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THE EXILE OF THE SOUL

By Zadok

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II. THE PSYCHOLOGICAL PROBLEM.

The science of psychology, whose function it is to describe and explain the states of consciousness, has the same problem of the dual soul of man as that which confronts the biologist. The nature of the psychologist's research, however, requires him to approach it from another side.

Psychology was once a branch of philosophy and proceeded by introspective and philosophical methods. It was given its present name by a writer named Goelemus who is not distinguished in its annals except for the fact that it fell to his lot to go to the Greek lexicon for the word meaning "the lore of the thinking soul" and to come back with a word meaning "the lore of the unthinking soul". As we shall see, Goelemus was more fortunate than were those biologists who were similarly careless with their Greek.

Modern psychology was drawn into the field of science at the time when materialistic scientists were greatly in the ascendant and were most sure that the explanation of all the phenomena of consciousness could be found in the nature of physical matter. The natural sciences of astronomy, geology, physics, chemistry and biology all proceed on the assumption that the phenomenal universe is a reality which can be understood without reference to life or conscious-

ness. The special concern of modern science is with a realm of effects. It may assume that these effects are causes and succeed in gaining a wide knowledge of them. An hypothesis may be intrinsically wrong and still be valid for working purposes. Chemistry proceeded in its routine operations under Dalton's atomic hypothesis and can continue to do so in spite of the fact that a few years ago the atomic theory had to be replaced by the electronic. So also, physics proceeded successfully for two hundred years on Newton's gravitational theory only to be advised a few days ago that its basis has to be thrown into the discard. Psychology has not fared quite so well. When it took on the scientific method it could not as the physicist does, for instance, relate all things to energy and matter. Energy and matter are part of the spectacle and can be viewed apart from life. Psychology, however, assumed the task of using the limited means of science in order to view the spectator himself.

So it has hung between sky and earth, refusing to be considered a branch of metaphysics and never quite gaining respect as an exact science. The most materialistic of its apostles have undertaken again and again in a variety of ways to align it with chemistry and explain consciousness by the qualities of matter—saying that consciousness is a derivative of matter.

Unhappily, however, for all their endeavours they have never produced a working hypothesis that covers the whole field of their science as Newton's did for physics or Dalton's for chemistry. The psychological theories work admirably for certain limited groups of facts but fail hopelessly to solve quite as important groups. The failure is due to the facts that psychologists are undertaking to prove the functions of the spectator by the functions of the spectator—to prove something by itself. A philosopher can, within the terms of his method, succeed in this; a scientist never can.

Thus it happens that Professor William James, leader of the physical school of psychologists, summing up the advances of psychology as a science, says:

"Psychology is but a string of raw facts, a little gossip and wrangle about opinions, a little classification and generalization on the merely descriptive level, a strong prejudice that we have states of mind and that our brain conditions them, but not a single law in the sense that physics shows us laws." This in 1892 and, except for a greater quantity of descriptive material psychology has scarcely moved since then.

It is still engaged in warfare over its basic definitions. What is consciousness? The majority of psychologists say "mind", and refuse to admit that there can be any other form of consciousness than mind. Their chief reason for declaring that consciousness is mind is that nothing can be known to them until it becomes a thought. Which is the equivalent of telling a physicist that there can be nothing but mental matter and energy because energy and matter have to be imaged in mind before they can be examined. This adherence to the dogma of the necessary identity of consciousness and mind has sterilized the entire research and leaders among the psychologists have not been slow to tell their fellows so. Professor Edward Montgomery says:

"Psychology as a science of self-originated and self-acting conscious existence. .

. . can only lead to nihilistic results; such a science constructed without reference to an abiding *extra-conscious* source of actuation and emanation will end in vacancy." And Montgomery goes on to argue that the states outside the conscious mind are not necessarily mind at all.

This is why, when the student tries to arrive at a general idea of current psychological theory he comes constantly on the use of the word "mind" as describing factors that have no place in mind.

Broadly speaking, modern psychology agrees (or disagrees) on the following classification of the levels of consciousness. Above conscious mind is one group of phenomena. Then comes conscious mind. Then below it two groups. Let us examine them in this order.

Above mind, what is called supra-liminal mind, or supra-conscious mind. The existence of this as a separate group is in dispute. It is the field of intuitions, of conscience and of the recognition of duty. Some psychologists see it as the connecting link between the Ego and the God, the field of our conceptions of eternal verity and the means of our power to know verity. Other psychologists repudiate it altogether. They do not believe in intuitions, forgetting that all the basic assumptions of science itself rest on intuition. All mathematical assumptions are intuitions. The idea that consciousness exists in all persons is an intuition. With the means at his disposal the scientist cannot prove scientifically that consciousness exists in any other person than himself. This realm above conscious mind is the world of archetypes in the older philosophers. I shall return to it in later articles. The Eastern philosopher calls it *Buddhi-Manas*.

Then comes conscious mind. It is called sometimes "the lighted circle". Thomson Jay Hudson named it "objective mind" and said some wise and a great many foolish things about it. It is the realm of mental awareness, and is that part of mind in which the consciousness or Ego is normally focussed. Any image in it may depart

from it—slip out of it—any time. The Hindus call this Manas and never make the mistake of confusing it with consciousness. It is matter in its own plane and only one of the grades of matter in which consciousness can manifest itself.

Below conscious mind is that which is commonly called the sub-conscious mind. Myers called it the subliminal consciousness. Hudson called it subjective but confused it with so many other qualities as to make his description unserviceable. It is the plane of half-forgotten fragments of thought, of lost (but recoverable) memories, of characteristic impulses, of what are modernly called complexes (called by the Buddhist skandhas or confections). It is the plane also of emotions which are hybrid unions of thought and passion, the desire-saturated odds and ends of past thoughts which are the principal creators of moods. The Eastern philosopher calls this twilight plane Kama-Manas. In occult science the combination of all its elements is called personality, the mask through which Egos on earth see each other.

Below the level of sub-conscious mind is a fourth division which links the three levels of mind with the forces of the body. It is the plane of instinct, of reflexes and of automatic and involuntary function. It is also the repository of muscular and functional habits that have been acquired consciously at some time in the past, and the method of their acquirement forgotten. The Eastern philosopher calls this level Kama. Some psychologists have called it "unconscious mind". Psychologists themselves are at war over it, and in it is the whole crux of modern psychology.

Some psychologists, Ladd for instance, while admitting the factors of consciousness it describes, ridicule the name. They say there can be no such thing as unconscious mind. It is a contradiction in terms. To talk of unconscious mind is to talk of unconscious consciousness or of non-existent existence. It is inconceivable, they say.

And so it is in the sense in which its

inventors use it. None the less there are such functions as are thus described, and of them the Ego is undoubtedly unconscious. What active and efficient consciousness can exist in a man of which he is not conscious? The inevitable answer stares the psychologists in the face, but they will not accept it for the same reason that the biologists would not accept vitalism. This lower consciousness that stands between Ego and body is one of which the Ego is unconscious because *it is not his consciousness*. It is the consciousness of a separate and lower entity.

Modern psychologists are facing the same old *impasse* that Stahl faced two hundred years ago, when he ascribed all human functions above the chemico-physical ones to the thinking soul of man, and Bordeu laughed his theory into oblivion. Stahl tried to stretch the concept of soul beyond its workable limits. The psychologists are stretching their concept of mind to an extent which makes their research sterile, as Montgomery assured them they would. The instinctive activities below mind are undoubtedly forms of consciousness but they are not mental consciousness.

This was the doctrine of the older philosophers. Pythagoras, Empedocles, Plato and Plotinus taught it. So did the Church Fathers, Clement, Origen and Tatian. It was the doctrine also of Emmanuel Swedenborg who declared that man is a trinity, that there is an internal man who is celestial, a reasoning man who is spiritual and an external man who is the natural entity—natural because he is a part of nature. The distinction between the Ego and the lower entity or animal soul has been testified to many times by scientists like Wigan, Brown-Sequard, Proctor and by Carl Du Prel in his *Philosophy of Mysticism*.

This idea of a duality is the very foundation of the most fertile of all psychological departments of research—hypnotism. In no other field can the psychologist gather the unequivocal data he does in

hypnotic experiment—ugly and all as it is in its method. It is now an axiom of hypnotism that the one essential characteristic of hypnotic states is that the Ego must be unconscious of what is occurring. That is, after the somnambulistic period he should have no memory of what has occurred. The only possible explanation of all the phenomena of such conditions is that the conscious Ego, by consent, surrenders the entity of whose activities he is unconscious, to the will of the operator. He does not merely surrender himself. If he did he would be conscious of it and would prove that consciousness by retaining a memory of it. Neither does the Ego merely surrender the body. The subject in a hypnotic state is a going organism possessed of all automatic and involuntary functions, all reflexes and all instincts. For the duration of the trance state this lower entity obeys the operator as he would his own Ego. Perhaps a little better.

We come now on a curious thing. It is as illuminating for the occult student as it is confusing for the scientist. The entity whom the hypnotist controls possesses mind. Not all functions of mind. There are certain ones it does not possess, but on the other hand it uses those it does possess, to a higher degree of efficiency than is manifested by the subject of the experiment in his normal state.

Because the subject under hypnotic influence exhibits mental powers, the psychologist assumes that in some mysterious way only the memory of the Ego has been inhibited and that everything else remains. But an examination of the kind of mind manifested by hypnotized subjects shows that it lacks precisely that kind of mind which is peculiarly the mental characteristic of the Ego. The entity under the control of the hypnotist is unable to discriminate. It is unable to observe a series of facts and draw a general conclusion from them. It does not, in other words, manifest inductive reason. The mind which the controlled entity exhibits is entirely reproductive and recollective. The subject cannot think

what the Ego has not thought before. It can draw on the storehouse of thoughts, words and actions existing in the subconscious mind above it, the submerged rubbish-heap of bygone intellection, but it cannot invent new things. It cannot initiate. Invention is done for it by the hypnotist who has taken the place of its normal inventor, the Ego. A hypnotized subject will get drunk on water because he is told it is alcohol, and will sober up on brandy because he is told it is an antidote to alcohol. If the Ego is musical the subject of a hypnotic trance will be musical; if the Ego is philosophical the subject will be philosophical—not otherwise.

It would seem therefore as if the subconscious mind can be drawn upon by either of two beings, the Ego who created it, or the animal soul for whose use and endowment, according to the old philosophers, the thoughts were made.

So much for the demonstrations contained in hypnotic suggestion. The hypothesis of unconscious mind as a lower entity is also the explanation of auto-suggestion in its forms of Christian Science, faith-healing, habit-curing and mental therapeutics. The reason why the hypnotist is more successful than the Ego himself in making the lower being do what he is told, is that the hypnotist is detached and has no sentimental or habitual misgivings. He is a successful hypnotist because he does not change his mind.

It is the explanation—and H. P. Blavatsky offered it half a century ago—of the phenomena of the seance room. The lower entity—the elemental or animal soul—is, in the vast majority of cases, the visitant who floods psychic literature with his puerile recollections of earth and his ante-mortem theories of post-mortem states. Just as we saw him in the hypnotist's laboratory, he cannot, after death, reason inductively. He can offer fragmentary memories or corroborate what the sitters put into his mind. This is why a *revenant* can create the externals of a disembodied entity but can so rarely transcend the auto-

matisms of earth life. He is the animated *bhuta* or *pisacha* of Eastern occultism, the shell of Theosophical literature.

