

THE CANADIAN THEOSOPHIST

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

VOL. XII., No. 9

HAMILTON, NOVEMBER 15th, 1931

Price 10 Cents

LETTERS THAT HAVE HELPED ME.

Compiled by Jasper Niemand

(Concluded from Page 236)

XV.

DEAR JASPER:

I gave your letter to a distressed soul: she returned thanks, saying it was a cooling draught to one athirst. The thanks of course are yours. Now this lady says it was refreshment to the weary, that letter. True, or she would not say it. But it was not so to me nor to you.

We needed it not. But she illustrates a certain state of progress. She is not yet where we are; but which is happier? She is happier, but poorer in hope. We are not all too happy, but are rich in hope, knowing the prize at the end of time, and not deterred by the clouds, the storms, the miasms and dreadful beasts of prey that line the road. Let us, then, at the very outset wash out of our souls all desire for reward, all hope that we may attain. For so long as we thus hope and desire, we shall be separated from the Self. If in the Self all things *are*, then we cannot wish to be something which we can only compass by excluding something else.

So being beyond this lady so grateful, we find that everything we meet on this illusory plane of existence is a lure that in one way or another has power to draw us out of our path. That is the point we are at,

and we may call it the point where lures of Maya have omnipresent power. Therefore we must beware of the illusions of matter.

Before we got to this stage we knew well the fateful lure, the dazzling mirror of the elemental Self, here and there in well defined places, and intrenched as it was, so to say, in strongly-marked defences. Those we assaulted; and that was what it desired, for it did think that it then had no need to exercise the enchantment which is hard because so subtle, and so distributed here and there that we find no citadels to take, no battalions in array. But now our dearest friends are unconsciously in league with the deceptive in nature. How strongly do I realize the dejection of Arjuna as he let his bow drop from his hand and sat down on his chariot in despair. But he had a sure spot to rest upon. He used his own. He had Krishna near, and he might fight on.

So in passing along those stages where the grateful lady and others are, we may perhaps have found one spot we may call our own and possess no other qualification for the task. That spot is enough. It is our belief in the Self, in Masters: it is the little flame of intuition we have allowed to burn, that we have fostered with care.

Then come these dreadful lures. They

are, in fact, but mere carcasses, shells of monsters from past existences, offering themselves that we may give them life to terrify us as soon as we have entered them either by fear or love. No matter which way we enter, whether by attachment or by repugnant horror, it is all one: they are in one case vivified by a lover; in the other by a slave who would be free but cannot.

Here it is the lure of enjoyment of natural pleasures, growing out of life's physical basis; there it is self-praise, anger, vanity, what not? Even these beautiful hills and river, they mock one, for they live on untrammelled. Perhaps they do not speak to us because they know the superiority of silence. They laugh with each other at us in the night, amused at the wild struggle of this petty man who would pull the sky down. Ach! God of Heaven! And all the sucklings of Theosophy wish that some great, well-diplomaed Adept would come and open the secret box; but they do not imagine that other students have stepped on the spikes that defend the entrance to the way that leads to the gate of the Path. But we will not blame them, nor yet wish for the things—the special lots—that some of them have abstracted, because now that we know the dreadful power that despair and doubt and violated conscience have, we prefer to prepare wisely and carefully, and not rush in like fools where angels do not pass uninvited.

But, Companion, I remind you of the power of the lure. This Path passes along under a sky and in a clime where every weed grows a yard in the night. It has no discrimination. Thus even after weeks or months of devotion, or years of work, we are surprised at small seeds of vanity or any other thing which would be easily conquered in other years of inattentive life, but which seem now to arise as if helped by some damnable intelligence. This great power of self-illusion is strong enough to create a roaring torrent or a mountain of ice between us and our Masters.

In respect to the question of sex. It is, as you know, given much prominence by both women and men to the detriment of the one sex or the other, or of any supposed sex. There are those who say that the female sex is not to be thought of in the spirit; that all is male. Others say the same for the female. Now both are wrong. In the True there is no sex, and when I said "There all men are women and all women are men," I was only using rhetoric to accentuate the idea that neither one nor the other was predominant, but that the two were coalesced, so to say, into *one*. In the same way you might say, "men are animals there and *vice versa*." Mind, this is in regard to Spirit, and not in regard to psychical states. For in the psychical states there are still distinctions, as the psychical, though higher than the material, is not as high as Spirit, for it still partakes of matter. For in the Spirit or Atma *all* experiences of *all* forms of life and death are found at once, and he who is one with the Atma knows the whole manifested Universe at once. I have spoken of this condition before as the Turiya or fourth state.

When I say that the female *principle* represents matter, I do not mean *women*, for they in any one or more cases may be full of the masculine principle, and *vice versa*.

Matter is illusionary and vain, and so the female element is illusionary and vain, as well as tending to the *established order*.* So in the *Kabalah* it is said that the woman is a wall about the man. A balance is necessary, and that balance is found in women, or the woman element. You can easily see that the general tendency of women is to keep things as they are and not to have change. Woman—not here and there women—has never been the pioneer in great reforms. Of course many single individual women have been, but the tendency of the great mass of the women has always been to keep things as they are

*Through its negative or passive quality.—J.N.

until the men have brought about the great change. This is why women always support any established religion, no matter what,—Christian, Jewish, Buddhist, or Brahmin. The Buddhist women are as much believers in their religion and averse from changing it as are their Christian sisters opposed in the mass to changing theirs.

Now as to telling which element predominates in any single person, it is hard to give a general test rule. But perhaps it might be found in whether a person is given to abstract or concrete thought, and similarly whether given to mere superficial things or to deep fundamental matters. But you must work that out, I think, for yourself.

Of course in the spiritual life no organ *disappears*, but we must find out what would be the mode of operation of any organ in its spiritual counterpart. As I understand, the spiritual counterparts of the organs are *powers*, and not organs, as the eye is the power to see, the ear the power to hear, and so on. The generative organs would then become the creative power and perhaps the Will. You must not suppose that in the spirit life the organs are reproduced as we see them.

One instance will suffice. One may see pictures in the astral light through the back of the head or the stomach. In neither place is there any eye, yet we see. It must be by the power of seeing, which in the material body needs the specialized place or specializing organ known as the eye. We hear often through the head without the aid of the auricular apparatus, which shows us that there is the power of hearing and of transmitting and receiving sounds without the aid of an external ear or its inside cerebral apparatus. So of course all these things survive in that way. Any other view is grossly material, leading to a deification of this unreal body, which is only an image of the reality, and a poor one at that.

In thinking over these matters you ought

always to keep in mind the three plain distinctions of *physical, psychical, and spiritual, always remembering that the last includes the other two*. All the astral things are of the psychical nature, which is partly material and therefore very deceptive. But all are necessary, for they are, they exist.

The Deity is subject to this law, or rather it is the law of the Deity. The Deity desires experience or self-knowledge, which is only to be attained by stepping, so to say, aside from self. So the Deity produces the manifested universes consisting of matter, psychical nature, and spirit. In the Spirit alone resides the great consciousness of the whole; and so it goes on ever producing and drawing into Itself, accumulating such vast and enormous experiences that the pen falls down at the thought. How can that be put into language? It is impossible, for we at once are met with the thought that the Deity must know all at all times. Yet there is a vastness and an awe-inspiring influence in this thought of the Day and Night of Brahman. It is a thing to be thought over in the secret recesses of the heart, and not for discussion. *It is the All*.

And now, my Brother, for the present I leave you. May your restored health enable you to do more work for the world.

I salute you, my Brother, and wish you to reach the terrace of enlightenment.

Z.

PERSONAL GOD

By Leonard Bosman

In these days when the danger of destruction because of opinions held has passed, freedom of speech is, to an extent, possible. Yet it will be noticed that difficulty still remains if it is wished to express views which are not usually accepted, as witness prosecutions for what is called blasphemy when it is seldom anything else but foolishness.

It is not so easy to be perfectly sincere

in the expression of opinion whilst the whole world is suffering from the infirmity of insincerity and therefore does not like to hear sincere expressions of belief. Yet the work of resuscitating religious truth has to be done continually whether by the great or small. So, therefore, we come to the principal study in religious belief, that of a Personal God.

Further difficulties also stand in the way of expression for the world seeks always to label the thinker and also his ideas. To avoid this the true philosopher will label himself. "I am", he says, "a theist and an atheist, a deist and pantheist, an agnostic as well as a gnostic, a trinitarian and a unitarian, a polytheist as much as a monotheist, a pagan and a heathen, a Christian and a Jew. I belong specially to no religion but I accept them all. I belong essentially to no belief but I accept all clearly conceived philosophies."

He leaves us to study his meaning and consider his rather curious statement.

Bernard Shaw points out in his preface to that wonderful play "Back to Methuselah", that "there is no question of a new religion, but rather of redistilling the eternal spirit of religion and thus extricating it from the stodgy residue of temporalities and legends that are making belief impossible, though they are the stock in trade of all the Churches and of all the Schools".

Indeed, there is nothing wrong with religion as religion. It is only certain musty, antiquated and fossilized minds which are to blame. Religion, as the term implies, is that which links up or binds back. Religion is, therefore, that which helps to establish relation between the finite and the Infinite, or if other words be preferred between man and God. Now, this, surely includes in it the idea of Science as well as Faith, which are really one. In these days there has been much talk of separating Science from Religion. It is, however, empty talk and shows that the words and the true ideas behind them are little un-

derstood. No religious ideas are worthy of consideration unless they can be shown to appeal to reason, unless they can be proved logically, a priori, or by experience, empirically. It is certain that knowledge (science) is needed as well as Faith. The latter accepts a hypothesis whilst the former examines it, rejects, accepts or awaits further enlightenment and investigation.

The causes of the apparent separation of these qualities vary. The practice of religion has tended to become unreal and sanctimonious in these days and this has prevented its entry into the ordinary affairs of men. No man cares to appear "holy and righteous" when he is negotiating a treaty whether between nations or individuals, when he is trying, politically or commercially, to get the better of his fellows. Thus, therefore, religion and science, religion and commerce, have become polarized opposites instead of unity.

That "asininity" of mind which declares religion useless because of the foolish idea that a snake on two legs tempted Eve to eat an apple, is one that will rapidly pass away as the explanations of these legends are understood. A newer, truer and more real conception of things will be possible when religio-philosophic-scientific ideas are promulgated by our modern thinkers.

The old edifices have been destroyed. Torch for burning and powder for blasting have been well applied. Now is the time for constructive thought and constructive action for the new building, built from the same materials but built more beautifully and more usefully. Further destruction would seem to be unnecessary if only the reactionaries will try to open their hearts and minds as well as their eyes.

The orthodox need not be fearful because, in the attempt to clarify the misconstructed ideas and dogmas of the sects, the modern writers use new terms instead. If H. G. Wells, for instance, after much difficulty in understanding ecclesiastical dogmas and terms, tries to supply others to

suit himself and thinks he has discovered God when he describes Him as the "Invisible King",—what matter? Is God less? If Bernard Shaw, struggling many years in similar fashion, now finds that after all, there is a God and names his discovery for himself and calls God "Life-force" thinking he has said something new, well what does that matter if the eternal spirit of religion is in him. He has as much right to this view as have they who declare that we can know nothing of the attributes of God unless we compare Him with our own shadow images and so may as well be content with the simple though unexplained symbol "God". It is a useful symbol, and a great saver of words for though each has his own idea as to the nature of God, yet the word means the same essentially to all.

If, again, as Shaw says, "Creative Evolution is already a religion of the 20th century, newly arisen from the ashes of pseudo-Christianity," does that make real Christianity less valuable? Does it not rather add science to faith? Is it preferable to believe in the Christian doctrine of evolution as symbolically expressed in the Garden of Eden story or in the same doctrine taught in modern and scientific language disguised in other words? Because a legend is proved to be a legend, because a parable is only a parable, does that destroy the inner idea behind the legend, beyond the parable? The obvious answer is in the reader's mind and it would be a gratuitous insult to intelligence to state it.

