

# THE CANADIAN THEOSOPHIST

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## ABOUT THEOSOPHICAL PRINCIPLES.

By The Editor

Mr. William Kingsland has put us so deeply in his debt through his splendid books that we must needs pay more attention to what he says than to most, but he has raised such a difficulty in many minds in his recent pamphlets, "The Essentials and Non-Essentials of a Theosophical Organization," and "The Work of a Theosophical Organization," that when he writes a circular letter to the Editor of The Theosophical Forum at Point Loma, one is constrained to go into the whole situation from the beginning.

There is not a word that Mr. Kingsland writes that one cannot agree with, and yet the effect of his pamphlets and letters is to raise a barrier between various kinds of earnest and more or less devoted Theosophists. His very earnestness militates against the object one feels he has most deeply at heart. That, it may be agreed, is to find a common ground on which all the members of the various bodies into which the Theosophical Movement has been segregated may meet with such mutual acceptance as will lead them voluntarily to cooperate in matters that may seem expedient and necessary.

The will to do so has already been manifested by a large number in response to Dr. de Purucker's invitation. It had nearly reached a much larger realization when the Adyar Headquarters balked.

This has not prevented large numbers of the members carrying on a policy of friendly cooperation. Mr. Kingsland, who was first in the field as a matter of fact, with his proposals subjected Dr. de Purucker's overtures to somewhat severe criticism. Dr. de Purucker, in his turn, has objected to the formulation of doctrine that Mr. Kingsland had prepared, and on the intellectual ground we are all much as we were in consequence.

As an independent I can see very little to warrant a division among the various forces, and am inclined to believe that it is a feeling rather than any definite mental reason that is holding the parties apart. These feelings are of the personality and should not be given the weight that undoubtedly they assume. I hope I am not violating any confidence when I quote from a letter which expresses my own views in these matters.

"Like you, I decided long ago to set aside my prejudices and predilections in these matters and endeavour to understand what the man is driving at. I came to the conclusion that the particular form in which his message to the world is clothed, verbally speaking, is of no significance at all, as everyone has his personal tricks and idiosyncracies. One thing is certain as far as G. de P. is concerned, and that is his integrity. I know from my very close con-

tact with him that he is incapable of either posing or misrepresenting anything to anyone. He has a great theosophical work to do, and he is carrying it out to the very limit of his strength and ability; in spite of all that his critics say about him, he is guiltless of any theosophical crime."

This correspondent also quotes a passage from the Mahatma Letters and suggests that Dr. de Purucker's actions since he took office may be examined in the light of it.

"It is he alone who has the love of humanity at heart who is capable of grasping thoroughly the idea of a regenerating practical brotherhood, who is entitled to the possession of our secrets. He alone, such a man—will never misuse his powers, as there will be no fear that he should turn them to selfish ends. A man who places not the good of mankind above his own good is not worthy of becoming our *chela*—he is not worthy of becoming higher in knowledge than his neighbour."

This means that a man is to be judged by his actions rather than by statements about things on which it is easy for people to confuse each other by differences of expression in definition, in point of view, in variation of emphasis, and in the inherent bias of one mind to see things differently from another.

It is an occult maxim that "we learn in action." When men work together they soon come to recognize each other's abilities and quality. Methinks, were Mr. Kingsland and Dr. de Purucker to work together for a little while they would gain in respect for each other and in understanding of each other's views.

Beliefs, after all, are only opinions, and opinions change constantly with wider experience and fuller knowledge. Why then should our beliefs or opinions at any stage separate us from those who profess the same ideals? It is in action we learn, and learn the evil as well as the good. If there be evil in a man we soon come to know it as we work with him. If there be no evil,

we gain greatly by mutual cooperation where by standing aloof we might only have cultivated suspicion and distrust. If we can settle this point, we can then go on to deal with the intellectual positions involved in Mr. Kingsland's effort to find a common ground of intellectual agreement.

Mr. Kingsland has drawn up twelve "fundamental principles" which he proposes for acceptance, not as a creed or dogmatic assertion of belief, but as an indication of what the Theosophical Movement has in its mind as a working hypotheses of life in our universe. No student of Theosophy will refuse to accept them, but Dr. de Purucker is afraid they may be taken as a creed. Mr. Kingsland, whose mind is exceedingly precise and logical, makes short work of Dr. de Purucker's objections in his circular letter to The Forum. We trust Mr. Ljungstrom will not reply to this letter as he seems inclined to accentuate the differences rather than the agreements. We can only meet on what we agree about. Let us ignore the differences in the meantime. When we get to working together they may disappear. They probably will.

Many of us can accept Mr. Kingsland's principles wholly, though probably with our own mental conceptions of what they mean, and even perhaps with certain reservations in the way of explanation and application. Our minds are so constituted that we cannot help ourselves in such matters. Witness the numbers of irascible correspondents we have had to the disgust of many who cannot see any advantage in splitting hairs and threshing out small differences of opinion and the analysis of reasons for personal likes and dislikes. "What sense in the endless bickerings? I can't put up with it," writes a correspondent, one of many in the last few years, who cannot understand that these "bickerings" may be animated by the most brotherly spirit and the most earnest desire to arrive at truth. One need not read the discussions if they give a disagreeable impression, or too deeply stir our mental in-

dolence. But they are nevertheless approximations towards an ideal, the ideal each writer or thinker unconsciously wishes to protect or establish. Very often there is personal egotism in it, and that may render a discussion offensive. Otherwise all such debates may be most helpful.

Instead of trying to find fault with Mr. Kingsland's principles, then, would it not be better to try to understand them, to accept as much as one can of them, and perhaps reduce them to simpler forms. We have several such forms already. One, known as the Three Truths, we have reprinted every month for some time past. Here is another, which is hard to surpass in brevity and comprehensiveness:

"Let me briefly remind you what these principles are—Universal Unity and Causation; Human solidarity; the Law of Karma; Reincarnation. These are the four links of the golden chain which should bind humanity into one family, one universal brotherhood." This is from Chapter xii, "The Key to Theosophy."

There is another definition of the object of the Theosophical Society given by the Master which ought to be kept before us. Mr. Kingsland quotes it in his pamphlet on *The Work of a Theosophical Organization*.

"The *Chiefs* want a 'Brotherhood of Humanity' a real Universal Fraternity, started; an institution which would make itself known throughout the world and arrest the attention of the highest minds."

It is too evident to need argument that the Theosophical Society has not devoted itself to this object. Rather has it spent its energies in drawing attention to its own Leaders rather than to attracting the "highest minds" from outside. It has been less concerned with drawing together its own members and the members of sister bodies than in setting itself apart as a unique and peculiar body at whose oracle let no man bark.

Dr. de Purucker's overture was unquestionably a right-minded one. It appealed

to every one of us that has worked since the need of Theosophy to the world came home to his heart. We feel that his appeal ought to be responded to, that it embodies an ideal that ought to be realized. Mrs. Besant at once felt the fineness and the inspiring power of it when she declared at Geneva that it was the will of the Master, and though she has changed her mind since, we believe that she has the same aim at heart did she feel free to carry it out. But whether she does or not it is for every one who feels that he must work out, as Madam Blavatsky declared, a self-devised and self-directed course in life, to decide for himself if this is not a way of holiness, a path of perfection, the pilgrim's call to brotherhood in action.

Let us think over Sir Rabindrinath Tagore's words: "We must keep in mind the fact that man is never literal in the expression of his ideas, except in matters the most trivial. Very often a man's words are not a language at all, but merely a vocal gesture of the dumb. They may indicate, but do not express, his thoughts. The more vital his thoughts the more have his words to be explained by the context of his life. Those who seek to know his meaning by the aid of a dictionary only technically reach the house, for they are stopped by the outside wall and find no entrance to the hall. This is the reason why the teachings of our greatest prophets give rise to endless disputations when we try to understand them by following their words and not realizing them in our lives. The men who are cursed with the gift of a literal mind are the unfortunate ones who are always busy with their nets and neglect the fishing."

We have been called to be fishers of men. While Paul and Peter and Apollos may be defining and refining their views the rest of us are at a standstill and the world is suffering for want of light. We can only learn in action. May we not appeal to Annie Besant and Geoffrey de Purucker and William Kingsland and Charles John-

ston, and all the others who are so learned and wise and eloquent, to show us the way to work together, to adopt a common front as followers of Madam Blavatsky and her blessed Masters, to sink their personalities and their diversities of gifts and lead us to the duties and sacrifices and the fulfilment of the task that the Elder Brothers have set before us.

We can each do our little part, but how much more could we achieve if we felt that we were part of a united Brotherhood, no more homogeneous, no doubt, than humanity itself, but all the more able on account of our external differences to appeal to various humanity, yet "not divided, one in thought and purpose, one in charity." So may we come to fulfil the will of the MahaChohan, and understand with heart and mind and will that "it is not the individual determined purpose of attaining oneself Nirvana (the culmination of all knowledge and absolute wisdom)—which is after all only an exalted and glorious selfishness—but the self-sacrificing pursuit of the best means to lead on the right path our neighbour, to cause as many of our fellow-creatures as we possibly can to benefit by it, which constitutes the true Theosophist."

## "LETTERS THAT HAVE HELPED ME."

Compiled by Jasper Niemand.

(Continued from Page 75.)

### XI.

It has been with regret that I hear of your serious illness, Jasper. While life hangs in the balance, as it would seem yours does and for some time will, you will feel much depression.

