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Divine Wisdom

Brotherhood

Occult Science

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THE SEER

In her travels H. P. B. thrice encircled the globe. She knew the steppes of Russia; she went by jolting journey across the North American prairies; she saw the tablelands of Mexico, the mountains and monuments of Central and South America; she lived in desolate wastes of Mongolian desert and in Himalayan retreats. She lived in India, Africa, Italy, Germany, Belgium, France and England. In cities she was at ease in the salons of the titled and the wealthy; she held court among the great. Wherever questing purpose led her, she SAW—behind old worn tribal customs and tabus the blackened shards of ancient magic; behind customs and tabus, scattered far and wide, the records of ancient races; on newer land, the oncoming virile life of races in their making. She saw the greatness of the humble, the self-sacrifice of the poor; she saw behind the mask of suave and urbane words hypocrisy and callousness to wrongs done human beings; she saw the bigotry of the pious, the greed and grasping of the “good,” the lost virtues of the “bad.” She saw—however far away—the inevitable culmination in strife and war among all nations.

But H. P. B. saw not with hate one nation of the earth. She loved America for its noble freedom; she loved Russia as her Homeland; she loved India as the Mother Land of her Master; she loved Italy for its Garibaldi and Mazzini; she loved Germany which gave her haven, and where was learning for adepts; she loved France and spoke its language; she loved that England where she found security and opportunity to embody her Great Message.

What we shall see in fifty years, she also saw. She then will see again, when her hand will be no longer stayed; when the waste of suffering and bitterness will be spent; when men will hasten to that wisdom they would not heed before; when they will be building on firm foundation a structure of brotherhood for all men and nations throughout the world.—*From Theosophy, for May, 1941.*

RUSSIA AND SPIRITUAL EVOLUTION

The surprise of the West that Russia in her defensive war combines intelligent mechanical efficiency with valour and a supremely high ideal of self-sacrifice and brotherhood, brings forth little or no reference in the press to the lack of Christian precept or bias in the Soviet generation that is fighting. On the contrary, in the face of such an object lesson there is a tendency in the words of, -e.g. President Roosevelt, Dorothy Thompson and others, to point to Christianity—our present type understood—as alone able to save the world (Churchill is fairly free of this cant). And this at a moment when the whole experience of humanity under the Christian ægis is heading towards destruction! Perspicacity is not wanting in high quarters: is it that influential leaders ignore comparison and present the old worn out shibboleths in the belief that although they may mean nothing to the vast majority in the rush of materialistic life, the expression of such sentiments may help to bring about the self denial that is necessary to coming economic changes without upsetting the religious apple-cart? Yet how can there be any real change of heart that does not involve a higher sense of responsibility in spiritual values?

Religion dwells in the Russians, not in sectarian division as in our more enlightened (sic) lands, but in their sense of the imponderable bonds of unity of spirit—Brotherhood. One thinks their nature is not far removed from *The Secret Doctrine's* description of the heritage of the Asiatic Aryans:

“When, moved by the law of Evolution, the Lords of Wisdom infused into him [Man] the spark of consciousness, the first feeling it awoke to life and activity, was the sense of solidarity, of

one-ness with his spiritual creators . . . Devotion arose out of that feeling, and became the first and foremost motor in his nature; for it is the only one which is natural in our heart . . .” (Vol. I, p. 210).

This devotion is deeply abstract and is not subject to the variableness of a God made in man's image. The existence of such a God is, indeed, specifically denied in *The Mahatma Letters to A.P. Sinnett*; but in Letter XXII intuition may find a key to what takes his place in Nature. If one can see in this Letter where blinds, intended for the incorrigible Hume, may be discounted, one may make deductions from the fact that, even on our lower plane of life, volition, or choice, belongs solely to man, “infused into” him by “the Lords of Wisdom”. Is it then a far cry to realize that such Force at the disposal of spiritually evolved Men must dwell in Themselves as Law itself? If Planetary Spirits are said to obey the Law, that Law, which is divine Compassion, Alaya's Self, is, in a metaphysical sense, the product in Cosmos of Themselves—complete and sublimated MAN, the goal of all Evolution. The true and metaphysical aspect of such a conception will never be revealed to us until we are well beyond the bounds set by the intellect—for higher reason, enjoined by the Buddha, derives from intuitional sources, and intuition can sometimes span that which intellect is as yet unable to verify.

The crying need of our time, a need that brought H.P.B. to us, is to outlive illusions connected with Deity; these illusions hide from us the way to the Self where alone freedom is to be found. Every civilization known to history has perished through failure to perceive and to act in conformity with Law. Only a spiritually evolved civilization may at last survive dissolution. We have to build toward that end, life after life, even though each time the ground of

our endeavour crumbles under our feet.

H. Henderson.

The H.P.B. Library,
348 Foul Bay Road,
Victoria, B.C.

"TIME was not, for it lay asleep in the infinite bosom of duration.

Where were the Builders, the Luminous Sons?

The hour had not yet struck: the Ray had not yet flashed into the Germ.

THE VOCAL GOD OF LIGHT

(a continuation of The Hidden Name)

BY K. E. MALTWOOD, F.R.S.A.

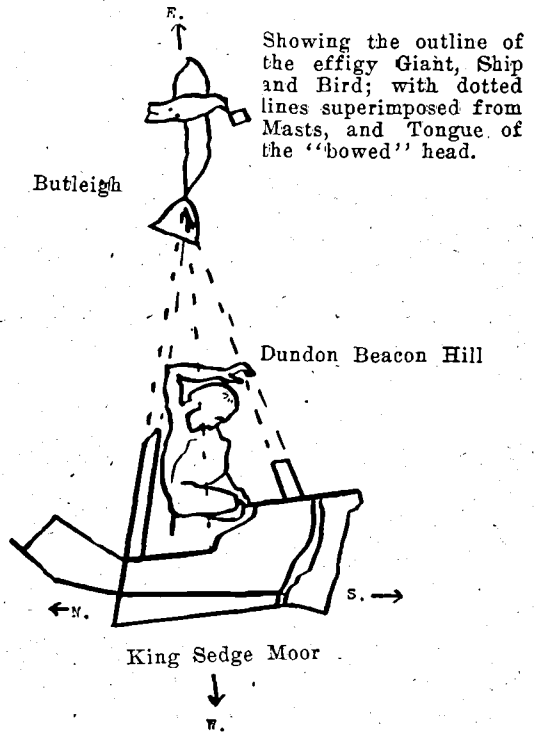
A remarkable legend told in the Life of St Patrick, a Keltic saint who settled in Glastonbury organizing the solitary hermits there, records how he, having crossed the water, saw "an idol, the Head or Chief of the Mound, covered with gold and silver, and twelve other idols about it, covered with brass". This idol was seen from the water "to bow its head Westwards, for its face was from the South" (which exactly describes the position of the head of the Dundon Hill Giant looking towards the Severn Sea).

Though St. Patrick did not touch the idol yet the mark of Jesus' crosier abides on its left side still, we are told, and the twelve other images can be seen to this day half engulfed in the earth.

This "Bent one of the Mound" can be none other than the Sun and Moon effigy of Gemini in the Somerset Circle of Zodiacal Creatures; and "Jesus' crozier" the mystic Ray. The legend proves that up to the seventh century A.D. when the saint's life was written, the details of its posture, as well as its gold for the Sun and silver for the Moon was still fresh in memory.

St. Patrick being a Keltic saint ought to have known better than to have banished this magnificent work of art to Hell, but by then, no doubt, it had been robbed of its significance, its superb scientific symbolism having been forgotten. As it was one of the sidereal Time gods perhaps random extracts from the Book of Dyzan may suggest its characteristics.

Scale One-half Inch to One Mile.
Traced from the Ordnance Survey Map of Somerset.



Showing the outline of the effigy Giant, Ship and Bird; with dotted lines superimposed from Masts, and Tongue of the "bowed" head.

The Stars of Orion that fall on this effigy are indicated in A Guide to Glastonbury's Temple of the tSars published by John Watkins, 21 Cecil Court, Charing Cross Road, London, W.C. 2. price 1 dollar 50 cents.

Her heart had not yet opened for the one Ray to enter, thence to fall, as three into four, into the lap of Maya.

Darkness radiates Light, and Light drops one solitary Ray into the Mother-deep.

From the effulgence of Light—the Ray of the ever-darkness—sprung in space the re-awakened energies.

From the Divine Man emanated the forms, the sparks, the sacred animals, and the messengers of the sacred Fathers within the Holy Four.

This was the army of the Voice. These "sparks" are called spheres, triangles, cubes, lines and modellers.

The one Ray multiplies the small rays. Life precedes form, and life survives the last atom of form. Through the countless rays proceed the life Ray, the One, like a thread through many jewels".

The Secret Doctrine. See Seven Stanzas.

Dr. Angus in his work on *The Mystery Religions and Christianity* expresses the larger cosmic sense thus, "Never was there an age which heard so distinctly and responded so willingly to the call of the Cosmos to its inhabitants. The unity of all Life, the mysterious harmony of the least and nearest with the greatest and most remote, the conviction that the Life of the Universe pulsated in all its parts, were as familiar to that ancient Cosmic Consciousness as to modern biology and psychology".

But to return to the "gold and silver idol". The map of Somerset showing the Dundon Hill giant squatting in his boat, illustrates better than words, how the converging masts of his ship suggest compasses. A line from the point where the masts would converge, cuts through the "Tongue to the Heart", it represents the "chain" or Ray of Light on which the "key of St. John's Lodge" depends, for this "chain" is the imaginary hand of the clock of TIME. Thus the Spring Equinox of over six thousand years ago is now our Summer Solstice in the month of June, St. John's month, marked in the Somerset Zodiac by the Giant Orion as Gemini.

The statement in the old Masonic Document that the chain is from the tongue suggests the creative "Word by Mouth" of the Logos: and that is why

no doubt, this god of Light got its Keltic name of Guthard, meaning according to John Rhys, "Elevated its Voice," the Druid belief being "in the Rays of Light the vocalization—for one were the hearing and the seeing". The Rev. J. W. Ab Ithel in *Druidism* quotes the Roll of Tradition and Chronology as follows—"It was from the vocalization of God's name that every song and music, vocal or instrumental, were obtained, and every ecstasy, and every joy, and every life and every felicity, and every origin and derivation of existence and animation. God pronounced His name, that is, **///**; and with the word all the worlds and all animation leaped from their origination into being and life, with the shout of joy. Where and while the Name of God is kept in memory, in respect of mystery, number and kind, there cannot but be existence, life, knowledge, and felicity, for ever and ever."

That brings us to Orion being the architect god of the early Chaldeans, not only because he holds his arm in the form of a square, and because the "working tools of a Master Mason" fit him as demonstrated, but because he is "the giant who beheld the three pillars of Light" or the Word, proving him to represent in the earthly Temple of the Stars the Great Geometrician of the Universe. "Thus the working tools of a Master Mason teach us to bear in mind, and act in accordance with the laws of our Divine Creator, so that when we shall be summoned from this sublunary abode we may ascend to the Grand Lodge above, where the world's Great Architect lives and reigns for ever".

