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WEIGHTY WORDS FROM BRITAIN

A British correspondent has written as follows: With all its faults, the democratic plan is best; and I feel that in keeping *The Canadian Theosophist* going as an open Forum, you are doing a fine piece of work in preserving the original free and undogmatic spirit of the Movement. Do you remember the passage in the "Mahatma Letters," (p. 20), where the Master speaks of a Universal Brotherhood as "an association of affinities of strongly magnetic yet dissimilar forces and polarities centred around one dominant idea, . . . necessary for successful achievements in occult sciences." H.P.B. seems to have worked consistently with this in mind, for she brought into the Movement all sorts and conditions of men and women—Christians, Spiritualists, Agnostics, Hindus, etc., as well as convinced Theosophists. The Movement was to derive its success from the union in bonds of brotherhood of these diverse elements. If this were the case, then the first split should have been avoided at almost any cost, for a split does not merely divide into parts, mechanically separated, but actually sets up a process of decomposition by tending to segregate people into groups of similar types. I picture the ideal T. S. as a perfectly balanced, and very complex compound built up, like a chemical compound, of atoms of different and dissimilar

elements. Once decomposition sets in and these elements become segregated, the mass loses its original character altogether, and there is left a number of homogeneous groups, which while thus isolated, are quite sterile and unlike the body of which they once formed a part. In the T. S., as originally conceived, the various types of members—devotional, critical, practical, philosophical, and so on, would have tended to keep each other in bounds; but once separated, the devotional people became fanatical and credulous; the critical, skeptical and negative; etc., etc. Their qualities, so valuable in combination, became vices when isolated and unchecked. The moral of all this seems to be that, for Theosophists, brotherhood is even more important than correct opinions; and such brotherhood must start with Theosophists of other groups than one's own. This is the most difficult kind of fraternity to cultivate. It is easy enough to feel kindly about people you never see or contact; but to accept the man who disputes your own pet views about Theosophical matters is much harder—and more important. Our greatest and most urgent need, as it seems to me, is to get the critical and devotional types into combination once more. Can it be done, do you think, or have we drifted too far? I venture to think that you have had something of this sort in mind in your conduct of the Canadian Section.

THE EXILE OF THE SOUL

By ZADOK

VI. THE THEOLOGICAL PROBLEM

(Continued from Page 69.)

Within recent years theological problems presented in the theologian's manner have ceased to be matters of great importance to thinking people. They are survivals of a gloomy interval in the history of mankind and do not conform to a free habit of thought. Emancipated thinking must be based on verifiable experience that can be correlated and made to yield laws. While the proper correlation may be greatly assisted by the records of previous enquiry and by intuitional processes, it is none the less necessary that the whole inquiry have its roots in physical, emotional and mental phenomena.

Instead of proceeding from fact on any of these three planes; theologians demand that you proceed from imputed fact—dogma. This dogma, which we now know derives from an ancient, symbolical guide to the intuitions, has been so badly mutilated that it will no longer interpret fact. The theologian is in a quandary. Lacking the ability to impose it by force, he must discard it altogether or thump a desk and assert that it is fact.

The primary material of Christian theology—all other theologies embody the same principle but manifest it variously—instead of being made up of data of experience, is a body of tradition or fable, handed down from generation to generation, and, as I have suggested, badly distorted in its many transfers. In its starkest form the tradition is as follows:

That the universe and all its creatures are the product of an omnipotent, omniscient and omnipresent, but none the less personal God, who is moved by anger, jealousy, unwillingness to forgive and by preferences for one of His creatures over another. That the first human beings He created in His own image proved a disappointment and plunged themselves and all

their physical descendants into a state of alienation from the omniscient God who must have known perfectly well what they intended to do, but was none the less angry with them for what He permitted them to do. So unrelenting was He, or so incompetent at finding a way out of His mistake that it was a trifle over four thousand years before He executed a scheme of redemption by which He incarnated on earth as His own Son. Those who would or could thereafter believe such a relief measure was actually the work of the same One Cause, who kept the stars in their courses, ordered the minerals and plants and animals with all their myriad intricacies and ramifications, could at death go to eternal happiness. Those who for some defect could not were condemned for eternity to an inferior state, if not to a state of actual torment.

Most theologians, for reasons of common sense, would repudiate so bare a statement. They avoid bare statements of their dogma because without theological adornment and a thick mist of words it is too terrible for acceptance. Rarely does any of them dare to state it even in full. They devote their lives to special and less contradictory aspects of it.

None the less, what I have given is a map of the theological theatre of war, and all the great battles of theology have been settled or are still raging within its boundaries.

The profound controversy between theists and deists is between those who think that a personal God, having made the world, remains in touch with all His creatures to hear their prayers and importunities, and those who think that having made it, the personal God is now beyond reach and is no longer bothering about it. The deists are called rational theologians.

The intricate trinitarian dispute turns on whether God incarnated Himself as His Son, or whether He made for the occasion a Son of superior quality but separate from Himself.

The struggles over original sin are also within the map. They have to do with the mystery of that first offence which God must have anticipated but which so gravely annoyed him when it occurred. They have to do with the precise nature of the offence, the extent of the alienation, and the justice of the inheritance of the penalty by souls who had nothing to do with the offence and do not even know what it was.

The famous, but never finished, war between the Traducians and the Creationists is a dispute about the origin of the individual soul and started as a skirmish in the fight about original sin. The Traducians declared that souls are generated at the same time and in the same manner as bodies, by sexual union. Thus only, the Traducians said, could there be any transmission of the original sin by inheritance. The Creationists insisted that whenever two bodies came together and made a third, God hurriedly created a soul to thrust into it. Although Traducianism is the only theory (within the map) that will validate original sin, it is now rarely held. The Creationist picture of a God of love making an innocent new soul to accommodate the amours of a drunkard and a harlot, who will later instruct it in their arts and send it bowling along to hell, has evidently proven more attractive to the theologians. Perhaps it is another mystery into which you must not peer—or you may laugh.

The unending controversy between the exponents of free-will and those of predestination with all the rarefied subtleties that have gone into it, is a war to decide, within the boundaries I have outlined, whether, because God knows everything in advance—as would become an omniscient deity—all events are therefore fixed, or whether one of God's creatures can decide of his own free will to do something God knows in advance he will not do or some-

thing God had not foreseen. Predestination destroys the whole point of the redemptive system, because whether an individual will be saved or not is all fixed in advance. Free will, on the other hand, makes God less than omniscient. If the Predestinarian is right, God knows in advance every time he makes a soul for eternal torment, but seemingly He continues to do so because He is bound by a law manifested in the sexual proclivities of His creatures. In which case again He is not only less than omnipotent but is a servant of sex.

The wars over the true apostolic succession are no more than commercial wars about the authorized agency for the redemption brought to earth by Incarnate God. The apostolic successors would argue that in addition to making an inefficient scheme of salvation, God further vitiates its efficiency by permitting a monopoly of it instead of using every agency to further it. They have this in their favour of course, that the God who would work out such a system of salvation would be just the one to limit its use. He is that kind of a God.

The controversy over the actuality of the eternal torment for those who rejected or missed redemption are wars of method. They are between those who believe in scaring men into the arms of a loving Father, and those who would lure men into the arms of an angry one. Or the other way about. It does not make much difference.

These are the great wars. There are numberless little ones. Does the power of the Incarnated God to absolve from sin continue in his human self-elected successors and exponents? Does an infant who dies without doing wrong suffer eternally for the sin of those first parents to whom he is in no way spiritually related except through the Loving God who made all three? Can a ritual of admission to a Church save such an infant from the penalties for sins he never committed? Has God made any provision or amnesty for those who missed redemption because God

made them before it came into effect? Has He made any provision or amnesty for those who miss it or have missed it for geographical reasons—being born in an unfavourable place? Has he made any provision for those who refused the whole doctrine because they sincerely believed they had a better one, or because the men who tried to persuade them by argument or force were notoriously debauched or dishonest or cruel? If God has made any or all of these provisions is it not a much less advantageous thing for a man to hear of redemption than to live in ignorance where the responsibility is not so great? Was not the whole redemptive scheme, therefore, a further cruelty in that it put on some a responsibility it did not put on others? Who is to be held responsible, the Congo native who dies in ignorance or redemption for lack of a visit from the missionary, or the missionary who went to a garden-party instead of carrying the message to the native? Or does God personally adjust these lesser inadvertences at the last day? Since all cases contain inadvertences, might He not merely adjust each case as it comes up without any redemptive complications at all. Is redemption to be considered the reward of godlike acts, or is it the reward of simple belief in the scheme. If it is the reward of acts, what point would there be in redeeming a dying man already bankrupted by his sins? If it is the reward of faith the sooner a man dies after his redemption the better. This, incidentally, was the position of the Chicago clergyman who, having reconciled a murderer with his God, opposed a commutation of the death penalty, for fear his convert, if permitted to live, would fall again from grace. The clergyman was strictly logical within the theologian's scheme. If other clergymen were as logical, and were devoted enough, they would first save and then shoot their converts.

These are a few of the crucial issues of Christian theology. They fill the dusty toms of those great and good men whose books we see but so rarely read. Stripped

of their latinity and reduced to everyday language these are the subjects theologians debate. They are at great pains, however, not to let the contradictions get into one sentence where they will become too evident. As long as they are carefully compartmented they are impressive. If perchance the contradictions become evident the theologian says "That is a great mystery, and it does not do to pry into the inscrutable will of God. It unsettles faith," he says. What he means is that such enquiry unsettles theology. People will reject his system as valid theory and his revelation as fact.

You will observe that for the theologian his dogma presents many problems. For the person no longer persuaded that the Creator of the universe can be so incompetent and ridiculous a personage as the theologian makes him, there can be only one problem—a psychological one:

How has such a farrago of nonsense maintained the tenacious hold it has upon the minds of men?

There are several reasons, some lesser, and one, I believe, the great central reason. One reason is to be found in human laziness, the willingness to let men whose trade it is argue these problems. Another reason is human fear—the fear of going in the face of bigotry. Another and more important reason is that the flower of the teaching of Jesus, regeneration through love, has so commended itself to good men and women that they have accepted for its sake the tangle of degradations the theologians have permitted to grow up around it. Another reason is that, aided by the forces of bigotry and frightened compliance, theologians of a certain type have, wherever they could, destroyed the traces of efforts men have made to purify and cleanse it.

Beyond all these, the great reason for its persistence is that, concealed within its misshapen form, there is just enough of the element of truth to arouse in men the vague memory of a truth they once held but have forgotten and cannot quite recall.

Deformed as the fable is, it has still the discernible shape of an age-old wisdom about the origin of man and of his relation to earth. The dogma has the power to stir the ancient memory without reviving it, and men cling to the distorted formula in dread that if they lose it they will have no clue at all. The more they dread the loss of the clue the more frantic and bigoted they become.

There is no absolute untruth in the world. The grossest superstitions are divine visions reflected in the waters of man's desires, and the more disturbed the waters, the more hideous the reflections. The Kabbalist says, "Demon deus inversus est.—the evil principle is only the godlike principle upside down."

For the student of occultism every distorted image is a divine image he must restore. Every myth, every fanaticism, every broken fragment of unclean magic, has somewhere at the heart of it a clue to a divine function. Man does not make new ideas of religion; he gets old ideas wrong.

Let us see if we can find what was in the minds of the first progenitors of the fable, who possessed their memory of the ancient truth, and see then how the theologian has reflected it in the waters of his own desire. In order to do so we must now go outside the Christian field because although all theologies are distorted the distortion varies with the religion.

