



THE CANADIAN THEOSOPHIST

## LETTERS TO THE EDITORS AND CONTRIBUTORS

A publication of this kind cannot exist without your support, so we welcome all editorial suggestions and seek contributing editors for essays on a wide range of theosophical themes. And, in the true spirit of dialogue and debate we look forward to letters to the editor, comments, and suggestions for the content and themes of this journal.

Letters intended for publication should be restricted to no more than 500 words. The editor reserves the right to shorten any letter unless the writer states that it must be published in full or not at all. The editor will contact the writer prior to publication date – please include a phone number and or email address with all correspondence.

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## OBJECTIVES:

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To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

To encourage the Study of Comparative religion, Philosophy and Science.

To investigate unexplained laws of Nature and the powers latent in man.

## LETTER FROM THE EDITOR'S DESK:

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A reminder that yearly dues are due.



## I AM MUSIC

*Submitted by Lois Brisbois*

I am Music, most ancient of the arts. I am more than ancient; I am eternal. Even before life began upon this earth, I was here - in the winds and the waves. When the first trees and grass and flowers appeared I was among them. And when man came, I at once became the most delicate, most subtle and most powerful medium for the expression of Man's emotions.

When men were little better than beasts, I influenced them for their good. In all ages, I have inspired men with hope, kindled their love, given a voice to their joys, cheered them on to valourous deeds, and soothed them in times of despair. I have played a great part in the drama of life, whose end and purpose is the complete perfection of Man's nature. Through my influence, human nature has been uplifted, sweetened and refined. With the aid of men, I have become a Fine Art. I have a myriad of voices and instruments. I am in the hearts of all men and on their tongues, in all lands among all peoples; the ignorant and unlettered know me, not less than the rich and the learned. For I speak to all men, in a language that all understand. Even the deaf hear me, if they but listen to the voices of their own souls. I am the food of love. I have taught men gentleness and peace; and I have led them onward to heroic deeds. I comfort the lonely, and I harmonize the discord of crowds. I am a necessary luxury to all men. I am MUSIC.

By Anonymous

Quote from Spiritual Pioneer, Corinne Helene:

“.....the time is fast approaching when Man will select music with the same intelligent care and knowledge he now uses to select food. When that time comes, music will become a principal source of healing for many individual and social ills, and human evolution will be tremendously accelerated.”

### Recommended Reading:

The Healing Energies of MUSIC by Hal A. Lingerman

This book has been close to my hand ever since I first acquired it from The Theosophical Society in America in the 1980s. I especially appreciated the sections on Music for Home and Family. I incorporated many suggestions into my classrooms as an educator. A favourite both at home and at school has always been Neil Diamond's Jonathan Livingston Seagull. This book is a gem of great value and I hope you can get a copy for yourself.

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## REMEMBERING STANFORD TRELOAR

A long time member of the Board of Directors of The Theosophical Society in Canada, Stanford "Stan" Treloar made his transition in Huntsville Memorial Hospital on March 22, 2022. It was peaceful.

He was born in Toronto on Feb 16, 1927, to parents Frederick Treloar and Phyllis Stanford. Both were members of The Theosophical Society and introduced Stan to the studies. Stan was the eldest of four children, and, due to tradition, as the first born, he was given his mother's maiden name. All four siblings studied piano and Stan also played the organ and the french horn in the University of Toronto Orchestra. Reading was important in the family and each child had their own private bookcase in their bedroom. Stan was an avid reader all his life and kept an extensive library.

Stan Married his wife Barbara in 1949. Both were members of the Theosophical Society, Toronto Lodge. Barbara had many roles in the Society including librarian. Stan was President of the Theosophical Society in Canada for many years. He also served extensively as Editor of The Canadian Theosophist Magazine.

A man of many talents, Stan built two houses in his lifetime. The first was in North Oakville and that is where he and Barbara raised their daughter, Jan. The second house was outside of Burk's Falls, Ontario. Jan has lived there with her father for a number of years. Both are well known local artists. Jan is an only child and she gave her parents two grandchildren, Vera and Alex Rocca.

As well as painting, Stan was a gifted woodworker. He was also a great animal lover and supported the Humane Society. Stan always had cats in his home.

In addition to being a lifelong Theosophist, Stan was a member of the Emsdale and the Burk's Falls Masonic Lodges. He also was affiliated with a Masonic Lodge in Parry Sound. He was a practising Buddhist.

At the time of his transition, in his 96th year, Stan was a valued Director of The Theosophical Society in Canada. He was a wonderful source of wisdom and advice to all of the Board. An irreplaceable person, Stan will be greatly missed. In his memory, The Theosophical Society in Canada donated \$10 000 to the Public library in Burk's Falls.



## SPIRITUAL AND TEMPORAL AUTHORITY

I am to speak to-night, as you know, on "Spiritual and Temporal Authority," and I have chosen this, with the other subjects, as bearing on questions of immediate interest to the Theosophical Society. But in dealing with each of these, as on the first occasion, I want, if I can, to lift you above any controversy of the moment, and to put before you broad outlines rather than mere details, and to lead you to look at all these questions from the wider standpoint of the experience of the past, trying to apply that experience as far as you can to the questions, the difficulties, of the present. And this question that I have chosen for the subject of our thought to-night is one which carries us back into the very beginnings of human history on our globe, which we may trace downwards through civilisation after civilisation, and we can then study, as it were by contrast, many of our modern civilisations. And out of all this it may be that we shall learn some lesson for our own small affairs of the moment. For local affairs are only really interesting as we see them as manifestations of the great principles which work out in the history of humanity; and we can only rightly, I think, understand the power of the Theosophical Movement, if we see it in its proper place in history, and not as a mere bubble on the water of the present.

Now, far, far back—I suppose some people will say "not in history," for the time I am speaking of is what would be called "prehistoric"—when the great Lords from the planet Venus came to

our globe to guide and train the humanity which just then had come to the birth, we find a group of Teachers and Rulers, not belonging to our humanity at all, but, as I said, coming from the planet Venus, from the far more highly evolved humanity living in that world. They came for the specific purpose of making the evolution of the new humanity more rapid than otherwise it would be. For, as you know, at that time humanity was facing a very terrible danger. The bodies had evolved up to a certain point, the brooding Spirit was over each body, but the intellectual evolution had scarcely begun to dawn; mind, as we know it now, had scarcely asserted itself; only mind, as we see it in the animals, had been slowly unfolding its powers in the upward-climbing towards the light. And as it is always true that any force which is poured down into a body must necessarily flow along the channels which that body has prepared for it, in these animal men, as we may call them, when they received a new influx of spiritual life—or, if we prefer the phrase, "as the influx grew stronger and stronger"—that new life, that additional force, inevitably ran into animal channels, lacking the guiding and directing force of the intelligence. Hence the immediate result of any increased down-pouring from the spiritual plane was an increase in animality in the growing man; and his body, growing up out of the animal kingdom, influenced by that—although, as you remember, human from the beginning, yet retracing its ancestry in those early days—was driven by the incoming



life into various lines of activity, harmless to the brute, but that would have been destructive to the upward-climbing human being.

Hence the need for a swift intervention on the part of the Guardians of all humanities; and our planetary Logos called to His help humanity from a chain older than His own, so that He might have for His infant children guides that would protect them against danger, and would lead them upwards more swiftly than they themselves could have climbed alone. Hence the coming of those Mighty Ones, and it was They who were the first Adepts, Masters, for our humanity. There is no other term for the moment to apply to them, although the term "Master" is really inappropriate: They were far higher in the Occult Hierarchy than Those we speak of as the Masters of Wisdom and Compassion. They became the first Teachers and Kings of our child humanity, and They were of many grades. "Divine Kings" They are called in the old records; Teachers and Kings in one. They established the polities of the infant nations; They gave to those same nations their religions; and in those early days, as in the days that will close our human history, there was no distinction recognised between "sacred" and "profane." It was seen that Spirit, clothing itself in matter, should be regarded in each of its tabernacles as a single individual. Spirit and matter were not regarded, so to speak, as distinguished from each other, save in quality. The two combined into the making of the man. And the man's life was a human life, and the body guided by human consciousness; but the body

was not thought of as separate from the Spirit, nor the Spirit from the body; both were combined into a single being. And in all true organisations that is the point which is to be aimed at: that the informing life shall shape and mould the organism which is thus expressing the life on planes of matter; that that organism shall ever be an organism spirit-inspired, life-shaped, so as to become more and more perfectly the expression of the life which it enfolds. We shall see presently that for a time, when Spirit became utterly blinded by matter, that matter, as it were, took the upper hand and claimed to be monarch. But in those far-off days it was still recognised that Spirit was the master of matter, and the Gods walked amongst men and were recognised by men as their Teachers and Kings. And humanity in its infancy clung to These, who were as fathers and mothers of the race, and looked to Them for everything necessary to nourish and develop the young life. So that looking back to those earlier days, the great lawgivers like the Manus were at once Kings and Priests. They gave everything to the humanity that They guarded: literature, science, art, architecture, everything which was necessary to the national life. And under that mighty protection grew up the vast civilisations of the past. You find traces of them, of course, in Egypt; traces of them, in fact, everywhere in the older, the now dying, or dead peoples. And these King-Priests, these King-Prophets, summed up in Their own divine persons all the ruling powers of Spirit and matter alike. The State was a Church, or the Church was a State.



Gradually, as these Great Ones withdrew, as Those who only lived for service saw that humanity had begun to take its first steps, and needed less physical guidance and visible helping, others still great, but not as superhuman as the earlier ones, took up the royal and priestly rank. Still the two ran together: the temporal and spiritual power in one pair of hands; and so on and on, from Atlantis downwards. Some traces of it still survive, as in the Indian civilisation, where the ideal of the monarch is always that of the Divine representative upon earth. But in India, after the earliest days, you see the beginning division, and the offices of the King and of the Teacher gradually diverged the one from the other. And as time went on, and man grew a little older in his childhood, those who ruled over the State gave away out of their hands the teaching of the religion. Rightly and well; for it was necessary that humanity should learn to guide itself. It was on the downward arc still, not yet beginning its upward climbing, and it had to plunge deeper and deeper into matter. The eyes of the Spirit had to be blinded in order that the eyes of the intellect might open, and so gradually prepare humanity for a loftier manifestation of the spiritual life.

And then we find that with the dividing of the two offices, the Kings grew less and less fathers of their peoples, and became more and more tyrants over the nations. In the elder days the principle that was taught was clear and simple: the greater the power, the greater the sacrifice; the greater the power, the greater the duty. And on that principle of the Law of Sacrifice the old civilisations were built up;

to that they owed their splendor; to that the long ages through which they lived and flourished; to sacrifice, as the very basis of the national and religious polity, they owed the vigor, the young vigor, of humanity. Their literature was grandiose; their architecture magnificent; their art sublime. The traces of divinity ran through the whole of it. But, beautiful as it was, it would not have been well that it should have lasted, for had it been so, mankind would have grown to depend too much upon the manifested Divine life walking incarnate side by side with it. And it was necessary that the growing child should prove his own limbs, and the growing intelligence should learn to depend upon itself. Then we come to a long period when the tyranny of the King brought out more and more strongly the usefulness of the Teacher, and when the Teacher was continually standing between the power of the tyrant and the helplessness of the people; when religion became a shield for the weak, a strong check for the violence of power. And we pass thus through all that long period of human history where the oppressed found their only refuge in the priests of the religions, and found them a sure protection against the sword of the secular power. So went on for hundreds, nay, for thousands of years, the growth of humanity; and the two powers went further and further apart, coming more and more the one into opposition with the other. And the people, the nations, gradually grew in power, grew in intelligence, to a considerable extent. The priest was still the teacher, and still the schools and the temples were united. Unfortunately,



after a while the religions became corrupted as well as the royalties, and priests began to share the worldliness that had already degraded the Kings; and then, with the failure of the priesthood, practically ceased the education of the people for many and many a long century, and intelligence was not developed, and the power of the mind was not assisted to manifest itself.

And so onward and onward till we come to Middle Age Europe, and we find a down-trodden proletariat, an indifferent and luxurious kingship and priesthood, allied now to oppress, not to raise. Therefore, contest between the Church and the State, until the Pontiff of Rome remained the only representative of the union of the spiritual and temporal authority—his spiritual authority enormous, his temporal authority growing smaller, and badly used, so that in the States of the Church in Italy there was almost the acme of bad temporal government; and there was little to choose, really, between the States of the Church and the odious tyranny of Naples. In the States of the Church the old ideal of the Priest-King was degraded to its lowest point, and neither on the side of Pontiff, nor on the side of King, was the ruler of Rome the father, the shepherd of his people, but often only a devouring wolf. Hence the last degradation of a once magnificent office.

Meanwhile the Democracy was growing, and numbers were beginning to claim their power, until the people, having seen how badly Kings and priests could rule, thought that they could not, after all, do very much worse themselves, if they seized authority by the power100

of numbers, and took the helm of the States, of the Nations, into their own rough and untrained grip. And so has risen in the modern life of Europe the power, as it is called, of the Democracy. Practically, at the present time, Democracy may be said to be on its trial. It cannot claim so far to be a very splendid success, but its trial is not yet over, and many a year may yet lie before it, in order that the world may have an object-lesson to show that the only true authority is the authority of Wisdom, and not the authority of numbers; and that it is not possible for humanity to take its next step onwards until it has managed to draw out of the lessons of the past and of the present some way of blending, some way of uniting, the different experiences through which it has passed. For all who study the world's unfolding and believe that this world is not alone, but is a part linked with other worlds, and that other beings above humanity take their share in humanity's evolution—all who thus look at history and see the powers that lie behind the veil and that pull the strings of those whom we call kings, and statesmen, and generals, and the mighty ones of earth, they know that no great human experiment can be void of its value, and no great human experiment but has some fruit of wisdom to be gathered from it. So that no wise man, no thoughtful Theosophist, should look with a feeling of repulsion and anger on the experiments that are being made all over the world to-day in the effort of the nations to rule themselves by numbers rather than by wisdom. For it is a necessary experience. Only in this fashion can the lower mind



complete its evolution and be ready to give up its sceptre<sup>101</sup> to that Pure Reason which is to be the mark of the Sixth Race, which is to find its expression in the polity of that coming Race. Out of all these experiments we are to learn, out of all successes and all failures we are to spell out, the lesson whereon the next civilisation will be built, whereby its foundation will gradually be laid. For if one sees the Theosophical Society aright, it is as one of the builders of that coming time, one of the builders of the civilisation that has not yet really

dawned on earth, the civilisation of the Sixth Root Race, with the experiments that will go before it in the Sixth and Seventh sub-races of the Fifth. For these experiments take long in the making, and, as a great teacher once said: "Time is no object with us." There is plenty of time for all the experiments, and all the blunders, and all the failures; and all the successes of the future will grow out of these, because every failure rightly seen is the seed of a coming success, and only by the failures that we make in our ignorance may the plant of wisdom be sown, and presently flower and bear fruit for the feeding of the nations. So that there is time enough, and no need for impatience, when we see the blunders of our various democratic governments. But there is much need that thoughtful people should take care so to see the signs of the time, and so to understand the forces at work, that the same blunder be not made in the days of the present as was made at the close of the eighteenth century in France; for there also was a time when an effort was made for a great step forward, a

step too big, apparently, to be possible of being then taken, a step which only caused the drowning of the forward movement in blood, and has thrown France backward, and not forward as some people suppose; for ever since that time she has had a cancer at the heart of her, and no effort that has been made has borne due fruit. Nay, it is even possible that that was her opportunity in which she failed, and that the opportunity will have to pass to other peoples, to be worked out by other hands.

