings upon itself "the pearls of human existence", preserving all that is worthy of each personality in the entire series of incarnations, and retaining the karmic record of them all. It "is the receptacle of all karmic causes, and it photographs all things like a sensitive plate," and "not even an Adept must interfere with such karmic record." According to Buddhist theology the Germ of Buddhahood is mingled with defilement in this world, among the defiling elements being Klesha (Tibetan, *non-mons*), the passions, and Karma (Tibetan, *las*), the evolution-impelling force; but accumulated merit becomes "moral Karma" which produces a higher form of existence.

Now, as to the bodies evolved from the eternal Germ and the immortal Archetypal Form, or true body of man's Divine Self, let us briefly consider these:

1. Rupa-kaya (Tibetan, *gzugs-sku*), the Physical Body. Mortal, subject to disease and inevitable decay, it is yet a most marvellous product of evolutionary processes that have extended through vast ages. Man in his present partially developed state has come to look upon his body as himself, so that life to him means little more than mere physical existence with its pleasures and pains, joys and sorrows; and he is blind to his own immortal principles. But a student of Theosophy, the Esoteric Philosophy, should learn to regard his body as

an instrument of his soul, or as a garment it wears, and accustom himself to look upon his fellow-men as immortal souls wearing perishable bodies.

2. Manomaya-kaya (Tibetan, *gid-kyi-ran-bzin-gyi-lus*), the Body projected by the glamour-power of the mind. It is an "Astral Body", the Mayavi-rupa.

3. Nirmana-kaya (Tibetan, *sprul-sku*), the Apparitional Body, the first Body of Buddhahood. (Nirmana, that which is made, or produced.) It is the Linga-sharira transformed. Though this body is ordinarily imperceptible to the physical senses and visible only to clairvoyants, the Adept can appear in it visibly and tangibly on the physical plane, as if he were present in the Rupa-kaya.

4. Sambhoga-kaya (Tibetan, *lons-sku*), the Body of Bliss, the second Body of Buddhahood. (Sambhoga, bliss, happiness.) H.P.B. evidently neglected to look in a Sanskrit Lexicon when she stated in the *Glossary* that the literal meaning of the term is "Body of Compensation." So also when she gives "Vesture of Bliss" as the literal meaning of Dharma-kaya. "Of such Buddha-kshetras," she says, "there are seven, those of Nirmana-kaya, Sambhoga-kaya and Dharma-kaya belonging to the Trikaya, or three-fold quality." But the Buddha-kshetra (Tibetan, *sans-rgyas-kyi-zin*) are the Spheres of the Buddhas, the seven Buddhic planes of consciousness.

5. Dharma-kaya (Tibetan, *chos-sku*), the Body of Supreme Virtue, the third and final Body of Buddhahood. (Dharma, virtue, moral merit.) Exoteric scholars have referred to it as the "Cosmic Body." H. P. B. calls it "the glorified Spiritual Body."

Even in the Christian scriptures there is a rather indistinct echo of the sublime doctrine of the Germ of Buddhahood, the truth that each man is potentially a Divine Being, a God, for we read: "Know ye not that ye are a temple of God, and the Spirit (*pneuma*) of God dwelleth in you?" And that Pneuma, the Divine Breath, is verily

the Germ of Buddhahood, which in this lower world has become obscured by the defiling elements, and can be purified only by man's own efforts through a series of earth-lives. Thus it is that Nirvana, the Peace Eternal, is won. "Out of the furnace of man's life and its black smoke winged flames arise, flames purified, that soaring onward, 'neath the karmic eye, weave in the end the fabric glorified of the three vestures of the Path."

THEOSOPHY AND OCCULTISM

A Disquisition on Occult Theosophy

By Robert A. Hughes

I.

"While two-thirds of 'civilized' society ridicule the mere notion that there is anything in Theosophy, Occultism, Spiritualism, or in the Kabalah, the other third is composed of the most heterogeneous and opposite elements. Some believe in the mystical, and even in the supernatural (!), but each believes in his own way. Others will rush single-handed into the study of the Kabalah, Psychism, Mesmerism, Spiritualism, or some form or another of Mysticism. Result: no two men think alike, no two are agreed upon any fundamental occult principles, though many are those who claim for themselves the *ultima thule* of knowledge, and would make outsiders believe that they are full-blown Adepts. Not only is there no scientific and accurate knowledge of Occultism accessible in the West—not even of true Astrology, the only branch of Occultism which, in its *exoteric* teachings, has definite laws and a definite system—but no one has any idea of what real Occultism means."—Key to Theosophy, page 15.

Questions arise now and then among Theosophists, as to the real nature of Occultism and the Occult or Secret sciences. Many confuse true Occultism with the Secret Sciences, and the latter with the "Occult" Arts. Some students go to the

extreme of placing Theosophy above Occultism and vice versa; others with an equal lack of understanding condemn the occult system altogether. While we make no claim of knowing "what real Occultism means", we hope to show that a little study of the works of H. P. Blavatsky and other reputable Occultists will go far to convince students, as to the real nature of Occultism and its relation to Theosophy. As students of the Ancient Wisdom we must not forget that there are other forms of the "Theosophia", than that which H.P.B. brought to the West.

H.P.B. published in "Lucifer" in April and May, 1888, two excellent articles—"Practical Occultism" and "Occultism Versus the Occult Arts"—to clear up this misunderstanding. Now, as in her time, the necessity of restating the truths, contained in her articles is urgent; for it is a sad reflection upon the T.S. that it has produced so few real occult students. Our people, who should know the most about the occult, are the ones who seem to know the least. It is necessary once and for all to clarify what is meant by the words—Theosophy, and Occultism; for this purpose a definition of both words will be given.

As true Esotericism is the blossoming of the inner life, and not the revealing of ideas, by books or the spoken word, but the realization of them by the Self, so to find out what Occultism and Theosophy are, we must learn what they are not. No student of genuine Occultism would denominate as occult, the teachings of the thousand and one "Arcane", "Occult" and "Rosicrucian" schools that exist in the world to-day. The teachings of these so-called "occult" schools are esoteric or private, because they are limited to members. Their doctrines are only occult in meaning, because they are secret to non-members. Most of the magazines dealing with "occultism" carry advertisements of these schools, stating the fact that they teach Occultism for a remuneration, while

others try to conceal the fact that money is their objective. According to H.P.B., no real Occultist would stoop so low as to teach for gain, for it is a fundamental law in Occultism, that he who would barter the "waters of life", will thereby obstruct his further supply. Occultism is free, to all who will go through the necessary discipline, who will *think* for themselves, and live the occult life; for the student must earn his place in the true occult schools, by hard work and merit. Theosophists who hanker after "occult schools" are foolish, for there is no greater occult school than LIFE itself. As to Theosophy, it is hardly necessary to point out the difference between Neo-(pseudo) Theosophy, and the Theosophy of H. P. B. and the Masters; for the "Theosophy" of the psychic type carries the brand of its own falseness.

It is necessary to define the two terms to show—"The essential difference between theoretical and practical Occultism; or what is generally known as Theosophy on the one hand, and Occult science on the other."—Lucifer, April, 1888.

Theosophy has been vaguely defined by Theosophists, but the editors of dictionaries and encyclopaedias have never failed to publish anything but an absurd and unphilosophical definition of the word. It is defined in the "Theosophical Glossary" as the "Wisdom-Religion" or the "Divine-Wisdom". Considered in its highest sense the latter definition, though extremely vague and meaningless to the Western thinker, is correct. However, it is not the wisdom of an anthropomorphic "God", but is the wisdom of *the* God within; and as such is the common heritage of the human race. Theosophy as the Mother-Source of all human knowledge, is the substratum and basis of all world-religions, philosophies and sciences. It has been taught by oral tradition by an elect few since the infancy of the race, and has reached our day principally through the hoary esoteric culture of the Aryans. Theosophy then has two main aspects, the first being that

of the latent wisdom of the SELF, and secondly the manifestation of this wisdom in all human knowledge, especially of the Aryan Philosophy, which is the accumulated wisdom of the greatest thinkers of the race since its inception.

Western thinkers make the mistake of considering Theosophy as a vague generalization, due to its claim to cover all human knowledge. However, the great philosophers have always stated that "All knowledge is reminiscence", and could only be obtained by the eliciting of it from the "Genius", the true Self. The question naturally arises as to how we can elicit this wisdom from the Self? The whole of Oriental Theosophy and incidentally of Occultism, Yoga and all true philosophy is bound up in this metaphysical idea, for the *inner God* is the most important figure of true Occultism. According to Hermes—"This race, my son, is never taught but, when he willeth it, its memory is restored by the god." As mnemonic stimulants applied to esoteric philosophy to recover our cosmic wisdom, the philosophers have always advised meditation, concentration and the development of the questioning or wondering attitude of mind. "The knowledge of SELF... IS WISDOM IT-SELF;" for this source of knowledge is the Spiritual Wisdom of the Ego, abetted by the essence of all the experience and knowledge, that the Ego has learnt on the long cycle of incarnation. So the essence of Theosophy is the "yoking" of the Soul to its higher counterpart, and the assimilation of Its wisdom.

The word Theosophy comes from a combination of two Greek words, Theos, "god", and sophos, "wise"; while the meaning of these words is as old as the race, for Theosophia is only a comparatively new term for the most ancient philosophy known to man, its modern form dates from the third century of our era, beginning with Ammonius Saccas the founder of the Neo-Platonic school. It is an illuminating commentary on the character of this great

philosopher, as the coiner of the word, for he was called "Theodidaktos", the God-taught. The word was chosen by H.P.B. and her associates in 1875, there being in English no better term, while searching for a suitable name for the new Society. This word is the equivalent of the Sanskrit Brahma-Vidya, divine knowledge or wisdom, that great body of philosophical truths, designed from age to age—"To keep alive in man his spiritual intuitions."

One may be a good Theosophist, without joining any of the numerous societies that make up the body of our modern Theosophical Movement. H.P.B. writes—"It is easy to become a Theosophist. Any person of average intellectual capacities, and a leaning toward the Meta-physical; of pure, unselfish life, who finds more joy in helping his neighbour than in receiving help himself; one who is ever ready to sacrifice his own pleasures for the sake of other people; and who loves Truth, Goodness, and Wisdom for their own sake, not for the benefit they may confer—is a Theosophist."—Lucifer, April, 1888. Self-analysis in the light of this quotation should remove any conceit from the minds of members who imagine themselves true Theosophists or even Occultists.