By putting fragments together and comparing one with another we discover the original formula to have been something like this:

That from an Absolute Divinity, an Unmanifest, have emerged wave upon wave of beings, no less divine than their ineffable source but limited by their conceptions of themselves. That in long process of ages they have proceeded through experience to more and more extended consciousness, presenting in the aggregate the picture of a great army of journeying souls stretched out along a road, none less divine than any other, but differentiated

by their consciousness of divinity. That not only do they advance but they are bound by the law of their being to preserve the unity of the whole by transmitting, each to the orders below it, in a kind of cosmic link-motion, the spiritual forces received from the orders of beings beyond. That, being each a first cause in his own right, they have the same free will that inheres in the great First Cause, and can manifest it in the measure that they have realized divinity. That in the chain, however it came about, a race, identified with this earth before the thinking Egos touched it, broke down, and whether by the exercise of its own will or by the failure of the will of the regents who guided it, became distorted. That another race beyond these—our own—whose duty it was to transmit higher powers to the lower race, refused to accept responsibility for the misshapen creatures, or to enter into them. That at last under cosmic law the higher race was compelled to do so, was drawn down into the sphere of earth, where its individuals dwell now, embodying themselves as rarely as cosmic law will permit, in the misshapen bodies of the beings they have to redeem. That by their rebellion they have lost a great measure of the powers they first brought to earth, and instead of being the Unity they once were, are a scattered and terrified host. That if they take thought and renew their lost powers they can return to that comparatively high wisdom from which they fell. That if they do not they must inevitably be drawn down into the creatures they despise. That from time to time one of the unwilling becomes willing, performs his task, returns to the Unity with his brothers—the God of which he is a part—and knowing the truth pledges himself to work for the restoration of it among his exiled brethren here upon earth. That such liberated ones work without ceasing, relying upon each other for support, and creating a unified body of doctrine which they renew from century to century as the activities of theology vitiate it. That the liberated one stands in the

relation of exemplar and friend to the rest of mankind, and that it is the Ego who is, himself, the redeemer and potential Son of the Unity or God he has forgotten. That the original sin which taints us all refers therefore to the refusal and that it is carried from incarnation to incarnation by each Ego and not from father to child by generation.

At first glance it seems as fantastic a formula, perhaps, as the other. It has this difference, however, that it is capable of proof by phenomena on all planes. It is the key to comparative religion and it agrees with the findings of philosophy and the sciences as far as they have gone. Often, as I have shown, it solves what they cannot.

Let us see now how the theologians vitiated the age-old formula—in what desires they let it reflect itself.

Their first destructive step was when they desired that their God should be more important and all-inclusive than the gods of their rival religions. They expanded the phrase "the God" in the books they had inherited. "The God" was evidently what the Eastern religious teachers called Atma. It is our Unity or Oversoul and functions in a realm immediately superior to mind. Between it and the First Cause are vast ranges of consciousness which will be beyond our ken for untold ages. As soon as the theologians of those early years said "Our God is the All-God" they started at once a series of destructive contradictions, and they had to give attributes to an Absolute Unmanifest who cannot have attributes.

The next distortion arising out of their desires was when they made their teacher Jesus the one and unique Son of their Absolute God. This required that they wipe out all traces of previous teachers who were also Sons of "the God". It required also that they destroy the symbolic and exemplary relation of Jesus to all Egos and have it in the special and historical relation of the pseudo-deity Jesus to all mankind. It was Sanchoniathon who said

of the Egyptians that "they corrupted their mysteries by cosmical and historical affections," which is precisely what these early Christians did. They made "the God" cosmic in his scope, and the Son who was the symbol of each Ego they reduced to a historical incident.

When you have told one lie you must either acknowledge it or tell another. No falsehood ever stood alone. In order to validate their cosmic Father and His unique Son they had to wipe out also that which had been explicit in early Christianity, as it is in all religions at the beginning, the doctrine of the rebirth of the soul. If the Omnipotent Creator after a long interval begets His one and only Son, it is essential for a belief in it that the souls who are to be saved shall come only once to earth. If they have come many times before and are to come again and again thereafter as a means of working out their own destiny, the one and only appearance of the Saviour must be only a trifling incident in their lives. Furthermore if you admit the principle of coming again and again, the first thing you know you will have the necessary idea of a Saviour coming again and again, which of course plays the mischief with the unique redeemer idea. People will shop around and go where they like the theology best. It also arouses the suspicion that the pagan redeemers whose cults surrounded early Christianity might have been similarly Sons of God. Buddha might have been a redeemer, and Krishna, and Dionysos, and Attis, and Hercules, and Horus, and Baldur. So, abolishing reincarnation from their formula, the early Christian theologians had to fall back upon the alternative of souls begetting souls by sex or of God creating souls to order.

Another distortion of the ancient truth must necessarily follow. If the soul has not lived before, it cannot have shared in an offence that alienated it from the God. Therefore the very evident state of alienation that exists must have been inherited in some obscure way or must arise out of

God's annoyance at the behaviour of Adam and Eve.

The old universal saying is that the soul alone is responsible. What it has sown, that also must it reap. The degraded formula says, "By a special act of clemency on God's part, the soul may sow a great evil and reap a great good, or may sow a little good but for lack of having taken part in God's clemency, may reap a great evil." Exact justice thus becomes a farce. When the Church Fathers had extracted the last comic element out of it in this form, their Latin successors developed new comic values by remitting evil themselves. Then they spun out the doctrine to permit of the issue of coupons that would remit sins even before they were committed.

It is easy, therefore, to see how men who take such a doctrine and by falsifying the idea of "the God" so necessary to its usefulness, by removing the idea that each soul is a redeemer of a fallen being, by vesting the redemptive power in one personage, by throwing away the necessary idea of the pre-existence of the soul, and by making justice the whim of a deity, must come out with a monstrous caricature of the old idea.

They have had hundreds of chances to amend. They had a choice between Plato who knew it and Aristotle who did not. They wiped out the Platonists and clung to Aristotle. Origen knew and taught it and they put him under anathema. In 1400 it was a punishable offence on the part of Pico della Mirandola even to offer to debate whether Origen was in hell. Paul knew the old tradition and for centuries the Latin theologians would willingly have left him out of the New Testament. They laboured to supplant him with their favourite Peter through whom they had exclusive salesrights on salvation. The Mithraists knew it and the Holy fathers crushed them. The Manicheans knew it and a hundred thousand were put to death with torture. Basilides knew it and his books were burned. The Cathars and Albigenses knew it and were mercilessly

destroyed even though the south of France had to be devastated. The troubadours knew it and paid with their lives. Lully knew it and was locked up as mad. Dante knew it and was an exile all his life. Roger Bacon knew it and was kept under lock and key. Bruno knew it and was burned to death.

Since the Renaissance the burnings have been less frequent. The bigots have been forced to use persecutions of a lesser sort, obscurantism, tampering with books, and fulminations from their pulpits.

There has never been but one heresy—the effort to restore the old doctrine of the exile of the soul and to restate the means by which each man must find his way back into the wisdom of the God.

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REMINISCENCES OF EARLY DAYS OF THE THEOSOPHICAL SOCIETY.

By John W. Lovell, F.T.S.

(Concluded from Page 136.)

WILLIAM Q. JUDGE

The most difficult part of my task is to attempt to tell you of Mr. Judge, my very dear friend up to the day of his death. We were born the same year, and were both therefore but 24 years old when we joined the Society. As I have said, I first met Mr. Judge when calling on Col. Olcott in September, 1875, but was not brought in touch with him again until 1885. I will not attempt to tell of the tremendous amount of work he did, in the ten short years he remained with us, in building up the Society in this Country. His relations with H. P. B., were very close and she came to regard him as her most advanced Chela. She recognized him, Col. Olcott and herself as the three Founders of the Society, and appointed him her sole representative in this Country.

What Mrs. Besant's opinion of Mr. Judge was after first meeting him here, and then in London after H. P. B.'s passing over, when it was arranged between them that they should both be outer heads of the E. S., Mrs. Besant for the European Section and Mr. Judge for the American Section, is told in her own words in an article she wrote for *Lucifer* after her return to London from her first visit here. Before quoting this, I may say that Mrs. Besant returned to this country on her second visit, arriving here on November 30th, 1892, for the purpose of visiting the various Lodges and the Groups of the Esoteric Sections.

Mr. Judge had carefully planned the trip for her advising the various Lodges of her proposed visit. Everywhere she received a continuous ovation, the largest halls and theatres were packed to hear her,

and needless to say, the cause of Theosophy was greatly advanced.

On her return to England at the end of February she wrote and had printed in *Lucifer* for April the following tribute to Mr. Judge:

"Elsewhere in these pages I have given a brief account of my American tour, but I want to place on record here, my testimony to the splendid work done in America by the Vice-president of our Society, the General Secretary of the Section, William Q. Judge. H. P. B., knew well what she was doing when she chose that strong quiet man to be her second self in America, to inspire all the workers there with the spirit of his intense devotion and unconquerable courage. In him is the rare conjunction of the business qualities of the skillful organizer and the mystical insight of the occultist—a combination, I often think, painful enough to its possessor with the shock of the two currents tossing the physical life into turbulence, but priceless to the utility of the movement. For he guides it with the strong hand of the practical leader, thus gaining for it the respect of the outer world; while he is its life and heart in the regions where lie hidden the real sources of its energy. For out of the inner belief of the members of the T. S., in the reality of spiritual forces springs the activity seen by the outer world, and our Brother's unshakable faith in the Masters and in their care for the movement is a constant encouragement and inspiration to all who work with him."

I firmly believe that in spite of the unfortunate events that happened a year later involving the good faith of both Mrs. Besant and Mr. Judge, she never changed this estimate she formed of him, and I cannot but think still holds it. I will not attempt to tell of the unfortunate event. I have most, I think, of the pamphlets that were printed at the time, giving Mrs. Besant's side and Mr. Judge's, both his own and by Mr. Hargrove, an Englishman who had come over some short time before, and became not only active in the Society,

but remained always a firm and devoted friend of Mr. Judge. The result of it all was that in a Convention of all the Lodges of this country almost all the members voted in Mr. Judge's favour and feeling that on account of the position taken by both Col. Olcott and Mrs. Besant, it would be impossible to longer remain in affiliation with Adyar, organized the American Theosophical Society electing Mr. Judge as President and much to Col. Olcott's indignation, claimed that the Headquarters of the Society had always remained in this city, that no power had ever been given to transfer it to India, and that by the action they had taken it was Col. Olcott and Mrs. Besant who had left the Society. This was later rather cleverly expressed in a pamphlet by Prof. Mitchell of Columbia University entitled: "Theosophy and the Theosophical Society" and published by the Theosophical Quarterly book department in this city.

From the time of the organization of the Aryan Theosophical Society Mr. Judge devoted practically all his time to the advancing of the cause of Theosophy in this country. He travelled from one end to the other organizing Lodges and interesting hundreds by his lectures and writings. He started the publication of "The Path" in 1886 and was ably assisted in this work by Mr. Alexander Fullerton. An office was taken in the Vanderbilt Building on the corner of Nassau and Beekman Street and as I could find a little time to spare, I would drop in there and have talks with both Mr. Fullerton and Mr. Judge.