It is well, then, to examine this belief in an anthropomorphical God, an idea imposed upon humanity by the foolish misunderstanding of humanity. Such an idea, as the word expresses, of a god thought out in the likeness of man is now impossible and there are few probably, who really accept it if they really use their power of thought.

"Do you believe in God"? asks the sectarian heckler of the philosopher. Such a

question is easily answered with a "yes" but this is not enough for the enquirer. He seeks to know if it is his particular idea of God in which we believe. Yet, generally, a questioner of this type seems hardly to know what he means by the word "God". Many people are so eaten up with the ideas which they have heard or read and into which, to make confusion worse confounded, they have read their own ideas, it is difficult to answer enquiries.

Some think of God as a gigantic man or an old man with a beard sitting on a throne of gold, whilst others take a somewhat similar view thinking of God as if He were man, save that they attribute to Him the highest human qualities. They, even, who do not care for the dying idea of an anthropomorphical God, a god made in the image of man, yet cling to the idea of what they term a personal God. Yet this idea implies limitation. If this idea of a personal God is to be accepted it must be considered in relation to a personality which is so very wide and all-embracing as to be Infinite, which is, of course, impossible.

The true mystic, who realizes the meaning behind the term may well accept this idea of a personal God, or in fact any ideas which are sincere even if imperfect, but all are not mystics and therefore explanation is required. To the practical mystic, man of the world as well as philosopher, these ideas of God may be quietly accepted as expressions of differing intellects, for, he, by realizing the essential REALITY which is GOD, has touched the Centre from which all ideas radiate. He has no need, therefore, to deny any aspect of God which may make appeal to any special mind. Indeed to the real and practical mystic there is no question of dispute as between those who deny this idea of a personal God and those who affirm it, for each sees the same God through a different focus.

The mystic has no need to argue for verbal victory. He understands: he seeks the CENTRE and then studies the outer circumference, studies the WHOLE and then

the parts, realizes the INFINITE and then looks to the finite. Realization, the making real of ideas behind all forms, ceremonies and terms, is something far different to what the world terms knowledge. The man or woman who remembers more of the encyclopædia than another is hailed by the mob of "intellectuals" as a "great man". The comprehension of the difference between the man of knowledge and the Ideal-realist is that which makes the true philosopher-mystic.

To consider the idea, then, of a personal God, the first thing is to understand the term. The explanation has been so often quoted that it may be wearisome to the deeper student but it cannot be omitted in this connection where clarity of ideas is sought.

In order not to be accused of inventing ideas to prove opinions it will be safe to take the explanation of the word "personal" from the orthodox dictionary. In the "people's edition" of Chambers Etymological Dictionary of the English Language, a most useful work, it is stated that the word person is derived from *persono*, *per* meaning "through" and *sono* "to sound". In ancient time the players adopted different masks to show the character intended and speaking through the mask it was called *persona*, the voice of the actor sounding through the mask.

If, then, the idea of a personal God is thus expressed it may well be accepted as true. In this case, however, it will be necessary to consider that the mask is Nature, the appearances of things in general, and that God is the REALITY sounding or showing forth through His worlds. This cannot be denied and in this sense there is emphatically a personal God, or at least a REASON behind all things. This is quite a different idea to that of a God thought out in the image of man and with the higher attributes of man.

If this idea of a personal God does not prove satisfactory to the "Bible student", then another view may well be accepted.

In this sense it may be asked, "Is there, then, no God, no loving Father with whom we can enter relation, to whom we can pray and to whom we can look for sustenance?" The answer can be given in degrees, as it were, according to the status of the enquiring mind.

If God is thought of in this way, then God is and therefore is considered as REALITY by the devotee. Both in the ordinary and the deeper senses there is a relation between man and God, and if by this is understood a personal God, then a Personal God does exist or rather persist. Argument is unnecessary, for if the REALITY of God is sensed then the particular view-point makes very little difference providing the life is lived in accordance with the IDEA.

There comes the thought that this belief in a personal God (limited to the understanding of the particular devotee) has, it might be said, been fostered by the great ones of the earth that thereby safety might hedge around the fledglings who so far fear to spread their own mental pinions, being satisfied with opinions of others which but pinion them to narrow earthly views.

Indeed, as has been pointed out, it is well to beware of thrusting metaphysical ideas into the minds of those who are unprepared lest devolution and despair result instead of evolution and continuous hope. It is not wise rashly to disturb the minds of those who are set in their worldly ways, but where the higher doubt has come to a friend who looks to us for help, then, carefully and guardedly the higher way may be pointed out. Even then care must be taken not to give too much at a time lest we upset a soul whose mind is, as it were, trembling in the balance, fearing to look up to the great flood of divine Light, and yet disdaining to return to the lower ways of thought, feeling and action of the worldly man.

In connection with the explanation offered of the idea of a personal God, it must not be thought that it is the *existence*

of God which is called into question. It is not God's SELF-REALITY which is denied by the true philosopher. It is the opinions of the unthinking, of the unknowing, of the fanatic, which are denied when they seek to create a million different gods in the image of their own puny selves, attributing to their creations human ideas, however exalted yet still human and carnal.

THEOSOPHY AND OCCULTISM

A Disquisition on Occult Theosophy

By Robert A. Hughes

(Continued from Page 233.)

Just what is the trouble with the Theosophical Society? Everywhere, even in the so-called "Back to Blavatsky" factions, a falling off in attendance, interest and membership in the Movement can be noted. Why? Yes, why should we who are the custodians of the noblest and grandest philosophy of our times be so unpopular? The usual answer to this question by unthinking Theosophists, is that these people are not yet ready for Theosophy! As if it were something given to them at a certain stage of evolution, and not as it actually is—a system of life and truth to be earned by hard work. It is true that in all ages philosophy has only been cultivated by the strongest of mentalities. Theosophy is no exception, for it is, to use a distasteful term—the strong man's religion.

The only possible explanation is that the Society no longer fully follows its original, or even its present objects. Have we lived up to what the Adepts required of us? "The *Chiefs* want a 'Brotherhood of Humanity,' a real Universal Fraternity started; an institution which would make itself known throughout the world and arrest the attention of the highest minds"—(Mahatma Letters, page 24). It requires no seership to see that the first object has degenerated into a cant phrase. The second object of the rules of 1886 covers in its entirety the vast scope of the

philosophy of Occultism. We regard the failure of the T.S., as being due more or less to the fact that its members have abandoned the Aryan (Noble) Philosophy. The salvation of the Society will only come through the entire reversion of its members to the true Aryan Philosophy, as it was taught to us by H.P.B. This noble philosophy is the rock on which the T.S. was founded, and it should receive the attention and study of every loyal Theosophist.

Due to the revisions of the objects after H.P.B.'s death, the third object no longer expresses what she wanted it to—the entire scope of the Secret Sciences—for it takes into consideration all life from the atom to the enormous forces symbolized in the Zodiac. Few are there in the ranks of the Society, who have given any attention to the third object of its existence. There are in the Society, hundreds of charlatanic psychics, angel-hunters, fairy-lovers and at least one "trained clairvoyant"; and an "Esoteric Section" that is a disgrace to the name of Esotericism. However, on the other hand the number of genuine occult students in the T.S. can be counted on the fingers of our hands.

A glance over the lists of lectures of various lodges will show a falling away, by lecturers, from the true scientific and philosophical standards of the earlier students, and the cultivation of a strong pseudo-religious strain. Due to this fact the Society has fallen greatly from its once high pinnacle of philosophy and science, is fast degenerating into a sect, and the lodges into smug, comfortable little churches. The actions and propaganda of the lodges encourage the public mind to believe that the Society is a church, and what is worse in these so-called Christian countries—a religion.

H.P.B. writes of this disloyalty of the Society to the Aryan Philosophy, in no uncertain words. She says:—"Let it break away from the original lines and show disloyalty in its policy to the *Cause* and the original programme of the Society,

and H.P.B. calling the T.S. *disloyal* will shake it off like the dust from her feet" (Lucifer, Aug., 1889).

Do you wonder, that the true theosophical minds—the Uranian, the philosophical and the scientific types have fled the Society? Turn over the pages of Lucifer or The Theosophist, that were edited by H.P.B., and compare them with the Pseudo-theosophical journals of to-day. The high standards of philosophical and scientific writings are no longer evident. Where are the men like Sir William Crookes, Edison, Flammarion, and many others of H.P.B.'s day? Why does Æ., the great Irish theosophist, poet and philosopher, prefer to have nothing to do with the present Society?

It is time that the few live Theosophists now left in the T.S., took stock, banded themselves together, reforming their lodges, and thus their National Societies. The time has come when the parasitical leaders and the self-appointed authorities with their adoring personality worshipping retinue were debunked. The present condition of the T.S. calls for the sternest measures—the surgeon's knife—if we would have a complete cure. There are plenty of sincere and earnest Theosophists in the T.S., who if they sincerely examined themselves mentally and spiritually, could not fail to see the harm they are continually doing the Society. Only the utter reversion of the entire Society to its original programme and the Aryan Philosophy, will save it either from destruction, or what is worse, the degradation of Theosophy to a sectarian religion, to add more weight to the weary load of religionism that suffering humanity carries on its back.

Let every true Theosophist take to heart and practice what H.P.B. has written in this following quotation, if he would do his bit to save the Theosophical Movement of our day.

"... every wish and thought I can utter are summed up in this one sentence, the never-dormant wish of my heart, 'Be Theosophists, work for Theosophy!' Theosophy first, and Theosophy last; for its *practical* realization alone can save the Western world from that selfish and unbrotherly feeling that now divides race from race, one nation from the other; and from that hatred of class and social considerations that are the curse and disgrace of so-called Christian peoples. Theosophy alone can save it from sinking entirely into that mere luxurious materialism in which it will decay and putrefy as civilizations have done. In your hands, brothers, is placed in trust the welfare of the coming century; and great as is the trust, so great is also the responsibility" (H.P.B. to the Boston Convention, T.S., 1891). No comment is necessary in the light of this quotation, to show that due to its fall from its original programme, the Society has failed in its greatest duty.

It is with re-awakened hope that we read M.'s statement—"You have still to learn that so long as there are three men worthy of our Lord's blessing in the T.S., it can never be destroyed." If this be so, what great work we lesser lights could do, if in every lodge groups would assemble sincerely to study the Aryan Philosophy! Let us adopt as our creed, loyalty to truth, and our ritual—"To honour every truth with use." Above all let us realize, that "It is not the individual determined purpose of attaining oneself Nirvana (the culmination of all knowledge and absolute wisdom)—which is after all only an exalted and glorious selfishness—but the self-sacrificing pursuit of the best means to lead on the right path our neighbour, to cause as many of our fellow-creatures as we possibly can to benefit by it, which constitutes the true Theosophist" (The letter of the Maha-Chohan). Once again we would rise to the standard—*par excellence*—of the Theosophical Movements of antiquity.

II.

In order to understand the relationship of the Aryan Philosophy to true Occultism, it is first necessary to define the word occult. Though the word is derived from the Latin term "Occultus", similar nomenclature has been in use among Esotericists from the remotest antiquity. The ordinary meaning of the word is to cover up, hide or conceal, secret or hidden from the eye, and beyond ordinary understanding. Referring to the Mysteries it means something not disclosed or divulged, or communicated only to the initiated. Occultism is therefore that knowledge, wisdom or science, of which the principles are (apparently) mysterious and secret. The intellectual development of the race has somewhat modified the term as it is related to science and culture. In other days medicine, chemistry, writing, and all knowledge as distinguished from the profane was termed occult.