Herein lies the secret that has been lost so long, it is time it were recovered, for we read in *The High History*, Branch VI. Title 20.—The Master of the twelve ancient knights sommoneth Messire Gawain "by word of mouth, and telleth him that if he delayeth longer, never more will he recover it".

But there is another effigy to which the converging masts of the boat-of-the-Sun point, as shown on the map of Somerset, it is the Dove that bears the Holy Grail. Often have we seen represented in sacred art, the rays of light streaming down—"From the height of the highest Heaven, a Dove on her flight doth wing, and a Host, so white and holy, she unto the stone doth bring".

This Dove on whose outstretched wing the well known stars of the Plough fall (when transferred from the planisphere of the northern hemisphere to the map where the effigy circle lies) is certainly as old as TIME. All over the world it has symbolized the Holy Spirit, radiating the "Unknown Light", the Creative Fire, the Holy Grail. This Dove is the vehicle of "The Spiritual Light Principle".

"Sweet brother, I have seen the Holy Grail:

For, waked at dead of night, I heard a sound

As of a silver horn from o'er the hills
and then

Streamed thro' my cell a cold and silver beam.

And down the long beam stole the Holy Grail,

Rose-red with beatings in it, as if alive".

Thus Tennyson in his *The Holy Grail* came nearer to expressing what was the "hearing and the seeing" of the Ray, than Wolfram von Echenbach.

" and the slender sound

As from a distance beyond distance grew

Coming upon me—O never harp nor horn,

Was like that music as it came".

There is a very considerable literature on the subject of the Quest of the Grail. Scholars such as A. E. Waite have spent their lives seeking and not finding it, probably because they would not see that it was originally conceived of in the starry Universe. Now we know

its pictorial setting was laid out on earth in the form of the Zodiacal Circle, the Garden of Eden, the Earthly Paradise according to Arthurian History. Indeed it is a mistake to jetison that legend, because the snake in the garden has existed for so long, as the constellation Draco in whose toils are concealed the Pole stars; and the High History of the Holy Grail Branch xxii. Title 1 and 2 tells us how the castle that belonged to King Fisherman was Eden, and the river that compassed the castle around came from the Earthly Paradise. (see map, Paradise Lane on Glastonbury Tor, and Spring Gardens in the "enclosure of the Sun") And again in Wolfram von Echenbach's *Parzival* we read—"Paradise Garden, that thing which men call 'The Grail', the crown of all earthly wishes, fair fullness that ne'er shall fail!" "For the Grail was the crown of blessing, the fullness of earth's delight, and its joys I right well may liken to the glories of Heaven's height!"

But having found the "Master Key" it is for each one to see the manifestation of the Universal, Creative, Divine Mind in the emanating Spark, the original and eternal Idea, for "the Universe is the Mirror of the Logos".

"The Hero, quick recalling,
Speaks the Master words of Knowledge,
Words that came from distant ages,
Words his ancestors had taught him".

Finland's "Kalewala".

Note: Ship-of-the-Sun, see the constellation ARGO amongst the stars of the Southern Hemisphere between Orion and Leo. Homer speaks of it as well known to all men. It is Solomon's Ship in Arthurian literature. In Egypt "The Boat of Millions of Years" which Ra vocated when he gave his OWN NAME i.e. his eyes, the Sun and Moon, to Isis.

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OCCULT TEACHING IN THE MIDDLE KINGDOM

Heresy of separateness must be overcome. Unity is a fact that must be realized, or no progress on the Path is possible. Proper attitude keeps us in the *middle* of the Path, directs us straight forward, neither to the right nor to the left. And that proper attitude is *Brotherliness* (Buddhi), the active aspect of Tao, which attitude opens the door to Tao. "Requite hatred with goodness," said Lao-tze in Tao Teh King.

One might ask why Tao can be identified with Yang and yet have qualities like Yin, such as yielding, softness, water. The old teaching spoke of the Unity of Ch'ang Tao, the Eternal All-inclusive Tao, and of *Tao without attribute*. Lao-tze said: "The Tao that can be named or spoken of is *not* the Eternal Tao."

Think of this: There is the Hidden Sun, the centre of Cosmos. Also there are suns of solar systems. The latter, special or secondary suns, are double Yang, called Yin; all are passive vehicles of the active Hidden Sun, which is the Eternal Tao. All-inclusive Yang. Tao expressed in Cosmos is Yin (double Yang). It always retains some qualities of its origin, Eternal Tao, the Supreme Yang. All is One, we must never forget Unity.

Lao-tze, who was a Superior Man, a Master, was called EAR because he listened to "opposites" and unified them in his philosophy. The contents of Tao Teh King can not be interpreted correctly by anyone who cannot "hear" as he could, remaining in the Middle. Hwang Ti was called EYE because of his universal sight and watchfulness. Lao-tze provided an inquisitive public with great riddles in his book. A riddle is solved by experience gained in activity and calm listening to opposite sides. All contrasts are reconciled if the

Middle Path is trodden.

Every unit from atom to solar system consists of parts. Look upon them as *details* of the unit, not as separate things. Younger nations see details, consider them as separate, thus blinding themselves to Unity. Old nations saw details and looked upon them as such, recognized the Whole and acted accordingly. Success was their reward. Younger nations deny Unity, recognizing single details only, and look for more details inside of these again. The result is: doubts, floundering and scant progress.

This is the technique that should be used: Concentration plus unification through a benevolent open mind. This gives understanding and daring, spurring to action and brings forth success. Nothing else ever did. You never learned swimming by merely thinking of swimming. You never learned it by thinking of its danger, of the cold water or unpleasant possibilities. You learned to swim by starting to swim and continuing until you knew its technique.

Solar Systems Vary

Bodies are units, full of details. So is what is called the Heavenly Man: an immensity of details, acting in unison. Solar systems are many, all of them with a centre, but not all with only one sun. Near to our own system single suns are the rule; farther away the arrangement is partly different. There are binary stars, double suns, just as our own body has two arms, two legs, two ears, two lungs and two kidneys. This similarity is worth remembering. Still farther away in space there are different working arrangements. All parts work in unison like a mechanism: planets directed by the nearest sun; the suns co-operating with other Suns, solar systems with solar systems. Co-operation is everywhere.

There is nothing visible to us that is not in our own makeup. All we can see

is related to our body. Master's Initiation includes merely knowledge of our own solar system, not what is outside of it. But because we see what is related to us far away in other solar systems which have radiant matter equal to that in our own nature, Superior Man is given plain hints. Pupils are given teaching relating to the next step in the present life; suggestions for the future by allegories. The courageous ones go on, and for each step taken they see more. They are told to test what they are told by any kind of analysis in their power and to reject illogical conclusions. It is different with the Master: He sees so much of the veil lifted that He can find his way and help his followers to reach it too. There is no direct teaching below the Master's grade concerning the Central Sun, only of its existence in analogy with the existence of Tao without attribute.

Ch'ang Tao is all-inclusive, but Tao without attribute is not. The latter Tao is the vehicle of the Supreme Hidden, Eternal Tao. There are many Central Suns for groups of solar systems. These Central Suns make up super-systems. All systems together co-operate within Ch'ang Tao, which is none of them, but without which they could not exist.

Must Define Experience

Occult teaching is difficult, for Masters have to depend on the vocabulary of the pupils which the latter should earnestly try to develop by their own experiments, giving facts that have been grasped, comprehensive names. Pupils have been given the fundamentals and should add something from own experience to the knowledge of humanity. Then the latter could be guided by suggestions.

Useful information has been given humanity from time immemorial. Even as early as on the moon-chain the last two races there were told as much as they needed to know for the transfer-

ence to the earth-chain and the conditions to be expected there. The present root race is getting more and more information, mostly through new discoveries and inventions which have often misunderstood and misused. Now is the time for Intuition to illuminate intelligence, to make it warm instead of cold. The thinking of Lower Manas is always cold, finally becoming ice. Intuition's warm sunshine will make it fluidic.

Ch'ang Tao is the Incomprehensible, because It is All-inclusive. Whole vocabularies are not sufficient to describe it. Ch'ang Tao includes all things we can be aware of, think of and speak of, but for just that reason it is none of them. *Tao without attribute* is a tiny, partial and temporal reflexion in the world of Ch'ang Tao, the same as the reflexion of the Moon in water. A reflexion is not that which is reflected but indicates the existence of the reflected by showing some phase of it.

The Unity of everything with the ALL is self-evident, but the identity of every particular thing with it as the All is not logical. A solitary Yang is not Yin but Yangs together called Yin for convenience. It is the same with the two Tao. One is the reflexion of the higher one, and in the same way Yang and Yin co-operate because they are of different character. Ch'ang Tao is the cause of Tao without attribute. As the last named is the reflexion in the temporal world of its Eternal Cause, we can look upon this teaching as corresponding to the Aryan one about Parabrahm and Trimurti. The former the Eternal Reality, the other Its temporal reflexion. The reflexion contains all that is in the reflector but in a much diminished and different state. The part reflects some of the Whole, but not in its fullness. The whole can never be fully understood by any of its parts, nor can it be clearly imagined, except as an immensity without beginning and end. The unmani-

fested is the only thing that can be called endless, for everything manifested has beginning and end: sun, moon, planets, solar systems and groups of systems. Every Manvantara is limited by a Pralaya, every cause limited by its effect, every mind limited by what it cannot grasp. But there is growth and extension. After a Pralaya comes a new Manvantara; after an effect comes its transformation into a new cause, and continued experience is ever moving forward its limits. The below is like the above precisely as the reflexion is like the reflector. The Atom is the replica of the All as a reflexion. Cosmos is the reflexion of its cause in the centre of Eternal Will.

Trust Intuition, Not Mind

When mind finds its limitation and is unable to grasp, two ways are open to it: name the thing impossible, or accept the Superior, Eternal will—what is called Atma working through Buddhi. Trust your intuition, not your mind, in Superior things. Then act, thereby testing your intuition.

You hear about Superior Men (Master) and hear of names given to some of them, but you do not really know much about any of them. The reason for this is quite plain: you hear only names of offices, not names of individuals. Some information will now be given concerning the office of a Manu, an Indian name meaning "Mental Father" or "Mental Leader." Manus are spoken of as fathers of whole races, of all castes or classes of people. In the Sacred Scriptures of the old Norsemen, the Eddas, the Manu was called Heimdall or Rig (Rigr). Superior Men were called "gods" by primitive peoples, and some of these "gods" were early rulers. The Fourth Race Manu is continually incarnated; His work is more comprehensive than that of any of His associates. He has to "look ahead" and lead His race like a father, hence His keen vision has been especially acknow-

ledged, as in the case of Heimdall and Chakshusha, those being identical. A Manu carries over sacred teachings from ancestors to descendants. He is the caretaker of Immortal Wisdom, which is conveyed from Father to Son, from an earlier Manu to the next one. Reading about Heimdall in the ancient Icelandic Scriptures and Sagas one gets an exoteric view of what a Manu is and does. The esotericist can easily see through the veil. Other Superior Men are given different offices for periods of variable length and in rotation. Hindus who are not Buddhists have made a mistake about the office of World-Teacher (Jagat Guru). Every World-Teacher is always a Bodhisattva. At the end of his career he becomes a Buddha and enters T'EN, the Nirvana of the Buddhists. Para-Nirvana some call the state of a Buddha after finishing His work, but that is a name of distinction only, for Nirvana is One, not many.