At a little later date Mr. Judge said to me that he thought the work of the Society could be advanced if certain books more or less dealing with occultism could be published and sold to the public at a low price. . . . At that time I was publishing, in addition to my "Lovell's Library", some half a dozen other series and we decided I should add to them what we then called "Lovell's Occult Series," volumes to be sold for 50c in paper covers and \$1.00 in cloth binding. Dr. Frank Hartmann happened

to be on a visit here at that time and I arranged with him to include in the earlier numbers his "Paracelsus" and "Magic White and Black". I entered into correspondence with Mr. Edward Maitland and arranged with him to include "The Perfect Way" which he had written in collaboration with Mrs. Anna Bonus Kingsford, and also the latter's "Clothed With the Sun". Those of you who have read the Mahatma Letters will remember how Mrs. Kingsford was for a time actively interested in our Society and for several years President of the London Lodge. You will find in letter LXXXV. in the Mahatma Letters a letter addressed by Master K. H., "To the Members of the London Lodge Theosophical Society" that he had ordered two telegrams to be sent to Mrs. Kingsford and Mr. Sinnett to notify both that it was his wish that Mrs. Kingsford should remain President of the London Lodge, stating further that this was the expressed wish of the Chohan Himself. The letter is well worth reading in connection with Mrs. Kingsford and her work as the gifted author of "Clothed With the Sun". The publication of this series was a success and no doubt helped to prepare many who afterwards became members of the Society. Editions of several of the works, including Dr. Hartmann's were sent to England and had considerable sale there.

I will always remember an incident that occurred at one of our Lodge meetings. This was before Mrs. Besant came over. Mr. Bertram Keightley had come on a visit and as he was so closely associated with H. P. B., and a member of her household, at an address to our Lodge Mr. Judge asked him to tell us something of H. P. B. Telling of her tremendous work in writing the "Secret Doctrine" and the condition it left her in physically, he said when he left she was suffering intense pain but was getting some relief from electrical treatment. Several of our members were at that time studying and interested in Christian Science and one of them asked him why, with H. P. B.'s knowledge of Spiritual Forces,

she did not use the power she, undoubtedly, had to relieve herself of these pains. Mr. Keightley seemed nonplussed, but Mr. Judge immediately jumped up and said no true occultist would ever use Spiritual powers for personal ends of any kind, not even for the removing of physical ailments. Several of us did not agree with Mr. Judge, holding that if these powers were used for a good end only, they were perfectly justified. But even Theosophists are apt to be narrow at times. Mrs. Plunkett, one of my Teachers in Christian Science, asked my permission to give a talk to our Lodge, but on my referring the matter to Mr. Judge, he refused on the grounds that Christian Scientists accepted money from their pupils and patients and that was a degradation of Spiritual powers. My Teachers were Emma Curtis Hopkins and Mary Plunkett and a little later Ursula N. Gestefeld to whom Mrs. Lovell became greatly attached. I may say that Mrs. Gestefeld was the Secretary of, I believe, the first T. S., Lodge in Chicago. Becoming dangerously ill and told by her Doctors that she could not live, she placed herself under Christian Science treatment and was cured. Not satisfied, she determined to find the causes that brought this about and decided to go to the Head in Boston, becoming one of Mrs. Eddy's Students. There she met Emma Curtis Hopkins and Mary Plunkett and these three, with several others, feeling Mrs. Eddy was departing from her own teachings in declaring: "There is no evil," and then recognizing what she called "malicious animal magnetism" as an evil, separated from her, Mrs. Hopkins and Mrs. Plunkett joining forces and travelling all over this country teaching what they held was pure Christian Science. Mrs. Gestefeld remained here and started a Society of her own under the name of "The Exodus Society". To this Mrs. Lovell and I belonged. I rented a building in 23rd Street near Lexington Avenue, the first floor and basement for a Publishing House which I organized under the name of

Lovell, Gestefeld and Company, giving Mrs. Gestefeld the upper floors for her residence and fitting up the first floor as a Hall for the meetings of her Society. Later Mrs. Gestefeld moved to Chicago where she continued the work of her Society, had some 600 members and wrote and published a number of valuable works. Happening to be in Chicago at the time when she was again seriously ill and the end near, she whispered to me as I leaned over to hear her what proved almost her last words "I can still say, all is good." Her motto had always been "All is good and the Good is all there is."

While I am departing somewhat from my subject I should like to take this opportunity to express my great love, respect and gratitude to Mary Baker Eddy for the understanding that came to me from her teachings through Emma Curtis Hopkins. I suppose no man or woman has ever lived who had brought so many people, millions by this time, into the understanding of the unreality of matter and the truth that Spirit is all there is and greater happiness into so many families all over the world. To Emma Curtis Hopkins who not only was Mrs. Eddy's greatest student (she lived with her for five years and helped to edit her publications), but in some ways surpassed her, I would also pay this tribute. Her later years were devoted to teaching what she called "The Higher Mysticism"; she wrote and had published twelve volumes entitled "Studies in Higher Mysticism." She left us for the etherial world about two years ago.

After the separation from Adyar, Mr. Judge continued to carry on the work here but never too robust in health, he finally broke down and passed over on the 26th of March, 1896. I was present at his funeral. With the death of this 'strong quiet man, H. P. B.'s second self in this country" as Mrs. Besant described him, the beginning of the breakup of the strong Society he had built up commenced. Mrs. Katherine Tingley, claiming to be his successor, was accepted for a short time but her autocratic

manners and decision to change the Constitution and the name to "Universal Brotherhood" antagonized many of the leading members. I will not tell here this story with which I was in some manner identified, as with Mr. Judge's death I feel these personal reminiscences of the earlier days should be brought to a close.

Merely for the information of our many new members and even of some who came in soon after the American Theosophical Society had, for the time, practically ceased to function, I may say of all the leading members Mr. Fullerton was the only one who remained identified with Adyar and for this he was made General Secretary of the American Section of the T. S., as it was then called. Of the 100 or more lodges Mrs. Tingley found organized and who accepted her for a time as Mr. Judge's successor, all left her so that she has only remaining to-day I think one in Boston and several in Europe organized when she made her crusade around the world. It was on her return from this trip that she obtained possession of our building at 144 Madison Avenue, and had it sold, taking the money to begin the building of the beautiful place she now has at Point Loma, California, the most beautiful of all Theosophical Headquarters, for Mrs. Tingley holds that this is the only real Headquarters of the Society. I knew Mrs. Tingley, Mrs. Lovell knew her even better, I like to think only of all the good she has done and is still doing. She publishes "The Theosophical Path", the most beautiful of all our Theosophical Magazines. Besides Mrs. Tingley's, the other organized Theosophical Societies, all offshoots from Mr. Judge's, are The Theosophical Society in this city, of which Mr. Charles Johnston is President. Mr. Johnston's wife was a niece of Mme. Blavatsky's. The active members at first were Mr. Spencer, Mr. Griscom and Mr. Hargrove all at that time good friends of mine. Mr. Spencer and Mr. Griscom have passed over, and now Mr. Johnston and Mr. Hargrove, and I think Professor Mitchell of

Columbia University, carry on the work. It publishes the *Theosophical Quarterly* and meets at 64 Washington Mews, just off Fifth Avenue at 8th Street. Mr. Percival and his friends started an independent movement and for some time published an excellent magazine called "The Word." At the time this was discontinued our Lodge was offered a complete set of the bound volumes but Mrs. Penfield felt we could not afford the cost. Someday I hope this will be added to our reference library. Mr. Robert Crosbie and others started "The United Lodge of Theosophists" in Los Angeles. Its declared object is "To spread broadcast the teachings of Theosophy as recorded in the writings of H. P. Blavatsky and William Q. Judge." It publishes a very interesting magazine called "Theosophy". When Mr. Wadia felt it was his duty to sever his connection with Adyar, he joined The United Lodge of Theosophists and has been carrying on the work here at number 1 West 67th Street.

Another offshoot is "The Temple Movement" with Headquarters at Halcyon, California. This was started soon after Mr. Judge's death, in Rochester, N. Y., by Dr. W. H. Dower and a Mrs. La Due. Mrs. La Due, who called herself "Blue Star", claimed to be the messenger of the Master Hilarion and that it was under his direction the Temple Movement was started. It publishes a magazine called "The Temple Artisan" and all through the year prints in each number messages claimed to be from the Master Hilarion. They are building up a very beautiful place in Halcyon, somewhat on the lines I think Mrs. Besant is planning for Ojai. Two of its members are dear friends of mine whom I hope to see when I again go to California. One, Genevieve Kemble was the wife of Mr. John Hazelrigg, for many years President of the Astrological Society of this city. She is in charge of part of the work entitled *Hermeticism*, and edits a department under that name in their magazine.

I am sure I voice the hope of all of us that some day all these various independent movements of the T. S., all of them recognizing as they do H. P. Blavatsky and her Secret Doctrine as the basis of their understanding, may again be merged into one great Society, so that the Theosophical movement may take its place as H. P. B., always looked forward to, as the greatest force in this age for the greater evolution of our race.

(THE END.)

THEORY OF REINCARNATION

(Continued from Page 31.)

To the vast majority of Britons the reality of reincarnation is a commonplace. It is therefore something very much more profound than the theory of poets as J. H. J. suggests. In Burmah, Ceylon and India alone, many millions of people accept it (as their forbears have accepted it for more than four thousand years) and there are myriad instances where incontrovertible evidence is obtainable of individual memories of past earth-life experiences persisting. "The Soul of a People" by Fielding Hall may be quoted as one reference.

It is this memory-persistence which constitutes the acid test of the problem. Those who have it *know*. While the knowledge, being purely personal character, cannot be transmitted to another who has not had the experience it can be and, if I may quote personal experience in support, frequently is confirmed by meeting in this physical phase re-incarnated entities with whom one was associated in former earth-lives and who also remember.

I am personally certain that death, as a termination of existence is a fallacy. There may be, and is, disintegration of the physical structure, but physiologically a so-called "dead" body is very much more replete with life—as symbolised by vitality in the form of microscopical organisms—than it ever was when occupied by the

deathless, immaterial entity. James Hogg bases one estimate on the purely physical senses, sight, touch and hearing. There are five physical senses and all are limited in both range and capacity. A brief study of X ray phenomena will, I think, satisfy him that his reliance on sight as one of his tests will very soon break down. But he also goes to the Scriptures and quotes the Psalms and Ecclesiastes. May I suggest there are other appropriate quotations One "Oh death, where is thy sting? Oh grave, where is thy victory?" Another is in the answer given to those who inquired whose wife a woman would be in the next world who had married seven husbands in this!

Resurrection may be traced back to the Ptolemaic philosophers of Alexandria who, about 200 B.C., sought to incorporate in their Greek mythology the ten thousand year old cult of the "Risen Osiris" symbolised in Ancient Egypt by the rite of mummy burial. Subjected to unbiassed analysis the idea of resurrection is completely untenable; subjected to the same test re-incarnation will be found to emerge triumphant—with the spiritual horizon immeasurably extended.—Rationalist.

J. T. S., in the Club of September 8, points out several other passages from poets relating to incarnation to supplement those I gave the week before; also pointing out that this theory has "a grand intellectual ancestry," and is getting to be a widespread belief among many thinking men and women to-day.

Most of us have had the experience at one time or another of meeting a stranger who is yet not a stranger, whom we feel convinced we must have "known before", and there is undeniable fascination, as well as comfort, in the thought that those whom we love and are intimately connected with in this life have been linked to us, in varying relationships through many lives in bygone ages. It must be remembered that it can only be the spirit, or ego, that re-incarnates, not the personality. Consequently it is not reasonable to argue that

if we have lived before we ought to remember all about it. Our present body and brain have not lived before, and considering that we have forgotten nearly everything that happened to us in infancy and early childhood, how should we expect to remember events that took place in a previous existence?

It has been pointed out that if we were to believe all the statements made by these "seers", we should find that there are scores of reincarnated Julius Caesars, Helens of Troy, Cleopatras, Alexanders, and so on, alive in the world to-day, but very few representatives of the obscure and unimportant "Man in the streets", who must, after all, have existed in former periods of history even as they exist now.

Edward Carpenter, in "After long ages", has some equally striking passages on the same theme:—

After long ages resuming the broken thread.

