

# THE CANADIAN THEOSOPHIST

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## “THEOSOPHY A LIVING POWER”

The old pledge was to make Theosophy a living power in one's life. It was not to make Theosophy, nor to create Theosophy. Theosophy is in every man. He must discover it. The only way to discover it is to make it a power in his life. This is the secret that so few of our members have learned. This is why our Theosophical Societies are so unfruitful. We have earnest members, devoted members, studious members, generous members, willing members, thoughtful members, all sorts of admirable and virtuous members, but very few who make Theosophy a living power in their lives. Theosophy is a living power. It is Truth. We may call it a white flame, or a vital pulse, or a shining light or use any other kind of poetical description of it we please, but unless it becomes a living power in our lives, it is like St. Paul's sounding brass and tinkling cymbals. Theosophy is Love. That is a living power. It is not narrowing and cramping and dwarfing. It is expansive and broadening and ennobling. It does not chaffer over meanings and quibble about words. It

accepts because it understands. It sees through the haze and discovers the intention. It opens its heart and gives itself unsparingly. It is a living power in life. Theosophy is light. It explains and comprehends. It sees what is meant because it is not filled with its own conceits. It makes plain the way for others because it has trodden the way itself. It does not force anything upon another, for it knows that nothing comes from outside, but everything from within. It is a living power. Theosophy is not written in a book. Words about it are to be found in books. Magical words they are, when they are read aright, but they become deadly heresies when men read them with their eyes and not with their hearts. Marvellous revelations are contained in the writings of the Masters, but only the Masters' light illuminates the pages, and that light is the light of the Spirit. Those who read the letter and not the Spirit are not making themselves the agents of the living power. The living power is not bottled up in an organization or a Society. It inspires humanity.

## THEOSOPHY AND PSEUDO-MESSIAHS

Many students of Theosophy who have ceased to be followers of the various leaders and are striving to acquire a theosophical education by self induced and self devised efforts, have wondered if there ever appeared in the magazines as edited by H. P. B. any definite forwarnings against the "coming Christ" delusions. Most diligent students know these words by H.P.B.: "No Master of Wisdom from the East will himself appear or send anyone to Europe or America, until the year 1975" and other brief statements, but the following article by Spectator deals with the whole subject at some length. It was first published in *Lucifer* for July 15, 1890 (Vol. 6, No. 35).

### MODERN APOSTLES AND PSEUDO-MESSIAHS

There has probably never been a period within our recollection more given to the production of "great missions" and missionaries than the present. The movement began, apparently, about a hundred years ago. Before that, it would have been unsafe to make such claims as are common in the present day. But the revelators of that earlier time were few and far between compared to those who are to be found now, for they are legion. The influence of one or two was powerful; of others, whose beliefs were dangerously akin to a common form of lunacy—next to nothing. All will recognize a wide difference between Anne Lee, whose followers flourish at the present time, and Joanna Southcote, whose hallucination long ago, and in her own day, excited smiles from rational people. The venerable Shaker lady, the "Woman" of Revelation xii, taught some truths amid confused ideas as to their practical working. At least, in a rather loose age, she held up an ideal of pure living which must always appeal to the spiritual nature and aspirations of man.

Then followed a period of moral decadence in the messianic perceptions and works. The polygamy taught and practised by Joseph Smith and Brigham Young has been one of the strangest features of any modern revelation or so-called religion. Zeal and martyrdom were both illustrated in these blind leaders of the blind—the one without knowledge, and the other worse than useless. It was a prophecy of more lawless prophets, and more disastrous followings.

With the spread of the spiritualistic cult, the Messiah craze has vastly increased, and men and women alike have been involved in its whirlpools. Given, a strong desire to reform somehow the religious or social aspect of the world, a personal hatred of certain of its aspects, and a belief in visions and messages, and the result was sure; the "Messiah" arose with a universal panacea for the ills of mankind. If he (very often she) did not make the claim, it was made for him. Carried away by the magnetic force, the eloquence, the courage, the single idea of the apostle *pro tem*, numbers, for very varied reasons, accepted him or her as the revelator of the hour and of all time.

With burning indignation at the enthralment of womanhood in marriage, Victoria Woodhull arose to proclaim freedom. The concentrated forces within and around her withstood insult, calumny, and threats. What her exact utterances were, or what she meant herself, it is not easy now to discover. If she indeed preached free love, she only preached woman's damnation. If she merely tore down social veils, and rifled whited sepulchres, she did the human race a service. Man has fallen to so material a level that it is impossible to suppress sexual passion—but its exaltation is manifestly his ruin. Some saw in her teachings a way of liberty dear to their own sympathies and desires, and their weaknesses and follies have for ever dealt

a death-blow to any real or imagined doctrine of free love, upheld no matter by whom. Victoria Woodhull grew silent, and the latest interpretations of the Garden of Eden and the fall of man, with which she has broken the silence, do not approach anywhere near in truth and lucidity to Laurence Oliphant's inspirational catches at the meaning of some of those ancient allegories in the book of Genesis. Blind as he was to the key of human life in the philosophy of reincarnation, with its impregnable logic, he gave some vivid side-glances of truth in his *Scientific Religion*.

Yet Victoria Woodhull should have her due. She was a power in the land, and after her appearance, which stirred up thought in the sluggish, it became more possible to speak and write on the social question, and its vast issues. So much plain-spoken and acted folly created a hearing for a little wisdom.

After this, in the spiritualistic field, many lesser lights stood forth. Some openly advocated sexual freedom, and were surrounded by influences of the most dangerous order. The peace and happiness of many a home have been wrecked by these teachings, never more to return. They wrecked the weak and unwary, who reaped hours of agony, and whom the world falsely regarded as wicked. The crusade at last against these more open dangers of spiritualism became fierce, but although publicly denounced—an Oneida Creek never could become popular!—the disguised poison creeps about in underhand channels, and is one of the first snares the mediumistic inquirer into Spiritualism has to beware of. "Affinities" were to redeem the world; meanwhile they have become a bye-word. There is an unwritten history in Spiritualism which none of its clever advocates will ever record. Some of its latest Messiahs and their claims are ignored, and their names hardly mentioned, but we hear nothing of the hot-house process by which their abnormal condition was produced. Certain of these have been,

verily, the victims of their belief—persons whose courage and faith in a more righteous cause would have won them lasting victory. And certain of these are mad vortices in which the inexperienced are at last engulfed. The apotheosis of passion, from the bitter fruit of which man has everlasting need to be redeemed, is the surest sign of moral degradation. Liberty to love according to the impulse of the senses, is the most profound slavery. From the beginning nature has hedged that pathway with disease and death. Wretched as are countless marriages, vile as are the man-made laws which place marriage on the lowest plane, the salvation of free-love is the whisper of the snake anew in the ear of the modern Eve.

No one denies that there are aspects of Spiritualism which have been useful in some ways. With this, however, we have nothing to do. We are pointing now to the way in which it has accentuated a common illusion.

The claims to final appropriation of the prophesied year 1881, the two witnesses, and the woman clothed with the sun, are so varied and diverse that there is safety in numbers. A true understanding of Kabalistic allegory, and the symbolic galleries and chambers of the Great Pyramid, would at once disperse these ideas, and enlighten these illuminations. To distinguish the white rays of truth from influx from the astral sphere, requires a training which ordinary sensitives, whether avowed spiritualists or not, do not possess. Ignorance emboldens, and the weak will always worship the bold.

Some of these apostles denounce alike Spiritualism and Theosophy; some accept the latter, but weave it anew into a version of their own; and some have apparently arisen, independently of any other cult, through the force of their own or somebody else's conviction.

No one can doubt the poetical nature of the inspiration of Thomas Lake Harris. He had an intellectual head and a heart

for poetry. Had he kept clear of great claims, he would have ranked at least as a man of literary ability, and a reformer with whom other reformers would wish to shake hands. His poem on *Womanhood* must echo in every thoughtful heart. But the assumption of personal privilege and authority over others, and "affinity" theories, have stranded him on a barren shore.

There is an avowed re-incarnation of Buddha in the United States, and an avowed re-incarnation of Christ. Both have followers; both have been interviewed and said their best. They and others like unto them have had signs, illuminations, knowledge not common to men, and events pointing in a marked way to this their final destiny. There has even been a whisper here and there of supernatural births. But they lacked the clear-seeing eye which could reduce these facts to their right order, and interpret them aright. Kings and potentates appear, and dreamers of dreams, but there is never a prophet or Daniel in their midst. And the result is sorry to behold, for each seems to be putting the crown upon his own head.

If Theosophy had done nothing else, it would have made a demand on human gratitude in placing the truth and falsehood of these psychic experiences, unfoldments, or delusions as the case might be, plainly before the people, and explaining their *rationale*. It showed a plane of manhood, and proved it unassailably to a number of persons, which transcends any powers or capacities of the inspirational psychic who may imagine himself or herself to be a messenger to the world at large. It placed personal purity on a level which barred out nine-tenths of these claimants from all thought of their presumed inheritance, and showed that such a condition of purity, far transcending any popular ideal of such virtue, was the absolute and all-essential basis of spiritual insight and attainment. It swept the ground from under the feet of those poor men and women who had been listening to the so-called messages

from the angels, that they were the chosen of heaven, and were to accomplish world-wide missions. The Joan of Arcs, the Christs, the Buddhas, the Michaels, were fain to see truths they had not dreamed of, and gifts they had never possessed, exercised in silence and with potent force by men whose names were unknown even to history, and recognized only by hidden disciples or their peers. Something higher was placed before the sight of these eager reformers than fame; it was truth. Something higher than the most purified union between even one man and one woman in the most spiritual of sympathies, was shown; it was the immortal union of the soul of man with God. Wherever Theosophy spreads, there it is impossible for the deluded to mislead, or the deluded to follow. It opens a new path, a forgotten philosophy which has lived through the ages, a knowledge of the psychic nature of man, which reveals alike the true status of the Catholic saint, and the spiritualistic medium the Church condemns. It gathers reformers together, throws light on their way, and teaches them how to work towards a desirable end with most effect, but forbids any to assume a crown or sceptre, and no less delivers from a futile crown of thorns. Mesmerisms and astral influences fall back, and the sky grows clear enough for higher light. It hushes the "Lo here! and lo there!" and declares the Christ, like the kingdom of heaven, to be within. It guards and applies every aspiration and capacity to serve humanity in any man, and shows him how. It overthrows the giddy pedestal, and safely cares for the human being on solid ground. Hence, in this way, and in all other ways, it is the truest deliverer and saviour of our time.

To enumerate the various "Messiahs" and their beliefs and works would fill volumes. It is needless. When claims conflict, all, on the face of it, cannot be true. Some have taught less error than others. It is almost the only distinction. And some have had fine powers imperilled

and paralyzed by leadings they did not understand.

Of one thing, rationally-minded people, apart from Theosophists, may be sure. And that is, service for humanity is its all-sufficient reward; and that empty jars are the most resonant of sound. To know a very little of the philosophy of life, of man's power to redeem wrongs and to teach others, to perceive how to thread the tangled maze of existence on this globe, and to accomplish aught of lasting and *spiritual* benefit, is to annihilate all desire or thought of posing as a heaven-sent saviour of the people. For a very little self-knowledge is a leveller indeed, and more democratic than the most ultra radical can desire. The best practical reformers of the outside abuses we have known, such as slavery, deprivation of the rights of woman, legal tyrannies, oppressions of the poor, have never dreamed of posing as Messiahs. Honour, worthless as it is, followed them unsought, for a tree is known by its fruits, and to this day "their works do follow them." To the soul spending itself for others those grand words of the poet may be addressed evermore:—

"Take comfort—thou has left behind  
Powers that will work for thee; air, earth  
and skies;

There's not a breathing of the common  
wind

That will forget thee—thou hast great  
allies;

Thy friends are exultations, agonies,  
And love, and man's unconquerable mind!"