The original objects of the Society, should be taken into consideration if we wish to understand the relationship of Theosophy to Occultism. Few Theosophists realize that the present objects of the T.S. are not the original objects, for they have been changed often since the foundation of the Society. The first attempt to found the Theosophical Movement of the Nineteenth century took place in Cairo, Egypt, when H. P. B. founded the "Societe Spirite", for the investigation of spiritualistic phenomena. This society proved a failure, and so she abandoned it. The second attempt took place in New York, on Sept. 8th, 1875, when a group of seventeen, including H.P.B., Wm. Q. Judge and Col. Olcott agreed to found a society for the study and elucidation of Occultism and

the Kabalah. Later in the next month when the new Society became a reality, its avowed object was at that time the scientific investigation of psychic or so-called "spiritualistic" phenomena.

The earliest rules of the Society were seven in number, though being somewhat cumbersome in size, they express fully and graphically the true work of the T.S. We will give them in full, for the three rules as used to-day inadequately express the duty of the Society and its members. All true Theosophists who wish to do their best for the philosophy that freed them from superstition, dogma or materialism should carefully study these rules; for they cover all phases of theosophic endeavour. We consider the first of these rules the greatest work of the Movement; though it is true that the last (g) rule is considered the most important. Vastly more important than the lip profession of Brotherhood is the influence of him who develops his latent spirituality; for it is a truism in Occultism 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."

The rules are enumerated as follows:

- (a)—"To keep alive in man his spiritual intuitions."
- (b)—"To oppose and counteract—after due investigation and proof of its irrational nature—bigotry in every form, whether as an intolerant religious sectarianism or belief in miracles or anything supernatural."
- (c)—"To promote a feeling of brotherhood among nations, and assist in the international exchange of useful arts and products, by advice, information, and co-operation with all worthy individuals and associations; provided, however, that no benefit or percentage shall be taken by the Society for its corporate services."
- (d)—"To seek to obtain knowledge of all the laws of Nature, and aid in diffusing it; and especially to encourage the

study of those laws least understood by modern people, and so termed the occult sciences. Popular superstition and folk-lore, however fantastical when sifted, may lead to the discovery of long-lost but important secrets of Nature. The Society, therefore, aims to pursue this line of inquiry in the hope to widen the field of scientific and philosophical observation."

(e)—"To gather for the Society's library and put into written forms correct information upon the various ancient philosophic traditions and legends, and, as the council shall decide it permissible, disseminate the same in such practicable ways as the translation and publication of original works of value, and extracts from and commentaries upon the same, or the oral instruction of persons learned in their respective departments."

(f)—"To promote in every practicable way in countries where needed the spread of non-sectarian education."

(g)—"Finally and chiefly, to encourage and assist individual fellows in self-spiritual. But no fellow shall put to improvement, intellectual, moral, and his selfish use any knowledge communicated to him by any member of the First Section: violation of this rule being punished by expulsion. And before any such knowledge can be imparted, the person shall bind himself by a solemn oath not to use it to selfish purposes, nor to reveal it except with the permission of the teacher."

—Incidents in the Life of Madame Blavatsky, Sinnett, page 144. Under this system of rules the Society was divided into three Sections, as follows:

1—"The First was "composed exclusively of proficients or initiates in Esoteric Science and Philosophy."

2—"The Second consisted of those who "have become able to regard all men as equally their brothers, irrespective of caste, colour, race, or creed; and who

are ready to defend the life or honour of a brother Theosophist even at the risk of their own lives."

3—"The Third was the "Section of Probationers", who were divided into "Active, Corresponding, and Honorary." They were "on probation, until their purpose to remain in the Society" had "become fixed, their usefulness shown, and their ability to conquer evil habits and unwarrantable prejudices demonstrated." —H. P. Blavatsky; Alice L. Cleather, page 23.

Such was the Theosophical Society in 1879, a living, potent power in the rejuvenation of the human race. An unpolitical, non-sectarian but democratic movement working to reconcile all religions, philosophies, sciences and nations, under a common system of ethics. It is little wonder that the motto was chosen—"THERE IS NO RELIGION HIGHER THAN TRUTH."

The objects were again revised in 1882, and read as follows:

1—"To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed (sex, caste), or colour."

2—"To promote the study of Aryan and other Eastern literatures, religions, (philosophies) and sciences." (and to demonstrate their importance to Humanity.)

3—"A third object, pursued by a portion of the members of the Society, is to investigate unexplained laws in nature and the psychical powers in man."

The words in brackets were added later to the objects, and the word psychical was changed to psychic. In this later form the objects, with the possible exception of the third, express clearly the true work of the T.S. In the "Key to Theosophy", H.P.B. gives the best definition of the third object, it reads:

3—"To investigate the hidden mysteries of Nature under every aspect possible, and

the psychic and spiritual powers latent in man especially."—page 28.

No comment is necessary to show the contrast between the foregoing and the present objects of the T.S. We advocate the adoption of the second object as stated above, and of the third object as H.P.B. wrote it in the Key. The readoption by the Society of its original objects is far more important than the statement of the "Fundamental Principles" as compiled by William Kingsland. They would help to show the real nature of Theosophy to the world, and so the Society would at least claim to do what it was originally founded to do. The present second and third objects are extremely vague; for instance the second mentions the study of comparative religion, philosophy and science, but mentions none in particular. However, the above revision expresses completely what the T.S. was founded to do. It is the study and promulgation of the Aryan Philosophy, with its sciences and arts, called from the remotest times the "Ancient Wisdom" that is the true field of the Society's endeavour. No other philosophy known to man is better adapted "to keep alive in man his spiritual intuitions". The Aryan Philosophy in its three-fold aspect as—Philosophy, Religion and Science—is the self-luminous prism through which the Gnosis of the Theosophia shines. It is not a religion, but *is* Religion; it is not a science, but is the essence of true Science; but it is Philosophy in its highest aspect; and as the synthesis of this three-fold aspect of the Gnosis, it has been the inspirer of every Theosophical system. This philosophy as the heritage of the Aryan race, is along with Brotherhood the first duty of the T.S.

(To Be Continued.)

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

"LETTERS THAT HAVE HELPED ME."

Compiled by Jasper Niemand.

(Continued from Page 200.)

TO ASPIRANTS FOR CHELASHIP

Sincere interest in Theosophic truth is often followed by sincere aspiration after Theosophic life, and the question continually recurs, What are the conditions and the steps to chelaship; to whom should application be made; how is the aspirant to know that it has been granted?

As to the conditions and the discipline of chelaship, not a little has been disclosed in *The Theosophist*, *Man*, *Esoteric Buddhism*, and other works upon Theosophy; and some of the qualifications, difficulties, and dangers have been very explicitly set forth by Madame Blavatsky in her article upon "Theosophical Mahatmas" in the *Path* of December, 1886. To everyone cherishing even a vague desire for closer relations to the system of development through which Masters are produced, the thoughtful study of this article is earnestly commended. It will clear the ground of several misconceptions, deepen the sense of the seriousness of such an effort, and excite a healthy self-distrust which is better before than after the gate has been passed.

It is entirely possible, however, that the searching of desire and strength incited by that article may only convince more strongly of sincerity, and that not a few readers may emerge from it with a richer purpose and a deeper resolve. Even where there is not a distinct intention to reach chelaship, there may be an eager yearning for greater nearness to the Masters, for some definite assurance of guidance and of help. In either of these cases the question at once arises before the aspirant, Who is to receive the application, and how is its acceptance to be signified?

The very natural, indeed the instinctive, step of such an aspirant is to write to an

officer of the Theosophical Society. None the less is this a mistake. For the Theosophical Society is an *exoteric* body, the Lodge of Masters wholly *esoteric*. The former is a voluntary group of inquirers and philanthropists, with avowed aims, a printed Constitution, and published officers, and, moreover, expressly disavowing any power, as a Society, to communicate with Masters; the latter is an Occult Lodge, of whose address, members, processes, functions, nothing is known. It follows, therefore, that there is no person, no place, no address, to which an aspirant may appeal.

Let it be supposed, however, that such an inquiry is preferred to a person advanced in Occult study, versed in its methods and tests and qualifications. Assuredly his reply would be directly to this effect:—

“If you were now fitted to be an accepted chela, you would of yourself know how, where, and to whom to apply. For the becoming a chela *in reality* consists in the evolution or development of certain spiritual principles latent in every man, and in great measure unknown to your present consciousness. Until these principles are to some degree consciously evolved by you, you are not in practical possession of the means of acquiring the first rudiments of that knowledge which now seems to you so desirable. Whether it is desired by your mind or by your heart is still another important question, not to be solved by any one who has not yet the clew to Self.

“It is true that these qualities can be developed (or forced) by the aid of an Adept. And most applicants for chelaship are actuated by a desire to receive instructions directly from the Masters. They do not ask themselves what they have done to merit a privilege so rare. Nor do they consider that, all Adepts being servants of the Law of Karma, it must follow that, did the applicant now merit Their visible aid, he would already possess it and could not

be in search of it. The indications of the fulfilment of the Law are in fact, the partial unfolding of those faculties above referred to.

“You must, then, reach a point other than that where you now stand, before you can even ask to be taken as a chela on probation. All candidates enter the unseen Lodge in this manner, and it is governed by Laws containing within themselves their own fulfilment and not requiring any officers whatever. Nor must you imagine that such a probationer is one who works under constant and known direction of either an Adept or another chela. On the contrary, he is tried and tested for at least seven years, and perhaps many more, before the point is reached when he is either accepted (and prepared for the first of a series of initiations often covering several incarnations), or rejected. And this rejection is not by any body of men just as they incline, but is the natural rejection by Nature. The probationer may or may not hear from his Teacher during this preliminary period; more often he does not hear. He may be finally rejected and not know it, just as some men have been on probation and have not known it until they suddenly found themselves accepted. Such men are those self-developed persons who have reached that point in the natural order after many incarnations, where their expanded faculties have entitled them to an entrance into the Hall of Learning or the spiritual Lodge beyond. And all I say of men applies equally to women.

“When anyone is regularly accepted as a chela on probation, the first and only order he receives (for the present) is to work unselfishly for humanity—sometimes aiding and aided by some older chela—*while striving to get rid of the strength of the personal idea*. The ways of doing this are left to his own intuition entirely, inasmuch as the object is to develop that *intuition* and to bring him to *self-knowledge*. It is his having these powers in some de-

gree that leads to his acceptance as a probationer, so that it is more than probable that you have them not yet save as latent possibilities. In order to have in his turn any title to help, he must work for others, but that must not be his motive for working. He who does not feel irresistibly impelled to serve the Race, whether he himself fails or not, is bound fast by his own personality and cannot progress until he has learned that *the race is himself* and not that body which he now occupies. The ground of this necessity for a pure motive was recently stated in *Lucifer* to be that 'unless the intention is entirely unalloyed, the spiritual will transform itself into the psychic, act on the astral plane, and dire results may be produced by it. The powers and forces of animal nature can be equally used by the selfish and revengeful as by the unselfish and all-forgiving; the powers and forces of spirit lend themselves only to the perfectly pure in heart.'