Seeing the sun rise new upon the world as lovers see it after their first night,
All changed and glorified. . . Lo! we go forth.

The great rondure of the earth invites us,
the ocean pools are laid out in the sunlight for our feet.

And Lord Alfred Douglas expresses a similar idea in his sonnet beginning, "Long, long ago you lived in Italy", of which this is the sextet:—

But love that weaves the years on time's slow loom,

Found you again, reborn, fashioned and grown

To your old likeness in these harsher lands;

And when life's day was shadowed in deep gloom,

You found me wandering, heart-sick and alone,

And ran to me and gave me both your hands.

Some are inclined to dismiss it as a dream, others view it as the way of evolution, finding in it the only rational

solution of the innumerable puzzles and inequalities of human life.—J. H. J.

In reply to the letter of James Hogg in the Club of September 15, I would point out that the idea of resurrection arose from and is closely connected with the practice of burial. If we look at the means taken to preserve the body after death among the majority of primitive peoples, this truth of the corpse being itself immortal becomes clearer and clearer. We are still, in fact, at a level where spirit and dead man are insufficiently differentiated.

But side by side with this naive belief in the continued existence of the body after death, goes another and apparently irreconcilable belief in a future resurrection. Strictly speaking, of course, if the body is still alive, there is no need for any special revivification. But religious thought, as we all know, does not always pride itself upon the temporal virtues of logic or consistency; and the savage in particular is not in the least staggered at being asked to conceive of one and the same object in two opposite and contradictory manners.

So long as burial persists, the belief in the resurrection persists beside it, and forms a main feature in the current conception of the future life among the people who practice it.

The increasing recognition of fixed natural laws which accompanied the growth of science in the nineteenth century was bound to restrict more and more the blind faith in miracles. The struggle against superstition and ignorance is a fight for civilization. Our modern civilization will only emerge from it in triumph, and we shall only eliminate the last barbaric features from our social and political life, when the light of true knowledge has driven out the belief in crude superstitions such as that of the Resurrection.—J. H. J.

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Theosophy teaches self-abnegation, but does not teach rash and useless self-sacrifice, nor does it justify fanaticism.—*Key to Theosophy.*

WHAT IS HARMONY?

There are times in the experience of nearly every one of us when in spite of ourselves we become pessimistic and low-spirited; when our most cherished ideal appears to be either tarnished or tinsel or to fade out and become dim and discoloured. The materialistic world becomes so imminent and overwhelming; the masses of people so careless and thoughtless that our opinions or even firm convictions of the eternal verities tremble and seem about to fall; our faith in the future of humanity or the Universe is shaken to its foundation. Some heedless act or word, or some expression of thought not guided by any deep intellectuality and lacking in spiritual insight, which, finding us at a point of astrological weakness, strikes home, and we wonder for a moment or two whether anything is true, beautiful or good.

Is there an eternal harmony existing among the great planets and systems of heaven, and will it ever be possible to introduce such harmony among men? What is brotherhood? What is toleration? Are we vague in our ideas and principles? Is there a unity above and will we ever be able to reflect it below in any marked degree?

Recently passing through such a period I took the time to write down for my own edification, what are to me the best answers to these disturbing questions, and a clear statement of my own deepest feelings which are not moved by temporary disturbances or adverse transits.

What is harmony? The best example of harmony that the illusory world can furnish is that of the orchestra; six score men playing as one, filling to the full our whole being with ecstasy, giving us a thrill such as we ought to feel when we are shown things not of this material world, of which it is quite impossible to speak. And how is this created? By each one doing his part, *by himself*, as no one else can do it, to amplify and develop the original theme. So toleration is a decent respect for the

part in harmony supplied by others. It may be greatly different from our own part but what matter? The lace-like tracery of the violin or clarinet cannot be produced by the bass horn, yet whole compositions rest upon the bass. Will the virile cornet lack in intensity because of the soul-searching sweetness of the 'cello? But how thin it would be should either one be absent?

And what is brotherhood but a realization of law; a realization that we are *all* manifestations of God, share *alike* in His Nature and that of the Universe, and are going forward to the *same* goal. What if we differ in a thousand or a million ways; what if we *appear* to be going in altogether different directions, we *know* that is not so. One flower could teach us all the elements of beauty, but we have millions of varieties. So with men.

Everyone is vague on some matters. I must confess that I am vague on "Globe-chains", on "Crores" and "Lunar Pitris". My taste runs to the Greek myth and philosophy, both of which are so closely knit in with Astrology and the Stellar Cult. Are either one or both of them wrong? Truth is eternal and therefore endless; no one can be positive except he who quotes authorities, and authorities are anathema. Let people be as vague as they may, we will not strengthen them by controversy. It is not either good policy or good taste to call a person imbecile, senile or fatuous because he prefers Dzyan to Plato or vice versa. We have done ourselves great harm by violently controverting other peoples' opinions and ideas instead of developing our own. The whole world is sick to loathing of strife; let us have peace and work.

And what about Union? Union is natural and cosmic. If I may be permitted to quote authorities (though I do not like it) some one has told us that the only heresy is the heresy of separation. Difference of opinion on any subject is no bar to co-operative endeavour. In a city like Toronto, of more than half a million people, with every imaginable phase of political, religious, scientific and racial opinion and

theory, we manage to co-operate on our water, light, transportation, and drainage systems, not to mention roads, sidewalks, police, fire protection and other directions. Let us get together as Theosophists in as many particulars as we can, with a decent respect for the part being played by the other man. So by writing this somewhat irrational and preposterous little article I have succeeded in dispelling some of my own gloom, and hope it has not added any to yours or created a smoke screen over the brightness of your vision.

George C. McIntyre.

BUDDHI CONCEALS A MYSTERY

Divide the terrestrial being called man into three chief aspects, if you like, and unless you make of him a pure animal you cannot do less. Take his objective *body*; the thinking principle in him—which is only a little higher than the *instinctual* element in the animal—or the vital conscious soul; and that which places him so immeasurably beyond and higher than the animal—*i. e.*, his *reasoning* soul or “spirit.” Well, if we take these three groups or representative entities, and sub-divide them, according to the occult teaching, what do we get?

First of all, Spirit (in the sense of the Absolute, and therefore, indivisible ALL), or Atma. As this can neither be located nor limited in philosophy, being simply that which IS in Eternity, and which cannot be absent from even the tiniest geometrical or mathematical point of the universe of matter or substance, it ought not to be called, in truth, a “human” principle at all. Rather, and at best, it is in Metaphysics, that point in space which the human Monad and its vehicle man occupy for the period of every life. Now that point is as imaginary as man himself, and in reality is an illusion, a *maya*; but then for ourselves, as for other personal Egos, we are a reality during that fit of illusion called life, and we have to take ourselves into account, in our own fancy at any rate, if no one else does. To make

it more conceivable to the human intellect, when first attempting the study of Occultism, and to solve the A B C of the mystery of man, Occultism calls this *seventh* principle the synthesis of the sixth, and gives it for vehicle the *Spiritual Soul, Buddhi*. Now the latter conceals a mystery, which is never given to any one, with the exception of irrevocably pledged *chelas*, or those, at any rate, who can be safely trusted. Of course there would be less confusion, could it only be told; but as this is directly concerned with the power of projecting one's double consciously and at will, and as the gift, like the “ring of Gyges,” would prove very fatal to man at large and to the possessor of that faculty in particular, it is carefully guarded.

—Key to Theosophy, vii.

“LORD OF MY HEART'S ELATION.”

By Bliss Carman

Lord of my heart's elation,
Spirit of things unseen,
Be thou my aspiration
Consuming and serene!

Bear up, bear out, bear onward,
This mortal soul alone,
To selfhood or oblivion,
Incredibly thine own,—

As the foamheads are loosened
And blown along the sea,
Or sink and merge forever
In that which bids them be.

I, too, must climb in wonder,
Uplift at thy command,—
Be one with my frail fellows
Beneath the wind's strong hand.

A fleet and shadowy column
Of dust or mountain rain,
To walk the earth a moment
And be dissolved again.

Be thou my exaltation
Or fortitude of mien,
Lord of the world's elation,
Thou breath of things unseen!

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OFFICIAL NOTES

We regret that Mr. W. C. Clark's final article on his tour has not yet come to hand, but we hope to have it for next month.

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"Theosophy" (Los Angeles) has several capital articles in the August issue, "Going to School Again," "Science and the Secret Doctrine," "Our Invisible Ancestors," and "The Primitive Seven," offering excellent material for students. "The Tidal Wave" is a reprint from H. P. B. This is the proper field for "Theosophy" to occupy.

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The Link for July is well up to its aims. The attractive article which we would like to reprint, only it is marked "copyright in all countries" is by Shaw Desmond, and is called "The Case for Reincarnation." It gives many examples of memory of previous births, and makes this statement, which we trust we shall not be sued for

repeating: "It has never been condemned by the Church, although it is not an article of faith, and, at the present day, is not taught to the laity. Among other Roman Catholic ecclesiastics, the late Archbishop Passavalli (1820-1897) accepted reincarnation as true, and admitted that it did not conflict with any Catholic dogma." Mr. Desmond declares that his novel "Echo" is written from direct memory of a life in Rome. All communications and subscriptions are to go to F. V. Ferrier, The Cottage, York Avenue, Hove, Sussex, England.

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The Theosophical Congress in Chicago is being organized with much detail and real enthusiasm. Mrs. Besant's presence is the chief attraction among the visitors. Dr. Cousins is to speak at the Banquet. Those who wish to attend should send on their fees for advance registration and save themselves much trouble. The registration fee is \$3.50 and the Banquet tickets are \$3 each. Railway certificates should be obtained with the purchase of single fare tickets, as the certificate will be good for a return ticket at half-fare, good till Sept. 11. The Stevens Hotel is the Congress Headquarters, but the La Salle Hotel under the same management is somewhat cheaper. Members of the Society must bring their membership card for the current year to obtain admission. Do not forget this and the railway certificate. The registration fee of \$3.50 pays for all incidentals, such as badges, decorations, music, wages of nurses and other non-member assistants, advertising, etc.

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"Reality needs no pledge," writes J. J. Van Der Leeuw, LL.D., in The International Star Bulletin for July. "But apart from all this, if sectarianism, dogmatic orthodoxy and a future church or religion, are to be avoided there must be no 'Order' or 'movement' of which people can become members. This will prove a great blessing. Now, to many people,

working for the Teacher means 'joining.' They join the movement, they go to interminable and often boring meetings, quarrel about unessentials and call it all: work for the Cause. (see early Christian history). Take away the chance of 'joining', of having meetings, and of quarrelling, and lo—Most people are at a loss what to 'do' now, they are *desoeuvvries*. All the better. Thus will they be forced to see where work for the Teacher lies:—not in the movement, not in joining and in meeting, but in *Life*, in every action, every word, every feeling, every thought. There true 'movement' shall be found, not the substitute movement, the exteriorized movement of joining and meeting." And he continues: "Away with the membership and groups, with deadly 'regular meetings,' with the stuffy and cosy intimacy of a group of believers, shutting out the rest of the world!" All this is good sense, but we hope it won't be interpreted into a policy of abolishing the Theosophical Society. That Society at least in its origin had that idea, and in some happy Lodges still has that idea. They are neither stuffy nor cosy, but have their business quality which does not dominate life but serves it.