With the advent of Theosophy, the Messiah-craze surely has had its day, and sees its doom. For if it teaches, or has taught, one thing more plainly than another, it is that the "first shall be last, and the last first." And in the face of genuine spiritual growth, and true illumination, the Theosophist grows in power to most truly befriend and help his fellows, while he becomes the most humble, the most silent, the most guarded of men.

Saviours to their race, in a sense, have

lived and will live. Rarely has one been known. Rare has been the occasion when thus to be known has been either expedient or possible. Therefore, fools alone will rush in "where angels fear to tread."

Spectator.

## H. P. BLAVATSKY: THE LIGHT BRINGER

To outward seeming, quietly she sat,  
A travelled woman of the world, who  
smokes

Her endless cigarettes, while curious  
folks

Around her flock to ask of this or that.  
The strange high-priestess of an outland  
cult;

Sarcastic oft of speech—nay, even  
rough,

If roused to ire—but with a charm  
enough

Great love to win; adept in things occult.  
But to the inward vision 'twas a soul,

Keen as a sword; the very lamp of  
Truth;

Light-bringer, dedicate from youngest  
youth;

The chosen of the sages who control

Our better part. Behind that fleshy  
mask,

A spirit fearless wrought an arduous  
task.

G. P. Williamson.

Ingersoll, 1928-30.

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"The People of the Blue Mountains" is the title of a book by Madam Blavatsky which has not hitherto appeared in English. It is now published by The Theosophical Press, Wheaton, Ills., at \$2. in a handsome volume, excellently printed, and really well translated by Mrs. A. J. Gouffe, from the French version of the Russian original. The magnificent scenery of this magical district of Southern India, the Nilgherry Hills, is eloquently pictured, and the description of the mysterious Todas, or Todds, as they are called here, is almost unique.

# GREAT QUESTIONS

By ORLANDO J. SMITH

(Continued from Page 136)

XXXI.

*The Majesty and the Vastness of the Universe—Heights Which Are Undreamed of Here.*

Sir Robert S. Ball, President of the Royal Astronomical Society of England, has recently made the statement that the existence of thirty-million suns has now been demonstrated by scientific processes. If there be an average of ten planets to each sun, then there are known to be about three hundred million worlds in existence. An unimpeded telegraphic message, which could girdle this earth eight times in one second, and reach our sun from the earth in eight minutes, would require eighteen hundred years to reach the more remote of the other known suns.

This electric impulse might travel straight forward into space for a thousand, or for a million, years; or the number of years might be increased to a sum which could be expressed only in figures in fine type filling a scroll of the dimensions of the surface of the earth—and yet in this inconceivable number of years, the impulse could not reach, or even make any real progress toward, the outer limits of the Universe. The boundary of the Universe cannot be reached; for it does not exist.

The three hundred million worlds, of which we on this earth are dimly conscious through the eye of science, are in reality no appreciable part of the Universe. The great space which has been opened to our vision cannot be considered even as the vestibule of the greater domain of the Eternal Power. Our own world, in comparison with the Universe, is not even as one drop of water to all of the water in all of the oceans of the globe.

Of the other globes in the Universe, some must contain forms of life much lower,

and others forms of life much higher than the life on this earth. There are doubtless worlds possessing civilization, arts and learning, compared with which our civilization would be crude, our arts and powers feeble, and our learning as the knowledge of little children. There must be in other worlds heights which are undreamed of here, and intelligences beside which our most consummate creatures are but as the worms of the earth to the men of the earth.

Evolution is no more the law of Nature, or a fact in the Universe, than devolution. Progress exists no more than retrogression; growth no more than decay; action no more than reaction.

In the past million years new worlds have been formed and others have ceased to be; great civilizations have been evolved and have perished; great races have been developed from barbarians, have reached their prime, have descended, and have become extinct. The unceasing motion throughout the Universe is both progressive and retrogressive. All souls in it are moving constantly up or down, heavenward or hellward. The soul of man can neither die nor stand still. It must advance or recede.

The question arises, if retrogression be as much the law of Nature as progress, may there not be a culminating point in the career of man from which he must descend? That acme would of necessity be the place of perfection, which would seem to be unattainable. As the North Pole is that point on the earth's surface from which one can only move southward, so perfection would be that lonely pinnacle from which there could be no movement save backward—that inconceivable point where progress ceases.

The man attaining perfection would of necessity reach a state in which he would be inferior to no other soul, human or divine, in the Universe. Even if the imagination could conceive of such a summit, it must be so remote from our present plane of life that it may be safely omitted from all human calculations.

As there is doubtless on this earth no living thing so low that it may not, through Nature's unceasing changes and opportunities, reach the form of man, so there can be no higher forms of life in other worlds to which man may not ascend. Perhaps the thought is not too fanciful that there is literally no limit in the eternal life of man to the progress of the determined ascending soul, as on this earth there seems to be no boundary to the possibilities of degradation for the descending soul.

Man can move forward if he so wills; he will certainly drift backward if he does not work and fight against the adverse currents. All heights are accessible, and all depths are open, to him. He may advance in freedom, hampered only by the trials and obstacles which make and strengthen character.

The Universe exists for man. It is man's heritage, man's arena, man's throne. It has no secrets which he cannot grasp, no barriers which he cannot surmount, no forces hostile to him which he cannot conquer.

### XXXII.

*Justice is the Final Measure of All Truth.*

It is plain that this great Universe, of which our own world forms such an insignificant part, could not maintain its unceasing activities without order and harmony, transcending any human conceptions of order and harmony; or without justice, which is a vital part of order and harmony; or without morality, of which justice is the basic principle.

The most important known fact in the Universe is this—that the same cause, acting under the same conditions, produces exactly the same result. This one fact alone proves clearly, and beyond cavil or controversy, that Nature's laws and ways are just. And it proves also the certainty, the steadfastness and the integrity of the Eternal Power. We are dependent abso-

lutely every moment of our lives upon the fidelity of Nature.

A law of equivalents, compensation, reparation or reciprocity, which is the Law of Justice, runs through the whole physical as well as the moral world. The engine can give back only the power that has been put into it; the soil yields in proportion to its food and care. The law of averages, to which reference has already been made, is a line of equilibrium, or equity, running through those events which are supposed to be subject to accident, hazard or chance. In drawing impartially a long series of numbers, the odd and even figures cannot drift in the aggregate far apart, and will be repeatedly equalized. The males and females born are practically equal.

All of the perturbations of Nature—the tides, the lightning, the cyclone—are but her struggles to restore an equilibrium between forces. As Nature abhors a vacuum, so she loathes all other forms of inequality, unevenness, unfairness and injustice.

If the great Law of Justice were to cease to operate in human affairs, society and civilization would be wrecked in a day; and if the Law of Equilibrium, or Equity, in the material world were to fail, the Universe would be turned into a vortex of fire and flame in a second.

Justice is the noblest word in our language, and the most important principle in the world. The logician who fails to measure his premises by equity is as the navigator who ignores his compass; for Justice is the final measure of all truth.

### XXXIII.

*A Faith Based on Reason and Understanding.*

He who grasps the truth that man's soul is eternal—that the life here is only one short act in an existence which has had no beginning, and will have no end—knows that no misfortune can seriously harm him. Sorrows, poverty, blindness, paralysis, and all other afflictions and maladies, will

come to an end. Sigh will follow blindness; joy will come after grief and pain. Our dead have only gone home before us, to the Land of Truth and Peace, where we shall presently join them.

The frowns of fortune, the injustice of others, the insults of the strong, the stings of malice, are but petty things in the eternal life of man. There is little reason for hating, or for the consideration of revenge. The evil will go their own way downward. Nature's revenge is surer, and more exact in its justice, than our own. Man should attend carefully to his own soul; for nothing but his own self-degradation can really harm him.

He who, in his life here, has done most to improve himself—his real self, his nature and his character—has been the most successful man who has ever lived on this earth. The conqueror of himself is greater than the conqueror of an empire; for the empire is of time, while man is of eternity. He who has developed within himself a generous nature, an open mind, the philosophy of patience and courage, faith in himself, in his fellows, and in the Rightness of the Eternal Laws, is a greater victor than Bonaparte or Caesar. For this true and lofty man, the victor over himself, Death has no terrors; for him the grave is but the open door from toil to rest, from war to peace.

Those who pursue or secure wealth and power, and hold them to be the main objects of life should know that they can strut and swagger but for a little hour on this temporary stage; that they are only as other men, even as those in the meanest stations, or in the humblest life. The noblest soul in a great city may not be its most honoured citizen; but may indeed be a washerwoman, a drayman, or a newsboy.

“The honest man, though e'er sae poor,  
Is king o' men for a' that.”

The greatest hero is he who sacrifices, or has it in his nature to sacrifice, most for others. He who has acquired an heroic character is as much a real hero as any one

whose name has become a household word, or who has been glorified in marble or in bronze. It even may be that he whose statue crowns the Trafalgar shaft in London, and that other and lofty soul in whose honour the tallest column on earth has been reared in Washington, were not really the greatest heroes of our race. For the battlefield is not the only stage on which true heroism can be displayed.

The courageous ones in ordinary life, the men who carry cheerfully the burdens and sorrows of others; the women who fight patiently through long years for shelter, warmth and food for their fatherless children; the lonely and forlorn souls who walk in the straight road of duty and honour—all the honest, brave, helpful and true-hearted—are also real heroes, and the more heroic because there is little rest in their long prosaic battle; because they seek no plaudits, and hope for no day when they will receive the homage of mankind.

But the day will come—must come—when they who have acted nobly, seeking no approbation or glory, must be glorified; and when they who have played a coward's part must be scorned. In the eternal life, every earnest and strong soul must have recognition, and every hypocrite and impostor must be found out.

All of man's real riches, power and greatness are in his heart and mind, in his own character. His wealth is in his goodness and nobility; his strength in his patience, courage and thinking powers. The pauper who would give if he could, is a philanthropist; and he who could die for man is a martyr and saviour. By the Eternal Measurements, man is exactly what he has made himself, and not what accident has temporarily conferred upon him. The rank of souls is more definite and exact than the rank of any line of earthly princes.

“A prince can mak a belted knight,  
A marquis, duke, and a' that;  
But an honest man's aboon his might.”

The philosophy of Reincarnation is good for man. It affords a powerful stimulus to the practice of morality, and to the study of the exact definitions of right and wrong in the affairs of individuals, of society, of the state, and between nations. It would ameliorate poverty, abolish caste and privileges, substitute peace for war, benevolence for conquest, and freedom for oppression. It would make our half-savage world the abode of good-will, toleration and brotherhood. It unfolds a new heaven and a new earth.

No other philosophy maintains with equal force—or indeed with any force—the responsibility of man, the freedom of man, and the dignity of the soul of man.

It explains all things in harmony with our experience and natural feelings, without attributing inconsistency or injustice to the Eternal Power. It puts the responsibility for happiness or unhappiness upon ourselves. It affords the highest possible incentive for right living, and for the pursuit of knowledge. It strengthens and reinforces the noble doctrine of moral responsibility. It dignifies and exalts our conception of the Laws of Nature, proving that they work without variation for good. It gives us a philosophy to sustain us in our hardest trials; a hope to illumine our darkest hours; a faith based on reason and understanding.

And finally, the philosophy of Reincarnation—and it alone—enthrones Justice as the basic, supreme and unvarying Law of the Universe.