Freud's psychoanalytic system, which owes far more to mediæval and Renaissance occultists than its author might care to admit, offers valuable testimony to the independent existence of the lower soul, and the active part it plays in demanding from the Ego the intellectual reinforcement it needs for the fulfilment of its desires. The Ego—Freud's "censor"—is not only the creator of ideas for his own use, but he is also most frequently the creator of ideas that have no other purpose than the satisfaction of the desires of the lower being. This is the reason for the desire-saturation of the elements in the sub-conscious realm of mind, the ideas that have slipped out of the Ego's field of conscious knowledge and form the reservoir of animal mind in man. The fact that Freud, misreading his data, proposes an animal ethic for the divine soul, only demonstrated that psychologists, like other men, do not know what to do with facts when they get them.

Behaviourism, the *enfant terrible* of modern psychology, is for the most part a study of the relation of the animal soul to the body. It disagrees with occult science in the same way that all materialistic science does, and proceeds on the assumption that bodies are real and soul is not. It says that the body of man by its muscular reflexes and visceral twitchings begets the illusion of all higher faculties. Even misinterpreted thus, the Behaviourist data are valuable to the student. Watson's identification of emotions and powers with specific centres in the body is a restoration of the ancient doctrine of the body as a mirror of soul-function. Like so many other schools of psychology, however, Behaviourism survives by denying the existence of phenomena its theory will not explain. It offers a plausible theory of living persons but it gets into trouble when it is confronted with the problems of dead persons, and with the other psychological phenomena of seance rooms. Behaviour-

ists know they will never persuade anybody that visceral twitchings in the present body can continue in an after world after the physical viscera have ceased to twitch. Neither can it say with authority that visceral twitchings in the medium enable her to know that somebody's deceased mother's cousin was named Edward. Nobody wants to be a failure, so, rather than fail, Behaviourism repudiates psychic phenomena altogether.

It has become apparent to the student of occult philosophy that the principal cause of the psychologist's quandary is his refusal to admit the materiality of any other planes than the physical. The Eastern psychologist has no such problem. For him the world of desire or *Kama* is a definite realm of matter interior to and interpenetrating the highest state of physical matter as water interpenetrates a solid. His world of mind or *manas* is a still subtler plane interior to the plane of desire and interpenetrating it and the physical plane as air interpenetrates liquids and solids. Interior to all these is a still subtler plane of radiant matter called *Buddhi*, that stands in the same relation to the three below it as light does to gases, liquids and solids. A soul in Eastern psychology is an essence, a *Jiva*, as immaterial as the Western scientist would ask, but possessed of the power of manifesting in any of the planes—in the radiant world of *Buddhi* as a cognitive spiritual being, in *manas* as an intellective, form-making creator, in *kama* as a sensitive, feeling soul, as the souls of animals are. The fundamental fact about him is that he is not the plane in which he operates. He is spirit; it is matter. In all of which the Eastern psychologist may be as wrong as Newton and Dalton were and still he might supply Western psychology with a working hypothesis.

The identification of consciousness or awareness exclusively with mind is an absurdity and responsible for the absurdities in which psychology is enmeshed. The Ego is obviously a being making forms in

mind. Quite as obviously the lower entity is another being living a passionate life in the realm below mind and borrowing his intellectual elements from a Jiva who is for some reason his instructor. The sodden, forgotten world between the two is the debris of lives of incompetent and misused instruction. Sub-conscious mentality is a disorderly tangle of forms on which Ego and animal draw at will. When years ago Dr. Maudsley reproved science for forgetting that all external objects are really seen within us, he voiced his celebrated witticism, "A thing is a think". Psychology will get out on to *terra firma* again when it learns to say "A think is also a thing."

In the meantime Golemus the unskilful word-searcher is being justified. Psychologists are devoting themselves less and less to the thinking soul which must ever elude materialistic science, and are resigning its study to the metaphysicians. More and more they are devoting their inquiries to the feeling soul—the true psyche—which because it is external to man is capable of being studied in the objective manner of science. Gradually they are isolating it, describing it and revealing it as conformable to the animal world from which occult science says the Ego has lifted it. At the same time the true Ego withdraws and day by day becomes more definitely the anomaly he is—a visitor in a world that is not his own. The question is, "What is his true world?"

(To Be Continued)

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"There exists around us a spiritual universe and that universe is in actual relation with the material. From the spiritual universe comes the energy which maintains the material, the energy which makes the life of each individual spirit. Plainly we must endeavour to draw in as much spiritual life as possible, and we must place our minds in any attitude which experience shows to be favourable to such indrawing."—Frederick William Henry Myers.

MODERN THEOSOPHY

By Claude Falls Wright

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Chapter III. The Planetary World.

(Continued)

Now as life on any one planet constitutes but a very small link in the great evolutionary plan laid out by the arcane philosophy, it is easy to see that the Occultist can never be at one with the biologist in his theories concerning the descent of man. While our scientists, following along the line of investigation suggested by Charles Darwin, have undoubtedly made important discoveries, they have understood but a very small portion of a great truth, of which the occultists have enjoyed possession for ages. Although the esoteric philosophy denies entirely a possible descent from the anthropoid—a creed indeed, as the saying goes, "more Darwinian than Darwin," for the great scientist never suggested such a probability—yet it by no means throws aside the evolutionary process of natural law. It holds, indeed, that growth or development is at once the first and the last object of life, but, in so doing, it maintains that evolution as it is now known is but half of the real truth; the other half being metempsychosis or reincarnation. "The stone becomes a plant, the plant an animal, the animal a man, and the man a god," is an old occult aphorism, but does not mean that the stone will evolve into the plant, or the animal into the man, but that the entity ensouling the lower phases of nature will eventually pass into the higher, thus gaining experience of all. For the form taken on by matter is almost wholly the impress stamped upon it by the intelligence or mind which stands behind, and is not, and cannot be, something inherent in the molecules themselves. Otherwise, why is there diversity of form? Or why, indeed, form at all? There is nothing more manifest, more self-evident in nature

than the existence of mind as the basis of material form; we cannot divorce the twain. And whether we call this basis God or Nature, or attribute the variety of images to our own super-conscious Thought, is of little actual consequence.

Yet, it may be argued, even supposing that the intelligence standing behind matter itself causes the change and variety of imagery existing, still, if the theosophical system be a true one, we must suppose that mind would impress matter in so orderly and progressive a manner as to effect a gradual change of form and state from one kingdom of nature to another. We can hardly imagine the intelligence, which had just ensouled the stone, springing forward along the path of experience and knowledge so rapidly as to be able immediately after to inform a plant; nor can we fancy egress from the vegetable as implying immediate incarnation in the animal—yet no links can be found. The border-line on either side may here and there be closely approached, but the division still remains clearly marked; and it is this division which has always been the puzzle and stumbling-block to the evolutionists—the everlasting “missing link.”

The theosophical theory, however, completely effaces all difficulties of this nature. Seven classes of monads cycle round the globes, representing seven distinct degrees of experience in the hierarchy of souls inhabiting the chain of worlds called “earth.” These seven, by reason of a certain law, remain always distinct from one another, although they follow each other through almost identical experiences. Briefly then, the reason why no absolute link can be traced between the kingdoms, is because *this link is formed on the other globes.* “It is the spiral character of the progress accomplished by the life impulses that develop the various kingdoms of Nature, which accounts for the gaps now observed in the animated forms which people the earth. The thread of a screw, which is a uniformly inclined plane in reality, looks like a succession of

steps when examined along one line parallel to its axis. The spiritual monads, which are coming round the system on the animal level, pass on to other worlds when they have performed their turn of animal incarnation here. By the time they come again they are ready for human incarnation, and there is no necessity now for the upward development of animal forms into human forms—these are already waiting for their spiritual tenants.” * So that although there is a continual development and evolution of each of the seven classes spoken of, and a consequent approach of any given one towards the position occupied by the one next above it in the scale, yet as this latter is itself progressing at an equal rate, the distance between the classes remains ever the same. Only in individual cases does an ego strike out a path for itself in advance of its class, and instead, as it were, of going round the road of the spiral, takes a short cut upward on to the path above it. These are the pioneers of their class; the majority of monads keeping slowly in the winding march of evolutionary progression. This will be better understood, however, after we have dealt directly with the evolution of man; meanwhile, we have to say a few words concerning the last chain of globes around which the life-wave cycled before issuing on to this planet.

THE MYSTERY OF THE MOON.

I have consumed forty years of my pilgrimage . . . seeking the philosopher's stone called truth. I have consulted all the adepts of antiquity—Epicurus and Augustine, Plato, and Malebranche, and I still remain in ignorance. . . . All that I have been able to obtain by comparing and combining the system of Plato, of the tutor of Alexander, Pythagoras, and the Oriental, is this: Chance is a word devoid of sense. The world is arranged according to mathematical laws.

—Voltaire. Diction. Philosophique;
Art Philosophie.

Many theories have been formulated concerning the genesis of the moon, and its position in the solar system, the one re-

* Esoteric Buddhism, p. 83, “Sixth American Edition.”

ceiving most favour in scientific circles being that which supposes it to have been thrown off from our earth when the latter was rotating at a rate of extreme rapidity. Now, without going into all the difficulties suggested by such a hypothesis, it may at once be said that the occultists have always held an exactly opposite theory, our world according to them being the *child* and not the parent of the moon, the latter having given to the earth all but her corpse. Apart from the statement that this is the position held concerning it by the greatest sages of the world for ages, we may say that it is quite as reasonable as any put forward by modern science; for the "astronomical conclusions are *theories* based on *data* so uncertain that while in some cases they give results incredibly short, like that of fifteen millions of years for the whole past process of formation of the solar system, in others they give results almost incredibly long, as in that which supposes the moon to have been thrown off when the earth was rotating in three hours, while the utmost actual retardation obtained from observation would require 600 millions of years to make it rotate in twenty-three hours instead of twenty-four."* If men of science disagree among themselves to so great an extent in their theories concerning the lunar orb, there can be no harm in advancing a new theory—new, at any rate, to them—the reverse of the old one.

In support of the statement that there is an occult connection between the earth and the moon, it is almost needless to remark on the great influence that the latter exercises over the former. The tides, perhaps the most important of the natural phenomena of the earth, are almost entirely the result of her influence. That she affects vegetation is well known, † even to the extent of the sap in some of the plants rising and falling with her motions. The crises of certain diseases are well observed

to coincide with the lunar phases; their influence on human gestation and conception being also marked. So that we can scarcely be called to task even if we make the broad assertion that the moon exercises more influence over the earth and its inhabitants than the latter does over her satellite, which influence, so far as science knows, does not extend beyond the physical attraction that causes her to circle round the earth. Now that the phenomena of animal magnetism and hypnotism have become accepted facts, and the existence of *occult* forces in nature demonstrated, perhaps the day will come when we shall hear of the moon being once again, as in the days of old, regarded as an important factor in the evolution of our earth, and even *astrology* may eventually rebecome a science;* for, "if certain aspects of the moon effect tangible results so familiar in the experience of men throughout all time, what violence are we doing to logic in assuming the possibility that a certain combination of sidereal influences may also be more or less potent?"

But let us see what Occultism has to say concerning the moon and its effect upon the evolution of the monads at present cycling around our chain. It has been said that each planet in the universe is credited with six companion spheres, around which seven spheres the life-wave washes seven times. As soon as it has passed from globe A to globe B the former gradually fades and goes into obscurity, to reawaken only on the return of the monads after their journeying around the other spheres; thus for seven Rounds. But at the last of these, as soon as the life-wave has left any given globe, that globe, instead of falling again into obscurity, or sleeping—dies, and in so doing transfuses its life-essence or "principles" into a neutral centre in space, which thus commences the formation of a new chain; so that when the life-wave again reaches what should be globe A it has to pass on to a new chain of worlds.