"It may be stated, however, that even those natural forces cannot be discovered by any man who has not obtained the power of getting rid of his personality in some degree. That an emotional desire to help others does not imply this freedom from personality may be seen by the fact that, if you were now perfected in unselfishness in the *real* sense, you would have a conscious existence separate from that of the body and would be able to quit the body at will: in other words, to be free from all sense of self is to be an Adept, for the limitations of self inhibit progress.

"Hear also the words of the Master, taken from Sinnett's *The Occult World*. 'Perhaps you will better appreciate our meaning when told that in our view the highest aspirations for the welfare of humanity become tainted with selfishness if, in the mind of the philanthropist, there lurks the shadow of a desire for self-benefit or a tendency to do injustice, even when these exist unconsciously to himself.'

While setting forth these facts, as well as the dangers and difficulties—both those

set ones appointed by the laws of the Lodge and the more innumerable ones adjudged by Karma and hastened by the efforts of the neophyte, it should also be stated that the Masters desire to deter no man from entering the path. They are well aware, however, from the repeated trials and records of centuries, and from their knowledge of our racial difficulties, how few are the persons who have any clew to their own real nature, which is the foe they attempt to conquer the moment they become pupils of the occult. Hence They endeavour, so far as Karma permits, to hold unfit individuals back from rash ventures, the results of which would recoil upon their unbalanced lives and drive them to despair. The powers of evil, inadequately defied by the ignorant man, revenge themselves upon him as well as upon his friends, and not upon those who are above their reach. Although these powers are not hideous objective shapes coming in tangible ways, they are none the less real and dangerous. Their descent in such instances cannot be prevented; *it is Karma*.

"To lose all sense of self, then, implies the loss of all that ordinary men most value in themselves. It therefore behooves you to seriously consider these points:

"1st. What is your motive in desiring to be a chela? You think that motive is well known to you, whereas it is hidden deep within you, and by that hidden motive you will be judged. It has flared up from unseen regions upon men sure of themselves, has belched out in some lurid thought or deed of which they esteemed themselves incapable, and has overthrown their life or reason. Therefore test yourself ere Karma tests you.

"2d. What the place and duties of a true neophyte are.

"When you have seriously considered both for twenty-one days, you may, if your desire remains firm, take a certain course open to you. It is this.

"Although you do not now know where you can offer yourself to Masters them-

selves as a chela on probation, yet, in forming that desire in your heart and in reaffirming it (if you do) after due consideration of these points, you have then to some extent called upon the Law, and it is within your power to constitute yourself a disciple, so far as in you lies, through the purity of your motive and effort *if both are sufficiently sustained*. No one can fix a period when this effort will bear fruit, and, if your patience and faith are not strong enough to bear you through an *unlimited* (so far as you know) period of unselfish work for humanity, you had better resign your present fancy, for it is then no more than that. But if otherwise, you are to work for the spiritual enlightenment of Humanity in and through the Theosophical Society (which much needs such labourers), and in all other modes and planes as you best can, remembering the word of Masters: 'He who does what he can and all that he can, and all that he knows how to do, does enough for us.' This task includes that of divesting yourself of all personality through interior effort, because that work, if done in the right spirit, is even more important to the race than any outward work we can do. Living as you now are, on the outward plane chiefly, your work is due there and is to be done there until your growth shall fit you to pass away from it altogether.

In following this course you work towards a fixed point under observation,—as is, indeed, the whole Theosophic body, which is now, *as a body*, a chela of Masters, but specialized from other members in the sense that our definite aim and trust are understood and taken into consideration by the unseen Founders and the Law. The Theosophical Society then stands to you, for the time being, as any older chela might who was appointed for you to aid and to work under. *You are not*, understand, a chela on probation, since no one without authority can confer or announce such a privilege. But if you succeed in lifting yourself and others spiritually, it

will be known, *no matter what the external silence may seem to be*, and you will receive your full dues from Those who are honest debtors and ministers of the Just and Perfect Law. You must be ready to work, to wait, and to aspire in *silence*, just as all do who have fixed their eyes on this goal. Remember that your truest adviser is to be found, and constantly sought, *within yourself*. Only by experience can you learn to know its voice from that of natural instinct or mere logic, and strengthen this power, by virtue of which the Masters have become what They are.

"Your choice or rejection of this course is the first test of yourself. Others will follow, whether you are aware of them or not, for the first and only right of the neophyte is—*to be tried*. Hence silence and sorrow follow his acceptance instead of the offer of prompt aid for which he looks. Yet even that shall not be wanting; those trials and reverses will come only from the Law to which you have appealed."

J. N.

(To Be Concluded.)

"POOR" BROWN

The pamphlet—"Some Experiences in India", by W. T. Brown, B.L., F.T.S., the re-publishing of which was concluded in the September number of the Canadian Theosophist, was originally printed under the authority of the London Lodge of the Theosophical Society. Mr. Brown's narrative is so personal that it needs no further elucidation as regards his contact with the society in India is concerned. The significant statement with which the narrative concludes gives the key to Mr. Brown's deflection and desertion in later years. Mr. Brown states that he presented himself on the evening of the 7th of January, 1884, to Mahatma Koot Hoomi for acceptance as a chela on probation. He says: "On that occasion I was warned as to the difficulties of the road which I desired to tread, but was assured that by a

close adherence to truth and trust in my master all must turn out well."

Mr. Brown was at headquarters at Adyar at the time of the Couloumb accusations, but as with so many others who had their chance, Mr. Brown failed to recognize the importance of the statement which has just been quoted. History shows that he neglected that close adherence to truth and trust in the masters that were necessary to a successful consummation of his work. Even H.P.B. in writing to Sinnett just before Brown's meeting with the Mahatma, was at a loss to understand what Brown had done to be privileged to receive so outstanding an instance of the Mahatma's interest in him.

In *Old Diary Leaves*, third series, published in 1904, Olcott refers to the visit of the Mahatma to Brown, and quotes from another pamphlet written by Brown—*The Theosophical Society, an Explanatory Treatise*, published at Madras, in which Brown made this emphatic statement: "It will be sufficient here to remark that the Mahatma K.H. is a living adept and that the writer had the honour of seeing him personally at Lahore and of being spoken to by him and even touched. Letters have been received by the writer at Madras, Lahore and Jammu and again at Madras, all being in the same writing."

Another reference in *Old Diary Leaves* of the same series, is to an autobiography—"My Life", by W. T. Brown. Olcott's comment on this was as follows: "It shows him to have been at the time an earnest young man but an emotional sentimentalist, quite unfit for practical life in the world. He had chopped and changed before coming to us and has been doing it pretty much ever since, the latest news being that he had turned Catholic, taken the soutane but quitted it after only a few days; became again a laic, and is now teaching in a Roman Catholic college in Madras presidency and married to a Eurasian widow lady of ripe age."

Soon after Brown's departure from

India, he returned to England, via the United States, then went to Germany and identified himself with the Rosicrucians. Early in 1886 he returned to the United States and associated himself with Mrs. Josephine W. Cables. Mrs. Cables was a Christian spiritualist and affected with psychic tendencies. Learning of the theosophical teachings, she was largely instrumental in forming the Rochester T.S. in 1882, which was the first theosophical society established in America after the parent T.S. In 1884, she began the publication of a magazine—*The Occult Word*—a monthly "devoted to the interests of the Theosophical Society and for the dissemination of Oriental knowledge." Mrs. Cables held seances and endeavoured by every means in her power to open communication with the Mahatmas. In the pursuit of this object she sought the assistance of Mr. Brown, but it was soon evident both to Mrs. Cables and Mr. Brown that the Masters had not accorded them that recognition. In an article entitled *The Theosophical Mahatmas*, published in the *Occult Word* for October-November, 1886, they practically repudiated belief in the masters. Among other statements, the article asserted that the writers had come to the conclusion that it was useless to strain the psychical eyes towards the Himalayas; that the masters had given out nothing new in the literature of the Theosophical Society. Another statement was to this effect: "We need not think, therefore, that we are having a special revelation by means of our society; therefore, we need not run after oriental mystics who deny their ability to help us. We have been living on husks."

This manifesto was replied to by H. P. B. in an article with the same title, published in *The Path* for December 1886. With characteristic kindness, H.P.B. endeavoured to point out the reason for their false conception. She said: "To the plain statement of our brothers and sisters that they have been 'living on husks', hunting

after strange gods without receiving admittance, I would ask in my turn as plainly 'are you sure of having knocked at the right door? Do you feel certain that you have not lost your way by stopping so often on your journey at strange doors behind which lie in wait the fiercest enemies of those you are searching for. Our masters are not 'a jealous god'; they are simply holy mortals, nevertheless, however, higher than any in this world morally, intellectually and spiritually, members of a brotherhood who are the first in it to show themselves subservient to its time-honoured laws and rules."

The entire article might well be reproduced by the editor of the Canadian Theosophist, so that every aspirant to esoteric knowledge may be inspired and instructed. In this same article, a significant statement is made by H.P.B. She says to Brown: "Have you fulfilled your obligations and pledges? Have you led the life requisite. . . let him who feels in his heart and conscience that he has, let him rise and protest. I am afraid my invitation will remain unanswered. During the eleven years of the existence of the Theosophical Society, I have known, out of 72 regularly accepted chelas on probation and the hundreds of lay candidates, only three who have not hitherto failed and one only who had a full success. No one forces anyone into chelaship, no promises are uttered, none accept the mutual pledge between master and would-be chela. Who among the thousands of members does lead the life? Shall anyone say because he is a strict vegetarian—elephants and cows are that—, or happens to lead a celibate life after a stormy youth in the opposite direction, that he is a theosophist according to the masters' hearts? It is not the cowl that makes the monk, so no long hair with a poetical vacancy on the brow, are sufficient to make of one a faithful follower of divine wisdom." A current writer summarizes the incident as follows:

"The case of Mr. Brown is typical of

hundreds of others before and since of those who started with fair prospects in all the glory of a fresh enthusiasm, with all the general and particular advantages, help and guidance that past Karma and personal contact with the teachings and teachers could give them and who, nevertheless, failed miserably because they would not, and not because they could not, adhere to the lines laid down by those very masters whom they longed to come in contact with as accepted chelas." (The Theosophical Movement—page 126).

W. M. W.

NOTES OF AN ORPHEUS LODGE MEETING

Every attempt to bring Light into human life evokes an equal response of an opposite nature. It is the Law. Consequently the Theosophical Society with all the evil influence of its later days is the direct result of the latest attempt on the part of the Elder Brothers to bring light to the West. This is a responsibility which may not be evaded. The Society has to be recaptured and the good name of Theosophy re-established before the Western world. In order to achieve this the distinction between the Theosophical philosophy and all other teachings has to be made clear. This means that Aryan standards have to be redeclared and revitalized.