*(To Be Concluded)*

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

## CANADA AND THE T. S.

A Lecture Delivered to the  
Hamilton Lodge

It has been the policy of the Theosophical society in recent years to lay official emphasis upon its first object, to assert that the acceptance of the principle of universal brotherhood is the only condition binding upon its members and to characterize as purely voluntary the study of religions, philosophies and sciences, and of the unexplained laws in nature and the powers latent in man.

Although this policy has thrown open the doors of the society to many sincere individuals who felt intuitively the unity of the human race, but who were yet only mildly interested in and even indifferent to the second and third objects, we may fairly ask ourselves today whether it was altogether a wise policy, and whether it did not furnish some members, at any rate, with a ready made excuse for neglecting those studies which experience shows are essential to the strengthening of the conviction of the brotherhood of humanity.

Without exercise this conviction declines under the disorders of early prejudice and preconceptions, and if it die not of inanition, becomes at length an emaciated sacerdotalism incapable of inspiring more than the utterance of a mere profession.

For we must not mistake the form of sacerdotalism for its essence, we must not think that when we have kicked rites and ceremonies out of the door the spirit of sacerdotalism has tumbled with them down the steps. Sacerdotalism may flourish in the meeting house of the Quaker who has no ceremonies as much as, and perhaps more than, in the Roman Catholic church, which is crammed with them.

Like the Theosophists the Quakers started out with a vision of the God Within but the Society of Friends has become almost a spent force, because its members have become what the Founders of our

society feared we would become: an aggregation of quietists.

When the society was launched a half-century or so ago it was upon the stormy seas of the world and whatever of Theosophical truth we have learned we owe to the refusal of its founders and early workers to seek the quiet haven of obscurity. The harbour tempts by its calm but the ship which does not weigh anchor never reaches the goal beyond the horizon and in time the spars rot, the paint drops off, the vessel becomes unseaworthy, and is abandoned by its masters.

But the policy of ceasing to lay emphasis upon the second and third objects had, at least, the virtue of stressing that which the masters desired stressed: the universal brotherhood of humanity. The creation of a universal brotherhood was the pre-eminent motive, we might say the only motive, inspiring them. For the teaching of Theosophy is this: That mankind alone can save itself; it has the power to save itself; but until it sets its hand to the tremendous task men must continue to suffer pain, anxiety, misery, sickness, worry, grief, doubt and death.

All prayers are directed to "that inverted bowl" rolling impotently on; all hopes of a redeemer exterior to ourselves are vain imaginings, based upon illusion or maya, fed by laziness and stupidity. Mankind cannot be redeemed until it recognizes its unity. Until men *work* together for good they are doomed to suffer the penalties that attend upon selfishness. As, in the words of a lately-popular song, our shadow strolls with us down the avenue, so pain attaches itself to every one of our selfish acts, words and thoughts.

If Theosophy had been studied more we should not have adopted that sort of remote-control form of adventism foisted upon us by blind leaders: the teaching that everything will turn out well in the end; the idea; at which Voltaire scoffed, that this is the best of all possible worlds; the ideas that all things work together for good, that

"in God's school there are no failures," and that we will all arrive at length at the golden age, a sort of anteroom to a realm where we will all become seraphic beings, with the powers of gods.

This fatalistic idea, this Pollyanna pre-destinationism, this substitution for inexorable karma of a potentially benign kismet, is not Theosophy. Theosophy, which is organized and extended common sense urges action not passivity.

There are times in man's history, in his individual history and in his national history, when good and evil are fairly balanced, and an effort one way or another may make for human progress or human retrogression. Those of you who saw the British film, *High Treason*, could not have failed to have been struck by the imagined fact that the decision as to whether the world was to be plunged into war or to continue its peaceful progress rested, in the end, upon the casting vote of one man. One man had it in his power to plunge the world into misery! A fiction of course, but a fiction mirroring truth. Ideas rule the world, said Plato, and the Masters quote him with approval. Shall the idea of brotherhood triumph in Canada or shall the idea of religious hate divide it?

If we try to see Canada as the publicists, as the statesmen see it, if we break away from the moment and glance at the past, and from the study of trends and movements try to envisage Canada's position in the world, we will, I believe, arrive at somewhat the same conclusion that Winston Churchill reached, that Canada is the axle pin of world progress. In different words and phrases this conclusion has been reached by others who have endeavoured to look at the world as a whole and to trace the outlines of the future from the past and the present. It is not a judgment hastily reached and based on inadequate premises; it has been carefully arrived at and soberly pronounced. But I carry Mr. Churchill's thought a stage further, and remark that if the axle pin is broken—if

unity is ended—the coach will be derailed.

I do not think it is necessary for me to dwell upon the unusual geographical situation of Canada as related to other nations and races at this particular and perhaps critical period of world history; I need not pause to do more than indicate her friendly relationships with the Orient on the one hand, her ties with the Empire on the other, and her cordial relationship with the Southern Republic.

Canada's sphere of influence is increasing with a rapidity analogous to the speed of modern transit; and that influence has been on the whole beneficent, but if it is to continue unity must be preserved. Decisions taken today will affect millions of people, not only in Canada but millions of people, unborn, outside Canada. Suppose Canada becomes disunited, suppose, as more than one observer has suggested, that in time we split up into a number of little countries, do you think our influence upon the world will be as strong, as powerful, and as beneficent? Power will pass from our unworthy hands to other centres and there it may not be used so happily. There are people in Canada and organizations working for the unity of the Dominion. Are we who believe in universal brotherhood to leave this labour for brotherhood in other hands entirely? We cannot do so and retain our self-respect.

When I enter a Theosophical lodge room I feel, now-a-days that I am entering an unreal world. Around it life swirls and eddies and in that life with its tragedy and its laughter we have no corporate business. Movements of thought and passion come and go and we strive not to illuminate the one nor to transmute the other. We mistake dilettantism in obscure and curious subjects for Theosophical study and cast the cares of the world upon karma, of whose real nature we are appallingly ignorant. It seems to me that for nearly the last forty years, we have been like the chosen people wandering, isolated, in the wilderness, a cloud of obscuratationism dark-

ening our days and astral illuminations making lurid our nights. The wisdom of Theosophy has fallen like manna from heaven and we inwardly complain at the effort required to gather it.

Individuals do their duty in the world as they see fit, but the whole duty of a lodge to its community we have failed to put into words. Baffled by this problem in elementary ethics how can we state in practical terms our duty to the nation or the world, how can we give more than lip service to the grand ideal of universal brotherhood?

Yet in corporate action consists our strength. "A Universal Brotherhood," said the Master K.H., "an association of 'affinities' of strong magnetic yet dissimilar forces and polarities centred around one dominant idea is necessary for successful achievements in occult sciences. *What one will fail to do, the combined many will achieve.*"

Around us men and women struggle to articulate, imperfectly and obscurely, Theosophical truths, conceived we know not how, and we arrogate to ourselves virtue for their efforts. We say 'The truths of Theosophy are gaining credence.' Yes, but not through us. Credit must go to the founders of the society who had an enthusiasm for Theosophy which we have failed to cultivate because we have not studied it or studied it without purpose. I am reminded of another axle when I think of our cool assumption of credit for the efforts of others, the axle on which sat the fly that remarked "What a dust do I make." I know these are harsh words, but you must not think that I exculpate myself from censure. By no means! I have been fooled and have deceived myself as cheerfully as any member.

There are so many ways in which we have been led astray that I cannot try your patience with recounting them now, but the word "censure" recalls to me that other folly of blind leadership: the teaching that criticism is wrong. How can that be? how

can we stand aside and see wrong done or taught and remain silent? We might as well advocate that the accessories before and after a crime should be rewarded from the public purse for their tolerance. Right criticism is a duty, and we refrain from it, too often, because of disguised cowardise.

We do our founders a grave injustice when we assume that the second and third objects were formulated without dynamic purpose. Subsidiary to the first object they undoubtedly are, but inextricably bound up with it; we cannot neglect them if we are to further the aim of the society, and that aim is not divorced from our duty to our country.

But what, I may be asked, what is that duty and how is it to be expressed? If I were addressing a Sunday school or a service club or one of a number of organizations where the thinking is supposed to be done by the speaker and not the members I might give you a cut and dried plan, which you might or might not follow, but in the Theosophical society such a procedure would be entirely out of place. It remains with the membership to work out the destiny of the society, for it is their privilege and duty to do so.

But we should not neglect the wisdom of that saying that by their fruits you shall know the sincere from the insincere, nor should we think that the parables of the talents and the barren fig tree are without application to the society.

It is not given to us to see with the clarity of the Founders but we may well question ourselves today and ask whether or not the weight of a great karma does not rest upon the Theosophical Society in Canada.

Cecil Williams.

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The Beacon, edited by Mr. Foster Bailey, continues to furnish good reading material. An excellent article on "Mathematics and Occultism" is a feature of the August issue. There is an astrological on the sign Aries.

## TO "CRITICS" OF EDITOR AND CONTRIBUTORS

By James Morgan Pryse.

The Orpheus Lodge has presented, in the July Number of the Canadian Theosophist, p. 146, a remarkably clear and accurate thumb-nail sketch of the present deplorable condition of the T.S. and the causes which have produced it. The disease is correctly diagnosed and the curative treatment plainly stated.

But the remedy prescribed by W.M.W. would be worse than the disease with which the Society has been afflicted ever since the Neo-Theosophic virus was injected into its veins. The narrow, intolerant censorian policy which he advocates in his wordy and somewhat incoherent tirades against the editor and all Theosophical writers who are not mere literary parrots would, if imposed upon the Society as a whole, soon degrade it to an exoteric cult ruled by a dictatorial censor empowered to restrict its adherents to the exclusive study of works upon which he (or W.M.W.) might be pleased to set the seal of orthodoxy. It is to be hoped that the members who have been led astray by the fakery of the father of Neo-Theosophy may come to know that he is not a Theosophical shepherd, and that, crying out, "All we like sheep have gone astray," they may return to the Blavatsky fold. But no one is really going "back to Blavatsky" when he seeks to convert her teachings into *credenda* and tries

"To prove his doctrine orthodox

By apostolic blows and knocks."

W.M.W. would have students read for themselves the writings of H.P.B. and other "authoritative sources from which the movement arose, and leave it to their spiritual intuition *alone*, to absorb *what is worthy*." The italics are mine, and are designed to call attention to the disingenuous assertion, made indirectly, that the works of H.P.B. and other "authoritative sources" are in part *unworthy*. In studying them the student should, of course, use

his "spiritual intuition, but not that "alone." He should reinforce it with all his intellectual faculties and educational equipment. Otherwise he will quite surely drift into psychic passivity and become either a medium or a muddle-headed crank. Under the censorship proposed by W.M.W. no one who has studied the "authoritative" works would be permitted to communicate to others the results of his investigations intuitive or intellectual. All books and magazine articles written by later writers who attempt to analyze, systematize, explain, clarify or simplify the teachings should be placed in an *index prohibitorius*.

In the June Number W.M.W., misquoting a conjectural question as a positive assertion, makes me say that both H.P.B. and the Master K.H. "were not entirely free from the influence of exoteric Buddhist theology." After quoting passages from the writings of K.H. and H.P.B. setting forth an exoteric Buddhist doctrine which denies individual immortality, I merely asked, "Is it too much to say that K.H. and H.P.B. . . were not entirely free," etc., and left it with the reader, not anticipating that any one would misconstrue my words as W.M.W. has done. Elsewhere in their writings both K.H. and H.P.B. clearly teach that individual man is immortal, as does the Master M. when, after explaining that the globes are not destroyed in the Pralaya, but emerge from it in the succeeding Manvantara and "find the exact point from which they have to move on around the chain of 'manifested forms'," he goes on to say: "This, as you know, is repeated endlessly throughout *Eternity*. Each man of us has gone this ceaseless round, and will repeat it for ever and ever." (M.L., p. 68.) Since the esoteric doctrine is that every man of us lives for ever and ever, we must account in some way for the fact that K.H. and H.P.B., who likewise taught that doctrine, contradicted it by teaching also the exoteric Buddhist doctrine of non-immortality. I merely suggested what seems to me to be

the simplest way to account for their contradictory statements.