Looking at the democracies of to-day, we see that both the great powers are rejected, King and priest alike, royalty reduced to a mere puppet, priesthood looked on with suspicion and with hatred; and in both cases one is bound to admit that there is much justification, for they are the result of the harm that unbridled power in Church and in State alike have wrought to the people, who are now revolting against both. But the revolt is only a passing thing. Humanity does not really change; only passing manifestations of it change; and though the passing manifestations be counted by centuries, what is that in the length of a day counted by myriads of years, and to peoples who are spiritual intelligences unfolding their powers in humanity? Kingship and priesthood are mighty powers, and the need for them deep-rooted in the nature of humanity. Only on the upward path they are different from what they were on the path of descent, and the way in which those are to be shaped and moulded and again made mighty, that will be the answer of human experience after it has proved the rule of ignorance to be a



mistake and a failure. Gradually, in some way that as yet we do not see, a way will be found of discovering the wise, who alone have the right to rule. For there is no authority for the intelligence, there is no authority for the free intellect of man, save the authority of Wisdom, to which the intellect bows because it is itself in flower. And those who develop the intelligence of men, as humanity is beginning to evolve its intelligence, they will only find their Kings and Priests where they see a wisdom greater than their own, a knowledge which transcends theirs, but is the promise of what they themselves in the future should become. And out of all the birth-throes of

the present, and the ugly shapes which humanity takes on, will come the fairer birth of Wisdom, when again it shall sit on the combined throne of King and Priest. For it is necessary that human life should regain its unity, and that again the Spirit shall be known to be master, and the body its instrument, its tool, its expression. And on the upward-climbing arc we have again to come to the same levels that we passed in our downward-going arc of the ages of the past. In the half circle we had first the Priest-King; and then the two side by side, co-operators; and then the separation and the rivalry; and, finally, an evil junction to oppress the ignorant and the poor. And slowly we shall have to climb on the path where Spirit is manifesting more and more, and matter is becoming more and more obedient, until each of those stages is again seen in the history of humanity, and until, at the end, spirit shall be lord unchallenged, and matter obedient servant, carrying out

this will. And in the humanity the great Sixth Race in which Buddha, or Pure Reason, is to be the mark, in which Wisdom will be the shaper of humanity's plans, and the strength of matter will be used in order to carry them out, in those days there will be the building-up of the dual authority once more, and the shaping of it to diviner ends than even in those early days of the infant humanity. And in those days, again, ruler and priest shall be one, until at last the unity shall be realised in the life of those who are to accomplish their human evolution upon earth; until finally in each spiritual individual these two characteristics are unfolded, and each man is King and Priest, uniting the two phases in his own individuality, and learning, in that dual power, to become the servant of those who are less evolved than himself. You see a touch of that when the Christian religion was sent out into the world, a glimpse of the splendid ideal when the Apostle, writing to his infant Church, spoke of them as "Kings and priests unto God"; in each individual this identity is to be at last achieved, so that no outer rule is any longer necessary, the inner rule being enough. That unity will mark the closing scenes of life on earth in each of those whose human evolution will be finished, who will have to pass on into other worlds when they shall have united again each of these in their own persons, and shall use that twofold power for the training of the humanity below them, ascending towards the point which they shall have gained and shall occupy.

Such the vast sweep of humanity's evolution: from Spirit, through densest



matter, upward-climbing again to Spirit, bearing with it all the powers that by the experience in matter it has gained. Such the great sweep, and the great history. What relation has that to our little Society and our little movement? Some would be inclined to say: "None; no relation at all. You cannot bring down into so small a microcosm those great principles shown out in their working in a macrocosm." And yet if you and I, in our tiny personalities, repeat in miniature the life of the Logos in the vast sweep of His creative activity, who shall say that in a movement such as ours there is not similarly a retracing of the lines along which humanity at large has to grow? And who shall say whether we may not understand our movement better, and guide it more wisely, if we recognise

these correspondences of the great growth of the world to the small growth of our Movement—a world-reflection in a tiny mirror? For it is no true humility to lessen too much the varied operations of the Great White Lodge in the world of men, any more than it is a true humility for the individual to be ashamed to claim his divine inheritance, and look upon himself as a "mere worm of earth." The men or women who only feel themselves to be of the earth, and not of Deity, their lives become more vulgar and common than they ought to be; for it is a great thing to realise possibilities and to see correspondences, and to take out of them their inspiring value, their invigorating force. And just as you and I have the right to say that we are Gods in the making, and that there is nothing in the great power of the Logos that does not lie hidden in germ within

ourselves, just as we have the right to say that, as man best understands himself when he knows himself divine and realises the possibilities within him, and sees the road to Deity which he is to tread, so is every spiritual movement great in proportion to the realisation of its one-ness with the great world-movement, and small and petty when the men and women who compose it can only keep their eyes on the muck of the earth instead of looking up to the crown of stars that the angel holds over their head. So that I do not fear to provoke a false pride, but rather to get rid of a false humility, when I ask you to see in this Movement, which belongs to the Great Lodge and is its child, to see in it the same forces at work that you see working in the world-history, and to realise that here also correspondences exist, and that we may guide our Movement most worthily by seeing those correspondences and utilising them for the common good.

So let us pause now, after these high flights, in the little valley in which we live, and see whether in the Theosophical Society any such process of events may be seen as has been played on the great world theatre, in the drama of evolving humanity. For mind! we have no meaning unless we are related to that, and our Movement has no sense unless it retraces the steps of the great world drama, as every great spiritual movement does, from the time of its birth to the time of its passing away, and its incarnation in some other form. I do not claim it for our Society only, but for all great spiritual movements—churches, religions, call them what you will.



Now, we began our Movement as humanity began its education. There was no difference between spiritual and temporal. The whole Society was regarded as a spiritual movement; and if you go back to those early days, and read the earliest statements, you will find it said that this Society existed in what then were called three Sections: First, Second, and Third. The First Section was the Brotherhood, the Elder Brothers of Humanity; the Second, those who were striving to lead the higher, the more spiritual life, and were in training for the purpose; and the Third Section made up the bulk of the Society. Those three Sections were the Theosophical Society. So that it began on a very lofty level; and its First Section, the Elder Brothers, Those whom we speak of as Masters,

They were regarded as forming the First Section of the Society, and as part of it; and the Society has linked closely the Second and Third Sections under the First, as in the days when the Gods walked with men, in the early story of humanity. And They came and went far more freely then than later, and mingled more with the Society, taking a more active part in this work; and it is wonderful to read some of the old letters of the time, and the close and intimate knowledge shown by those great Teachers of the details of the work of the Society, even of what was written about it in an Indian newspaper, and what ought to be answered, and so on. And the Society grew, became more numerous, and spread in many lands; and naturally as it spread, many of these ties somewhat weakened so far as the Society, as a whole, was concerned—not weakened

with individuals, but somewhat weakened with the Body at large. And so things went on and on, until the Society passed through the same stage through which humanity had passed when the Priest-Kings entirely disappeared, and when those words were spoken by one of the Great Ones: "The Society has liberated itself from our grasp and influence, and we have let it go; we make no unwilling slaves.... Out of the three Objects the second alone is attended to; it is no longer either a Brotherhood, nor a body over the face of which broods the Spirit from beyond the Great Range." And when that time was well established a change was made in the organisation of the Society. It was no longer, so to speak, one and indivisible, but two parts were made—Exoteric and Esoteric; and, as you know, for some time the Colonel fought against that, thinking it meant an unwise and dangerous division of authority in the Society, until, as he was coming over here with his mind in opposition to the proposal that H.P.B. should form the Esoteric Section, he received, on board the steamer on which he travelled, a letter from his Master telling him to carry out what H.P.B. wished; and, ever obedient as he was, for when his Master spoke he knew no hesitation, when he arrived here in England he did what he had been told, and authorised the formation of what was then called the Esoteric Section of the Theosophical Society. You can read all this for yourselves; it is all in print. Then came that distinct cleavage of Exoteric and Esoteric—the two heads, H. S. Olcott and H.P.B., one wielding the temporal and the other the spiritual



authority in the Society. It meant that the Society had ceased to be the spiritual vehicle it was in the earlier days. It meant, as was printed at that time, that some of the members wished to carry on the Society on its original lines, and so they formed themselves into this Section under her, on the original lines. So it went on, like that time in the history of humanity, in order that certain faculties might grow and become strong, and that the spiritual side for a time might seem apart, and the other might go its own way unruled. Many difficulties grew out of it, but still they were not insuperable—a certain clashing of authorities from time to time, and certain jealousy between the one and the other. These things were the inevitable concomitants of the separation, of the differences between the spiritual and temporal sides, the Spirit and the body, as it were. So things went on until the President passed away. When H.P.B. left us, she left me in charge of her work, as her colleague did in Adyar lately, thus uniting again the two powers, the two authorities, in a single person. Now, what does it mean to the Society? That is the question for us. What is it to bring forth in our Movement? Ill or well? It is only possible, at this beginning of the road, to point out the two things that may happen. For the Society and its President together will have to settle which of the two shall come. It may be that They, who from behind look on, may foresee what is coming; or it may be, as it often is, that They also are not able completely to say what shall come out of the clashing wills of men, differing views, possible antagonisms. Two possibilities there clearly are before us, either of which, I suggest, may come. For you and for me it is to decide which shall come. And I can only tell you how it seems to me, and you must judge and act as you think right. For at last our Society, like humanity, has reached the point when the individual must do his duty, and must no longer be a child guided entirely from without, but a man with the God within co-operating with the God without. Hence it is not a question for any to decide for us: we have to decide it for ourselves. And as I say, I can only put to you what seem to me the two possibilities. Let me take the bad possibility first. It may be that I, in whose hands these two powers now are placed, shall prove too weak to bear that burden, too blind to walk along that difficult path. It may be that I shall err on the one side or on the other, either making the Society too exoteric and empty, a material thing, or, on the other hand, pressing too far the spiritual side, with all that that means. It may be that the task is too great, and that the time has not come. I recognise that as possible; for in all questions of peoples, persons, and times, experiments may be made which it is known will fail, in order that out of the failure fresh wisdom may be gathered, and it may be that this shall be a failure. And if so it matters not, for out of that failure some higher good will spring. That is the conviction of those who know that the Self is ever in us, and that the Self can never perish; so that it matters not what catastrophe may come, provided faith in the Self remains secure with His endless possibilities of recovery, and greater powers of manifestation. And it may



quite well be that, in hands as weak and knowledge as limited as mine, failure will meet this great experiment which the Masters are making, and that we shall find that neither President nor Society is fit to take that step forward, are both still too childish, not sufficiently mature, and therefore not able to tread the path which is the path upwards to the spiritual life, when the organisation shall again become but the mere outside veil of the spiritual life, carrying the message of regeneration to the world, and the birth of a new civilisation. That is one possibility that should be faced. And the other?

The other is that we may permit the Great Ones to be sufficiently in touch with our little selves to send Their forces through us, and that Their life shall become the life of the Society; that out of this rejoining of spiritual and temporal a greater spirituality shall circulate in every vein and vessel of the Society, and it shall become again truly a vehicle

of the Masters of the Wisdom. It may be that it is preparing for a greater and a nobler life, making the place ready for some greater one to come, who shall worthily and strongly wield the power that I am bound to wield too weakly, but yet, perhaps, strongly enough to make that preparation possible. Perhaps you and I together are strong enough and wise enough to till the field, where another shall sow the seed that shall grow up into a greater civilisation and mark a step forward in the history of humanity. That is our great opportunity, that the possibility that I see opening before us in this policy now changed for the second time. It may be that we

have learned enough in the last eighteen years to tread this path rightly, to tread it sufficiently to prepare a field for a greater one to come; and that is the hope in which I live at the present time. I believe that it is possible, if only we can rise to the height of our great opportunity, that someone will come from the far-off land where greater than we are living, and take this instrument and make it fit to be a tool in a Master's hand—some Disciple greater and mightier than I, someone belonging to the same company, but far wiser and far stronger than I. And that such a one will take this Movement and make it a little more what the heart of the Masters desires—more truly a Brotherhood, more full of knowledge, more really linked to the higher worlds by a centre of wise Occultism—that seems to me the great possibility which is opening before us. But, as I said, I know not if we are great enough to take it, or are still too small; but it is to that great work that I would invite your co-operation; it is to that mighty task that I would ask you to address yourselves. At least believe in the possibility of it; at least raise your eyes to that great stature to which it may be our Society shall attain. For if we can rise to it, then it means that we shall be builders of the next civilisation, that our hands shall take part in the making of the foundation of the humanity that is still to be born; it means that we shall be its forerunners, its heralds, that we shall be the messengers whose feet shall be fair upon the mountains, telling of the coming of a greater man, of the birth of a more spiritual humanity. And even supposing that, accepting that



ideal, we fail, supposing that we are not strong enough, and wise enough, and unselfish enough, to do it, then, then—if I may quote the words of Giordano Bruno—"It is better to see the Great and fail in trying to achieve it, than never to see it, nor try to achieve it at all."

#### The Relation of the Masters to the Theosophical Society

Those of you who have been present in the Queen's Hall on Sunday evenings will remember that I spoke there a fortnight ago on "The Relation of Masters to Religions." There, of course, I dealt with the subject in the most general possible way, while here I propose to deal with it more closely; but I must ask all of you, as I asked you last Thursday and the preceding Thursday, to remember that in dealing with the Theosophical Society we are only dealing with one part of a world-wide and, as I might

say, century or millennium-wide story—the story, practically, of the relation of the spiritual world to the physical. Although I am now going to deal specially with the relation of the Masters to our own Society, I would ask you all to bear in mind the more general relation of which I have spoken elsewhere. I do not want to repeat what there I said, but I want to recall to your minds the leading principle that the Theosophical Society cannot claim an exclusive right to any special spiritual privilege, that the spiritual privileges that it enjoys are part of the general spiritual heritage of the world, and that you have to consider any special case in relation to those general principles. So that in thinking of the Masters in relation to our own Society, we

must bear in mind how very wide are their relations to all great spiritual movements, to all religions, and that all who are spoken of in the different faiths as Founder or Founders of a particular religion would fall under the name, Master.