Let those who think modern science has reached true knowledge, know that man cannot know more than half-truths on this plane. Words form the armour behind which man hides his ignorance. Knowledge outside of its ordinary meaning as information and the gathering of facts, is the actual cognizance and perception of truth. True knowledge, then, is an individual and occult reality which cannot be cloaked in words. Take for example the unscientific definitions made by thoughtless people about such apparently simple things as fire, ice, water or heat, that can be found in dictionaries and encyclopædias. These definitions are made only upon the appearances of things and not upon *real* knowledge. Somewhere behind all words, definitions and methods lies the reality—true knowledge—on the noumenal plane.

To prove or disprove this statement let the student examine his own stock of "knowledge", and ask himself the question—"what do I *really* know?" He will find, if he is honest to himself, that his stock of knowledge is chiefly made up of

names and processes of things. We feel various sensations, realizing instinctively their effects, but we find ourselves unable to explain the actual nature of their phenomena. However, the common fallacy is to accept as actual knowledge—"the shadow for the substance".

Take a scientific example—that of the naturalist in connection with microscopic research in botany. He can follow the process of the development of any seed, from protoplasm to a fully developed kernal, and then every step of the growth of the kernal to its full expansion in the plant. He therefore thinks he knows all about the seed, but does he? Because the process is always the same, he predicts the result of each planting with great accuracy. What, however, does he really know of the force that controls the process from the germ to the fully developed plant? It is the "Mysterious Magnum", and is as genuinely occult as any of the mysteries of the most unusual phenomena; but being familiar with the process, we are apt to imagine we understand it.

The great philosophers have always postulated that the soul is hampered and limited by its imperfect instrument—the physical body, and so cannot on this plane know truth. The knowledge reached through the senses by science and religion, according to Plato, are—the perception of images, faith and psychism; the result of which is only opinion, illusory knowledge. On the other hand, the method of the Occultist—philosophical reason and direct cognition lead to wisdom and true knowledge. Great scientists, like Robert A. Millikan have realized this truth, who said recently—that ". . . we haven't a thing more precise about atoms than souls or spirits. When we attempt to analyze atoms we find their exact nature escapes us." The occult, if this be true, refers to the life side of nature, and deals with the essence of things rather than their form or appearance.

On the threshold of his occult studies, the

um
See
p. 304

student will find himself asking the question—what constitutes *real* knowledge? As we have tried to show, there are two kinds of knowledge, “the real and the unreal; the real concerned with eternal verities and primal causes, the unreal with illusory effects.” The initiates of Occult Philosophy alone possess real knowledge, for as adepts of the true science of mind, they are *en rapport* with the source of real knowledge—the SELF, and thus can elicit it from the Universal Mind.

It is easy to see that Western education is basically wrong, for it teaches students to seek without for knowledge, instead of educating it from within. It proceeds on the assumption that knowledge or virtue are things that can be added to, or acquired by the student. On the other hand, occult education proceeds with the truth that knowledge or virtue are attributes of the Soul, and that the student must remove the obstructions that exist between him and their source—the Self—if he would have them. Considering the products of Western education, there is no real difference between the “educated” and the “ignorant” man, save that the former is cultured, and can hide his ignorance of truth behind a deluge of words.

We must stress this truth, for it is the crux of all Theosophy or Occultism. The ideas that reach us from without could not be assimilated and understood, if we did not possess this divine faculty within. H. P. B. writes of this same truth—“... what we call ‘the manifestations of genius’ in a person, are only the more or less successful efforts of that EGO to assert itself on the outward plane of its objective form... The EGOS of a Newton, an Æschylus, or a Shakspeare, are of the same essence as the Egos of a yokel, an ignoramus, a fool, or even an idiot; and the self-assertion of their informing *genii* depends on the physiological and material construction of the physical man. No Ego differs from another Ego, in its primordial or original essence and nature. That which makes one mortal

a great man and of another a vulgar, silly person is, as said, the quality and make-up of the physical shell or casing, and the adequacy or inadequacy of brain and body to transmit and give expression to the light of the real, *inner* man; and this aptness or inaptness is, in its turn, the result of Karma” (Lucifer, Nov., 1889). By the practice of the great occult precepts, such as “The Noble Eight-fold Path” of Buddhism, the student will gradually wear away the obstructions that separate him from the EGO.

Around this idea of the divine knowledge of the EGO revolve all the truly great philosophies; the Aryans made it the pivotal doctrine of their Theosophies, and from them Plato introduced it to the West. The great occult books are based on this teaching, for they stimulate you to remember your higher knowledge. We mentioned before that meditation was one way by which we could elicit it from the Self. However in self-expression, such as writing or in public speaking, the Ego can influence us. Roy Mitchell, who has for years propounded this truth, writes of the latter method—“He will find as he goes on assembling his material that arising in and through his conscious thought there will be others of which he has not been conscious before, tricks of expression, of presentation of thought, of vivid analogy, of figures of speech, ghostly visitors from an unplumbed world of his own great past” (Canadian Theosophist, Nov., 1923). It is by creative work, thought, concentration and meditation only that we can begin to plumb this unlimited world of *real* knowledge.

It is necessary, however, to consider another of the occult methods used by thinkers along these lines to gain exoterically as much of real knowledge as it is possible to attain mentally. From the earliest times, Occultists have been aware of a subtle correspondence or analogy existing between the higher and lower worlds or planes, the world of causation and that

of effects. H.P.B. writes of this law—"The Law of Analogy is the first key to the world-problem" (Secret Doctrine, vol. 1, page 604, 662 Adyar Ed.). Through this "Doctrine of Correspondences" (or analogy), the Occultists discovered a connection between the mind of man and his bodily condition and between the spiritual and natural. They embodied this truth in the axiom—"AS ABOVE, SO BELOW", showing that the Macrocosmos is reflected in the Microcosmos. This doctrine is the root of all occult interpretation, and by its use the student may gain some conception of the real world. It is one of the oldest postulates of occult philosophy, and was the fundamental basis of the Hermetic Philosophy.

"In Occult Science, this Law of Analogy is the first and most important key to cosmic physics; but it has to be studied in its minutest details, and 'turned seven times', before one comes to understand it. Occult Philosophy is the only science that can teach it" (S.D., vol. 1, page 174). Occultism claims that every great religious or occult mystery can only be unlocked by seven keys. It is in the knowledge of these keys, plus the Analogical Law, that endows the Occultist with his superior wisdom. The tremendous scope of these keys, make it impossible to give more than an enumeration of them here. We are indebted to Jacob Bonggren's excellent article—"The Seven Keys"—(Beacon, May, 1923), for the classification of the keys. According to him, they are classified thus:

- (1) "The Spiritual Key.
- (2) The Astronomical Key. (or better—the Astrological).
- (3) The Metaphysical Key.
- (4) The Anthropological Key.
- (5) The Geometrical Key.
- (6) The Psychic Key.
- (7) The Physiological Key.

"And for every major key there are seven minor keys. Those belonging to the seventh and lowest are enumerated thus:"

- (a) The astronomical (astrological).

- (b) The geometrical.
- (c) The numerical.
- (d) The real-mystical.
- (e) The allegorical.
- (f) The moral, and
- (g) The literal."

When it is understood that we only possess several of the minor keys, and at the most only fragmentary portions of the greater keys, the gigantic scope of true occult knowledge will be appreciated. Western religionists, if they possess any, have only the two lowest of the minor keys—the literal and moral. They refuse to accept the allegorical and mystical, and so shut out from themselves a wider knowledge. These keys can be applied to all science, philosophy and religion, but complete knowledge cannot be claimed until the key is turned seven times.

To sum up, there are four Yogas, or paths to knowledge, (1) Science, by means of observation, experimentation, analysis and reason, the Karma Yoga; (2) Religion, the path of devotion or mysticism called Bhakti Yoga; (3) Philosophy, the inner wisdom of the Self, the Jnana Yoga, which is the highest of these three, which together blend into, (4) Occultism or Esotericism, the highest of all, as it is the combination of these yogas—Raja Yoga. Thus by lifting his consciousness into the Self, the Raj-Yogi alone *knows*, as he combines the mystical faculties of the devotee, with philosophical thought and scientific observation. Applying analogy to the seven great keys, he studies man: (1) As a Spiritual Monad, Atma, the ray of the Absolute; (2) As a child of the Stars, occult psychology; (3) Metaphysically, as a dweller on the seven planes of Nature; (4) In the anthropological history of the race; (5) Through geometry, man living in worlds of three and four dimensions; (6) As a receptacle of psychic force, such as prana; (7) and lastly as a physical being. Thus he gains that true wisdom and knowledge that comes to the enlightened who view life as a whole.

(To Be Continued)

CHARLES JOHNSTON, ORIENTALIST, DEAD

Charles Johnston, scholar, traveller and author, who translated many of the sacred writings of the East into English, died of heart disease on October 16, at St. Luke's Hospital. He was in his sixty-fifth year. He had travelled in almost every country in the world.

The funeral service was held on Sunday afternoon, Oct. 18, at 3 o'clock at the Chapel of the Comforter, 10 Horatio St. The Rev. Dr. C. C. Clark, pastor, officiated.

Mr. Johnston was born in Ballykilbeg, County Down, Ireland, in 1867, the son of William J. and Georgina Barbara Hay Johnston. His father had been a member of Parliament, representing Belfast. His mother was a daughter of Sir John Hay of Park, Scotland.

After preparing at the University of Dublin, Mr. Johnston studied for the Indian civil service which he entered in 1888. While in the East he visited Bombay, Madras, Calcutta and Allahabad. He was invalided out of the service two years later.

After travelling on the European continent, he came to this country in 1896 and became a citizen in 1903. In the World War he was a captain of the Military Intelligence Division of the United States Army.

Among the Oriental writings translated by Mr. Johnston were extracts from the Upanishads, the Bhagavad-Gita and the Yoga Sutras of Patanjali. He also translated an exposition of the system of Vedanta from the German of Paul Deussen. At one time he was identified with the theosophical movement.

Mr. Johnston also translated several works of Russian writers, including "What Is Art?" by Count Leo N. Tolstoi, and "Julian the Apostate," by Merezhkovski. In addition he was the author of "The Memory of Past Births," published in 1900, "Kela Bai," written in the same

year, "Ireland, Historic and Picturesque," and "The Parables of the Kingdom," in 1909, and "Why the World Laughs," in 1912. He was an editor of The Encyclopaedia Britannica when he became ill last spring.

In later years, Mr. Johnston contributed many articles on Oriental history and literary subjects to magazines. He had written book reviews on Oriental and philosophical



subjects for the book review section of The New York Times since 1917.

In 1908, Mr. Johnston was a special lecturer in political economy at the University of Wisconsin. He was a member of the American Oriental Society.

During the later years of his life, Mr. Johnston lived at 26 Washington Square. He was a widower and is survived by two sisters, Mrs. Samuel Brew who is now in British Columbia, and another sister in Ireland.

The above obituary from the columns of the New York Times, October 17, gives the salient facts of Mr. Johnston's life as far as the public in general are concerned. But it is notable that his chief interest in life is slurred over. "At one time he was identified with the Theosophical Movement," is the statement. That "one time" was the whole time of his life. He early married the niece of Madame Blavatsky, Vera Jelihovsky, who resembled in appear-

ance her famous aunt, and was devoted to Theosophy. Mr. Johnston had been one of those who formed the Dublin Theosophical Society, and was a friend of W. B. Yeats and George Russell, John Eglinton, and others of that day. One of his books was dedicated to George Russell, if we mistake not.