The Aryan teaching appeals straight to man's innate strength, to those elements in human life which are deathless—unconquerable. An infallible sign of the Aryan appeal is this,—it places the redemptive power within man; it throws the individual back upon himself and teaches utter self-dependence. "Therefore be ye lights unto yourselves O Ananda, seeking no refuge in external things". This note will unerringly attract the vital courageous intelligent element inside and outside the Society; the people who place Truth above self-interest, and who are prepared to devote their finest energy to the search for it.

"No one can save another; the utmost he can do is to liberate himself". This statement evoked considerable discussion in our criticism of last week's notes. To the uninstructed this appears both untrue and very selfish, but the student knows that to liberate oneself means to destroy the sense of separative existence, as a dominating factor in one's life, consequently it is not only not selfish, but the very essence of unselfishness. Not until an individual has broken the power of separative living as a dominating influence in his consciousness, can he do anything for another. He has nothing to give to anyone. He needs help himself.

In ordinary human life where Intelligence is dominated by Matter, all life when examined closely is self-seeking; in the last analysis it is a matter of buying and selling. In order to transcend this realm every individual has by self-induced, self-devised effort to destroy the dominance of the Karmic nature over his intelligence. A tremendous effort is required for this. But once the individual succeeds in freeing himself, then for the first time he has something to give; he has free intelligence to share with his fellowmen; he knows the game and the rules of the game. The individual who has got across to the other side keeps the road open for others, but each must cross alone the great gulf which is forever fixed between ordinary life and the great life of the spirit. He has made certain discoveries regarding the nature of every human soul, and takes his place as a member of the Guru-parampara chain, those self-liberated human beings who throughout the ages keep spiritual light available at every level of human life. Without the help provided by these individuals no human being could ever gain liberation.

The great "Uplift" movement has a place in human life; it is for the well meaning, kindly disposed but not really very serious-minded people. It is not for people who are in deadly earnest. The student of Theosophy dare not trust to the

Uplift as a cure for human misery. Life as known ordinarily is based in sorrow and cannot be mended. The only remedy for human evils is to awaken and call into activity man's Spiritual powers. The student must bend all his energy upon this task. Impersonality, true selflessness, is the only thing which ennobles human life and it is a very very difficult thing to come by. So long as we think fine things are common we are deluded by our Karmic nature. The first thing necessary is to fully realize how deeply we are embedded in the mire of self-seeking.—Communicated.

LAST LINES

Emily Bronte

No coward soul is mine,
No trembler in the world's storm-troubled
sphere:

I see Heaven's glories shine,
And faith shines equal, arming me from
fear.

O God within my breast,
Almighty, ever-present Deity!
Life—that in me has rest,
As I—undying Life—have power in thee!

Vain are the thousand creeds
That move men's hearts: unutterably vain;
Worthless as withered weeds,
Or idlest froth amid the boundless main,

To waken doubt in one
Holding so fast by thine infinity;
So surely anchored on
The steadfast rock of immortality.

With wide-embracing love
Thy spirit animates eternal years,
Pervades and broods above,
Changes, sustains, dissolves, creates and
rears.

Though earth and man were gone,
And suns and universes ceased to be,
And Thou were left alone,
Every existence would exist in Thee.

There is not room for Death,
Nor atom that his might could render void:
Thou—Thou art Being and Breath,
And what Thou art may never be destroyed.

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OFFICIAL NOTES

Volumes x and xi of this magazine are now ready in neat cloth binding, 384 pages each, \$2. a volume. Separate title page and index may be had for a two cent stamp. A few complete sets of the 11 volumes may be had carriage free for \$22.

✱ ✱ ✱

We have just heard with regret of the death of Octavius White, an old and faithful student who attended our classes in Toronto for many years. He was an artist of taste and did some good landscape work in oils. Advancing years had taken their toll and he has passed on to the Land of Beauty.

✱ ✱ ✱

We have had quite a lot of renewals of subscriptions and payments of dues since our friends have found that we were in earnest about cutting unpaid names off the mailing lists. Our friends should remember, always, that it is a case of "Root, hog,

or die" with us and printers and other labourers cannot live on air or work on water.

✱ ✱ ✱

Mr. Cornelius de Vos has sent us an article on the subject—"Why is Theosophy a Failure?" We had hoped to print it this month with some comment, but the British Association and other matters have delayed it till next issue. Meanwhile we do not regard Theosophy as a failure, rather the people who have not come in contact with it.

✱ ✱ ✱

A valued correspondent, in a position to know, writes that in the Review of Æ's poems, "Vale", it was incorrect to suggest that the tribute paid to two friends in one of the poems was intended for Lionel Johnson and William Q. Judge. The two alluded to were Edmund King, and James Morgan Pryse, whose contributions are eagerly read in The Canadian Theosophist. Our correspondent says that Pryse, Judge, Subba Row, Damodar, Jasper Niemand and H.P.B. were the only members of the T. S. who had their own sources of esoteric knowledge, as far as he knows.

✱ ✱ ✱

We are receiving a good many letters with extra postage to pay, and we wonder why our occult students cannot make themselves familiar with the little things of this plane and act accordingly. We have one naïf request from a postmaster in Brooklyn, saying there is a letter there on which One Cent is to be paid and if I send this cent, which would cost three cents in postage if I had a United States stamp, I would get the letter. Why does the post man not apply to the writer of the letter in Brooklyn instead of sending up to Canada for the cent? This appears to illustrate a peculiar psychology on the part of postmasters.

✱ ✱ ✱

Mr. Sidney A. Cook, president of the American Theosophical Society, Wheaton,

Ills., very kindly offered the services of Miss Clara Codd, for the months of June and July next for a lecture tour in Canada. It was with much regret and after due consideration, that owing to the extreme heat in these months when practically all the activities of our Lodges are suspended, we have been compelled to forego the pleasure and profit of Miss Codd's kind offer. Miss Codd is leaving next summer for a tour of New Zealand and her friends here will wish her a most successful trip.

✻ ✻ ✻

We thought it would be difficult to excel the Centenary number of the Adyar Theosophist, but the September issue just received runs it close, and in one item is unrivalled. This is an article by Mr. Bertram Keightley, one of the earliest English members of the T.S., who contributes a lengthy article dealing with his training under Madame Blavatsky. We should like to reproduce this article if Mrs. Besant would permit, for it gives a much truer and natural account of the Founder of the Society than we usually get. Mr. Keightley suffered the loss of his nephew, Dr. Archibald Keightley, some months ago. Mr. Keightley is however, junior in years to his nephew.

✻ ✻ ✻

A most interesting meeting was held in lieu of a Park picnic on Sunday, September 20, the threat of rain making it prudent to keep indoors, in Hamilton when the Lodge there having invited friends from neighbouring Lodges to assemble, gathered in the Hall, 121 Hughson Street North. The whole day, apart from meal-times, was occupied with a kind of symposium, and discussions among groups of the visitors who had come from Toronto, St. Catharines, Welland, Fonthill, Niagara Falls, etc. Some new members attended for the first time, and it was generally agreed that in spite of the heavy shower that descended in the afternoon a better day had never been spent. It is expected to renew this experience later on.

The September number of The Forum, Point Loma, contains a full report of the H. P. B. Centennial Conference held on June 24 at 62 Baker Street, London, England. It is the nearest thing to an Ecumenical Council the T.S. has held so far. It is a pity the Adyar Society did not take the lead in this matter. Readers of The Canadian Theosophist are aware that we have advocated a measure of this kind for twelve years past. It was the message of the Boston Convention proclamation. It is the spirit of Theosophy and Brotherhood to hold such meetings. The proceedings are given in full, and much of it is highly interesting, but the finest thing about it is the sense of cooperation and fraternity that was let loose by such a gathering. Now when and where is the next one to be? Copies of this number of The Forum may be had for Ten Cents from The Theosophical Society, Point Loma, California.

A MYSTERY CLEARED UP

In 1863 was published in two modest volumes a unique work by Prof. Wm. Denton, a geologist, in which he described and illustrated the results of several years' research into the origin and evolution of natural forms. This work had been carried on by himself, his wife and sister, with the special aid of their unusually developed faculty of Psychometry.

In 1873, additional results were compiled and "The Soul of Things" was published in three volumes. In the last chapter, the author outlined work he hoped to do and referred to the evidences of a similar faculty being shown by his youngest son.

Nothing has ever appeared since from this source, in book form, and much regret has been expressed because of this and surprise at the unexpected silence of a very competent investigator.

Our readers will be interested to learn that this stopping of Prof. Denton's efforts was not due to any failure on his part. We

recently learned that his daughter is still living and a letter from her conveys the news of the disaster which overtook him and his family.

"My father's sister died soon after the book was published. Then, in 1881, he went on a lecture tour to Australia and, in 1883, with my two elder brothers, joined an exploring party expecting to cross New Guinea. Being a geologist, he was anxious to study the structure of the island and felt this was a rare opportunity. But the whole party was stricken with jungle fever and died in New Guinea. My brother, Sherman, never carried on investigations along psychometric lines after he grew old enough to be interested in other things."

N. W. J. H.

MR. L. W. ROGERS

Arrangements have been completed for a visit from Mr. Rogers during the last week in October. Mr. Rogers is well known to the majority of the members and a number of them date their first contact with Theosophy from his previous visits to Toronto. On his tour in 1917 or 1918, his final lecture was delivered in Massey Hall and brought out an audience of about 1300.

The titles of Mr. Rogers' lectures are as follows:

- Oct. 25th—Reincarnation.
- Oct. 26th—The Laws of Destiny.
- Oct. 27th—Delusions About Death.
- Oct. 28th—Man, a God in the Making.
- Oct. 29th—The Supermen.
- Oct. 30th—Our Latent Powers.

The Sunday Lecture will be held at 7.15 p.m. and the week night lectures at 8 p.m. A Tea will be arranged by the Women's Committee to enable the members and friends to become personally acquainted with Mr. Rogers.

Mr. Rogers has recently resigned the office of President of the American Theosophical Society in order to give all his

time to field work. It is a compliment to Canada that he has broken into his home programme to give this week to Toronto, and we feel sure his campaign will have excellent results.

BRITISH ASSOCIATION GENERAL SMUTS' ADDRESS

* will feel in reading General Smuts' address as President of the British Association for the Advancement of Science will rest on the omission to take up the basic fact of consciousness in his consideration of the Universe. He has travelled beyond the point at which the materialists of the nineteenth century stuck fast, and has abandoned matter, but he finds along with contemporary science, that it is very difficult to abandon at the same time the jargon and verbal equipment of matter. When the new names are examined they give little more satisfaction to the human being than the old formulae of matter ever afforded.

To say that Science is the clearest revelation of God to our age will certainly not please the Churches, and it is doubtful if Science itself will be grateful for the intended compliment. General Smuts is averse from losing touch with the old, and when he says that "the ancient spiritual goods and heirlooms of our race need not be ruthlessly scrapped. The great values and ideals retain their unfading glory and derive new interest and force from a cosmic setting," he is talking what will be poetry to one sort of mind, and blasphemy to another sort.