Now I was hesitating a moment in completing that sentence, because one almost has to explain that in thus using the word one is including in it a little more than is included under the term in the special significance with which we are going to use it now; for in the case of the religions of history, and the religion of the Christians, when we speak of the Founder of each of these religions, we are speaking of great personages who, in the Occult Hierarchy, are higher than those whom we call Masters: in the case Hinduism, the Manu, who is the lord really of the whole of the Fifth Root Race; in the case Buddhism, the Buddha, who is a teacher of all gods and men before He takes up His place as the illuminated, supreme Buddha. And in the case of the Christian Religion also, there is something peculiar in the life of the Founder. You have there, in the first place, a being whom we call by the name Jesus, in himself a

disciple, but living in the world at that time under exceedingly strange and peculiar conditions. Some of you may have read with some amount of care that section of the third volume of *The Secret Doctrine* which is called "The Mystery of the Buddha." I am bound to confess that as it stands there it is very confused, partly intentionally, I think, on the part of the writer, but also partly in consequence of the fact mentioned in that volume, that you have there put



together a large number of fragments, and they were put together by myself at a time when I knew very much less of the arrangement, so to speak, of those relationships between the higher and lower worlds than I do now. Hence there is some darkness there that belongs to the subject, and some that belongs

to the incompetence of the compiler. The result of the two together is a good deal of confusion to any student who has not the key to it. I am only concerned for the moment with one of these statements, with what we called "The Remains Of The Buddha" - not a very comfortable name, because it gives one the idea of a corpse - that is, empty bodies of the Buddha on the various planes. Those have been preserved on the higher planes

for special purposes, and are occasionally used under very peculiar conditions, when subtle bodies of a very pure and very lofty character are needed for some particular purpose. Now in the case of Him who was known as Jesus, the subtle bodies were these particular bodies that are kept on the higher planes, and He was allowed to use these for a number of years, holding them, as it were, as tenant for the great personage who was to take possession of them later. Then came the lofty being known as the Bodhisattva, who took possession of these vehicles which had thus been kept ready for Him, and He who was the disciple and now is the Master Jesus Took birth later as Apollonius of Tyana, and so passed onwards step by step until he became one of the Masters of the Wisdom. I made that slight digression because otherwise I should

have conveyed a slightly false impression by the phrase "all Founders of religions." We mean amongst ourselves by the word "Master," when used accurately, a very distinctly marked rank in the Occult Hierarchy; He is a being who has attained what is called "liberation" in the East, what is called "salvation" in the West; a being whose soul and spirit have become unified, who lives consciously on the highest plane of our universe- the fivefold universe- and whose centre of consciousness is on the attic, sometimes called the nirvana, plane. Living in full consciousness on that plane, He has no sense of bondage in any form with which He may ally Himself. He has passed during His Arhatship beyond all desire for life in form, or life out of form. He has thrown away those fetters; together with the limiting "I-making" faculty, the limit of individuality, that also has gone. His consciousness, then, working on this attic plane, working indifferently up and down through all five planes, and the whole of these together form to Him but a single plane, the plane of His waking consciousness. That is an important point to remember, for there is often a certain confusion of thought with regard to this term "waking consciousness." It ought not to mean simply the consciousness that you and I may have as waking consciousness, confined to the physical world; but the consciousness which—enlarging stage by stage as the active centre of consciousness rises through the planes inwards—is aware of all which is below that centre; and is aware thereof without it being necessary for the person to leave the physical body, in order that



that consciousness may be in an active and working condition. The waking consciousness is the normal, daily consciousness, and may include the physical plane; or physical and astral; or physical, astral, mental; one more when you taken the Buddhic; one more when you take in the attic; and provided that the person whose consciousness is

spoken of does not need to leave his active body, his body of action, in using his consciousness on any of these planes, does not have to throw the body into trance in order to be conscious on any or on all of them, we speak always, then, of that consciousness as being "his waking consciousness." Some disciples, for instance, will often include in the waking consciousness the astral, me hic planes; but it is characteristic of the Master alone that He unites in His waking consciousness the whole of the five planes on which our universe is gradually unfolding. So that we may define the position of the Master, for the moment, as that of a Person who has reached liberation; the meaning of that being that he is living in the spirit consciously; that he is in conscious relation to the Monad, above the attic plane; his centre of consciousness is there, and as the result of the centre of consciousness being in the Monad, the whole of the five planes become part of his waking consciousness. As regards the bodies there is also a difference: the whole of the five bodies of these planes act for Him as a single body, His body of action. That does not mean, of course, that He cannot separate off the parts if He needs to do so; but it means that in His ordinary, normal condition, the

whole of His bodies are only layers of a single body, just as much as solid, liquid, gases, and ethers, for you and me, form our physical body, and we need not trouble to distinguish the matter belonging to one sub-plane or another. So to the Master, the matter of the whole of these planes forms His body of action, and although He is able to separate one part from another if he desires, normally He will be working with the whole of them together, and the whole will constitute the instrument of His physical or waking consciousness. It is hardly necessary to add to that definition that He is one who is always in possession of a physical body; it is implied in the very description I have been giving. That part of it is important only, or chiefly, when you are considering the question of liberation in relation to a number of different classes, as we may say, in the great Occult Hierarchy, the names in the West are not familiar, and there is no particular need to trouble you with them for the moment in the Sanskrit form. Speaking generally, you have a class I have just alluded to, the Masters who possess the physical body, and another what are without that body, and are therefore not called Jivanmuktas ( the name you so often find in our books in relation to the Masters) but Muktas, with a prefix which means" without a body" Then again you may have other classes, Beings who perform various functions in the universe; some, for instance, animate the whole of the physical universe, and are distinguished as being what is called blended with matter, the class that gives the sense of life, of consciousness, to all those things in Nature which so much



impress the mind occasionally when we are face to face in solitude with some splendid landscape— some great forest, perhaps, in the silence. We need not go into these various classes; I only mention them in order to separate from the rest that particular class of freed, liberated, or, if you like the Christian term, "saved," persons, who no more need come involuntarily into incarnation, but who are free both as regards consciousness and as

regards matter.

Now these great Beings that I have just defined ought to be separated in your thought for a very practical reason that we shall see in a moment; they ought to be separated in your thought from those still mightier Beings in the grades of the Occult Hierarchy that stretch further and further upwards into the invisible worlds. For you lose a great deal practically when you mass the whole of them together, and fail to recognise the particular function of a Master, as regards the world in which He voluntarily takes incarnation. It is the kind of distinction that we have sometimes put to students as regards the use of the words Jesus and Christ; Jesus denotes specifically the man, the living man, the Master, who is still in possession of a physical body, and in close relation to the physical earth; the Christ, in a higher sense, is an indwelling spiritual being, who can be reached by the Spirit, but not seen as such by the eyes in any phenomenal world. So again there is the yet loftier Being to whom the name of Christ is applied amongst the Christians, when they are speaking of One we call the Second Logos; these are Beings of

different120 grades, and in different relations to mankind; but the Master, as Master, is a man, and the manhood must never be forgotten. It was on that point that H.P.B. laid so much stress in speaking of those Beings with whom she had come into physical contact, whom she knew in their physical bodies; and one thing, as you know, which she protested against in relation to this type of Being was the putting Them too far away from human love and sympathy, making Them belong to a class of beings to whom at present They do not belong, and hence making a gulf between Them and humanity which ought not to be made, because the making of it destroys Their value to the people who make it. A phrase she once used, that I have quoted to you before, is the complaint that "they have turned our Masters into cold far-off stars, instead of living men," and on the fact that They are living men she continually insisted; for it is by virtue of that living manhood that They are able to play the part that They play in the evolution of the race. Others have other work to do as regards humanity, as regards the destinies of the nations, and so on, but these particular people are still in close touch with the humanity to which They belong, and They deliberately refuse to go on away from it, remaining with it until humanity, at least with regard to very, very large numbers of its members, has reached the position in which They stand to-day, as the promise of what humanity shall be, the first-fruits of humanity as it is. They are specially concerned with the direct teaching, training, and helping of man, in the quickening of his evolution; and the



reason the body is retained is in order that this close personal touch may be kept, primarily with Their disciples, and then through Their disciples with comparatively large numbers of people. And it is a marked and significant fact, that just in proportion as a religion has lost touch with this aspect of the Divine Life which we call the Life of the Master, so has it tended to become more formal, less highly vitalised, less spiritual, with less of the mystic element in it, and more of the literal; so that it becomes necessary in the efflux of time that every now and again a Master should come forth from the Great White Lodge, and testify again upon earth to the reality of the tie between the Elder Brothers of the race and the younger brothers who are living constantly in the physical world.

Now one distinguishing mark of a Master, His chief function, we may say, is to perform the greatest act of sacrifice which is known in the Occult Hierarchy, save the act of the One who is called The Great Sacrifice, the Silent Watcher, whose sacrificial act is still greater than the sacrificial acts performed by Those who are spoken of as Masters. This particular act of sacrifice, occurring from time to time at the beginning of a new epoch in religion and civilisation, is performed by one of the Body, who volunteers to start a further spiritual impulse in the world, and to bear the karma of the impulse that He generates. That may not appear to you at first glance, unless you have gone into the subject carefully, to be such a transcendent act of sacrifice as it really is. It may seem a comparatively small thing to start such

an impulse, and very vague probably are the ideas of many of you as to what is implied in the statement "bearing the karma," which the generation of the impulse implies. The great act of sacrifice lies not only in the truth that He is wearing a physical body of coarse matter, which hampers Him from time to time, but that He cannot lay that body aside, once He has used it for giving this great spiritual impulse, until that impulse is entirely exhausted, and the religion, or the association, to which it has given birth has vanished out of the physical world. Take, for instance, the case of the Master, Jesus: He—by His own voluntary act of course, in the beginning, for it is always a volunteer who comes forward; such a sacrifice cannot be imposed—He, voluntarily, giving up His body, and later taking from the Bodhisattva the guarding of the infant plant of which the Bodhisattva had sown the seed which was to grow onto a great tree of Christianity, taking that from Him, He bound Himself by the acceptance of that work to remain in the bonds of the physical body until the Christian Church had completed its work, and until the last Christian had passed away, either into liberation, or re-birth into some other faith. It is the same with the other great religions, so many of which are now dead—the religion of Egypt, of Chaldea, and many another. The Masters who had to do with those have long since cast away Their physical bodies, and thereby ceased to be what we call Masters, because the religion that each gave to the world had done its work, and no souls remained who could be further helped by passing through the



teaching and the training of that particular religion. This is the central idea of the act of sacrifice, and it becomes the more a sacrificial act because the One who undertakes this tremendous task cannot tell how the impulse will flow in all its details, cannot even estimate the amount of difficulty, of delay, nay, of mischief, that may grow out of the impulse that He has given. In the first place, He Himself is limited by these bodies that He has assumed. He cannot use the whole of His vast consciousness within the limitations of a physical brain and a physical body. Thus, although He has unified His bodies and is able, so to speak, to run up and down the ladder of the planes as He will, He is still largely limited in His activities where He is working in the unplastic matter of the physical plane; and so, when He undertakes a work like this, He generates causes whose effects He cannot thoroughly calculate, He takes the risk which surrounds every great undertaking. He submits Himself to the conditions of this task upon which He enters, and He is obliged, having once taken it, to bear it until success or

failure has crowned the effort that He makes.

Those of you who have carefully thought on these subjects will realise that while the knowledge of a Master is, as regards you or me, practical omniscience, it is by no means omniscience on His own plane, relative to the problems with which He has to deal and which He has to solve. A Master amongst Masters, a Master within the Great White Lodge, He is amongst His peers, in the presence of His Superiors, and the problems with

which that Lodge has to deal, the questions on which that Lodge has to decide, are, if I may use the phrase, as difficult and as puzzling on that plane of being as the problems that we have to decide down here are on our plane. Hence the possibility of miscalculation, the possibility of error, the possibility of mistake; and you can well understand that these beings are subject to such limitations when you remember the startling assertion that even the Lord Buddha Himself, high above the Masters, that even He committed an error in His work on the physical plane. When then, a Master volunteers to serve as what may literally be called a scapegoat of a new spiritual movement, He takes the karma whose whole course He is unable to see. And it need not, therefore, be a matter of surprise that when the time was approaching when another great spiritual impulse might again be given, according to cyclic law, when the two who volunteered to undertake the task, to make the sacrifice, offered Themselves in the Great White Lodge, differences of opinion arose as to whether it was desirable or not

that what we now call the Theosophical Society should be founded.

The time came, as most of you know, I suppose, for an effort of some sort to be made. It had been so since the fourteenth century, for it was in the thirteenth century that in Tibet a mighty personage then living in that land, promulgated His order to the Lodge that at the close of every century an effort should be made to enlighten the "white barbarians of the West." That order having gone forth, it became necessary,



of course, to obey it; for in those regions disobedience is unknown. Hence at the close of each century—as you may verify for yourselves if you choose to go through history carefully, beginning from the time when Christian Rosenkreuz founded the Rosicrucian Society late in the fourteenth century—you will find on every occasion, towards the close of the century, a new ray of light is shed forth. Towards the close of the last century—I do not mean the one to which we belong, but the century before, the eighteenth—a mighty effort was made, of which the burden fell upon two great personages closely connected with the Lodge, though neither of them, I believe, at that time was a Master—he who was then known as the Comte de St. Germain, who is now one of the Masters, and his colleague in that great task, closely allied to him, of a noble Austrian family, known to us in later days as H.P.B. When those made their attempt to change the face of Europe, they failed, the time not being ripe; the misery and the wretchedness of the epoch, the degradation of the masses of the population, the horrible poverty, the shameful starvation, all these were the rocks on which split, and was broken up into foam, the spiritual wave of which those two personages were the crest. The karma of that, for the one whom we know of as H.P.B., was the trying and suffering incarnation that she spent amongst us, when she founded, under the order of her Master, the Theosophical Society, and gave her life to it that it might live. And it was that fact, that the last great spiritual effort had been drowned in bloodshed, it was that which

gave her her marked horror of mixing up the spiritual movement with a political effort, which made her realise that before a spiritual movement could be successful in the outer world it must shape, raise, remodel the conscience of those who were affected by it, that it must not dare to put its hand as a whole to any great political or social movement before it was strong enough to control the forces which it evoked. Hence<sup>126</sup> her shrinking from all idea of this Society plunging, as a Society, into political work or social reform. Not that individuals of the Society might not do it, not that members of it might not use their best thought and energy in order to bring forward and strengthen any movement which was really for the benefit of mankind; but that the Society as a Society, as the vehicle of this great torrent of life, must not pour that torrent into any physical and earthly vessel, lest again it should break the vessel in pieces, lest again it should put the hands of the clock back, instead of forward, as was done in France. So for this time it was to be a spiritual movement, and the work was to be spiritual, intellectual, and ethical. Those were to be its special marks, this its special work; and when the two great Teachers who were identified with the movement—her own Master and His closest co-worker in the Great White Lodge, the two who over and over again in centuries gone by had stood side by side as fellow-workers in the civilisations of the past—when They volunteered for this great emprise, doubt, as I said, arose among Their peers. The lesson of the eighteenth century was not forgotten; the question



inevitably arose: "Is the West ready for a movement of this sort again? Can it be carried on in such an environment without doing, perhaps, more harm than the good which it is capable of accomplishing?" And so, much discussion arose—strange as that may sound to some, in connection with a body of workers so sublime—and most were against it, and declared the time was not ripe; but these two offered to take the risk and bear the burden, offered to bear the karma of the effort, and to throw their lives into the shaping, guiding, and uplifting. And as the question of time is always one of the most complicated and difficult questions for Those who have to deal with the great law of cycles and the evolution of man, it was felt that it was possible that the effort might succeed, even although the time was not quite ripe, the clock had not quite struck the hour. And so permission was given, and the two assumed the responsibility. How the earlier stages were made is familiar to you all; how they chose that noble worker Their disciple, known to us as H.P.B., and prepared her for the work she had to do; how in due course They sent her to America to search there for a comrade who would supply what was lacking in herself—the power of organisation, the power of speaking to men and gathering them around him, and shaping them into a movement in the outer world. And you all know the story of how they met; you all know how they joined hands together. One of them has put the whole thing on record, for the instruction of the younger members of the Society now and in centuries to come. The movement began, as

you know, closely watched over, constantly protected by those two who had taken this burden of responsibility upon Themselves. And you may read in many of H.P.B.'s letters, how continual in those days was the touch, how constant the directions; and it went on thus year after year—for the first seven years at least of the

Society's life, and a little more; you may read in the issue of the Theosophist (June) a letter from one of these same Teachers, showing how close was the interest taken, how close the scrutiny which was kept up in all the details of the Society's work. In publishing that letter I thought it only right to strike out the names which occur in the original. It would not be right or fair to print those publicly yet, as you can perfectly well see when you are able to supply the blanks which are left for names. You may read in that letter how the Master who wrote it had been watching the action of a particular branch, how He had marked in connection with another branch some of the members of the branch who were working ill or not well; how He pointed out that such-and-such members would be better out of the branch than in it, were hinderers rather than helpers—all going to show how close was the watch which They then kept upon the branches of Their infant Society. And so again you may read in other letters than that, suggestions of writing letters to newspapers, and so on, which would strike you as very trivial if they came from the Masters at the present time; how a letter might be written here, an article answered there; how a leading article ought not to be allowed to remain



with its false suggestions to the injury of the Society, and so on. But there came a time, with the increase of the numbers in the Society, when many came in who had not the strong belief of the outer founders in the reality of the life of the Masters and Their connection with the Theosophical Society, and disputes and arguments arose. And if you turn back to the Theosophist of those days you will see a great deal of discussion going on as to who were the Brothers, and what They did, and what relation they bore to the Society, and so on; until at last They grew a little weary of this continual challenging of Their life, and work, and interest, and gave the warning which still exists amongst the papers of the Society, that unless before a very short time these questions were set at rest, and the fact of Their relation to the Society was generally recognised, They would withdraw again for a time into the silence in which They had remained so long, and would wait until conditions were more favorable before they again took Their active part in the guiding of the Society's work. Unfortunately the warning was not taken, and so the withdrawal into the comparative silence took place, and the Society entered on that other cycle of its work on which, as you know, the judgment of the Master was passed in the quotation I made the other day, that "the Society has liberated itself from our grasp and influence, and we have let it go; we make no unwilling slaves. It is now a soulless corpse, a machine run so far well enough, but which will fall to pieces when.... Out of the three objects, the second alone is attended to; it is no longer either a

Brotherhood, nor a body over the face of which broods the Spirit from beyond the great Range." Thus Their relations to the Society of the time altered, became less direct, less continual. Their direct influence was confined to individuals and withdrawn for the Society at large, save as to general strengthening, not because They desired it should be so, but because so the Society desired, and the Society is master of its own destiny, and may shape its own fate according to the will of its majority. Still They watched over it, though not permitted to "interfere" with its outer working so much as They had done in the earlier days, and

H.P.B. was obliged to declare that They did not direct it. The relation remained, but was largely in abeyance, latent to some extent, as we may say, and They were waiting for the time when again the possibility might open before Them of more active work within the movement which They had started, whose heavy karma They were compelled to bear.