* * *

The Golden Manu

Those training for Teacher in the Middle Kingdom sometimes put the Ancient Wisdom before the people as philosophers. The greatest of Teachers of Atlantean lore among the race of Fu-hsi and Hwang Ti (both being incarnations of the Golden Manu) we know by the title of Lao-tze, "the old philosopher." Tao Teh King is his collection of truths he had been taught by other Superior Men; the form or style is his own. To fully understand his writings a key is required, and that is in the keeping of the Masters. One of his sayings is "The virtue of everything is in its use." That is easily understood on the surface, for anything being unused can not show virtue or strength. It is an injunction against idleness. But "virtue" may be interpreted otherwise also. What Lao-tze said was: "The TEH of the TAO is the way you use it." The word Teh is generally understood by translators to mean "virtue." Then

the word "virtue" must be defined or explained. One can use many words for its interpretation; one is "technique" or "method." Tao Teh then could be equal to "Method of Tao." Teh means "virtue"; also a "practical way of demonstration." Virtues are always attainable if the correct technique is used, and in no other way. In the Sacred Teachings of the Middle Kingdom this Attainment was divided into *five* steps, all of them expressing "action," "doing." Five is the number of Action. We have five fingers on each hand to grasp things with; and five toes on each foot so as to move forward or backward. Herein we also see that *Two are required to express one*, a principle one should never forget.

Virtues of Superior Man

The virtues of a Superior Man refer to His accomplishments on the road towards Perfection. Those five steps should be meditated on and taken in the order given.

The Five Ancient Virtues

- LI is the first one, and means "respectfulness," "gravity." It is the proper way to act and gives ability.
- I the second one, meaning "righteousness," which gives distinctness, deliberation.
- JEN (also transliterated JHREN), the third one, meaning "humanity," "kindness."
- CHI the fourth, meaning "wakefulness," "wisdom" by sensing and seeing one's duty.
- SIN the fifth, meaning "honesty" in thought, word and deed, giving dependability. Motto: "Be silent, or tell the truth!"

The last is the most difficult step of all. Few are able to take it. Who wants to keep silent, even though he has nothing important to say? Who wants to tell the truth, if truth does not agree

with the hearers? It is a great test for all.

* * *

The title of Lao-tze's famous book "Tao Teh King" has been translated by able scientists several ways, but the meaning of the Chinese title is identical with "Book of Will and Yoga." Tao is Divine Will acting through Ichcha Shakti. Teh is Yoga, the acquisition of virtues. King is "book." In this connection is given the meaning of WU WEI, co-operation, as acting through Kriya-shakti.

* * *

The ancient book KIU-TI (H. P. B. gave the phonetic spelling correctly) contains the pattern or design of everything during the present Manvantara in symbolic form: the 32 Paths and as 33, Cosmic Mathematics; all small, concentrated and all-inclusive volumes.

R. F. H.

Chicago, Nov. 18, 1941.

A LITTLE CHILD

SHALL LEAD THEM

BY ELSA WHITTAKER

In October issue of THEOSOPHY AND THE MODERN WORLD, the editor, W. Frank Sutherland, had a most thought-provoking article, not alone for what it stated, but for what, by leaving unreported, it raised in the mind.

In the matter of "leadership" it states that a study had brought to light that conference leaders had not been too well trained. One very outstanding pronouncement is, "Possibly better leadership could correct such a situation, or better choosing of the group."

The article is submitted by Mr. Sutherland under the title of "The Study Group in Industry" although he inferred he had chosen the subject to throw light on theosophical problems. By doing so, in my mind, he has shown the inextricable interweaving of all phases of modern life, and has brought questions

up in the mind as to whether or not the problem is soluble in its entirety unless one confesses that our whole educational system of teaching the young child is at the root of the dilemma.

While reading literature pertaining to Russia and its vast experiment, a remarkable little book has come to light. Possibly it is already old news to many, but its contents or even knowledge of its existence has not come within range of this writer prior to this date.

We all admit, I think, unless we are going to let such thoughts as karma (which problem is not known in its entirety) becloud our thinking, and substitute its veil for the old one of predestination, that leadership is not to be plucked out of thin air. It is something that grows. Almost invariably the westerner associates it with personality, if he hasn't already analyzed it as will-to-power. All this stems from lopsided thinking. It seems to me that the very idea of *training for leadership* in itself is quite wrong; also, to use Mr. Sutherland's term, "*a better choosing of the group.*" Both these solutions are *exclusive*, while the whole idea of the future (unless one is an ardent believer in the "new order" where the exclusive idea will certainly be put into practice) is, and must be, *inclusive*.

We are suffering from the worst phases of democracy, where the garden has been allowed to produce more weeds than flowers, and a new modus of study, if our western civilization is to send up leaders and groups equal to functioning for the whole, must be instilled in the young minds by educationists. In this connection, one cannot fail to be struck by the method used by "one-sixth of the world's population" which is also a great industrial nation, functioning in group and leadership for the benefit of the whole.

The book I refer to is *New Russia's Primer*, by M. Ilin, procurable at the Public Library (lest some should think

it subversive!). George S. Counts, in writing its preface, states it was "written for use in the schools and was designed for children from twelve to fourteen years of age . . . it purposes to explain to children the nature of planned economy, and to introduce them to the entire subject of social planning . . . it is expected to appeal to students of education . . . it tells something of the ideas on which Soviet children are being nurtured. It likewise presents in graphic form that extreme idealism to science, technology and machinery which agitates contemporary Russia.

To anyone who has felt in adult life the result of the effete and stupid system under which we were made to learn "things," here is the answer. Instead of fairy tales, outmoded poetry, questionable history, etc., the little Russian child is made aware of his own special place in the modern world, is indeed shown that he can be lord of creation in the sense of bending the forces of nature to his will, and, remember, his will is that of the will of the whole.

In charming, simple style, the writer has given the child a groundwork of economics and a social philosophy; most important of all he is shown his place in the world around him. Thus, the first step towards the group is made, and, if he wills it, the step towards leadership. It shows him the sublimity of human life when willed within the group.

As an instance: it tells the child of the conquest of "Water and Wind", stating, "But to compel them to work for us is not so easy. Man must fight the river, as the animal-tamer fights wild beasts. If he becomes careless, only for a moment, he will make a mistake, and the beast will spring upon him and tear him to pieces." It tells him of the work behind the constructing of his country's dams, hydro-electric stations, coal-mines, forests, oil-wells. Those who have poked fun, fully or malicious-

ly, according to their intentions, at the Soviet poetizing of machinery, have perhaps never seen nature or machinery in terms of the Russian conception. The occultist is always talking of nature and will, in diverse terms of interpretation, I grant you! These ordinary little Soviet scholars are daily being taught the creative aspect of man's will over the forces of nature; the building of the kingdom of man, here and now, not in some sublime other-world. Only this application of man's full nature will ever make any sense to the doctrines of karma and reincarnation,—or else! If we are going to practise these doctrines they will certainly have to have a better foundation than the oriental conception, so far.

Under the unpoetic title (chapter x.) THE CHEMICAL BRIGADE OF OUR COUNTRY, 1. *Our Ally Chemistry*, this is what is offered: "Before my eyes a huge rock was blown up. We stood within two hundred paces of it, when it sighed dully, shivered and was enshrouded in white clouds. With a strange speed these clouds melted away and the rock seemed wider and lower! "Thus Gorky describes what he saw at Dnieprostroy. There rocks are shattered with charges of liquid air and soot. A little air, a little soot, and a great rock is blown to bits. Who invented this process? The chemists." And so on; taking the little mind calmly, clearly, into the amazing processes behind his country's structure. It tells him the transformations performed by chemistry in industry, of the work of his comrades, the men behind the processing, whose necessity is stressed as equal with that of nature. ("Nature unaided, fails," says the occultist!)

Here is another sample of "Soviet Romanticism"—"A great power has appeared in Nature—the power of human labour. Not only the blind forces of Nature, but also the conscious, organized, planned labour of man now

fashions river and lakes, plants and forests, and transforms deserts, moderates and accelerates the flow of waters, creates new substances and new species of plants and animals." Imagine the thrill a Leonardo Da Vinci would get had he, as a child, been given these chances! Imagine the freedom of action, thought and body of an ordinary child under such organized, planned economy, as compared with those who must in other lands struggle under the miasmatic superstitions of storks, santa claus, (class barriers, etc.). All the endless, cruel frauds foisted on little children by so-called sane adults!

And this on their grain problem: "There is black coal—the coal from the mines; there is green coal—the peat from the swamps; there is white coal—the energy of the waterfall; there is azure coal—the energy of the wind; there is blue coal—the energy of the tides of the sea; there is yellow coal—the energy of the rays of the sun. And there is one more coal, one more source of energy—bread." Sheer poetry, torn root and fruit from the miasmatic bog of art for art's sake! One can sense, here, a new literature arising alongside the planned economy for these little groups and leaders of the future.

For any who has despaired of the spirit of man in the machine age, to read this little Primer is to gain a new concept of the whole matter. The philosophy and whines of the pessimist fall like rotted rags from a stuffed scarecrow.

How I wish there were space to print the whole of the last chapter! "NEW PEOPLE: A Fragment from a Book to be Written Fifty Years Hence;" Every Christian, critic, teacher, theosophist, social-worker—and all who believe in the brotherhood of man, or any who deny or doubt the spirit of man without the outward form of religious practices, should be made to read this chapter before passing their own special form of

condemnation on this great nation upon whose titanic shoulder the atlas of civilization is, ironically enough, resting just now. And for those who wonder about the morale of the Russians, read this from the same chapter written some years ago in the light of, for want of a better word, prophecy: "Like the builders of Dnieprostroy, we have raised protecting walls around us. But any minute the water may break through the walls, rush into enclosures, overturn and destroy everything we have done." The great Dnieprostroy dam is now in ruins, the sacrifice of a resolved and united people; the "prophecy" fulfilled—almost. But such sublimity of purpose is never lost or in vain. It lights a flame of zeal within the human heart no ill-wind of destruction can, or ever will, blow out.

Our own little ones have sensed the vision of the future, with no such marvellous primer of education to guide them, simply their own sense of the "wave of the future." Witness their pitiful yet respected selling of donated goods at street corners for bomb victims, their gathering of old newspapers, rags, bones, cans, tinfoil; their selling of apples on Scout's Day, when weighed against the inert mass of wasteful adult thoughtlessness. Oh! yes, our youths *know* the future of "groups and leadership," only the older generation, smug and effete, still wear the blinkers,—still talk of "chosen groups" and the "ambitions of leadership" wondering why the material is not forthcoming for either.