He forgets as so many do that the "ancient spiritual goods and heirlooms" were constructed upon as material a basis as the human mind ever reached. This inveterate tendency of the human mind towards material conceptions of life and being has not been overcome in the latest speculation of science. He shows this to be the case.

"The laws of motion, of conservation, and of electro-magnetism were formulated;

* See p. 272 Digitized by Edm. Theos. Soc.

and on their basis a closed mechanistic order of nature was constructed forming a rigid deterministic scheme." What have we got instead. He praises Minkowski for having in 1908 made "the amazing discovery that time and space were not separate things, but cooperative elements in the deeper synthesis of space time." But why does he not praise another Russian for having announced twenty years earlier that Space, and Time or Duration, and Motion were but three aspects of the One Unity? Or was he not aware of this conception?

Instead he gives us Max Planck's Quantum theory, which we venture to think will pass away like many other theories when it has been thoroughly analyzed and confronted with all the phenomena. According to it, energy is granular, consisting of discrete grains or quanta. The world in spacetime is a continuum, the quanta action is a negation of continuity. This is nothing more than Lodge's solid ether in which density bubblelike vacancies constitute what we call matter.

The predominantly materialistic view of the world he believes has been overcome by the spacetime relativity view, reducing the old conception of matter "from a self-subsistent entity to a configuration of spacetime." Whether we shall get any more satisfaction by regarding ourselves as "configurations of spacetime" instead of "fortuitous concurrences of atoms" we must ponder each for himself.

General Smuts argues his point thus: "If matter is essentially immaterial structure or organization, it cannot fundamentally be so different from organism or life, which is best envisaged as a principle or organization; nor from mind, which is an active organizer. Matter, life and mind thus translate roughly into organization, organism, organizer. Materialism has thus gone by the board and the unintelligible trinity of common sense—matter, life, mind—has been transformed and put on the way to a new monism".

He does not escape the necessity of

adopting some of the conceptions of the vastly older philosophies of the east. He recognizes the rise and fall, if not the cyclic and regular rise and fall, of manifested life, "the stream of physical tendency throughout the universe being on the whole downward, but the organic movement, on this planet at least, upward; and the life structures on the whole becoming more complex throughout the course of organic evolution". This is an eastern conception voiced in the west as early as 1879.

Another conception which brings him into line with eastern philosophy appears in his statement that "the energy which is being dissipated by the decay of physical structure is being partly taken up and organized into life structures at any rate on this planet. Life and mind thus appear as products of the cosmic decline, and arise like the phoenix from the bases of a universe radiating itself away. In them nature seems to have discovered a secret which enables her to irradiate with imperishable glory the decay to which she seems physically doomed."

Science has not yet caught the idea that Nature herself, like her creatures, is a living Being, and that like all manifestations of life, her phenomenal existence is subject to the cyclic laws of being. Awakening and sleeping, life and death, follow each other in regular sequence, whether day by day, season by season, year by year, or age after age. In due time the heavens themselves will pass away, and after a vast cessation, from the eternities will arise new heavens and a new earth to rise to higher heights of evolution, of progress, of wisdom, of love.

We must recognize, however, that Science has made great strides in the last two generations. It would have been impossible to conceive of crowded audiences of scientific men listening to such an address sixty years ago, and General Smuts is to be congratulated on being the agent chosen to voice such transcendent views to a world more eager than ever before in the

west for revelations of Truth which will harmonize with its own tragic experiences. It is in consciousness alone that we can reach the highest Consciousness, and that must always be the pursuit of Man till he finds himself at rest on the Eternal pulsing breast of Life Immortal.—Hamilton Herald, Sept. 26, 1931.

DARWINISM DEBATED

The Darwinian discussion still continues, and the debate at the British Association meeting last week left the post-Darwinians somewhat the worse in the argument. Professor Julian S. Huxley and Professor Henry Fairfield Osborn, both contended that natural selection could not explain all the phenomena of evolution. Dr. Osborn insisted that Darwin had lived too early to have known the whole story, and that later discoveries have proven natural selection as only a partial explanation.

Dr. Huxley declared that "characters need not be accounted for by natural selection but may be accounted for by certain correlated processes of growth." Dr. Osborn listed nine new principles of evolution which Darwin never knew, and which were not discovered till after his death.

But both Drs. Osborn and Huxley were careful to state that they had not discovered any cause for evolution. Said Dr. Osborn: "While we know infinitely more about the principles of evolution than did Darwin, we are at more of a loss than ever before to understand the causes of evolution. All we can say at present is that Nature does not waste time or effort with chance or fortuity or experiment, but that she proceeds directly and creatively to her marvellous adaptive ends of bio-mechanism."

Professor D'Arcy W. Thompson of St. Andrew's acknowledged after a brush with Dr. Robert Broom: "I honestly believe we are as ignorant as we were seventy years ago." Dr. Broom had declared: "We have

a complete record of mammals going back 40,000,000 years. It is the history of the world. There is no reptile alive today which can give rise to a mammal, no fish which can become a reptile, no animal which can become a man. The evolution of reptiles and animals is complete, and for 30,000,000 years no new reptile has appeared in the world."

This strange gulf that separates one geological age from another, so that an entirely new class of life appears with each new age, is the barrier which the Darwinians have been unable to pass. They refuse also to accept the Oriental view that the new species issue from subjective states of matter, just as frost images are precipitated upon our window glass. This materialization of new forms from an etheric world is what Dr. Osborn recognizes (though not by this process) when he speaks of Nature proceeding "directly and creatively to her marvellous adaptive ends."—Hamilton Herald, Sept. 28, 1931.

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The Theosophical Path (Point Loma) for October has a remarkably lucid and comprehensive account of the after death processes towards reincarnation in the report of Dr. G. de Purucker's lecture on "Living Men and Dead Men." It includes much classical citation and Mithraic tradition.

WONDERS OF PSYCHOMETRY

"The Soul of Things"

This is the work of a reputable scientist, Prof. Wm. Denton, of Massachusetts, aided by his wife and sister; it contains the results of their experiments and observations over a long period of years, into the extension of human senses by psychometry.

I have found a small supply of the third, and last, edition in which this work was published in 1888, generally reported as "unobtainable". I do not know of any other work which gives so much detailed information.

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N. W. J. HAYDON
564 PAPE AVE., TORONTO (6)

FUSION OF NORTH AMERICA

Dr. Kenneth Guthrie in his enlivening little monthly "Good News For All" has the following warning which may or may not be good news for anybody.

"The fusion of the North American continent is a laudable geographizational step, inevitable during the course of the race's fusion. It should come only not by the war which the U. S. authorities seem to have been preparing with nervous haste; in time of profound peace, with not an enemy on the horizon, passing a universal draft law creating an army of four millions (May, 1931), and planning to use Chicago hotels as contonments. On May 25, 1931, the airplane manœuvres over N. Y. City, were thus announced in The Times, 'Air Armada poised to repulse enemy off New England.' Also Rev. Dr. McIntosh, of Yale, a Canadian, was denied citizenship for refusing to bear arms against Canada; this decision was never applied to any other country other than Canada.' When the hypocritical Kellogg Peace Treaties were adopted on the same day that over thirty-five cruisers were authorized provisionally: while demanding of England alone that she reduce her fleet by one-third, what else than a war against Canada could have been the motive? Would that not explain the mysterious refusal to join the League of Nations and World Court? Let the peaceable U. S. Citizens arouse to the seriousness of their situation, and show the authorities that such a fratricidal war is needless, by inviting Canada to join us in fruitful co-operation. Canada is an apple which when ripe, soon to be abandoned by the Little Englander Labourites, is bound to fall in our lap; therefore why create hate and savagery by a needless war? In any case, the fusion of North America is being hastened."

We fear our good Brother Guthrie has not been informed about Canadian affairs. He should pay the Dominion a three-

months' visit, even now when we are at our worst, and have had the stiffest problems to face that we have had in sixty years. He appears to be under the delusion, almost universal outside the British Empire, that we are under compulsion to Great Britain in some way. The last trace of any such subordination was swept away in the Imperial Conference a few years ago when the over-sea Dominions were recognized as Sovereign States, Britain being simply regarded as first among equals.

United States students are familiar with the idea of the sovereignty of their various States. The Dominions of the British Empire are much freer than that. We make our own laws, and our Provinces make their own laws. In all things we are freer than the United States. There is no tie that binds us to the Empire but that of common aspirations and ideals. If any Dominion wished to withdraw there would be no war to compel it to remain, as was the case in the U. S. in the early sixties. With this freedom, why should Canada desire to join the United States? We have no enmity towards the United States, and we see no reason to regard the United States either with suspicion or fear. For 120 years we have lived together in peace with an undefended boundary line of 3500 miles between us. Why should either nation wish to change such an ideal condition? It is only as political interest interferes in the United States that any such ideas as Dr. Guthrie speaks of get acceptance in the Republic.

Had the Republicans invented the League of Nations instead of the Democrats the United States would have been in the League of Nations long ago. As it is we cannot forget the parable of the two sons who were told to work in the vineyard by their father. The one who refused went after all. The United States cannot keep out of the European vineyard and has been doing good steady work there right along.

The military manœuvres in the air and

otherwise are just the plays that these boys get up to justify their existence. They do not mean hostility to Canada, and we never think of them that way. We have quite as efficient an air force as the United States, but we use it chiefly for surveying purposes, for patrolling our forests for fires, and for spraying the forests and other tracts. The four million draft army was probably a device to get the unemployed off the market, if it could be worked, as France keeps her unemployed drilling and in good order.

If the United States wishes to expand it would be more probably to the south, and her military preparations are more likely to be for the benefit of her irascible neighbours towards the Equator. Canada is a northern nation and would inevitably dominate the rest of the continent were such a fusion as Dr. Guthrie suggests to be effected. The hardy northern races always keep to the front when they stick to their own terrain.

It is a far cry to the future development of the nations of the North American continent. The late Dr. Rhodes Buchanan among other seers, predicted the breaking up of the Republic into several nations. Canada with 100,000,000 of people could scarcely expect to remain a unity, so diverse are the interests of the eastern, central and western portions of the Dominion. These divisions are quite as marked as the corresponding portions of the United States; the Southern States with their tropical climate are bound to foster a different type of humanity than that which breeds in the North.