The fact that They bear the karma of the Society as a whole, seems to me one which members of the Society ought never to forget; for, coming into this movement as we have done, finding through the Society the teachings which have changed our lives, having received from it the light which has made all our thought different, which has rendered life intelligible, and life on other planes familiar, at least in theory, and to some in practice, it would seem that the very commonest gratitude, such as men or women of the world might feel for some small benefactions shown by friend to friend, that even that feeling, small and



poor as it is, might live in the heart of every member towards Those who have made the existence of the Theosophical Society possible. I do not mean, of course, in those who do not believe in the fact of Their existence; and there are, quite rightly and properly, many such amongst us; for it is the foundation of the Theosophical Society that men of all opinions may come within its ranks and benefit by the splendor of its teachings, whether or not they accept them one by one. Their non-belief does not alter the fact that the teachings come to them through the Society, and from Those who made the Society a living organism upon earth. Nor do I mean in saying that this feeling of gratitude should exist in the heart of each, that anyone need take the particular view of the Masters which I myself take, founding that view, it may be, on more knowledge than very many of those who reject it personally can be said to possess. In all these matters every member is free, and I am only urging upon you your responsibility at least to try to understand, where you touch matters of such far-reaching importance; and at least to consider that you should not add to the burden on those mighty shoulders more than you can avoid adding. Now none of us, whatever we may happen to know—the differences of knowledge between us are trivial as compared with the difference between all of us and Them—can surely escape the duty of considering whether by his own ignorance, and carelessness, and folly, and indifference, he is adding to that burden which They bear. For They cannot avoid taking the karma that you and I largely generate, by virtue of Their unity with this Society, and the fact that Their life circulates through it, and that They have sacrificed Themselves in order that it may live. By that sacrifice they cannot avoid sharing the karma that you and I are making by every careless thought, by every foolish action, by every wilful or even not wilful ignorance, the burden that They have taken out of love for man and for his helping. And I have often thought, when I have been trying dimly to understand the mysteries of this divine compassion, and the greatness of the love and of the pity which moves those mighty Ones to mix themselves up with our small, petty selves, I have often thought how strange must seem to Them, from Their position, the indifference with which we take such priceless blessings, the indifference with which we accept such mighty sacrifice. For the love that These deserve at our hands is surely beyond all claim of kindred, of blood, of touch between man and man; the claim that They have upon us, these Men who are Masters and Teachers, for what They have given and made possible for you and me, seems to me a claim beyond all measuring, a debt beyond all counting. And when one looks at the Society as a whole, and realises how little as a whole it takes account of those deep occult truths into touch with which it has come, how little it realises how mighty the possibility that these supreme acts of sacrifice have opened before every one of us, it seems almost too sad to be credible, too pathetic to be expressed; one realises how sometimes Their hearts must be wrung, as the heart of the Christ was wrung when He stood and looked over Jerusalem,



and knew that the people to whose race He belonged were driving further and further away their possibilities, and were despising that which He had brought for their redemption. How often His cry: "Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thee together as a hen gathereth her chickens under her wings, and ye would not"—how often must that same cry go out from the heart of the Masters, when They look at the movement for which They are responsible, and realise how little its greatness is understood by those who are its members, and are reckoned within its pale. For if even for one brief hour you could realise the heart of the Master, and what He feels and knows with regard to this movement which is His, it seems to me that in the light of even that brief meditation there would be a throwing away of personalities, there would be a trampling down of silly pride, a casting aside of careless obstinacy, a yearning to have some share in the sacrifice, and to give ourselves, however petty we may be, side by side with that sublime sacrifice which They are making year after year for us, unworthy of Their compassion. And yet nothing less than that is the movement which lives by Their life; nothing less than that is the relation of the Masters to the Theosophical Society. They bear it in Their heart, They bear it on Their shoulders, They offer daily sacrifice that this spiritual effort may succeed in the helping and the uplifting of the world. And They, so great, speak to us, so small; and none will surely refuse to listen who catches one glimpse of

the possibility of Their speech; none will reject Their pleading, who can hear one whisper of that Voice; and the one thing that one hopes for, that one longs for, with regard to oneself and to all who are members of the Society, is that amongst us there may be some ears found to hear the voice of the Masters, and some hearts mirroring enough of their compassion to at least sacrifice themselves for the helping of the world.

This was spoken some weeks before the issue of Mr. Sinnett's extraordinary manifesto, denying "the things most surely believed among us."

#### The Future of the Theosophical Society

There are two futures of the Theosophical Society to which we may address our attention: the immediate future, and a future further off. And I am going to begin with the future further off, because it is only by recognising the nature of that future that we can properly devise the means whereby we may bring it about. For in all human affairs it is necessary to choose an end to which effort should be directed, and the nature of the end will govern the nature of the means. One of the great faults, I think, of our modern life is to live in what is called a hand-to-mouth way, to snatch at any momentary advantage, to try to bring about something which serves as an improvement for the moment without trying to understand, without caring to consider, whether in very many cases the temporary improvement may not bring with it a more fatal mischief than that which it is intended to remedy. And at least in the Theosophical Society, where we try to study tendencies, and to under-



stand something of the forces which are working around us in life, we ought to avoid this popular blunder of the time, we ought to try to see the goal towards which we are moving, and to choose our immediate methods with reference to that goal. Of course, when I speak of a goal and an end, I am using the terms in a relative, not in an absolute sense—the goal, the end which is within a measurable distance, and so may be taken as a point towards which the roads on which we travel should tend. Let us, then, look first on that goal, and see its nature and the kind of methods which will help to realise it upon earth.

You are all familiar in the Theosophical Society with the theory of cycles, so that you are accustomed to look upon events as tending to repeat themselves on higher and higher levels of what has been called the "spiral of evolution." For while it is true that history does not repeat itself upon the same level, it is also true that it does repeat itself upon successively higher levels, and that anyone who is studying Theosophical teaching as to the evolution of man, the evolution of globes, the evolution of systems, the evolution of universes, may very much facilitate his study by grasping the main truths which underlie each of these in turn. We are continually repeating on a higher plane that which we have done upon a lower. Our terms are a constant series of repetitions, so that if we understand their meaning in one series we are able to argue to their meaning in another. And I have often pointed out to you with respect to these recurring cycles of events, and recurring terms, that especially among

the Hindus, and in the Sanskrit language, you find whole series of terms, the meaning of each of which varies with the term from which the series starts; so that if you know them once, you know them for all occasions. Take a very familiar case. Let me remind you of the word "samadhi" That is a relative term, and is the last of a series, which has regard to the waking consciousness of the individual and the plane on which the centre of the waking consciousness is found. So that before you can say what the word "samadhi" means for any individual, you must ascertain on what plane of consciousness his normal centre is at work; and when you know that, then you can pass up step by step until you come to the term in the series which is represented by the word "samadhi". It is the same over and over again in our Theosophical studies, and especially do we find this to be true in the characteristics—important in this particular relation—the characteristics of the great Races, the Root-Races, as represented in miniature in the sub-races of each Root-Race. If we can find out those characteristics, trace them and see how they are brought about in the course of evolution in the small cycle which is nearer to us, the cycle of the sub-race, then it is comparatively easy for us, as regards the future, to foresee the appearance of those characteristics in the Root-Race that corresponds to the sub-race. And I shall want to use that method in dealing with the future of the Society; it is for that reason that I draw your attention to these continually recurring cycles of times and events. Now if we look back to the Fourth Root-



Race, we can study in the history of that Race the evolution of the Fifth. We can see the methods used to bring about that evolution. We can trace the means which were employed in order that that evolution might be made secure; and we can see, by studying that which lies behind us, that the fourth sub-race of that Root-Race showed out the characteristics of the Fourth Race as a whole; that the fifth sub-race of that Fourth showed out some of the characteristics of the Fifth Root-Race that was to follow in the course of evolution. And in this way, applying the analogy, if we can trace out to some extent for ourselves the characteristics of the sixth sub-race which is to succeed our own fifth sub-race, then we shall be on the track of the line of evolution which will bring about the Sixth Root-Race when the time for its coming strikes. Let us glance back for a moment to see the main points of the evolution of a sub-race and a

Race.

When our own Fifth Root-Race was to be evolved, certain types were chosen out of the fifth sub-race of the Fourth Root-Race, and they were chosen by the Manu who was to guide the evolution of the Fifth Root-Race. Those types showed out in a comparatively germinal fashion the mental characteristics which were to grow out of the selected groups. And you may learn, if you care to do it, how those choices were made, and how the first choice was a failure. Chosen as it was by the wisdom of the highly exalted being whom we speak of as the Manu, none the less the material in which He tried to work proved too stubborn, too

little plastic, to adapt itself to His influence striving to shape and to mould it. And in consequence, after prolonged efforts, He threw aside the families that thus He had selected, and began making a new choice, a fresh selection, in order to see if the second choice would prove more fortunate than the first. And the way He chose them was a simple and effective one: He selected a certain number of His own disciples and sent them out as messengers to the various nations of the world, that constituted that part of the great Fourth Race which He had chosen for His second experiment. He sent them into nation after nation, with the mission to gather out of that nation those who appeared to be the most promising for the work which He had to carry out. They tried in various fashions, sometimes by direct invitation, where the

characteristic that was being sought was clearly developed, namely, the lower mind. It was the development of the lower manas that was the keynote of the selection; for the Fifth Root-Race was to show out that development of the lower manas. I say "lower manas" rather than "manas", because the full development of the mānasic principle in man is reserved for the Fifth Round, and not for the Fourth, and we, of course, are still in the Fourth Round. That Fourth Round, pre-eminently kāmic, must necessarily color every evolution which goes on during its existence, and high as we may strive to raise mānasic powers amongst us, we cannot escape from the fundamental vice of our birth, from the mānasic standpoint, that we are plunged in kāmic matter, and that the matter in



which we work is matter of the Fourth Round, adapted to the kâmic principle, and not matter of the Fifth, adapted to the mânasic. Hence the best thing that we can do is to evolve the lower manas, manas deeply tinged with kâma. Out of that Fourth Race, then, were selected the people who showed most plainly the budding of this intelligence which was needed, the messengers of the Manu striking a note which attracted those in whom this lower mânasic principle was more highly developed than among their comrades and peers. Gradually from different nations groups of men and women gathered round the messengers of the Manu, who then began to lead them away from their own people, from their own nation, from all their surroundings, in order to seek the appointed place where the Manu was grouping those on whom the great experiment was to be made for the second time. Slowly and gradually they were thus gathered together out of the nations into which the fifth sub-race of the Fourth Race had spread. And the flower of those nations, attracted by the key-note struck by the messengers, gradually gathered round the Manu, and became the material, the nucleus, of the new Root Race. As you know, He took them far away to the Sacred Land, shutting them away from the masses of the Fourth and Third Race peoples, and dividing them by physical barriers from all that might contaminate and stain. Very, very different were those people from the generations which thousands upon thousands of years later were to spring from them in physical succession; rather, to the people about them were they folk who were developed in an uncongenial fashion, people who were by no means looked up to and admired in the nations amongst whom they dwelt, amongst whom they had grown up. For the building of a new type is not made out of those in whom the type of the old Race, that which is before those who are selected for a changed line of evolution, has flowered. The triumphs of evolution in the Fourth Race, as the 140 Fourth Race judged them, were by no means the best material for the building of the Fifth. Those who were most admired in the Fourth, those who were regarded as the flowers of their own nations, were those in whom the kâmic faculty, with its allied psychic powers, was most developed, was most triumphant. For you must remember that in the very different civilisation of those days, psychic powers were playing an enormous part in all the most highly developed people of the time. Where the dawning principle of manas began somewhat to triumph over the kâmic, there the psychic faculties inevitably diminished in their power, and showed themselves very much more feebly than in the leaders of the time, those who were the pioneers of the civilisation of the day. The faculties most valued at that time were least to be recognised in those who were the chosen of the Manu; for what He was seeking was the dawn of the intellectual principle, and where that dawns, the psychic for a time is submerged. I cannot dwell now on the reason for that; the psychism of the time was the psychism of the whole of the astral body, and not the psychism which succeeds the intel-



lectual development, which is the result of a higher organisation of that body into special organs of astral senses—the well-known chakras. The reason is well known among all students of the different stages of evolution, and the only reason I allude to it now is because I want you to recognise a very significant fact: that those who were chosen out of that civilisation by the Manu, in order that he might make a new Race out of them, were not the people who were the leading examples of the highest civilisation of the time. Those were left behind in their own environment. Those were left behind to carry on their evolution along the lines already becoming the lines of the past, and not the lines of the future. And these people in whom the psychic powers were less shown, and in whom the less valued intellectual power was germinating, on lines more fitted for the development in future, they were chosen out for the building of the Fifth Race, and carried away from their Fourth Race surroundings into the far-off land of their education. There of course they remained until the time came when the Manu incarnated amongst them—and so on. That is old history on which I need not dwell.

Let us apply those same principles to the choosing out of another Root-Race, and we shall see that just as then, for the fifth Root-Race, the mānasic principle was selected, so in the choosing out for a Sixth Root-Race, the Buddha principle must be the one which must be sought for in order that material may be shaped in which it will be possible for it in its turn to develop. There again I must remind you that the Buddha of

the sixth Root-Race in this round will be something very different from the evolution of the pure buddhist principle in its own round, the round that belongs to it in the future evolution of humanity: it will be buddhist contaminated with karma, showing out much of the karmic characteristics—inevitably, in as much as it must work in karmic matter. Hence you must not take quite your ideal Buddhism, such as you may fancy it in its perfection—the magnificent principle of Pure Reason, in its higher intuitive power—but a shadow, a reflexion of it, such a shadow and reflexion as is able to take its veils, its garments, from the matter of our own Round. None the less, that will be the distinguishing, the dominant principle of the Sixth Root-Race, and therefore I ask you to fix your mind on that as the goal towards which all roads in the present should tend. Far-off indeed it is, counting as we count time; but tendencies show themselves long, long before they appear upon the surface, recognisable to the eye of the flesh. In each sub-race appears a principle which manifests itself more fully, more thoroughly, in the corresponding Root-Race; and therefore, though it will only be possible for us at the present time to work towards the next sub-race of our own Fifth Race, which is already beginning to appear

upon the surface of our globe, none the less is it true that in quickening the evolution of that sub-race it is the next Root-Race to which we must look for our guiding principle; that is the far-off Pole-star by which we must guide our ships at the present time, that the point towards which we must steer, however



far off we must sorrowfully admit that it is. Let us then, recognizing that fact, that the Sixth Root- Race will be the embodiment of the next principle onus, the buddhic principle, that the pure Reason- as distinguished from intellect, which is Reason reflected in Activity- when you realize that, and remember that the note of Buddhism is union- not yet unity but union- you will find that as much as you require for your guiding principle in the evolution of the corresponding sub-race, whose foot is now on the threshold. So that in this fashion, though seeming to go so far abroad into the past and the future, I bring you to the practical question of the next step forward in human evolution.