"AND BATTLES STILL TO RAGE"

BY ELSA WHITTAKER

There are two ways of approach to the study of *The Secret Doctrine*; these may well be called the negative and the positive, for want of a better classification. This storehouse of wisdom can become a trap and a snare to intellectual

students unless its study is weighed against the known. By this is implied that knowledge built exclusively from passive reading, although that way may ring true to some inner monitor, cannot stand up under the onslaught of critics. The student of the ancient wisdom should reach out and grasp every pointer that tends to confirm what has been given to him of occult lore. Every scientific "find" should be grasped as a piece of the jig-saw puzzle occultism appears to be. So much has been withheld, so much given out, that the only means of making it a working philosophy means spade work.

In the November 22nd, 1941, issue of *Liberty Magazine*, such a pointer is given. In an article titled "THE WILD GIANTS OF BRITISH COLUMBIA" by J. W. Burns, Indian Agent, Chehalis Indian Reserve, British Columbia, Mr. Burns gives verification of actuality to an Indian belief, viz: that hairy giants still inhabit the wilds of British Columbia.

The subject of "giants" has interested this student for some years, having read hints of Charles Fort's books (of which I have been unable to unearth a copy) in which he, too, throws in the face of science the fact of giants roaming the earth today—and more astounding facts. Someday, some earnest student of the ancient wisdom is going to unearth Mr. Fort's findings, of which there are many. He spent, I believe, almost thirty years confounding the scepticism of science with actual facts. There seems to be a conspiracy of silence about his books, and this writer has read some very strange things happening to certain people who have made it their business to be too interested in Mr. Fort's data.

Mr. Burns' article gives instances and signed verifications of white people having come into contact with these strange, hairy giants, debunking thereby the slur of "superstitious Indians" as being the only tellers of the

tale.

These giants are described as twice as big as the average man, with arms so long that his hands almost touch the ground. "His eyes," to quote William Point and Adaline August, both graduates of a Vancouver High School who encountered one of these strange beings, "were very large and fierce . . . the lower part of his nose was wide and spread over the greater part of his face, which gave him a very repulsive appearance." Mr. Burns states that Indians have measured the footprints of these giant-men and found them to be twenty-two inches in length, as against the ordinary man's of from ten to twelve inches. These hairy men are known to the Indian tribes as the "Sasquatch". From the various tales told Mr. Burns of encounters and adventures with these strange beings, it appears they speak in a tongue akin to the dialect of the Indians. They sleep during the winter (as one told one of his less quaking and fearful discoveries) and live on top of Morris Mountain where no Indian or white man could ever find them. They live on roots, fish and meat.

One statement of Mr. Burns is worth noting; "Anthropologists all over the world are naturally keenly interested in the alleged existence of this race of hairy giants, and two years ago the University of California sent a party into the British Columbia wilds in search of the Sasquatch. Knowing of my interest in the subject they came to my home and sought my assistance in securing Indian guides and packers. Even though they were offered ten dollars a day and all found, not one of my Indians would volunteer . . .". The trip was a failure, as the Indians had predicted it would be—that at the approach of even Indians, let alone white men, these hairy men would go into hiding.

Turn to Vol. IV, page 344 (1938 Adyar Edition) of the Secret Doctrine;

"Esoteric Records show these hairy creatures to be the last descendants of those Lemuro-Atlantean Races, which begot children on female animals, of species now long extinct; thus producing dumb men," "monsters", as the STANZAS have it." Now turn to Vol. III, page 265—" . . . It is from this Unnatural union that the present apes descended. The later are truly "speechless men" and will become speaking animals, or men of a lower order, in the Fifth Round, while the Adepts of a certain School hope that some of the Egos of the apes of a higher intelligence will reappear at the close of the Sixth Root Race. What their form will be is of secondary consideration. The form means nothing."

Mr. Burns' Sasquatch talk rationally in a dialect the Indians are able to understand, they show kindness, do not steal, called one white boy living with them "my brother"; in other words, they are not animal except as man would term them so from their hairy covering and their facial characteristics.

Now what is the student up against here, after using the check and re-check system? Well, it seems that one must either accept them as the "missing link" the anthropologists have offered "ten a day" to snare—or else! I bet if they managed to capture one of these hairy wonders they would instantly announce that the ape kingdom or species (to be a little scientific!) was proving Darwin's theory—and evolving into man!

Then, on the other hand, the student of the ancient wisdom can bite his finger nails over the problem of whether these giants are the last descendant of the Lemuro-Atlanteans OR the dumb men of the Stanzas that would become speaking *animals*. But that last word doesn't imply quite what the verification of the witnesses attribute to the Sasquatch. In fact one of these hairy men kidnapped an Indian woman (still alive) and kept her (Serephine Long)

in a large cave with two other Sasquatch, a man and a woman, for about a year. Appealing to them as at the point of death and wanting to see her loved ones before the end, they reluctantly took her back to her home (gumming her eyes up so that she could not see the surrounding country). This Indian woman, arriving home, gave birth to a child, which died. Now does this all sound like an ANIMAL?

If one of these Sasquatch are ever roped in by the Anthropologists and foisted scientifically as the "missing link" the student of the ancient wisdom can consider it as so much eye-wash, as the S.D. Vol. III, page 263 states emphatically "it will never be found by the Palæontologists . . . the Pithecoïd is an accidental creation, a forced growth, the result of an unnatural process." But here is a stumper; (Vol. III, page 264) "those he (man) is preparing to go through on his ascending path which will reverse the direction of the two forces—viz: Matter will become centrifugal and Spirit centripetal—that all such transformations *are next in store for the anthropoid apes also.*" (Italics as given in S.D.)

Therefore, whatever the scientific jargon will be about the "missing link," we have the choice of casting it aside and accepting these hairy giants as 1. the last surviving members of the Lemuro-Atlanteans, 2. the evolving anthropoids—and that is going to be some task! There will have to be some other definite proof which perhaps only a K.H. is musing over, to convince these "missing link" hunters, otherwise, the ancient wisdom will be a long time refuting the claims of the scientists that all is solved at last.

"According as people are prepared to receive it, so will new Theosophical teachings be given. But no more will be given than the world on its present level of spirituality can profit by. It depends on the spread of Theosophy—

the assimilation of what has already been given—how much more will be revealed and how soon." (*First Message to American Theosophists* by H. P. Blavatsky.)

THE WAR see p. 336

^{P.C.C.} And the world is now at war, the unheralded and cunning attack of the military party of the Japanese government having been precipitated by the arrival of President Roosevelt's letter to Emperor Hirohito a few hours before the attack on the United States possessions in the Pacific and the British settlements at Hong Kong and Singapore. We had delayed writing on the war till Monday, the 8th and there is little more to be said. Details will be available to all who wish them on the radio and in the papers. Senator Wheeler, the Isolationist leader in the United States when he heard of the attack, remarked "that means war; we must see it through." Some people are hard to convince. He may reflect that he delayed the necessary preparations for this inevitable moment as long as he was able. It is said that Mr. Hull, when he received the message in reply to President Roosevelt's query over the enormous force of Japanese troops in Indo-China told the Japanese emissaries, declared he had never seen a document more crowded with infamous falsehoods. The attack was stigmatized as wanton and unprovoked, but it was in the true German manner, and the Japanese who do nothing original but are good copyists, stole their vice from the Germans when they deserted the noble codes of their ancestors, who practised Bushido and followed the Wu Wei of classic Japan. As we write, it is reported that the U. S. S. Oklahoma, West Virginia and Pennsylvania have been seriously injured if not sunk, the fortifications of Guam have been destroyed and many other points assailed including Luzon

and Mindanao in the Phillipines. Japanese troops have landed in northern Malaya and in Thailand. The Japanese are making the most of their navy and air fleet, and in order to gain time for preparation for their treachery they obviously carried on their conversations with Washington as long as possible. The attack was undoubtedly planned and spurred on by the Germans who are running short of man power on account of their vast losses to the Russians who are still in conquering vein. The tremendous victory over the Germans when they were driven from Rostov has broken the morale of the German people to an astonishing degree and Hitler and his co-assassins are beginning to fear the end that pursues all cosmic transgressors. The United States, Russia and Britain form a democratic triumvirate to whom the world may look for life and strength to lead Mansoul to victory against Apollyon. Theosophists should study the Nidanas of the present war situation. It is clearly marked how Karma has worked out the destiny of Japan since that nation wantonly attacked China, and will now begin to reap the harvest of that sowing.

THE GENERAL EXECUTIVE

The General Executive of the T. S. in Canada met on Sunday afternoon, December 7 at 52 Isabella Street, Toronto. The local members were all present, but nothing was communicated by the absentees. The business was chiefly of a routine nature. Funds were reported rather better than in the previous year. Membership was not too active, 45 members having failed to pay their dues yet for the present term. Would it be a good idea to print their names? There was some discussion over the magazine, the question being raised by some reader whether articles on the war should appear. It was observed that to leave the greatest event in the world un-

noticed would scarcely be a wise decision. The Fraternalization movement was discussed, and a letter from the Secretary-Treasurer of the Federated Lodges was also discussed. This will appear next month, being crowded out of the present issue. Mr. Bailey's audit of the Society's accounts was received and the Secretary instructed to write an acknowledgment of his kindness in doing this work. The next meeting will be held on February 1.

THE ANNUAL AUDIT

Toronto, Ontario,
1st November, 1941.

General Executive,
The Theosophical Society in Canada,
Toronto, Ontario.

Dear Sirs and Madam:

I have examined the books and accounts of The Theosophical Society in Canada for the year ended 30th June, 1941, and certify that the Statement of Funds appearing on page 145 of the July issue of the Canadian Theosophist, is in accordance therewith.

Faithfully yours,

Jno. K. Bailey.
Honorary Auditor.

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IN CANADA

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Albert E. S. Smythe, 5 Rockwood Place,
Hamilton, Ontario, Canada.

OFFICE NOTES

A gladsome Christmas and a Happy New Year for our children and our irresponsibles. For the rest it must be as they make it.

* * *

"All our Western thought is founded on the repulsive pretence that pain is the proper price of any good thing." This is a sentence from Rebecca West's new book, *Black Lamb and Grey Falcon*, quoted in *Time*, November 17.

* * *

Toronto, Edmonton, Calgary and Hamilton have had new members added to their rolls recently. Calgary reports that astrological study on Secret Doctrine lines was the attraction for their new member.

* * *

Hamilton Lodge has just made a return of Magazine sales of \$3.35 and takes the record for the season so far. No other Lodge has made any return of

sales. Toronto so far refuses to place the Magazine on sale. Some Lodges that take magazines for sale make no returns, though expected to do so. A commission of 25% is offered to Lodges which will sell the magazine, thus adding to their own funds while assisting the Society.

* * *

Mrs. Lilian Glover, secretary of Calgary Lodge, and her sister, Miss Eva Smith of Toronto, have recently been bereaved by the death of their Mother, Mrs. Smith, who was one of the Farrow family near Whitby. She was born at Glaisdale, Yorkshire, and was in her 88th year. Another Toronto death has occurred in the death of Mr. Huxtable, father of Mr. Horace Huxtable of the Toronto Lodge. The late Mr. Huxtable was advanced in years, and had come from Cornwall originally to settle in Canada.