* Not, however, as it is now known.

*Samuel Laing: Modern Science and Modern Thought, page 48.

† See the Bulletin of Miscellaneous Information, issued from the Botanic Garden, Grenada, February 1893, for proof of this.

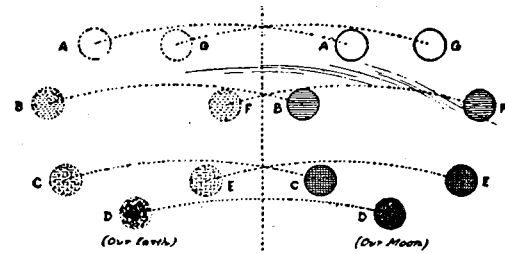
Now the moon was the fourth globe in the chain of worlds last inhabited by us. At her death, which occurred incalculable ages ago, her life-essence was transferred to a centre in space, around which our earth was formed; the souls (ourselves) inhabiting her separated gradually from their world, and after a period of obscuration or Pralaya, reawakened in their new

to be attracted by and to her progeny. Constantly *vampirised* by her child, she revenges herself on it by soaking it through and through with the nefarious, invisible and poisoned influence which emanates from the occult side of her nature. For she is a *dead yet a living body*. The particles of her decaying corpse are full of active and destructive life, although the body which they had formed be soulless and lifeless. Therefore its emanations are at the same time beneficent and maleficent—this circumstance finding its parallel on earth in the fact that the grass and plants are nowhere more juicy and thriving than on the graves; while at the same time it is the graveyard or corpse emanations which kill. And like all ghouls or vampires, the moon is the friend of the sorcerers and the foe of the unwary. From the archaic æons and the later times of the witches of Thessaly, down to some of the present *tantrikas* of Bengal, her nature and properties were known to every Occultist, but have remained a closed book for physicists.”*

Thus it will be seen that the occult doctrine teaches that all beings now on earth have come from the moon, that, in fact, the lunar chain is nothing but the seven rungs below our earth, of the vast spiral around which the monads or souls are slowly ascending, and that the earth is literally and actually the *reincarnation* of the moon. For although the body or gross physical shell of the latter still remains, yet she is dead physically and *spiritually*, and her *inner* “principles” or forces have been gradually transferred to our earth. This affords an explanation of the constant reference in Indian literature to the lunar *pitrist* or “lunar ancestors.” They are our ancestors truly, inasmuch as from them we have sprung; but having incarnated on this globe, they are also—ourselves. It also removes from the Hindus the odium of worshipping these “spirits.” They do not worship them, but rather reverence

*The Secret Doctrine, Vol. I., 153, 156.

†Fathers.



home, our earth. This period of obscuration is the “Nirvana” which awaits all at the close of their journeyings around a chain, and before their incarnation on a new planet. The “Pralaya” of a globe however, should not be confounded with the great Pralaya of the universe, or even with that of the solar system.

“Imagine the six fellow-globes of the Moon—æons before the first globe of our seven was evolved—just in the same position in relation to each other, as the fellow-globes of our chain occupy in regard to our Earth now. And now it will be easy to imagine further globe A of the lunar chain informing globe A of the terrestrial chain, and—dying; globe B of the former sending after that its energy into globe B of the new chain; then globe C of the lunar creating its progeny sphere C of the terrene chain; then the moon (our satellite) pouring forth into the lowest globe of our planetary ring—globe D, our Earth—all its life, energy and powers; and having transferred them to a new centre becoming virtually a *dead planet*, in which rotation has almost ceased since the birth of our globe. The Moon is now the cold residual quantity, the shadow dragged after the new body, into which her living powers and ‘principles’ are transfused. She is doomed for long ages to be ever pursuing the Earth,

their wisdom, since those of the *pitris* that are not yet incarnated here are in a sense those real inner principles of man which have to be transferred to him in some future Round, the life-wave having so far only reached the middle of the fourth Round. Hence it has been said that the wisdom of all ages is locked up in the moon, and until she has delivered herself of it she cannot entirely disappear from the sky.

THE SEVEN RACES.

The mythical traditions of almost all nations place at the beginning of human history a time of happiness and perfection, a "golden age" which has no features of savagery or barbarism, but many of civilization and refinement.—Rawlinson, *The Origin of Nations*.

Of the song, the order of the sixth race close.—Orphic Line.

Some idea of the history of the earth, as written in the arcane scriptures and occult works, must now be sketched, the time having come when the reader can appreciate some of the figures indicative of its age and of the degree of evolution reached by man. If we consider that class of monads the bulk of which have, in their cycle of evolution on earth, reached the human stage, we shall find them passing through all the kingdoms of nature in the Rounds that preceded ours, finally issuing a man on this fourth globe in the middle of the fourth Round. The *order* of class evolution is not the same in every Round, however. Arrived on earth in the fourth Round, "man is the first form that appears thereon, being preceded only by the mineral and vegetable kingdoms—even the latter *having to develop and continue its further evolution through man*. During the three Rounds to come, Humanity, like the globe on which it lives, will be ever tending to re-assume its primeval form, that of a Dhyān Chohanīc Host. Man tends to become a God and then—God, like every other atom in the universe."

In the passage through the globes seven distinct degrees or experiences are recog-

nized which we may call "races," and the human units have to live through all of these and pass through each many times. Thus if we directly consider our own physical globe, the fourth of the series, and that with which we have most concern at present, we shall find that several races have already appeared thereon, before ours, the present one, was born. The most highly developed of the earth's peoples are at present going through the fifth race, the evolution of this fifth having commenced nearly a million years ago. So that the reader will now begin to form some idea of the age of the world according to the esoteric philosophy, which finds itself under no obligation to limit its calculations concerning our planet to a few thousands of years, a period of time, indeed, utterly insufficient to meet the demands of either geologist or archæologist.

Each of these races is again subdivided into seven, and even then the limits of the sectional possibility can hardly be said to be reached. But as their periods considerably overlap one another, the close of one not being finally effected until many thousand years after the birth of its successor, it suffices to recognize the main races, and that seven-fold division of them called their "sub-races." The present pioneers of the globe, or those monads furthest developed—as we understand the term—compose the fifth root-race, and it may be added, the fifth sub-race of that root-race. There are, however, a few exceptions, which will be referred to later.

If the reader has borne in mind the second of the fundamental propositions of the Secret Doctrine, which postulated the universal necessity for cycles or circles, the law which occasions the gradual change of day to night, and *vice versa*, throughout the whole cosmos he will, have seen, long ago, an exemplification of it in the cycling of the monads around the chain of globes. Beginning with the most spiritual, the life-wave flows through spheres of gradually increasing materiality into the densest and most physical, the fourth, and then as

gradually returns to its more ethereal homes. And presently we shall see a similar drama played in the history of the seven races, the earlier and later of which are ethereal and spiritual, the intervening ones being more or less material. The fourth, the race which immediately preceded our own, will therefore be seen to have been that one most deeply sunk into and bound by physical life, while we are now launched upon the upward arc of the cycle.

Although seven successive races are mentioned, the reader must not fancy that each of these has sole possession of the earth during its period of development; they lap over one another to a considerable extent. Thus, for instance, although the fifth sub-race of the fifth root-race is the furthest advanced, and is that holding dominion over the world at present, yet "the majority of mankind belongs to the seventh sub-race of the fourth root-race . . .

Chinese and their offshoots and branchlets (Malayans, Mongolians, Tibetans, Javanese)—with remnants of other sub-races of the fourth and seventh sub-race of the third race."*

The gradual development of a race is from its first sub-race to its seventh, and it reaches its zenith of perfection only at the close of this last; the period of its glory being followed, like every thing else in the universe, by obscurity. In other words, having developed its highest civilization or possibility, and being unable to go any higher in its own particular cycle, the great law compels it to return back again along its path,—the monads composing it being able to gain the higher knowledge they crave only on the upward arc of the *succeeding* cycle. No race as a whole indeed can ever be allowed to "encroach on the knowledge and powers in store for its successor," and any attempt to do so is regarded as an unpardonable sin against the law, nature then taking the matter into her own hands and destroying

*Extract from a letter from one of the "Brothers," quoted in *Esoteric Buddhism*.

the race. "The approach of every new obscuration is always signalled by cataclysms of either fire or water. But apart from this, every root-race has to be cut in two, so as to say, by either one or the other. Thus, having reached the apex of its development and glory, the fourth race—the Atlanteans—were destroyed by water; and you find now but their degenerate fallen remnants, whose sub-races nevertheless, each of them, had its palmy day of glory and relative greatness. What they are now, you will be some day, the law of cycles being one and immutable."

The cataclysms which periodically overthrow each race at its close are alternately of fire and water. The last one, which destroyed the great bulk of the fourth race, was of water—the land of that race, Atlantis, sinking under the ocean; hence the almost universal tradition of a flood. The one which will destroy the present race when it has reached the summit of its progress, in about another million years, will be of fire; hence, again the many prophecies of the destruction of the earth by fire.

Here the description of the general laws governing planetary and human evolution must end; later we shall outline the history of racial development on this globe. In summing up the section we may add the following from a letter of an Adept, quoted in the *Secret Doctrine* (Vol. 1., p. 188):

"Man, in the first Round and first race on globe D, our Earth, was an ethereal being . . . non-intelligent, but super-spiritual; and correspondingly, on the law of analogy, in the first race of the fourth Round. In each of the subsequent races and sub-races. . . he grows more and more into an encased or incarnate being, but still preponderatingly ethereal. . . He is sexless, and, like the animal and vegetable, he develops monstrous bodies correspondent with his coarser surroundings.

"II Round. He (man) is still gigantic and ethereal, but growing firmer and more

condensed in body, a more physical man. Yet still less intelligent than spiritual, for mind is a slower and more difficult evolution than is the physical frame. . . .

"III Round. He has now a perfectly concrete or compacted body, at first the form of a giant ape, and now more intelligent, or rather cunning, than spiritual. For, on the downward arc, he has now reached a point where his primordial spirituality is eclipsed and overshadowed by nascent mentality. In the last half of the third Round his gigantic stature decreases, and his body improves in texture, and he becomes a more rational being, though still more an ape than a Deva.

. . . . (All this is almost exactly repeated in the third root-race of the fourth Round.)

"IV Round. Intellect has an enormous development in this round. The (hitherto) dumb races acquire our (present) human speech on this globe, on which, from the fourth race, language is perfected and knowledge increases. At this half way point of the fourth Round (as of the fourth root, or Atlantean race,) humanity passes the axial point of the minor Manvantaric cycle. . . . the world teeming with the results of intellectual activity and spiritual decrease. . . . "

CHAPTER IV. ANTHOTOPOLOGICAL.

In the earliest ages, Philosophy descended not to the business and homes of men. It dwelt amid the wonders of the loftier creation; it sought to analyze the formation of matter—the essentials of the prevailing soul; to read the mysteries of the starry orbs; to dive into those depths of Nature in which Zoroaster is said by the schoolmen first to have discovered the arts which your ignorance classes under the name of magic.—Bulwer. Zanoni.

By a natural descent from universals to particulars we have at length arrived at the consideration of that part of the esoteric philosophy which deals especially with man, and which of necessity must prove to be of the widest interest to students of esoteric lore; for, however deeply Occult-

ism may have searched the mysteries of nature, the schools have ever held that "the greatest study of mankind is man," and that through the understanding of Self alone, can anything true be known.