The next thing you must remember is that the flowering of the Fifth Root-Race will go on long, long after the beginning of the sixth sub-race is seen. For these Races and sub- races overlap each other; and just as at the present time the majority of mankind belongs to the Fourth Root-Race and not to the Fifth, but the Fifth Root-Race dominates the evolution of the world, although still in a minority, so is it of sub-races also. The sixth sub-race will be at first in an almost inappreciable minority, but coloring the whole; then multiplying more and more, until it becomes an appreciable minority. Then, as it grows more and more numerous, and nations are born of it, it will begin to dominate and lead the civilisation of the then world. But even then the Fifth Race will be in an enormous majority for ages and ages yet to come. The fifth sub-race has not yet touched its highest point, has not yet asserted itself to the point to which

its evolution will reach in the centuries that lie immediately before us. It is nearing its highest point; it is climbing rapidly now to its zenith; but still many years of mortal time intervene between the present day and the day when it will rule in the height of its power. It is climbing fast in these days; but still, compare it with the corresponding point in the Atlantean civilisation, and you will realise that it has not yet climbed to its highest point. For every Race must overtop the Race that has gone before it, and we have not yet reached even the level of the old Atlantis in knowledge, and therefore in power over the lower nature, although, as I said, the climbing now is rapid, and will become more and more rapid with every ten years that pass over our heads. For there is that speciality in evolution, that it ever goes forward at an increasing rate. The more it develops its powers, the more swiftly do those powers multiply themselves; so that, to quote a well- known phrase of a great Teacher, "it grows not by additions but by powers." And this civilisation of ours will rush forward more and more rapidly with every decade that passes. Still, the very fact that it has not reached the highest levels of the Fourth tells you that time lies before us in the building of the sixth sub-race, and that is our immediate work. We need not trouble now any further about the Sixth Root-Race; for whatever builds the sixth sub-race amongst us is contributing to the building of that Root-Race of the future. The same faculties are demanded, although then at a higher level, and we can come down to our humbler level and consider what the sixth sub-race is to be. And in



that we shall realise the work and the future of the Theosophical Society. The great characteristic of that Race is to be union, and all that tends to union is a force which is working for the coming of that sub-race, no matter whether very often the force looked at from without is often repellent. It is not the outer manifestation of the moment, but the tendency, the direction of the force which is important. There may be many things, more beautiful on the surface, which have accomplished their aim, and are on the downward path towards decay, whilst the things that are rising, still below the horizon, have, as all germinal things have, much about them that is repellent and that will be used up in the growth of the coming creature, before it really manifests upon earth. It has been said by a Master that if we could see with the eye of the Spirit the generation of the human being, his ante-natal life, we should understand the generation of worlds, the generation of universes. And that, again, is a general principle. Let us see one or two lessons that we may draw from it at the moment.

Take the evolution of a seed into a plant, and what do you find? A tiny germ surrounded by a mass of nutrient matter; and before that tiny germ will show itself in root, and stem, and leaf above the ground and become visible to the eye of the observer on the earth, that nutrient material must be absorbed by the growing germ, and changed into the exquisite tissues of the plant that is to be. And so, if you take the growing germ, animal or human, how unlike is that budding creature from the animal or the man that shall be! How lacking in beauty in

many of the methods of its growth, of its nutrition, of its gradual shaping! And by what marvellous alchemy of inspiring life does the living germ gather into itself all the nutrient matter that surrounds it, and shapes it into organ after organ, until the perfect creature is ready to be born into the world. And as in these cases, so with the growth of a sub-race, of which the germ is planted now. How much has to be done before it is ready for the birth-hour, that yet is at a measurable distance from the moment that the germ is planted in the womb of time. Try to realise the analogy by means of the image that I have suggested, and it will146 not then seem so unlikely to you, that which is true, that in our own times again many messengers have come out from the Manu of the future, in order that those messengers may strike certain keynotes, which mark the chief characteristic of the child that is to be. That note is well known at the present time: we call it Brotherhood.

Now notice at the present time how many such messengers are found scattered throughout the world, and how the varied organisations of men of every kind are tending in that direction, and are more and more recognising that as the keynote of their

progress and their evolution. There are, so far as I know, only two great organisations at the present time that have deliberately taken Universal Brotherhood as their motto, their cry, in the world: the one is Masonry, the other is the Theosophical Society. Those are the only two which proclaim Universal Brotherhood. For although many religions declare Brotherhood, they do not



make it universal; it is a Brotherhood within the limits of their own creed, and a man to become a brother must come within the limits of the religion. See how clearly that is declared in the great and universal baptismal ceremony which marks the entrance of the child into the Christian Church. In that sacrament he is "made a child of God." He was not a child of God before, from the Church standpoint. He was born under the wrath of God, in the kingdom of Satan. In the ceremony of baptism he is made a child of God, an heir of the kingdom of heaven; and that is the keynote of the Churches everywhere: those outside are not children of God. And you must remember that it is that Fatherhood of God which connotes the Brotherhood of man. Only by the rooting in the Father-Life is the Brother-Life intelligible. And because the Theosophical Society knows no limit of creed, no limit of religion, and declares that every human being is, in his own essential nature, one with the Supreme Life and the Supreme God, because of that its Brotherhood is universal, and knows none as outside its pale. Every man, no matter what he is, is recognised as brother. He comes not into the Brotherhood, nor can he be cast out from it. His Spirit, his Life, places him in it: it is a fact beyond us, above us. We have no power either to create it or to destroy. We recognise the great fact, and we do not call ourselves the Universal Brotherhood, but only a nucleus in it—a very different thing; the Brotherhood is as universal as humanity, that is our fundamental doctrine, and it implies that Brotherhood is as universal as Life. So also with Masonry, where it is rightly

seen and understood—no barriers of creed, all men equally welcome within the Masonic Lodge. I say "where rightly understood," for there are lands where Masonry has spread, where the Lodge has become exclusive as the creed has become exclusive; and among American Masons, I believe, the negro, as negro, is not admitted into the Masonic Lodge. But that is the denial of Masonry, a disgrace to it, and not a triumph. And although it be true that Masonry has lost widely its knowledge, it still for the most part remains a Brotherhood, and in that it has in it the link of a life that will not die, and that has every possibility of revival throughout the earth.

Quite outside these two, limited brotherhoods are proclaimed in every direction now. The Church asserts it within its own limits. All religions assert it within their respective limitations. Outside religions and churches the same cry is heard. Socialism declares it, and tries to build its policy upon it. Everywhere this cry of Brotherhood is heard, although it has not yet been lived, and that is one of the signs of the coming birth of the sub-race, in which Brotherhood shall be the dominant note of its every civilisation, and in which a civilisation that is not brotherly, in which there are ignorant people, and poor people, and starving people, and diseased people, will be looked at as barbarous, and not

really as civilisation at all. Its note is Brotherhood, the dominant note of the coming day. And because we have taken that as our first object, we have a right to call ourselves a nucleus thereof; and because we definitely recognise it, we can consciously co-operate with



nature. That is the real strength of our Movement—not our numbers, they are comparatively small, but our conscious working with the forces that make for the future. The Theosophical Society is a fragment of the vast Theosophical Movement which is surging upon every side around us; but this we have that enables us to be on the crest of that great wave, that we know for what we are working, we understand the tendencies which make for the future. Hence in our Theosophical Society we must above all else hold up this word, and work for it in every phase of human activity. That word marks out for your Theosophical Lodges what movements you should help, and what movements you should not help. It is no use to pour water into a broken vessel, and every vessel that has not on it the name or the principle of Brotherhood is a broken vessel that will not hold water for the coming time. But every movement, however mingled with ignorance, with folly, with temporary mischief, which seeks after Brotherhood and strives to realise it, is a living vessel, into which the Water of Life may be poured; and with those movements you should work, trying to inspire and to purify, to get rid of that which comes from ignorance, and to replace it with the wisdom which it is your sacred duty to spread abroad among the children of men. So that in your public work you have this great keynote.

And that leads me to pause for a moment on that spreading Socialist Movement that you see around you on every side. Now, it is making one tremendous blunder that I need not dwell on here, but that I shall dwell on to-mor-

row night in addressing a Socialist Society. They are forgetting the very root of progress, they are forgetting the building of brothers, out of which to build a Brotherhood hereafter. They think that the future depends on economic conditions, on who holds land, and who holds capital. These conditions are conditions to be discussed carefully, to be worked out intellectually. But whatever ownership you have of any of the means of life, if the life is poisoned, it cannot be healthy in the midst even of a well-arranged society. For society grows out of men, and not men out of society, and until that is realised all schemes must fail, for they are founded on sand, and not on rock. You who have studied and understand, to some small extent<sup>150</sup> at least, the powers which are working in the world of the present, you ought to be able to help to eliminate the evil and to strengthen the good. And the Theosophical Society, among these movements of the day, must hold up firmly a true ideal. It is the function of the prophet, of the spiritual teacher, to hold up the ideal, and point ever towards it, so that individuals may have it ever before their eyes and choose the roads which lead in the right direction.

And again, the principles that I have put to you may explain to you why this Theosophical Society, so weak, is yet so strong—weak in its numbers, weak in the

qualifications of its members, not numbering amongst its adherents the most learned and the most mighty of the earth, made up of very mediocre, average people, not the great leaders of the civilisation of the day; but in them all,



else would they not be members of the Theosophical Society, is the dawning of aspiration after a nobler condition, and some willingness to sacrifice themselves in order that the coming of that condition may be quickened upon earth. That is the justification of our Society now. We are like the nutrient material that surrounds the germ, and the germ grows out of the love, and the aspiration, and the spirit of self-sacrifice, which are found in our movement, however little developed to-day. And the fact that we recognise it as duty, as ideal, is the promise for the future. We are what our past has made us; we shall be what our present is creating; and if within your heart and mine the longing for the nobler state is found, that marks our place in the future, and our right to be among the earlier members of the sub-race that is now preparing to be born. For our thoughts now are what we shall be in our next life; our aspirations now mark our capacities then. You know how the intermediate life is spent, between the death that will close your present lives and the birth that will open the portal of your next lives. You know that in the heavenly places you will be weaving into faculty, into capacity, every thought and every aspiration towards the higher life which in these days of your weakness you are generating, and are trying to cherish and cultivate. It is not you as you are who will make the future, but you as you shall be, self-created from your aspirations now. And just in proportion as each of you nourishes those aspirations, and cherishes those ideals, and tries, however feebly, to work them out amid the limitations of your past which cramps your present life, just so far will you, in the interval between death and birth, make the nobler faculties which shall qualify you to be born in the sixth sub-race upon earth. That should be your keynote in your lives now, that the inspiring motive, the controlling power. And if you want to assure yourselves that that sub-race is on the threshold, as I said, then look at the world around you, and measure the change which is coming over it. I said we were weak in numbers, that we are only average and mediocre people; but what about the spread of our ideas? What about the way in which, during the last thirty years, these Theosophical ideas have spread through this Fifth Race civilisation, have permeated its literature, are beginning to guide its science, are beginning to inspire its art? That is the proof of the strength of 152 the force, despite the feebleness of the vehicles in which that force is playing. Very clearly not to you nor to me is the spread of these ideas due, but to the Mighty Ones behind the Society, who give the forces in which we are lacking. For the whole Movement is theirs; They are working outside as well as within. And Their outside working shows itself in the innumerable movements which are all tending in the same direction. It is not we who have spread the ideas. The ideas are scattered in the mental atmosphere around us, and our only merit is that we caught them up a little more quickly than other people, and realise that they are a part of the Eternal Wisdom. That is our only claim, our only prerogative—consciously, deliberately we choose these ideas, and however weakly we carry them out,



none the less the choice has been made and registered in the books of Destiny. For whether you will or not, you must grow in the direction of your thought; and you cannot be part of this Movement without your thought being more or less colored by the Theosophical ideal.

People often say: "Why should I come into the Theosophical Society? You give us your books. You spread your knowledge broadcast everywhere. I can buy it in the book-shops. I can hear it in the lectures. Why should I come in?" And I always say: "There is no reason why you should come in, if you do not wish to come. Take everything we can give, and take it freely. You are more than welcome to it. We are only trustees for you. And if you do not care to be among the pioneers, by all means stay outside, and walk along the smoother paths which others have carved out for you." But there is one reason that I may say to you—I do not say it to those outside—there is a reason why you should be within it. You are more in touch with the forces that make the future. You are surrounded, bathed, in the atmosphere in which the future shall grow. All that is good in you is nourished by those forces. All that is harmonious with them is strengthened by their overmastering might. You cannot be amongst us without sharing that inspiration; you cannot be a member without sharing the life which is poured out unstinted through all the vessels of the Theosophical Society. Outside it is not worth while to say this, for that is not a reason for inducing people to come in; but you may rejoice that good karma in the past has brought

you into the Society in the present. It has given you the right to have this opportunity of a nobler birth in the coming time, has given you the opportunity of taking part in that great work which is beginning to be wrought among humanity. It gives you, from your life in the heavenly places, touch with powers and opportunities that belong to these ideals in the world of men, and it gives you the possibility there of touch with the Mighty Ones whom here, however unworthily, we strive to follow. So that it is a great thing to be within it, and it means much for the future of you, if you can keep in it. For the immediate future of the Theosophical Society is the work of building that next sub-race which is to come. That is the work for which consciously it ought to be working now. In proportion as you realise it, so will be the strength of your labor; in proportion as you understand it, so should be your share in the gladderwork of that happier time. For the future of the Theosophical Society is to be the mother, and even the educator, of the child sixth sub-race which already is going through its ante-natal life. That is its future, secure, inevitable; yours the choice if you will share that future or not.



## THE ORIGIN OF THE ROSICRUCIAN ORDER

By AMATU (*The Hidden One*)

The origin of the Rosicrucians reaches back into an antiquity little known except by those who hold the secrets of Life and Death. The teachings were first given to mankind far anterior to the formation of the now known races. was the now "Lost" fourth dimension, and that is comprehension of what we now call impossibility. Where the three are now known, the fourth were then known s the three are today and served the purpose of Depth, Height, Width, and Comprehension.

When Atlan ( Atlantis as now called ) existed, it did so in several forms. First, there were races which had not been on Earth as now known, but were then of a nebulous nature. The precipitation of cooler parts brought to the evolving mass a sediment which later crystallized into what is now known as earth. When it became cooler more condensed-when the ethereal was no longer seen, then came into being certain forms of life which were adapted to its changed condition.

Where there had been before an ethereal, there existed another form, and forms, with which we deal in this manuscript. Anterior to the cooling, sedimentation, precipitation, and crystallization, the Rosicrucians existed as those of its era. Ao we take the earth as it is today, and draw from its records the history of these teachings.

The present North Pole was then well favoured in many ways, a high degree of Civilization, a high degree of Enlightenment, a high degree of Understanding, based on a conception as high as Height - as deep as Depth as wide as width. The three dimensions existed then, as now, but in addition there

The Dimensions were typified, and in the manner represented by races who were the later Atlans of the "Philosophical" and "Warrior" castes. These each had in them the Yellow, Blue, White, and Green races. The cross typified the senses of the Warrior castes, and the Rose in its fullness that of the Philosophical caste. As the Sun in its height ascended throughputs path, so did the Rose and the Cross remains earth symbols of more ancient sacrifices unto the GODS OF FLAME.

The two castes were distinct from each other, but as they were equal Height, they, too, stood upon the common advantage of Enlightenment, and as they were so, they felt the Power of the Flamed the influence of the sun. So today the Rosicrucian Order has within her fold the symbols of the past,- Flame, Sun and Rose. From the Sun came the Flame came the Cross, and from the Cross came the Rose.These symbols are Rosicrucian, and to the Rosicrucians are Truth; and into the symbols there is placed the pent-up Wisdom of ages awaiting the hand of mankind place it into position of symmetry, to be seen by the ones of Enlightenment.