* * *

An account is given in the December *American Theosophist* of the success of *Main Currents in Modern Thought* in which Mr. Fritz Kunz has been doing in magazine form what the late Frederick B. Housser undertook to do in our "Theosophy and the Modern World." Mr. Kunz invites co-operation and says: "Please write to me, saying you are interested and want to help, and I'll send you a circular describing *Main Currents*. Fritz Kunz, Hillendale Road, Port Chester, New York.

* * *

Few people understand how much their conception of Deity, of Eternity, of the vastness of the Universe is dwarfed by the absurd idea that the world was created in six days about six thousand years ago. *The Indian Theosophist*, correcting a correspondent, writes: "Sri Ramachandra lived not 437,000 years ago but 869,000 years ago, although many people find it difficult to believe these figures. As Bentley writes in his book *Hindu Astronomy*, "If the

Hindu chronology is 'correct what will happen to the Bible?' "Just what happens to the clock when it stops or goes slow or fast. We start it again and push the hands to the correct time. The Bible was written by men and is interpreted by men, and when their interpretations do not harmonize with facts they must Try Again. Many of them do, like the British Israelites when they find their estimates incorrect.

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Mr. Loftus Hare sends us several comments on scraps of paper torn from magazine pages and memo pads. He finds fault with our articles on the Swastika, of which he says there is a complete account in Religious S: P. S. R., Luzac, No. 35, April, 1941. "The symbol was an ancient Persian one," he writes, "for the movement of the Sun and went east to west all over the world." This however does not explain its presence in Easter Island before Persia existed. He denounces in stentorian language the Chinese article on the Septenary system, and advises us to read Paul Carus on Chinese Philosophy, or a dozen other books. "A perfectly rational a/c (*sic*)" he says is given in the S.B.E. "or a dozen other books." Then he adds in the most enlightening Hare manner, "They were syllables, the exact meaning of which is not known." Which, it may be inferred, is to convey the idea that it would be impossible for a contributor to this magazine to know what Mr. Hare does not know.

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The Indian Theosophist for October, propounds this question for November solutions—"What do you think is the cause of the apparent ineffectiveness of The Theosophical Society?" It is of deep significance that Benares has some sense of the weaknesses of Adyar, in putting this question before the members of the Indian National Society. It is a question that concerns every National Society. We have answered

the question often, and the main answer is that the Society does not support Theosophy which the world is in need of, but offers new varieties of the old remedies, churches, organizations, idols, of one kind and another, male and female, thread-bare Utopias, revelations astral, psychic and clairvoyant, carefully censored class instruction and literature guaranteed to be produced only by accredited authors. All this instead of free thought, free speech, free investigation, absence of authority and reliance on the reason and intuition of the student alone.

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Among the announcements of the T. P. H., Adyar in a new *Book News Bulletin, No. 1*, is a new edition of *The Voice of the Silence*, by H. P. Blavatsky, edited with Notes and Index by Arya Asanga. We quote the description given of the book. "This new edition has three advantages over the older editions. I. It is complete, without omissions or changes, reproducing faithfully the text as published by H. P. B. herself in 1889. II. It has a full introduction of 100 pages with the necessary historical and philosophical material for a better understanding of the text. III. It has an equally full index which will enable an easy tracing of texts. Annie Besant wrote of this priceless booklet in 1890: 'Of H.P.B.'s last gift to us it is impossible to speak in too high terms; it is the Keystone of her work.' Demy 16mo. Pp. 291. Cl. Re. 1.12. Wr. Re. 1.0." Mrs. Besant did not hesitate to alter the text under malign influences, and this somewhat tardy restoration of the text after thirty years or so, must be gratefully received.

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The *Bulletin* of the United Lodge of Theosophists in London, England always has two or three good short articles for its members. The October issue arrived on November 11, and we take a paragraph from its article on

"Wishful Thinking or Phantasy." "Inasmuch as phantasy operates only when the Ego is not in control, it follows that it belongs entirely to the lower mind; and, consisting as it does, solely of the power to rearrange elements already existing in that lower mind, it can never be a means to the discovery of new truth. Clairvoyance is not phantasy, although much that passes for clairvoyance is merely more or less vivid phantasy, which is also the origin of most, though not all, of the 'Spirit teachings,' messages from 'Masters,' automatic scripts, of which so much is heard nowadays." The U.L.T. was bombed in London but has been able to carry on its work, "bloody but unbowed."

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Dr. Pandia has been spending much time in the West Indies and was recently welcomed to Jamaica, the Mayor of Kingstown, Dr. E. Penso, and the town clerk, Mr. H. L. Harris, and other citizens meeting him at the Harbour Head Air-port. The Kingstown Daily Gleaner of November 24 gave a long account of his mission to the western hemisphere in the interest of British India and the goodwill of native Indians now living in this part of the world. After spending a fortnight in Jamaica, Dr. Pandia expects to go to Trinidad, British Guiana and other Caribbean countries, and hopes to return home in another six months or so. In an interview in The Gleaner, Dr. Pandia was reported to declare his hope "that when peace comes and the new order is established, India will have the same status as Canada and other dominions." Dr. Pandia referred to the work he was able to do in Panama, not only for the Indians there, but also on behalf of the thousands of Jamaicans and other West Indians. The pro-Fascist laws of the deposed President Arias, he said, had greatly affected both East and West Indians. But as a consequence of representations he had made he had succeeded in getting the

government to allow the Indians and West Indian business men to carry on their businesses till March next, when it is hoped the matter would be agreeably settled to the benefit of the people. Conditions were booming in Panama under the new government and the people were looking forward to better days and conditions.

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The Malayan Theosophist for October contains several interesting articles, and among them one by Mr. Jinarajadasa describes "the scientific temperament in C. W. Leadbeater, a revelation which confirms Mr. Ernest Wood's revelations about the "trained occultist" and helps one to understand how *Man, whence how and whither* and *The Lives of Alcyone* came into existence. Mr. Loftus Hare's note on his Persian pilferings is also corroborated. Mr. Jinarajadasa, who was a pupil of Leadbeater from boyhood and naturally loyal to his training, writes: "Bishop Leadbeater made a point of trying to 'see' a fact as accurately and dispassionately as possible; he had an innate reverence for a fact, that is, for the 'thing as it is,' which characterizes the scientist. Of this I had proofs innumerable in the course of the forty-five years when I watched his methods of work closely. In his ordinary writing he was not a 'loose' writer; he would take an infinity of trouble to be as accurate as he could in any statement. In his library he had as a 'working apparatus' the *Encyclopaedia Britannica* (earlier it was *Chambers*, the Nelson loose leaf *Encyclopaedia*, and then Dent's); in addition, all sorts of reference works in dates, personalities, etc.; maps ancient and modern; and a large number of dictionaries. His library is full of works on the histories and customs of peoples." And that is how it was done. Mr. Jinarajadasa says that his teacher, when he "stated a truth, he could 'back it up' by the rele-

vant facts." Well, some of us have been waiting for the relevant facts about *Man: Whence, How and Whither* and *The Lives of Alcyone* for years. I suppose we must await another incarnation to see what comes of them. At least we can agree with Mr. Jinarajadasa when he writes: "Whether we care to believe him or not, at least he is clear in his expositions." So is Jules Verne and so is H. G. Wells, While one cannot accept Mr. Jinarajadasa's view of Mr. Leadbeater, one must do him justice as a careful historian on his own account. In his article on the Germans as reincarnations of the Carthaginians who were notable for the savage and barbarous character of their cruelty, in an article from the August *Theosophist*, copied by the *Malayan*, he suggests "that the way to deal with masses who are given to some horrible vice collectively is to take advantage of certain factors. "First, to scatter them into various parts of the world, because of the varying periods of their physical life and the differences of length in the heaven world. The scattering has to be arranged so that for a few lives the evil qualities become dormant while balancing good qualities are evolved. Secondly, because of the collective Karma of them all together, they must come once again as a people; but in the intermediate period attempts will be made to tone them down in their vices. Obviously there can be no reform except after dozens of lives; the old era of vice will manifest again collectively, but in less virulent form on each succeeding manifestation." Mr. Geoffrey Hodson takes a fall out of Mr. Hamilton Jones on account of his article in the July *Theosophist* to which Mr. Hodson objects as an illustration of a "Back to Bibles" or something which he rejects as dogmatism and intolerance. Mr. Hodson ought to be aware that there is no intolerance in desiring to refer to Madame Blavatsky or the Masters as well as to Mr. Leadbeater,

but that the real difficulty is that those who follow Mr. Leadbeater will on no account have anything to do with those who see in Mr. Leadbeater just another psychic like P. B. Randolph, Andrew Jackson Davis, G. Vale Owen, Florence Huntley, T. K., Marie Corelli or any one of the host of psychic writers that have appeared in the last century. *The Secret Doctrine* and *The Mahatma Letters* may be described as Encyclopædias of occult learning, but they are not to be proscribed on that account, nor are those who regard them as authorities to be viewed as outcasts, as is too frequently the case. The final test is in the judgment of the student himself, not in the colour of the flag of the man or woman he chooses as Leader. The present average member of the T. S. does not know anything about *The Secret Doctrine* and is therefore incapable of giving an opinion of its value.

AMONG THE LODGES

Mr. H. S. L. Polak, London, England, gave a very interesting address to a group of thirty members, adherents and friends of the Theosophical Society when in Edmonton on October 30th. The members of both the Federation and the National Society co-operated in the meeting. In his talk on Gandhi, the Gita and War, Mr. Polak ably elucidated this beautiful scripture of India. Mrs. F. Colbourne graciously gave her home for the occasion. After the lecture, which was at 4:00 p.m., tea was served and an hour of friendly discussion followed.—N. B.

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A delightful afternoon bridge party was held under the auspices of the Social Activity Committee of Toronto Theosophical Society in their Lotus Room at the hall on Isabella street, on Friday afternoon, November 21st. The guests were received by Miss Mary

Stuart and Mrs. E. B. Dustan, hostesses for the afternoon and during the tea hour Mrs. L. J. Anderton and Mrs. R. Illingworth assisted. Mrs. V. Metcalfe and Mrs. John M. Henderson won prizes for the highest bridge scores and lucky prizes went to Mrs. D. W. Barr and Miss M. Stark.—M. K.



The visit of Mr. H. S. L. Polak to Canada has been of much interest to the Theosophical Lodges. Stationed in Montreal, he has made many friends there and has spoken for the Lodge on several occasions. In Toronto he was heartily welcomed and spoke at a week-night meeting. In Hamilton he took one of the Sunday morning dates in October, and gave a fine talk on the Brotherhood of Religions. He was next heard in Winnipeg on November 2nd where he spoke for the Wayfarers' Lodge, and Mr. Roberts makes the appreciative comment—"Too bad there are not more like him." Then Miss Nellie Brown reports that he had been in Edmonton where a joint meeting of Federation and National Society members heard him with deep satisfaction.

CORRESPONDENCE

MOVEMENT IN TIME

Editor, *The Canadian Theosophist*: So many of us must confess bafflement when we study the mysteries about us, even with the help of the most erudite works! One is moved to wonder if we do not attempt too much within the compass of one incarnation—and also expect too much. Probably our method is more faulty than our accomplishments.