Here perhaps it will be of advantage to state briefly what Occultism considers to be the real work of the human individual, and his position as regards the planet on which he lives. It should be remarked that whereas in previous Rounds man, or that class of monads which are destined afterwards to become human, issues on the first and succeeding globes of the earth-chain only after the evolution of the lower kingdoms, yet on this fourth Round, or at least on this lowest globe of the fourth Round, man is the *first* to appear; and, it may be added, the evolution of the other kingdoms from this point is carried on under his direct guidance. He is, or should be, absolute lord of his planet.

Eastern science teaches that man, and indeed every visible entity, is a centre or repository for the innumerable life-atoms which whirl through space—a veritable vortex of life. Resting for a moment in each body, they are thrown off and disappear or are attracted to other forms—but they carry with them the reflection or *impress* of everything they have passed through. Hence it is held that by reason of this constant change of atoms, each person is in a measure responsible for the character and tendencies of the persons he may live amongst, in many other ways than those of example or training. His very thoughts reflected as they are in the characteristics of his organism, are caught up by the fleeting atoms and sown in other bodies, and, through these, affect other minds. Murderous intent, even though unfulfilled, may bring about its committal by persons weaker than the would-be offender; vicious thoughts may have their expression in others outside the man of desire; while philanthropic and beneficent purposes will have an infinitely greater effect for good than even the actions they may inspire in the individual who evoked

them. Motive, then, is of far more account than action.

But the atoms that pass off from man go also to build up all visible nature, and hence, since he is the only being on earth capable of *conscious* progression, he alone can help on its evolution. His duty from the first was to raise all beings, to train and educate them, and to lift them to higher levels. Instead he has adopted in the majority of his kind, a course of selfishness, ending in vice, and has become by his gross pursuits absolutely unconscious of the tremendous effect that he exercises on all around him. Yet, however much nature may have turned against him for this—however much she may have inspired each to raise his hand against his brother—she is still kind to the innocent in heart, and in those countries where the poorest peoples dwell is often sweetest and most luxuriant, while the inhabitants are happier and, if we but recognized it, more highly developed. One can understand in the light of this doctrine how little it matters what form of religion one professes, so long as he is true to his highest calling; how it may be that those nations which seem to be less civilized, may yet, in the purity of the lives they lead, do greater services for their race and for the world at large than even their more enlightened brethren; and though their only guidance be but a simple, perhaps a foolish faith.

So that Occultism finds for man more work to do than simply "preparing himself to die." Human existence and destiny is, in its view, something more than "eating, propagating and rotting." There was a time when man had such power over the elements that he could actually *create*, or call into physical being, animals, birds or plants, by hurrying forward the evolution of the germ. But in the dark cycle through which he is just now passing, these powers are lost to him, he is degraded almost to the level of the brutes, and it will not be until he has worked his way once more upward into the light that they can be regained.

Before we can really say much concerning man, we shall have to see what his constitution or make-up is according to Theosophy, and to trace the origin of all the various elements which enter into his being.

THE CONSTITUTION OF MAN.

"Oh man, the machine of boldest nature!"

Oracles of Zoroaster.

The problem of life is man. MAGIC, or rather Wisdom, is the evolved knowledge of the potencies of man's interior being; which forces are Divine emanations, as intuition is the perception of their origin, and initiation our induction into that knowledge. We begin with instinct; the end is OMNISCIENCE.—A. Wilder.

In the last chapter it was said that Occultism recognized every entity in the universe, not as one, but as seven; that these however were not to be considered as bodies one within another, but as seven aspects through which the entity might be regarded, or better, as seven phases of consciousness through which it functions. Man is no more exempt from this septenary division than is anything else. Seven distinct elements, or "principles," as they are called, enter into the composition of the being we call human; he may be said to live and breathe in seven different ways.

Every age has known its philosophers; individuals who have sought to fathom the human soul and understand the workings of the mind, with greater or less success, and all have agreed that in order to achieve any result whatever in this department of knowledge a metaphorical division—simple or complex as the case may be—of the individual into certain constituents is necessary; a resolution, as it were, into more simple factors. The Occultist would be the last to break this time-honored rule. Even the metaphysician of our own day is forced to adopt this method, and separately to consider memory, will, imagination, although no one would for a moment accuse him of not being perfectly aware that these were in reality but aspects of one thing—not separate pieces of the structure, which could be microscopically examined apart from the whole. So, too,

must we regard the theosophical sevenfold division of man.

Although seven main principles are put forward in Theosophy as entering into the composition of man, yet the dividing process is by no means to be considered as having its limits in these, the possibility being really an infinite one. Simplification, however, is as desirable in occult study as in any other, and for such purpose the easiest division has been adopted; but, as will be seen, once the main elements are grasped it is advisable to subdivide some of these again, so as to render their function and nature more clearly.

The chief religion of the West—Christianity—has always regarded man as a trinity of body, soul and spirit; but save in the Roman Catholic fraternity the duad of body and spirit, or body and soul, seems only to be recognized—soul and spirit being apparently synonymous with most of the other sects. Protestantism, indeed, no matter what we may otherwise think of it, has now degenerated into little more than a pseudo philosophy, although among "High Church" adherents attempt is made to retain some of the old rites and religious observances, all of which had originally an actual occult effect and meaning; but year by year these become more and more a meaningless mass of ritualism. Like a branch that would live apart from the tree which produced it, the "reformed" church has separated from the mother church, and death and decay can be its only award. But if this be said of Protestantism, in what light shall we regard its parent, the Church of Rome? The Gnosticism which inspired its doctrines is not now to be found there, pure and intact, for the ghost of Eusebius hovers among the books and manuscripts of the Vatican. Retaining the original truths in its keeping, it has managed, in order to suit the several objects of various Popes and Jesuits, so to deface them as to allow of little comparison with the first teachings, and nothing now remains but the husk or shell of a once great school of mysticism.

Theosophy seeks to restore the lost harmony, to bring order and sequence out of discord, confusion and chaos. Hence it shows us that these three, body, soul and spirit, constitute but a crude division of the human principles, which are to be found far more fully tabulated in the Hindu, Chinese, Egyptian, Hebraic and Hellenic systems, each of which specifies either a six-fold or a seven-fold division.

Like all other septenaries, that of which we are now about to speak may be separated into three higher and four lower constituents; three—spiritual, eternal, and indissoluble; four—terrestrial, transient and perishable. Thus we see an immediate correspondence with the "planes" and "globes." As in nature we observe the crocus growing year after year from the same bulb, itself hidden, so also the four terrestrial principles—representing man as we ordinarily view him—constitute the periodical expression or blossoming of his permanent and spiritual elements, themselves the hidden "root." Hence each individual is said to appear and reappear on earth, growing age after age more and more perfect, until the hour of the Pralaya strikes.

(To Be Continued)

HERO-WORSHIPPING TENDENCY.

The following extract from Mrs. Besant's statement in the December "Theosophist", in The Watch Tower department, indicates a considerable change of attitude:

"The 1928 Convention in Benares will be an ever-memorable one, for the World Teacher will be there, its Centre and its Guide. It is a profound joy to me to stand aside, now that he shines out with such Power and Life, and no lesser persons can teach while he is there. I have placed in his strong hands the sole management of everything at Benares, and all who love me

will serve me best in serving him. There will be no ceremonials during the T. S. Convention days, for the life he pours out so richly will, when the hour comes, create its own forms in which his exquisite ideals will clothe themselves; but that hour is not yet. All outworn forms, which are lifeless, will pass away; no LIVING form will perish; and the Devas who serve him, the Devas who shape the beauties of the Nature that he loves so dearly, who paint the sunset and the dawning, the tiny flowers, and the mighty trees, will, as they ever do in Nature, manifest in new forms of natural beauty, in the Kingdom of Happiness which he is founding on our earth. That heavenly kingdom is within each one of us and its sun will irradiate the new world with its beams, the forth-shining of the spirit within us, the One life which lives in us all." The Canadian Theosophist has never been unsympathetic to Mr. Krishnamurti. We felt the difficulty of his position with greatness thrust upon him, whether he might achieve it or not. In the last year or so no one who has a heart and a mind could view the development of his thought without recognizing a soul wrestling for its freedom. Great courage was necessary to overcome the preconceptions and the foreordained courses allotted to him by those who could not trust Karma nor the man's own soul. But he has emerged, and if there is nothing very original in what he has to say, there never has been anything new under the sun in these matters. He appears to have discovered a natural mysticism in his own consciousness, and while he has repudiated Theosophy as such, one must not forget that it is the Theosophy that was distilled in Adyar, and not the Theosophy of The Secret Doctrine and the Mahatmas' Letters. He has abandoned ceremony, ritual and sacerdotalism, which is really a mighty reform under the circumstances, and Mrs. Besant's statement that there will be no ceremonial during the T. S. Convention days, must surely have carried her back to

those far-off days when H. P. B. presided over the destinies of the Movement. To many these ceremonial ordinances and rituals were as repugnant as burnt sacrifices and sin-offerings would have been, but the tolerance enjoined upon us by the high code of ethics of the Society required no interference with those who preferred these things. But when Mrs. Besant's instructions that these matters were to be kept separate from the Society were violated and members who did not wish to be concerned with such things had them thrust upon them, difficulties arose, as might have been expected. The T. S. in Canada can but continue its course in all such contingencies, requiring only the freest liberty for all, but insisting also that such liberty must not be one-sided, but apply to every member whatever his views may be as long as he follows the basic principle of Brotherhood. The Theosophical Society was founded with the understanding that there was to be no idolatry, that we had no authority over each other, that the organization was purely democratic. The autonomy of every Lodge and every member was guaranteed. Hence no member and no authority was to be set over others or accorded worship or reverence in official fashion. Members privately could conduct themselves as they pleased, but their personal allegiances were to be no standard for the Society at large, and the adherence or non-adherence of others to a particular tenet or leader was not to be made a test of loyalty or good faith. "There is a hero-worshipping tendency clearly showing itself, and you, my friend, are not quite free from it yourself," wrote the Master K. H. to Mr. A. P. Sinnott in the early 'eighties, and he adds, "learn to be loyal to the idea and not to my poor self." Mr. Krishnamurti appears to be recalling this sound principle which has been subverted for so long. The world is ready to accept that principle if it be not camouflage for a personality when all is said and done.

A. E. S. S.

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Albert E. S. Smythe, 71 Sanford Avenue South,
Hamilton, Ontario, Canada.

OFFICIAL NOTES

Secretaries and other officials of the Lodges should endeavour to have all inactive members reinstated before the election comes on. Only those in good standing are eligible to vote. Please notify changes of address at once to headquarters.

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The letter from Mrs. Henderson of Victoria, following up our defence of Mrs. Cleather last month, is entirely justified. The magazine "Theosophy" seems to forget that people may hold wrong-headed and antiquated opinions and yet be most estimable and very worthy citizens. "Theosophy" seems to think that if you cannot accept the editor's views you are only fit for Tophet.

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An excellent address was given by Mr. William Kingsland at the annual meeting of the Blavatsky Association on November 30 last. It has been issued in pamphlet

form. If permitted we should like to reproduce it in our own columns. The address is on "Some Fundamental Principles of H. P. Blavatsky's Teachings." It can be procured from the Association at 26 Bedford Gardens, Campden Hill, London, W. 8, England. The price, we presume, is sixpence.