Now it is not usual to thus calmly talk to a person of his death, but you do not mind, so I talk. I do not agree with you that death is well. Yours is not a case like that of—who *was* to die and decided to accept life from Great Powers and work

on for Humanity amid all the throes and anguish of that body. Why should you not live now as long as you can in the present body, so that in it you may make all the advance possible and by your life do as much good as you can to the Cause of man? For you have not yet as Jasper Niemand had a chance to entitle you to *extraordinary* help after death in getting back again soon, so that you would die and run the chance of a long Devachan and miss much that you might do for *Them*. Such are my views. Life is better than death, for death again disappoints the Self. Death is *not* the great informer or producer of knowledge. It is only the great curtain on the stage to be rung up next instant. Complete knowledge must be attained in the triune man: body, soul, and spirit. When that is obtained, then he passes on to other spheres, which to us are unknown and are endless. By living as long as one can, one gives the Self that longer chance.

"Atmanam atmana pashya" (Raise the Self by the self—Gita) does not seem to be effective after the threshold of death is passed. The union of the trinity is only to be accomplished on earth in a body, and *then* release is desirable.

It is not for myself that I speak, Brother, but for thee, because in death I can lose no one. The living have a greater part in the dead than the dead have in the living.

The doubt which you now feel as to success is morbid. Please destroy it. Better a false hope with no doubt, than much knowledge with doubts of your own chances. "He that doubteth is like the waves of the sea, driven by the wind and tossed." Doubt is not to be solely guarded against when applied to Masters (whom I know you doubt not). It is most to be guarded and repelled in relation to oneself. Any idea that one cannot succeed, or had better die than live because an injured body seems to make success unattainable, is *doubt*.

We dare not hope, but we *dare* try to live

on and on that we may serve Them as They serve the Law. We are not to try to be chelas or to do any one thing in this incarnation, but only to know and to be just as much as we can, and the possibility is not measured. Reflect, then, that it is only a question of being overcome—by what? By something outside. But if you accuse or doubt yourself, you then give the enemy a rest; he has nothing to do, for you do it all yourself for him, and leaving you to your fate, he seeks other victims. Rise, then, from this despondency and seize the sword of knowledge. With it, and with Love, the universe is conquerable. Not that I see thee too despondent, Jasper, but I fain would give thee my ideas, even did something kill thee against our will next day.

Am glad that although the body is painful, you yourself are all right. We have in various ways to suffer, and I do not doubt it is a great advance if we can in the midst of physical suffering grasp and hold ourselves calm and away from it. Yet also the body must be rested. Rest, and let the anxieties to do lie still and dormant. By that they are not killed, and when the body gets stronger more is known.

You have been in storms enough. A few moments' reflection will show you that we make our own storms. The power of any and all circumstances is a fixed, unvarying quality, but as *we* vary in our reception of these, it appears to us that our difficulties vary in intensity. They do not at all. We are the variants.

If we admit that we are in the stream of evolution, then each circumstance must be to us quite right. And in our failures to perform set acts should be our greatest helps, for we can in no other way learn that calmness which Krishna insists upon. If all our plans succeeded, then no contrasts would appear to us. Also those plans we make may all be made ignorantly and thus wrongly, and kind Nature will not permit us to carry them out. We get no blame for the plan, but we may acquire Karmic demerit by not accepting the im-

possibility of achieving. Ignorance of the law cannot be pleaded among men, but ignorance of fact may. In occultism, even if you are ignorant of some facts of importance you are not passed over by *The Law*, for It has regard for no man, and pursues Its adjustments without regard to what we know or are ignorant of.

If you are at all cast down, or if any of us is, then by just that much are our thoughts lessened in power. One could be confined in a prison and yet be a worker for the Cause. So I pray you to remove from your mind any distaste for present circumstances. If you can succeed in looking at it all as *just what you in fact desired*, then it will act not only as a strengthener of your good thoughts, but will reflexly act on your body and make it stronger.

All this reminds me of H., of whose failure you now know. And in this be not disappointed. It could hardly be otherwise. Unwisely he made his demands upon the Law before being quite ready. That is, unwisely in certain senses, for in the greater view naught can be unwise. His apparent defeat, at the very beginning of the battle, is for him quite of course. He went where the fire is hottest and made it hotter by his aspirations. All others have and all will suffer the same. For it makes no difference that his is a bodily affection; as all these things proceed from mental disturbances, we can easily see the same cause under a physical ailment as under a mental divagation. Strangely, too, I wrote you of the few who really do stay, and soon after this news came and threw a light—a red one, so to say—upon the information of H's retreat. See how thought interlinks with thought on all planes when the True is the aim.

We ourselves are not wholly exempt, inasmuch as we daily and hourly feel the strain. Accept the words of a fellow traveller; these: Keep up the aspiration and the search, but do not maintain the attitude of despair or the slightest repining. Not that you do. I cannot find the right words;

but surely you would know all, were it not that some defects hold you back.

The darkness and the desolation are sure to be ours, but it is only illusionary. Is not the Self pure, bright, bodiless, and free, —and art thou not that? The daily waking life is but a penance and the trial of the body, so that *it* too may thereby acquire the right condition. In dreams we see the truth and taste the joys of heaven. In waking life it is ours to gradually distill that dew into our normal consciousness.

Then, too, remember that the influences of this present age are powerful for producing these feelings. What despair and agony of doubt exist to-day in all places. In this time of upturning, the wise man *waits*. He bends himself, like the reed, to the blast, so that it may blow over his head. Rising, as you do, into the plane where these currents are rushing while you try to travel higher still, you feel these inimical influences, although unknown to you. It is an age of iron. A forest of iron trees, black and forbidding, with branches of iron and brilliant leaves of steel. The winds blow through its arches and we hear a dreadful grinding and crashing sound that silences the still small voice of Love. And its inhabitants mistake this for the voice of God; they imitate it and add to its terrors. Faint not, be not self-condemned. We both are that soundless OM; we rest together upon the bosom of Master. You are not tired; it is that body, now weak, and not only weak but shaken by the force of your own powers, physical and psychical. But the wise man learns to assume in the body an attitude of carelessness that is more careful really than any other. Let that be yours. You are judge. Who accepts you, who dares judge but yourself? Let us wait, then, for natural changes, knowing that if the eye is fixed where the light shines, we shall presently know what to do. This hour is not ripe. But unripe fruit gets ripe, and falls or is plucked. The day must surely strike when you will pluck it down. You are no longer troubled by

vain fears or compromises. When the great thought comes near enough, you will go. We must all be servants before we can hope to be masters in the least.

I have been re-reading the life of Buddha, and it fills me with a longing desire to give myself for humanity, to devote myself to a fierce, determined effort to plant myself nearer the altar of sacrifice. As I do not always know just what ought to be done, I must stand on what Master says: "Do what you *can*, if you ever expect to see Them." This being true, and another Adept saying, "Follow the Path They and I show, but do not follow *my* path," why, then, all we can do, whether great or small, is to do just what we can, each in his proper place. It is sure that if we have an immense devotion and do our best, the result will be right for Them and us, even though we would have done otherwise had we known more when we were standing on a source of action. A devoted Chela once said: "I do not mind all these efforts at explanation and all this trouble, for I always have found that that which was done in Master's name was right and came out right." What is done in those names is done without thought of self, and motive is the essential test.

So I am sad and not sad. Not sad when I reflect on the great Ishwar, the Lord, permitting all these antics and shows before our eyes. Sad when I see our weakness and disabilities. We must be serene and do what we can. Ramaswamier rushed off into Sikkhim to try and find Master, and met someone who told him to go back *and do his duty*. That is all any of us can do; often we do not know our duty, but that too is our own fault; it is a Karmic disability.

You ask me how you shall advise your fellow student. The best advice is found in your own letter to me in which you say that the true monitor is within. That is so. Ten thousand Adepts can do one no great good unless we ourselves are ready, and They only act as suggestors to us of

what possibilities there are in every human heart. If we dwell within ourselves, and must live and die by ourselves, it must follow that running here and there to see any thing or person does not in itself give progress. Mind, I do not oppose consorting with those who read holy books and are engaged in dwelling on high themes. I am only trying to illustrate my idea that this should not be dwelt on as an end; it is only a means and one of many. There is no help like association with those who think as we do, or like the reading of good books. The best advice I ever saw was to read holy books or whatever books tend to elevate yourself, as you have found by experience. There must be some. Once I found some abtruse theological writings of Plotinus to have that effect on me—very ennobling, and also an explanation of the wanderings of Ulysses. Then there is the *Gita*. All these are *instinct with a life of their own* which changes the vibrations. Vibration is the key to it all. The different states are only differences of vibration, and we do not recognize the astral or other planes because we are out of tune with their vibrations. This is why we now and then dimly feel that others are peering at us, or as if a host of people rushed by us with great things on hand, not seeing us and we not seeing them. It was an instant of synchronous vibration. But the important thing is to develop the Self in the self, and then the possessions of wisdom belonging to all wise men at once belong to us.

Each one would see the Self differently and would yet never see it, for to see it is to *be* it. But for making words we say, "See it." It might be a flash, a blazing wheel, or what not. Then there is the lower self, great in its way, and which must first be known. When first we see it, it is like looking into a glove, and for how many incarnations may it not be so? We look inside the glove and there is darkness; then we have to *go inside* and see that, and so on and on.

The mystery of the ages is man; each

one of us. Patience is needed in order that the passage of time required for the bodily instrument to be altered or controlled is complete. Violent control is not as good as gentle control continuous and firmly unrelaxed. The Seeress of Prevorst found that a gentle current did her more good than a violent one would. Gentleness is better because an opposition current is always provoked, and of course if that which produces it is gentle, it will also be the same. This gives the unaccustomed student more time and gradual strength.