As the Circle typifies the Sun, and the Cross typifies Man, so does mankind imbibe some of these : and Egypt in her Sagacity and Wisdom attempted to depict these in her image left to the misunderstanding and lack of Understanding of the moderns who are but wreckages of a mighty Past strewn on the Beach of time.

Through eight hundred thousand years of time from the region of the present North Pole there slowly crept that civilization which culminated in a few islands east of the Atlantic coast of America.

Volcanic and other disturbances drove South the ones of time. The Ice age with its destruction of many varieties acted its part, and finally the centre of civilization was known in legendary history as Atlantis, which consisted of a few islands, the greatest of which was about the size of New Mexico.

There are two races amalgamated to a slight extent by marriage. In a volume of arcane records large extents given the complete history, and Spirituality, which is well not to repeat here. Through the vista of the many millennium of Atlas history lies the history of the Rose and the Cross.

The Egyptians of history and legend were Atlans in and by birth. Theirs the great civilization, and theirs the great leadership in all ways of that ancient land of Egypt. When Alan fell, their also fell the Atlans of Egypt, their fall constituting the passing of race culture and the greatness of Egypt. The line of descent is traced in the same rare volume passing through the line of descent, downward through the

adulteration of monarchs in blood by admixture of lesser, we see the slow but final extinction of Egypt's greatness. A few landmarks still stand out as images of the past, and one of the highest and yet least known is Pharaoh Amenemhet the third. The name is mispronounced and misunderstood, but he it was who wrested the corrupting power from the corrupt priesthood, built up the ruins of the fallen race. This too, is fully set forth in the arcana records, but as yet never publicly printed.

The "Temple of Concord," erected for higher Initiation, stood for several centuries of time, and into its Sanctuaries went the one known as the mighty ruler of whom we have written. In later ages there too went the Christ. He, too, received, and later gave that which He found there, for as He learned He also taught. He too, was a Rosicrucian, as was the Buddha of earlier age. So we give only historical landmarks, but to do so it is at times well to be guarded in our words.

All secrets of nature are seen in colour. The word here is used in both its singular and plural meaning. The great Ruby on my hand is as much Colour as the Red of the Rose. Colour appeals to the senses through the light. The same is true of the Diamond and the White Rose. Colour to the Rosicrucian is as the Conception of the viewer. If truly of the Rose and the Cross its meaning is disclosed; if by those who seek and not yet found, these emblems are but forms beckoning onward the seeker. To you who may read, remember, you advance by your Aspirations; if pure, the gleam is received from the emblems,



and registered on a sensitive receptor and there stored for the many coming years of reincarnations. To the Rose, to the Cross, to the Sun, to the Flame, and all who descent from them, we offer this prayer:

"Thou Emblem whose form is as Receptive, we bow unto that Conception pure as purity, Radiant, Holy as Emanation, and as sweet as the Effusion of Glory,: As the GOD has given so may ye al receive.

AMATU - The Hidden One

( TU- the Super Spirit ) So we write AMATU- the Spirit of the Hidden One be with you. (Sealed)





## PART III: THE VALUE OF THEOSOPHY IN THE WORLD OF THOUGHT

### The Value of Theosophy in the World of Thought

You will have seen on the handbill announcing the lecture, that we are holding this meeting in connection with my taking office as President of the Theosophical Society, and it is my purpose, in addressing you to-night, to try to show you, at least to some small extent, what is the value which the Society represents, as regarded from the standpoint of human activities, manifested in the world of thought. I want to try to show you that when we say Theosophy we are speaking of something of real value which can serve humanity in the various departments of intellectual life. I propose, in order to do this, to begin with a very brief statement of the fundamental idea of Theosophy; and then, turning to the world of religious thought, to the world of artistic thought, to the world of scientific thought, and lastly to the world of political thought, to point out to you how that which is called Theosophy may bring contributions of value to each of these in turn.

Now Theosophy, as the name implies, is a Wisdom, a Divine Wisdom; and the name historically, as many of you know, is identical with that which in Eastern lands has been known by various names—as Tao, in China; as in the Brahmaniyā, in India; as the Gnosis, among the Greeks and the early Christians; and as Theosophy through the Middle Ages and in modern times. It implies always

a knowledge, a Wisdom that transcends the ordinary knowledge, the ordinary science of the earth; it implies a wisdom as regards life, a wisdom as regards the essential nature of things, a wisdom which is summed up in two words when we say “God-Wisdom.” For it has been held in elder days—although in modern times it has become largely forgotten—that man can really never know anything at all unless he knows himself, and knows himself Divine; that knowledge of God, the Supreme, the Universal Life, is the root of all true knowledge of matter as well as of Spirit, of this world as well as of worlds other than our own; that in that one supreme knowledge all other knowledges find their root; that in that supreme light all other lights have their origin; and that if man can know anything, it is because he is Divine in nature, and, sharing the Life that expresses itself in a universe,

he can know at once the Life that originates and the Matter that obeys.

Starting from such a standpoint, you will at once realise that Theosophy is a spiritual theory of the world as against a materialistic. It sees Spirit as the moulder, the shaper, the arranger of matter, and matter only as the obedient expression and servant of the Spirit; it sees in man a spiritual being, seeking to unfold his powers by experience in a universe of forms; and it declares that man misunderstands himself, and will fail of his true end, if he identifies himself with the form that perishes instead



of with the life which is deathless. Hence, opposed to materialism alike in science and philosophy, it builds up a spiritual conception of the universe, and necessarily it is idealistic in its thought, and holds up the importance of the ideal as a guide to all human activity. The ideal, which is thought applied to conduct, that is the keynote of Theosophy and its value in the varied worlds of thought; and the power of thought, the might of thought, the ability that it has to clothe itself in forms whose life only depends on the continuance of the thought that gave them birth, that is its central note, or keynote, in all the remedies that it applies to human ills. Idealist everywhere, idealist in religion, idealist in art, idealist in science, idealist in the practical life that men call politics, idealist everywhere; but avoiding the blunder into which some idealists have fallen, when they have not recognised that human thought is only a portion of the whole, and not the whole. The Theosophist recognises that the Divine Thought, of which the universe is an expression, puts limitations on his own power of thought, on his own creative activity. He realises that the whole compels the part, and that his own thought can only move within the vast circle of the Divine Thought, which he only partially expresses; so that while he will maintain that, on the ideal depends all that is called "real" in the lower worlds, he will realise that his creative power can only slowly mould matter to his will, and though every result will depend on a creative thought, the results will often move slowly, adapting themselves to the thought that gives them birth. Hence, while idealist, he is not impracticable; while he sees the power of thought, he recognises its limitations in space and time; and while asserting the vital importance of right thought and right belief, he realises that only slowly does the flower of thought ripen into the fruit of action.

But on the importance of thought he lays a stress unusual in modern life. It is the cant of the day, in judging the value of a man, that "it does not matter what he believes but only what he does." That is not true. It matters infinitely what a man believes; for as a man's belief so he is; as a man's thought, so inevitably is his action. There was a time in the world of thought when it was said with equal error: "It does not matter what a man does, provided his faith is right." If that word "faith" had meant the man's thought in its integrity, then there would have been but little error; for the right thought would inevitably have brought right action; but in those days right thought meant only orthodox thought, according to a narrow canon of interpretation, the obedient repetition of creeds, the blind acceptance of beliefs imposed by authority. In those days what was called Orthodoxy in religion was made the measure of the man, and judgment depended upon orthodox acquiescence. Against that mistake the great movement that closed the Middle Ages was the protest of the intellect of man, and it was declared that no external authority must bind the intellect, and none had right to impose from outside the thought which is the very essence of the man—that great assertion of the right of private judgment, of



the supreme principle of the free intelligence, so necessary for the progress of humanity. But like all things it has been followed by a reaction, and men have run to the other extreme: that nothing matters except conduct, and action alone is to be considered. But your action is the result of your thought of yesterday, and follows your yesterday as its expression in the outer world; your thought of to-day is your action of to-morrow, and your future depends on its accuracy and its truth, on its consonance with reality. Hence it is all-important in the modern world to give back to thought its right place as above action, as its inspirer and its guide. For the human spirit by its expression as intellect judges, decides, directs, controls. Its activity is the outcome of its thinking; and if without caring for thought you plunge into action, you have the constant experiments, feeble and fruitless, which so largely characterise our modern life.

Pass, then, from that first assertion of the importance of right thinking, to see what message Theosophy has for the world of religious thought. What is religion? Religion is the quenchless thirst of the human spirit for the Divine. It is the Eternal, plunged into a world of transitory phenomena, striving to realise its own eternity. It is the Immortal, flung into a world of death, trying to realise its own deathlessness. It is the white Eagle of Heaven, born in the illimitable spaces, beating its wings against the bars of matter, and striving to break them and rise into the immensities where are its birthplace and its real home. That is religion: the striving

of man for God. And that thirst of man for God many have tried to quench with what is called Theology, or with books that are called sacred, traditions that are deemed holy, ceremonies and rites which are but local expressions of a universal truth. You can no more quench that thirst of the human Spirit by anything but individual experience of the Divine, than you can quench the thirst of the traveller parched and dying in the desert by letting him hear water go down the throat of another. Human experience, and that alone, is the rock on which all religion is founded, that is the rock that can never be shaken, on which every true Church must be built. Books, it is true, are often sacred; but you may tear up every sacred book in the world, and as long as man remains, and God to inspire man, new books can be written, new pages of inspiration can be penned. You may break in pieces every ceremony, however beautiful and elevating, and the Spirit that made them to express himself has not lost his artistic power, and can make new rites and new ceremonies to replace every one that is broken and cast aside. The Spirit is deathless as God is deathless, and in that deathlessness of the Spirit lies the certainty, the immortality of religion. And Theosophy, in appealing to that immortal experience, points the world of religions—confused by many an attack, bewildered by many an assault, half timid before the new truth discovered every day, half scared at the undermining of old foundations, and the tearing by criticism of many documents—points it back to its own inexhaustible source, and bids it fear nei-



ther time nor truth, since Spirit is truth and eternity. All that criticism can take from you is the outer form, never the living reality; and well indeed is it for the churches and for the religions of the world that the outworks of documents should be levelled with the ground, in order to show the impregnability of the citadel, which is knowledge and experience.

But in the world of religious thought there are many services, less important, in truth, than the one I have spoken of, but still important and valuable to the faiths of the world; for Theosophy brings back to men, living in tradition, testimony to the reality of knowledge transcending the knowledge of the senses and the reasoning powers of the lower mind. It comes with its hands full of proof, modern proof, proof of to-day, living witnesses, of unseen worlds, of subtler worlds than the physical. It comes, as the Founders and the early Teachers of every religion have come, to testify again by personal experience to the reality of the unseen worlds of which the religions are the continual witnesses in the physical world. Have you ever noticed in the histories of the great religions how they grow feebler in their power over men as faith takes the place of knowledge, and tradition the place of the living testimony of living men? That is one of the values of Theosophy in the religious world, that it teaches men to travel to worlds unseen, and to bring back the evidence of what they have met and studied; that it so teaches men their own nature that it enables them to separate soul and body, and travel without the physical body in worlds long

thought unattainable, save through the gateway of death. I say "Long thought unattainable"; but the scriptures of every religion bear witness that they are not unattainable. The Hindu tells us that man should separate himself from his body as you strip the sheath from the stem of a plant; this tells us that by deep thought and contemplation mind may know itself as mind apart from the physical brain. Christianity tells us many a story of the personal knowledge of its earlier teachers, of a ministry of angels that remained in the Church, and of angelic teachers training the neophytes in knowledge. Islam tells us that its own great prophet himself passed into higher worlds, and brought back the truths which civilised Arabia, and gave knowledge which lit again the torch of learning in Europe when the Moors came to Spain. And so religion after religion bears testimony to the possibility of human knowledge outside the physical world; we only re-proclaim the ancient truth—with this addition, which some religions now shrink from making: that what man did in the past man may do to-day; that the powers of the Spirit are not shackled, that the knowledge of the other worlds is still attainable to man. And outside that practical knowledge of other worlds it brings by that same method the distinct assertion of the survival of the human Spirit after death. It is only in very modern times that that has been doubted by any large numbers of people. Here and there in the ancient world, like a Lucretius in Rome, perhaps; like a Democritus in Greece; certainly like a Chârvâka in India, you find one here and there who



doubts the deathlessness of the Spirit in man; but in modern days that disbelief, or the hopeless cynicism which thinks knowledge impossible, has penetrated far and wide among the cultured, the educated classes, and from them to the masses of the uneducated. That is the phenomenon of modern days alone, that man by hundreds and by thousands despairs of his own immortality. And yet the deepest conviction of humanity, the deepest thought in man, is the persistence of himself, the "I" that cannot die. And with one great generalisation, and one method, Theosophy asserts at once the deathlessness of man and the existence of God; for it says to man, as it was ever said in the ancient days: "The proof of God is not without you but within you." All the greatest teachers have reiterated that message, so full of hope and comfort; for it shuts none out from knowledge. What is the method? Strip away your senses, and you find the mind; strip away the mind, and you find the pure reason; strip away the pure reason, and you find the will-to-live; strip away the will-to-live, and you find Spirit as a unit; strike away the limitations of the Spirit, and you find God. Those are the steps: told in ancient days, repeated now. "Lose your life," said the Christ, "and you shall find it to life eternal." That is true: let go everything that you can let go; you cannot let go yourself, and in the impossibility of losing yourself you find the certainty of the Self Universal, the Universal Life.

Pass again from that to another religious point. I mentioned ceremonies, rites of every faith. Those Theosophy

looks at and understands. So many have cast away ceremonies, even if they have found them helpful, because they do not understand them, and fear superstition in their use. Knowledge has two great enemies: Superstition and Scepticism. Knowledge destroys blind superstition by asserting and explaining natural truths of which the superstition has exaggerated the unessentials; and it destroys scepticism by proving the reality of the facts of the unseen world. The ceremony, the rite, is a shadow in the world of sense of the truths in the world of Spirit; and every religion, every creed, has its ceremonies as the outward physical expression of some eternal spiritual truth. Theosophy defends them, justifies them, by explaining them; and when they are understood they cease to be superstitions that blind, and become crutches that help the halting mind to climb to the spiritual life.

Let us pass from the world of religious thought, and pause for a moment on the world of artistic thought. Now to Art, perhaps more than in any other department of the human intelligence, the ideal is necessary for life. All men have wondered from time to time why the architecture—to take one case only—why the architecture of the past is so much more wonderful, so much more beautiful, than the architecture of the present. When you want to build some great national building to-day you have to go back to Greece, or Rome, or the Middle Ages for your model. Why is it that you have no new architecture, expressive of your own time, as that was expressive of the past? The severe order of Egypt found its expression in the mighty tem-



bles of Karnak; the beauty and lucidity of Grecian thought bodied itself out in the chaste and simple splendor of Grecian buildings; the sternness of Roman law found its ideal expression in those wondrous buildings whose ruins still survive in Rome; the faith of the Middle Ages found its expression in the upward-springing arch of Gothic architecture, and the exquisite tracery of the ornamented building. But if you go into the Gothic cathedral, what do you find there? That not alone in wondrous arch and splendid pillar, up springing in its delicate and slender strength from pavement to roof, not there only did the art of the

builder find its expression. Go round to any out-of-the-way corner, or climb the roof of those great buildings, and you will find in unnoticed places, in hidden corners, the love of the artist bodying itself forth in delicate tracery, in stone that lives. Men carved for love, not only for fame; men carved for beauty's sake, not only for money; and they built perfectly because they had love and faith, the two divine builders, and embodied both in deathless stone. Before you can be more than copyists you must find your modern ideal, and when you have found it you can build buildings that will defy time. But you have not found it yet; the artist amongst us is too much of a copyist, and too little of an inspirer and a prophet. We do not want the painter only to paint for us the things our own eyes can see. We want the artist eye to see more than the common eye, and to embody what he sees in beauty for the instruction of our blinded sight. We do not want accurate pictures of

cabbages and turnips and objects of that sort. However cleverly done, they remain cabbages and turnips still. The man who could paint for us the thought that makes the cabbage, he would be the artist, the man who knows the Life. And so for our new Art we must have a splendid ideal. Do you want to know how low Art may sink when materialism triumphs and vulgarises and degrades? Then see that exhibition of French pictures that was placed in Bond Street some years ago, which attracted those who loved indecency more than those who loved the beautiful, and<sup>168</sup> then you will understand how Art perishes where the breath of the ideal does not inspire and keep alive. And Theosophy to the artist would bring back that ancient reverence which regards the artist of the Beautiful as one of the chief God-revealers to the race of which he is a portion; which sees in the great musical artist, or the sculptor, or the painter, a God-inspired man, bringing down the grace of heaven to illuminate the dull grey planes of earth. The artists should be the prophets of our time, the revealers of the Divine smothered under the material; and were they this, they would be regarded with love and with reverence; for true art needs reverence for its growing, and the artist, of all men— subtle, responsive, sensitive to everything that touches him—needs an atmosphere of love and reverence that he may flower into his highest power, and show the world some glimpse of the Beauty which is God.