More than this, there have to be considered the cataclysms which cyclically visit the nations. It is only 12,000 years since the Rocky Mountains thrust their peaks up out of the Ocean. About that time the St. Lawrence began to flow eastward, instead of down the Mississippi Valley. Prior to that ice age which piled its glaciers two miles thick over the spot where this article is being written, there

was a great civilization and a climate which invited humanity to flourish and progress. Mr. Williams touched upon this in our May issue. The next cataclysm will probably rupture the continent in two, the Great Lakes supplying the fracture line. The old climate which made Greenland a tropical zone, and peopled this whole northern region with tropical fauna and flora will return, and another Golden Age, to follow our Iron one, will provide an arena for that Sixth race about which we hear so much and know so little. If Canada and Siberia are to be its territory, and South America the home of the Seventh Race, there is little cause for us to squabble over present difficulties. Our competition should be in aspiration, and our ambitions reach towards the Brotherhood of Man.

CYCLES IN ANIMAL LIFE DISCUSSED

Matameck, July 27.—(Special to the Montreal Star by John Bird. Copyright). —It now seems possible that this Canadian biological conference may be able to frame a definite working hypothesis to explain natural conditions throughout the greater part of Canada, according to Charles Elton, of Oxford University, biologist of the Hudson Bay Company, but, as often happens in the advancement of science, it may be that having started to look for one thing, the scientists will discover something quite different. A large number of the members here are practical game and fisheries wardens, foresters or biologists with a knowledge of abundance and scarcity in their particular product.

These came to compare notes on the increase or disappearance of fish, game, trees and so forth. In Mr. Elton's opinion, it now appears as if an explanation of the known and demonstrated cycle on animal life may, as a result of this conference be ascribed to a definite combination of factors including disease, the animals' environment, and astronomical and weather conditions.

The importance of astronomical and climatic consideration is being more and more stressed here, and it is hoped that comparison of the cycle of storm tracks and sun spots with the variation of animal life may prove a key to the central problem. Needless to say, the whole matter has an important bearing upon the economic life of Canada, as the fur trade is immediately dependent upon these periods of scarcity and the lumber industry whose main enemy is forest fire, as well as agriculture is stated to gain greatly by being able to anticipate drought.

Charles Elton stirred the romantic feelings of these hard-bitten scientists when he quoted old records of fur-trappers of the Hudson's Bay Company and read a letter from Robert Campbell, chief factor of the Company in 1880, giving a precise account of the 10-year period of scarcity and abundance in rabbits. Mr. Elton, from ancient and modern records, had no difficulty in showing that there is a definite 10-year cycle in rabbits, with a few variations of a year, averaging out at 9.6 years. There is also such a cycle in lynx, marten, red fox and other fur bearers.

The case of muskrats is particularly interesting for the reason that the muskrat also exhibits a 10-year periodicity, but one which occurs at the opposite times to the rabbit variations, thus when the rabbits are most plentiful muskrats are scarcest, and vice versa. Yet the muskrats have no obvious connection with rabbits and have not even common enemies of diseases, this inverse behaviour of rabbits and muskrats has not been explained fully, as yet, but Dr. Delury, of the Dominion Observatory, suggests that it is due to climatic causes. Dry weather, coming in regular cycles, favours the increase of rabbits, and discourages muskrats, then the relatively wet period which follows acts adversely upon the rabbits, but causes muskrats to increase.

Probably one of the most startling and interesting suggestions arises from Mr. Elton's disclosure that these periods of

abundance in rabbits begin in the far Northwest, in the Mackenzie River section. A year or two later rabbits become extremely plentiful through the entire great Conifer Belt, which includes most of Canada. The period of abundance on the prairies appears to be somewhat later, though Mr. Elton has not adequate records for that section. This southward movement is not due to migration.

Professor Ellsworth Huntington, Yale University astronomer, has shown that there is on an average a 10 year cycle in sunspots, and periods when the most storms occur on the North American continent. The remarkable thing is that Dr. Huntington has found, in his studies of storm tracks, that the periods of maximum storms begin in the far north, then move to the great Conifer Belt of Canada, then appear a year or so later to the south in the Central United States, much as the periods of abundance in rabbits move south from the Arctic Circle. It therefore seems possible that the observed cycles in animal as well as vegetable life may depend upon some regular meteorological cycle such as that of the storm tracks.

That the quantity of violet rays reaching the earth from the sun determines the periods of abundance of flowers and animals was the theory advanced by Dr. R. E. Delury, of the Dominion Observatory, Ottawa, speaking to the conference.

The Canadian astronomer explained how the sun sent out more violet rays during those periods when the maximum of sun spots occurs, on the other hand the sun spot periods were also accompanied by greater cloudiness of the earth, the result was that less ultra violet rays actually reached the earth at these times and the periods of greatest ultra violet reception here co-incided with comparative absence of sun spots.

Ultra violet radiation, according to Dr. Delury, directly affects both animal and vegetable life, and helps to explain climatic variations. It is a far cry from sun

spots down to a scarcity of rabbits or mice, but that striking suggestion was put before the conference today.

That this biological conference has a direct bearing upon human lives and fortunes was made clear by Mr. Elton, who instanced ravages of bubonic plague all over the world. The deadly disease is carried alike by domestic rats and wild rodents. In Mongolia it is carried by a marmot, much like the Canadian woodchuck. In old days the nomads of Mongolia understood about disease in marmots and so avoided infection. When the railroad was put through, however, Russians going east and Chinese going west, neither of whom knew about the plague, carried the disease with them. Confined to Mongolia, in the 19th century bubonic plague had spread all over the world and has carried off as many as 100,000 people. Biological knowledge was necessary to combat it, since in South Africa, for example, to trace the plague involved a knowledge of the animal population.

A flea from a rat or a wild mouse might carry the germs. Disease spores notoriously carried the infection long distances inland, though it might prove to have come originally from a rat in a seaport. The problems of biology had become world-wide with the speeding up of transportation.

Mr. Elton called for co-ordination of many branches of study at this conference. A specialist, he suggested, nowadays is a man who learns more and more about less and less. Great interest has been displayed in a development which might be called a direct outcome of this Matamek conference.

Independently of Mr. Elton's studies of Arctic foxes, Dr. Albert Gross of Bowdoin University has put forward figures showing the migrations of snowy owls from the Arctic which coincide with the known dates of plentiful supply of foxes in Ungava Bay. This illustrates the co-ordination of scientific data made possible at Matamek. Both the white fox and the

snowy owl depend mainly for their food supply on the lemming, a small mouselike rodent, but the lemming exhibits a cycle of four years, becoming very plentiful after being extremely scarce.

Whether this fluctuation depends upon disease or vegetable food supply is not yet determined. When the lemming is abundant, foxes and snowy owls increase very rapidly, and trappers enjoy good catches. Then the lemming suddenly grows scarce, and with the disappearance of their natural food foxes grow fewer and snowy owls are forced to migrate. Such coincidences have occurred as lately as 1926 and 1930, when foxes were rare and snowy owls migrated far into Southern Canada and the United States. The fox cycle, however, is more clearly demonstrated than the owl migrations and there are instances where the dates for owl migrations do not coincide exactly with the fox figures. Owing to the great economic importance to Canada of foxes as fur-bearing animals, more attention has naturally been given to them.

Dr. Charles Camsell, Deputy-Minister of Mines, Ottawa, who was nursing an injured ankle yesterday morning, resumed his seat as chairman of the conference last night and was supported to the factory on the arm of a husky habitant.

CORRESPONDENCE

COOPERATION, FRATERNIZATION, BROTHERHOOD

The Editor, Canadian Theosophist—
Dear Sir, The events and controversies of the past two years have served to bring home to us some of the pressing problems in connection with the interrelations of the various Theosophical organizations. In the course of such a full and prolonged discussion as we have been taking part in, new facts and new points of view are constantly being brought to light; and, if we are wise, we shall be ready to re-adjust our theories from time to time as our knowledge of the situation expands. To

take stock of our ideas is the best way to clarify them. The following rather disconnected paragraphs represent such a stocktaking, and are put forward in the hope that others may add their quota of information and comment.

The problems I have referred to are very complex, and arise out of a situation that has grown more and more involved with the years. They cannot be banished by a gesture, be it of fraternity or of repudiation; and, if they are to be dealt with successfully, it can only be by quiet, unbiassed thought and steady goodwill.

All of us, who have profited by the message of H.P.B., have a part—an inescapable part—in the karma of the movement she founded. In that sense each one of us is a member of all the societies and associations that have sprung out of the original T.S. However much we may try to isolate ourselves and our work, we cannot avoid being affected and influenced by what these bodies are doing and saying. What commoner experience than, when one has spoken the word "Theosophy" to a stranger or acquaintance, to be greeted by some such reply as "Theosophy! Oh, yes, I know. You mean that stuff about so-and-so"; and then one has painfully to explain that one's meaning is entirely different. One may succeed in enlightening one's interlocutor, but more often one leaves him wondering what Theosophy really does stand for when the explanations given by its advocates are so radically different. This is one way in which the activities of some of the societies force themselves upon us. There are people who have tried to get round this particular difficulty by dropping the word "Theosophy" altogether, and continuing without a label to preach and practise the Theosophical teachings. I have friends who are doing most admirable work along these lines, for they are able to obtain a hearing for the esoteric philosophy from people with whom the name "Theosophy" is taboo on account of the extravagances and absurdities which

have been associated with it during the last thirty-five years. But this method is not for all of us; and it would be, I think, a calamity were all the more thoughtful Theosophists to adopt it.

Many and intricate as are the divisions of the movement today, they can be roughly grouped in two main categories:

(1) those claiming a privileged position in view of an alleged occult succession, or inheritance, from the Founders of the original T.S., or on account of their supposed rapport with Masters through "E. S. T.s", "Outer Heads", or "Messengers".

(2) those claiming no such privileges.

The writer of this letter associates himself emphatically with category (2), and deplores the special claims made by the groups in category (1) as being inconsistent with the spirit of H.P.B.'s teachings and containing the seeds of ecclesiasticism—seeds, which if allowed to grow unchecked, will one day produce a crop of Churches, complete with infallible popes or bibles, apostolic successions, and priestly dominance.

But not one of the Theosophical bodies has reached this stage yet, though some of them may be considered as in the balance. There is a mischievous side to the propaganda of some of them; but it must not be forgotten that all of them are circulating H.P.B.'s books and the *Mahatma Letters*, and are helping to broadcast such cardinal truths as karma and reincarnation; while many of their members are trying faithfully to live the Theosophical life. Perhaps the finest article written in defence of H.P.B.'s reputation in connection with a recent attack was by Mr. Mitchell who is a member of the most exclusive of all the groups in category (1).

The attitude of the various societies in (1) towards each other must necessarily be decided by those societies for themselves, or perhaps one should say by their leaders, for they are all, avowedly or virtually, subject to monarchical government. But the case of the independent,

non-ecclesiastical, democratic groups is essentially different: for them this question is one to be decided on its merits after due deliberation and open discussion.