I think your fellow-student will be a good instrument, but we must not break the silence of the future lest we raise up unknown and difficult tribes who will not be easy to deal with.

Every situation ought to be used as a means. This is better than philosophy, for it enables us to know philosophy. You do not progress by studying other people's philosophies, for then you do but get their crude ideas. Do not crowd yourself, nor ache to puzzle your brains with another's notions. You have the key to self and that is all; take it and drag out the lurker inside. You are great in generosity and love, strong in faith, and straight in perception. Generosity and love are the abandonment of self. That is your staff. Increase your confidence, not in your abilities, but in the great All being thyself.

I would to God you and all the rest might find peace.

Z.

(To Be Continued.) 137  
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Thou, Lord, shalt save both man and beast; how excellent is Thy mercy, O God: and the children of men shall put their trust under the shadow of Thy wings. They shall be satisfied with the plenteousness of Thy house: and Thou shalt give them to drink of Thy pleasures, as out of the river. For with Thee is the well of Life, and in Thy Light shall we see Light." Psalms xxxvi. 7-9 (Great Bible version).

## IS THE T. S. BECOMING AN OYSTER BED ?

By James Morgan Pryse

Consider the oyster in his oyster-bed; he is not concerned with "mysticism and occultism," which are merely "limitations upon truth," and he is liberated "from beliefs, authorities and tradition." He is "free from those beliefs, dogmas, creeds and religions which condition life," and he has no "desire to instil a new doctrine or to impose a new authority." He does not in segregation meditate "just for half an hour" daily, but "makes the whole day full of meditation, consideration and thought." And yet, inasmuch as he has no beliefs and no religion, what possible subject could he find for his meditations even if he had a man's mentality? For a belief is something that is accepted as true on the evidence of testimony or reasoning, and religion is the outer form of an inward spirit of devotion to that which is divine. Every man who has a sense of devotion to the spiritual or divine, to that which is above and beyond his material self, has a religion. A man who, oyster-like, has no religion is spiritually dead. For a man to become free, oyster-like, from all "beliefs, authorities and tradition" he would have to reject all human testimony and refuse to exercise his reasoning faculty upon the evidence presented to him; he would have to reduce himself to the mental status of an oyster.

All the quoted phrases in the above dissertation on the oyster are taken from the teachings of Mr. Krishnamurti which are given in the May number of the C.T., pages 79 and 83. Are they not twaddle even when applied to the oyster, and are they not twaddle likewise when preached to Theosophists? Yet they are being dinned into the ears of Theosophists who profess to be followers of H. P. Blavatsky, the greatest advocate of Mysticism and Occultism that ever wielded a pen—Theosophists who are supposed to be promulgating the

Wisdom-Religion from which have sprung all the religions that have nourished and sustained the spiritual life of mankind through the ages, the religions which Mr. Krishnamurti (who airily says that he has "escaped from all limitation") rejects, along with Mysticism and Occultism, asserting dogmatically that they "condition life" and are "man's limitations upon truth." Have his followers forgotten, or have they never read, the three objects of the T. S.? To refresh their memory, or to afford them information, here are those objects:

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

*Second*—To promote the study of Aryan and other Eastern literatures, religions, and sciences, and demonstrate the importance of that study.

*Third*—To investigate unexplained laws of nature and the psychical powers latent in man.

H.P.B. never lost sight of those objects. Her great and extensive writings deal with many religions, philosophies and sciences, elucidating inner meanings and citing almost innumerable authorities ancient and modern. Mysticism? She was a mystic from childhood up. Occultism? She was a practical Occultist and used Magic. Beliefs? Her mind was as full of well-reasoned beliefs as an egg is of meat. Authorities? The lightest words of her Guru were a law to her. Religion? She was a professed Buddhist, recognized all that is true in other religions, and pointed out that the fount of them all is the Wisdom-Religion preserved in its purity by the holy Initiates. Yet here comes a "teacher" who would nullify all her work. Even the "trained clairvoyant" has not attempted to do that; he has been content to pervert and defile her teachings. His claim that he is a "trained clairvoyant" pales into insignificance before the claim of this "teacher," who says of himself, "I have found liberation and entered into that

kingdom where there is eternal happiness"—in other words, "I am a Buddha and have passed into Nirvana"!

Now, mark ye well that in all that is said above there is nothing "personal." With the personality of this "teacher" I have no concern whatever. I deal solely with his assertions and claims, quoting only his own words as published in this magazine. I have related his "teachings" to the oyster because, in my opinion, they are fitter mental food for a bivalve than for a rational biped. Is it not clear that to follow those "teachings" you must turn your back on H.P.B. and throw Theosophy into the junk-pile?

O ye straying Theosophists, get ye back to H.P.B. and back to commonsense!

## THE FUTURE OF THE T. S.

By Annie Besant, P.T.S., D.L.

*The First Convention Lecture, Benares,  
December 22, 1930*

Friends:

We have met here this morning as members of a world-wide society, the Theosophical Society. I have often wished that we had translated that name into English, and we should then have had as our name the "Society of the Divine Wisdom". We should thus have avoided a danger. For when a Society has existed for many years, there is always a certain peril that it will become crystallized in its thought and in its methods of activity. If that danger should overbear freedom of thought and of discussion, then the Society will become a danger to the progress of the world, instead of being an inspiration. We cannot avoid facing that danger, as we go on year after year; but, to recognize it is really half the victory.

We must everywhere, in our influence upon the world and our influence over our young members, remember that the life of the Society depends on its remaining a Society in which thought is entirely free,

and frank discussion is encouraged. Any one who has—as he or she may believe—an idea, a truth, to give to the world, should be encouraged in its delivery, so that every member may exercise his own free judgment as to the truth or error which that idea conveys. The intellect of man is, or should be, the great motive power in the world of thought; and that intellect, if it is to act usefully upon the world, must make the common good, the common welfare of the world at large, its inspiration to activity.

There is but one thing, as you know, which must be accepted by everyone who comes into the Theosophical Society, and that is the existence of Universal Brotherhood as a law of Nature. But, merely to profess acceptance of Universal Brotherhood is a small part of our work. Every member of the Society should be doing his utmost to *live* Universal Brotherhood, to carry it out in his ordinary everyday life, not only to use it as a great light, a light thrown on the road of right thinking, but also to realize that Brotherhood must embody itself in brotherly activity, if it is to be worthy of its name.

Hence, it is well to be awake to the dangers which threaten every movement that goes on year after year, decade after decade. The great danger which threatens every such movement is what we may call crystallization; putting it in a common phrase, the getting into a particular rut, because it is found more easy to run along a pathway which is already made, than to strike out pathways which are new. But, the vitality of any Society, as regards intellect, must depend on the intellect being open to the entry of new thought, new ideas, judging each entirely by its value, as it does or does not subserve the welfare of all, ultimately of the world at large. We must then be on our guard against becoming crystallized. That is the first danger. We must encourage the expression of new thought, the open expression of any new idea. Every intellectual advance is initi-

ated by an individual, by some one person who has caught a glimpse of a truth, from an angle differing from that of others who are around him.

We must make it easy for new thought to express itself in the Theosophical Society; we must encourage it actively. For instance, we should welcome it in our Lodges. In a Lodge, any subject of interest which may be brought up should be thoroughly discussed from every angle of thought of which the members are capable. To think freely is a very difficult thing, especially as the Society gets older and older. It is easier to go along a trodden path than to cut out a new way through the boundless forest of truth. We must make it easy for our members to express a new thought. The mind has—as you must know from your own thinking—a very strong tendency to repeat itself, to make a difference which, when you come to analyze it, is only a difference of words, not a difference of thought. I consider that the life of the T.S. depends very very largely on the encouragement that we give to thought which is new, however repugnant it may happen to be to some idea that we already hold, that we may cherish as being very noble. It is true what Milton once said: "Let Truth and Falsehood grapple. Who ever knew truth put to the worse in a free and open encounter?" You must lay stress on the words "free and open". You must not have a man shouted down by a number of opponents, who are too prejudiced to listen to some new thought that he may wish to express. Encourage him even if he be only groping. Neither must you be too ready to accept a new thought until you have carefully examined it, analyzed it as far as your intellectual power goes, tested it, seen that it is what has been called "right thinking". For, there are so many things that lead us astray from right thinking, such as old prejudices we may have; so many of our prejudices are inherited, or spring from the conventions that surround us, which

become so many of them dangers rather than helps to the usefulness of our Society.

And regarding this, there is one answer that I read many many years ago by a great man who put it in the form of a question that was asked him by God. If God, he said, were to ask him: "Which will you have, absolute truth or the search for truth?" his answer would be: "I choose the Search for Truth, for, absolute Truth is for Thee alone." That is the answer of a man who seems to me to be as wise as he was humble. Absolute truth is illimitable, has no boundaries, no kind of barrier which should not be faced and overclimbed.

Where you doubt, suspend your judgment; do not reject the idea. Keep an open mind continually, a mind that tries to see whether any belief needs fresh revision, so as to adapt itself to new circumstances. See whether your beliefs are becoming habitual, lifeless, instead of throbbing with new intellectual life.

Let us realize that as our Society grows older and older, we have to be on our guard against a special danger—the repetition of a phrase which is not really a living expression of our own thought, and thus let ideas grow into dogmas. Now, a dogma means an opinion which rests on authority. Examine it. Do not accept it blindly, without a very careful examination of the credentials, intellectual, emotional, spiritual, which are shown by the person who propounds it.