And now comes a new "critic," Willem Roos, and makes "the most unkindest cut of all" by asserting that my article on the study of the Voice is "Semi-Neo-Theosophical." If that be so, then K.H. and H.P.B. must be classed as Semi-Neo-Theosophists; for there is nothing in that article which is not in perfect agreement with their teachings. During the past forty-four years I have written seven books on Theosophical subjects, besides numerous articles contributed to *The Platonist*, *The Path*, *Lucifer*, *The Irish Theosophist*, *The Canadian Theosophist*, and other magazines; and I challenge Willem Roos or any one else to point out anything in my writings that shows the faintest tinge of Neo-Theosophy. I have for nearly half a century laboured to spread the knowledge of Theosophy pure and undefiled, my only reward being the approbation of thousands of students, with very rarely indeed a silly insult such as that gratuitously offered by Willem Roos.

Perhaps Willem thinks it was Neo-Theosophic to quote, as I did, from the wonderful Upanishad which H.P.B. calls "that king of mystic works, the *Jnanishvari*," giving in full the ten "mystic sounds," of which she copied only seven in the Voice. I'd have gone more fully into the subject of the heart-centre sounds, Anahatashabda, produced by the Prana-Vayus, of which Nada is said to be the one united sound, only I was weary of being pecked at by jackdaw "critics." Let me suggest that Willem Roos or W.M.W., out of the vast store of Theosophic and Occult knowledge that enables them to depreciate my efforts to aid students, should contribute to the magazine a treatise on the Anahatashabda, and explain to students how the sounds originate in the heart-centre, Anahata Chakram, "when the Prana reaches the Akasha in the heart;" why all the Pranas converge in the Agneya Chakram, "the sixth region, which is the interior of the

nose, between the eyelids," and stay there "as steadily as the lamp unexposed to the wind," and why that is said to be "the seat of the three lights of the Sun, the Moon and the Fire;" and why the sounds are preceded by another one, described by the Upanishad when it says, "Kundalini lies asleep in the navel, coiled like a serpent, and when aroused it hums like a bee inebriated with the nectar of flowers." The Voice gives out but little information concerning the Anahatashabda, the "fiery Power," the Prana-Vayus, the Pranavic triad, Nada, Vindu and Kala, etc.; and therefore Willem or W.M.W. would confer a great favour on students by treating of these subjects *in extenso*.

Again, Willem may think that my article is unorthodox because it refutes the Pratyeka-Buddha doctrine as taught in the Voice. Well, H.P.B. herself repudiated that teaching soon after the Voice was published. The Preface to the Voice is dated 1889, and the Theosophical Glossary was published early in 1892. Let us compare what is said of the Pratyeka-Buddha in the two works.

*The Voice*—"Pratyeka-Buddhas are those Bodhisattvas who strive after and often reach the Dharmakaya robe after a series of lives." "The Dharmakaya body is that of a complete Buddha, *i.e.*, no body at all, but an ideal breath; consciousness merged in the universal consciousness, or soul devoid of every attribute." From this it follows that a Bodhisattva, who is "less than a perfect Buddha," must become a Nirmanakaya and then a Sambhogakaya before reaching "the thrice glorious state of Dharmakaya."

*The Glossary*.—"The Pratyeka-Buddha is a degree which. . . is only one of high intellectual development with no true spirituality. It is the *dead-letter* of the Yoga laws, in which intellect and comprehension play the greater part, added to the strict carrying out of the rules of the inner development." The Pratyeka is "a Yogi" who, "without a teacher," "by the mere

force of will and technical observances, attains to a kind of nominal Buddhahood individually."

The definition in the Glossary, obviously intended to correct the erroneous teaching in the Voice, shows the Pratyeka to be merely an uninitiated Yogi who has psychologized himself into the delusion that he has reached Nirvana. He has practised Yoga in the dead-letter only. He has not reached the state of a Nirmanakaya, much less that of the Nirvanic Dharmakaya, the "robe sublime." He is not even a Chela, but is only a self-deluded religious crank.

## THE KEY

To most of us in this life, there comes a time when circumstances in some form or other cause us to draw up at the short turn and think, to ponder deeply the why, whence and whither, of this tremendous enigma Life. Is there a reason for its apparent injustices; is there a way out of its maze of wearying paths?

Yes! I think if we take the trouble to search with an open mind we may find a golden key which will turn the lock of the universe and let a flood of light illumine the twilight paths over which we now stumble and grope our way. The name of this key is Unity and we have to find it in diversity.

All ignorance, all evil come from making a division where no division exists.

Everything objective has to be born and come out of our subjectivity, or (feeling of I). It is even part of the I or ego as it could have no existence without it any more than the ego or subject could exist without an object of which to be the cognizer. By this we prove that all our objectivity is not something separate and apart but an extension of our ego, an extension of our very selves. Therefore to take one little body with its limitations and stand it up against the millions of bodies which are contained in our own ego

or our integral subjectivity which (includes our objectivity) is naturally calamitous.

Our objectivity is the universe and having proved that it is an extension of our selves we may consider the vast opportunity and reason for rejoicing in this discovery.

Life is evolution. Evolution is the gradual unfolding of a perfect whole to its parts. It is a becoming, or a return from diversity to Unity, from ignorance to knowledge, from imperfection to perfection.

But just as a drop of water in the ocean is part of the ocean and yet at the same time by itself is impotent to carry ships or provide by itself the elements necessary to the life of sea creatures without the cooperation of its myriads of other drops, so each of us human beings has no valid truth or *raison d'être* without our right relation with our other selves.

Though Unity is the basic truth of existence its very meaning contains also diversity. The unchanging truth of all existence is spirit, difference is in form and mode.

It has been demonstrated by theosophists and others that thoughts have forms, and collective thought and group minds have form. Spirit which is fluid is unchanging, but it takes the form of the vessels into which it is poured. Hence the difference between races and nations. A nation's mind has its own especial shape and the spirit pouring itself into the mind takes the shape of this vessel, be it Canadian, English, French or Spanish, into which it is poured.

The Spirit pours itself into myriad different forms for its own delight yet is identical in each. Each is ourself. A Hindu yogi is able to tell all about a man he has never even seen by putting himself in touch with the man's Atman or spirit, because it is the very same in himself. To be able to do this takes years' of austerity

and training, nevertheless, to know the universe and its meaning, the answer is "Man know thy self," and I add—and ye shall know all others.

Phyllis Hoste.

## THE THREE TRUTHS

There are three truths which are absolute, and which cannot be lost, but yet may remain silent for lack of speech.

The soul of man is immortal, and its future is the future of a thing whose growth and splendour have no limit.

The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen, or smelt, but is perceived by the man who desires perception.

Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.

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

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## TWO NEW BOOKS ABOUT H. P. B.

Unpublished Letters of H. P. B., edited by Prof. E. R. Corson, to whom they were written during his residence at Cornell University, Postpaid .....\$3.25

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My "Suggestions for Reading" sent on request.

**N. W. J. HAYDON**  
564 Pape Ave., Toronto (6)

## THE CANADIAN THEOSOPHIST

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## OFFICIAL NOTES

We are glad to hear that Mr. James Morgan Pryse has recovered from his accident and we may expect further articles from his pen.

\* \* \*

We have to thank the Lodges and members generally for the much better response to the annual appeal for the payment of dues this year, when 168 members were placed in good standing in July as compared with fewer than a hundred last year.

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The annual Summer School which has been held at Summerland has issued its eighth syllabus, but as it has only come to hand two days after the opening, we can only refer to it historically. It opened on the 3rd and continues till the 17th. Morning classes are held at 10, and evening lectures are given at 8. "The aim of the

school is to present a construction view of human activities and destiny in the light of the Ancient Wisdom." It is open to all without fee and is supported by voluntary contributions.

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The article which we reprint elsewhere from the Peiping Leader by Alex. Hardy Jowett, one of the well known Englishmen in China, will probably carry more weight than one expressing the views of a Canadian. At the same time it fully expresses my own sentiments about the book Mr. Basil Crump has written. Our crotchety friends may object that it is an unnecessary book and that people who want this knowledge can always read *The Secret Doctrine*. We venture to say that hundreds may read this book who would never venture to look at *The Secret Doctrine*, and of those there are bound to be many who will seek *The Secret Doctrine* afterwards. We hear that an English edition of the volume is to be issued in London, and we commend it heartily as a book to read and to lend.

\* \* \*

We are indebted to an anonymous friend for the article "Modern Apostles and Pseudo-Messiahs," copied from "Lucifer" of July, 1890. Only two errors were found in the transcription, and if some of our critics would spend their time in this way instead of abusing us, it would be of real assistance. Who, now, will copy for us the uncompleted article in 13 sections at pages 32 and 226 of volume 4 of "Lucifer"? It is entitled "The Roots of Ritualism in Church and Masonry." The real difficulty in such work is to get accuracy, but if anyone will undertake the drudgery of copying we will check the work.

\* \* \*

The local Self Government Bureau has issued the following announcement: "Upon the recommendation of Mr. T. M. Cho and Dr. H. K. Fung, (the latter a former technical delegate to the Peace Conference at

Paris), directors of the Self Government Bureau, Mr. Hardy Jowett has been invited to act as honorary adviser to the committee of the Self Government of the Special Municipality of Peiping. Mr. Jowett has distinguished himself as the first foreign adviser to the committee. We congratulate ourselves on having Mr. Jowett occupy such an important advisory position and we are sure that improvement and progress along all lines will be forthcoming."—The Peiping Leader, July 3.

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Mr. William Kingsland has circulated privately a new pamphlet, "The Essentials and Non-Essentials of a Theosophical Organization," but it has come to hand too late for extensive notice this month. It has been prepared with great care and submitted to a number of his friends for criticisms and suggestions, and as he gives us permission, we shall hope to reprint it before long. It is an effort to restate the leading ideas of The Secret Doctrine, of course without dogmatic intent, but with a view to making them more intelligible or less abstruse to the average student. There are some valuable and necessary notes and comments, and we have no hesitation in saying that it is a most helpful effort. Copies may be had from 47 The Strand, Ryde, Isle of Wight, England.

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Mr. Cecil Williams' article on Canada and the T.S. should interest all our readers in the Dominion and perhaps many outside it, especially so soon after the vital election struggle so recently closed. As Mr. Williams says, our great problem in Canada is Brotherhood. We are scarcely less of a melting-pot than the United States has been, and we have not yet attained to the amiable fellowship that distinguishes the population of Hawaii. This result, or want of result, we fear is due to the influence of our United States cousins in whom racial feeling is very strong, especially against Negroes, Hindus, Japanese, and Chinese. The great nations of the

East merit better treatment from Canadians, but our people do not yet fully understand The Law. In one respect, however, we have learned an important lesson. This is in our dealings with our French-Canadian fellow citizens. They have in all things equal rights with ourselves and in all things, except religion, we dwell and act in uniformity. In the recent election Canadian-French voters took the same course as their English-speaking brethren, some voting Conservative and some Liberal, almost dividing their votes equally between the two parties. It is a pity that religion should have any influence except to unite men together. Religion is a good thing, but when it divides men it is an evil thing. It is not religion, of course, that divides, but the inventions and declarations of men. Such a book as Mr. William H. Moore's, "The Clash", throws a vivid light on the French-Canadian problem. There is no difference between English and French-Canadians except that of language. The French, from motives of patriotism and loyalty to their race, have submitted to the perpetuation of what is really a handicap, but they are within their rights in doing so. Few fail to learn to speak English when they go beyond the boundaries of Quebec.