As a contribution to such discussion, let me venture to ask a question: is complete non-cooperation, or boycott, ever justifiable as the attitude of one body with ethical or religious objects towards another? I suggest that it is justifiable only if that other body should avow immoral or anti-social aims; otherwise, not. Differences of opinion, even if extreme, should never be a complete bar to cooperation; for it is easy to imagine circumstances in which joint action between the most divergent sects would be natural and proper. Were a section of Hamilton to be wrecked by a tornado, the editor of the *Canadian Theosophist* would certainly not hesitate to sit on a Relief Committee with Four Square Gospellers, Jesuits, Atheists, Spiritualists, or anyone else prepared to share in the urgent work of the moment. The only two sects I can call to mind for which complete boycott, or even something more drastic, would have been the sole possible treatment, were the Assassins and the Thugs—happily both now defunct.

Cooperation between two bodies—Theosophical or other—can take place only in respect of aims held in common. If they have none such, then it is obvious that they cannot cooperate. On the other hand, if they have aims in common, then joint action becomes a matter of ordinary business common sense and suitable opportunity. Suppose, for example, the *Secret Doctrine* went out of print, and owing to the commercial crisis, no single society were in a position to bring out a new edition, would it not be the clear interest and duty of all the societies to combine to provide the necessary funds? Would any of them be compromising their cherished principles by so doing?

To what extent does our belief in Universal Brotherhood impose a duty on us in this matter of cooperation? In the attempt

to answer this question we have to remind ourselves that Universal Brotherhood has nothing in common with gush or sentimentality. It involves an inflexible attitude of goodwill towards all our fellow men and women, and an intention and readiness to assist them, as and when we can, along the lines of their real welfare, especially in helping them to win that spiritual enlightenment we are all of us seeking. It is not inconsistent with very plain speaking when the occasion calls for it, provided always that our plain speaking be not dictated by pique, dislike, or any other personal motive camouflaging itself under the guise of brotherly duty. Universal Brotherhood thus involves an inner attitude of heart and mind, a readiness to work with and for our fellows in suitable circumstances; but the decision as to when, and where, and how, is a matter in which we must be guided by reason, by experience, and by common sense. Buddhi gives the impulse; but the channels through which that impulse is to operate must be planned and engineered by Manas.

Are we to be deterred from otherwise desirable joint action because we suspect the other party of ulterior motives? It is not easy to give a satisfactory general reply to this question; but, unless the grounds for suspicion are very substantial indeed, and provided we are sure of our own motives, I think we should take a chance, being confident that karma will straighten matters out. Should any fingers be burned in such a transaction it would not be those of persons who entered it in good faith and with unselfish intentions. With truth on their side, the independent Theosophists have nothing to lose and much to gain by free discussion and contact with our friends of category (1). For this reason if they invite us to meet them in conference to talk over differences or to explore the possibilities of cooperation, we should not, circumstances being suitable, hesitate to accept. To stay away is to give the less sound point of view a "walk

over" in sporting parlance.

Finally it should never be forgotten that the recruits made by the societies in category (1) are all brought more or less in touch with H.P.B.'s books and the *Mahatma Letters*, which are advertised in the pages of magazines as divergent as the *Theosophist* and the *Temple Artisan*. Some at least of these people will read and absorb the spirit of these illuminating works. Will isolation or friendly contact give us the better chance of helping them to do so?

Yours fraternally,
R. A. V. Morris.

England.

DR. WILKS PROTESTS

Editor Canadian Theosophist — Some two months ago I wrote asking you if you would publish in the magazine Mr. Kingsland's open letter to Dr. de Purucker in which it is made abundantly clear that the suggested Concordat is not, and never was intended as "articles of belief" or a "credo", but an attempt to formulate a series of fundamental principles which every Society or group of students would agree was Theosophy, i.e. was the teaching of H.P.B. and the Mahatmas. I regret that you have not seen your way to comply with my suggestion, the more because I read in the Forum that Dr. de Purucker is publicly pretending not only that Mr. Kingsland's Concordat is put forward as articles of belief, as Theosophical dogmas, but that prospective members shall be required to signify their assent to these beliefs before admission to a Theosophical organization.

When the methods of the professional politician are introduced into the Theosophical world they can only be met by making the truth about the matter as widely accessible as possible. In the interests of fairness as well as in the interests of truth, I would therefore once more urge upon you and the Executive, the publication of Mr. Kingsland's letter.

I regret that I find myself completely at variance with the decision of the Executive with regard to Mr. Kingsland's Concordat. I find it difficult to believe that Mr. Kingsland is any less anxious than the members of the Executive to avoid anything in the nature of imposed dogmas, as indeed he has made perfectly clear. But if we cannot agree that Theosophy is the teaching of H.P.B. and the Mahatmas and not what anyone likes to say it is, it is indeed difficult to see what basis of cooperation can ever be found between the various Theosophical Societies or what foundation there is for the exuberant optimism of the Executive with regard to the future.

W. E. Wilks.

MUSINGS ON THE TRUE THEOSOPHISTS PATH

Man, what thou art is hidden from thyself,
Knowest not that morning, mid-day, and
the eve

Are all within Thee? The ninth heaven
art Thou,

And from the sphere into the roar of time
Didst fall ere while, Thou art the brush
that painted

The hues of all the world—the light of life
That ranged its glory in the nothingness.
Joy! Joy! I triumph now; no more I know
Myself as simply me. I burn with love.
The centre is within me, and its wonder
Lies as a circle everywhere about me.
Joy! Joy! No mortal thought can fathom
me.

I am the merchant and the pearl at once.
Lo! time and space lay crouching at my
feet.

Joy! Joy! When I will revel in the
rapture,

I plunge into myself, and all things know.
—Faridu'd-in Shakrgunj.

"The way of inward peace is in all things to conform to the pleasure and disposition of the Divine Will. Such as would have all things succeed and come to pass according to their own fancy, are not

come to know this way; and therefore lead a harsh and bitter life; always restless and out of humour, without treading the way of peace."

Know then, Oh Man, that he who seeks the hidden way, can only find it through the door of life. In the hearts of all, at some time, there arises the desire for knowledge. He who thinks his desire will be fulfilled, as the little bird in the nest, who has only to open his mouth to be fed will very truly be disappointed.

In all nature we can find no instance where effort of some kind is not required. We find there is a natural result from each effort. He who would live the life or find wisdom can only do so by continued effort. If one becomes a student, and learns to look partially within the veil, or has found within his own being something that is greater than his outer self it gives no authority for one to sit down in idleness or fence himself in from contact with the world. Because one sees the gleam of the light ahead he cannot say to his fellow "I am holier than thee" or draw the mantle of seclusion around himself.

The soul develops like the flower, in God's sunlight, and unconsciously to the soil in which it grows. Shut out the light and the soil grows pale and sickly. Each and every one is here for a good and wise reason. If we find partially the why we are here, then is there the more reason that we should by intelligent contact with life, seek in it the farther elucidation of the problem. It is not the study of ourselves so much, as the thought for others that opens the door. The events of life and their causes lead to knowledge. They must be studied when they are manifested in daily life.

There is no idleness for the Mystic. He finds his daily life among the roughest and hardest of the labours and trials of the world perhaps, but goes his way with smiling face and joyful heart, nor grows too sensitive for association with his fellows, nor so extremely spiritual as to forget that

some other body is perhaps hungering for food.

It is said by one who pretended to teach the mysteries "It is needful that I have a pleasant location and beautiful surroundings." He who is a true Theosophist will wait for nothing of the sort, either before teaching or what is first needful, learning. It would perhaps, be agreeable, but if the Divine Inspiration comes only under those conditions, then indeed is the Divine afar from the most of us. He only can be a factor for good or teach how to approach the way, who forgetting his own surroundings, strives to beautify and illumine those of others. The effort must be for the good of others, not the gratifying of our own senses, or love for the agreeable or pleasant.

Giving thought to self will most truly prevent and overthrow your aims and objects, particularly when directed toward the occult.

Again there arises the thought "I am a student, a holder of a portion of the mystic lore." Insidiously there steals in the thought "Behold I am a little more than other men who have not penetrated so far." Know then, Oh Man, that you are not as great even as they. He who thinks he is wise is the most ignorant of men, and he who begins to believe he is wise is in greater danger than any other man who lives.

You think, Oh man, that because you have obtained a portion of occult knowledge, that it entitles you to withdraw from contact with the rest of mankind. It is not so. If you have obtained true knowledge it forces you to meet all men not only half way, but more than that to seek them. It urges you not to retire but, seeking contact, to plunge into the misery and sorrow of the world, and with your cheering word if you have no more (the Mystic has little else) strive to lighten the burden for some struggling soul.

You dream of fame. We know no such thing as fame. He who seeks the upward path finds that all is truth; that evil is the

good gone astray. Why should we ask for fame? It is only the commendation of those we strive to help.

Desire neither notice, fame nor wealth. Unknown you are in retirement. Being fameless you are undisturbed in your seclusion, and can walk the broad face of the earth fulfilling your duty, as commanded, unrecognized.

If the duty grows hard, or you faint by the way, be not discouraged, fearful or weary of the world. Remember that "Thou may'st look for silence in tumult, solitude in company, light in darkness, forgetfulness in pleasures, vigour in despondency, courage in fear, resistance in temptation, peace in war and quiet in tribulation."
—American Mystic, in "A Guide to Theosophy".

A LIST OF SOME BOOKS, PAMPHLETS AND MAGAZINES.

ARTICLES REFERRING TO H.P.B.

(a) *By Relatives, Pupils, and Friends, Etc., ctd.*

Mahatma Letters—The Mahatma Letters to A. P. Sinnett, Bk., London, 1923. and Repub.

Letters from the Masters of Wisdom, Adyar, T.P.H., 1919.

Letters from the Masters of Wisdom, (2nd Series), Adyar, T.P.H., 1925.

(Note—these volumes contain frequent and important references to H.P.B.).

Anonymous (in chronological order—"A Night of Many Wonders", T:v, p. 167 (from "N. Y. World" of 1876.)

"Occult Phenomena at Simla", T:ii, pp. 35, 70.

Correspondence, T:ii, p. 230.

"The Saracens of Theosophy and the Madras Crusaders", T: Suppt., Dec., 1883.

H.P.B. sails for Europe on 20/2/1884, T:v, p. 154.

"Occult Phenomena at Paris", T:v, Suppt., Sept., 1884.

"Madame Blavatsky in America", T: Suppt., March., 1885 (from "N. Y. Times", 3/1/1885).

"Madame Blavatsky and the Students of Madras Colleges", T:Suppt., March, 1885.

"Report of an Investigation into Charges against Madame Blavatsky", by Indian T.S. Convention Committee, Pam., Madras, 1885.

Portrait of H.P.B. with Biographical Note, P:iv, p. 338.

Libels by Elliott Coues and "N.Y. Sun", and Withdrawal by latter. Various Reports, L:vi, p. 523, P:v, pp. 153, 187, 389, vii, pp. 236, 248.

Collapse of Libel Action against H. P. B., P:v, p. 154.