One great duty we old people have to the youth of a country is to remember that the forward advance of a country depends on the thinking of its youth. Expressions of new thought by the young should not be hindered in any way by the older people. Elders may ask questions to help the young thinker, leading him to test the value of his thought, but it should not be repressed by authority. Let it be considered, even encouraged to go out into the world to make its own way, or to fail to make it, according to its real value. What we call a

mistake is, as Ford pointed out, a lack of experience merely, and the lack is supplied by the so-called mistake. Youth is necessary for the continuing life and growth of the Theosophical Movement.

Then, there is another danger which may be regarded as more contentious than the one noted, and that is fear. We need fearlessness. It is true that danger sometimes exercises a sort of fascination for some people, and this dulls the purely intellectual judgment. Yet this may not be an essential part of a thought, but attractive from its outer appearance. Nor must we fear to suspend our judgment, and to say so frankly. There is no necessity that we should express an opinion on everything; but it is vitally important that we should have some great central principles that guide our life. But even these we should not fear to re-examine from time to time, in case other outside circumstances, or our own youth, rather than our own growth by evolution, should bring about the possibility of some fresh angle of vision which we feel has a right to careful examination.

There are some ideas which seem to me to be vital to the growth of the T.S. Personally, I consider that the growth of the T.S. very largely depends on the existence of a proportion of the members who believe strongly in the existence of the Masters; but these must never try to enforce that opinion on others, while, at the same time, they are always ready to give the reasons for their own strong belief. The moment any idea falls back on authority as a reason for blind acceptance, that moment you should begin to suspect that authority. Truth should be able to face every difficulty, to try to meet every question; and if one is unable to meet a question, we ought frankly to say that we are not able at present to decide in favour of a definite opinion. We ought to examine and re-examine our convictions, being always ready to listen to arguments against them, and to weigh those arguments fairly and without prejudice, as far as we can.

It is quite possible that we are not yet sufficiently developed to weigh the value of a thing at first sight. We feel a certain repugnance to weighing it fairly in the balance of the intellect; but, unless we try to examine and re-examine our convictions, we shall check our intellectual growth.

There is one phrase which I very often quote from the Hebrew Scriptures, because, to me it has an enormous importance, whether you put it in an allegorical form, such as is sometimes used for its expression, or whether you put it in ordinary plain and simple language. Take for instance the striking illustration of the allegorical form in the thinker occupied in the search for God: "If I ascend up to heaven, Thou art there"—that seems natural enough; but: "If I make my bed in hell, behold, Thou art there also." That is put in what I may call an allegorical form; but, it contains a profound truth. The only thing that enables a falsehood to live is the fragment of truth that the falsehood contains. A very well known Hindu Scripture says that "truth alone continues; falsehood passeth away". In matters of enormous importance to ourselves or, still more, to others, we must be scrupulously careful to exclude, as far as we possibly can, our own preconceptions, our own inherited ideas; to examine them and to see how far they are our own; or are the mere echo of the thinkings of others.

There is never any danger in examining and re-examining a truth. It comes out the more illuminating the more we test it by each new light. Hence, we should, every one of us, be careful, especially with those over whom we may have some authority, either from age or from experience, to test and retest our intellectual and emotional conclusions, to give to every idea propounded to us its fair weight. Some problems you may decide very quickly. Some, though of no use to yourself, may be useful to other people. Now and then, in the Hebrew Scriptures to which I just alluded, you have one of these deep

thoughts flashing out; "The Divine Wisdom," we are told, "mightily and sweetly ordereth *all things*." So that everything is worth examining from the very fact of its existence by virtue of a truth, however fragmentary, that it may contain. Or again: "Shall there be evil in a city, and the Lord hath not done it?" Does not that suggest that evil is only imperfect good? That it will grow into good?

Keeping that as a rule of life, we are likely to avoid prejudices to some extent, and I am inclined to say: examine every new idea which comes to you, which appeals to you or repels you. Each is growing; do not reject it without consideration; even if you cannot see in it anything useful or good, you will fulfil your duty by leaving it on one side. We cannot, without danger of error, make our own knowledge, our own thought, the measure for the truth that another may have glimpsed. When there is an opinion that is repugnant to us, we should look into it the more carefully, and see first whether our personal repugnance is not making a barrier to a fair examination, or whether only perhaps it is repeating some old idea in a new form of words.

Freedom of thought then, is vital for the Future of the Theosophical Society. Encourage discussion; listen to it fairly and patiently; be willing to test your own opinion again. You might have grown between the time when you formed an opinion and your present stage of consciousness. It does not follow that, because it is true under one set of circumstances, it is necessarily true under another set of circumstances. A certain congruity is necessary before we should act upon a thought.

The other main danger that we have to avoid, I think, is letting the superiority of our own belief in a particular truth that we hold lessen the keenness of the analysis that should enter into the examination, and in this way carefully exclude it, even if cognate to the subject under discussion. There are some beliefs we have which are

so useful to us, that some of us think that infallibly they must be useful to everyone. We are a little inclined to force them unduly. Whether a truth is useful to a person or not is determined by his own stage of consciousness; whether he can respond to it or not, that is the real test. If he cannot respond to it, either he has passed beyond it, or has not yet grown up to its height. Above all else, let us never discourage the free thinking of a brother. Let his thought go its own way, unless you can add to it a helpful idea. It may be that the holder is struggling after a fragment of truth enveloped in a husk of error; that sometimes a truth, the most difficult to find, is the most valuable when found. Let us in thinking of the future of the Society, make freedom of thought within it an essential condition.

There is another point which is very much more debatable than those mentioned, and that is when we hold an opinion very strongly which is congruous to our own, but lessen its value in expression, because we have a certain prejudice lurking in the mind. It may be a national prejudice, it may be an inherited prejudice, it may be the general force of opinion all round us which dulls our perception of an error. Thus, it all comes back really to the idea: "Keep an open mind."

There is one point that arises that I think I can quite frankly mention to you, that I once heard put by a Master, when He said, that if people held what may be a true idea, but one which would not be suitable to the person to whom it was expressed, you might hinder that person instead of helping him. It arose out of a curious discussion whether it was a good thing for people to see both sides of a question. Most people would say hastily: "Certainly it is. Let us always help people to see both sides." The idea which was put forth was: "Suppose an ordinary person were to see both sides quite equally, so that each of them has a similar attraction or repulsion for him, then he probably would

not act at all. That is an idea of the value of one-sidedness that you might think over." There is a deep truth in it. It is quite possible to be inactive, because you see both sides either so imperfectly, or so very perfectly, that the mind fails to perform its real function of thought, the direction of activity. It might paralyze instead of guide. It struck me so much, because, I had not thought of that particular difficulty. When one comes to think of it, one sees that a certain amount of one-sidedness is necessary for action, except in the case of the perfect. It would be for others, like putting equal weights into the balance of a weighing-machine.

Test your thought in every way possible; you cannot do it perfectly, I know; none of us can. But, use your utmost discrimination, especially if you know that the person who propounds a statement is very much more advanced in his knowledge than you are. We must, as a matter of fact, accept many things on the authority of the expert. We are unable to go into everything from the beginning by experiments made by ourselves; in that way, there grows to be a certain body of accepted truths, but even with those, I think we should examine ourselves to see whether some imperfections in ourselves is not our difficulty in accepting a truth presented to us.

For a Society like the Theosophical, keenness of intellectual perception is of enormous importance. There are so many Theosophical teachings which fascinate us naturally and inevitably. I do not think that any of Krishnaji's many valuable teachings is more valuable than his exhortation to examine everything before you accept it. If you find you cannot understand it with your best efforts, wait until you grow a little more, and try again. Keep an open door, even though it be risky. But take care what kinds of thought they are coming through the open door, and are establishing themselves as pieces of permanent furniture in your mind. An idea

may be true when it came in, but it may come into contact with something in you which diminishes and destroys its present value for you.

So, let us stand in the Society for complete Free Thought. I do not say there is no risk in it; there is. But the risk is a lesser risk than the acceptance of everything, unless the authority relied upon is that of One who is infallible. We may take authority as a guide to experiment; but I do not think that we do wisely to take it as an authority for action, unless we have tested our own capacity to judge it, and are not overpowered by some fascination it may have, possibly because it confirms a prejudice of our own. That is one question that you may well discuss at present, and that is the reason why I am speaking about it.

There is one other question that I would ask you to think over very carefully, and that is a question which to me is of vital importance for the future of the Society: "What is your own attitude to the Masters?" If you have really thought over that as strongly and as carefully as you are able to do, if you arrive at a decision, or if you do not, have you the courage to say frankly to yourself: "I have"—or, "I have not—sufficient evidence, either to convince me of the existence of the Masters, or to enable me to say that They do not exist". It is a far better method to cultivate the suspension of judgment than to deny too hastily. The question arises for those of us who believe in Them, or know Them. If we know Them, and if we find that knowledge beneficial to us, we should not, even then, try to impose it on anybody who does not want it. But also we should never withhold our testimony from fear of ridicule, from that kind of fear which does not appear in its own ugly guise, but only as a "wise caution". The existence of the Masters is such a vital question that seems to me unwise to leave untested, without examining it to the very utmost of our power, and re-examining

again later on, when we may hope we have grown somewhat more. If we know it, I think then, without unduly pressing it on anyone, we should, if the question arises, very quietly say that we know of Their existence, and quite frankly and readily answer the question: "Do you know of your own judgment, of your own experience, or only on the authority of some one whom you think superior to yourself?" It is better, I think, to wait, without coming to a full decision, for the time when no lurking doubts remain in the heart. If They exist, your belief or non-belief makes no difference to Them. But it makes an enormous difference to you. They do not press Themselves on any one. Probably you know that beautiful picture, in which the figure of the Christ is standing at a closed door and knocks. You may have observed in the picture that there have grown across the lower part of the closed door a number of thorns and prickly growths of the jungle. It is worth while always to see whether we have a jungle in our own minds which has shut out a Great One; that we do not wish to believe, because the implications of that belief would make demands which we are not ready to answer. We should do well to examine whether it is not that kind of an inner reluctance, which arises from the possible implications, which is the unworthy cause of our inability to believe. Almost above all other questions, this question as to the existence of the Masters seems to me one for which we should ever be seeking an answer, or have come possibly to a temporary decision upon on one side or the other. That it has tremendous inspiration there is no doubt; that inspiration may grow into fanaticism, seeing only one side of the case. If that is so, it is better to seek for more evidence, and not to let the mere fascination carry you away.