His great work is to be found in the 21 years' issue of *The Theosophical Quarterly*, the translations of the Upanishads upon which he laboured faithfully, and which it is a lasting regret he has not lived to finish. Those who know his *Bhagavad-Gita* are aware of its textual superiority, and his English is a model of refinement and accuracy. His translation of Patanjali is one of the best, the very best. An occultist of long standing and eastern culture spoke of it to the writer as the work of one who understood. "*The Theosophy of the Upanishads*" published in 1896, was issued anonymously, but the rhythm and style are all Johnston's. "*From the Upanishads*" was apparently a small book drawn from the larger one. "*The Memory of Past Births*" has been copied by many other writers, and this and a pamphlet on "*Karma*" are notable little treatises. Another little pamphlet of pure gold is his "*Parables of the Kingdom*," being an address delivered to his Theosophical Society in New York some thirty years ago.

Mr. Johnston was one of the most charming of men, debonair, a courtly gentleman, and known among his intimates as "*King Charles*." Unfortunately, under the influence of younger men he gave up to a group what was meant for mankind, and even resented any attempt to bring his work before the world that hungered for it. One recalls him at his best before his wife died, and the whole Theosophical world is the poorer for his demise. Let us quote from his "*Song of Life*": "Even here in the world have we reached wisdom; without wisdom, great were thy loss. They who are illumined become immortal. Others enter into sorrow. When a man gains the

vision of the godlike Soul, the lord of what has been and what shall be, he fears no more. At whose feet rolls the circling year with all its days, him the gods worship as the one, the light of lights, the immortal life.'"

REVIEWS

"NYRIA"

Those who have read Mrs. Campbell Praed's novel, "*Nyria*," will be glad to see the splendid book which has been compiled from the original script which formed the basis of the original romance. It consists, we are told, of the actual record of an earlier life in Rome as recalled by a young English lady, under unique psychological conditions." The volume is divided into three books, *The Instrument*, *In the Household of Julia*, and *In the Household of Valeria*. There is, in addition, a critical introduction by Hon. Ralph Shirley, which deals first of all, with reincarnation, pointing out what is often overlooked, that the "critic of reincarnation should be ready with his alternative hypothesis and it is precisely here that the shoe pinches." There is no alternative, and certainly narratives like that of *Nyria* go far to establish the fact in all who are not entirely overlaid with prejudice and the dogmas of western religion. The girl who relates her memories or her visions of Rome gives them with a vivid reality which is very convincing, and after reading McTaggart and other modern authorities on the subject the student will not be inclined to look for another explanation. What is of really amazing interest is the account of him who is described as the Occultist, who dominates over the Instrument in a way that perplexes and confuses her. She does not make much progress in her revelation with him, and it is only when Mrs. Campbell Praed gets her under her own charge that in her Roman personality she is able to give the fascinating story that she does. Unlike the yarns of some much-vaunted clairvoyants the corroborations from class-

ical sources are voluminous and adequate in Nyria's case. The source of these memories is another problem which only the student of occultism can fathom. "The Memory of the Great Whole" is the description given by Nyria herself. We may call it the Anima Mundi or the Astral Light or anything else we like. The important thing is that it exists and will continue to exist until we are all able to decipher it, and until the heavens are rolled up as a scroll. "The Soul of Nyria" is a large book of 443 large 8vo pages, with four illustrations and a map of ancient Rome. There is no better argument or evidence for reincarnation than such a book as this. It is an astonishingly impressive story, and must give every thinker pause to realize that the record of all our words and actions remains complete for ever. (Rider & Co. 21/-).

"MAGIC AND MYSTERIES OF MEXICO"

The volume on "The Magic and Mysteries of Mexico" by the well-known author, Lewis Spence, is perhaps more remarkable for its illustrations than for the text, and this is by no means uncomplimentary to the writer. These artistic evidences of the great civilization, of which Mexico and the American colonies of Atlantis generally are a token, are the most convincing proof that can be shown to our hard-baked world that we are only scions of the early human stocks. It is of course a degenerate life that Mexico shows us as the relic of Atlantean culture, and if anything were needed to demonstrate the fall into black magic of the later Atlanteans and their descendants it might surely be gathered from these pages. Mr. Spence himself appears to accept this view, and in the final chapters has a good deal to say of the evil practices of the priesthood in these

tropic lands. "The worship and philosophy of Tezcatlipoca are scarcely to be distinguished from diabolism or devil-worship. He is the great black man of the witch-cult, who presides at their ceremonies, the demon to whom the profane render praise and sacrifice in blood-stained sanctuaries, the Master of Sin, the Terrifier and Lord of Phantoms, the patron of thieves, and with his twin-brother, Uitzilopochtli, the fosterer of war and strife. The military side of Aztec life was associated with immortality, the young women as yet unmarried, being companions of the youthful warriors. The entire manifestation and content of the cult of Tezcatlipoca and his brother were evil unalloyed—evil, which, notwithstanding its might, seems to have found as worthy antagonists in darkest Mexico as in more fortunate Europe." There is a great deal about Magical Practice in the book, chapters dealing with the Magical Associations of Mexican Religion, Mexican Magic, Witchcraft in Mexico, the Magical Books of the Aztecs, the Magic of the Maya and other kindred subjects. Chapter vii. is devoted to Mexican Astrology and their system is based on their Tonalamatl, or almanac, which is figured on a twenty-day period, the time for the waxing and waning of the moon. These 20-day periods were repeated 13 times making 260 days, and 20 gods presided over these weeks. Mr. Spence laments the lack of a textbook written out of sound knowledge, setting forth the wondrous tale of Maya history. "It should tell in chapters of enthrallment, provided with good illustrations, of the deserted temples of Gautemala and Yucatan, and provide a picturesque account of the mythology and religious customs of the Maya race." Meanwhile Mr. Spence has done much to serve the student who desires some authentic information on these subjects and this handsome volume should have a wide circulation among all who are interested in primitive humanity. (Rider & Co., London, 15/-).

"HEALTH" AND "CHARACTER BUILDING"

Publications of the Sufi Movement, with Headquarters at 46 Quai des Eaux-Vives, Geneva, Switzerland, have reached us through Rider & Co., through whom they may be had. The little book on "Health" (4/-) by Hazrat Inayat is full of common sense, thought and experience on this important subject. Inayat runs full tilt against the windmills of modern medicine, and he does not mistake them for anything but what they are. The germ theory comes in for disapprobation, and it is to be remembered that germs have always existed and that there is little diminution of disease, though we have managed to switch it from some regular tracks to others which are now becoming more familiar. If we have less of some diseases we have more of others, and everybody continues to die as usual. One might ask, he says, "Is it not deluding oneself to deny facts?" and answers, It is no more deluding than one is already deluded. "Facts themselves are delusions; it is the rising above this delusion that enables one to touch reality. As long as the brain is muddled with facts, it will be growingly absorbed every day in the puzzle of life, making life for man more confused than ever before. It is therefore, that the Master has taught: 'Seek ye first the Kingdom of God.'" This means: "Rise above the facts first, and by the light that you gain from there, thrown upon facts, you will see the facts in a clear light." There is no greater misfortune, he says, than hearing from a doctor that one has taken an illness which is dangerous, the name of which is frightening. The name being impressed on the heart, creates the same element. "If this is true, then the impression that the words of a fortune-teller make upon one bring about the realization of the fortune-telling as the end in many cases." Man, he says again, has his heritage in intuition, and it is intuition that is at the bottom of every

science. At this time when science is taken as a book study, it takes away that part that intuition must perform. "When one considers that the human body is an instrument that God created for His Own experience, then what a mistake it must be to allow this body by the drugs and medicines to become unfit for the use of the Divine Spirit." Whether all Inayat's ideas be accepted or not the book will be found to be most provocative of thought and his conceptions are not to be displaced by anything than better theories. In the other book, which has as sub-title "The Art of Personality," Inayat shows how to rise above the mere outer personality and to assume the fitting stage of consciousness where the Self can be contacted or communed with. This is the Communion of the Saints, and it may truly be said, "few there be that enter in thereat." Yet it is a simple and straightforward path; if the student can follow the excellent, practical advice with which this little book is packed full. (2/6, Rider).



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.

THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY
IN CANADA

Published on the 15th of every month.



Editor—Albert E. S. Smythe.

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

Subscription, One Dollar a Year.

OFFICERS OF THE T. S. IN CANADA

GENERAL EXECUTIVE

Dudley W. Barr, 8a Linden St., Toronto.
 Felix A. Belcher, 250 N. Lisgar St., Toronto.
 James E. Dobbs, 7 The Statler, 1154 St. Mark St., Montreal.
 Frederick B. Housser, 10 Glen Gowan Ave., Toronto.
 Kartar Singh, 2019 Vine St., Vancouver.
 Wash. E. Wilks, F.R.C.S., 925 Georgia St. W., Vancouver.
 Miss Agnes Wood, 135 Yorkville Ave., Toronto.

GENERAL SECRETARY

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

OFFICIAL NOTES

The following cable despatch appeared in evening papers of the 6th inst.: "Bombay, Nov. 6.—Mrs. Annie Besant, octogenarian leader of the Theosophist movement, is slowly sinking into death. Physicians have abandoned hope for her recovery. Messages from Madras, where she lives, said she might linger for a few days more, but that all chance of recovery was gone. Mrs. Besant recently stated that her life work was over, but that her spirit would return and find its place in the body of some appointed Hindu to continue her work of 'building a greater India.'" No further information has reached us before going to press. We can add nothing except to regret the stern necessity that terminates all cyclic activity on this plane, until the time comes to renew the efforts that mean so much to the soul and to all souls in the sphere of action.

On page 242 of last month's magazine the printer dropped the first line of the article on General Smuts' Address, which should begin "The disappointment which some readers will feel in reading General Smuts' address."

✻ ✻ ✻

Leonard Bosman, whose article on "Personal God" will be read with interest, is the author of a number of works on The Secret Doctrine, The Kabbalah and is recognized in London as a careful and ingenious student of mystical literature.

✻ ✻ ✻

We observe with pleasure, and not a little envy, the appearance of scientific articles in The Occult Review for October and The Aryan Path for the same month by Mrs. W. Wilson Leisenring. Mrs. Leisenring is one of our Toronto students, now long resident in England, a graduate of the University of Toronto. The Occult Review article is on "Scientific Explorers of the Ether." The Aryan Path article is entitled "Coincidences of the Electrical Centenary". Both these papers will be of use to Secret Doctrine students as well as giving students of science outside our ranks some ideas of the rich field for research The Secret Doctrine opens up.

✻ ✻ ✻

Senor Mariano L. Coronado, writes that he has been re-elected by the majority of the Lodges as General Secretary of the T.S. in Central America and Colombia, and requests us "to receive and convey to the Lodges of your (our) Section my brotherly greetings and best wishes for the success of our work on behalf of our beloved Society. It would be a great joy to me," he continues, "to be able to co-operate with you at any time in the Great Work in which we are engaged for the spreading of the Theosophical ideals." All of which our Canadian Lodges and members, will heartily reciprocate. Senor Coronado's address is San Jose, Costa Rica, C.A.

✻ ✻ ✻

A great deal of discussion is going on in

the newspapers about the religion of Thomas Alva Edison, the inventor who died on October 18. No newspaper was courageous enough to say that he had been a member of the Theosophical Society. Members who frequented the old Headquarters at 144 Madison Avenue, will remember his cheque for his annual dues, which Mr. Judge had framed and hung up in the Office. Edison was essentially a truth-seeker and therefore a Theosophist, but he was not a know-it-all like some of our enthusiastic Adyarites. He added tremendously to our practical knowledge of electricity and his ingenuity in answering the mechanical questions he put to himself was that of a very highly organized mentality. Perhaps he may be reckoned among the "obscured adepts."