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Considering Mrs. Besant's ruling as President of the T. S. that all National Societies and Lodges are autonomous it would be well for the General Council to adopt such legislation as would make this real as well as nominal, and it should be resolved that the iniquitous Rule 44 should be modified so that the property and funds of any withdrawing Lodge or National Society would be divided pro rata between the membership withdrawing and remaining. Technicalities in such cases are inequitable and unbrotherly, and not according to the Golden Rule. Besides the claim of autonomy in the face of this clause is absurd. In this connection the old power which Col. Olcott had cancelled in 1896, by which any body which desired it could be affiliated with the Theosophical Society

should be restored. With proper autonomy this would have obviated much of the difficulties of recent years. Affiliation should involve no responsibility. Another Rule that should be altered is No. 30. This compels persons whatever their inclinations may be to join the National Society under which they reside. Where countries border together as in Europe and America there should be more latitude permitted. Members should be allowed to join freely the Lodge nearest them or that whose language they speak, without the red tape now necessary. Emigrants and other visitors might also be permitted to remain with their own home societies without interference. The Theosophical Society cannot be too democratic. The change from the original spirit of democracy to the growing autocracy and centralized authority of Adyar has not been for the good of the Movement. The latest despatch from Ommen, Holland, August 5, states that Mr. Krishnamurti at the campfire meeting said: "It is useless to try to re-establish order and harmony while individuals in themselves are chaotic, unharmonious and disturbed. The transformation of the individual must come first. Man being entirely responsible to himself, creates by his own limitation barriers around him which cause sorrow and pain. In the removal of these self-imposed limitations lies the glory and fulfilment of Self." The Order of the Star has, in accordance with this view, been disbanded, and Mrs. Besant is reported in the same Associated Press despatch as saying: "Considering the special stress which has been laid by Krishnamurti on individual judgment and liberty the dissolution of the order appears logical." We trust that it will appear equally logical to Mrs. Besant and the General Council to remove from the records of the Theosophical Society the statement entitled "The Basic Truths of Religion" either under the heading "The World Religion," or as afterwards denominated, "The Fellowship of Faiths,"

since the Society has always professed absence of dogma, and been open without any barrier to persons of any or no faith who embraced the conception of the Brotherhood of Man.

A CHANGE OF HEART.

Those who have been following the developments of the last twenty years in the Theosophical Society cannot have failed to note the remarkable change that has come over the spirit of recent utterances by prominent members of the Society from Mrs. Besant down. Recently attention was called to the letter written by Mrs. Jinarajadasa, which we also printed in full. Previously Lady Emily Lutyens had expressed her dissatisfaction with the dissipation of energy and money through the multiplicity of channels which were thrust upon the indiscriminating members. We regret that space does not permit a fuller reproduction of articles that have appeared in the last few weeks, but we give extracts from an address by Mrs. Besant, delivered in London to the English Convention; from an article by Dr. Arundale, and from an article by Mr. Leadbeater—Bishop Leadbeater, as he is known in the Liberal Catholic Church. All these indicate a return to the original principles of the Theosophical Society, and the remarkable part of it is that the Canadian Theosophist has been tabooed for ten years for saying these very things, and two hundred members left the national society because we said them. Hear Mrs. Besant: "In the Lodges it is vitally important for the whole Society that every Lodge should be a centre of freedom of opinion. That is the most precious thing we have to guard. The freedom of expression in your Lodges." And Dr. Arundale, like Saul among the prophets, has this message: "There must be no orthodoxy in the Theosophical Society, no Articles of Belief, no dogma, no Theo-

sophical castes or creeds which any members label 'true Theosophy' as distinguished from the Theosophies of other people." Whence all this change? Probably it is due to the influence of Mr. Krishnamurti, who has pointed out, as we have tried to do for ten years past, the folly of all those things for which members were sacrificing every principle for which the Society stood. Let there be no misunderstanding about this. The Canadian National Society has had no quarrel with any man's belief, but with the insistence of some that their belief should become a standard and that it should be received in the Society as the only view to be received. We chartered a Lodge which was to be wholly devoted to the work of the Liberal Catholic Church, not because we believed in the L. C. C., but because we believed in liberty and tolerance. We held the right to point out the errors and defects of this church and of all churches, and to criticize the publications of all such as it seemed right and reasonable to do. Such liberty, as Mrs. Besant says, is vitally important. Following these lines, the Theosophical Society may quickly again become the medium of extraordinary value which it was under Madam Blavatsky for the ventilation of all manner of advanced views and radical interpretation of Religion, Philosophy and Science. The fads and the follies will quickly disappear before the test of common sense and sound judgment welcomingly spoken and sincerely uttered. The motto, "There is no Religion Higher than Truth", will cease to be a by-word and will become a real purpose in life. Meanwhile, here are the extracts:

MRS. BESANT

The next point which I want to urge upon you deals especially with your Lodges; do guard your Lodges against becoming orthodox in their beliefs. It is a perfect horror to me to see glimpses of the Theosophical Society insisting on special

views of theosophical teachings. Our principle is the widest possible freedom of opinion. We never ask anyone who wants to come into the Society "What do you believe?" We only ask him to take Brotherhood as a principle of life. In the Lodges it is vitally important for the whole Society that every Lodge should be a centre of freedom of opinion. There is a danger of becoming crystallized, and fossilized afterwards. It begins with crystallization, leads on to fossilization, and passes into death. If Theosophy ever becomes orthodox it will be a sign of its decay. It is essential to have freedom of thought in your Lodges. Do not allow anyone to lay down as authoritative any doctrine. We speak of theosophical teachings, and what do we mean by that? They are doctrines which are in every great religion of the world. That is the widest foundation we could find—the Divine Wisdom which, remember, "mightily and sweetly ordereth all things." Do not let the name "Theosophical" become sectarian. We say we are neutral as to opinions. That does not mean that we have no opinions, as some people seem to think, but that the individuals have independent opinions, while the Society must not commit itself to any particular form of thought that would hinder its spread and weaken its freedom.

That is the most precious thing we have to guard, the freedom of expression in your lodges. You know I wander about very much over the world, and I have seen the beginning of this danger in our lodges, the tendency to use authority. That point was very much stressed by Lady Emily Lutyens this morning—Krishnaji's refusal to be taken as an authority. Some of you may remember that the Lord Buddha said to His disciples when He recounted a number of things on which people based their beliefs: "Don't believe a thing because it is in some sacred book. Don't believe it because it is an ancient tradition." After mentioning three or four valueless foundations of belief He wound up with the statement: "Don't believe a thing because I say

it"—He, the Illuminated One—"but when of your own knowledge you know it to be true, *then* believe it." That is the best rule that any theosophical lodge can take for itself.

To preserve that freedom, welcome anyone into your lodge who disagrees with you. I have known lodges which rather turn the cold shoulder on the member who does not believe, say, what Madame Blavatsky taught—she never wanted anyone to believe with her—or does not believe some of the lesser teachers in the Society. I am quite sure they do not want anyone to agree with the things they say. If the Lord Buddha claimed no authority, who else is great enough to put himself up as an authority?

DR. ARUNDALE

I have said above that I can smile understandingly and tolerantly upon fanaticism, not in a spirit of conceit but in a spirit of community of personal experience as to the place of fanaticism in growth, even in the growth of those who are most advanced in this outer world of ours. I see its place. I see its value. I see its purpose. But there is one great thing the true Theosophist must do. He must guard the Society against the slightest failure in the work it has to do, in the message for which it stands, in keeping open the portal of brotherhood in absolute freedom, so that all may pass through who believe in the existence of Universal Brotherhood and know that Universal Brotherhood must triumph in themselves and in all around them. He must see to it that membership of the Theosophical Society is open to all in whom there dwells a sincere desire to be brotherly, who are prepared to respect others as they would themselves be respected.

He must see to it that the Theosophical Society never ceases to welcome to its membership all whose faces are set towards brotherhood, no matter what they believe or disbelieve—for themselves. There must be no orthodoxy in the Theosophical Society, no Articles of Belief, no dogmas,

no Theosophical castes or creeds, which any members label "true Theosophy" as distinguished from the Theosophies of other people. The Theosophical Society demands from us, and we pledge ourselves to give to each other, brotherhood, kindness, understanding, respect. The Second and Third Objects stress the need for study, so that we may gain knowledge of the Science of Life, which Theosophy is. But if any member of the Theosophical Society declare that such and such doctrines, beliefs, teachings, constitute Theosophy, are the true Theosophy, without adding the all-vital words "for me," he is arrogating to himself authority he does not and cannot possess, and, I would add, a knowledge which the very declaration itself negates. Within the Theosophical Society we must be free, happily free, to believe what we like, to work for what we like; to stand for what we like, to dress how we like, gladly associating in all brotherhood with our fellow-members in their exercise of that same freedom. We learn to rejoice in ardent differences of opinion, and only unbrotherliness renders a member unworthy of the honour of membership and liable, therefore, to the evil karma of removal from the truly Golden Roll of the Society.

..... With a growing richness in diversity of truth must come a deepening of brotherly spirit, a closer comradeship, a more pervading tolerance. Is the Theosophical Society stronger for the wider vista of Theosophy now confronting us? Are we becoming more inclusive, or do we break up into sects and cliques each exclusive, more or less, of all the rest? Do we realize that Theosophy is infinitely bigger than its increasingly diverse interpretations? Do we cherish—fanatically, if you will—our own peculiar visions of the Truth and respect the visions of others as we would have ours respected, rejoicing in their fanaticism almost as much as we may revel in our own? It is true, of course, that fanaticism generally tends to be exclusive and antagonistic, but cannot The-

osophy teach us a higher fanaticism—a fanaticism which ever guards, as it pursues its relentless way towards its goal, that spirit of brotherhood which is an Eternal Goal within all goals?

MR. LEADBEATER

Many have joined the Society without knowing anything of the inner opportunities which it offers, or the close relation with the great Masters of Wisdom into which it may bring its members. Many have come into it almost carelessly, with but little thought or comprehension of the importance of the step which they have taken; and there have been those who have left it equally carelessly, just because they have not fully understood.

Even those have gained something, though far less than they might have gained if they had had greater intelligence. The Countess Wachtmeister tells how once, when some casual visitors called to see Madame Blavatsky and offered to join the Society, she immediately sent for the necessary forms and admitted them. After they had gone the Countess said half-remonstratingly that not much could be expected from them, for even she could see that they were joining only from motives of curiosity.

"That is true," said Madame Blavatsky, "but even this formal act has given them a small karmic link with the Society, and even that will mean something for them in the future."

Some have committed the incredible folly of leaving it because they disapproved of the policy of its President, not reflecting, first of all, that that policy is the President's business and not theirs; secondly, that as the President knows enormously more in every direction than they do, there is probably for that policy some exceedingly good reason of which they are entirely unaware; and thirdly, that Presidents and policies are after all temporary, and do not in any way affect the great fundamental fact that the Society belongs to the Masters and represents Them, and

that to abandon it is to desert Their standard. Since They stand behind it, and intend to use it as an instrument, we may be sure that They will permit no serious error. It is surely not the part of a good soldier to desert from the ranks because he disapproves of the plans of the General, and to go off and fight single-handed. Nor is such fighting likely to be specially efficient or useful to the cause which he professes to champion.

Some have deserted simply from a fear that if they remained in the Society they might be identified with some idea of which they disapprove. This is not only selfishness but self-conceit; what does it matter what is thought or said of any of us, so long as the Master's work is done and the Master's plans carried out? We must learn to forget ourselves and think only of that work. It is true that that work will be done in any case, and that the place of those who refuse to do it will quickly be supplied. So it may be asked, what do defections matter? They do *not* matter to the work, but they matter very much to the deserter, who has thrown away an opportunity which may not occur for many incarnations. Such action shows a lack of all sense of proportion, an utter ignorance of what the Society really is and of the inner side of its work.

BOOKS ON THEOSOPHY AND ALLIED SUBJECTS

Especially of the earlier editions, are often hard to secure. I have special facilities for filling such orders and would be pleased to know your wishes.

My "SUGGESTIONS FOR READING" will be sent you on request.