The muscular body requires exercise or it will atrophy. The brain requires "mental gymnastics" to function at best. So the spiritual body which is possessed by all human beings ought also to have exercises which it can attain. But few of us can perform the

feats of the contortionist, or essay the progressions of the scholar, or aware ourselves of the spirit's illuminations. In the latter realm, the yogas are not for most westerners.

May I suggest a "flight of imagination" which is within the range of all students in its essence, bears no trace of cult or dogmatism, apparently should have no dangers, and may profit us in varying degree? There can be no limit to amplifications of the basic idea, but it would seem best to start with the simplest formulæ.

Picture in the mind a cube 12 inches in all dimensions, at rest. Then invest it with power of locomotion. First move it along a straight level line, an inch or a mile at a time—but look out for obstructions! Next, invest it with the power of elevation while moving straightly forward, trying different degrees of rise. After that, give the moveable cube a power of echelon. Fourthly, conjecture the cube as capable of slowly turning during its progressions.

Here I will stop, for the manifest reason that there is no limit to what can be done with the cube from there on, and that may be left to the individual imagination. But there is this, too—that presently the cube may become something else, even to the motivation of a good deed.

Do I profane?

E. J. S.

Kapuskasing, Ont.

NOT MASONIC ONLY

Editor, *The Canadian Theosophist*: It was a surprise to read the statement by an F. R. S. A., on p. 260 of your issue for November, that the Cornucopia is "a Masonic emblem", i.e. one peculiar to Freemasonry. This is certainly not the case, for it is one of many dating from classical times which was borrowed by the group of 18th century scientists and philosophers who, for

some reason still undecided, adopted the dormant craft of workers in stone and turned it into the present speculative Order.

According to my encyclopedia, this Cornucopia—a symbol of prosperity in general, today—was placed in the arms of Fortuna, and also of Plutus—not Pluto—by the ancient Greeks, it was later used in the Roman system.

This symbol has no place in the allegories of the present Masonic system; it is used by city lodges, mostly, as an appropriate ornament for the wands carried by the stewards, whose work is confined to the refreshments.

N. W. J. H.

Mr. Haydon might have dipped a little deeper into his encyclopedia and discussed the reference to Amaltheia, reputed foster-mother of Zeus. She was represented as a goat, undoubtedly identifying her with the cycle of Capricorn. It was with the milk of a goat that she fed Zeus, and when the goat's horn was broken off, she filled it with flowers and fruit and presented it to Zeus, who placed it, with the goat, among the stars. Perhaps Mr. Haydon will suggest that the goat has nothing to do with Masonic initiations. The point, however, to be noted is that Amaltheia is thus to be recognized as one of the various foster-mothers, virgin mothers or cosmic or world mothers of the God who is known as Zeus or otherwise according to his cycle. Cretan coins represented Zeus as suckled by the Goat, which tend to date the Cretan civilization with the last Capricornian Zodiacal month, or nearly 22,000 years ago.—Ed.

BOOKS BY CHARLES JOHNSTON

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KRISHNAMURTI

The story of Krishnamurti is one of the most remarkable phenomena of the theosophical movement. When he was a child Dr. Besant and Bishop Leadbeater proclaimed him as a potential instrument of the Christ for public teaching—a “vehicle of the World Teacher”. The historically recurring human impulse of looking-for-a-Saviour was channelled into the Order of the Star in the East, a body of people who longed for a new Teacher and hoped the prophecy of Krishnamurti's mission would prove true.

This was a background for boyhood, adolescence and young manhood abnormal enough to spoil the life of any ordinary boy. The wonder of Krishnamurti is that he matured into a religious teacher of the first order—he is probably the most profound, balanced, integrated, penetrative and enlightening spiritual instructor in public life to-day.

The other amazing thing has been the failure of the Theosophical movement to fully appreciate his work. We were repeatedly warned by Dr. Besant that his teachings would probably be difficult and she herself found them so.

Under the lead of the Liberal Catholic bishops Leadbeater, Wedgwood and Arundale, and Mr. Jinarajadasa, bewildered and pained “toleration” took the place of extravagant devotion. Why? Krishnamurti had “come to life”. He was trenchantly challenging all illusorily protective thought-systems, including the subtly crystallizing though unformulated and oft-repudiated “theosophical” creed—unformulated that is until Mr. Jinarajadasa presumed to write “What Theosophists Believe”.

All talk of the “vehicle of the World Teacher” has ceased—not solely because Krishnamurti deprecated it; his illumination is dazzling and we have turned away, preferring to see our precious

thoughts and desires in an englamouring shadow-light, rather than face their trumpety character as revealed in sharing his understanding.

When Krishnamurti was asked: "Are you the Christ come back?" he replied:

"Friend, who do you think I am? If I say I am the Christ, you will create another authority. If I say I am not, you will also create another authority. Do you think that Truth has anything to do with what you think I am? You are not concerned with the Truth, but you are concerned with the vessel that contains the Truth. You do not want to drink the waters, but you want to find out who fashioned the vessel which contains the waters. Friend, if I say to you that I am, and another says to you that I am not the Christ—where will you be? Put aside the label, for that has no value. Drink the water, if the water is clean: I say to you that I have that clean water; I have that balm that shall purify, that shall heal greatly; and you ask me: Who are you? I AM ALL THINGS, BECAUSE I AM LIFE."

A new book has been published of his talks, and discussions with him. It includes his comments on the significance of his teachings in relation to the war. The main theme of the book is the relation of the individual to society and we recommend it to every Truth-seeker who is prepared to sacrifice his illusions as the price of Truth. It can be obtained from The Star Publishing Agency, 29 Park Lane, Wembley, Middlesex; Mr. J. M. Watkins, 21 Cecil Court, Charing Cross Road, London, W.C. 2., or the Theosophical Publishing House, 68 Gt. Russell Street, W.C. 1., price 2/6d, post-free 2/9d.—*Eirenicon*, for Oct.-November Organ of the Peace Lodge.

BOOKS ON THEOSOPHICAL SUBJECTS

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I AM ALL THINGS, BECAUSE I AM LIFE."

HOW SHALL THESE THINGS BE?

Being the last of four addresses over the radio in October, by Canon R. S. K. Seeley, M.A., Warden of St. John's College, Winnipeg and priest-in-charge of All Saints' Church there, under the general head, "Towards a New Order."

Before I hand over this subject of Christianity and Social Reconstruction there remain various loose ends to be gathered up. First of all, I ended last week with a plea that we should tackle the problem of education for leisure and I believe it to be of fundamental importance. But I am grateful to one of my critics who reminded me that we need something very much wider than that. We need education for citizenship. It is all very well to talk about a new social order and even to make suggestions of the lines along which it should be developed. But the mere introduction of a new system, however excellent it may be, does not solve our problems. Whatever our system, it has to be operated by human beings for human beings and the mistake of many earnest reformers is that they leave out the human element. For instance, the Communist Party in Russia tried to introduce a social system which excluded the Christian religion, forgetful of the fact that human nature is essentially religious and the Christian religion has an irresistible appeal to many people. Consequently they have found it essential to modify their system and allow the practice of Christianity. But what I mean about the human element is that the vast majority of people will settle down under any system that is given them and once a few zealous reformers have introduced their ideas, we relapse into an apathy in which things slide along in any old way. Any social system, however good, has to be watched with eternal vigilance and the members of society must be constantly on the watch to see that the principles

for which it was set up are being maintained. We are not by nature vigilant nor do most of us take any great interest in the method by which we are governed as the percentage of voters at each election goes to show.

There is a great need that the Christian should take his citizenship more seriously. We have been perhaps too otherworldly in our outlook and too little concerned with this world. I know that Christians have always been to the fore in the care of the poor and the oppressed, the reform of prisons, the after-care of prisoners and such like and we should never lose sight of the glorious contribution of the Church in this respect, nor should we in any way relax our vigilance in all these things. But we ought to add to our responsibilities in this respect and see to it that those Christians who have gifts in legislation, administration and the conduct of public affairs regard it as a duty to use these gifts for the glory of God. I hope that I will not be misunderstood or appear to cast aspersions on our public-minded citizens when I say that there is a tendency to regard participation in public affairs as an occupation rather than a vocation. I know, for instance, through letters I have received, that a great many people feel the urgency for social reform along Christian lines. But how many are there who are prepared to come out into the open and throw themselves wholeheartedly into the cause which they believe to be right? The Christians in this world are numerous and provide no small proportion of the voting population. And we have the inestimable good fortune to live under conditions where we have freedom of speech and of opinion and are in a position to make our convictions known.

There are therefore two great responsibilities laid upon those who feel that society must be ordered according to the mind of Christ. First, they should stir

themselves to see that the Christian Community is educated to a serious view of these things and has the knowledge and the enthusiasm to use their powers as citizens aright. And secondly, they must be ready to take up the burden of public office whenever they are called upon to do so and not let the opportunities for Christian administration go by default because Christians are too busily occupied in other matters to give time and energy to these things. We are always in danger of being too departmental in our thinking and actions and until we can break down the barriers between our lives as citizens and our lives as Christians, we shall never get very far in making society Christian. "Ye are not your own" says St. Paul. "Ye are bought with a price." And it is not a matter of our own choosing how we use our lives. We are called to be Sons of God, sharing in the divine creative activity and unless we are using our Christianity in a creative manner in society, we are failing to live up to our vocation.

There is one other recommendation of the Malvern Conference to which I should refer for it is of very great importance. They state that "In all that is planned, regard must be paid to the family as, by God's appointment, the basic social unit on whose stability and welfare all other social welfare in large measure depends." That is to say that the foundation of the whole social fabric depends upon a sound family life and we believe this to be in accordance with the mind of God. There is always a danger when we broaden our horizons to take a world view that we neglect the important things that are under our very eyes. And we certainly should view with concern the breaking up of family life in increasing degree. And I am not in particular now thinking of the startling increase in the divorce figures in recent years. They are certainly something that should make us

do some hard thinking. But I am thinking rather of something less obvious but to my mind very serious and that is the lack of home life in the sense in which it was known until quite recently. Even where there are fairly large families and to all appearances a united household, the home is rapidly becoming of less and less significance in the lives of young people. They regard their home as a place to eat and sleep in, they take it for granted that it should always be there but they feel no obligation to contribute to its happiness or harmony and spend so little time in it that they can absorb little of its influence. Now when we consider the tremendous influence of the home on the life of the individual, this becomes a serious matter. For it is in our homes that we absorb the habits and ideals which go largely to the making up of our character.

I suppose that there is no one who cannot point to his home life as a direct source of his mental and spiritual make-up. How often do we hear it put forward in extenuation of those who are unbalanced or difficult or neurotic that they had a poor home life. And how often is the contrary true. Those who have contributed most to society, those who have been most unstinting in the service of humanity, those who have been real influences for good in the world have almost invariably been those whose home life has been good. It is not sufficiently recognized, for instance, how many of our great public men, leaders of the world in their generation, have come from the homes of the clergy, where they have learned lessons of unselfish service and devotion to duty which have influenced their whole careers. For in the formative years of our life, our home is our world. It bounds our horizon and is the centre of our interests. And as we have learned in our miniature world, so we shall behave in the larger sphere. And if we are to produce a race of men and

women great enough for the tasks we have envisaged, men and women imbued with the ideals of unselfishness and service, who have learned the principle of give and take and have discovered that they are not the centre of the universe but are stewards entrusted with a task of enriching humanity, then it is imperative that the influence of the home shall reassert itself and our family life become the training ground for our behaviour in the larger family of humanity.