✧ ✧ ✧

May we recommend for the benefit of those who may have backward or unruly children to deal with, or who may be in charge of institutions where children are subjected to the old-fashioned methods which have not been successful enough to create admiration for their results, the book by M. A. Payne entitled "Oliver Untwisted." It is written with singular insight to children's nature and contains so many examples from real experiences that it cannot but be of the greatest assistance to those who find themselves baffled with the variety of problems which children present. There is a true Theosophical spirit in the mind of the writer and we wish all children's Homes could be conducted with aims similar to those which are here described. The book is published by Edwin Arnold & Co., and our attention was directed to it by Miss Virtue of the Strathallan School, Hamilton.

✧ ✧ ✧

Those who are interested in the lore of the Red Man will be glad to hear that Miss Mabel Powers (Yehsennohwehs), who is so well known as a lecturer and writer on Indian subjects, is working on a Peace

History of the Indian Nations under the title "The Indian as Peacemaker and Teacher". Miss Powers has been doing some intensive study with Mr. J. N. B. Hewitt of the Smithsonian Institute, who is doubtless the greatest authority on the Iroquois in the country. He has been working on the Six Nations League for forty years and is himself a member of the Tuscarora nation. Miss Powers' article in "Current History" for May, 1930, on "The Disarmament Pact Between United States and Canada" shows her interest in Peace measures. In connection with her book on Indian efforts for Peace, she asks to be put in touch with any peace incidents, bits of history, or stories bearing on the subject. She says: "You may know of some Canadian episode worthy of mention—chieftain, or story, that I have missed." Her address is Wahmedah Lodge, Chautauqua, N.Y.

✧ ✧ ✧

Our friend Dr. Stokes of Washington goes on from triumph to triumph. No one has had greater difficulty in getting out his little magazine, but he keeps the wheel turning and his October issue is better than ever. He pays a well-merited compliment to Mr. Jinarajadasa for his editorial work on the August issue of the Adyar Theosophist. It is really a superb piece of work and no Blavatsky student should be without it. The Adyar authorities are worldly wise too in turning their attention once more to the so long neglected works of H.P.B. The world wants the writings of the great Teacher of the 19th century, and no mistake will be made in dropping the lesser lights and concentrating on the real literature of the Movement. If the T.S. will do its duty by Blavatsky it will have its reward in the hearty recognition by the world at large which will follow. Dr. Stokes also calls attention to the stand taken by Dr. de Purucker when he asks that in speaking of him "all adjectives such as 'great', 'dear', 'beloved,' etc." be

omitted, "as they do more harm to the Cause of Theosophy than can be well imagined."

✻ ✻ ✻

Mr. C. Jinarajadasa writes in further elucidation of the E.S. revival: "I was in Uruguay when the first notice came to me that the E.S. had been suspended. It was the regular notice which was sent to all E.S. members, and it was the first intimation to me concerning that action of Dr. Besant. After my twelve months' tour, I landed in Portugal and received the first intimation that the E.S. had been re-opened, in the form of a printed statement which all E.S. members received. As you will see from the above facts, both the suspension and the re-opening happened without my having the faintest inkling about them; and that therefore, not only did Dr. Besant not consult me, but she did not intimate to me any earlier than she did to all other E.S. members. I hope this will show you, whatever my influence in the E.S., that when Dr. Besant acts she does not consider that I must necessarily be consulted. The above facts are for your own information, and not necessarily for publication. I have, however, no particular objection to your making them public; though, as the matter is a dead issue, I personally think that there is no point in carrying it on further." The only point is that Mr. Jinarajadasa felt himself to be wronged and one must surely do what is possible to correct a wrong impression.

✻ ✻ ✻

"World Theosophy" for October is a highly readable number, being devoted to Education. Mrs. Besant is taken as the chief exponent of educational methods, both as regards her own life and her policies. It is noted that Dr. Emil Ludwig chose her among his ten greatest women of the world. The Chapter on her views of Education is reprinted from Theodore Besterman's book, "The Mind of Annie Besant." G. S. Arundale pays a birthday tribute to her with an enthusiasm which

may be judged from a paragraph. "I came, I saw. And I knew at once that while many might look at the surface, shrug their shoulders, and perchance turn sympathetically away, regretfully away, others there could be who would realize that a new greatness, a new splendour, a new power, a new leadership has descended upon our President—a subtler leadership, a more elusive leadership, but a leadership infinitely fragrant to those who rejoice in leadership and are ardent votaries of its glorious science." A poet under the pen-name Marsyas, contributes a pæan in ballad measure, placing her next to "God's vicegerent here"; H. Luella Hukill, M.D., writes an astrological study of her life and work and prognosticates "some outstanding conditions forming, which may be the culmination of her life's work." Uranus is in the tenth, and Mercury in the sixth. "These planets are now forming a trine, and its strongest effect will not be reached for a year or more." Fritz Kunz has an interesting sketch of "Early Theosophical Days" derived from scrap-books of Madam Blavatsky's which were discovered in a house-cleaning at Adyar and barely rescued from the flames. Tagore writes on "My Educational Mission" and Alexander Horne writes on H.P.B., or rather contributes his address at the Centenary meeting in San Francisco on "A Prophet of Modern Science." A large number of shorter articles fill the 80 pages, and a portrait of Mrs. Besant forms the frontispiece.

✻ ✻ ✻

One of our earnest members writes us anxiously and solicitously with the fear that our little paragraph which appears in the Magazine every month inviting believers in the Brotherhood of Humanity to join the Society as the only Society which makes this the sole basis of membership; will be misunderstood and regarded as an exclusive and dogmatic utterance. There is no reason why it should be except by those who have been trained in a wrong

view of the Theosophical Movement. There is no other Society but the Theosophical Society which has Brotherhood as the sole basis. There are other Societies, like the Christian Church, which professes Brotherhood, but it is necessary to accept the dogmas and creeds of the Church before one is recognized as a Brother. The Theosophical Society has no creed or dogma to put forward, and the acceptance of the idea of Universal Brotherhood alone is required of members. But, says our friend, there are other Theosophical Societies. If they accept the idea of Universal Brotherhood they are part of the Theosophical Movement, and readers of this Magazine are aware that we have never considered matters of organization and constitution as dividing us from the bodies which maintained this basic unity. The Christian Church is all one even if it is divided into Episcopalians, Methodists, Presbyterians, Congregationalists, Baptists, Greek and Roman Catholics and hundreds of other sects. As long as they are one in Christ they are of the Christian Church, or Ecclesia, or Society. Similarly in the Theosophical Society or Ecclesia, which is the Greek word for Society, all who are one in Brotherhood belong to it who enter its ranks, whether by one door or another. It is difficult to see how one can take any other attitude and be consistent with the teaching of Brotherhood. We know that some of the Theosophical Societies scorn the very idea of comradeship with us, but if they do the work that is required of them they will have their reward and we are not the ones to refuse them recognition. The Masters take a much broader view of these things than these exclusive Societies do, and while we have no business to intrude upon their careful privacy, we may be sure that some day we shall have an opportunity to help them and show them that our conception of Brotherhood is not an empty one, and that we all fit into the plan.

✻ ✻ ✻

We have been giving the highest praise

to the recent issues of the Theosophist from Adyar, and had hoped that it had taken on a new career of inspiration and instruction. For the most part we can extend the same recognition to the October number. The Watchtower has some useful notes. "Helped by the rapid advance of science and inventions, men and women have thrown themselves feverishly to acquire as much as possible of the things of this world. 'Life' is now not really possible—so millions think, especially in the West—unless one has a 'high standard of living'—a many-roomed house, so much furniture, the latest scientific appliances for comfort, telephone, gramophone, radio, motor car, and so on one thing after another. Very few have yet realized that a high standard of 'living' is really at bottom a high standard of spending, without assuring to the spender a sense of 'life' that is peace and happiness." We cannot agree with Mr. Arundale that "Theosophy must move; and the Theosophy disclosed to us today must be an advance on the Theosophy which was disclosed to us a quarter of a century ago. We must be prepared for a difference in the Theosophy which we now hear from the Theosophy which we heard, because Theosophy must move as life moves and as the world moves." Mr. Arundale might as well tell us that the Multiplication Table must move as life moves and as the world moves. He convinces us that he does not know what Theosophy means. Of course if he means the psychic revelations which proceeded from Adyar 25 years ago we can agree that that must be changed. The Secret Doctrine was given us as the unchangeable wisdom and our understanding of it alone can have any variation. As the Gita says: "This is the royal science, this is the most excellent purifier; it is to be understood by intuition, it is righteous, it is happiness to follow, it passes not away." Mr. Arundale says: "I should like to see someone with a real knowledge of science re-state Theosophy, not in scientific terms, but restate

Theosophy along lines parallel to the lines on which science is advancing, so that Theosophy tends to follow the scientific mode of growth without losing any of its essential principles." He should take up Mr. William Kingsland's books, and in the meantime read what H.P.B. has to say about reconciling Theosophy and Science. It is true that science is advancing along Theosophical lines, but will it ever catch up? Among the "Reminiscences of H. P. Blavatsky" we have an article by Mr. Leadbeater. It is a pity he is not edited. Listen to this, which indicates that if at first he has not succeeded he is willing to try, try, try again. The World Teacher and the Liberal C. C. having proved duds, we have this new revelation regarding Madame Blavatsky! She is held to have reincarnated in a daughter of Mr. Chakravarti by one set of believers. Mr. Leadbeater goes one better. "Not many days ago," he asserts, "I met her in her new manifestation, and spoke to her about this Centenary. I am afraid she does not appreciate it quite as we do. She appreciates the affection and good intention of it, but she is just a little contemptuous about 'all this fuss,' as she calls it. 'I told you to celebrate the day I left the physical body,' she remarked. 'Well,' I said, 'you must let us be a little human, and celebrate also your arrival on the physical plane.' I then ventured to ask him whether he would attend. 'No, not as yet.' He must go his own way in that." But this is not all. "It is not true to say that she takes no interest in the affairs of her Society, although she does repudiate any responsibility for what happened in that life. Indeed, on one occasion, fourteen years ago, she actually condescended to send a message to one of our Lodges on White Lotus Day. We sometimes say to him (for she has a male body now): 'Tell us this or that; there are points here in *The Secret Doctrine* that are rather difficult to reconcile.' He replies: 'I have nothing to do with that now; that belongs to my past life, and I am not going to take

it up again.' Study her *Secret Doctrine*, brethren. It is very hard reading, but still it is the foundation and the beginning of all this great movement, and this centenary celebration over all the world is one small part of the results produced." Was there ever a more subtle and deliberate repudiation of the principles of *The Secret Doctrine* than in these words? The whole doctrine of Karma is to go by the board. Madame Blavatsky has nothing to do with the actions of her past life! She has no responsibility for what happened then! No doubt Mr. Leadbeater thinks he will have no responsibility for what he has caused to happen in this one of his. No wonder Mr. Arundale wants a new Theosophy for the new age and the new moves. No wonder Mr. Krishnamurti forswears the Theosophy he was taught, since he never learned the true.