I do not for a moment hide from you, or wish to hide, that my devotion to my Master is the dominant motive power in my mind and heart. It is so, because from

experience, which has now lasted for a little more than half my life, I have had the joy of knowing what it is to live with Them. That that will expand and increase, I have no doubt. It is the ruling motive in my life for service.

Everyone had better make his choice. No one has a right to dictate to another. Only this I can say: it is my own experience that the more I have believed in Them, the more I have found that I understand, and that I serve. I propose to cling to that belief, and only to put it by if I find it hampering further service. But I close with the statement: "Do not believe, because some one else believes; out of your own knowledge you should judge." That was the advice of the Lord Buddha, the most illuminated so far of our humanity. The longer you are in the Society, you love it the more. That is my experience.—From *The Theosophist*, February, 1931.

## CORRESPONDENCE

### BLAVATSKY LITERATURE

Editor, *Canadian Theosophist*:—A most encouraging indication of the trend of opinion, both in and outside of the various Theosophical Societies, is the enormous recent revival of interest in H. P. Blavatsky—her life and her writings—evidence of which is to be found in the rich crop of books on the subject that have appeared during the last ten years.

The first important book about H.P.B. was the *Occult World* by A. P. Sinnett, published in 1881, the second, *Incidents in the Life of Madame Blavatsky*, by the same author, which appeared in 1886. Between these two dates there appeared at least fourteen pamphlets of varying sizes, some defending, but most of them attacking H. P. B. in connection with the Coulomb and Hodgson attacks.

During the months that followed H. P. B.'s death in 1891, there appeared *H. P. B.—In Memory of H. P. Blavatsky*, by Some of her Pupils, (1891), and *Remin-*

*iscences of H. P. Blavatsky and the Secret Doctrine*, by Countess Wachtmeister, (1893); a few small pamphlets were also launched during this period.

In 1895, were published two hostile books, by V. Solovyoff and Arthur Lillie, and at least one hostile pamphlet. In this year also appeared the first volume of Colonel Olcott's *Old Diary Leaves*, which, with the second (1900) and third (1904) volumes, had much to say about H.P.B.

Apart from *Old Diary Leaves*, II. and III., only two pamphlets on H.P.B. containing between them 69 pages, were produced during the twenty-five years from 1895 to 1920!

1920 saw the publication of two pamphlets comprising 39 pages; but it was not until the succeeding year that the revival may be said to have fairly begun, with the appearance of

*Helena Petrovna Blavatsky*, by Katherine Tingley and Others. (81pp.)

*The Blavatsky Quotation Book*, by Winifred Parley. (110pp.)

In 1922 we had:

*H. P. Blavatsky; Her Life and Work*, by A. L. Cleather (124 pp.)

*H. P. Blavatsky; a Great Betrayal*, by A. L. Cleather (97pp.) and at least one pamphlet.

In 1923 appeared:

*The Mahatma Letters to A. P. Sinnett*, compiled by A. T. Barker (525pp.)

*H. P. Blavatsky, as I Knew Her*, by A. L. Cleather (74pp.)

In 1925:

*Letters of H. P. Blavatsky to A. P. Sinnett*, compiled by A. T. Barker (404pp.)

*The Theosophical Movement*, Anon. but of U.L.T. origin (705pp.) (much of it about H.P.B.) and at least one pamphlet.

In 1926:

*Madame Blavatsky*, by G. Baseden Butt (269pp.)

*The Golden Book of the T.S.*, by C. Jin-arajadasa; of which perhaps 100 pages

are about H.P.B., and at least one pamphlet.

In 1927:

*Was She a Charlatan?*, by W. Kingsland (60pp.)

*Fragments from the Writings of H. P. Blavatsky*, compiled by H. B. Pratt (150pp.)

In 1928:

*The Real H. P. Blavatsky*, by W. Kingsland (321pp.); and at least one pamphlet.

In 1929:

*Some Unpublished Letters of H. P. Blavatsky*, compiled by E. R. Corson, M.D. (288pp.); and at least one pamphlet.

In 1930:

*Theosophy; a Modern Revival of Ancient Wisdom*, by A. B. Kuhn (381pp.) (mostly about H.P.B.).

But perhaps the best evidence of all as to the revived interest in H.P.B. is the fact that the enemy has at last waked up to it for during the current year has appeared a book, *The Mysterious Madame*, by Bechofer Roberts, in which all the old slanders of Solovyoff and others are once again dragged out of their limbo and paraded as though they were admitted facts, the author having apparently overlooked that as long ago as 1892, under pressure from W. Q. Judge, a great newspaper, the *New York Sun*, admitted that they were baseless and that it had been misled into printing them.

The particulars given in this letter are as complete as I have been able to make them. If there are any important omissions, I hope that they may be pointed out. I may add that only books and pamphlets have been taken into account. Magazine articles, of which there have been many important ones, have not been dealt with.

Yours fraternally,

R. A. V. Morris.

England.

## THE CANADIAN THEOSOPHIST

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## OFFICIAL NOTES

We should be glad if any of our readers were able to supplement Mr. R. A. V. Morris's interesting article on notes about Madam Blavatsky with a list of the more important magazine articles about her which have appeared since 1891. A very brief note on the point of view of each would be helpful.

\* \* \*

The election of the General Executive and the General Secretary attracted a little more attention than last year when 201 votes were polled, this year bringing out 242. It might have been better, considering the membership of 409. We would like the secretaries and treasurers of the Lodges to note that this month closes the financial year of the Society, and request them to make a last effort to get their inactive members paid up and on the roll before the 30th inst. We do not wish our

roll to close on a lower number than last year and it will take a strong effort to get enough new members or old ones reinstated to keep up our tally.

\* \* \*

The Society is greatly indebted once more to Mr. A. S. Winchester, barrister-at-law, for his kindness in attending at the Theosophical Hall, Toronto, and conducting the scrutiny of the ballots under the proportional representation system. The work entails several hours close attention, and as the leading expert in this kind, and a lawyer of note, we desire to express to him our deep appreciation of his valuable services.

\* \* \*

We hear that Mr. Fred Housser is going to take charge of the Book Department of the Toronto Theosophical Society. Mr. George McMurtrie who has so long been the Book Steward, has been compelled through pressure of business to relinquish his active connection with this work. Those who desire to procure books through the Department may do so on application to the Book Steward, whose aim it will be as hitherto to supply Theosophical books at list prices, and to keep the cheapest editions in stock.

\* \* \*

The latest corrections in Dr. G. de Purucker's itinerary on his return from Europe will enable him to speak in Montreal on the evening of Thursday, October 15. If the Montreal members desire to organize this meeting they should at once notify headquarters, as other places might like to have him in case of their default. On Friday, Saturday and Sunday, October 16-18, he will be in Toronto and speak at the Theosophical Hall, 52 Isabella Street. Dr. de Purucker will arrive in Vancouver on October 22, where arrangements will be made by local Point Loma members, and he will be in Victoria on the 24th and 25th.

\* \* \*

His friends will be sorry to hear that

# THE THEOSOPHICAL SOCIETY IN CANADA

## ANNUAL ELECTION—SESSION 1931-32

No. of Votes Counted—242      No. to be Elected—7      Quota—31

CANDIDATES	1st Count	2nd Count		3rd Count		4th Count		5th Count	
		Transfer of Barr	Result	Transfer of Belcher	Result	Transfer of Spicer	Result	Transfer of Knechtel	Result
D. W. BARR .....	66	—35	31		31		31		31
FELIX A. BELCHER	41		41	—10	31		31		31
J. E. DOBBS .....	27	2	29	1	30		30	2	32
Walter I. Hick .....	18	1	19	1	20		20	2	22
FRED B. HOUSSER ....	24	11	35		35		35		35
E. H. Lloyd Knechtel ..	6		6	1	7	1	8	—8	
KARTAR SINGH .....	12	10	22	4	26		26	3	29
Harold Spicer .....	2		2		2	—2			
WASH. E. WILKS .....	28		28		28	1	29	1	30
AGNES WOOD .....	18	11	29	3	32		32		32
Non-Transferable .....									
Totals .....	242		242		242		242		242

*(signed)*

A. S. Winchester, June 2, 1931.

Rev. Dr. Robert Norwood, rector of St. Bartholomew's Church, New York, was taken ill suddenly and, under Dr. Allen O. Whipple, on May 28th, was taken to the Presbyterian Hospital where his gall bladder and appendix were removed. He endured a good deal of suffering but on June 4 was making a good recovery, though still very weak, and visitors were forbidden until he recovered his strength. His many friends in Ontario and Nova Scotia will be earnest in their desire for his restoration to health and strength. What he has meant to New York the rousing congregations of St. Bartholomew's can testify.