And now may I remind you of the point from which we started? Society is diseased and its disease is that we have forgotten the two great principles of Christ, the sovereignty of God and the divine destiny of man. A great Christian gentleman said to me this week "What does this talk of a new order mean? Is it not the old order that we need?" Yet, it is the old order, the order which was brought into the world by Jesus of Nazareth and which some great souls in every age have never lost sight of. Therefore in our planning, our reconstruction, our revolution, let us never lose sight of Him. If we believe in the urgency of our task, then the first step before us is to study His life and teaching and His claims afresh until we become imbued with His spirit. For His claims were tremendous and daring. An unknown teacher in an obscure part of the Roman Empire, He dared to view His mission in terms of the world and to stretch His vision beyond the barriers of space and time till it embraced all humanity. And when death and apparent failure stared Him in the face, his last recorded words to His disciples were surely the most paradoxical ever uttered: "Be of good cheer—I have overcome the world." He is the source of all our endeavour, for we as His followers are only trying to interpret His message in terms of our day and generation. The implications of the teaching of Christ—that is all

that we are seeking to discover together with the prayer that we may have the courage to adopt those implications when we see them. So though our eyes are on the future, our minds are also on the past—our only authority is the teaching of Christ and our only mandate to reconstruct the world is His commission to make disciples of all nations. Through Him the mind of God is revealed to the world and our loyalty to Him is the measure of our effectiveness in serving our generation.

Finally, let us recall the urgency of our task. Through no action of our own, we happen to be living at one of those rare spring times in world history, one of the dawns of a new era.

Bliss was it in that day to be alive

But to be young was very heaven.

Seldom have such opportunities been given to any generation. But opportunity means responsibility and may God have mercy on our souls if we have seen the opportunity and let it slip.

There is an ancient legend of a conversation between the Ascended Christ and the Archangel Gabriel. Christ describes to Gabriel the work which He has done on earth and how He has entrusted its completion to His followers, His Disciples and His Church. "And what if they fail?" asks the doubtful Gabriel. "I have no other way," answers the Christ.

THE THEOSOPHISTS'

PERSONAL GOD

It is often said that Theosophy recognizes no personal God, but this is a broad statement very misleading to those who hear only this partial teaching without others which are necessary to understand it.

It is quite true Theosophy knows of no Being beyond the clouds who sits enthroned in aloof majesty watching our planetary scene with perpetual irritation at our follies. We know of no

Deity who has to be cajoled and propitiated by shameful words of self-abasement coupled with extravagant compliment of his own grandeur: The God who demanded blood-sacrifices, animal and human, as the price of forgiveness of sin is a stranger to us.

We regard all such personal divinities as the crude inventions of second and third rate theological minds. We see no reason why our own conceptions of Deity should be fettered and restricted by the whims of some half-educated neurotic of the third or fourth century A. D.

We are strictly Pantheists. For us God is everywhere in His creations—everywhere indeed outside of them if such a concept has any meaning to human minds. But as this loftiest of all views regarding God is too exalted for use of the common man, we offer him what we may term with all reverence a homelier God—the one of whom Tennyson avers that

"Closer is he than breathing,

Nearer than hands and feet."

In each one of us is this personal God—the one whom the Easterns proclaim in their lovely spiritual diction as the SELF. And, wonder of wonders, that God is more, much more, than merely our own personal guardian who watches over us, answers our prayers, guides us, aids us, inspires us. That God is the highest part of each one of us. Truly in that sense each of us is his own God—a miracle indeed, but a great Cosmic Truth. In the stirring language of the great affirmation Theosophists know so well,

"More radiant than the Sun,

Purer than the snow,

Subtler than the æther

Is the SELF that dwells in my heart.

I am that SELF!

That SELF am I!"

Is not this concept infinitely more satisfying than the creature-Creator idea of orthodoxy? Is it not worthier

of human dignity than the grovelling of affrighted men and women before a Hitler-like deity, full of strange demands and impossible requirements, and ready to blast them to all eternity if they fail to satisfy him?

God in the heart, God in the soul, God in the mind, God everywhere within, whichever way you look—not up, not down, not here, not there, but everywhere. God who needs not abandon his other tasks to listen to us but who has no task other than to listen to us and help us. God who delights to listen to us—who, as the old scripture quaintly but beautifully puts it, takes ten steps toward us when we take one toward him.

This is the God of the Theosophist. What can any religion, any system, any code or creed offer us that we do not have?—From "*Ancient Wisdom*" for October.

QUIZ

In what Books are these to be found?

1. In these cycles we can include mixed characters who have had great influence on nations, such as King Arthur, Pharaoh, Moses, Charlemagne reincarnated as Napoleon Buonaparte, Clovis of France reborn as Emperor Frederic III of Germany, and Washington the first President of the United States of America where the root for the new race was being formed.

2. According to the mystic doctrine which was advocated by Plato, Origen, and some of the early Christian Bishops, as Synesius, all souls have pre-existence and have descended from the spiritual world into the earthly prison of the body, but some souls are more divinely advanced than others. Reminiscence is therefore that faculty of knowledge which the soul brings from its heavenly source, never entirely obscured, and when its faculties are stimulated by discipline and a pious abandonment of the passions, is the cause of all civilizing

influences and discoveries.

3. Man is whatever he makes of himself by his thoughts. A people on the whole may be looked upon as a compound individual, made out of a great many personalities, and yet being one entity to which the same law applies. A vicious man would drop back into vice tomorrow, if his sins were forgiven today; a people that cannot bear freedom would soon return to slavery even if they were liberated by some miracle-worker.

4. There is the danger of frittering away our energies by taking up an idea only for its novelty, and then giving it up for one that is newer. Take one thing up and do it, and see the end of it, and before you have seen the end, do not give it up. He who can become mad upon an idea, he alone will see light.

5. The power of life restores physical consciousness after the silence of sleep, and the eternal radiance sends the unfailling messenger to awaken us and give us the light we need upon the world to which our souls have returned after their temporary release. In the same manner, when the soul awakens in another world, the power of life gives consciousness and the dawn breaks in its splendour on the sight.

References to Quotations in the November Quiz:

1. The Drama of Love and Death, page 102, by Edward Carpenter.
2. Habakkuk, i. 3-11 (Revised Version).
3. Gods in Exile, page 24, by J. J. van der Leeuw.
4. The Web of Indian Life, page 186, by Sister Nivedita (Margaret E. Noble).
5. The Law of the Rhythmic Breath, page 112, by Ella Adelia Fletcher.

✻ ✻ ✻

Thine eyes shall see the king in his beauty: they shall behold the land that is very far off.—Isaiah xxxiii. 17.

THEOSOPHY AND THE MODERN WORLD

Conducted by W. Frank Sutherland

THE IDEA OF MAN

BY H. R. MACCALLUM

Editor's Note: The following article is reprinted, slightly abridged, from the October issue of the University of Toronto Quarterly through the courtesy of the author and the publisher. Professor MacCallum's remarks should prove to be of more than passing interest to the Theosophist.

The Delphic admonition "Know thyself" may still claim to be the clearest statement of the aim of philosophy; also, properly understood, of its distinctive subject-matter. No one has ever turned to philosophy without desiring, blindly or explicitly, to answer some form of the question, "Exactly who am I?" or, "Can my existence be given any sense?" And every philosophy is the ordering (subordination and superordination) among themselves of the various, multiple, partial answers a man gets to this question, whereby some sort of single and total answer is fashioned.

The first major point raised by this formulation concerns the relations of philosophy and science. The philosopher's concern with the physical universe is not, or should not be, strictly scientific, because it does not terminate upon the universe; the riddle of the sphinx is not for the philosopher the inner nature and structure of matter, the limits, if any, of the universe in space, or any puzzle of that order. Even in the deceptively childish conundrum current in antiquity, it will be remembered, the answer to the riddle no one could solve was, Man.

The fact is that there are two main sets of answers to the question "Who am I?", the first of which primarily concerns a man as a physical object, a body, while the second primarily concerns him as a conscious person. The issue raised

is that of the distribution or redistribution of weight between these two sets of answers; between the natural sciences and what, for distinctness' sake, might be called the anthropomorphic disciplines: history, economics, law, political and social theory, etc. One merit of the simple Delphic definition of philosophy is that it involves from the outset a shift in the usual distribution of weights and emphases between these two, putting us on guard against the excessive temporary prestige enjoyed by the natural sciences in our age; considerations derived from economic or social theory, from morals, æsthetics or history are as likely, perhaps more likely, to be relevant to this question than those derived from mechanics, chemistry, astronomy, physics, and the rest.

In an age like this such an assertion has to be defended. So let us look at the first set of answers. Mathematically regarded, a man will be assigned certain linear, plane, and stereometric co-efficients, a number which we call his age, etc. Mechanical science determines his weight, specific gravity, and the like; chemistry and physiology such things as his metabolism, endocrine equilibrium, idiosyncracies and allergic sensitiveness to certain substances; the biologist will specify, for instance, certain unit characteristics inherited according to Mendelian law. The psychologist as natural scientist, i.e. the experimental psychologist, will supply a psychograph, an I. Q., individual reaction-times and the like. This list of answers, a very incomplete sample of what the individual would obtain if he were thoroughly gone over by a board of experts, will yet serve to indicate the common tendency and defect which, philosophically speaking, all answers from the natural sciences exhibit.

The tendency is inherent in the

method of these sciences, that of registering coincidences between ruler and ruled, i.e. between some part of a graduated scale and the object measured. The assumption behind this method, in turn, is that the observer can largely, if not entirely, stand outside the observation; he as a person is not implicated in it. We cannot here discuss the technical question of the allowance made for the subjective factor in the reading of scales; this "margin of error" itself is dealt with in a rigorously impersonal way. Nor is this the place to discuss the admitted breakdown of the assumption where events at the sub-atomic level are concerned. By and large it remains true that the elimination of the observer as a person is the condition of the natural sciences.

The defect common to this first set of answers is not inaccuracy. On the contrary these numbers and pointer readings do really and truly attach to me; even, if carried out in sufficient profusion, detail, and precision, they serve to specify me uniquely; they may also serve to indicate, with those limits which a prudent skepticism sets on taking the advice of experts, what things I should and should not attempt to do. Thus the defect is not irrelevance either, though it tends to be irrelevance, according to the strict theory of scientific positivism, in which "all is coincidence" — (these are the measurements, there is no explanation, no sense in asking why they should be just these and not other measurements). But then it is doubtful whether such positivism is more than a pose, useful for certain limited purposes. Certainly the history of science shows these sets of measurements as developing against a provisional background of physical, chemical, or biological *theory* which is always understood to be explanatory and thus relevant to the properly metaphysical question, what total idea I am to form of man and of myself as man; for each such theor-

etical construction throws light, in varying degree, on what it means to be in space and in time, to be a piece of matter, to be alive, and I am all of these things.