AMONG THE LODGES

Some notes of an Orpheus Lodge meeting:—The individual who really values Freedom and grasps some of its individual implications, will refuse to prostrate himself before anyone however high or great. His aim is to become more and more self-determining and self-dependent, and to free himself from the strong natural human tendency to lean upon the wisdom and assurance of others. He will give authority due weight in forming his opinions, but will see to it that it is his own unbiased intelligence and not the persuasive glamour of authority which in the final analysis forms his opinions and makes his decisions. The immature mind loves to bask in the security of recognized authority; it relieves him both of the trouble of thinking and the strain of responsibility. An individual at a later stage may fear and distrust authority and the influence of minds which are stronger and wiser than his own; he instinctively knows that he is not sure of himself and fears that he will be dominated. What he fails to recognize is, that in his efforts to avoid

being over-influenced by a mind which he knows is stronger and wiser than his own, he often unsuspectingly is being swayed by a lesser influence, believing all the time that he is thinking for himself. No individual who is still dependent by nature can avoid having his judgments affected by those he contacts. To become self-dependent, self-acting is a big thing, and can never come about by *simply deciding* to think for oneself, and the refusal to be influenced by others, self-dependence, results from inner strength and consequent self-confidence, the fruit of arduous self-discipline. The really self-dependent individual will deliberately submerge his mind in the ideas and atmosphere of authority; he knows that he can enter into any mind and submit himself to its influence and withdraw at any time: he knows he cannot be dominated. The growth of this attitude of inner self-reliance is the very essence of practical Theosophy and cannot be neglected by anyone who aspires to awaken and identify himself with the slumbering forces of his Solar being which are the only means of contact, and the high road to knowledge of his own great timeless Self, which he aspires to re-become. There is nothing in this attitude to prevent reverence or devotion to greatness wherever it may be perceived. On the contrary, the Aryan consistently seeks knowledge of fine deeds and contact with great souls, which stirs all that is fine in him with fresh energy and renewed determination. Having gained faith in himself and the divinity within him, he no longer reacts to contact with greatness with inferiority and the feeling—'What a poor creature I am'—but with elation and a great stimulus. The strength and greatness he contacts becomes an exemplar of what he knows he will one day become; he has reverence for great achievement, but not awe or self-abasement. The Aryan and Semitic attitudes to life are not two contrasting alternatives, the one right and the other wrong; they represent two stages of growth. Whereas the

Semitic attitude of awe, dependence, and self-abasement on the one hand, and hero-worship on the other is the natural attitude of the child mind which hates responsibility and seeks a ruler, the self-reliant and self-responsible attitude of the Aryan is the attitude of the grown man; it is the outcome not of the lapse of time but of the growth of courage which enables him to face life *as it is* and refuse to seek protection. The tragedy is that civilized races should still retain this childlike, dependent attitude; for this we have entirely to thank the priests. Theosophy has no greater function than to prove to the Aryan races of the West upon whom has been foisted a Semitic religion and outlook, that they are not creatures of the dust, worthless but for the grace of God, nor yet Super-apes, but that they are in their inmost essence timeless Beings and possess a glorious heritage into which reliance upon their own innate, though yet, germinal powers, will alone enable them to enter.—W.E.W.

✱ ✱ ✱

As was heralded in last month's issue, Dr. de Purucker of Point Loma, visited Toronto Thursday and Friday, Oct 15 and 16, and along with his party received a generous reception from the combined membership of the local Lodges. The meetings were held at the Toronto Lodge Hall, 52 Isabella St., and in response to mailed invitations and other announcements a large number of friends as well as members gathered to hear Dr. Purucker. Toronto West-end Lodge was represented by Mr. Felix Belcher and several other members. A party was also present from Hamilton Lodge while some of our American brethren availed themselves of the opportunity to meet Dr. Purucker journeyed from Rochester, Jamestown and Pittsburg. An open meeting was held in the large Hall on the Thursday which was presided over by our President, Mr. Smythe who introduced Dr. de Purucker and also Dr. Jos. H. Fussell who accompanied Dr. Purucker on his European tour.

Friday's meeting was for Theosophical members only who gathered, after tea had been served, in an informal way to meet the visitors. Fuller reports of both these meetings and the various addresses given are given elsewhere in this issue. At the time of writing, Mr. L. W. Rogers, of Chicago, is with us in the midst of a lecture campaign, particulars of which were given in the "Canadian Theosophist" for October, and is having remarkable success. Whether the reception being accorded him here is due to the recollections of Mr. Rogers' previous visit and the impressions he then created, or to the rapidly growing interest in Theosophical teachings, or to both these things we do not know—but at his opening lecture Sunday night of Oct. 25th on "Reincarnation and Science" he was greeted by a capacity audience and each week-night since (to the present, Oct. 30th) audiences only slightly less have gathered to hear him. The marked interest with which his addresses have been received has been indicated by the repeated visits of the same people and by the large number of questions asked of Mr. Rogers at the close of each lecture. Mr. Rogers has an attractive speaking voice and a genial style, peculiar to himself, which contribute largely to his successful hold upon his audiences, but he has also developed in large measure a rare capacity for presenting theosophical doctrines in a popular and easily understandable manner. He is ready with apt illustration and appropriate simile to drive home an argument, both of which are most effective aids, particularly in presentation of theosophical subjects to mixed or non-theosophical audiences. Mr. Rogers broke his lecture itinerary in the United States at Rochester, N.Y., in order to visit Toronto. Since arriving here an engagement in Boston, Mass., has been unexpectedly cancelled which has permitted Mr. Rogers to extend his visit with us until and including Tuesday, Nov. 3rd. He lectures on each of intervening dates respectively upon the following subjects:—

"Dreams and Premonitions"; "Ghosts in Shakspeare"; "The Evolution of the Soul". The ladies of the Society have formed a Service Club for the purpose of providing hot dinners daily to unemployed women and girls free of charge. It has been in operation since October 5th, and up to date approximately 295 meals have been served. This has been made possible through the generosity of members and friends in giving equipment, food and cash. The number of guests is increasing as the winter approaches, but the Club is hopeful that its resources will continue to keep step with the demands made upon it. The Service Club is also collecting and distributing women's clothing and has formed a sewing circle for repairing and making over women's garments. They will be pleased to hear from anyone who wishes to help in the work.—R.T.

DR. de PURUCKER'S VISIT

One is greatly tempted to go into a long analytical study of Dr. de Purucker after meeting him in Toronto on Thursday and Friday, October 15-16, but it would require great space, and a study of his writings as well as of his talk. He has written a great deal, and I am not as familiar with his books as perhaps I should. But it is only in the last year in his magazine articles I have had an opportunity to read his writings. They leave a good impression as a whole, but one would like to be able to compare them with earlier work of the last 25 years before passing judgment. So perhaps it is just as well to take him as we found him in Toronto, and I am glad that our readers do not have to depend upon one observer alone, as Mr. Barr, Mr. Dobbs and Mr. Pratt have recorded their impressions in the appended papers.

The general impression was that Dr. de Purucker was sincere. He appeared to desire to forget the past and let all by-gones be by-gones. This is more difficult for some of us than perhaps it is for him. But

at least he deserves credit for breaking away from the old exclusive tradition which Point Loma built up, a policy which practically destroyed the former American Section with its 125 Lodges. His present effort is to reverse the current under which that policy was set in motion.

Dr. de Purucker made no secret of his desire to unite all the Societies in one, and preferably under Point Loma. There is reason in this to the extent that Point Loma has stuck to the Secret Doctrine and Madame Blavatsky's point of view in her teachings, while Adyar has been cluttered up with clairvoyant revelations of World Teachers, Happy Valleys, Sacerdotal priesthoods, and hierarchic astral pedigrees to an extent that has utterly obscured the plain teachings of the S.D. and the Mahatma's Letters. Point Loma has certainly preserved a closer fidelity to the Blavatsky tradition than Adyar has done. Adyar shows signs of repentance in this respect, however, and it encourages one to think that cooperation and comradeship may not be so far away.

As the matter stands, however, it is quite impossible to drive any National Society into the arms of Point Loma. There are too many people who were at Point Loma and experienced the things that were done there and its unforgettable atmosphere. We should be very willing to forget these things if they were frankly admitted and regretted, but there is a definite tendency to deny that they were as they were, and an effort to explain them away, as the result of misunderstandings of orders given, or that these things were intended to test the loyalty and principles of students, all of which does not hold water at all. We are all quite willing to forget these things, I believe, and to make a new start, but we cannot forget the evidence of our senses, nor the printed evidence, nor that of correspondence still existing, nor the evidence of the many who have left Point Loma in the past on account of what they endured. It may seem ungracious to Dr. de Puruc-

ker to mention these things, but until they are repudiated it is impossible to expect more than such cooperation as we can arrange between us.

Point Loma is now embarked on a new and highly laudable course, and must be judged by the future, if we are not to forget the past, and the past must be wiped out by the procedure of the future, if it be not repudiated as has been suggested. The old generation still survives sufficiently to make the barrier of those memories a substantial one.

For the rest, we liked Dr. de Purucker and his message. Remembering his long association with the former Leader it was easy to account for many of his mannerisms, some slight touches of theatricality, the stock references to the mysteries of the E.S., which are somewhat threadbare in our day, and a few other unimportant things that arose out of the long seclusion of the Point Loma group. On the other hand there was a hearty frankness and straightforward answering of questions in public, and Dr. de Purucker himself was entirely friendly and obviously anxious to be good friends without reservation.

One of the pleasantest features of the meetings was the presence of members of the Point Loma Society from across the border. There were Mrs. C. W. Seward, Mrs. Florence Cowles, Mrs. James Ogden, Miss Joan Ogden, and Miss Mayme-Lee Ogden, Rochester, N.Y.; Mrs. Jessie Seitz, Olcott, N.Y.; Mrs. Grace Barnes, Jamestown, N.Y.; and Mr. and Mrs. Victor Hugo McAlpin, Warren, Pa. Some of these were old friends from Kansas City of thirty years ago, and Mr. McAlpin was a brother of Dr. McAlpin, formerly an intimate friend. Dr. de Purucker has at least healed some of these breaches.

Mr. Dobbs, in sending in his report of the Montreal meeting, says:

"I enclose a report of the meeting at Montreal and would say that statements made in this interview which appear as very egotistical were the direct result of

certain questions regarding leadership which Dr. de Purucker was expected to answer very frankly. He was candid enough to lay his cards on the table but did not receive any assurance that our local group would support him at the present time."

THE MONTREAL MEETING

A group composed of Montreal Lodge members, together with other friends, met Dr. de Purucker, Joseph H. Fussell and the Secretary in a room at the Windsor Hotel, Montreal, on the evening of Wednesday, October 14th, and no time was lost in commencing a discussion of theosophical affairs, which continued for about two hours.

Dr. de Purucker made it known that his greatest desire was to bring about a unification of the various theosophical groups throughout the world under his leadership, the headquarters of which should preferably, but not necessarily, be at Point Loma. On being asked if he thought it possible to have a unified theosophical movement throughout the world on the basis of a common recognition of fundamental principles without any individual being recognized as a centralized leader, Dr. de Purucker stated that he did not consider that possible, as he thought it necessary to have a recognized head to give a lead and direction to the work. Dr. de Purucker, with some reticence, stated that he had failed to find anyone among the various theosophical groups as suitable as himself for this great task, taking everything into consideration and making due allowance for any personal weaknesses and limitations. He stated that he was supported in this belief by a much higher source than himself, and, having no personal ambitions, would be willing to give his last drop of blood and ounce of energy to bring about such unification of theosophical forces. On being reminded of the many evils that have resulted from leadership in the past which produced ambitious and dominating

personalities, he stated that he was fully cognizant of all that and was quite aware of the many evils created thereby. He stated that his ideal of leadership, however, was similar to that of H.P.B., who worked unceasingly, with utter self-abnegation, for the good of the cause and it was his one objective to be true to the lead she had given and to follow a like path of devotion to theosophical work, mentioning that one indication of his fitness for such a task being the love and devotion towards him held by his followers at Point Loma.