N. W. J. HAYDON

564 Pape Ave., Toronto (6)

FELLOWS AND FRIENDS

It is with great regret that we record the death of Professor Pelluet of the University of Alberta at Edmonton. At the meetings held in April, 1926 by the General Secretary, Professor Pelluet evinced the liveliest interest in the Secret Doctrine and showed his devotion in various ways to Theosophy and by his constant attention since that time. "He had always proved himself a good brother and member," writes the Secretary of Edmonton Lodge, and Auguste P. Pelluet will be a valued memory in its annals.

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Mrs. Alice Leighton Cleather has been speaking in Tokyo at the Pan-Pacific Club. Viscount Inouye presided, and Djvad Bey, Turkish ambassador to Japan was among those present. Mrs. Cleather spoke on the meaning of Buddhism. Admiral Sato who was regarded at one time as unshakable in his materialistic beliefs, has recently embraced the Buddhist faith and there has been a decided recrudescence of this spiritual philosophy in Asia. The Tokyo Hochi, printed in Japanese, carried a fine portrait of Mrs. Cleather and a report of her remarks.

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Mr. Roy Mitchell arranged to spend a month in Toronto beginning in the middle of July, but the sudden death of his father has made it necessary for him to remain till Sept. 1. Mr. George Archibald Mitchell, who was 73 years of age, had been with the Grand Trunk Railway, afterwards The Canadian National Railway, for many years in charge of construction work, and he built most of the bridges on the Grand Trunk lines. He was much respected and his death was a severe shock to his family, which besides his widow, consists of three sons and one daughter. Mr. Roy Mitchell had outlined a series of morning lectures for the Sundays from July 21 till August 18 on "The Faith of the Golden Age," covering "Eleusis, or

the Mysteries," "Dionysos, or the Divine Man," "Proteus, or the Lower Man," "The Muses, or Illumination," and "Kronos, or the Initiator." Evening addresses for Sundays included Symbolic Dreams, Meditation, Right and Left Hand Magic, and The Second Birth. He spoke on Sunday evening, August 4, in Hamilton. Mrs. Joceyn Mitchell spoke in Toronto on the same evening on The Gods of Egypt, with illustrations. Mr. Mitchell also conducted classes on Friday evenings during his visit.

DEATH OF MRS. TINGLEY

We do not feel called upon at this time to comment upon the life of Mrs. Tingley. What she appeared to the world was far different from the person who revealed herself in the privacy of Gramercy Flats and Point Loma. We print the obituary notice appearing in the New York Times, which is inaccurate in a few slight particulars. Mr. Judge died on March 21, 1896, and Mrs. Tingley was appointed privately as his successor with the proviso that she was not to be announced for a year. In the New York Tribune of May 18 an article two columns long appeared spreading the tale to the world. Mrs. Tingley could not be tied down for a year. Her age appeared in the paper as seventy-nine, but if she was born in 1852, it was obviously seventy-seven. Mrs. Wright's name was not Laura but Leoline. The New York Sun adds a few more details from which we select this paragraph, as it may call forth correction. "In 1893, William Q. Judge, leader of the Theosophical movement, and successor to Mme. Blavatsky, hearing of Mme. Tingley's work, interested her in Theosophy, and after his death on March 21, 1896, it was found that he had appointed her as his successor as leader of the movement." With Mr. D. N. Dunlop I was expelled from the Universal Brotherhood in 1899, and Mrs. Tingley's magazine of that year contained the prophecy that

I would be either dead or insane in a year. Her method was to take each of her counsellors apart and tell them what dreadful characters the others were, how full of vice and deceit, and how they slandered the person to whom she was speaking, so that she felt it necessary to warn him against such hypocritical enemies. I was thus warned against Frank Pierce, Clark Thurston, E. A. Neresheimer, Herbert Coryn, H. A. Patterson, Dr. Anderson, D. N. Dunlop and many others of more or less importance, the object being to sow suspicion and distrust in all but herself. The difference was that all of them believed except Dunlop and myself. We were expelled as not being available tools for what she wanted to do. But here is the record for the world at large, let those believe it who will:

Stockholm, July 11.—Mrs. Katherine Tingley, successor to H. P. Blavatsky and W. Q. Judge as "outer head" of the Inner School of Theosophy and official head for Life of the Universal Brotherhood and Theosophical Society since 1893, died today at Visingso, a few days after her seventy-seventh birthday.

Mrs. Tingley had been seriously ill since she was hurt in an automobile accident in Germany on May 30. Her right thigh and left ankle were broken when the automobile in which she was riding crashed into a concrete bridge near Osnabrueck. When she had sufficiently recovered to be released from Osnabrueck Hospital, Mrs. Tingley insisted on being taken to Visingso, headquarters of the Swedish theosophist community.

Mrs. Tingley's home was at Point Loma, Cal. She had resided also in Cuba and in Europe during a life of crowded activity in world theosophy.

Mrs. Tingley had long been known as the high priestess and "Purple Mother" of the society.

Under her energetic leadership, which at times made her career stormy, she founded headquarters and institutions for theosophists, interested prominent laymen

in the movement and carried its teachings into many countries, where branches of the society were set up.

For a time the colony which she established at Point Loma, near San Diego, Cal. under the name of Lomaland held wide public attention. An investigation was made of the bringing in of Cuban children to a school which she founded there, and stories were printed which reflected upon the activities of the colony. She immediately prosecuted libel suits and was successful. Her record in litigation received a setback, however, when in 1925 the California Supreme Court upheld a \$100,000 verdict against her for alienating the affections of Dr. George F. Mohn, a resident of Lomaland, from his wife, Mrs. Irene M. Mohn.

Mrs. Tingley and Mrs. Annie Besant, another exponent of theosophy, were estranged from the beginning of their careers and Mrs. Besant never acknowledged the other's leadership. When the name of Krishnamurti, the East Indian whom Mrs. Besant recently introduced to the world as a new messiah, was brought to Mrs. Tingley's attention, she dismissed it by calling him simply "a fine chap."

Mrs. Tingley was born on July 6, 1852, in Newburyport, Mass., the daughter of James P. Westcott, a hotel keeper, who later fought in the Civil War. The story of her early life is not definitely recorded. She is supposed to have spent two years in a convent in Montreal. Her first husband was Richard Cooke, a printer. After a second venture into matrimony, she married her third husband, Philo B. Tingley, a stenographer.

Given to "visions" in her girlhood, Mrs. Tingley studied spiritualism, hypnotism and theosophy. In parlor talks at the homes of wealthy friends she raised money to carry on relief and mission work on New York's east side.

Making the acquaintance of William Q. Judge, theosophist leader, she claimed his mantle upon his death in 1896 because of references he made to her among his writ-

ings. Described among theosophists as "the great unknown" and "the veiled Mahatma" at this time, her identity as leader was made known a month later, after she had officiated as the veiled priestess in purple robes at the marriage of the then secretary of the Theosophical Society, Claude F. Wright, and Miss Laura Leonard.

She went around the world on a tour of organization, and threw herself into the work of building a city at Point Loma. There she established international headquarters, the Raja Yoga College and Theosophical University and a magnificent Greek theatre. She also founded a children's Summer home at Spring Valley, N. Y., and three schools in Cuba.

In the litigation bringing her nationwide notoriety was a suit to break the will of Mrs. Harriet P. Thurston, the disposal of whose \$600,000 estate was said to have been unduly influenced by Mrs. Tingley. The case was later settled by agreement. The death of A. G. Spalding, the "baseball king," brought another suit, the bulk of his \$1,500,000 estate being bequeathed to his widow and indirectly to the cause of theosophy. This case too was settled. The Mohn litigation involved the charge that Mrs. Tingley had tried to keep Dr. Mohn and his wife, who were residents of her colony, from being married, and had influenced their later separation.

Mrs. Tingley's doctrine was the spiritual unity of all souls and the perfection of mankind through reincarnation or rebirth on earth many times. Her theory of education was to train the moral nature of the child to shun self-satisfaction in material possessions and avoid jealousy.

The announcement is made that Dr. Gottfried de Purucker, chosen by Mrs. Tingley, has been accepted as their new leader by the Point Loma Theosophists. Dr. Purucker, who is a Ph.D., is a man of 55 years of age, and writes well. He has been engaged on a life of Madam Blavatsky and as the Point Loma society is loyal to the teachings of the Secret Doctrine

it may be that a more scientific and philosophical appeal may be made to the world on its behalf than has hitherto been the case by anyone but William Kingsland.

HOW TO READ

"Of the making of many books there is no end." Such was the wail of an old testament writer, and there is greater cause for wailing to-day from that source than when the words were penned centuries ago. This applies in a particular degree to literature carrying theosophical labels.

Nothing of the real teachings of theosophy can be lost so long as the original writings of H. P. Blavatsky and her teachers remain in circulation. The fact that they are read only by the serious student is due to the deluge of writers who have sprung up with their offerings of something easier and something later.

At the very outset of the movement we were told by H.P.B. that there is no royal road to a knowledge of Theosophy. It must be acquired by self-induced, self-devised and self-determined effort. The original teachings were written down by H.P.B. from instructions given her by her Masters. She admitted there was much in the deeper and subtler side of the philosophy that was beyond her comprehension in the Secret Doctrine, yet we have with us to-day those who pretend to expound the Secret Doctrine and "simplify" it for the lazy and obtuse to whom, we are reminded, Theosophy must remain a riddle.

Beware of the interpreter of the Secret Doctrine. Never take him at his own value. If you want to listen, accept his opinions with reservation. Read for yourself the passages he quotes and leave to your inner self the task of helping you to a true understanding. A complete mastery of the Ancient Wisdom is possible only to the adept, the initiate, who lives the life; whose spiritual and intuitional faculties are in harmony with the divine.

The ordinary student and investigator cannot penetrate the esotericism which

envelopes those mysteries, but he can, through a deep application and study of the writings of H.P.B. and her Masters, have an enlarged knowledge of the exoteric side of the eastern philosophy and even sense, with the awakening of latent spiritual energy, something of the unknown that lies beyond.

While it may be going too far to assert that it is a waste of time to read any Theosophical works but those of H.P.B. and her Masters, it is not exaggeration to claim that only in these writings can the true doctrine be found in its pristine purity. Why then, spend precious time in perusal of counterfeit presentations? These later writers and improvers would never have known anything of the philosophy if H. P. B. had not recorded it. Their interpretations are for the most part spurious imitations revealing only a superficial conception that leaves the reader nowhere.

It is the duty of older members to inform the newcomer what books to read and where to look for exact information. A glib statement that the society was founded by H. P. Blavatsky, Col. Olcott and others does not convey much to the novice and he should be told also what books to avoid.

The Theosophical Society in a large measure has been a failure due almost entirely to the neglect and indifference of the writings of H.P.B. Read these for yourself. Don't accept the understanding that someone else may have of them. It will take you ten years to read The Secret Doctrine, but it will be ten years wisely and profitably spent. Why not begin now?

Trust to your spiritual intuitions; it is the only way.

W. M. W.

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

MODERN THEOSOPHY

By Claude Falls Wright

(Continued from Page 139.)

From the first race was formed the second; not, however, in the way we now understand the human species to propagate its kind. Humanity in the prehistoric times of which we write was "shadowy, ethereal and *negative*," and it made its progeny, according to the Secret Doctrine, by *doubling* itself—producing an astral shadow, and incarnating in the latter. Hence this first race is said to have *never died*, for death was unknown in its golden age.

The second race was a more material one than its progenitor. The ethereal, shadowy frame was more solid—more covered with flesh—and a physical body began to make its appearance, as yet, however, of a far less gross texture than our present forms.