There are still a few of our members who object to having 25 cents of their money go to Adyar. The loss of 25 cents to Adyar will be less deadly than the loss of membership in the Theosophical Society to such members. Adyar can get along without the 25 cents. Its magnificent Library and its clerical functions in keeping and preserving the records of the Society are fully worth 25 cents of any man's money. These members object to some of the officials, perhaps, or to some other member or members of the Society. Of course if their profession of Universal Brotherhood is a false one and not actually universal but limited in various directions

they have no place in a society devoted to Universal Brotherhood, whether with or without the 25 cents.

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The Fraternization Movement goes on heartily. White Lotus day was celebrated at Los Angeles with a strong United Meeting in which Adyar and Point Loma members took part, prominent speakers like Mr. Warrington, Mrs. Hotchener, Mr. J. Henry Orme, Dr. G. de Purucker and others taking part in the proceedings which were arranged by a joint committee. The reception to Dr. de Purucker in Chicago on June 4 appears to have been most enthusiastic. Mr. L. W. Rogers attended and spoke in a friendly spirit, and there was hearty applause when he and Dr. de Purucker clasped hands before the audience. Mrs. Helen G. Fisher was so impressed with Dr. de Purucker that she and her daughter Mrs. Weiss joined the Point Loma Society. Mrs. Fisher is an old and ardent working member of the Adyar Society. She has been president of Evanston Lodge, and now retires from the presidency of Rogers Park Lodge to take up new responsibilities. Col. LeRoy T. Stewart, 35 years ago secretary of Chicago Lodge, has also joined the Point Loma ranks.

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We desire to call attention to The O. E. Critic for May in which Dr. Stokes has made a series of quotations from H. P. B.'s Messages to the American Conventions. The whole issue is inspiring reading, but we will make this selection from the quotations from H. P. B., believing it is needed most vitally now and always: "Orthodoxy in Theosophy is a thing neither possible nor desirable. It is diversity of opinion, within certain limits, that keeps the Theosophical Society a living and healthy body, its many ugly features notwithstanding. Were it not, also, for the existence of a large amount of uncertainty in the minds of students of Theosophy, such healthy divergencies would be impossible,

and the Society would degenerate into a sect, in which a narrow and stereotyped creed would take the place of the living and breathing spirit of Truth, and an ever growing knowledge."

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The present instalment on the Feeding of Infants brings to a close the instructions prepared by the late Joseph E. Winters, M.D., Professor of the Diseases of Children, Cornell University College. Miss Mary N. Roebuck, nurse graduate of Toronto General Hospital brought this system to our attention and has prepared the reprint. As Dr. Winter wrote: "It may be averred that failure is *never* seen except where orders are not followed. Letters from physicians, nurses, mothers, institutions from every part of the United States and Canada contain evidence that more than one million children have been successfully fed on these formulas. Thousands of physicians state that they never fail when orders are obeyed to the letter. With these formulas there is the same immunity from infection and from illnesses as in breast-fed children." We can endorse every word of this, but must emphasize the necessity of sticking without the slightest deviation from the instructions given. Babies thus fed have no trouble teething, are immune from all the regular children's maladies, do not take colds, and develop health and strength in the most notable way.

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Both Mrs. Besant and Mr. Jinarajadasa have taken exception to our announcement that Mr. Jinarajadasa "is reviving the E. S." I suppose if it were announced that he was not reviving the E. S. equal exception would be taken. Our English idioms do seem to trouble foreigners. We were credibly informed that Mr. Jinarajadasa had been placed in charge of the E. S. and if he is unable to revive it its members will be disappointed. Are we to understand that the E. S. remains suspended and that Mr. Jinarajadasa has nothing to do

with it? Here is his letter: "Editor, Canadian Theosophist.—On page 20 in your March issue, you state: "Mrs. Besant very wisely closed the E. S. and Mr. Jinarajadasa revived it." I have Dr. Besant's permission to inform you that the latter half of the statement has not the slightest basis of fact. May I inquire what is the source of your information? I have long realized that we who work for Theosophy at Adyar are your legitimate target, but surely all members in Canada do not approve of applying the principle of the old adage, "Any stick will do to beat a dog with". Yours sincerely, C. Jinarajadasa."

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Mr. N. W. J. Haydon has been visiting in the United States in connection with Masonic engagements he was keeping. He met Dr. Stokes in Washington. He was unable to visit the New York Lodge in consequence of other appointments. In Boston he remained over to attend the joint annual meetings of the Adyar Lodges, and reports that they had elected a Canadian, Mr. Lindsay Haines, as President for the next two years. "He told me he received his first knowledge of Theosophy through books loaned from us (Toronto) when he was living in a little rural community in New Brunswick some five years ago. He could not get any attractive reading from neighbouring sources, so enquired of the literary editor of Saturday Night who advised him to apply to us. Fine! Their membership here is 60 but only 18 were present; they admitted losing members—with all that connotes—by the influence of side-issues, and expressed hearty approval of what I told them of our methods and usages. They are hard pressed financially, rent is \$100. a month, and local dues \$12. a year, and a change of location is being forced on them, or more active public work. They fraternize with the Point Loma members and spoke admiringly of the public work done by them." Mr. Haydon remarks in this letter: "I hope the election has given you a 90%

majority at least, and that you are feeling fit to carry on."

## ELECTION OF GENERAL EXECUTIVE

The counting of the ballots in the election of the General Executive and the General Secretary was carried out under the supervision of Mr. A. S. Winchester, barrister, at 52 Isabella Street, Toronto, on Tuesday evening, June 2. Neither of the Scrutineers of the West End Lodge appeared and Mr. Hubel of the Toronto Lodge was unable to attend. Mr. G. I. Kinman who had been appointed was present and Mr. Charles Boush was requisitioned and came to the Hall. Neither of the candidates for the General Secretaryship was present. The poll returned the present General Secretary for another term with a vote of 209 to 29, 8 ballots being spoiled. The table of the voting according to proportional representation methods appears elsewhere. Mr. D. W. Barr got the largest number of first choice votes. His surplus votes were divided and served to elect Miss Wood. The votes of Mr. F. A. Belcher and Mr. F. B. Housser, who had also been elected on the first count, were then divided with those of Mr. Spicer, whose election was negatived as was also that of Mr. Knechtel, with the result that Mr. Dobbs, Dr. Wash. Wilks, and Mr. Kartar Singh were elected, completing the General Executive for the next term.

## THE GENERAL EXECUTIVE

The expiring Executive held its final meeting on Sunday, 7th inst., and passed resolutions of the recognition of the services of Mr. McIntyre as Acting Treasurer during the last few years, and of appreciation of Mr. Hick and Mr. Kinman in their regular attendance at the meetings and interest in the business of the Society.

A resolution was also adopted expressing the approval of the Executive of the proposals being made in various quarters for

closer cooperation between the different Theosophical Societies, but without thereby endorsing any claims for hierarchical guidance made by any of them, and that copies of this resolution be sent to Mrs. Besant, Dr. de Perucker, Mr. William Kingsland, Mr. Charles Johnston, Dr. Dower, Mr. L. W. Rogers and the General Secretaries of the other national Theosophical Societies.

Discussion was continued on the election results, and it was regretted that more interest was not taken by the members. It was agreed that the General Secretary should write to those members who had not voted, pointing out the loss to the Society in their lack of interest.

The position of inactive members was discussed and it was suggested that an appeal be made to the various lodge officials to endeavour to bring the list up to the same number as last year, there being now in arrears 56 members, while the membership is 21 behind that of last year at this date.

During the discussion it was agreed that the collection of dues was left till too late in the season, and the General Secretary was instructed to cut off the magazine from all those in arrears after the issue of the August number, notification to be sent to the members in arrears at that time. It was pointed out of course that the Constitution requires the dues to be paid on the 1st July.

The new Executive will meet on July 5th at 2 p.m. at 52 Isabella St., Toronto.

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Mr. Roy Mitchell, of New York University, is spending his vacation in Toronto, and will speak every Sunday evening during June, July and August in the Theosophical Hall.

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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?

## LEARNING BY HEART

*Learn above all to separate Head-Learning from Soul-Wisdom, the "Eye" from the "Heart" doctrine.*

*The Voice of the Silence.*

There are two classes of beings among those who are seriously influenced by Theosophy. First, those whose minds are satisfied. The philosophy appeals to them, because of its inherent reasonableness and unbreakable logic; because of its striking consistency, its uttermost common sense, and above all its sweeping breadth, encompassing every problem of human life as of cosmic world-process. They are of studious temperament. Finding Theosophy responsive where science is silent, capable of solving scientific conundrums at least in theory; also finding it enlightening in its philosophical propositions, these friends devour with speed the contents of our books. The ethics of Theosophy make no practical appeal to them. If they read *The Voice of the Silence* it is because of its poetry, its rhythmic beauty. They are not impelled to apply Theosophical principles to their own daily problems. Thus, reincarnation is accepted as a logical and reasonable teaching on the plane of intellect, but they live as if they had never lived before on earth, and, what is even more remarkable, as if they will not return here to meet the reactions of their present deeds; and so on and so forth. Some of us puzzle—Who buy hundreds of our books, when at the Lodge so few are seen, and still fewer are sacrificingly active? It is this first class of beings who purchase and use for their own purposes our literature. Among them are journalists and writers whose mental output is the result of such reading; but they seldom publicly acknowledge the source. But Theosophy bears neither grudge nor ill-will towards these, for they too are serving our Cause without meaning to do so. A variant of this type is to be found in our several Lodges. Such come to our meetings and classes, participate in

our labours, even help us in certain measure, but do not practice, do not apply our Teachings to better their characters, to purify their moral natures, to control their daily life process by the arousing of the Spiritual Will, which continues to lie dormant in them. As long as they keep on reading and studying and attending the classes they benefit—but indirectly, unconsciously to themselves. Like children they absorb nourishment and grow, without being aware of either. But when they stop study they forget everything in a short while, and then they behave as if they had never heard of Theosophy.