Dr. de Purucker stated that he did not wish to be glorified or set on a pedestal, nor had he any wish to interfere with the decisions and lines of action decided upon by his followers since he felt that a common recognition of the fundamental principles would prove a safe guide to action. Those imbued with such principles could be safely left to steer a right course without any interference from leadership, true leadership existing to supply inspiration and incentive to further effort along mutually recognized lines. He thought that the necessity for leadership may be taken from the analogy that all highly developed ones have some Guru or teacher from whom they receive illumination and wisdom in proportion to their desire and fitness to receive it. Dr. de Purucker emphasized that any leadership in a unified theosophical movement should exist to help the less developed and assist them along the road of self-development without any compulsion or dictatorial powers being either used or recognized. On being reminded of what Madam Blavatsky said in quoting Montaigne, "Gentlemen, I have here made only a nosegay of culled flowers, and have brought nothing of my own but the string that ties them," Dr. de Purucker readily assented to such an attitude as being the only worthy course to follow since we all are common inheritors from past ages and our chief work should be to pass this divine inheritance on to future generations. Failing unification, with a recognized

centre at Point Loma, Dr. de Purucker stated that he would be willing to have such sections as recognized his leadership exert their own autonomy, with a sort of super-society or structure, and with himself to give the lead. He stated again that he had no ambition to dictate or interfere but saw the necessity of a recognized leadership along spiritual lines which would hold the membership together in a spirit of devotion.

Dr. de Purucker thought it unworthy to spend time and energy indulging in petty squabbling and criticism of others when the great world outside sorely needed that guidance which only theosophy can supply and which can best be given by showing a united front. He thought that many prominent critics in the theosophical movement were more concerned in seeking to show up each others faults and supposedly erroneous views rather than concentrate their efforts in enlightening the public regarding true theosophy. He made a plea that the theosophical movement be put on a basis of fine culture and good-will. He stated that he appreciated the splendid strength of several individual critics whose letters appeared in the Canadian Theosophist and whom he would like to have join with him in his present efforts.

Dr. de Purucker stated that his heart ached for those members whose desire was to adhere to the original teachings but who had been given no encouragement along that line by their parent society, and therefore felt somewhat isolated. He also felt keenly sorry for the disillusionment experienced by so many members of the Theosophical Society who had been fed on psychism and pseudo-theosophy and, realizing the great betrayal and injury that had been done, he longed to gather these into the fold of a unified movement based on the great fundamental principles enunciated by H.P.B. and the Masters.

J. E. Dobbs.

THE TORONTO MEETING

Co-operation, Fraternization and Brotherhood

Dr. G. de Purucker accompanied by his two travelling companions, Dr. J. H. Fustell and Miss Elsie Savage, visited Toronto Lodge on October 15th and 16th. Dr. de Purucker is the Leader of the Theosophical Society, Point Loma, and he is now returning to Point Loma from England, after a lecture tour designed to encourage closer co-operation between the various Theosophical movements. This tour followed the appeal issued by Dr. de Purucker in February 1930, to all Theosophical Societies to unite and work with him in establishing peace and accord "with a view to the unification of the many societies in one common spiritual brotherhood of the world."

The most important meeting on this tour was the H.P.B. Centennial Conference held in London, England, on June 24, 1931. This meeting was attended by representatives from various Theosophical Societies in Europe. Lodges associated with Adyar and Point Loma were well represented and delegates were present from the Anthroposophical Society, The Society of Divine Wisdom, the Society for Promoting the Study of Religions. A number of independent students who were not members of any theosophical organization also attended. The United Lodge of Theosophists of London, Holland, India and France refused to attend and so also did the International Theosophische Verbrüderung of Leipzig and Hamburg, Germany. Mr. Wm. Kingsland, who is associated with the Blavatsky Association, declined the invitation to attend and so also did the Honorary Secretary of this Association.

The Theosophical Forum for September gives a verbatim report of the speeches, all of which stress the idea of Brotherhood without expressing any practical means towards either a union of the various

Societies or actual co-operation between them. Mr. R. A. V. Morris, an independent Theosophist, read a paper entitled "Theosophical Co-operation in Publishing" which drew attention to the serious duplication of Theosophical publications. "There are three rival editions of the Secret Doctrine, two of Isis Unveiled, four of the Key to Theosophy, five or more of the Voice of the Silence." He also pointed out that we have far too many magazines and suggested "a combination of their varied excellencies in one super-magazine (to use the cant of the day) which, backed by the joint resources of all societies, might be brought to the notice of thoughtful people everywhere."

Many reports have been circulated concerning the Point Loma Theosophists, but, as second hand reports are never as useful as first hand impressions, it was very interesting to meet personally Dr. de Purucker and his companions. A number of misapprehensions were cleared away and it was reassuring to find that the Point Loma representatives were human beings after all and that they did not exhibit any evidence of being at either of the poles of human consciousness at which their admirers and opponents have placed them. Like all humans, they stand somewhere on the great ladder of life, with some of their work done and with other work still awaiting the hand of the Master Builder.

Dr. de Purucker's effort suffers from the claims to guidance from the Masters. Such claims are not susceptible to proof except among those for whom no proof is necessary. His frequent references to information which might be given out if his hearers were only in the Esoteric Section of the Point Loma organization, are also disturbing. Esotericism is finally, that which we do not understand. The intuition is the great illuminator of facts and when we understand and correlate facts through the intuition, and are at the same time, not bound by vows of secrecy to any organization, we are free to speak at our

discretion. For a great many the Esoteric Section is of no value. For others to whom a regular and disciplined course of study is useful, not for the sake of the member but for his fellows, there is nothing which can prevent his finding the teachings when he is ready.

On October 15th, Dr. de Purucker and Dr. Fussell addressed a public meeting of members and friends. The lecturers did not touch upon the proposed work of Fraternization nor with any details of this proposal but dealt with the Universal Brotherhood which arises from the essential unity of Humanity.

At an informal meeting for members only held on the 16th, Dr. de Purucker answered questions put to him by the members. Unfortunately, the members did not rise to their opportunity and for the most part the questions were elementary. Dr. de Purucker's answers however were sympathetic and thorough.

The meeting had been advertised as a "Fraternization Meeting" but as the evening went on, it seemed that the essential points would not be reached. Finally a member raised the question and introduced a pamphlet issued by Point Loma some years ago which apparently attacked some of the Adyar officials. Dr. de Purucker said that the ideas expressed in the pamphlet had not been withdrawn but that the pamphlet was not now being circulated and would not be reissued under the present regime. He asked us to forget the past and go forward into the future, laying aside the bitterness of old and working together in harmony for the great work of Theosophy.

The contents of the pamphlet are unknown to the writer but it would seem that the persons mentioned in it are still living and are carrying on work in the Adyar Society: and the Point Loma Society's ideas have not been withdrawn but are merely not being expressed. How can there be harmony with such unspoken reservations? Harmony is a commodity

to be purchased in the open market. It can be bought at a cheap price or a dear one—and the price one is willing to pay determines the kind of harmony one gets. A cheap harmony is paid for in sentimentality and a real harmony is bought by intelligence and tolerance aided by that mystical quality which St. Paul calls, "The Love-that-truly-serves."

Another question on co-operation drew from Dr. de Purucker a statement of his belief that within a few years Adyar and Point Loma would be one and that he had more hopes of an amalgamation between Adyar and Point Loma than among other Theosophical organizations.

The Chairman of the meeting, Mr. A. E. S. Smythe, informed the meeting that Dr. de Purucker had suggested in an earlier conversation that the whole Canadian Section come into the Point Loma organization. Dr. de Purucker seemed surprised at this statement and said that Mr. Smythe was so honest that he (Mr. Smythe) would tell the members everything which had been discussed at their private meeting. Mr. Smythe in reply stated that such was the democratic principle upon which the Canadian Section was founded, and that no officer of the Section had any power to hand the organization over to another Society. That power lay solely in the hands of the members. Mr. Smythe suggested that in order to bring about co-operation, the leaders of the various Societies should first confer and submit a plan to the members.

It was disappointing to learn that Dr. de Purucker had made such a proposal. Surely this is not the way to Fraternization. If there is to be mutual aid as between equal brothers (and this is what fraternization and co-operation mean) it is unfair to attempt to weaken one organization by diverting a whole section of its members into the ranks of the other. Dr. de Purucker has asked for Fraternization and not for complete absorption.

Certainly it would be desirable if a new

basis of organization were agreed to between all Societies. One method would be to make each Lodge entirely independent and autonomous and not controlled by the constitution of any governing body. If two or more Lodges should, because of their proximity, or because of a similarity of direction in their study, desire to form an affiliation between themselves or with other Lodges, they could do so with or without any formal agreement. They could pool their resources to issue a joint magazine, or to exchange lecturers and contribute the travelling expenses and in many other ways could build up links of association. Such groups of Lodges would not necessarily recognize national boundary lines. There is no reason in the world why the Niagara River, the Great Lakes and the 49th parallel of latitude should separate some Canadian Lodge from their nearest Theosophical neighbours to the South. Such a scheme would do away with powerful headquarters, which lead only to centralization of power and to consequent abuse or dry rot.

If, on the other hand it is considered desirable to introduce more co-operation and still retain the present system, an international Board of Associates could be formed composed of Dr. Besant, Dr. de Purucker, Mr. Wadia, Mr. Kingsland, Mr. Dunlop, Mrs Bailey and the leaders of other Theosophical organizations. These Associates could meet once a year to discuss plans for joint work. Each present Society could retain its identity if it so desired. The Adyar Society could become the Adyar Section, the Point Loma Society the Point Loma Section, all of a United Theosophical Movement. If the Leaders would fraternize, the spirit of co-operation would soon manifest itself among the members.

But, after all, is this 'Fraternization' something which can be either created or prevented by extraneous means? If we want to fraternize we just do it and if we do not, we don't. There is nothing more complex about it than that. To bring to-

gether a group of persons with mal-adjusted points of contact and say to them "Now you are all together in this room go ahead and fraternize" is futile. The walls of the room become prison bars. Common membership in the Society does not create immediate bonds of intimate connection. To 'get together' is not always the most desirable action. Some of us can only retain our ideal of Brotherhood by staying as far away as possible from some others. This, of course, is not friendly, it is not desirable, in fact it has nothing to recommend it. It just is. The Union of cyanide and sulphuric acid perhaps contributes to the evolutionary processes of their atoms but the resulting gas is mortal.

The first object of the Society does not provide for the establishing of an Universal Brotherhood but for the formation of a nucleus of *the* Universal Brotherhood. That Great Brotherhood exists, the Egos of Man are a Host and in that Host they are one. Nothing on earth can destroy that Brotherhood; it is beyond the chaos of this world. Everyone who recognizes that Brotherhood and orders his life on that conception is a nucleus for the forces of Brotherhood, whether he lives in the busy world of men or as a recluse in forest or on mountain top. True Fraternization is the meeting of two or more nuclei—it is quiet, simple, natural, direct and fertile. But Fraternization has a younger brother, who looks like him and who is useful in many ways. He has not learned the deep magic of his elder brother but he can produce some of his outer phenomena. Let us welcome Fraternization whenever and wherever he slips in among us and takes his place as an honoured guest at our table. But look out for his kid brother!

Dudley W. Barr,
Vice-President, Toronto T.S.

THE OAKLAND MEETING

The following is from an Adyar member in Oakland, California:

Point Loma members and visitors from

other lodges met in the lodge room of the Point Loma group in Oakland on Friday, October 23rd, to hear Dr. de Purucker speak. Those present numbered about one hundred people, amongst whom were members from the Adyar T.S. lodges in San Francisco, Oakland, and the Bay Area.

Doctor de Purucker gave a very short address lasting but a few minutes, then immediately threw the meeting open to questions. During this address Dr. de Purucker stated that whilst on his recent tour of several countries, he found the New World more generous in its outlook than Europe. Europe, he said, was more conservative and given over to politics and social questions; in our part of the world, he seemed to think people were more philosophical and scientific. Dr. de Purucker hates politics and finds the outlook on life more generous in America. The speaker introduced a human gesture by indulging in a cigarette during his replies to questions. He stated that dissatisfaction is one of the first steps forward in the search for knowledge.

In reply to a question with regard to initiation it was stated that this is a subject to be spoken of guardedly. In reality initiation is within, although places do exist on earth where initiations secretly take place, these places are very carefully guarded and cannot be discovered by ordinary means. The winning of understanding he considers rare in human beings. It is necessary that we should do our duty happily and with a clarified mind, disciplining the emotions. Be sympathetic and do our instinctive duties happily. Our idea of life should be one-ness, man does not recognize the unity of life.