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The report of the Auditor, Mr. Charles Hale, which appears elsewhere, we trust will do more to stir the members of the T.S. in Canada to a sense of the situation in which the Society is than the General Secretary by his frequent statements and urgings has been able to do. Mr. Hale puts it very plainly that unless there is a more active effort made for the support of the Society it is bound to go out of existence. What, some will say, no Theosophical Society in Canada? Yes, there will be no organized body of the Lodges. They may continue, but it will be as individual bodies, unless the matter is taken to heart. The General Executive decided to send Mr. Belcher on a lecture tour commencing

early in the fall, although there were no funds in hand to warrant such a policy. Mr. Belcher himself generously agreed—volunteered, indeed—to bear half the expense. During the following weeks an unexpected donation arrived from our generous friend, Mrs. Gillespie, of Sydney, Australia, which will take care of this venture. All we need is a little help of this kind and a little more generous support of the magazine to give us a flourishing national society. Mr. Hale speaks of an inventory and assets. There are two chairs, a table, a second-hand typewriter desk and a typewriter, all about ten years old. There are some pamphlets and back numbers of the Canadian Theosophist which we cannot even persuade the Lodges to pay postage on for free distribution. The Toronto Lodge is the only Lodge that has bought the pamphlets and distributed them, and they are eagerly taken and read by strangers. It was thought at first that the Lodges would pay cost for them so that they might be replaced when the supply was exhausted, but we seem to be so poor in Canada that scarcely a dollar was ever received from the Lodges in this way. The funds of the Society are expended only on its activities, no salaries being paid. If the members are not interested enough to keep it alive it must die. If they have found Theosophy the wonderful thing that some say it is, they should put more earnestness in their work of interesting others, and adding new members to the rolls. The great problem seem to be—Do the members have a greater interest in their own views, their own studies, their own progress, or in the spread of Theosophy through the world? The first step on the Path, be it remembered, is to benefit mankind. Mr. Hale's report will be considered by the General Executive on August 31.

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The death of Sir Arthur Conan Doyle removes one of the great figures from the psychic world, and from the world of ro-

mantic and historical literature. His influence in connection with spiritualistic propaganda has been very great as he has toured the world over in this cause. As I have already related, when he took up the public work of psychic research and accepted so many of the phenomena of the seance room, I wrote to him to ask if he did not think it time to revise the verdict of the Society for Psychical Research on Madam Blavatsky. He replied very briefly that he regarded that question as closed. He lived, however, to resign from the Society for Psychical Research on account of exactly the same narrow, bigoted and unjust treatment of one of his friends by an official of the Society by which a former official had treated Madam Blavatsky. The S.P.R. is based on negation. It does not wish to affirm anything. The London International Psychic Gazette devotes all its space in the August issue to Sir Arthur's life and work. In an address by Mr. Drayton Thomas we find him making the same mistake the Churches make in quoting St. Paul. "The etheric body," he stated, "or as St. Paul said, the spiritual, is the exact duplicate and lives on and is able when the psychic conditions are attuned to the spiritual, to even show itself to the earthly human eyes as has been proved in countless numbers of cases all over the world." St. Paul never called the etheric body the spiritual. He spoke of three bodies, the soma sarkikon, or body of flesh; the soma psuchikon, of psychic body (Mr. Thomas' etheric if you like), and the soma pneumatikon, or spiritual body. The psychic body is "sown in the flesh," and may during life be changed into the spiritual body, otherwise it undergoes the "second death" and reincarnates again, though this is too brief a statement to cover the whole process. At any rate the seance room has nothing to do with spiritual bodies. We have every sympathy with our spiritualistic friends and value their good intentions, but they learn very slowly, and after forty years they are still wandering in the wilderness.

Madam Blavatsky made a supreme effort to show them the Way and the Truth, but they were satisfied with something less valuable.



The European Theosophical Congress that met in Geneva last month was visited by a delegate from the Point Loma Theosophical Society representing Dr. G. de Perucker, and bearing a message from him. Mrs. Besant, addressing the English Convention subsequently, said: "We gladly listened to him, and we passed the following resolution, which was sent by telegram: 'The Federation of National Theosophical Societies in Europe, convened in Geneva, and I myself personally, have heartily welcomed Professor Eek bearing your message of goodwill and cooperation among the Theosophical Societies, and we cordially reciprocate those sentiments. I shall gladly cooperate in the plan to issue a centennial edition of the complete works of Madame Blavatsky. I also accept personally, as does my brother, Bishop Leadbeater, the invitation to be present at Point Loma on 11th August next year to celebrate the centennial of the birth of our great teacher, Madame Blavatsky.'" Mrs. Besant then proceeded with her address in which she pointed out the inconsistency and absurdity of having a first object, saying that we are a nucleus of Universal Brotherhood, except with the members of Theosophical Societies who are not a part of ourselves. There are a good many professing Theosophists who hold that these "other people" are not fit to form a nucleus of Universal Brotherhood. They have little reliance on the Law of Karma who take this position, and of course they cannot associate with any Master who consorts with publicans and sinners. The Galilean Master said quite definitely that the publicans and sinners would enter the Kingdom before those superior persons. That is something to meditate upon. The Theosophical Society in Canada has from the first commended and practised the broad policy of recog-

nizing all followers and students of The Secret Doctrine, whatever Theosophical Society they belonged to, and we trust our members generally will accept the present development as a parallel of that vision which came to St. Peter on a famous occasion when a sheet was let down from heaven, filled with all kinds of living creatures, and he was told to kill and eat. He objected that many of them were unclean. It is an old story and needs to be repeated.

## THE AUDITOR'S REPORT

The General Secretary and Executive  
The Theosophical Society in Canada.

Gentlemen: in accordance with your request, I have completed an examination of the Books and Vouchers of the Society at its Offices in the building of the Toronto Lodge.

I find that I can inform you that the Treasurer's Cash Account, as published in the current issue of the "Canadian Theosophist" is correct, and that the Cash Balance there shown, of \$235.33 is in agreement with a Pass Book written up by the Bank, subject to the usual adjustments for outstanding cheques.

I have not pursued any investigations into the existence or value of any other assets, or possible liabilities of the Society. The Books have been kept on a purely cash basis, without either Asset or Liability Accounts, and to set before you any Balance Sheet which I would feel prepared to sign as correctly setting forth the position of the Society would entail going back to the beginning of things.

I would very strongly recommend that an Inventory should be made of the ascertainable Assets of the Society, and that these should be entered upon the Books in appropriate Accounts. It is most inadvisable that the Books should not record any evidence of the existence of even such minor Assets as the office Furniture and Equipment, and a fairly good stock of unsold back volumes of the Magazine. (I am

aware, of course, that an examination of the Cash Book sets up a very strong presumption that these Assets exist, but the "cash basis" has led to their being written off to expense at the time they were acquired.)

When this Inventory has been completed, it is my advice that the Assets Accounts be debited, and a Capital, or Members Equity Account credited with the amount. Thereafter instead of putting forward the Treasurer's Cash Account as reflecting the year's activities of the Society, that form of Profit and Loss Account usual called in the case of Clubs and Societies not carried on for profit the Revenue and Expenditure Account would be the appropriate information to supply.

The Treasurer's Cash Account as published this year shows a Credit Balance, regarded as an operating statement, of \$235.33. A Revenue and Expenditure Account would have shown a deficit of \$189.70, Receipts apart from last year's cash balance being \$1,468.24, and Expenditure \$1,657.94.

In point of fact, there has been a Debit Balance in the Revenue Account as far back as my observations went, namely July, 1927. On that date, the Cash Balance was \$1,202.53. It is now \$235.33, and the accumulated Operating Deficit over that period appears to be \$967.20, made up as follows,—1927-8, \$147.19; 1928-9, \$630.31; 1929-30, \$189.70; total \$967.20.

If these debit operating balances, instead of balances of cash in hand were communicated to the membership, there would, I submit, be more force and effect in appeals for the necessary support. The average member is not an accountant, and on observing a fair cash balance on hand is apt to let it go at that, and regard such appeals less seriously than he should. I submit that a Balance Sheet, on which the accumulated debit balances of successive years operations would appear, and could be compared with the Capital or Members Equity Account, would not only have a

far more telling effect, but would also be more in conformity with standard accounting practice.

The above figures evidence the probability that, unless a far greater measure of support is forthcoming, the Society will come to the end of its financial tether some time this year, or fairly early next year. The average operating deficit for the past three years has been \$322.40 and the smallest \$147.19, 1930-31 begins with only \$235.33 in hand. If the expenditures are maintained, and the revenue does not increase, the conclusion requires no further emphasis.

Yours sincerely and fraternally,

Charles M. Hale.

700 Pape Avenue, Toronto (6),  
1st August, 1930.

## AMONG THE LODGES

Mr. Roy Mitchell lectured for the Hamilton Lodge on Wednesday evening, July 30, and was to speak again on the 13th inst. Mr. Mitchell always draws a large audience, and his new addresses break much new ground, and are thoroughly up to date in matters of the latest thought and scientific research.

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Last month the Orpheus Lodge was extremely fortunate in making the acquaintance of Mr. and Mrs. John Burton who were spending a few days in Vancouver. Mr. Burton is a young Englishman, a poet and a lecturer and whilst in the City he addressed a number of organizations on such subjects as Art, and International Peace. We were especially interested on discovering that he had for many years been a member of the Theosophical Society, had stayed some time at Adyar and that he was an old friend of Mr. Krishnamurti. Without difficulty we induced Mr. Burton to give an address to the local Theosophical members, and by our invitation the Hermes Lodge cooperated with us in holding a joint meeting at the Hermes Lodge room at

which a number of the Vancouver Lodge members were also present, and which was well attended. Mr. Burton's evident sincerity and his courageous clear expression of the conclusions at which he had arrived won him the friendly regard and appreciation of his audience, in spite of the many hard things he had to say. He drew a vivid picture of the life in an average Theosophical Lodge which he said ended where it began. A profitless round of studying the ideas of others with no other object than to become the better fitted to induce more people to do the same thing. A round of work and effort which had a stultifying and cramping rather than a broadening effect upon the members. The success of such a movement as the Theosophical Society is to be looked for in the widening of outlook and deepening of insight and growth of independence of thought of its members, and this was significantly lacking in the numerous Lodges he had visited. This effect he had discovered in his own case, and it was due he said to living on other people's knowledge, and striving to carry out what others had told him he should do. For expansion of mind, and growth to take place it was necessary first to think for oneself; to find out of your own knowledge what is best for you to do, and to go after it with all your strength. There is no escape from the general truth of this criticism, this is the cause for the extraordinary deadness of most Theosophical Lodges, but, we should be very clear that this has come about in the Theosophical Society *in spite* of Theosophy, which has no more fundamental teaching than this,—that no one can hope to get anywhere but by an increasing reliance upon his own awakening powers of will, intelligence and spiritual insight. Mr. Burton has had a scientific training and has travelled very extensively. Recently he has published a small volume of nature poems called "The Path of the Wind", which has been very well received.

## THE POINT LOMA OVERTURES

Those who have read the Canadian Theosophist from the beginning know how frequently and how urgently we have pressed the desirability of having all the Theosophical Societies under whatever organization recognize each other as belonging to the same movement and tracing back to the same source. A few Lodges adopted the principle and some prominent members declared themselves in favour of it in various parts of the world, in Australia, in England, in the United States, and a few in Europe. A large section of our own members withdrew from the T. S. in Canada, and many still remain outside the Society. Mrs. Besant has always been on good terms with us, but there are many more loyal than the King.