The distinction between these two races lies chiefly in the fact that whereas the first was sexless, the last was asexual or double sexed—*androgynous*. The former evolved the second unconsciously, like the plants, or better, perhaps, "like the *Amoeba*,—only on a more ethereal, impressive and larger scale." The third was produced from the second by an *oviparous* method. It seems strange to us now that in past ages men should have been born from eggs, like the birds, yet such is the teaching of the esoteric philosophy: "the species was procreated by a kind of exudation of moisture or vital fluid, the drops of which coalescing, formed an oviform ball, which served as an extraneous vehicle for the generation therein of a *foetus* and child."* Hence, as the "eggs" were produced from the moisture of the human body, the third race is graphically called the "sweat-born." It was only at the end of this race that asexual humanity became divided into distinct men and women.

However weird all this may appear, yet

* The Secret Doctrine, Vol. II., p. 132.

distinct traces of like traditions can be found in almost all the world-religions. No system which contains a history of the birth of man is without traditions of a nature confirming the esoteric doctrine on every side, but space absolutely forbids reference to them here. They generally deal, as is natural, with the origin of man as he now is known—with the birth of the fifth, our present race—but the more important contain a fuller recital, and many volumes could readily be filled in recounting the different traditions of the nations, showing the manner in which they bear out the teachings of the Secret Doctrine.

The man-bearing eggs of the third race, toward the close of the latter, began gradually to produce beings in which one sex preponderated, and in time distinct men and women were evolved. The asexual became the sexual, and just at the very close of this race human beings began to reproduce their species in the way they now do. Almost exactly at this period also, mankind was far enough evolved to receive the incarnating gods, "The Sons of Wisdom" (our inner selves) who forthwith took up their abode on earth; divine love—*Eros*, and the terrestrial passion—*Cupid*, the two poles of creation, thus becoming active in the world at the same time.

And this brings us to a period of the greatest interest to the mythological student, for it is from what happened in that age that have sprung all the ills and evils of present-day humanity. *All the "Sons of Wisdom" did not incarnate at once*. When the time came that they should leave their divine abode and enter earthly existence so as to help on the work of nature, only a few fully obeyed the law; of the others, some *half* did so—"emitting a spark," while the rest refused, saying, "we have wisdom, we can choose," and deferred their incarnation until the fourth race was evolved, the law then *forcing* them to descend. This descent is symbolized in Christian and Gnostic mythology by the war in Heaven, Michael casting down the angels—or the Dragons of Wisdom.

But what happened between these periods? The men sufficiently evolved as to be ready to receive the fire of mind, not receiving this endowment, committed much evil. The power of creation, formerly the property of all, was changed to that of procreation; even the latter was prostituted, for, in the words of the sacred writings we read that, "those which had no spark* took huge she-animals unto them. They begat upon them dumb races. . . . Monsters they bred. A race of crooked red-hair-covered monsters, going on all fours. A dumb race, to keep the shame untold." And it is from *this* race that has sprung our "ancestor"—the ape—who was no ancestor at all, but an offshoot from, and a result of the sin of, the mindless race of humanity. Here it will be seen that Occultists, while granting the *facts* of the evolutionists and biologists, reject their theories, holding that, in this Round, the animals were produced from man, not man from the animals; as is maintained in all "Geneses"—including that of the Bible. If the question be asked: "How then did the huge she-animals come into being?" the answer could not be better made than by quoting the following passage from the pen of Madame Blavatsky. "As regards that other question, of the priority of man to the animals in the order of evolution, the answer is as promptly given. If man is really the Microcosm of the Macrocosm, then the teaching has nothing so very impossible in it, and is but logical. For man becomes that Macrocosm for the three lower kingdoms under him. Arguing from a physical standpoint, all the lower kingdoms, save the mineral—which is light itself, crystallized and immetallized—from plants to the creatures which preceded the first mammals, all have been consolidated in their physical structures by means of the "cast-off dust" of those minerals, and the refuse of the human matter, whether from living or dead bodies, on which they fed and which gave them their outer bodies. In his turn, man grew more physical, by reabsorbing

* Of mind.

into his system that which he had given out, and which became transformed in the living animal crucibles through which it had passed, owing to nature's alchemical transmutations. There were animals in those days of which our modern naturalists have never dreamed; and the stronger became physical material man, the giants of those times, the more powerful were his emanations. Once that Androgyne "humanity" separated into sexes, transformed by Nature into child-bearing engines, it ceased to procreate its like through drops of vital energy oozing out of the body. But while man was still ignorant of his procreative powers on the human plane, (before his Fall, as a believer in Adam would say,) all this vital energy, scattered far and wide from him, was used by Nature for the production of the first mammal-animal forms. Evolution is an *eternal cycle of becoming*, we are taught; and Nature never leaves an atom unused. Moreover, from the beginning of the Round, all in Nature tends to become Man. All the impulses of the dual, centripetal and centrifugal force are directed towards one point—MAN** The existence of such gigantic animals, monsters, dragons or reptiles, in these old days, or at any time in the earth's history, will no doubt be scoffed at by the superficial reader; but happily I have before me a copy of "*Mythical Monsters*," by Mr. Charles Gould, one of the deepest students and thinkers of our day. I quote from the Introduction: "For me the major part of these creatures are not chimeras, but objects of rational study. The dragon, in place of being a creature evolved out of the imagination of Aryan man made by the contemplation of lightning flashing through the caverns which he tenanted, as is held by some mythologists, is an animal which once lived and dragged its ponderous coils, and perhaps flew. . . To me the specific existence of the unicorn seems not incredible, and in fact more probable than that theory which assigns its origin to a lunar myth." And much more of the like, thus adding

* The Secret Doctrine, Vol. II., p. 169.

the corroboration of one more scientist to the esoteric philosophy.

However, be this as it may, such is the teaching. The men of the fourth race were born in many stages of development. Roughly three classes, the first being those who retained their godlike powers—and whose descendants do to this day—the second and third representing different degrees of degradation. Humanity then being fully endowed with mind, and having reached its apex of materiality—being even more gross than the men of our present day—gradually lost its spiritual perceptions. Whereas in the gold, silver and bronze ages—the ages of the first three races,—man had been spiritually gifted, could see the future and the past at will, having a “third eye,” and possessed of creative and “phenomenal” powers, now, after his fall, these were gradually lost to him as a race; white magic gave room to sorcery, man forgot his place as the ruler of the planet, committing evils undreamed of in our day, and in the midst of evil and darkness, the fifth, our present race, was born.

I must now say a few words concerning the various habitations of the races, touching on the location of prehistoric continents and adding the names of these as adopted by the modern Theosophist.

(1) The first — the “Imperishable Sacred Land”—was and is at the North Pole. It never shared the fate of the succeeding continent; like the race whose home it was, it “never died.” Little is told concerning it, and we shall only remind the reader of the belt of snow and ice that makes a natural impassable barrier to the northern limits of the earth; albeit now and then men have come forward—instance Franklin—stating their discovery of such a continent.

(2) The “Hyperborean Land” is the name given to the continent of the second race, which comprised the northern belt of the world, most of which is now embedded in snow and ice, but at one time was truly a “Greenland.” It comprised also the

whole of Northern Asia, and “was the name given by the oldest Greeks to the far-off and mysterious region, whither their tradition made Apollo the “Hyperborean” travel every year.”

(3) “Lemuria”* was the next continent, the abode of the third race—the Lemurians. It extended across the Pacific ocean from India to Australia, and was connected with Atlantis, stretching westward as far as Madagascar and Africa, the latter not being then in existence. It was destroyed by volcanic eruptions, fires and earthquakes about 700,000 years before the commencement of what we know as the early miocene age, afterwards sinking under the ocean. “Lemuria was not submerged as Atlantis was, but was sunk under the waves, owing to earthquakes and subterranean fires, as Great Britain and Europe will be some day.”

Its people are said to have been of enormous stature—from twenty-seven to even thirty feet in height, and to have possessed such powers over nature as we cannot now conceive of. Therefore their civilization, though great, must have been of a different kind to our own, having probably more to do with science and philosophy than with food and clothing. They are the true ancestors of present-day humanity, for it was during the period of their existence that man first received the gift of mind; the “Sons of Wisdom” entered their tabernacles and claimed rulership over the earth. “No sooner had the mental eye of man been opened to understanding, than the Third Race felt itself one with the ever-present as the ever to be unknown and invisible ALL, the One Universal Deity. Endowed with divine powers, and feeling in himself his *inner* God, each felt that he was a Man-God in his nature, though an animal in his physical Self. The struggle between the two began from the

* This name is an invention of Mr. Philip Lutley Selater, who asserted between 1850 and 1860, on zoölogical grounds, the actual existence in prehistoric times of a continent which he showed to have extended from Madagascar to Ceylon and Sumatra.

very day they tasted of the fruit of the Tree of Wisdom; a struggle for life between the spiritual and the psychic, the psychic and the physical. Those who conquered the lower principles by obtaining mastery over the body, joined the 'Sons of Light.' Those who fell victims to their lower natures, became the slaves of Matter. From 'Sons of Light and Wisdom,' they ended by becoming the 'Sons of Darkness.' They had fallen in the battle of mortal life with Life immortal, and all those so fallen became the seed of the future generations of Atlanteans."* (*The Secret Doctrine. Vol. II. page 272.*)

(4) Atlantis was the home of the race which preceded our own, and was probably situated south of that portion of the globe which we know as Asia, extending far out into the Atlantic ocean. The Atlantean being the middle, or fourth in order, of the seven races on this globe, was consequently the most sunk in physical existence, and is credited with a far greater (material) civilization than our own. We find its descendants in the ancient Egyptians, the older Greeks, Romans, and the Chinese, all of whom were offshoots or branches of the mother race: we have only to examine such relics as now remain to us of these peoples to understand something of the former greatness of the root stock. But the great continent itself was submerged many thousand years ago, and with its sinking nearly the whole race perished.

The people are said to have been possessed of wondrous knowledge; they could live with equal ease in water, air or fire, and had unlimited control over the elements. But they fell into sorcery, and with their fall, their fair home was lost forever.

The island referred to by Plato in his *Critias* was the last fragment of the great continent which had perished long before.

* "The name is used here in the sense of, and as a synonym of 'sorcerers.' The Atlantean races were many, and lasted in their evolution for millions of years; all were not bad. They became so toward their end, as we (the fifth) are fast becoming now."

In the words of an Adept: 'The great event, the triumph of our sons of the firemist (the adepts), the inhabitants of Shambullah when yet an island in the Central Asian sea, over the selfish, if not entirely wicked *magians* of Poseidonis (the last of the Atlantean continents), occurred just 11,446 years ago.' (1881.)*

(5) Last of all we come to the true home of the present race—the fifth continent, America. It should be remembered that although these five lands have been posited in various portions of the globe, they were not the only ones existing at the periods of their greatness, but as the race which dominated the world at any given period had its rise in some particular land, *that* has been called the continent of the time. America was the fifth great continent which appeared, but the evolution of the races having taken place in Europe, the latter is often called the fifth. Nevertheless, as said, America is the true home of the fifth race.

It is scarcely to be expected that the casual reader, meeting with statements such as the preceding for the first time, will be likely to accept them unconditionally—less so when the further statement is made that he had himself lived with all these races, had likewise contributed to their rise and fall. But very little trouble is required for any one to verify many of the assertions by an intelligent examination of the various facts which the different sciences have collected together. Deeply submerged as the continents may have been, yet distinct traces of their existence are yet to be found—in every race, every country, every language. The most arcane Sanskrit and Tamil works teem with references to them; ancient traditions of widely separated peoples — of India, Greece, Sumatra, Java, Madagascar, and the legends of both Americas are full of them. Modern Science finds the existence of *one* of them, at any rate,—of a former continent now sunk beneath the Indian

* Man: Fragments of Forgotten History, p. 85.