We cannot get knowledge from books alone but must read with understanding. Sympathy is the key to understanding and hate is an impassable barrier. If we will examine a beautiful rose and vibrate with that rose then we shall become that rose in understanding. The speaker stated that the enemies of progress are as active today

as ever they were and must be fought. He implores us to forget our differences. Theosophy is the fountain head and is dealing with the root causes and not effects. As students of Theosophy we are attacking causes and must endeavour to assume a dignified attitude.

In replying to a question relative to Theosophy and its relation to Buddhism, Dr. de Purucker stated that Buddhism is so close to Theosophy that Buddhism could be rightly termed exoteric Theosophy. In his opinion, continuing his reply, Tibetan Buddhism and Adwaitee Vedanta are both practically Theosophy. But why not go to Theosophy which is the base of them all. Replying to a questioner:—Krishnamurti is a harmless young Hindu, nothing much about him either good or bad, who is endeavouring to teach a kind of washed-out Vedanta which could be better expounded by many Hindus. Why bother about him when we have Theosophy.

Dr. de Purucker advises students to follow no leader, as it will surely wreck all hopes. He stated that he himself is not a leader to be followed. Never mind about being loyal to a leader but be loyal to Truth. Loyalty he states is good because it purifies, even loyalty to bad is better than no loyalty. One should seek to know the god within as a cure for following some leader. If one is doubtful, then bring reason and ethical strength to bear on the matter. If the impression is that any leader is wrong then immediately halt.

When questioned as to utilizing non-resistance as a means to gaining the desired end, the speaker termed non-resistance as action in repose, and strongly recommended it. He is much in favour of non-resistance as an attitude towards life.

In speaking of the Mahatma Letters, Dr. de Purucker said that he can hardly approve of their publication, but seeing that they are published he considers it a remarkable book, certainly in the first three of importance from a Theosophical

viewpoint. Advised students to read the book.

WHY IS THEOSOPHY

A FAILURE ?

The writer, an independent student of Theosophy for more than fifty years, considers the works of H. P. Blavatsky as wonderful and highly instructive from a historical and encyclopædic standpoint, giving information in a nutshell, as it were, not to be found elsewhere, about the Ancient Wisdom Religion, but her deductions and interpretations as to what the Secret Doctrine of this ancient religion is, does not agree with the undeniable fact that every form of religious worship, from time immemorial down to and inclusive of the present century, and among all savage and civilized races, has been based upon Phallicism, the oldest profession of faith in the world, "without which it is impossible to please God."

What is this faith? Let me give you a Bible definition, and then you will get an idea of the true sense of Buddhism. Here it is: "Now faith is the substance of things hoped for, the evidence of things not seen (for nine months), whereby the parents obtained a good report. Through this faith we understand that the Eons (the life cells) were so thoroughly adjusted by God's word, that from things not then manifest the cosmos (system) of our bodies now seen have come into being." Heb. 11:1-6. "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3:31.

And this God is HE who made you in your mother's womb, "the lowest parts of the earth," from "the Eon of the Eons," where your substance was not hid from his eyes, when it was unperfect; for in this scroll (Eon or Atom) all your members were concealed, which in evolution were fashioned, when as yet there was none of them." Thus reads Psa. 139:15. And this is done to this day "by bodily exercise

which is profitable for a little while, but its godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come therefrom." 1 Tim. 4:8-10.

Instead of saying as H.P.B. did in 1888, in her great book, *The Secret Doctrine*, that "physical humanity has existed on our globe for the last 18,000,000 years, and that this period was preceded by 300,000,000 years of mineral and vegetable development," she should have said, "Time never was when man was not, and time never was when he was begotten any different from what he is today. If life of man at any time began a time would come when it would end. Life can only be evoked from other life, for one generation passeth away and another cometh by a generative act from a primordial seed substance, which exists of itself and gives being and existence to others; the biogenetic law is the inevitable, the inviolable, the unescapable, and the unfathomable mystery of creation, as recorded in Gen. 1:1, symbolically, of course." But she repudiates this fundamental doctrine on page 555, Vol. II, of *The Secret Doctrine*, evidently unaware of the fact that things which are contrary the one to the other, are equal to each other, and that the words "good and evil," in Hebrew have no moral force or bias. They simply mean the positive or masculine and the negative or feminine forces of the human cosmos or system of our bodies.

This being true, and it cannot be successfully denied, it necessarily follows that her statement or claim that the Secret Doctrine postulates three propositions, which stand in direct antagonism to modern science as well as to current religious dogmas, are only partially true, as mentioned at top of column one, page 164, of the August number of *The Canadian Theosophist*. The first proposition, "the simultaneous evolution of seven human groups on seven different portions of our globe," is a cunningly devised fable to

mislead the honest investigator. It has reference to the seven principal ganglia of the human body, the seven seals which are opened during the generative act, when the foundation is laid for the conception of the human embryo, as symbolically recorded in the book of Revelation.

The second proposition is practically correct. It reads, "The birth of the *astral*, before the *physical* body: the former being a model for the latter." This is true, because the brain of the embryo is the creator of all that is to follow, when as yet there are none of the members in existence.

The third proposition "that man, in this Round (Generation) preceded every mammalian—the anthropoids included—in the animal kingdom," is practically true also, but not in the sense it was meant to convey, because the seed of man can never produce a monkey, nor the seed of a monkey can never produce a man, but men make "monkeys" of themselves by advocating such scientific nonsense. It has reference to the living mass of worms in the embryonic state of the first forty days after conception, and next to the horrid shapes of all kinds of beasts the fetus assumes before the child is born.

Thus a Round is a period of nine months' duration, an evolution from a primordial substance, at the beginning of which an entirely new phase of evolution is precipitated from the *astral* or celestial etheric subjective brain of man, which creates all matter in the father who transmits it to his son, by an Unseen God. And thus "a new heaven and a new earth," meaning a new brain in a new body, is prepared. It is by the generative act that "SHE (my mother) brought me up also out of an horrible pit, out of the miry clay (slime), and set my feet upon a rock (the atlas or first vertebra) and established my goings (by the generative act which transmitted my life to my son)."

Thus we read that "the Seed is the Logos of God, and all things were made by IT, and without it was not any thing made

that was made. In IT is life, and this life is the light of men. And this light shines in the darkness (of our bodies), and the darkness comprehends it not." And this, if I err not, is the true sense of the Secret Doctrine of the Ancient Wisdom Religion (*re*, again, and *legare*, to unite—to unite again by the generative act, "endeavouring to keep the unity of the Spirit in the uniting bond of peace." Eph. 4:3-10. And it is in this manner only that we attain "Other heights in other lives, God willing." For "we were born, not of blood, nor of the will of the flesh, nor of the will of man, but of the generative will of God." John 1:13.

C. De Vos.

Coopersville, Mich.

The foregoing article by Mr. de Vos, Teacher of Bible Euzogenics, is the result of his desire to challenge Theosophy as represented by Madame Blavatsky in The Secret Doctrine. Students of that book are aware Phallicism is shown to have played a large part in ancient religions, and she particularly condemns the Old Testament and many things in the New, for their Phallic tendency. In passage after passage she points out the gulf that lies between the wisdom that is from above and that which is from below. The lure of the physiological key in the interpretation of ancient myths and symbols is usually too strong for those who lack intuition and the spiritual vision to understand the higher aspects of manifested Consciousness. To the student it is fairly obvious that sex on this plane of existence is not a permanent phase but has to do with the balance of the positive and negative forces. In the plant world there are all the various forms of sex development, and these forms have all marked or will mark the progress of human evolution. A perfected humanity will take the hermaphroditic phase and beyond this the a-sexual stages of evolution will complete the cycle. Those who revel in sex and all its humours,

madnesses, jealousies, envies and angers in the present stage are scarcely fitted to appreciate the later stages. There are many examples in the insect world also of the strange metamorphoses by which sex functions are both accomplished and avoided. As we read in The Secret Doctrine, II. 273 (286), "It was the Atlanteans, the first progeny of *semi-divine* man after his separation into sexes—hence the first-begotten and humanly-born mortals—who became the first 'Sacrificers' to the *god of matter*. They stand in the far-away dim past, in ages more than prehistoric, as the prototype on which the great symbol of Cain was built, as the first anthropomorphists who worshipped form and matter. That worship degenerated very soon into *self-worship*, thence led to phallicism, or that which reigns supreme to this day in the symbolisms of every exoteric religion, or ritual, dogma, and form. Adam and Eve *became matter*, or furnished the soil, Cain and Abel—the latter the life-bearing soil, the former 'the tiller of that ground or field'." In volume I. of The Secret Doctrine, among many other references to this subject, Madame Blavatsky says on page 473 (513): "Kwan-Shi-Yin and Kwan-Yin are the two aspects (male and female) of that same principle in Kosmos, Nature and Man, of divine wisdom and intelligence. They are the 'Christos-Sophia' of the mystic Gnostics—the Logos and its Sakti. In their longing for the expression of some mysteries never to be wholly comprehended by the profane, the Ancients, knowing that nothing could be preserved in human memory without some outward symbol, have chosen the (to us) often ridiculous images of the Kwan-Yins to remind man of his origin and inner nature." To say that Theosophy has failed because Madame Blavatsky does not base the whole system of Theosophy on what is a temporary phase of human evolution is obviously absurd. She does not repudiate any fact but she is quite right to repudiate the erroneous deductions made

by some students from a partial knowledge of the facts. The Crown—Kether—is higher than either Chochmah or Binah, and they must be transcended. Ed.

CORRESPONDENCE

COOPERATION AND GOODWILL

Editor Canadian Theosophist:—I have been reading with great satisfaction the September issue and find it to be full of the flavour of co-operation and goodwill, and a tending to return to and unite on the three objects of the Society which I have long considered to be the only basis of unity and affiliation.

In my article on The Theosophical Society in Astrology I stated that we must adopt Brotherhood in even an heroic manner, meaning by this, that the old disastrous and wasteful motto—"Competition is the life of trade"—is dead and ousted, being replaced by a new one "Co-operation is the mark of civilization". So, not only as a Society, but as individuals, our aim must be for the race and not for self. Using the word Communism in its academic sense, there are powerful indications in every walk of life that our past individualism is rapidly crumbling and communistic principles are taking its place in business, in the professions, in education, in medicine, altruistic work of all kinds, and in civil life. If, as a Society, devoted to the establishment of Universal Brotherhood, we do not assist in this great Reformation, we will simply be squeezed to death by the pressure of great forces.

Heroism will be needed just now to stand behind certain movements which are in disrepute in high places, but the next few years will show us mighty things.

George C. McIntyre.



"Iswara (the Supreme Soul) resideth in the heart of every mortal being."—Bhagavad Gita, 18, 61.

REINCARNATION

I climb'd the way that leads beyond the stars:

With trembling hand I beat upon the gate.

"Tell me of her who hither came of late,"

I ask'd of him who drew the golden bars.

"No stain of self her saintly spirit mars,

Nor dims the sweetness of her radiant state.

A lily is her heart, where white thoughts wait;

And on her gentle breast love's ruby scars."

He answer'd—and his eyes grew sudden dim—

"She is not here. God's great love let her go.

She'd have grown tired of singing cherubim,

Remembering, still, humanity's deep woe
That breaks the soul, and bows the strongest limb.

Her heaven is helping these. Thou'lt find her so."

—Lauchlin MacLean Watt, in the Glasgow Herald.

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.

Complete sets of three volumes.....\$5.00
Volumes 1, or 2, only, each.....\$2.00

N. W. J. HAYDON

564 PAPE AVE., TORONTO (6)