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The International Correspondence League notifies us that on the resignation of Mrs. Wisdom of the National Secretaryship a secretary has been appointed by the central office. This is enough to make another Boston Tea-party. We were to have autonomy in the National Societies, we were told, but autocracy will not brook it. Mr. James Taylor has been appointed to the office, and we congratulate him on the position, but has he too abandoned the fight against autocracy which he levelled against Toronto not so long ago?

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Mrs. Charles Hampton's visit to three of our eastern Lodges proved to be a happy inspiration. She made a pleasant impression on all who came, and while some remained away through fear of the Black Magicians, there are no serious casualties. She expressed herself delighted with her reception, and appears to have been pleasantly surprised by the not inhuman treatment which she received. Her visit certainly made for good feeling and comradeship, and as for doctrine, this is free to every man as he pleases to take it. At least that is the rule in the east. Elsewhere, we understand, one is looked upon suspiciously if he be not certified orthodox. And this, be it remembered, in the Society founded by H. P. Blavatsky. Mrs. Hampton loyally observed the terms upon which the tour was organized and there were no complaints of any kind, and nothing but good feeling.

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The Canadian Federation of Lodges under the direct jurisdiction of Adyar has founded an official organ, the first quarterly number of which has reached us. It

has 16 pages and the subscription is 50 cents a year, Professor Duckering has an introductory article on "Theosophy in Canada" in which he remarks: "We may be pardoned if we wonder in passing, what might have happened to certain embryonic intellects whose static tendencies keep them within their pre-natal shells, if they had ever been near to H. P. B., and had crossed the path of that dynamic personality." The true spirit of "Back to Blavatsky" he declares, "shames idolatrous worship of any person or any teachings, impels us to seek understanding, bans superstitious acceptance of book and secondhand knowledge, stimulates us to plunge into the thick of the struggle to awaken in the hearts of men knowledge and appreciation of life, and urges us to alleviate in every measure possible the misery engendered by the ghastly holocaust of earth's ignorance and selfishness. In proportion as we imbibe something of the dauntless pioneering spirit and deep wisdom of H. P. B.; in the measure by which we absorb Dr. Besant's ceaseless constructive energy and zeal for the welfare of humanity; by the heights we scale in our approach to the sublime vision unfolded by J. Krishnamurti, shall we define our ideal of true theosophical activity. As our hearts and minds open and become sensitive to the pulse-beats of humanity, to the joyous rhythm of Life, we shall hear and understand the Living Truth."

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The Theosophical Publishing House Ltd., announces "Theosophy and the Fourth Dimension" by Alexander Horne, B.Sc. This is a theosophical volume on the subject, which is treated on metaphysical, occult and mathematical lines. The author has endeavoured to present the subject of the Fourth Dimension in a light peculiarly suitable to the requirements of students of theosophy and the occult. By the light of this new conception, the author maintains, the reader will achieve an understanding, the possession of which will be its own reward in the

mental exhilaration and the spiritual satisfaction attained. The expansion of consciousness which the understanding of this conception brings about enables one to approach one step nearer to Reality. The book contains numerous diagrams. (Crown Svo Cloth. 224 pp. 4/6d net).

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Mr. W. C. Clark, president of Orpheus Lodge, has written his willingness to make a tour of the Lodges and hold classes for the members during his stay in each place. He wishes however to have his position fully and clearly understood, as he believes that "the greatest need of the Lodges today is a much greater clarity of ideas on the few basic principles upon which the Theosophical Movement rests." He thinks that "the most profitable work which could be done in our Section (or in any Section) at this juncture would be a careful and intensive study of the spiritual and ethical values underlying such terms as Brotherhood, Loyalty, Harmony, Tolerance, Love and Devotion." He explains: "My plan would be by a careful study and discussion with the members, of the simple basic principles of our philosophy, and their far-reaching implications; by stressing the responsibility of T. S. Membership, and pointing out the present unique opportunity for real service to the Mother Lodge, to leave in every Lodge in the Section a small group of members at least who had learnt by clear, courageous thinking, and deep sincerity, to recognize the *Spiritual values* underlying the ideal of Brotherhood. Then and only then could we wisely and safely seek to increase our membership." He adds that "Theosophy does not depend upon, and should not be associated with any personality." This is Mr. Clark's conception of a Lodge campaign and as General Secretary I am heartily in favour of it. In the Toronto Lodge with which I have been most associated, we have kept hammering away on these principles, and the result is satisfactory in numbers as well as in appreciation of the foundational conceptions of the Movement. The Gen-

eral Executive will meet in a few weeks, and the matter will be fully considered. Mr. Clark has been requested to furnish further details and we shall be glad to hear from the Lodges what they think of the plan.

THE ANNUAL ELECTIONS

Nominations for the office of General Secretary and seven members of the General Executive should be made by the Lodges during the month of March, so that returns may all be in by the 1st day of April. Experience has shown that it is impossible otherwise to issue voting papers, carry on the elections, get returns made, and scrutinize the ballots in time for a declaration in the June magazine. Secretaries of Lodges will please see that the matter is brought before their respective Lodges, and when nominations are made, have them sent at once to the General Secretary. Nominations must be made through a Lodge and consent of parties nominated must have been previously obtained. Nominations must reach the General Secretary by April 1, when the nominations will close. They should be made at least a week before. This will enable ballots to be sent out, should an election be necessary, on or before April 30, and the voting to close on June 1. Nomination returns must be sent in a separate letter addressed to the General Secretary, at 71 Sanford Avenue South, Hamilton, Ont.

A PROPOSAL FOR UNITY

The following correspondence will explain itself. As General Secretary presiding at the meeting described, it was not my place to take sides on a question of this nature, and I appointed Mr. Belcher representing the General Executive, Mr. Kinman, representing the Toronto Lodge Executive, and Mr. Titus as mover of the Resolution and convener of the organizing Committee. Mr. Belcher seconded the Resolution and it was unanimously

adopted by the meeting of members. I have always looked forward to the day when principles rather than personalities will guide us, and the time may now be approaching.

250 Lisgar St., Toronto, Ont.
Jan. 25, 1929.

Dear Mr. Smythe,

At the close of an address given by Mrs. Betty Hampton at Toronto, on Sunday, 20th inst. to members of the T.S. the enclosed resolution was approved. A temporary committee was appointed to take the necessary steps to initiate proceedings.

That committee now offers the following suggestions for the consideration of the Canadian Theosophical Society, the Canadian Theosophical Federation, and the H.P.B. Lodge.

That each of these bodies endorse the resolution and appoint a committee, not exceeding three in number, to co-operate in the formulation of some method by which the desired end may be accomplished.

Upon the appointment of your committee you are requested to notify the undersigned of such appointment with the names and addresses of your committee. The necessary steps will then be taken to bring these committees into effective contact and a method of consultation and action will be suggested. This temporary committee will then cease to exist.

Felix A. Belcher.
Secretary of the Temporary
Committee.

It seems likely that Mrs. Hampton will be able to act for Can. Federation if we appoint our members quickly.

THE RESOLUTION.

"That in the judgment of the individual members of The Theosophical Society resident in Canada, now assembled and voting in favour of this resolution, an effort should be made to unite, within one national organization, all members of The Theosophical Society resident in Canada

ber of the Society shall have the fullest measure of freedom possible to a member of The Theosophical Society consistent with similar freedom to every other member of the Society."

71 Sanford Ave. S., Hamilton, Ont.

Wednesday, 30th January, 1929.

Dear Mr. Belcher,—I had not realized that it was necessary to appoint another Committee until receiving your letter. I took the opportunity of seeing Mrs. Hampton this afternoon and she thinks that no time should be lost. I suggested leaving it to the westerns to do the negotiations, but she thinks that the easterns are more influential and should be consulted. It appears that the idea is to appoint three delegates from the Federation; three from Mr. Titus's Lodge, and three from the Section. This certainly gives Mr. Titus a decided preponderance in proportion to his numbers, but no matter. It is useless to appoint anyone from out of Toronto if the conference is to be held there, so I think the best thing we can do without consulting the General Executive is to appoint yourself, Mr. George McIntyre, and Mr. Fred. Houser, all three being members of the General Executive, and therefore representative members. I may repeat what I said to you that if it be considered expedient to eliminate me in any arrangement that may be come to I will gladly acquiesce in whatever you three agree to. You will convene your fellow members on this committee, please, and explain your authority. If I can assist in any way, let me know.

Fraternally yours,

Albert E. S. Smythe.

General Secretary, T. S. in Canada.

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Errata. In Mr. McHarg's letter on "Nous and Manas", in our January issue, page 348, there are two typographical errors. In the second line from the bottom, first column, enoos should be eunoos, and towards the middle of the next column the word in parenthesis should be autokrates, e long.

AMONG THE LODGES

Mrs. Laura Roberts has applied for her demit from Winnipeg Lodge to join the Wayside Federation Lodge of that City.

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Mrs. Fox writes from Ottawa: So pleased to be able to report that Mrs. Hampton's visit to Ottawa was after all a satisfactory achievement. Everyone was interested and enthusiastic, and waited to shake hands with and compliment her before they left.

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The result of the election of officers at the annual meeting of Vancouver Lodge was the choice by acclamation of Mrs. Emily C. Teeple as president; Mr. Coops, vice-president; and Mr. Buchanan, secretary. The meetings are held at Room 29, Imperial Block, Seymour and Pender Streets.

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The Montreal Lodge has elected its officers for the year, Mr. J. E. Dobbs continuing as president. Mrs. M. L. Bridgen is vice-president; Major W. A. Griffiths, treasurer; and Miss R. D. LeBel, 463 Melrose Avenue, Verdun, P.Q., secretary. Miss Caroline Burroughs remains as Librarian, a post which she has filled with devoted service for many years. Mrs. Griffiths leads the publicity committee, and Mr. E. E. Bridgen is auditor. The Montreal Lodge has been obtaining valuable publicity through reports of the Sunday evening addresses furnished to and published in the local press.

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Mrs. Charles Hampton visited Hamilton on Monday, Tuesday and Wednesday, January 28-30 and the meetings on the evenings of these dates in the Lodge Room, 121 Hughson Street North, were fairly well attended. The subjects were "Man the Crucible," "The Three Mountebanks," and "The Symphony of Life." The last mentioned was illustrated by musical selections from the classics on records lent by the Eager Piano Company, who also upon the basis that each individual mem-

lent a fine Orthophonic for the occasion. Mrs. Hampton expressed herself well pleased with her reception and the brotherly interest evinced. A six weeks' elementary class is being held by Mr. Smythe for those whose interest in Theosophy may have been awakened by the lectures.



The Toronto Theosophical News, speaking of Mrs. Hampton's Visit, says: For the first time in many years, a series of lectures extending through the whole week was held in the hall, and considering the stormy weather on three of the nights all meetings were well attended. Mrs. Hampton's last lecture on Sunday, January 27th on the "Symphony of Life" a study of the relationship of man to music, drew a large crowd and excited a good deal of interest. Mr. Smythe acted as chairman on the final evening and expressed the feelings of all the members when he stated that Mrs. Hampton's visit had been very helpful and much appreciated. It is hoped that return visits will further cement the bonds of union between the various Theosophical Movements in Canada. The Orthophonic used by Mrs. Hampton was supplied through the courtesy of Messrs. Heintzman & Co.

FELLOWS AND FRIENDS

The death of Miss Emma Renshaw was announced on January 30. Miss Renshaw had been an active worker on reception committees and other useful ways in the Toronto Lodge, and had a hearty interest in the Theosophical Movement. Her death was unexpected and her quiet service will be missed on Sunday evenings and at the social gatherings of the Lodge. Another gentle and modest worker has been called to rest.