Ocean (Lemuria)—necessary to afford an explanation of many difficulties in the distribution of organic life; while of the other, Atlantis, fresh traces are constantly being brought to life.*

"Why should not your geologists bear in mind that under the continents explored and fathomed by them, in the bowels of which they have found the Eocene age, and forced it to deliver them its secrets, there may be hidden deep in the fathomless, or rather unfathomed ocean beds, older and far older continents whose strata have never been geologically explored; and that they may some day upset entirely their present theories? Why not admit that our present continents have, like Lemuria and Atlantis, been several times already submerged, and had the time to reappear again, and bear their new groups of mankind and civilization; and that at the first great geological upheaval at the next cataclysm, in the series of periodical cataclysms that occur from the beginning to the end of every round, our already autopsized continents will go down, and the Lemurias and Atlantises come up again?"†

But this brief sketch of the races, which preceded the present-day humanity, must end. Incredible as it at first may seem, there never was a time when no forms peopled the earth. From the moment of her birth, before the first sedimentary deposits, the earth had produced beings, and hence the races whose history has been so rapidly sketched, have extended over many millions of years. As they have been divided and subdivided, as each has had its allotted cycle, so each, to the minutest division, had its Golden, Silver, Bronze and Iron ages—allegorically, of course, meaning its period of purity, and subsequent descent into vice and materiality. The Iron or Black age (Kali Yuga) of

* In "Atlantis, the Antediluvian World," Mr. Ignatius Donnelly has gathered together a mass of unanswerable evidence to demonstrate the existence of such a continent, and it would appear that only a few more years must elapse ere it become an established fact.

† Letter from an Adept, quoted in Esoteric Buddhism.

the fifth race ends its first five thousand years in A.D. 1897-8, so says the tradition. "We have not long to wait, and many of us will witness the Dawn of the New Cycle, at the end of which not a few accounts will be settled and squared between the races."

THE MONAD

The soul contains in itself the event that shall presently befall it, or the event is only the actualizing of its thoughts. —Emerson.

Heaven is not reached at a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.
—J. G. Holland.

If the reader has understood the general tenets of the esoteric philosophy, as put forward in the foregoing pages, it will be possible to add a few words on the mystery of the ego, a task that could not have been attempted in the earlier chapters.

Confusion may have been suspected in the fact that while the monad or "Pilgrim," the spiritual part of man which experiences, has been cited as Atma-Buddhi (see page 86) yet the *ego-sum* is given as Manas. Moreover, the manasic essence did not vivify man until the end of the third race (see page 132). It would be natural also for one to enquire if before that mankind, according to occult teaching, had no egoity.

There is really, however, no confusion whatever in the matter, only a difficulty in comprehending the oriental philosophy arising out of our undeveloped notions concerning consciousness—a term whose definition, it has been said, no two of our metaphysicians have agreed upon. Atma-Buddhi—pure Spirit, with its vehicle, or first veil—is the true *monad*, that which, while inseparable from the UNIVERSAL CONSCIOUSNESS, yet erroneously fancies itself separate therefrom, during a Manvantara or Day of life. All monads are essentially one and the same.

But if this is so, that these monads or "Spirits" of all things are essentially One, the same cannot be said of the forms and individuals that One evolves; these,

illusionary and evanescent, judged from the standard of Spirit, are yet to themselves, from the groundstand of illusion, actual realities.

The work of life is to individualize, to produce single, separate, distinct existences, and to adorn each as far as possible with the characteristics of divinity. But however high in the scale any one may climb; however great a god he may become after ages and ages spent in accumulating wisdom; with whatever profusion nature may yield to him her gifts—yet her last secret must always be withheld, for to no finite being can the knowledge of the Infinite be. Until that day which is so graphically called in the eastern Schools the “great day BE-WITH-US,” arrives, none can cross the “circle of the Pass Not”—the boundary line of limitation. It is only then, in the great night of the Maha-Pralaya, that the wall of individual consciousness shall be broken down, each unit merged in the translucent waters of the Universal Essence.

The Universal Monas, as soon as the Day of life, the Manvantara, has fully dawned, commences its work of producing individual existences, building them up or “drawing them out” by contact with the opposite pole of life—Substance—first as simple forms, afterwards as more perfect and complex. Consequently it is said to incarnate first in the lowest mineral kingdom. But to say that it “incarnates” gives perhaps a wrong impression. It *contacts* rather. Figuratively speaking, spirit and matter upon becoming a duality, upon separation, “throw” toward one another, to produce a bridge across which they can travel to each other, and it is this joint endeavour which causes that action which from the one side is the “descent of spirit into matter,” from the other “evolution,” or the ascent and perfection of matter. Individualized monads cannot be said really to exist until the “bridge” is fully formed; and its point of completion is to be found in that faculty or principle called *Manas*, or self-consciousness, which on this planet exists only in man. “It would be

very misleading to imagine a monad as a separate entity trailing its slow way into a distinct path through the lower Kingdoms, and after an incalculable series of transmigrations flowering into a human being; in short, that the Monad of a Humboldt dates back to the Monad of an atom of hornblende. . . . The atom, as represented in the ordinary scientific hypothesis, is not a particle of something, animated by a psychic something, destined after æons to blossom as a man. But it is a concrete manifestation of the Universal Energy which itself has not yet become individualized; a sequential manifestation of the one Universal Monas. The ocean (of matter) does not divide into its potential and constituent drops until the sweep of the life-impulse reaches the evolutionary stage of man-birth. The tendency toward segregation into individual Monads is gradual, and in the higher animals comes almost to the point.”*

Hence, while in one sense the more undeveloped beings, the animals and plants, are more spiritual than we are, since they draw their life more directly from the ethereal regions, yet they are by no means so advanced in the scale of perfection, are not of any direct use to nature in the great object that she has in view, that of developing *Individuals*. They have consciousness, truly, but not self-consciousness. Some day they will have reached a point in their evolution when the manasic essence can vivify them, but before that they are conscious of little more than of being alive. With the few exceptions of those higher animals who “come almost to the point,”—those who dwell with civilized man,—they simply exist, and generate very little *individual Karma*. The same may be said of the first two races on our globe. They were certainly more spiritual than we are, but not having *Manas*, not having the spirit of rebellion against nature, the desire to dominate and control her, not having “activity,” they were useless as powers and scarce awake on this plane.

* The Secret Doctrine, Vol. I., p. 178.

There really exists in nature a triple evolutionary scheme: (a) that of the *body*, or animal part of man; (b) that of the *soul*, or self-conscious ego; and (c) that of the *spirit* or monad—the “Pilgrim”—which sacrifices itself, by severance from the Universal Over-Soul, for the purpose of producing individual intelligences. “Each of these three systems has its own laws, and is ruled and guided by different sets of the highest Dhyanis. . . Each is represented in the constitution of man, the Microcosm of the great Macrocosm; and it is the union of these three streams in him which makes him the complex being he now is.”

Self-consciousness having arisen in man, or Manas having been evolved, the Monad, since it assimilates the experiences of a self-conscious being, must from this point be considered as Atma-Buddhi-Manas, instead of merely Atma-Buddhi, as heretofore. In the great march of the soul along the cycle of incarnation or experience and necessity, it may be said to start on its journey as Atma-Buddhi, or pure spirit, and to return as Atma-Buddhi-Manas, or spirit joined to self-consciousness: the Two-in-ONE expresses itself as the Three-in-ONE, a result of its cycle of independent existence. The unfolding of such self-conscious principle within Itself is the one object of manifestation, or coming into being, of the Universal Self or “world soul.”

(To be continued.)

WHAT IS OVER THE HILL?

The march of science is ever onward, but very few men of science are willing to try to imagine what is over the hill, as the Duke of Wellington made a life-long practice of doing. Unless one exercised the military imagination in this way, thought the great commander, he was likely to be surprised some day. The men of science ought to be thinking about what is over the hill. Sir Oliver Lodge has been writing in the *Scientific American* in his usual logical and moderate style. “When-

ever we encounter or seem to encounter an insoluble discrepancy between reality and reason, we may assume that not the universe but either our apprehension or our reasoning is at fault. It is an act of faith so to assume; but it is a faith that has been justified in particular instances time and again. If we could solve all our difficulties as we tramp along, existence would be duller and less stimulating than it is.” Then he goes on to point out some of the things that are obvious enough, but of which some scientific men stand in mortal dread. It is strange that it should be so. Metaphysics for some men of science is worse than a mad dog. They do not wish to face it. Sir Oliver sees the necessity. “Other things interact with matter besides light and gravity,” he says. “‘Life’ interacts with matter. But what life really is, and how it interacts with matter, we do not know. A department called bio-physics is growing up which seeks to investigate the interaction of life and matter. Animated matter obeys the laws of physics and chemistry just as ordinary matter does, but yet it has something super-added—a kind of spontaneity, a sort of self-determination. And when in its higher stages life blossoms into consciousness we have first-hand knowledge that it has not only memory of the past but anticipation of the future also, and that it can determine to act accordingly. No mechanism can do that, so we are more than mechanism.” Sir Oliver then argues in favour of the great principle that this age has begun to contemplate—the principle of synthesis. “The immediate problem of the future is to weld together the newer and the older discoveries into an all-embracing system. We must transcend matter and formulate the properties of the fundamental entity which fills space and endures in time. The mind is stretched to the utmost, but we do not despair. The universe is in harmony with the human mind, when that is sufficiently informed and enlightened to perceive the grandeur of truth. Experience has consistently

shown that there is a rational process behind everything. It is the privilege of science to realize what is happening." Sir Oliver is much more sanguine than some of the smaller men appear to be. He assures us that there are great things ahead of us, greater than ever. "Men of genius as great as any in the past are working among us. Some great generalization is approaching, and mathematical physicists all over the world are contributing to its arrival. Through the haze and mists of twilight we catch a glimpse of a rosy and hopeful dawn."—Hamilton Herald.

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.

SCANDAL

Y. Y. in the New Statesman (London): I have now come to the point of disbelieving almost all scandalous stories upon instinct. If I am given details of a famous woman's love affairs. I immediately conclude that she leads a life of saintly chastity. If I hear that an eminent surgeon is a hopeless drunkard, I am convinced that he is a teetotaler. If I am told that a great general is a notorious coward, I see him in my mind's eye as a lion of courage. Nor is this attitude so unreasonable as it seems. The one thing we may be certain of in

regard to stories of the eminent is that most of them are lies. Lies are told about the great because people like to believe lies about the great. It drags the great down to the common level, and is a perverted expression of the passion for equality.

SMOKE

1.

I sometimes think that Life o'erpowers me
When winds assail me in their fevered
rush,
And then I long for silence, and the hush
Of smoke ascending to eternity—
A hallowed hush, under some holy tree
Whose branches house a silvered throated
thrush
To sing to me of dawn, the first faint flush
Of a new Life that is my destiny.

And I in sacrificial way will fling
The smoke of my old life into the air,
The loves of old—the vanities that bare
All that I was—all my adventuring.
Let no ill wind disturb nor yet condemn,
Precious they were—I have communed
with them.

2.

And lest I seem to doubt, there is more fuel
Till faith can burn within a centre flame,
I shall not be appalled or think God cruel
Though hopes were thwarted and though
sorrows came.

The pain of pride—all honey turned to
gall,
These things are but the offspring of the
dust
And in their turn must tremble and must
fall—

This is the Law of Karma and is just.

And when the hour of flame and smoke
arrives

On some inevitable and awful day;
I pray to God the fuel of all my lives
Will give a flame to light the distant way.
A sacrifice accepted will ascend—
Let no ill wind disturb unto the end.

H. L. Huxtable.