And the world of science—perhaps there, after the world of religion, Theosophy has most of value to offer. Take



Psychology. What a confusion; what a mass of facts want arrangement; what a chaos of facts out of which no cosmos is built! Theosophy, by its clear and accurate definition of man, of the relation of consciousness to its bodies, of Spirit to its vehicles, arranges into order that vast mass of facts with which psychology is struggling now. It takes into that wonderful "unconscious" or "sub-conscious"—which is now, as it were, the answer to every riddle; but it is not understood—it takes into that the light of direct investigation; divides the "unconscious" which comes from the past from that which is the presage of the future, separates out<sup>169</sup> the inheritance of our long past ancestry which remains as the "sub-conscious" in us; points to the higher "super-conscious," not "sub-conscious," of which the genius is the testimony at the present time; shows that human consciousness transcends the brain; proves that human consciousness is in touch with worlds beyond the physical; and makes sure and certain the hope expressed by science, that it is possible that that which is now unconscious shall become conscious, and that man shall find himself in touch with a universe and not only in touch with one limited world. That which Myers sometimes spoke of as the "cosmic consciousness," as against our own limited consciousness, is a profound truth, and carries with it the prophecy of man's future greatness. Just as the fish is limited to the water, as the bird is limited to the air, so man has been limited to the physical body, and has dreamed he had no touch with other spaces, to which he really belongs. But your consciousness is living in three worlds, and not in one, is touching mightier possibilities, is beginning to contact subtler phenomena; and all the traces of that are found in your newest psychology, and are simply proofs of those many theories about man which Theosophy has been teaching in the world for many a century, nay, for many a millennium.

And physics and chemistry is there anything of value along Theosophical lines of thought and investigation, which might aid our physicists and our chemists, puzzled at the subtlety of the forces with which they have to deal? Has it never struck some of the more intuitive physicists and materialists that there may be subtler senses which may be used for investigation of the subtler forces? That man may have in himself senses by the evolution of which he will be able to pierce the secrets that now he is striving vainly to unveil? Has it never even struck a physicist or a chemist that, if he does not believe in the possibility of himself developing those subtler forces, he might utilise them in others in order to prosecute further his own investigations? They are beginning to do that in France. They are beginning to now try to use those whom they call "lucid"; that is, people who see with eyes keener than the physical; they are beginning to use those in medicine, are using them for the diagnosis of disease, are using them for the testing of the sensitiveness of man, are beginning to use them to try to discover if man has any body subtler than the physical. And while I would not say to the scientific man: "Accept our theories," I would



say to him: "Take them as hypotheses by which you may direct your further experiments, and you may go on and make discoveries more rapidly than you can at the present time." For there is many a clairvoyant who, put before a piece of some elemental substance, could describe it very much better than is done by your fractional analysis. And along other lines—chemical and electrical—surely there is something a little unsatisfactory, when a few years ago men told us that the atom was composed literally of myriads of particles, and during the last year it has been suggested that perhaps one particle is all of which an atom is composed. Might it not be wise to try to get hold of your atoms by sight keener than the physical, as it is possible to do, whether by the ordinary clairvoyant who is sometimes developed up to that point, or by an untrained sensitive whose senses are set free from the limitations of the physical brain, and from that sensitive try to gather something of the composition of matter

which may guide you in your more scientific search? I realise that what one, or two, or twenty people see, is no proof for the scientific man; but it may give a hint whereby mathematical deductions may be made, and calculations which otherwise would not be thought of. So that I only suggest the utilising by science of certain powers that are now available, keener than those of the ordinary senses—a new sort of human microscope or human telescope—whereby you may pierce to the larger or the smaller, beyond the reach of your physical microscopes and telescopes, it does to clumsier products from the

made of metal and not of intelligence showing itself in matter.

Is there anything of value in Theosophical ideas, shall I say to the science of medicine? Some say it is not yet a science, but works empirically only. There is some truth in that; but are there not here again lines of investigation which the physician might well study? For instance, the power of thought over the human body, all that mass of facts on which partly is built up such a science as Mental Healing, or what is called Faith Cure, and so on. Do you think that these things have been going on for hundreds of years, and that there is no truth lying behind them? "The effects of imagination," you say. But what is imagination? It does not matter of what it is the effect, if it brings cure where before there was disease. If you put into a man's body a drug that you do not understand, and find that it cures a disease and relieves a pain, will you throw the drug aside because you do not understand it? And why do you throw the power of imagination aside because you cannot weigh it in your balance, nor find that it depresses one scale more than the other? Imagination is one of the subtlest powers of thought: imagination is one of the strongest powers that the doctor might utilise when his drugs fail him and his old methods no longer serve his purpose. Suggestion, the power of thought. Why, there are records of cases where suggestion has killed! That which has killed can also cure, and man's body being only a product of thought, built up through the ages, answers more rapidly to its creator than answers more rapidly to its creator than



mineral and vegetable kingdoms. Here again I only ask experiment. You know that you can produce wounds upon the body of the hypnotised patient, in a state of trance. By suggestion lesions are made, burns are caused, inflammation and pain appear by the mere suggestion of a wound. A blister is placed on a patient and forbidden to act; the skin is untouched when the blister is removed: a bit of wet paper is given by thought the qualities of the blister, and it will raise the skin, with all the accompaniments of the chemical blister. Now these things are known. You can see the pictures of wounds thus produced, if you will, in some of the Paris hospitals, for along this line the Frenchman is investigating further than the Englishman has done. And along that line also lies much of useful experiment to be brought to the relief of the diseases of humanity.

But as I have touched upon medicine, let me say—for I ought here to say it—that there are some methods of modern medicine which Theosophy emphatically condemns. It declares that no knowledge which is gained from a tortured, a vivisected creature, is

legitimate, even if it were as useful as it has been proved to be useless. It declares that all inoculations of disease into the healthy body are illegitimate, and it condemns all such. It declares that all those foul injections of modern medicine which use animal fluids to restore the exhausted vitality of man are ruinous to the body into which they are put. Here again France, by the very excess of its methods, is beginning to recoil before the results which have

come about. Only two years ago I was told by a leading physician of Paris that many of the doctors had met together to look at the results which had grown out of the methods that for years they had been following without hesitation and without scruple, and that they feared that they had caused more diseases than they cured. Why are these things condemned as illegitimate? Because the building up of the human body is the building by a living Spirit of a temple for himself, and it is moulded by that Spirit for his own purposes. The higher powers of intelligence have made the human body what it is, different from the animal bodies out of which, physically, in ages long gone by, it has grown. Your delicacy of touch, the exquisite beauty and delicacy of your nervous system, these things are the outcome of the higher powers of the Spirit expressing themselves in the human body, where they cannot express themselves in the animal form. And if you ignore this, if you forget it, if you forget that this splendid human temple built up by the Spirit of man through ages of toil and of suffering, to express his own higher qualities—compassion, tenderness, love, pity for the weak and the helpless, protection of the helpless against the strong—if you forget the whole of that, and act as a brute even would not act, in cruelty and wickedness to men and animals alike, you will degrade the body you are trying to preserve, you will paralyse the body you are trying to save from disease, and you will go back into the savagery which is the nemesis of cruelty, and ruin these nobler bodies, the inheritance of the civilised races.



I pass from that to my last world, the world of political thought. Now Theosophy takes no part in party politics. It lays down the great principle of human Brotherhood, and bids its followers go out into the world and work on it—using their intelligence, their power of thought, to judge the value of every method which is proposed. And our general criticism on the politics of the moment would be that they are remedies, not preventions, and leave untouched the root out of which all the miseries grow. Looking sometimes at your party politics, it seems to me as though you were as children plucking flowers and sticking them into the sand and saying: "See what a beautiful garden I have made." And when you wake the next morning the flowers are dead, for there were no roots, but only rootless flowers. I know you must make remedies, but you should not stop at that. When you send out your Red Cross doctors and nurses to pick up the mutilated bodies that your science of war has maimed, they are doing noble work, and deserve our love and gratitude, for the wounded must be nursed; but the man who works for peace does more for the good of humanity than the Red Cross doctors and nurses. And so also in the political world. You cannot safely live "hand-to-mouth" in politics any more than in any other department of human life. But how many are there in the political parties who care for causes and not only for effects? That is the criticism we should make. We see everywhere Democracy spreading; but Democracy is on its trial, and unless it can evolve some method by which the wise shall rule, and not merely the weight of ignorant numbers, it will dig its own grave. So long as you leave your people ignorant they are not fit to rule. The schools should come before the vote, and knowledge before power. You are proud of your liberty; you boast of a practically universal suffrage—leaving out, of course, one half of humanity!—but taking your male suffrage as you have it, how many of the voters who go to the poll know the principles of political history, know anything of economics, know anything of all the knowledge which is wanted for the guiding of the ship of the State through troubled waters? You do not choose your captains out of people who know nothing of navigation; but you choose the makers of your rulers out of those who have not studied and do not know. That is not wise. I do not deny it is a necessary stage in the evolution of man. I know that the Spirit acts wisely, and guides the nations along roads in which lessons are to be learned; and I hope that out of the blunders, and the errors, and the crudities of present politics there will evolve a saner method, in which the wise of the nation will have power and guide its councils, and wisdom, not numbers, shall speak the decisive word.

Now there is one criticism of politics that we often hear in these days. It is said that behind politics lie economics. That is true. You may go on playing at politics for ever and ever; but if your economic foundation is rotten, no political remedies can build a happy and prosperous nation. But while I agree that behind politics lie economics, there



is something that lies also behind economics, and of that I hear little said. Behind economics lies character, and without character you cannot build a free and a happy nation. A nation enormous in power, what do you know of the way in which your power is wielded in many a far-off land? How much do you know about your vast Indian Empire? How many of your voters going to the poll can give an intelligent answer to any question affecting that „ of human beings whom you hold in your hand, and deal with as you will? There are responsibilities of Empire as well as pride in it, and pride of Empire is apt to founder when the responsibilities of Empire are ignored. And so the Theosophist is content to go to the root of the matter, and try to build up for you the citizens out of whom your future State is to be made. Education, real education, secular education, is now your cry. They tried secular education in France; they destroyed religious teaching; they tried to give morality without religion. But the moral lessons had no effect: they were too cold and dull, and dead. Is it not a scandal that in a country like this, where the vast majority are religious, you are quarrelling so much about the trifles that separate you, that the only way to peace seems to be to take religion out of the schools altogether, and train the children only in morality, allowing an insignificant minority to have its way? Why! we have done better than that in India, we Theosophists. Hindu Theosophists have founded there a College in which, despite all their sects and all their religious quarrels, they have found a common minimum of Hinduism on

which their children can be trained in religion and morality alike. I grant it was a Theosophical inspiration that began the movement; but the whole mass of Hindus have fallen in with it, and are accepting the books as the basis of education. Government has recognized us in its own schools.

That is the way in which we Theosophists work at politics. We go to the root to build character, and we know that noble characters will make a noble and also a prosperous nation. But you can no more make a nation of free men out of children untrained in duty and in righteousness, than you can build a house that will stand if you use ill-baked bricks and rotten timber. Our keynote in politics is Brotherhood. That worked out into life will give

you the nation that you want.

And what does Brotherhood mean? It means that everyone of us, you and I, every man and woman throughout the land, looks on all others as they look on their own brothers, and acts on the same principle which in the family rules. You keep religion out of politics? You cannot, without peril to your State; for unless you teach your people that they are a Brotherhood, whether or not they choose to recognise it, you are building on the sand and not on the rock. And what does Brotherhood mean? It means that the man who gains learning, uses it to teach the ignorant, until none are ignorant. It means that the man who is pure takes his purity to the foul, until all have become clean. It means that the man who is wealthy uses his wealth for the benefit of the



poor, until all have become prosperous. It means that everything you gain, you share; everything you achieve, you give its fruit to all. That is the law of Brotherhood, and it is the law of national as well as of individual life. You cannot rise alone. You are bound too strongly each to each. If you use your strength to raise yourself by trampling on your fellows, inevitably you will fail by the weakness that you have wronged.

Do you know who are the greatest enemies of a State? The weak, injured by the strong. For, above all States, rules an Eternal Justice; and the tears of miserable women, and the curses of angry, starving men, sap the foundations of a State that denies Brotherhood, and reach the ears of that Eternal Justice by which alone States live, and Nations continue. It is written in an ancient scripture that a Master of Duty said to a King: "Beware the tears of the weak, for they sap the thrones of Kings." Strength may threaten: weakness undermines. Strength may stand up to fight: weak-

ness cuts away the ground on which the fighters are standing. And the message of Theosophy to the modern political world is: Think less about your outer laws, and more about the lives of the people who have to live under those laws. Remember that government can only live when the people are happy; that States can only flourish where the masses of the population are contented; that all that makes life enjoyable is the right of the lowest and the poorest; that they can do without external happiness far less than you, who have so many means of inner satisfaction, of enjoyment, by the culture that you possess and that

uism on which

they lack. If there is not money enough for everything, spend your money in making happier, healthier, purer, more educated, the lives of the poor; then a happy nation will be an imperial nation; for Brotherhood is the strongest force on earth.



## PART IV: THE FIELD OF WORK OF THE THEOSOPHICAL SOCIETY

It is my duty now to bring to a close this Convention, and to bid you all farewell, to scatter to your various places and to do, let us hope, with fresh courage and deeper knowledge, the varied works which you are called upon to perform. And let me, before I take up the subject upon which I am to speak—"The Field of Work of the Theosophical Society"—let me, ere beginning that subject, say one word of gratitude to her without whom the Theosophical Society could not till any field, nor sow any seed—to H.P.B., our Teacher and our Helper, let us offer our heart's gratitude; for without her we could not have met together, without her we could not have learned the Theosophical teaching. It may be that many of us have learned much since she first taught us, but she was the first Teacher, and the Bringer of the Light. It may be that some, since they met her, have known their Master face to face; but it was she who led them to His presence, she to whom the possibility in this life was due. It may well be that had she not come some other might have come to do the work, but that matters not to us; that she did it is her claim to our homage, and we, who live in the light she brought, may well pay tribute of gratitude to her.

What is the Field of our Society's work? It is sketched in our Three Objects; and those of you who have looked upon the Objects with care, in the various recensions through which they have passed, may have noticed that each

one of them covers one of the aspects of human consciousness. In the first, that which declares the truth of the Universal Brotherhood, we have the field of work of the Activity aspect, the active principle of the consciousness, of the Spirit, which seeks expression in service to the race. In the second, the study of the religions and the philosophies of the world, we have the field of work for the Cognition aspect of consciousness, that which gathers together the fruit of knowledge; it is the Knower gathering the food by which he unfolds his powers. And in the third we have the field of work of the Will, the Power aspect of the consciousness, the deepest root of our being, that by which the worlds exist, as they are supported by the Wisdom, as they are created by the Activity. So that when we thus look at the objects of the Society and realise the relation that they bear to our conscious selves, we see that the field of the work of the Theosophical Society is wide as the world, and knows no limit where Will and Knowledge and Activity can make their way. And it is true, now and always, that everything which helps and benefits man is Theosophical work, and that nothing can be excluded from the sphere of our work which includes every aspect of consciousness. So let us take this natural, this scientific division of our work, and see what we may do in each field which offers itself to the appropriate power in our nature.