For many years Mr. Lewis John Sinden has been an earnest student of Theosophy and an indefatigable worker around the Lodge headquarters in Toronto. His most unexpected death occurred on January 24,

after a short illness from flu and pneumonia. He had a good library of Theosophical books and was an enthusiastic Dickensian. He had read "Crusts and Crumbs" in the Toronto Sunday World for some years before he discovered that it propounded Theosophical ideas and then he came to study classes and became a regular member and attendee. Mrs. Sinden and his daughter Winnie have also been associated with the Lodge for a number of years. He was the eldest son of the late Rev. E. and Mary Sinden, and took great interest in the growing breadth of the Churches under, as he considered it, the influence of Theosophical thought. He was a most faithful and unassuming worker, and never missed a night at classes or members' meetings. The funeral was conducted by the General Secretary and by the members of the Lodge of A. F. and A. M., to which he belonged.

SUSPENSION OF THE E. S.

It appears that something like consternation befell a large number of members of the Theosophical Society when the intelligence went abroad that the Esoteric School had been suspended. It was suspended once before for a year in the United States, but the cure was not sufficiently radical. To reform it altogether Mrs. Besant has taken the wise way and closed it up. It is the best thing that has happened the Society since H. P. B. died. When Mr. Wadia was sent over to investigate the situation in the United States. I met him at Buffalo in May, 1920, and among other things, we discussed the E. S. It has been used as a political machine, I asserted, and he admitted that it had. That was the whole trouble. The members never got the idea that the Master was to be sought within. They were all hoping to meet Mrs. Besant and that she would boost them up to the exalted level where they would meet the Masters, when all would be well, as no Master could help being impressed with their virtues and modesty.

The idea of becoming a Master in the course of a number of incarnations by one's own diligent self-purification and self-development, seems to have passed away from the E. S. on the death of H. P. B. She had admitted its failure and had broken up the Inner Council because the members of it could not sit down in amity together. Mr. Judge and Mrs. Besant assumed the task at which Madam Blavatsky had failed. They were unduly optimistic. They got no better material to work with. Above all, they did not depend upon themselves. They sought outside assistance. Mr. Judge relied upon Mrs. Tingley. Mrs. Besant found Mr. Chakravarti inspiring. Judge died in 1896, broken-hearted, it would seem, though it is not on record what he finally judged Mrs. Tingley to be. His chief supporters accepted her unquestioningly. Mr. Chakravarti retained his influence with Mrs. Besant for ten years longer, and then, as she stated in *The Theosophist*, she had to admit disappointment, as we always must if we depend on anyone but ourselves. Mrs. Besant substituted Mr. Leadbeater for Mr. Chakravarti, but whether his influence has been lessened or superseded by a greater influence is not clear. At any rate Mrs. Besant has declared her allegiance to Mr. Krishnamurti. Mr. Krishnamurti wisely depends upon himself and no one else. He at least, has learned that necessary lesson. Whether he has been a factor in the suspension of the E. S. is not stated, but if he has acted in that interest with the object of giving the members an opportunity to learn to rely upon themselves as he has learned or is learning to do, it is an act of great wisdom and of the greatest benefit to the members. The E. S. was expected to be the Heart of the Theosophical Movement. It was originally pledged to devote all the time, money and work of the member taking the pledge, that he could spare to the work. That pledge was taken to no Leader or Teacher, but to the member's own Higher Self. This is sufficient to indicate the cleavage that existed between the

members who followed the Blavatsky tradition and those who were attracted to what has been called Neo-Theosophy. If Mr. Krishnamurti has fought his way to Freedom he has only done what every member is or was expected to do. Nothing will ever be gained by following another. Babes in the wood may do that, but they are just as liable to follow a wicked uncle as a guide and comforter. There is no help for man but in himself. He must find the Christ, the Master, in his own heart or all is lost. We have consistently taught this doctrine in Canada, and that is what the Blavatsky movement means for us. Any other doctrine is a doctrine of idolatry and will only lead to darkness and disappointment. I have been informed recently that the way I have spoken of Mrs. Besant has caused much irritation among her friends and supporters. I have never said a word against Mrs. Besant personally. But as she declares herself, her opinions, her policies, her politics are always open to criticism. I have had no fault to find with Mrs. Besant as President except when she forced a World Religion into the Constitution against all the principles which the Society had established. That has been eliminated to some extent, and we in Canada are so far justified, but there remains the creed, which it virtually is, the "Basic Truths of Religion," which has no right to be foisted upon the Society, and which destroys our whole world-wide platform with the boast, no longer truly ours, that we had no creed and no dogma to thrust upon anyone. It is the pitifulness of age that it so frequently turns to some form or ritual by which to justify itself, and the Basic Truths may be taken to represent the senescence of the Society, though at fifty years of age it should have been exhibiting virility rather than senility. Mr. Krishnamurti has declared against creed and ritual, and perhaps we shall be relieved of the Basic Truths before long. It would be interesting to know who concocted them.

A. E. S. S.

THE REAL H. P. BLAVATSKY.

We have had several attempts to record the life of Madam Blavatsky. A. P. Sinnett gave a picturesque sketch of her in his "Incidents". G. Baseden Butt has written a study of her life well worth perusal, but it dwells largely on the phenomenal side of her career. Mrs. Cleather has written three studies and they contribute some new matter. Col. Olcott, the Countess Wachtmister, Mrs. Besant and others have written on various phases of her life and work, but nothing so complete and impersonal has yet seen the light as William Kingsland's new book, "The Real H. P. Blavatsky." (London: John M. Watkins, 16 shillings). It is a volume of 322 pages and is well indexed. It not only portrays Madam Blavatsky, with all the warts and wrinkles, as Cromwell desired to be painted, but it outlines in a highly satisfactory way her philosophy and teaching, and no one who reads the book but will have a better idea of what Theosophy is and what the Masters teach than they will get from any book except the Mahatma Letters or Madam Blavatsky's own books. Mr. Kingsland describes his book as the "memoir of a great soul." That is what it is, and scoffers who come to jeer are not unlikely to go away with another conception of themselves and of her. They will learn that it is possible for them to be just as good Theosophists as anybody else, and that it all lies with themselves. They will not be asked to believe anything, nor to accept phenomena, nor to join a society. They will learn much of the universe and of their own place in it. Mr. Kingsland is a teacher of extraordinary lucidity and he begets confidence by the moderation of his style and the reasonableness of his pleadings. He draws attention to the strange promptings that pursue so many. "It is only gradually that the meaning of it all is unfolded to their consciousness; or perhaps after many years of uncertainty

and restless search there is a sudden illumination, and henceforward the goal is discerned, and the will to reach it is fixed. It is the discovery by the man of *himself*, of his own Higher Self and his purpose in life." The doctrine of the "Christ in You," he points out, preached by St. Paul, is still a heresy in the Christian Church, but outside the Church men are gladly learning the doctrine. As may be expected from this, Mr. Kingsland is no hero worshipper in the idolatrous sense. "The teachings, not the author, are the centre of interest." He has much interesting material of his own acquaintance with her to tell, however, and it is all the more interesting on account of its impersonality. He recalls the slanders that assailed her, and it is sufficient to remember in this connection, that the New York Sun, led into publishing a whole broadside of these slanders, when taken to task by an action for slander, started an investigation on its own account, and though Madam Blavatsky died in the meantime, published a full retraction of the slanders and a statement that they should not have been published, doing full justice to her memory on September 26, 1892. This was done voluntarily, and was a magnanimous act on the part of a great newspaper. The doctrine of the Higher and the Lower Self is fully expounded in Chapter V., and it is recorded that "so far as her own inner life struggle is concerned, her great achievement is that she *did* bring this lower personality into absolute subjection to the will and purpose of the Higher Self *in all matters that concerned her life-work and mission as she had received these from her great Teachers.*" This is the work of the human race at present. "We shall never be really civilized, nor will wars cease, until the great majority of the Race have acquired the higher spiritual Manas, and Universal Brotherhood has thereby become an accomplished fact." Mr. Kingsland makes a liberal use of the Mahatma Letters, and with illuminating effect. Quoting from M. (page 251, M. L.) we find: It is he

alone who has the love of humanity at heart, who is capable of grasping thoroughly the idea of a regenerating practical Brotherhood, who is entitled to the possession of our secrets. He alone, such a man—will never misuse his powers, as there will be no fear that he will turn them to selfish ends. The man who places not the good of mankind above his own good is not worthy of becoming our *chela*—he is not worthy of becoming higher in knowledge than his neighbour." Mr. Kingsland is also a student of science, and in this department his comments and conclusions are highly instructive. He is able to show how science is picking up the suggestions of the Secret Doctrine and how gradually the whole scientific position is being moved in to the terrain laid out by the Secret Doctrine. It is the individualistic policies of Adyar to which Mr. Kingsland takes exception. "They have forced," he says (page 208), "and are forcing out, one by one, Lodges and Groups who refuse to bow the knee to the autocratic powers that have a strangle-hold upon it." He believes that "if the Theosophical Society had succeeded in its original intention, if it had become a *living example of Universal Brotherhood*, the teachings of Theosophy in their scientific, philosophical, and spiritual aspects would doubtless have obtained a world-wide recognition and acceptance such as would have made the Great War an impossibility." Mr. Kingsland pays much attention to the work of shattering every scrap of evidence or testimony adduced by the Society for Psychical Research to discredit H. P. B. The report of the S. P. R. in 1882 is riddled in the appendix, a reprint of the pamphlet issued some months ago. Poor Solovyoff is pulverized, and the showing up of these attacks seems to have been a pleasure to the author. It is well, however, to have every last trace of these calumniation swept away by the generation which had first heard them. The baseness of the accusations is rendered doubly dark in the nobility of the message and the self-sacrific-

ice of the labours of the Messenger whose thoughts and deeds are thus placed side by side with them.

A. E. S. S.

VOCATION

II.

There is a sense in Astrology wherein there is no higher or lower, no superior or inferior. The various signs are distributed in a circle, so, like the round-robin, one cannot tell who is the leader and who the follower. But there is a sense also in which the development of certain faculties means a growth towards completeness and an addition to the consciousness.

We may say, then, that the toiling triad will rule over some of the most juvenile of souls, yet the advanced individuals of this class may reach up to the very highest development of mankind—the World Saviours.

There is, nevertheless, a sense in which those who are developing the psychic or emotional nature are in advance of those whose greatest development is towards the solidifying and differentiating the individuality, and in this general way—taken as a whole—the watery triad is on a plane higher, or more interior and subtle, than the earthy.

The Watery element is the domain of feeling—call it emotion, temperament, or what you will—which will be immediately understood as being an added development of the soul that has only just discovered itself. It has come to self-knowledge through possibly bitter trial and suffering, and has added to itself the knowledge that suffering *is*. This may have the effect of inducing the quality of fear and timidity. It becomes shy and retiring, loving itself and fleeing any appearance of difficulty and danger.

In spite of these characteristics the person with Cancer on the 10th House will be almost certainly forced or inveigled into some form of publicity. It may not be great, but the certain effect of Cardinal

signs is to project the subject into leadership or responsibility in a greater or less degree.

Cancer, being the home of the Moon, will, on the 10th House, incline to psychism or to mystery. Nightwatchmen, detectives, policemen, sometimes those in minor public positions such as postmen, will be in this class. Service of the public or common people will be the chief employment of those with Cancer on the midheaven, and changeableness will be more suitable than a steady grind; some employment which gives variety, stimulates the feelings and permits one to use that peculiar psychic quality which so frequently exhibits itself in these days of merchandising and is generally termed salesmanship.