Now, the Society which, before the death of Mrs. Tingley, we had frequently regarded as hopeless in its exclusiveness, has brought about the very thing we doubted they would accept, and more progress has been made in a little while towards a fraternal recognition of the sister societies than since the death of H.P.B. We have published the resolution elsewhere which was adopted at Geneva, accepting Dr. de Perucker's invitation to a World Conference on August 11th next year at Point Loma, and agreeing to signalize the centenary of Madam Blavatsky's birth with a complete edition of her writings.

The whole situation recalls the passage in "Letters That Have Helped Me," page 14, which says: "Do what you find to do. Desire ardently to do it, and even when you shall not have succeeded in carrying anything out but some small duties, some words of warning, your strong desire will strike like Vulcan upon other hearts in the world, and you will find that done which you had longed to be the doer of. Then rejoice that another had been so fortunate as to make such a meritorious Karma. Thus, like the rivals running into the un-

swelling, passive ocean, will your desires enter your heart."

Previous correspondence with Dr. de Perucker has been referred to and published. Here is his last letter to the General Secretary:

"Dear Brother Smythe:

"I have your letter of July 6, 1930, for which I beg you to accept my sincere thanks—and also my congratulations for the broad outlook and genuinely Theosophical tone which pervaded the action of your General Executive in passing the Resolution which you have forwarded to me; and of course I realize fully that this broad outlook and genuinely Theosophical feeling you yourself were largely responsible for.

"I am very happy about this, because I see that it is one of the signs that real Theosophists are awakening the world over in answer to the call of hungry hearts who crave the Message of the Masters of Wisdom and Compassion and Peace, pure, unadulterated, and original.

"May the time come when those who now know me will know me better, and, like you, have some intuitive perception of the sublime Cause to which I, in common with many others, have dedicated my life and all that I am and have.

"I thank you with genuine sincerity for your words of personal and earnest sympathy in my efforts; as you so nobly express it: "for sincere and unselfish work in our great Cause". That is fine, and truly Theosophical. I hope to meet you some day, and look forward to the time when I shall clasp hands with you. These words perhaps contain more than on the surface they appear to hold.

"With every good wish for your Theosophical work in Canada, believe me to be, dear Brother Smythe, fraternally and cordially yours.

G. de Perucker.

July 11, 1930.

The Point Loma organization is very fertile in good Theosophical literature. Be-

sides the magazine, *The Theosophical Path*, there is *The Forum*, an exceedingly useful pamphlet published monthly, and the occasional circular letters sent out by Dr. de Perucker to members throughout the world. In that for July 11 the cooperation of Mr. A. Trevor Barker, the editor of the *Matma Letters*, and of Mr. R. A. V. Morris, is spoken of and these gentlemen have offered to help in the publication of "the entire and unabridged works of H. P. Blavatsky."

In this letter an incident is spoken of in which a visitor took the opportunity on visiting one of the Lomaland Lodges of voicing a "long and unfortunate eulogium" of some one whom he had idolized. On this Dr. de Perucker observes, in terms which should be noted:

"We Theosophists must remember, and remember all the time, that the platforms of our Lodges should not be made the fields for the apotheosizing of personalities, whoever these personalities may be; but that they should be devoted to the propaganda of our sublime Theosophical truths, doctrines, and teachings. The audiences which attend any public Theosophical gathering have a right to hear about Theosophy, because that is what they come for and it would be very unfortunate if the platforms of our Lodges of The Theosophical Society should get the reputation of being devoted to the always one-sided and often ridiculous worship of Theosophical personalities. Such a thing in itself really is repugnant; but unfortunately some Theosophists do not understand this, and it is our duty, however unpleasant it may temporarily be, to bear with their failings, yet kindly but very firmly to deal with such situations should they ever arise again. I should deeply grieve if any representative F.T.S. were so far to forget himself or herself when visiting a Lodge room of any other Theosophical Society, as to embark upon, when speaking there, a tiresome and totally unnecessary eulogium of myself. But indeed I cannot conceive that anyone of

our F.T.S. could ever be guilty of such a discourtesy."

This is fine as far as it goes. But why can't we get rid of the personality eulogiums altogether, or at least confine them to White Lotus Day?

Dr. de Perucker strikes another fine note near the end of this letter, after discussing the possibilities of an ideal Theosophical Society and the danger of a "Pope" at its head:

"Such a Spiritual Brotherhood," he proceeds, "such a Theosophical Society of the World, guided or led by a Teacher and Leader teaching the Guptavidya of antiquity but refusing to exercise any temporal power, and composed, let us imagine, of the various Theosophical Societies as they today exist, would be a union of co-operating Theosophical organs combined into one general spiritual organism not held together by political bonds or formal resolutions, but existing on a purely spiritual foundation and ideal. It would hold its component elements cemented together by mutual trust, love, and understanding. The various and different Theosophical Societies would each one, if it were so desired, be autonomous within the common spiritual Brotherhood, have its own officers, and follow the line of Theosophical activity that most appeals to it, although obviously the Theosophical Societies composing such a Spiritual Brotherhood would, *de facto*, each one concentrate its efforts on *strictly and genuinely Theosophical ideals and labour.*"

"The Theosophical Path," the monthly Point Loma magazine in its July issue has some excellent articles, notably two by Dr. de Perucker, on Theosophy as the mother of Religious Philosophies and Sciences, and on Madam Blavatsky; one by Dr. Gertrude Van Pelt on the Ancient History of the Human Race; one by H. T. Edge on The Secret Doctrine of Antiquity; and a translation of Seneca's Researches into Nature by Dr. de Perucker, and of the Popol Vuh, by P. A. Malpas.

## OCCULTISM

Occultism or true Occultism is Atma-Vidya, which is true wisdom, or knowledge of the Soul. In its other or scientific aspect it is Gupta-Vidya, "Secret Knowledge". It represents the knowledge, theory and practice based on the Occult Sciences. The word Occult comes from the Latin *Occultus*, meaning, to cover up, conceal, secret, or hidden from the eye, and beyond the understanding.

The Occult Sciences are the sciences of the Secrets of Nature—physical and psychic, mental and Spiritual; called Hermetic and Esoteric or Arcane Sciences. They are based on the ultimate essence of all things in the kingdoms of nature—such as the minerals, plants and animals—hence of things pertaining to the realm of material nature, however invisible that essence may be, Alchemy, Astrology, Occult Physiology, Chiromancy; exist in nature. Occultism embraces the whole range of psychological, physiological, Cosmical, Physical and Spiritual Phenomena. They are the oldest sciences in the world, especially Magic and Astrology.

Students of these sciences are amazed at the correspondences and analogies that exist among these sciences. One cannot become proficient in one of the Occult Sciences without learning something of the others. In studying Alchemy one must know Astrology and the Hermetic Philosophy. The study and practice of Magic or Theurgy demand the knowledge of all the Occult Sciences. As there is an ultimate essence behind all phenomena, it explains the correspondences found in these sciences.

Philosophies, Religions and even governmental systems, however imperfect they may be, and however ancient, have been based upon the knowledge of Occultism. Our earliest languages have been built up by Occultists with their knowledge of the occult potencies of sound. From immemorial times the world's greatest thinkers

have been Occultists; men such as Pythagoras, Plotinus, Plato, Paracelsus, Raymond Lully, Nostradamus, Dr. John Dee; and many others of all ages, who have tried to accomplish the great Work, the Corner Stone of Occultism or Magic,—the perfection of Man.

From the earliest ages man has guided his life by the knowledge of these Sciences, but in recent times a conceited and arrogant young Science has arisen and borrowing all that was materially essential to them from the ancient Sciences, turned upon Occultism and denounced it as a fraud and humbug, because their blind eyes could not see the sublime truths behind the ancient sciences. They point to the charlatans, the mimeograph astrologers, spiritual healers, psychics, and others who will furnish a panacea for all troubles, if one will send them a required sum. Nothing that is true will ever escape being copied and imitated by charlatans. No one ever imitated the false, or counterfeited a worthless coin. Does not priestcraft claim the same authority as the Divine or Initiated Kings and Hierophants of old? Where you find the true, the beautiful or the Godly, you will find the opposite, the dugga, charlatan or imitator, and those who live by a pretence of knowledge or power.

However, as Bulwer tells us, Occult Philosophy, "In the earliest ages, descended not to the business and homes of men. It dwelt amid the wonders of the loftier creation; it sought to analyze the formation of matter—the essentials of the prevailing soul; to read the mysteries of the starry orbs." Out of this philosophy was born Occultism and the Occult Sciences.

Robert A. Hughes.

Hamilton.

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Truth, which to me is Life, is not a matter of logic, nor is it to be understood through philosophic discussions or metaphysical disputations. It is beyond intellectual understanding, as it is beyond mere sentiment.—*Krishnamurti*.

## THE ORIENTAL VIEW OF EVOLUTION

Interpretation of Evolutionary Scheme As  
Contained in Archaic Eastern Records

*Evolution as outlined in the Archaic Eastern Records by Basil Crump, Barrister-at-Law. Published by Henry Vetch, Peking and Tientsin.*

Reviewed by Hardy Jowett

It is difficult to realize the intensity and unreasonableness of the reception of Helena P. Blavatsky's *The Secret Doctrine* (1888) less than 50 years ago. It was a child born out of due time into a world not ready for it. Mr. Basil Crump has adopted certain parts of Madame Blavatsky's work, based on the Book of Dzyan, and by a wealth of illustrative matter from the findings of recent science attempts to carry Madame Blavatsky's arguments a step forward.

The Eastern Archaic Records, translated by Madame Blavatsky contain an evolutionary scheme, cosmic and human, embodied in a comparatively small number of stanzas.

The origin of the Stanzas is veiled in antiquity and obscurity, but were introduced to Madame Blavatsky by certain "initiates" in whose custody they were. It is claimed that the many esoteric schools composed of Initiates "have in their joint possession the sum total of sacred and philosophical works in MSS. and type; all the works, in fact, that have ever been written in whatever language or characters, since the art of writing began." These schools, the seat of which is beyond the Himalayas, have ramifications in China, Japan, Thibet Syria and even South America. Madame Blavatsky obtained access to one of the Trans-Himalayan schools and after a course of initiation and study was allowed to give out some of the material acquired. *The Secret Doctrine* embodies the results of her investigations.

To the dull arrogant scientific mind of 50 years ago *The Secret Doctrine* was literally beneath notice. In the exclusive scientific "trades unions" of those days, no theory that could not furnish a record of descent of respectability from some Intellectual Debrett was admitted into their circles; *The Secret Doctrine* was "not received." Great changes have come over the attitude of scientific research during the last few decades. The vast extension of materialistic scientific enquiry has opened new continents of "discoveries," but has revealed a dire poverty in adequate interpretation of the Universe. Materialism which was the dominant note of science has broken down entirely. The superior medical student who allowed himself to become atheist because his scalpel dissecting his first corpse, failed to reveal the human soul, no longer exists, and no modern scientist would dream of sweeping the heavens with a telescope and, having failed to discover God, declare His non-existence. It is now realized that a foot-rule and a weighing scale are not enough to account for nature in any one of its various aspects. Philosophy and science are now wedded and each realizes the necessity of close co-operation in their attempts to get behind phenomena. Prejudice—always born of ignorance—has given way to calm consideration; and *a priori* objection to any theory, no matter how fantastic it may seem to be, is universally held to be unscientific. The Stanzas, which Mr. Crump puts forth and which have emerged from the mysterious East have a recognized claim for consideration and a right to be judged on their own merits.