The first will naturally cover all active



working for humanity, all service which one can offer to another; and it will be well, in the days that lie before us, if we realise that there is no scheme for human helping, no possible effort for human uplifting, which is outside the field of work of the First Object of our Society. Every Lodge of the Society should make it one of its activities to serve humanity in the place where the Lodge is founded; and the value of the Lodge should be in the knowledge that is there gathered with the object of spreading it. For Theosophy should be your touch-stone as to the value of every scheme, as to the tendency of every proposition. In all the countless schemes around us in these active times, some work only for the moment; others, based on sound principle, are preparing the world for a better and happier future. By your Theosophical knowledge you can judge the value of every such scheme, and throw yourselves into those alone which work on lines beneficial to the future, which are laying the foundations of a civilisation greater than our own. For among the many schemes and many methods there are ways in which each man inspired by the Spirit of Brotherhood may find work that satisfies his reason and is justified by his conscience. And there is no one particular method, no one special road, along which the Society, as Society, can go. It lays down the principle of Brotherhood as an active working spirit in the life of every member, and then it leaves the member free to use his own judgment and his own conscience as to which among the many methods recommends itself

most to him as an individual. So that in speaking of that field of work, it is not for me to say: "This plan, that method, the other means, that is what you ought to follow"; but only that you are not carrying out the First Object of the Society, unless you are engaging your activity in some task which in your intelligence and conscience is working for the benefit of your fellow-men. That is a point I want to put to your Lodges; for when I see questions discussed as to giving new life to Lodges, vivifying Lodges, and so on, I know well that the only cause for the need of such discussion is because men allow the life to stagnate within the Lodge, instead of sending it forth a living stream to fertilise the place in which the Lodge is built. There would be no lack of life were it not that you keep it bottled up for your own advantage, for your own needs. The source of life is inexhaustible, and it only ceases to flow where there is stagnation, because it is not allowed to run out to the people who have need of it, but is kept within the narrow limits of a Lodge. If you worked as well as talked, if you labored as well as discussed, if you served as well as praised service, there would be no time and no need to discuss how the Lodges of the Theosophical Society shall be vivified.

Your Lodge should be your place of inspiration, the place where you learn how you are to serve, the place where you find the bread of life. But the bread of life is meant to feed the hungry, and not to surfeit those already filled, to feed the hungry crowds around you starving for knowledge, that life may be made intelligible and thus tolerable to



them; and it is yours to feed the flock of the world, that is the true meaning of the Great Shepherd, and to help those Brotherhood.

who, without this Wisdom, are helpless. Pass from that to our next field of work, sketched out by our Second Object. Without that you cannot rightly work

And all need it; not the poor alone, nor the rich

alone, but every child of man. For the one thing that presses upon all alike, the bitterness of life, is the sense of wrong, the want of intelligibility in life, and therefore a feeling of the lack of justice upon earth; that is the sting which pierces every heart; whether the heart belong to the rich or the poor, it matters not. When you understand life, life becomes bearable; and never till you understand it will it cease to be a burden grievous to be borne; but when you understand it, everything changes. When you realise its meaning, its value, you can put up with the difficulties. And our work with regard to those around us is to bring that knowledge, and by that knowledge to lift them to a place of peace. That is the work which demands to be done, and which your Lodges have the duty of doing. For there ought not to be one scheme for human helping, in any place where a Lodge of the Theosophical Society is established, where in that Lodge workers may not be found ready and eager to give labor to the helping of their brothers amongst whom they live. What is the use of prattling about Universal Brotherhood, if you do not live it? Sometimes, in discussions on Brotherhood, it is spoken of as though it only meant soft words and well-turned phrases, sentimentality and not reality. It means work, constant, steadfast, unwearied work, for those who require service at our hands; not soft words to each other, but work for

the world, that is the true meaning of Brotherhood.

Pass from that to our next field of work, sketched out by our Second Object. Without that you cannot rightly work for Brotherhood, for you will not understand the knowledge already garnered. You must learn in order to teach, you must study in order to understand, and this Object is not carried on in our Lodges as effectively as it ought to be; for it is translated into one man studying, and pouring out the fruits of his study into the open mouths round him on every side. That is all very well in the beginning when the young bird comes out of the egg. It is necessary that the father and mother bird should pour food into the wide open beak; but some of you ought to have gone beyond that in the thirty-two years of life of the Society: you ought to be ready to help, and not only to be helped. And the life of the Society will not be healthy while so few are students, and therefore so few are fit to teach. Every Lodge should have its classes for study under this object. There are other ways in which you must learn as well as by the teaching of brother Theosophists, and there is a plan they are just adopting in the Paris Lodge for the work of the coming winter, which is a very good one; instead of Theosophists studying the books of scholars, and then giving out what they have learned, the French Lodge is inviting leading representatives of the various branches of thought, those specially interesting to us, in order that they may put their knowledge from their own standpoint, and that the Theosophist may have the advantage of listening to



them at first hand. That seems to me a very admirable plan, and I know not why in some of the London Lodges you should not try to take a leaf out of our French neighbor's book, and why one Lodge at least should not try, if only for one six months, to bring to that Lodge some leader in the world of thought, who shall tell it what he

believes, and explain the lines of his work. If you could persuade specialists along the many lines of study, religious and philosophical, to give you the fruits of their work, you would learn more rapidly, you would learn the spirit of a school in a more satisfactory manner, than when you are only studying books, and then giving out the books you have read. You value, and rightly value, the knowledge that Mr. Mead brings you along his special lines of study, but why should you not have that same advantage similarly from others who follow other lines of thought, and would speak similarly from first-hand knowledge? There is a life in it that there never is in second-hand knowledge, a vigor and strength in it that you can never get when it has only been learned second-hand, and then poured forth. Men who study deeply are glad to find audiences who are willing to listen to the results of their study, and who will give them glad hearing when they come out into the world from the study to tell what by labor and toil they have learned. And so I suggest that some of you should see whether you might not make your Lodges more valuable if, instead of always going round the same wheel of a few local lecturers, you tried to win to each locality now and again a

really learned and well-trained man, and then, with your own Lodge as a nucleus of hearers, gather round them others also who would be only too glad of the opportunity that your Lodge would give in the place where it happens to be. You have Lodges in the suburbs, Lodges in the towns outside the area of London, and how glad many of these would be, if you made yourselves the channels for knowledge of that sort to be poured out amongst them. There is one line of work you might well take up, and the country Lodges might do the same, winning down from London now and again some thinker who would come and give the benefit of his study; and if you were known all over England as the places where such knowledge might be gained, and the bringers of such within the reach of your fellow-townsmen, the Society would profit by your labor as well as those who immediately benefit by the effort. And wherever you deal with the study of a religion, learn it from the lips of one who believes it rather than by the exposition of one who does not; for only so will you catch the spirit of the different religions. If you would learn about Roman Catholicism, win a Roman Catholic student or priest to come and tell you how his Church appeals to him; or if you want to learn about the Church of England, win some clergyman who will come and tell you what that church means to him; or about Buddhism, win a Buddhist to come and tell you what his own religion is to him; and so with the Hindu, and on and on, all round the different religions. For none can really tell what a religion is to its followers, who does not believe in it,



and no one can give you its spirit who does not feel it. And it is in that way that your Theosophy should lead you into sympathy with every form of religious thought, leading it as it comes from the mouth of believers, and not in the sort of warming-up fashion in which one who does not believe it re-cooks it for his fellow Theosophists. There it seems to me, is your field of work under the second Object; and out of this study would grow literature, illuminating these various religions and philosophies, and from your classes should be evolved teachers, to carry to the different communities the results of their study on different lines, thus bringing the second Object to the helping of the First. I had a letter the other day from a good member of the Theosophical Society, and the writer said, being a Christian, that Christian lines of work attracted her, and she thought she ought to leave the Society in order to help people along those lines. But what sort of Theosophy is that? You who are Christians, or believers in any other faith, you should become Theosophists to help your own religions, and to bring them the life, not by leaving the Society, but by learning in the Society to help them; that is the duty of every believer in whatever religion you may happen to believe. For you should be messengers to the various religions, helping them to understand more deeply than many of them do to-day; and if you would understand that that is part of your duty, to help your own faiths, to enlighten those who will not come to the Theosophical Lodge but yet will listen to the fellow believer offering them the knowledge that in the Lodge he has gained, then the spread of our doctrines, rapid as it is, would be far more rapid and along healthy lines. For we do not exist as a Society simply to study, but to spread the light, and every religion should be the richer and the fuller in proportion to the number of Theosophists that it enrolls amongst its followers. Pass to the third Object, there also we have work to do, and we cannot work for Brotherhood effectively without understanding the nature of man. And I feel that one or two who criticised the Society this afternoon on that point had the right to make the criticism that they did; for, while in the earlier days that Third Object was so carried out in the Society that it was the leader in the fields of all such research, it certainly now has fallen into the background, and is only a gleaner in the fields where others are reaping, and that is not right. The knowledge that you have in theory as to the constitution of man and nature, should be a guide to you in researches, and not simply remain theoretical knowledge. That which was said this afternoon about the Psychical Research Society is true. It goes into everything unusual with a prejudice against it, rather than with a feeling that there is something to be learned; but on the other hand, one is bound to say that during the last ten or twelve years that Society has done more to familiarise the public with these facts of the hidden powers of man than our own has done in practice, though we have done much more in theory. Now I am not in favor of much experiment preceding a study of theory; I believe that we need the theory in order



to experiment wisely; but I also believe that having a true theory we should use it to guide our investigations, and thus to add to the knowledge of the world. A part of our work, it seems to me, that lies before us in the coming time, is to help the world to walk wisely along those roads of research on which it has entered now. You cannot prevent it going forward along them, knowledge is already too widely spread for that; but what you can do is to help men to walk wisely, and to avoid many a pitfall into which otherwise they would be very likely to fall. And along those lines there is very much to be done: plans to

be worked out, methods of research to be planned and tested; and I hope before very long to see some groups in our Society that will take up this special line of work as part of their activities, and, headed by someone who knows practically something of that with which he is dealing, will then help the younger students to learn wisely and to experiment carefully. And in these matters it is well, so far as you can, to bring the more scientific members of the Society into touch with this work; for one of the reasons that Spiritualism fell into discredit for a time was because the scientific and the thoughtful abstained from it, and left it in the hands of the credulous and the unwise. The leaders of the scientific world who ought to have joined in the work which Sir William Crookes, Alfred Wallace, and others began, instead of following them and strengthening their hands, turned their backs on it all, leaving it to be carried on by those who knew far less than they, and who were not accustomed

to accurate observation and careful recording of phenomena. Now leading scientific men are beginning to work at it. Along all lines of psychical research work should be done by us, if we do not mean to cancel the Third Object in our Society.

Thus, then, a great field of work opens out before us, so wide a field, so great, that you would have no need to ask for work if you would only begin to labor along these lines. And take that other line about which Mrs. Cooper Oakley spoke—the line of Historical Research into Mysticism. Has it ever struck you how much of the work of our forerunners remains unknown, because their work is not scanned by sympathetic eyes? How many of the pioneers in the past centuries lie under a heap of calumny, because none has tried to understand, none has tried to realise, the nature of their work? Men like Paracelsus, Cagliostro, and many another whose name I might mention, who are crying out, as it were, for research, and thought, and labor on mystical and occult lines. There again I have good hope that some really efficient work will be going on; for to my mind one of the purposes for which our Presidency should exist is to act as a centre round which every country may gather together, and thus communicate with each other, and form bodies scattered all over the world for mutual aid. The strength of our Society is in that unity of thought, which can only be brought about as one part of the Society realises that other parts are linked with it, as it ought to be, by the President of the whole. For the Presidency would be



an idle show, if it is not to be a centre for inspiration and labor. The great work done by the late President is, as I have said elsewhere, practically complete; he has given the Theosophical Society an organisation by which it can work and live; ours to use the organisation that he made, ours to employ this splendid instrument which<sup>195</sup> is now in our hands for world-wide labor and for world-wide helping. That is the work to which I would summon you now, and pray your help. Let us not stand apart one from the other, and work always along isolated lines; in addition to the isolated work, we should have the combined work; for many often can bring about a result which one cannot do. Take, for instance, the great libraries of Europe, far, far apart. It is very laborious for a person to travel all over Europe and labor alone in them all; but if we had students working in every great library, we should have feeders who would send in to a common centre the result of their work, which could then be shed over the world.

Along those lines the Society will become respected, when it is known for honest and useful work in all departments of human activity. There is no good in glorifying it by words and saying what a splendid thing it is, unless we justify ourselves to the world by the work which we contribute for the world's helping.

In this way, then, I would ask you to look at our great field of work. Laborers are wanted. There is more than work enough for all, and in this work the principle that must guide us is, as we have so often said, freedom of

thought, freedom of expression. But let it be understood in the Society, for there is danger of this being forgotten, that there is freedom for those who assert as well as for those who deny; that all alike are free. Those who know have a right to speak, and there should be no outcry against them; those who do not believe have a right to say they do not believe, and there should be no outcry against them because they believe not<sup>196</sup> But there is a danger lest those who believe not should think that they have the only right of speech, and that those who experience have no right to say out that which they know to be true. It is the danger which dogs the steps of Free thought everywhere. You can see it in France at the present time, where the Freethinker, smarting against the oppression of the Church, tries to silence the Church, as he has been silenced in the past; but it is a bad reaction, and we cannot have that within the Society—there must be liberty for all. I do not wish to impose my own beliefs on any man or woman in the Society, but I claim the right amongst you to speak the truth I know, and to bear witness to the reality of my Master whom for eighteen years I have served, without being attacked vehemently by those who deny my experience. I know whereof I speak. I ask you not to believe; that is your own choice. I ask you not to accept; that is for you to decide. But you have no right to try to stop my lips, nor to say that the assertion of my belief is outside the liberty allowed in the Theosophical Society. I, as President, will defend to the utmost the right of each to speak his thought—believers and non-believers



of every type; but I will not recognise the right of any to impose upon the Society a dogma of unbelief, any more than a dogma of belief. Only by that liberty of all can we live and grow; only by the perfect freedom, and the recognition of every man's right to speak, no matter what he says, can the health of the Society be secured. For in the years that lie before us there is much new knowledge to be gained, many new facts to be discovered, many new experiences to go through, and we must not discourage the seekers and investigators by making it difficult for them to speak amongst us. We need every fact that any human being can bring to us. We have the right to challenge the fact and investigate it, and either to say: "It is fact"; or: "To me it is not fact"; but we have no right to say to any human being: "You shall not search nor speak,"

for that would be the death-knell of our liberty, that the denial of the foundation on which we stand.

And so let us go forward to a future, I hope, fairer than anything we have in our past. Let us welcome all thought, all refusal of thought, all investigation,

all speech, however different it may be from our own speech and thought, and doing this with full respect of each for each, full recognition that minds are different, and that each mind has its own sphere in which it can do useful work for all, let us encourage in our Society every school of thought, every form of opinion, every expression of thought which is in a man's mind. And out of all that clash of opinion, out of all that discussion, Truth should come out stronger, richer, larger than ever. And never mind if sometimes falsehoods are spoken; never mind if sometimes mistakes are made. An old scripture says: "Truth conquers, not falsehood"; for God is Truth, and nothing that is not drawn from His Life can live, nothing that is drawn from His life can die; and realising that, we can go forward fearlessly into the unknown future, sure that to brave hearts and true lives every experience, every failure, every mistake, is only another rung of the ladder by which we climb from ignorance into knowledge, from the bondage of matter into the liberty of Spirit.



THE CANADIAN THEOSOPHIST

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