The second class of beings comprises those whose hearts are satisfied by Theosophy. Suffering, some dire calamity, prepares them, and their intuitive natures are attracted by the Teaching. They do not know why or how. The mental capacity of many of them is perhaps below par, but their sole desire to understand life, to better their moral propensities, brings them to Theosophy. Our meetings and activities help them considerably; a peace of heart comes to them, and some contentment, especially through their power to help even in a small measure their struggling fellow souls. In a sense they are a serious danger to the Movement; for, with them, Theosophy becomes a religion—our books are revelations, our gatherings church meetings, our class work solemn ritual; our Masters who are living men are apt to be prayed to by these humble, innocent ones as if they were gods in some far-off heaven! But for all that Theosophy is for them too, and our effort is to keep the doors of our Lodges wide open for every class including this. In spite of the danger it is to the Movement, this particular class compensates by producing from within its ranks hearts fired by real devotion. Not devotion of the religious kind, but of the spiritual type; not the one that makes believers, but that other which creates the intelligent worker, whose enthusiasm transformed into earnest and

steadfast labour, gains for the Cause the heart all afire to serve it. Such become learners by heart. They do not memorize words from our books but, by assimilating the Teachings and applying them, learn by and in life. To their head-learning is added life-experience; when these converse or correspond, lecture or write, they do so not with tongue and pen but with life. Their fire is catching; they produce their like. One in a hundred perhaps is such a fired heart, but it is one that serves for the hundred, and serves thousands, nay, millions!

Theosophical Teachings are like pure white snow. When it falls on street pavements, in crowded cities, its protective character cannot be at work. Let it fall on the fertile country and it protects and keeps warm the roots of life and silently works the miracle of the coming spring. When Theosophy enters the heart and not only the mind, its real creative fertility begins to operate. It begets work—works of noble sacrifice, of silent sacrifice, above all of impersonal sacrifice. Such works are small but faithful copies of those mighty works performed by the Sages of the East.—From *The Theosophical Movement*, U.L.T. Bulletin, Bombay.

## FEEDING FOR INFANTS

(Concluded from Page 92)

### FORMULAS ON PERCENTAGE BASIS

Economical conditions may make it necessary to use these formulas. In the event of disturbed digestion from physical behaviour of protein, at once have recourse to previous formulas.

#### Formula No. 1

*First, Second, and Third Days:*

Upper  $\frac{1}{2}$  ounces from each of two quart bottles of milk.

Milk sugar,  $\frac{5}{6}$  ounce (about  $3\frac{1}{2}$  teaspoonfuls).

Cold unboiled filtered water, 9 ounces.

Lime water,  $1\frac{1}{2}$  ounces.

Quantity at each feeding: First and second days,  $\frac{1}{2}$  ounce; third day, 1 ounce.

Ten feedings, at 6, 8, 10, and 12 a.m., 2, 4, 6, 8, and 12 p.m., 4 a.m.

Composition: Fat, 2 per cent.; Milk sugar, 7 per cent.; Protein, .25 per cent.

**Formula No. 2**

*Fourth, Fifth, Sixth, and Seventh Days:*

Upper  $\frac{1}{2}$  ounce from each of three quart bottles of milk.

Milk sugar, 1 ounce (about 4 teaspoonfuls).

Cold unboiled filtered water,  $10\frac{1}{2}$  ounces.

Lime water, 2 ounces.

Composition: Fat, 2.50 per cent.; Milk sugar, 7 per cent.; Protein, .33 per cent.

**Formula No. 3**

*Second and Third Weeks:*

Upper  $2\frac{1}{4}$  ounces from one quart bottle of milk.

Milk sugar, 1 ounce (about 4 teaspoonfuls).

Cold unboiled filtered water, 10 ounces.

Lime water, 2 ounces.

Composition: Fat, 3 per cent.; Milk sugar, 7 per cent.; Protein, .50 per cent.

**Formula No. 4**

For chemical accuracy, the upper 7 ounces should be used in making Formula No. 4. Clinically, the upper 6 ounces prove better.

*Fourth Week:*

Upper 6 ounces from one quart bottle of milk.

Milk sugar, 1.8 ounces (about 7 teaspoonfuls).

Cold unboiled filtered water, 18 ounces.

Lime water, 4 ounces.

Composition: Fat, 3.50 per cent.; Milk sugar, 7 per cent.; Protein, .75 per cent.

**Formula No. 5**

*Fifth Week to End of Second Month:*

Upper 9 ounces from one quart bottle of milk.

Milk sugar, 2 ounces (about 8 teaspoonfuls).

Cold unboiled filtered water, 19 ounces (or enough to make one quart).

Lime water, 4 ounces.

Composition: Fat, 4 per cent.; Milk sugar, 7 per cent.; Protein, 1 per cent.

**Formula No. 6**

*Tenth to Thirteenth Weeks:*

Upper 11 ounces from one quart bottle of milk.

Milk sugar, 1.9 ounces (about  $7\frac{1}{2}$  teaspoonfuls.)

Cold unboiled filtered water, 17 ounces (or enough to make one quart).

Lime water, 4 ounces.

Composition: Fat, 4 per cent.; Milk sugar, 7 per cent.; Protein, 1.25 per cent.

**Formula No. 7**

*Fourth and Fifth Months:*

Upper 13 ounces from one quart bottle of milk.

Milk sugar, 1.8 ounces (about 7 teaspoonfuls).

Cold unboiled filtered water, 15 ounces (or enough to make one quart).

Lime water, 4 ounces.

Composition: Fat, 4 per cent.; Milk sugar, 7 per cent.; Protein, 1.50 per cent.

**Formula No. 8**

*Sixth and Seventh Months:*

Upper 15 ounces from one quart bottle of milk.

Milk sugar, 1.7 ounces (about  $6\frac{2}{3}$  teaspoonfuls).

Cold unboiled filtered water, 13 ounces (or enough to make one quart).

Lime water, 4 ounces.

Composition: Fat, 4 per cent.; Milk sugar, 7 per cent.; Protein, 1.75 per cent.

**Formula No. 9**

*Eighth and Ninth Months:*

Upper 17 ounces from one quart bottle of milk.

Milk sugar, 1.4 ounces (about  $5\frac{1}{2}$  teaspoonfuls).

Cold unboiled filtered water, 11 ounces (or enough to make one quart).

Lime water, 4 ounces.

Composition: Fat, 4 per cent.; Milk sugar, 6.50 per cent.; Protein, 2 per cent.

Formula No. 10

*Tenth and Eleventh Months:*

Upper 21 ounces from one quart bottle of milk.

Milk sugar, 1.1 ounces (about  $4\frac{1}{3}$  teaspoonfuls).

Cold unboiled filtered water, 7 ounces (or enough to make one quart).

Lime water, 4 ounces.

Composition: Fat, 4 per cent.; Milk sugar, 6 per cent.; Protein, 2.50 per cent.

Formula No. 11

*Twelfth Month:*

Upper 25 ounces from one quart bottle of milk.

Milk sugar, 0.7 ounces, (about  $2\frac{1}{4}$  teaspoonfuls).

Cold unboiled filtered water, 3 ounces (or enough to make one quart).

Lime water, 4 ounces.

Composition: Fat, 4 per cent.; Milk sugar, 5.50 per cent.; Protein, 3 per cent.

### WEANING

When a child is nursed by mother six weeks to two months, and then weaned, artificial feeding should begin fourth week by use of one feeding a day of two ounces of formula No. 1. Second half of week, formula No. 3, same quantity. During fifth week, two feedings of  $2\frac{1}{2}$  ounces of formula No. 4; the sixth week, three feedings of formula No. 5. From this time onward the food is strengthened as in a child artificially fed from birth.

Weaning, irrespective of age of child, should always begin with a weak formula. Amount is determined by age. In a well-developed child of several months, strength

ening may be rapid, especially in cool weather. In summer, strengthening must always be gradual.

Over-feeding is the most frequent difficulty in bottle-feeding. Many mothers have an immoderate desire for an unusual child, and imagine a food strong in quality, or excessive in quantity, will compass this. To every such mother it should be made clear that when her child is thriving on a food, one-fourth of one per cent. more of protein, or an additional half ounce, without strengthening, may cause serious and dangerous disturbance of digestion—so delicate are the digestive organs in young infants. Avoidance of disorder of digestion is paramount in artificial feeding—the younger the child the more commanding its importance. For amendment, return to formula No. 1 is indispensable. Priceless time for nutrition and growth has been sacrificed needlessly.

Acute illness in a bottle-fed child necessitates recourse to a weaker formula until eve of convalescence. Digestive disorder is obviated, and clamouring for some in-nutritive patent food forestalled.

Feeding formulas must be comprehensive, yet specific; flexible with physician, *inflexible* with nurse and mother.

Twins may require distinctly different formulas. This must be determined by physician. The only legitimate deviation, however, is to strengthen or weaken the formula. These formulas would not knowingly be placed in the hands of any physician who would in any other way modify them; who would add anything not here ordered; change the time for removal of top cream with dipper; use pasteurized milk, or peptogenic milk powder. The principles inculcated are inflexible. He who departs from them tramples on the foundation principles of scientific feeding.