"H.P.B.—In Memory of H. P. Blavatsky", by some of her Pupils, London, T.P.S., 1891, Rep., 1931.

(Articles in this are indexed above under Authors).

H.P.B.'s Will, T:xiii, Report, p. 4.

H.P.B.'s Masonic Degree, "Light", 1891, p. 490.

"Death of H.P.B.", T:xii, p. 509.

"A Declaration by H.P.B.'s Pupils", HPB, p. 95.

"Death of Madame Blavatsky", "Agnostic Journal", 16/5/1891.

Resolutions on H.P.B., by Lodges, etc., L:viii, pp. 316, 390.

"From India", HPB, p. 81.

Indian Members on H.P.B., L:viii, p. 432.

Obituary Notice, P:vi, p. 90.

"Departure of H.P.B.", "Vahan", Old Series, No. 12.

"Was H.P.B. an Infallible Authority?" "Vahan", New Series, I:xxxvi.

Resolutions on H.P.B., T.S., European Section Report, 1891, p. 7.

"H.P.B. Memorial Fund", T.S., European Section Report, 1891, p. 8.

"The Ashes of H.P.B.'s Body", T.S., European Section Report, 1891, p. 10.

Impersonation of H.P.B. by Spooks, L:x, p. 184.

"Madame Blavatsky and her Detractors", Pam, Bombay T.S., 1892.

Disposal of H.P.B.'s Ashes, L:x, pp. 441, 513, P:vii, p. 306.

"With H.P.B. in the Seventies", by A. L. P., P: Ty (i), xi, p. 150.

Did H.P.B. visit Sweden in 1850? TR: xxiii, p. 196.

"The Homecoming of H.P.B." (Erection of Statue at Adyar), T:xx, p. 537. Note on H.P.B.'s Knowledge of Mongolian and Tibetan, T:xxi, p. 178.

H.P.B.'s Residence in Tibet confirmed, T:xxi, p. 700.

"H.P.B.'s Seal", by "Another of the Staff", "English Theosophist", iii, p. 160.

Extracts about H.B.P. from "Wie Ich mein Selbst fand", TR:xxix, p. 386.

Correspondence about H.P.B.'s Mathematics, TR:xxxv, p. 104.

Correspondence about H.P.B., TR:xxxv, p. 544.

Note on H.P.B., by "A Friend", T: xxvii, p. 62.

"H. P. Blavatsky" (with portrait), W: iii, p. 70.

Note on some Letters of H.P.B., TR: xli, pp. 97, 289.

"Madame Blavatsky; a Pen Picture", by an "American Newspaper Writer", W:xiv, p. —

"H. P. Blavatsky and Theosophy", Ty, (2):i, p. 4.

"W. Levington Comfort on H.P.B.", Ty, (2):ii, p. 478.

"In Defence of H.P.B.", Ty (2):vi, p. 299.

"Could H.P.B. have cured her own illness?", Ty (2):vii, p. 155.

"What was her Object?" Ty (2):viii, p. 88.

Note on Mrs. Asquith's Slander on H.P.B., Ty (2):ix, p. 62.

Note on Count Witte's Slander on H. P. B., Ty (2):ix, p. 94.

"The Writer of the 'Secret Doctrine'", Ty (2):xi, p. 31.

"The Occultism of H.P.B.", Ty (2): xii, p. 289.

"The Mystery of H.P.B.", Ty (2): xiii, p. 289.

"Helena Petrovna Blavatsky: a Refutation of some recently published Slanders", Pam., (—), 1921.

"The Cycle Moveth", (a series with much about H.P.B.), Ty (2):xiii.

"The Theosophical Movement: a History and a Survey", Bk, New York, 1925.

Articles defending H.P.B. against various attacks by Conan Doyle and others, "Proceedings of the Blavatsky Association", London, 1924/27.

"Sir William Barrett on Hodgson's Mistake", CT:vi, p. 159.

"The Work of H.P.B.", Ty (2):xiii, p. 338.

"H.P.B.'s Travels", T:xlvii, p. —

"The Credentials of H. P. Blavatsky", Ty (2):xiv, p. 289.

"Some Evidences for H.P.B.", Ty (2): xv, p. 313.

(b) *Autobiographical Fragments*

Note—H.P.B. never wrote any formal autobiography, but was from time to time forced by stress of controversy to write about herself. Such autobiographical references are to be found scattered about in her books and magazine articles. The following are some of them:

"The Fate of the Occultist", MP, p. 110.

"A Republican Citizen", MP, 207.

Letter repudiating the title "Countess", "Spiritualist", 11/7/1879.

"From the Caves and Jungles of Hindustan", Bk., London, T.P.S., 1892.

"A Personal Explanation", (by H.P.B. and H. S. Olcott), T. Suppt., Jan. 1882.

"Under the Shadow of Great Names", T:iv, p. 137.

(The Founders will have nothing to do with mediums after they get to the other side).

"The Collapse of Koot Hoomi", (an Interview with Madame Blavatsky, from the "Pall Mall Gazette"), T:vi, p. 70.

Two articles replying to Mr. Arthur Lillie, "Light", 1884, (the first Rep. MP, p. 253).

"Why I do not Return to India", T., about 1920/24.

"An Explanation Important to all Theosophists", Pam, London, 1888.

"To all Theosophists", Pam, London, 1889.

Letters replying to Coues-Collins attacks, "Light", May-Aug., 1889.

"Madame Blavatsky Speaks Out", T:x, p. viii (from "Pall Mall Gazette").

Comment on a Slander, L:iii, p. 438.

"It's the Cat", L:iv, p. 265.

Joint Statement by H.P.B. and H. S. Olcott with note by W. Q. Judge, P:iii, p. 244.

"My Books", L:viii, p. 241.

(c) *Some of H.P.B.'s Letters*

"She being dead, yet speaketh", P:vii, pp. 87, etc. (selections from letters to various recipients unnamed).

To Her Russian Relatives, P:ix and x.

To Dr. Franz Hartmann, P:x.

To Dr. Alexander Wilder, W:vii, pp. 148, 203.

To N. D. Khandalavala, T:xx, p. 19.

To A. P. Sinnett, (see (a) above, under Barker, A. Trevor).

To Dr. Corson, (see (a) above, under Corson, Eugene).

For table explaining contractions see previous article, page 187, August.

REVIEW

"MAN AND THE UNIVERSE"

Walter Wynn has issued a book entitled "Man and the Universe" (Rider & Co., 34 Paternoster Row, London) in which he challenges the materialism he finds in Sir James Jeans and Sir Arthur Keith, and seeks to enlist them where possible in his support of his interpretation of the Bible. He is much more advanced in this respect than most apologists for modern forms of

Christianity, but he still clings to many of the old positions. For example on page 22 he speaks of St. Paul having "definitely affirmed" that "there is a material body, and there is a Spirit Body." If he is not a Greek scholar he might turn to the passage he quotes in the Revised Version of the New Testament (Nelson Edition) and he will see that in the margin the word "natural" in Greek is "psychical" and not by any means "material" in the sense he uses it. This may seem carping criticism to those who take Mr. Wynn's view, but it is too important where the facts are concerned to pass over. We feel sure that Mr. Wynn is sincere and eager for the Truth. It is important therefore for him to understand that St. Paul speaks of three bodies, one of flesh and blood, which he says cannot inherit the Kingdom, one of psychic substance which must be transmuted into spiritual substance, and the spiritual body which Mr. Wynn admits. Mr. Wynn is chiefly concerned in his book, however, in affirming that the Universe was created by God. Other orthodox ideas and conventions are regarded by him as necessary to the explanation of the Universe. We could have no quarrel with these if we were permitted to find out what the facts were behind his terms. The difficulty with such books is that the old connotations hang around the words used and mislead new students. The Everliving, the Eternal, the Cosmic Mind, Universal Consciousness, and other words and phrases convey much more to the thinker than the word God does in its ordinary settings, and with its Personal limitations. The Infinite is not to be confined to any ecclesiastical definition. The book is a really useful one in its determined opposition to materialism, and young students will find an amazing array of facts to widen their view of Life and Nature, and perhaps compel them to that further enquiry which leads finally to the world of Theosophy and the problems of the heart and Universal Consciousness.

VISIT OF DR. de PURUCKER

The visit to Toronto arranged in the continental and European tour of Dr. de Purucker in connection with his appeal for fraternity among the several Theosophical bodies, has, after several changes, been definitely set for Thursday and Friday, the 15th and 16th insts. The following note from Mr. Iverson L. Harris, Assistant Secretary General at Point Loma, sets forth the engagements made for the visit:

"Dr. de Purucker and party are due to arrive at Montreal at 7:00 p.m. on Wednesday, October 14th, and will be glad to meet members and friends at the Hotel Windsor at 8:30 that same evening. On Thursday, October 15th they are due to leave Montreal at 8:45 a.m. and arrive at Toronto at 4:00 p.m. going to the Westminster Hotel on Jarvis Street. According to the schedule they sent me, Dr. de Purucker will give his public lecture at Toronto at 8:00 p.m. Thursday, October 15th, will hold a fraternization-meeting between 6:00 and 8:30 p.m. on Friday, October 16th and will leave Toronto that same evening at 9:30 p.m."

Dr. de Purucker's tour has been wonderfully successful so far, and the number of Societies represented at his meetings, and the representatives of all or almost all the different Theosophical bodies who attended show that the spirit of fraternization was abroad and only needed the opportunity to demonstrate itself to become a moral power in the Movement. Dr. de Purucker has made many friends on his tour. Dr. Stokes of Washington described his second lecture as "the most brilliant and convincing Theosophical talk I have ever listened to." The Manchester Guardian spoke of him as "a remarkable man; mystic, idealist, savant. Even an agnostic would desire the new leader's acquaintance." Dr. de Purucker was born at Suffern, New York State, in 1874, but received his education abroad, largely in Switzerland, where his father, a clergyman

of the Episcopal communion, was chaplain of the American Church of Geneva. His mother was a direct descendant of William Brewster, one of the Pilgrim fathers, and also allied to the Winthrops. Essentially a scholar, he holds the chair of Sanskrit and Hebrew at the Theosophical University, and is proficient in the classic as well as the modern languages. Since beginning his work as head of the Point Loma Organization, he has published three books, "Theosophy and Modern Science," "Questions we all Ask," and "Golden Precepts of Esoteric Philosophy." His latest work has just been announced as ready for publication, and is entitled "Fundamentals of the Esoteric Philosophy," in large demy octavo, 576 pages, 25/- net., or \$7.50 from Point Loma. The 48 chapters deal with the whole programme of The Secret Doctrine with which it is stated, it is "entirely consistent." That remains to be seen. From the hitherto loyal adherence to the Blavatsky Theosophy it would be a serious disappointment were any variation from the Mahatma's teachings to be found to have appeared.

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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.