No, the defect is not irrelevance, so much as minimal relevance. This may be illustrated in a kind of parable. If I say, "I want to know who I am," and someone taking out a measuring tape replies, "Just a minute and we'll see," it is the answer and not necessarily the question which is absurd. For all its numerical accuracy, the answer obtained would be relevant in only one situation, and that the "minimal" one, where I am suffering from amnesia, and my metrical record is kept at headquarters. Accordingly that construction, the one with the least human content, is forced upon my question. It is a case of an accurate answer being no answer at all.

When philosophy is variously asserted to begin with the sense of wonder, or of anguish, this is a way of pointing to its demand for a completely relevant answer. It is a way of saying that the question, "Can my existence be given any sense?" is not to be answered by the fiction that I can stand outside myself as an impartial second or third party, when in fact all my actions, emotions and thoughts are implicated in the question itself and the attempt to answer it. More than this: it is the recognition that no other self can be properly dealt with in terms of this fiction either. Where what we are concerned with is "anthropos" himself, the scientific aversion to anthropomorphism is, to say the least of it, misplaced; what other shape than his own could be more appropriate to man? Declare purpose, feeling, striving, conviction, faith and the like to be irrelevant and misleading factors which, in accordance with the assumption of the natural sciences, can and should be disregarded in the observer and denied of the object

observed, and you make nonsense of even our most ordinary awareness of one another. The human order is one in which objective judgment is possible, but on condition that everything that makes it human should not be removed to begin with; it is objectivity in regard to *subjects*, not to space and time, or electrons, or chemical compounds, or living cells and tissues. In this realm the "scientific elimination of everything personal" leads not simply to reduced relevance, but to the disappearance of what you set out to observe. In law, economics, history, ethics, sociology, there are, as E. H. Carr has reminded us, "no facts existing independently of what anyone thinks of them." The attempt to eliminate the personal, both in the observer and in the person observed, is ultimately self-defeating.

To compare the answers the philosopher obtains from the natural sciences with those given in the "anthropomorphic disciplines" should make clear the superior relevance of the latter to the question, what idea am I to form of man, and of myself as man? The answers are, that I am an historical figure in so far as records of my acts survive, and even if they do not, an anonymous historical figure in so far as these acts will affect the life of those yet unborn; that I am a legal person, possessing a complex of rights and responsibilities enforceable in police-court or elsewhere; that I am a political subject determined in my action by (and, in perhaps imperceptible ways, helping to determine) the organized network of power-relationships which marks this nation off from others; that I am a moral subject with duties toward myself and others, which are unique and therefore ineffable as far as legal codes are concerned; that I am an æsthetic subject—appreciator, critic, artist in my measure (i.e., that I am familiar with a certain range of human emotions, have myself a certain temperament, and am able in

some degree to convey experience of this sort to others through a personally expressive fashioning of speech, gesture, intonation, through dramatic skill in the choice and arrangement of objects, acts, ideas, etc.); that I am economically subject to a productive and distributive network of relations between people and economic goods which I, both as a worker and as a consumer, affect in some measure; that I am a social being, a vague term often used to lump together all human relatedness whatsoever, but perhaps more narrowly specifiable as membership in all those subordinate groupings (from the family to the chess-club) which cannot be regarded as primarily political or economic in their purpose; that I am a religious being, a statement which may be taken first, subjectively, to mean that as a man I am compelled to live by some myth as to the destiny of myself and my fellows or else a myth of private fabrication, or some mixture of the two; or second, phenomenologically, that the world of human experience is necessarily articulated for every man, in one way or another, under the fundamental religious categories of the holy (the extraordinary attractive and repulsive) and the profane or commonplace.

These answers, each of them momentarily relevant, and together constituting the central human fact, show why philosophy cannot afford to "sell out" to the natural sciences—a statement which naturally does not imply that it can ignore them or treat them with contempt.

Philosophy may then be viewed as an attempt to reach some comprehensive notion of man which, though recognizing the restricted relevance of the natural sciences, yet assigns the central and primary role to the "anthropomorphic" or humanistic disciplines. Innumerable considerations, inhibited by the current academic view of what philosophy ought to be, at once throng to

the surface. Here we have room to deal summarily with only two points.

First of all, when we speak of objectivity in regard to the personal (the order of subjects) a reference to some distinctive type of necessity is always implied. There are as many such specific types of necessity as there are disciplines in our second list. Indeed the very term "subject" in the sense of the conscious self or person might be said to imply *subjection* to these various distinct but interlocking types of necessity, each embodied in some human institution, order, or network. Thus, for example, the legal obligation of completing work as contracted is one thing, and specifically different from the æsthetic compulsion whereby a rhythm or pattern must be completed in one way rather than another; and again from the moral duty of finishing a task in such a way as to be satisfied that one's best effort has been put into it; this from the economic necessity of terminating an enterprise with a credit balance; and all of them from the religious necessity of preparing in some way for the termination of life. In all these respects a reference to an objective, interpersonal network is required to define the subject himself.

This is to say that what I am is what others take me to be. But such a two-edged statement is easily misunderstood. It is true that we are none of us too sure what we are, that every man is blind about himself, unable to judge and estimate himself, that others, if he can get them to tell him, are in a better position to say what he is really like than he is himself. Superficially this might be held to justify me in sacrificing everything to create and nourish a favourable public self. The very derivation of the word "person" from the actor's mask, or the voice sounding through it, seems to give weight to such histrionic practice, suggesting the equivalence of "person" and "impersonation." But more

profoundly, the statement "I am what others take me to be" may mean that the reputed or public self is not a disguise but an unmistakable revelation of private personality. It is through the assumed role that the actor's real quality, his ability or the reverse, is made publicly manifest. Nothing shapes the person more decisively than the attitudes he adopts and the roles he takes up in the various networks.

The same dialectic between the individual and the network arises in respect of freedom. Superficially freedom is revolt against necessity, insubordination assertion of the self against the sovereignty of such æsthetic, legal, economic, religious, political, moral networks of relatedness as we have pointed to. But the assumption that the self means or *is* anything apart and in divorce from these necessities is one we have just seen grounds to question. Hume's destructive analysis of the idea of self is valuable as calling for a revision of that idea, which he did not make. Namely, the popular notion is a survival of the very primitive idea of "a little man inside the chest" (or the belly) whom the anatomist's scalpel ought to reveal, though we all know by now that it doesn't; the error is to insist that if the self is real it must be in principle an observable entity, a datum. But everywhere we find that to give meaning to the self is possible only in reference to the various networks; that the self is not something given, a datum, but a problem or better, a task, which does not yet fully exist except as a task exists before it is completed, a task to be realized socially, in terms of common action and then only over a stretch of time. To confine the self to the present and look for it purely "within" is to transform the *me* into an *it* and thereby make sure that I shall be found missing. Everything thus points to a corresponding revision of the notion of freedom. True, and not illusory, freedom does not

reject but accepts "subjection" in the senses outlined above. Just as it is through the various specific human networks that the quality of the person takes shape, so it is only through submission to the necessities governing each that free—and that is effective, and effectively personal—action is possible.

However inadequately, the general outline which philosophy would take in accordance with the Delphic formulation of its object has been sketched. The idea of man would be the networks of historical, economic, æsthetic, religious, ethical, legal, political, and social determination, not forgetting, in due subordination, those provided by the natural sciences: or rather perhaps it would be the network of these networks. I myself as man would be knowable as an answering complex, to be specified in terms of the "places" I occupy in these various series and networks, over a duration of time.

It remains to say something about interrelations. An argument *about* philosophy, such as this, which does not pretend to be an exposition of specific metaphysical content, must be satisfied to state that there are manifold tensions and conflicts between the various constitutive aspects and activities of man, which it is the object of philosophy to resolve; this is another way of stating the characteristic philosophical demand for completeness, total relevance, a comprehensive answer to its question. But there is only too attractive a variety of ways of evading this demand. Accordingly we find in the present, when philosophy has so largely failed to perform its proper task or to concentrate upon its proper object, a proliferation of pseudo-philosophies. Their common feature is a method of reduction whereby one human function is taken as substantive, constituting the "real" man, and the others reduced to the status of adjectives, appearances, or disguises thereof. With Marx the real man is the

worker; the real as opposed to the illusory or reputed self, is the actual place a man occupies in the process of production—a view whose affinity with the capitalist reduction of persons to "hands" in industry should be noted, and is not an accident. Everything else, such as law, politics, morals, is an "ideological superstructure," a transposition into other and less proper terms of these basic economic realities. It is true that the Marxist protests that he does not deny all autonomy, all effective reality to these other things, but these protests are revealed as perfunctory, to say the least, by the basic tenet of Marxist orthodoxy that economic forces will blast their way through to their effects *whatever the "superstructure" may be*. With Freud, the "real" man is the sexual function, psychologically rather than biologically conceived (as libido, mechanism of repression, complex, transference, sublimation, etc.). With the social relativism of various schools of anthropology since Durkheim, the "real" man is the tribe: the substantive terms are terms like society, collective representation, "folkways." With the æstheticism which began with the Romantics, and still flourishes in some quarters, the "real" man is the artist: law, economics, morals, etc., must either be auxiliary to the prime object of converting life into a poem, a beautiful symphony, or else they are obstacles to be destroyed. With a man like Hobbes who views everything *sub specie legis*—it is true Hobbes is long dead, but logical positivism is with us—all things else are sacrificed to the category of legal convention. And so on, though not indefinitely: there are only just so many startling "discoveries" about man to be made by this reductive procedure.

The point of calling them pseudo-philosophies is not to deny that each serves to throw light, if a somewhat fitful and treacherous light, on the subject of man. It is important to recog-

nize that man is worker, or artist, or legal subject, and is such by his very essence. The point is rather to assert that any philosophy deserving the name must exhibit balance and sense of proportion enough to recognize that man is also essentially and necessarily all these things at once, and to do full justice to each constitutive activity and aspect of human nature, denying none. The philosopher will seek to resolve the tensions between one and another, but not by the easy and spectacular method of short-circuiting which we have just examined.

Thus, to conclude, the readiest test of philosophical defect is that a theory sets out to explain away any one of the authentic constituents of human personality. On this score alone, philosophy should pay far more serious attention to religion than it does, for *prima facie* there is as much evidence that man is by nature a religious being as that he is by nature an artist or a worker.

However, further discussion of such an issue would take us beyond the limits set in this paper. The concluding point of these reflections is that it is unphilosophical to restrict authentic human experience to any one of its ranges. To narrow it down, with the natural sciences, to the experience of external sense; with æstheticism, to the experience of æsthetic form; to confine it to moral experience or economic experience, or religious experience, or social experience or any other single distinctive type of conscious happening, is in the end to lower, impoverish, mutilate, and dehumanize the notion of man. Philosophy holds tenaciously to the variety of this experience in the whole wealth of its specific forms, and proceeds on the assumption that the most likely way of achieving a comprehensive and completely relevant answer to its question, is to put upon this experience the highest, and not the lowest possible construction.

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 law-giver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.

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

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