Such a person will be productive—with Scorpio on the second House, and according as Mars is placed, will be retentive or prodigal. Generally such people are not accumulative. They prefer to create feelings, emotions or thrills by spending money lavishly, knowing that they are quite able to produce more when what they have is gone. Thus it is that disease frequently gets them. Pisces on the sixth House will require care to prevent ill health from circulatory or fluidic ailments.

So we find many jovial men passing on comparatively early from a too rapid exhaustion of their stores of vitality, showing itself in rheumatism, diabetes, acute indigestion or perhaps heart weakness.

Scorpio is such an extreme of feeling as to be unfeeling. The intensity of the inward nature becomes so strong that it focuses into the cold, concentrated poise and self-control required by the surgeon who wields the scalpel with a firm and steady hand, cutting into living tissue without a tremor. And it is best that it should be so. Of what use would surgeons or nurses be unless they could carry out their work without giving way to the weakening and upsetting influences of emotion?

The dealer and experimenter in dangerous drugs and liquids; the one who handles

sharp and dangerous tools—razors, lancets, perhaps even the dagger or the revolver—are under the influence of this sign; skilled workers in steel, such as the makers of fine tools, gauges and scales, for the Scorpio person is most painstaking and exact, sparing neither himself or anyone else to arrive at a very exact and minute result.

This position brings Pisces on the second House and Cancer on the sixth, positions not generally conducive to health or wealth unless well supported by planetary positions. Look over the list of your friends who come into this classification and note the financial or physical casualties. Doctors are well known to succumb quickly to the wiles of the high pressure salesman. Steel workers are subject to diseases peculiar to their occupation, while drug and chemical workers find their lines full of mishaps or at best, a process of slow poisoning from dust or fumes.

Thus vocations belonging to Scorpio are such as may not pay well in money or in goods, but are of a kind to produce great wealth of experience, knowledge of men and things, to the building up of character and individuality.

Pisces on the tenth House is an enigma, as this sign always is, no matter where. It seems to denote those people who are out of their element, whose vocation is simply a means to provide the necessaries of life, while their true life is in a dream world, known only to themselves. They are frequently workers at the most humble of occupations, and the face they present to the world is dull and uninteresting, but within they live ideally among surroundings suitable to their feelings and emotions.

They are frequently persons who play a part, either for their own personal ends, or as a profession; actors, detectives or even confidence men who delude the public with wildcat schemes for securing money. It is amusing to observe that the watery (liquid) sign has in this particular such a strong affinity for oil, oil stocks, oil wells, until the term has become a byword for swindles. These people are frequently

very psychic, and often possess a vivid and fertile imagination, so you will find them writing books or plays, fanciful and odd, often delightfully dainty and fantastic. Whatever their employment—and that may be the dullest drudgery—they possess an inward life, full, bright and joyous, and so may account for first the double nature of the sign, and also for their outward placidity.

My body is a lot of care,
I have to take it everywhere,
And wash its face and comb its hair,
And give it food and sleep and air.

And gazing at it, none would know
How brilliantly my fancies glow,
Nor that at moments I can claim
A Soul as lovely as a flame.

George C. McIntyre.

UNIVERSAL MIND.

B.—When we discussed Absolute Thought, you remarked that we had not considered whether Universal Mind exists or not. Now I feel with Bacon upon this: "I had rather believe all the fables in the Legend, and the Talmud, and the Alcoran, that that this universal frame is without a mind." Surely there must be mind in the operations of nature.

A.—Why not law, only? There was once a great argument between agnostics and deists about a watch, which was imagined to have been discovered by a savage on the seashore. The deists maintained, by analogy, that the watch having been made, the universe had been made by intelligence. The agnostics objected that the analogy was not a true one and that all that was known to exist in the universe was blind law. Like Omar, the debaters made their exit through the door they entered; each was convinced that his views had been proven accurate, and to agnostic and deist Paley's watch indicated very different conclusions. But let us see, if

we cannot, not by analogy but by an examination of the facts, ascertain if there is or is not, Universal Mind, or that Mind pervades all things.

B.—By all means let us do so.

A.—Is it possible for a thing to possess a quality, and at the same time, not possess it; as for instance that a leaf of that fern should in daylight possess the quality of colour and yet not possess it?

B.—I do not see how it can be possible.

A.—Now let us consider what are the distinguishing qualities of mind. When you thought about the orange the other day I once saw a machine make, count and you created a mental image?

B.—I did.

A.—So mind has evidently the power to create images. Would you say that was one of its characteristics?

B.—I would.

A.—If I asked you to think of, say, a Zumboonick, how would you describe it?

B.—I could not picture it nor describe it. I do not know what a Zumboonick is.

A.—It is a sort of cannon. So it is necessary for you to know of a thing or an idea before you can image it?

B.—Of course.

A.—And it is necessary that you should remember the thing you image or think of?

B.—Naturally. If I did not remember a thing how could I think of it?

A.—You would say then that memory is a quality of mind?

B.—Positively, yes.

A.—If you think of a thing you turn your attention to the image or idea of it?

B.—Yes.

A.—All right. The mind then has these qualities; it pays attention; it images things; it remembers.

B.—Correct.

A.—Well, let us see how these qualities work. When you cross a busy street your memory of past warnings, of accidents you have seen or know of, arouses in you the idea of safety. You pay attention to what you are doing, and act in accordance with

an impulse which is created by the fusion of the three qualities. Your mind remembers the idea of safety, your mind pictures it, your mind pays attention to it, and the action your body makes follows.

B.—Yes.

A.—So when you see a man as he is about to cross the street, stop on the sidewalk to let a motorcar pass, you conclude that he possesses mind?

B.—Can I doubt it?

A.—And the observation of the general actions of men, leads you to the conclusion that mind is universal with the human race?

B.—It does.

A.—Let us consider animals. Does a dog think?

B.—It has been doubted.

A.—But a dog has memory. It recalls, for instance, where it has buried a bone. Is not memory a quality of mind?

B.—It is.

A.—Could it remember the bone if its mind was a blank, if it did not possess an image of it?

B.—I don't see how it could.

A.—Could it remember the bone if it did not pay attention to the idea, or thought image?

B.—Obviously, no.

A.—So a dog must be able to pay attention, image a thing and remember it; in other words, it must possess mind?

B.—It must.

A.—Is not that true of all animals? Take the simplest of animals, an amoeba. Does it not eat?

B.—It does.

A.—How does it know what to eat?

B.—By memory I suppose.

A.—Does it pay attention to what it is doing?

B.—In some way, yes.

A.—Can it pay attention and remember, if it has no mental image?

B.—It must have some mental image. You cannot pay attention to nothing and remember nothing and at the same time exercise the functions of attention and

memory. You must have something to think about and remember.

A.—Good. Let us consider plants. In the morning a flower turns towards the sun, opens its petals. Does not the flower remember the sun? Does it not pay attention to it? And if it remembers and pays attention does it not possess the idea of the sun, a mental image of some kind?

B.—It may perform the actions you mention without thinking.

A.—What! Do you think then that a thing possesses qualities and yet does not possess them?

B.—But a machine does things with the accuracy of thought and yet does not think. I once saw a machine make, count and pack cigarettes.

A.—And I suppose that when you fed it tobacco it immediately commenced to work.

B.—Of course you had to start the motor.

A.—And who starts the motor in the plant?

B.—I suppose the power must be in the flower. I see the conditions are different.

A.—Yes, and the flower pays attention; it turns its face towards the sun, which the machine does not.

B.—Quite true.

A.—Plants possess mind then?

B.—They must.

A.—And now let us consider minerals. We know that certain chemical elements have a strong affinity for other elements and again repel others, and that the laws under which they act never vary.

B.—Yes.

A.—When sodium comes in contact with oxygen, for instance, they unite immediately. You have seen sodium fizzing and rushing round on the top of water?

B.—Yes.

A.—The sodium acts as if it knew which was oxygen and which was not.

B.—It does.

A.—That is to say, the sodium must pay attention to the oxygen, must remember the latter is something for which it has an

affinity; and remembering, must be able to create a mental image.

B.—Not the physical atoms surely?

A.—I did not say the physical atoms, but sodium; and sodium, if it acts as if it knew, must be the physical atom plus. You get the idea?

B.—There is mind behind it?

A.—As there is behind the man, the animal and the plant. Of course, the expressions of mind, vary very greatly. They do that in man alone, and between the expression of mind in an atom and a man is a great gulf.

B.—Quite so; and from what I know of atoms it certainly appears as if they knew what they were about. But may not this be due to the particular construction of the atom, of sodium, say? The number of electrons in sodium and the number in oxygen may have something to do with their affinity.

A.—As the particular construction of your body determines that you shall not eat stones, and get away with it. But what discriminates in you between food and inedible objects?

B.—Mind.

A.—What discriminates in the element between that which is attractive to it and that which is repulsive?

B.—It must be mind.

A.—So we have found mind in man, animal, plant and mineral. Does not that demonstrate that mind is universal, that it pervades all?

B.—I believed it before, but I see now that it is indeed so.

Cecil Williams.

Hamilton.

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

CORRESPONDENCE

THE REAL MAHATMAS.

Editor, Canadian Theosophist:—I have before me an article in the Occult Review for October (New York issue), which many students will be glad to hear of, if they have not yet done so, as it contains ideas concerning the "Great White Lodge" which should have a salutary effect among the many readers of diverse "occult" schools among whom the Occult Review circulates. Ever since A. P. Sinnett wrote of the Mahatmas and their connection with the T. S., conceptions concerning them and their attitude towards the affairs of mankind have been vulgarized and degraded. Their seclusion has been violated, and while they have been discredited and scoffed at by some, others have made of them objects of worship and may have so filled their minds with longings to please the mental images they have created that service of mankind has become merely a means to that end, or been forgotten altogether amid personal adoration stimulated by emotional invocations and posturings. These devotees seem unable to realize that the contact with the Masters they so ardently desire can never be obtained by serving them while their motives are tainted with any personal motive and that any attempt to do so is more likely to end in delusion than in anything else.

The article appears under "Editorial Notes". It occupies about nine pages and begins: "The Great White Brotherhood—how glibly the phrase falls from the lips of the self-styled occultist; and how familiar it is to every reader who has any acquaintance at all with the literature of contemporary occultism! Scarcely a leader of any occult fraternity but claims allegiance to that body. . . Of the thousands of people to whom the term is more or less a familiar one, how many have any adequate conception of its meaning? The varying ideas that surround it in the minds of the multitude range from that of some sort of secret society on

Masonic lines, to that of a body of supermen who from some remote fastness beyond the Himalayas play a vast game of chess, with the destinies of nations as their objective, and emperors and kings as pawns in their game." The writer of the article neither denies nor affirms the existence of the Great Lodge as an organization on the physical plane. He says, "The course of wisdom seems to be to keep an open mind upon the subject." Students of H.P.B.'s work can feel no doubt on this question. Such men as the Mahatmas are a necessary link in the evolutionary chain; H.P.B.'s connection with them can alone account for the marvelous products of her pen; disbelief in the Great Lodge would entail belief that H.P.B. and her intimate pupils and collaborators were all liars. But we can fully sympathize with the view of the editor of the Occult Review that the Great White Brotherhood should be thought of rather as "a fact in nature", "a spiritual reality on the inner planes" which "may be reached by all pure souls in whom the spirit stirs with the promise of future unfoldment", than as patrons to this or that society or cult. The writer further remarks: "The work of the Brotherhood and the Masters is not confided to the hands only of recognized members of the Theosophical or any other society. . . The earnest and unselfish worker in some spiritual cause apparently connected in no way with occultism, may, to his surprise, find himself drawn into a sphere of influence which points most definitely in the direction of the White Brotherhood".