Mr. Crump is a member of the most exclusive trades union in the world—the English Bar. A trained lawyer, he is accustomed to collecting evidence and applying it; moreover he is a keen student of science, a wide reader, and a practical mechanic (He has constructed a motor car out of odds and ends—and, it runs). His

logical mind refuses to be jockeyed into hasty generalizations, and in his book he examines the teaching of the Stanzas and throws the light of modern science across them, and comes to the decision that the most recent tendencies of modern research go to establish the validity of the teaching of his Stanzas. The Stanzas are mysticism purely and simply. Science has been mainly materialistic and objective, but "the apparently unbridgeable gulf. . . . between Science and Mysticism has grown steadily smaller" and this is being acknowledged by such eminent scientists as Professor Eddington of Cambridge, by the eminent astronomer Sir James H. Jeans, Dr. Henry Fairfield Osborn, America's leading Palaeontologist, to quote a few names only. It is claimed that all that modern science is now realizing in its mystical outlook on world problems is contained implicitly and explicitly in the Eastern Archaic Records, and Mr. Crump's procedure is to demonstrate by analogy and comparison the truth of this assertion, and that, moreover, the esoteric doctrines of the Orient have formulated a complete and adequate interpretation of the whole course of origin and development, cosmic and human.

The purpose of this review is not to follow Mr. Crump on his journey to and fro between the Stanzas and his illustrative material from Western Science. This interesting task may be left to his readers.

Our object is to try and remove any prejudices which may exist in regard to the value of the Stanzas. They exist, and no question as to their origin can be regarded as antecedent objection to a full consideration of them. They have a right to speak and be heard. There are, however, special reasons why they should be examined. The neglect, so long existent, of Eastern sources of knowledge is absolutely unjustifiable. Spengler in his *Decline of the West* has demonstrated with great force how the European conception of History and its neglect of Oriental factors have led

to serious distortions in interpretation, and contends with every justification that much of our world history needs to be re-written as it cannot attain proper perspective when so many factors that the East can supply are left out of the view. In matters of philosophical thought and moral insight there is no doubt that the East has important contributions to make to the West. If e.g. Bishop Butler's famous sermons on Human Nature had been written after a perusal of the section *Kao Tzu* in Mencius, a very much fuller and stronger case could have been made for the supremacy of conscience than Butler has accomplished.

A recent translation of Motse (reviewed in *The Leader*) shows how much the Chinese can contribute to moral theory; some of Motse's *obiter dicta* are worthy to be inscribed on a panel in the Palace of Justice at the Hague and if other of his utterances were taken to heart by Occidental moderns the Sermon on the Mount would be easier to adopt. It is however in the region of mystical philosophy, almost exactly at these points where modern Western science is finding contact, that the Orient can contribute. The Archaic Records read as modern as many of our recent authors. This is to be expected from the East. There cannot only be no reason to suppose that a thinker encaved in mountain recesses in some Trans-Himalayan region cannot attain to clarity in thought, but on the other hand every reason to suppose that he can. "The reality is in our own consciousness. There are mental aspects deep within our world of physics. We have only regained from Nature what man has put into Nature. Everything is relative to human perception."

These words read like an extract from pre-Vedic writers, but they happen to have been written by Professor Eddington, the distinguished Cambridge Professor. Voiced in the 20th Century they have the accent of 1000's B.C. Madame Blavatsky's dicta read no more strangely than the sentence by F. W. H. Myers in his *Survival*

and students so far apart as Oliver Lodge and Conan Doyle speak in non dissimilar terms. It may be said that these distinguished savants are returning to the simplicity of a second childhood. It is just as reasonable to suppose that mature age and freedom from distraction have allowed their minds to reach the state of quiet and subsidence so requisite for clear thinking. As Myers has reminded us and as William James (*Immortality*) seems to agree; may there not be implicit in the Universe a mind, or to express it in Green's careful language "a spiritual principle which is not the Universe" and which has within itself the key to all Truth and which when tapped by human minds, offshoots of itself, makes explicit that which is implicit. It is timeless but permeates that succession we call time; it is Infinite but capable of relation to finite minds, and is always in contact with some minds at some time and may be with all minds at all times. Mr. Crump's book at least makes such a suggestion seem feasible.—From *The Leader*, Peiping, China, July 3, 1930.

## CORRESPONDENCE

### BUDDHAISM, BUDDHISM, BUDHISM

Editor, Canadian Theosophist: — For those readers, to whom Edith Fielding's "Brief notes" on the above subject (in *Can: Theos:* for Oct. last) have been still further confusing, we would like to bring H.P.B.'s statements thereon together once more, and we do not agree with Edith Fielding that in this case, to understand so simple a matter, which has been so well explained to us by H.P.B., it is necessary to the understanding thereof to approach it "in the true occult manner"—whatever that may be—although it is always true that *preconceived notions* must be dropped; or truth cannot be recognized.

If confusion there be, as to whether Buddhism and Buddhism are identical or no,—though H.P.B. says they *are identical* (S.D. Intro. p. xviii)—it is, we think, of

secondary importance. The main point according to H.P.B. is, that *neither* word shall be used to denote the Wisdom Religion, which, she said, was not "Bud-Vol. 2, p. 433).

Students there were in the early days of the H.P.B. work, who preferred to call dhism, but esoteric Buddhism." (Lucifer, themselves Buddhists\*, or Budh-ists, because the meaning of the word was attached to the Sanscrit *Budha*-Wisdom, just as some of us today would prefer to call ourselves Budh-ists for the same reason. The Master, in the letter referred to by Edith Fielding, points out most clearly that Mrs. A. Kingsford, who inclined towards Christian esotericism, was at that time the best fitted to carry on Their work in the London Lodge. The "dissemination of *Truth* through Esoteric doctrines, conveyed by whatever religious channel," was what the Masters and H.P.B. worked for, and is what the Secret Doctrine stands for today. Could a letter show more plainly that the Esoteric philosophy or Wisdom should not "be placarded with a specific denomination pertaining to a distinct religion." (M. L., p. 398-399).

When Edith Fielding says of H.P.B., "when writing of A. P. Sinnett's 'Esoteric Buddhism' she purposely throws people off the scent in order to counteract the prejudice and protests that the title of that book had aroused" she is hardly stating the truth, we think. When we regard the fact that H.P.B. said that it was "absolutely necessary at the beginning of a work like this one" (S.D. Intro., p. xviii) to explain that the Secret Doctrine was not Buddhism, does Edith Fielding wish us to believe, that H.P.B. did not want people to know that what she was about to explain was really Buddhism, though she said it wasn't, and that now Edith Fielding had found her

\* Buddhists here should, we suggest, be spelled Budhists, in accordance with H. P. B.'s corrections. The Letter—No. LXXXV—was written in 1883 before said corrections were made.

out! Really Mr. J. Pryse would seem to be quite right, with regard to Edith Fielding, for here again she seems to question H.P.B.'s veracity. In her Introduction to the S.D., H.P.B. was not putting "people off the scent" we think, but explaining the truth to them.

It is a great pity that once again there is *the* spelling error—see the last portion of Edith Fielding's article, "untimely hatred of Buddhism, and, by reaction of 'Buddhism'"—the last named should have been 'Budh-ism'—see S. D. Intro., p. xix, otherwise there is no sense to the passage. Also it again shows the distinction in H.P.B.'s mind, and further disproves what Edith Fielding tries to show in paragraphs 3 and 4, p. 246, her own, that the Ancient Wisdom Religion was Buddhism!

Edith Fielding's idea regarding prophecy in the quotation given, p. 247, may indeed be viewed from several angles. (1) That many prefer to call themselves Buddhists\* because today the word 'Theosophy' is in such grave disrepute. (2) Some people really prefer the ecclesiastical system of Chinese Mahayana Buddhism. (3) Because personal leaders become Budhists. But there can be no doubt that what the Master K. H. really meant then, which holds good today is, that to whatever ecclesiastical system people might prefer to belong, the Wisdom Religion was the basis of them all, and what of prophecy here,—are not some people today endeavouring to fit the Wisdom Religion to their own chosen creed exclusively?

(Mrs.) J. A. Crompton Chalk.  
90 Lonsdale Rd., Oxford, England.

#### WHILE WE ARE ALIVE

Editor, Canadian Theosophist:—We usually wait till after people are dead to put into words the good things we think of them, and while that is probably gratifying to one newly arrived in the astral world, it seems a better way to me to express our appreciation of good work while the workers are still living and working

in this world. So I am writing to say how much I enjoy the *Canadian Theosophist* and how much I value certain of the articles and essays appearing in it. Each time I think the new number is the best one but in looking over older copies I find they are all fine.

I like the reprinting of some of the older material from H.P.B.'s times and I get inspiration and renewed enthusiasm from much of the straightforward, logical comment—whether I always agree with all of it or not. This month I got a dozen or more tidbits that help me to organize my ideas of what the Teachings really mean. For instance, Mr. Leisenring's brief, pointed analysis of Brotherhood helps me to clarify my own conception of what is meant by the term, used Theosophically. It always puzzled me, rather, that it should be chosen as the one watchword of our Society, as though it needed a new society to sponsor Brotherhood. There are many societies far better equipped than the T.S. to make the ordinary brotherhood practical, and it is certainly anything but a new idea in this world. But to know that the realization of it is a matter of conquering a new stage in consciousness puts a new light on it.

Of course I sympathize with what I take to be the general attitude toward the chief officials of the Society and the Krishna-murti *interruptions*, but that is not the main reason for my appreciation of the magazine. It seems to be devoted to Theosophy, undiluted with Christianity, or hero-worship, or anything else, and the writers seem to have something to say. I hope the Society can pick up the loose ends and go on as it might have been going, but was not for a good many years. What we need to do is to agitate the teachings of the Ancient Wisdom: that is what we are for.

With many good wishes for the prosperity of the Canadian Section T. S., its lodges and the magazine, I am,

Jetta Clay.

Nash Drive, Hollywood, Calif.

## CROSBIE NOT ON A PINNACLE

Editor, *Canadian Theosophist*:—I have been patient for some time under the sporadic sniping at the memory of Robert Crosbie which goes on in the editorial columns of the *Canadian Theosophist*.

The remark on page 119, June 15, convinces me that patience has ceased to be a virtue.

My first information on the character of Robert Crosbie was from an ex-member of U.L.T. who had left it because of differences and set up a lodge of his own. (He died of Hatha Yoga afterwards, which may throw some light on the real nature of the differences.)

His feeling against U.L.T. was bitter; and it is not likely that his story was coloured by prejudice in favour of Crosbie. But his picture of Crosbie was *not* that of a man who "permitted himself to be set on a pinnacle."

Some years of association with Theosophical work in and out of U.L.T. have given me the opportunity to collect considerable information about Crosbie. The resultant picture of the man almost gives the impression of a man morbidly adverse to being regarded as a "leader". At times he literally hid himself from those who would make much of him. His published letters—from which any fair-minded man would have judged him, at least partly—betray the fact that he did all that Judge did, and in some ways more, to head off the idea of himself as anyone in particular except a student of Theosophy.

The explanation of the sundry rumours as to his letting himself be "put on a pinnacle," is remarkably simple. They came in the first place from some to whom the work of Crosbie was a standing shame and reproach against their own methods,

and in the second place from a few who from the first found Crosbie an immovable rock in the way of personal leaderships being set up in U.L.T. by anyone. Those who have the plain decency and fairness to familiarize themselves with U.L.T. work before criticizing it, will find that the memory of Crosbie's example in that respect is as living and potent as the man himself was.

I first encountered U.L.T., inimically disposed toward Crosbie—who had died two years previously. I found that any man can go as far and as fast as he likes with U.L.T. in the work to which it is dedicated, the promulgation of the unaltered Theosophy of H.P.B., without having Robert Crosbie in any way thrust down his throat.