"The utter yielding of the separated self to the whole for the service of the race is the ideal of the White Lodge".

"The souls of which the Brotherhood is composed are the advance guard of the collective spirit of humanity, an invisible whole from which the parts could not, even if they would, remain separate."

"With the birth of the Christ within him, the White Brother finds himself an integral part of this spiritual army, the union between the members of which is so

intimate that it forms a single body, the Body of Love. Unlike any brotherhood on the physical plane, there is no possibility here of disharmony or the clashing of wills. "The army of love moves as one man, because there can be no misunderstanding and no mistake." "

"Since the members of the Brotherhood have each attained the point where the 'illusion of separateness' falls away from the eyes of the soul, and since the union is such that nothing to be compared with it can be imagined by the material mind, it will be realized that the need for any physical plane organization is reduced to the smallest proportions. The barriers have been swept away, the necessity for physical contact is removed".

It will be remembered that H.P.B. in the Key to Theosophy says a good deal about the Mahatmas. The following quotations are taken from the section, "The Abuse of sacred names and terms" (P. 237): "The tree is known by its fruits; and as all Theosophists have to be judged by their deeds and not by what they write or say, so *all* Theosophical books must be accepted on their merits, and not according to any claim to authority which they may put forward. . . ." As for our best Theosophists, they would also in this case far rather that the names of the Masters had never been mixed up with our books in any way. With few exceptions, most of such works are not only imperfect, but positively erroneous and misleading. Great are the desecrations to which the names of the two Masters have been subjected. There is hardly a medium who has not claimed to have seen them. Every bogus swindling Society, for commercial purposes, now claims to be guided and directed by "Masters", often supposed to be far higher than ours!

Many and heavy are the sins of those who advanced these claims, prompted either by desire for lucre, vanity, or irresponsible mediumship. Many persons have been plundered of their money by such societies, which offer to sell the secrets of power,

knowledge, and spiritual truth for worthless gold. Worst of all, the sacred names of Occultism and the holy keepers thereof have been dragged in this filthy mire, polluted by being associated with sordid motives and immoral practices, while thousands of men have been held back from the path of truth and light through the discredit and evil report which such shams, swindles, and frauds have brought upon the whole subject. I say again, every earnest Theosophist regrets today, from the bottom of his heart, that these sacred names and things have ever been mentioned before the public, and fervently wishes that they had been kept secret within a small circle of trusted and devoted friends." It should be remembered that leaders and teachers who accept living expenses from the funds of "occult" or religious organizations are selling what they teach as much as if they were paid for every word they utter. H.P.B. would never touch one penny of the T.S. funds for her own necessities, though she was often in real need. At one time she was reduced to making artificial flowers for a living. To quote once more: ". . . before the Theosophical Society was founded, all the talk was of 'spirits'. They were in everyone's mouth; and no one by any chance even dreamt of talking about living 'Adepts', 'Mahatmas', or 'Masters'. One hardly heard even the name of the Rosicrucians, while the existence of such a thing as 'Occultism' was suspected even by very few. Now all that is changed. We Theosophists were, unfortunately, the first to talk of such things, to make the fact of the existence in the East of 'Adepts' and 'Masters' and occult knowledge known; and now the name has become common property. It is on us, now, that the Karma, the consequences of the resulting desecration of holy names and things, has fallen."

When considering the claim made by or for the leaders of some societies that they are in direct communication with the Great Lodge through one of its members

it should be remembered that H.P.B. definitely informed some of her pupils that after the end of the nineteenth century no Master of Wisdom will himself appear or send anyone to Europe or America till the year 1975, and until that year no further knowledge will be obtainable from the Great Lodge. This she stated is according to the law, for we are in the Black Age and the restrictions of that Age are very great.

We may conjecture that the Masters value the activities of societies, and estimate the importance of events from a very different and a far wider point of view than we could possibly do; that they are concerned far less with immediate results than with causes and tendencies the effects of which may not become apparent on the physical plane for many centuries. And that their time and energy is devoted to the advancement of humanity *as a whole* so that they are interested in the activities and progress of societies and individuals only to the extent that they affect that object. They have no favourites.

It would appear, then, from the above statements that it cannot be too emphatically urged that the cause of Universal Brotherhood can be best served not by gazing towards the Himalayas, yearning for personal contact with the Masters—realization of the Unity of Life can never be gained by trying to serve any one being or group of beings however exalted or beautiful the conception of that being or group may be—, nor by reaching after more occult knowledge than the Masters saw fit to give out through H.P.B.—which is, indeed, far more than any ordinary student can assimilate and live up to—, nor by trying to acquire secret powers by climbing up through the degrees of any society, or by any other method, for success could only add to the weight of responsibility incurred by the possession of the powers and knowledge that we now have, or that are accessible to everyone—how many of us use that power and knowledge selflessly and to the limit of our capacity

for the benefit only of mankind as a whole? But we can best serve the Cause by learning to control all personal desires, emotions and thoughts by performing unselfish actions and by thoughtful study of the books published openly for all students "that they may learn and teach in their turn" and so become co-workers with the White Brotherhood.

W. B. PEASE.

Victoria, B.C.

MRS. HENDERSON AND THEOSOPHY.

Editor, Canadian Theosophist:—I am glad to see in your January issue that you clear up one of the poisonous implications made by "Theosophy" for January, in regard to their effort to make Mrs. Cleather's life appear as somewhat shady, in order to prepare the ground for doubt of her word. For, following the gross insinuations made on p. 101, "Theosophy" goes on to say that the Peking reprint of "The Voice of the Silence" edited by Mrs. Cleather and Mr. Crump contains an "alleged" autograph "message" from the Tashi Lama. This is scurrilous in connection with a facsimile of the Tashi Lama's own handwriting; facing which, in the book, the Editors state: ". . . we were privileged to come into close touch with H.H. the Tashi Lama. . . As members of his Order, part of the work we undertook at his request for Buddhism was the present reprint as the only true exposition in English of the Heart Doctrine of the Mahayana and its noble ideal of self-sacrifice for humanity." The lie direct can be dealt with under the law of libel, but a use of the cowardly term "alleged" permits the writer to shelter himself from legal action, and yet to "put over" his ugly insinuation of fraud or forgery.

I happen to have been in Italy (where Col. Cleather was, also, with his family), with Mrs. Cleather, and saw the correspondence with the U.L.T. cited by "Theosophy" (p. 101), and I assert that they

give a false and misleading account of it. No "occult" knowledge of Mr. Judge's "lapses" was in question. Mrs. Cleather wrote from her own experience of being misled by her absolute confidence in Mr. Judge, to trust Mrs. Tingley, to whom she was personally introduced by Judge, and at his request went to visit her in New York. Mrs. Cleather, in her "H. P. Blavatsky, Her Life and Work for Humanity," (p. 121) subsequently stated all this in print, but when, from Italy, she wrote to this effect to the U.L.T. it called forth from them a veritable volume—not of differing opinion but of dogmatic instruction as to "facts" of which Mrs. Cleather had had first hand experience, whilst the writer of the letter had not been even an onlooker at the drama of which she was one of the characters. This made further correspondence futile—as is ever the case in dealing with this fraternity. Finally Mrs. Cleather's book, which Theosophy misstates as never having been published, was published exactly as Mrs. Cleather wrote it, although Mrs. Langford failed to contribute her part—It is entitled "H. P. Blavatsky, As I Knew Her".

Victoria, B.C.

H. Henderson.

BISHOP WEDGWOOD ON INSPIRATION.

Editor, Canadian Theosophist.—I have been reading the notice of my "Tract for the Times" in your December number. Many of us would like to be able to think more highly than we actually can of your periodical in the matter of impartiality and fair dealing. It is doubtless nice for your readers that you should be amusing, as you often are, but it is scarcely fair that you should deliberately misrepresent and distort books that you review in order to find opportunity to provide this amusement. I will ask you to allow me to rectify certain misstatements about the pamphlet of mine.

You quote me as saying that Mr. Krishnamurti "has thrown people back on themselves". On this you at once gratuitously comment: "This will never do". I made no comment on the advisability or otherwise of what had taken place, but said that as a result some people had been deepened in their conviction in regard to the work they were doing in various movements, whilst others had suddenly withdrawn from those movements. And I went on to explain the situation as I see it, just in order to help other people to think for themselves. One is aware, of course, that you nurse the illusion that "orthodox Theosophists" (as they are familiarly called) do not use their intelligence or haven't got any, but I may be allowed to suggest that you find better material on which to base your judgment than you here produce.

We next come to the question of infallibility. Again you essay to be clever at the price of misrepresenting me. I made the leading statement that "Probably few people realize that the world has neither need nor use for infallibility". I fail to see how I could have been more explicit, yet you describe this as "somewhat ambiguous", and allege that I write "voluminously on the point of getting the right kind of infallibility". If you had read what I write with the least degree of care and attention you would see that two and a half pages are devoted to contrasting the ideas of infallibility (which I reject) and inspiration, and I point out very clearly that the latter can and does vary enormously in degree of plenitude. A holy influence can radiate from a speaker whose heart and intentions are good, but whose language may be halting, crude and contradictory. Again, there may be a strong and special outpouring of spiritual power, though the words may remain in every respect those of the speaker. Once again, the speaking may take on quality and rhythm characteristic of more direct inspiration and there may be more or less complete supersession of the body and faculties of the speaker.

I have observed all three forms in the case of Mr. Krishnamurti.

One last point. Contrary to what you assert, I never applied the theory of *kenosis* (self-emptying of higher knowledge and power) to Mr. Krishnamurti. That you should yield to the impulse of asserting this in order to make fun out of the situation betrays an absence of critical acumen and responsibility that I need not attempt to characterise. I explained that modern theology had applied such a theory to account for certain limitations in the life and utterances of Jesus Christ. The view that I take personally is that no physical body of the ordinary type, however carefully prepared, can possibly in the nature of things express more than quite inadequately the power and wisdom and love of a Master—still less of a Master of Masters. And I quote from H.P.B.'s *Mystery of the Buddha* and comments upon it, to recount that it has been said that the vehicles of the Buddha, composed it would seem entirely of permanent atoms, has been handed down as the Lord's normal vesture.

I am loathe to discuss Mr. Krishnamurti in your columns until they represent a more worthy and sincere controversial policy, but you must allow me simply to say that I claimed no infallibility and no continuous inspiration in the higher sense for him. I believe that, like the rest of us, he often talks from the level of personality. I do believe that a high influence flows through him, and have on one or two occasions had personal experience of a very direct manifestation of the World-Teacher through him—and also through others. Apart from all this, I disagree with much that he says, and consider some of his statements to be partial and one-sided.

Yours, etc.,

J. I. Wedgwood.

S. Michael, Huizen, N.H., Holland.

January 15th, 1929.

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THE THREE TRUTHS

There are three truths which are abso-
lute, 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 eter-
nally beneficent, is not heard or seen, or
smelt, but is perceived by the man who
desires perception.

Each man is his own absolute lawgiver,
the dispenser of glory or gloom to him-
self; 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.

COLONEL OLCOTT'S

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