The best that can be said of an editor who, without personal knowledge of the facts, propagates such irresponsible rumours, is that he thereby partakes of the same irresponsibility and in so doing casts grave doubt on the dependability of the rest of his work.

Victor A. Endersby.

Sacramento, Calif.

## BUDDHISM AND THEOSOPHY

Editor, Canadian Theosophist:—For the benefit of your readers who will have been misled by a letter in your April issue, entitled, *The Mahayana Church and Theosophy*, I should like to state that as a borrower of the H.P.B. Lending Library I know it to be situated at 348 Foul Bay Road, Victoria, B.C. and managed by Mrs. H. Henderson.

As misleading as the address given for the H.P.B. Library is the title and whole purport of Mrs. Chalk's letter, which is an elaborate attempt to discredit a particular book; *Buddhism, The Science of Life*, by A. L. Cleather & Basil Crump, by imputing to it advocacy of an exoteric Buddhist Church. Anyone who reads this book will find in it neither more nor less than the

teachings of H.P.B. derived from the Trans-Himalayan school of the Esoteric Buddhism of her Masters.

Mrs. Chalk is careful to give no quotations from the book itself to justify her indictment of it—without proving anything she contents herself with an imprudent assumption to protest on H.P.B.'s behalf in the sentence:

“As a younger generation we stand absolutely for H.P.B. and Theosophy, and must rely on a nucleus of still younger students doing the same. For when the S.D. is recognized, and therefore H.P.B. it is to Theosophy as she taught it pure and unadulterated that men will turn.”

I protest against the insinuation that H. P. B.'s teaching, 'pure and unadulterated' is in any need of being upheld by 'a younger generation' *as against* one, who, like Mrs. Cleather, has steadily held aloft the torch lighted by H.P.B. Rather is it the younger generation who may well light their torches and gather inspiration from the fidelity of those who have borne the heat and labour of the day and who, brushing aside perversions that have discredited the very name of Theosophy hold to the teaching 'as she taught it, pure and unadulterated'.

Mrs. Chalk's effort to make out a case is summed up in her final question: “But what need have Theosophists (true philosophers) for a Church and creed?” By a strange coincidence Mrs. Cleather, in her last paragraph in the article, *Why I Believe in Buddhism*, replies:

“I might of course add much more, but I believe I have stated sufficient to show 'why I believe in Buddhism', as the outer expression of the Esoteric *Bodhidharma* or Wisdom Religion.”

Can anyone find fault with this profession of faith? Did not H.P.B. herself take Pansil for the same good reason—that Buddhism is the exoteric expression of esoteric truth? Mrs. Cleather has but taken her stand beside H.P.B. and no more than H.P.B. does she advocate the adoption

by the West of Buddhism, or any other religion, in its ritual and outer aspect. Her position is exactly described in *The Mahatma Letters* (page 399) as follows:

"Many prefer to call themselves Buddhists not because the word attaches itself to the ecclesiastical system built upon the basic ideas of our Lord Gautama Buddha's philosophy but because of the Sanskrit word 'Buddhi'—*Wisdom*, enlightenment; and as a silent protest to the vain rituals and empty ceremonials, which have in too many cases been productive of the greatest calamities."

This quotation is especially important as it does not occur in one of the private letters to Sinnett but is addressed to the London Lodge T.S. in a letter which the Master K.H. desires to be read before a general meeting, and he says of it, in the following Letter, p. 403:

"It contains and carries within its folds, and characters *a certain occult influence* that ought to reach as many Theosophists as possible."

I therefore commend to all students who have access to *The Mahatma Letters* to look up Letter No. LXXXV, matchless in its spiritual tolerance, and which, after making long and full provision for searching out the truth through Christian mysticism for those who wish it, directs that by "the desire of the Maha Chohan" a group be formed *within* the London Lodge T.S. "composed of those members who desire to follow absolutely the teachings of the school to which we, of the Tibetan Brotherhood belong."

The Letter LXXXV strikes the same far-reaching note as the Chohan's letter written one year after the establishment of the T.S. in India on the basis of Universal Brotherhood, a large part of which H.P.B. gives in *Lucifer* Vol. II, and the whole of which is to be found in Mrs. Cleather's *H. P. Blavatsky; Her Life and Work for Humanity*. The Chohan therein states the deeply esoteric necessity to search for the true Self, "the Buddha, the Christ, the God

of every preacher. This is why even Exoteric Buddhism is the surest path to lead men to the esoteric truth"; and the following paragraph gives as the reason why the struggle for life rages so fiercely ". . . because no religion with the exception of Buddhism, has hitherto taught a practical contempt for this earthly life; while each of them (always with that solitary exception, has through its hells and damnations, inculcated the greatest dread of death."

Mrs. Chalk, in the closing paragraph of her letter tacks on a part of the above quotation to illustrate *her own* ideas and wishes, thereby converting the Chohan's all-embracing reason for upholding "even exoteric Buddhism" into a reason for limiting it *to Asia!* Can arrogance go further?

Francis B. Monteith.

Vancouver, B.C.,  
May 8th, 1929.

### "WHAT IS KNOWN AS THEOSOPHY"

Editor, Canadian Theosophist:—The clear and excellent synthesis of Secret Doctrine teaching presented in your June number under the heading; "The Fundamental Principles of Theosophy", I am surprised to see is a reprint of a pamphlet recently issued by The Blavatsky Association, and is by William Kingsland. My surprise is connected entirely with the title of the publication as issuing from that source, in view of the third fundamental clause of their Constitution which states:—

"Further, the term Theosophy has, since the death of H. P. Blavatsky—and even through the original Society which she founded—become associated with very much that is not merely foreign to the teachings and ideals which she put forward under that term, but actually the direct opposite of these ideals, both in teaching and practice. It is necessary, therefore, in connection with the Association to discontinue the use of the term, so that the Association may not in any way be identi-

fied with any of the existing "Theosophical" organizations. Persons belonging to any of these organizations are not eligible for membership in the Blavatsky Association."

Compare the above with (12) in Mr. Kingsland's article, where he states that:—"It is this Ancient Wisdom (or Gnosis) which constitutes the basis of *what is known today as Theosophy.*" (Italics mine, H.H.)

If I remember correctly you, as editor, took considerable exception to the B.A. ruling out the term "Theosophy" as well as to their membership exclusiveness. The B.A. Council in reply to all protests made a courteous explanation of constitutional principles and held firmly by them—nor since then has it shown the slightest flexibility in the interpretation of its Rules, but has kept rigidly to the letter of the law. One is therefore the more surprised to find that what was originally laid down as "necessary" may be conveniently ignored, and the Constitution contravened, by a member of the Executive!

One wonders whether this indicates a letting down of the bars in regard to membership (as embodied in the same clause), and a general veering towards that outer aspect of "Universal Brotherhood" which, on p. 97 of your June issue, is shown by another member of the Blavatsky Association to be, "a *cliche*, a cant phrase." Possibly it all depends on *who* interprets the fundamental principles of the Blavatsky Association!

H. Henderson.

Victoria, B.C.

### BARDO

Editor, Canadian Theosophist:—In a letter which appeared in your April issue I referred to a suggestion made by Mr. J. M. Pryse that the 1500 years given as approximately the average period between incarnations might have had an extra cipher tacked on to it "as a blind", and I

gave some reasons why the possibility that 150 might be substituted for the 1500 might be entertained with advantage. Since writing that letter, however I have briefly discussed the matter with other students, and now, in case any of your readers should have paid any serious attention to my remarks, I feel called upon to offer a few considerations that I believe out-weigh all that I wrote.

To begin with, it is very improbable that H.P.B. would have so definitely stated in the Key to Theosophy that "the average time is from ten to fifteen centuries, as I already told you," (page 113), if decades were nearer the truth than centuries. Moreover, on page 183 of the "Mahatma Letters" the Master K.H., in the course of explaining the difference between the "*immortal ego*" which reincarnates and "the *personal or astral monad*" which does not, says "No doubt the '*real ego* inheres in the higher principles which are reincarnated' periodically every one, two, or three or more thousands of years."

On page 10 of Vol. II of the S.D. (1st ed.) H.P.B. tells us that the Secret Doctrine assigns ". . . one million years for the Fifth, or Aryan Race, to the present date; and about 850,000 since the submerision of the last large peninsula of the great Atlantis—" So that we may take it that we may have had five, six or seven hundred earth lives as Aryans—which considering how deeply most of us are still immersed in personal desire, and even quite content to be in that condition, are quite enough to render the retrospection sufficiently humiliating without deduction of the cipher in question.

As to not being "absent from our work in the world for so long": The length of that absence depends largely on the sincerity of our desire to work for humanity without personal ambition or recognition. When one really begins concentrating his energies on that sort of work his Devachan must automatically shorten for the devachanic consciousness is entirely absorbed

in personal matters—"a state of intense selfishness" says the Master, K.H.

"Conditions of life and environment" I said, "would have changed much less in 150 years than in 1500." But when one remembers that evolution runs in cycles one sees that there must be long reaches of time when conditions on earth would be quite unsuitable to the purposes of many reincarnating egos. One that lived, for instance, as a cultured Greek or Roman would find nothing congenial in the medieval centuries of Europe. The mental outlook of today resembles that of those classic times far more nearly than that of the days of barons, vassals and serfs, or of the still priest-ridden and God-ridden centuries that preceded the French revolution. And it is only now, after a million years, that one of the great cycles is beginning to bring us back to the mental and psychic conditions necessary to our confronting karma generated in Atlantean times.

As to more easily understanding how karmic obligations could be met; and reincarnations with those with whom karmic ties had been formed brought about: We can safely leave it to the karmic laws governing the attraction of affinity and aversion, of love and hate, to procure the opportunities required in the course of the many hundreds of lives that the longer period of absence allows. Moreover, the more lives lived the more karma generated.

As to the desire to meet old friends again, or to return to the country we love: as has already been pointed out, persons do not reincarnate, so that we can only meet the personality that has resulted from all the past activities of the friend of a former life; though in some cases it may be that the consciousness of the immortal ego sufficiently penetrates the brain consciousness of two people to be felt as an inexplicable attraction, or as a feeling of having met before. But however that may be, we ought to face the fact that it is just this sort of attachment to personal life that we

have to bring under control—if not entirely get rid of before we can make any safe progress in occultism, or become of much use to humanity as a whole. The following sentences occur in "Occultism versus the Occult Arts":

"Even the love of wife and family—the purest as the most unselfish of human affections—is a barrier to *real* occultism." "For, while the heart is full of thoughts for a little group of *selves*, near and dear to us, how shall the rest of mankind fare in our souls?"

"It would be a ceaseless, maddening struggle for almost any married man, who would pursue *true* practical occultism, instead of its *theoretical* philosophy. For he would find himself ever hesitating between the voice of the impersonal divine love of Humanity, and of the personal, terrestrial love. And this could only lead him to fail in one or the other, or perhaps in both his duties."

W. B. Pease.

Victoria, B.C.,

July, 1930.

P.S.—I have just read Mr. Cecil Williams' letter dealing with the "extra cipher" on page 154 of your current issue, with much pleasure. The quotations therein are invaluable, and I agree with all Mr. Williams says except that I should hardly call "from ten to fifteen centuries" "sufficiently ambiguous" with regard to the question as to whether the "Bardo" is of hundreds or of thousands of years' duration.

W. B. P.

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The report of Mr. L. W. Rogers, president of the American Theosophical Society, at the annual Convention at Wheaton, is optimistic though conscious of the difficulties of the present situation. The assets of the Society are set at \$346,000 with a debt of \$79,850 covered by Building Fund pledges. The need for propaganda is stressed, lectures and literature, and more advertising.