*Deviation by Mother or Nurse Always Pernicious; Often Fatal.*

Good food is constantly adjudged faulty when fault is in preparation. One unsuitable food after another is often substituted,

sometimes with fatal consequences. Faithfulness in preparation would have averted disaster.

A mother substituted 8 ounces whole milk from one quart bottle, and top 8 ounces from another, instead of upper 8 ounces from each of two quart bottles. Vomiting, diarrhœa, and high fever resulted.

Inculcate convincingly, until conviction is instilled, that any modification of a formula by mother or nurse may initiate fatal disease.

The feeding of an infant is an exact science, founded on infant physiology, chemical physiology and physical behaviour of protein. This science is above and beyond the ken of any nurse or mother. One devoid of a knowledge of this science is in darkest Egypt when directing the feeding of an infant.

A nurse who never swerved from instructions fed four consecutive children in one family. The mother said, "Your babies are exactly like breast-fed babies."

The formulas administered with fidelity afford results identical with breast-feeding—the self-same marks, *i.e.*, in coloring, animation, activity, rotundity, firmness, immunity from food disorders. Literal adherence to formulas is paramount. Co-operation of mother and nurse is requisite for successful feeding.

Alleged biological and other inscrutable differences between woman's and cow's milk are unmitigated hypotheses of those whose feeding attempts are failures. With a two months' stomach, and two months of lactation, there is no irremediable or insurmountable difference between woman's and cow's milk. Apology of expedience of cereal for splitting curd is naked confession of failure, and of inaptness for feeding.

Accoucheur is conceded charge of child when he is subject to a thousand hazards. This is an egregious and costly blunder. In this one month, digestion, nutrition, and vigour may be impaired beyond repair.

Death may be an ineluctable sequela years later—certainly six or eight. Cæsarean section by pediatricist would be no more preposterous than feeding by obstetrician.

It is earnestly requested that every word of the text be carefully weighed before consulting or using these formulas.

#### PASTEURIZATION OF MILK

In every cell of the body, salts and protein are organically combined. Dissolve this union, the tissue is dead.

Cell nuclei are rich in iron, magnesia, phosphorus, lime, potash, soda. No formation of cells for fresh growth can occur unless these salts are in organic union with protein.

Salts to be assimilated must be organically bound with protein.

Animals for whom milk is a sufficient food die of inanition when the salts are extracted. The result is the same with the salts restored to the protein, fat, and milk sugar, *the organic union being broken up*. Organic union of salts and protein in milk is light and easily dissolved. Heat dissolves this union. Pasteurization dissolves or loosens this union. Milk in which the organic union of salts and protein has been dissolved will not sustain life; milk in which this union is partially dissolved half sustains life. *Cells in every part of the body are half-living, half dead.*

*A rosy, plump, lusty child was never seen where pasteurized milk had been the only food for a prolonged period; they are wizened little old men and women who never smile. An acute illness is almost invariably fatal in a child fed on pasteurized milk.*

That contaminated, germ-infected milk can be rendered clean, pure, suitable, safe food for infants is unworthy of consideration. Pasteurization does not render dirty milk clean, stale milk fresh, nor germs harmless.

Pathogenic bacteria are rendered temporarily inactive by pasteurization, but their spores and toxins are still present, and are not affected by heating.

Spores develop into germs, unless the milk is kept at or below 45° F.

After ingestion, spores develop into germs and produce toxins.

*Through the presence of spores and toxins, pasteurized milk possesses same toxicity as raw milk.*

*Pasteurization is a recourse to palm upon a credulous public milk unfit for food.*

Economy to the poor of pasteurized milk: Five six-ounce tubes sell for 5 cents. An eight-cent quart bottle of milk will make *at least* three quarts of the diluted mixture in these tubes—or more than 24 cents per quart for whole milk. There is no rental; no delivery. Pasteurized milk is neither charity nor philanthropy.

### INFANT FOODS

Of one thousand children fed on various infant foods, 780 *more* die in first year than of one thousand breast-fed children. Of those who survive, nearly all will be in bad health at end of year. Majority of these die later. Incontrovertible proof of the dangerousness of every proprietary food for young infants.

### VOMITING IN INFANTS

The dominant and most potent of all causes is unnecessary handling. Just from the mother's womb, enclosed and shielded by a protecting bag of waters, existence absolutely passive, every function performed by the mother, it must now breathe for itself, and carry on its own circulation. The air surrounding it is 30 or more degrees lower than that of the amniotic fluid which previously bathed and protected it. Draw your finger across the skin ever so gently the child wriggles and writhes in a semi-convulsive manner. To soothe and soften this *relatively* rude existence is the first thought of the great physician. Life must approximate intra-uterine existence so far as nature's laws permit. The child must breathe warm, pure air; when not nursing sleep should never be interrupted.

Do not handle or even touch except for nature's demands.

The pernicious practice of weighing before and after nursing does incalculable harm to the supersensitive nerves, and serves no useful purpose whatever. This practice is most disturbing and is utterly useless. This treatment alone makes it imperative that the obstetrician should not be allowed care of infant for one moment.

### WATER

Throughout life's span, though it last an hundred years, not one drop of water is absorbed from the stomach. To bring water into contact with intestinal absorbents there is the same motor action as for food. Frequent contraction causes atony. Atony and a narrow pylorus make vomiting inevitable. Never give water to a young infant.

Tight bands interfering with free abdominal action cause vomiting.

### MANAGEMENT

Seclusion; no handling; not to be talked to, entertained or amused; no toys; no bathing or sponging, not even the clothing changed except when necessary; no weighing. Loose clothing.

Food when acidulated must form light feathery flocks.

### REFUSAL OF FOOD

A bottle-fed child must never be given water from a bottle. Refusal of food ultimately ensues. A nipple with a hole so small as to necessitate strong suction may end in refusal to draw the bottle. This was explained to a mother and nurse, and assurance was given that this condition did not obtain. Child continued to take but one or two ounces. A trained nurse put in charge at once discovered this to be the fault. This corrected, child took eagerly entire feeding.

A smeary, water-soaked gum nipple may create distaste for and refusal of food. After nipples are sterilized by boiling, they should be dried and wrapped in sterilized gauze—never in cotton. A thread of cotton

adhering to a nipple, by titillation, may cause refusal to nurse.

Boracic acid causes refusal of food. It is never allowed to use boracic acid for nipples or in baby's mouth.

Absolute quiet should be maintained during feeding. Conversation, playing of children, talking to, or anything that diverts, will stop some children in the midst of a feeding, and often they will not take bottle again.

If food is refused; if there are digestive disturbances; if there is sleeplessness; if not in every particular as normal as a breast-fed child, there is mismanagement—usually it is excessive handling. The formulas give results identical with breast-feeding—when the baby is not fussed with.

It would seem as though any comment on the above is unnecessary. The Mother who is determined to feed her baby as here directed will find her way to it if she has the perseverance to stick to the text and learn what it has to teach her. Such knowledge is not acquired in a few hours, it takes much time, much effort, much thought. Is your baby worth it?

It is exceedingly difficult to make Mothers realize that baby cannot have *anything* but what comes out of the bottle. It seems to be almost impossible to make them understand and follow the simple instructions given by Dr. Winters.

Over and over again it is found that women will try to follow the most difficult instructions and yet fail utterly in these. It is perhaps because they cannot keep doing the same thing over and over again exactly as directed; change they must have. The giving of honey to a baby under a year old for instance is likely to cause fermentation and sleeplessness.

So many use orange juice now that it is very difficult to get Mothers not to give it the first year. The child likes it; every one does, and it makes a change, glory be to change!

Both the writer and Mrs. A. E. S. Smythe will be glad to answer any ques-

tions that will enable a Mother to understand and take better care of her baby. There will be no charge in connection with this, it is freely offered to our fellow Theosophists, and any others, as a service of love given in return for the great blessing the feeding has been in our own families.

N. B.—The little dippers can be obtained from the writer at 1108 Sterling Tower Building, Toronto, Ontario, Canada, price twenty-five cents, which covers postage.

May the Peace of Allah abide with the babies.

(Miss) Mary N. Roebuck.

## REVIEWS

### "THE WHEEL OF LIFE"

Every now and then the desire of our heart is accomplished. Here is a little book so badly needed that the wonder is it was not written long ago. Thousands of ministers and clergymen need it and if we had a fund to send it out they would all be supplied. It is written by Rev. A. Henderson, vicar of St. John de Sepulchre, Norwich, and it recalls the fact that a former Bishop of Norwich was a member of the T.S. Also that the self-made mystic and adept, S. A. Mackey, was a native of Norwich, so that the city comes naturally to its nurture of the occult.

In "The Wheel of Life" (Rider & Co.) we have a little book that takes up the study of "Palingenesis in its relation to Christian Truth". Written by an Anglican clergyman, he knows just what the Church does and does not say about the doctrine, and he is able to converse with the priests on their own level.

"No Englishman," he says, "need be ashamed to be associated with Dr. James Ward, Professor of Mental Philosophy in the University of Cambridge; or Dr. McTaggart, of Trinity College, Cambridge, both of whom not only defend the doctrine as reasonable, but proclaim belief in it. Add to these Shelley, Wordsworth, Ros-

setti, Browning, and many others, not to speak of hosts of philosophers and theologians abroad—of former generations, and of our own—who regard this, the one doctrine which gives a coherent and satisfactory explanation of the great problem of human destiny, as having a claim on the consideration of all serious religious minds.

“No doubt much of the prejudice against what is often, but inaccurately called ‘Metempsychosis’—since it is not the souls that are changed at rebirth—the correct words being *metensomatosis*, or *palingenesis*’ (see Dean Ange’s *Plotinus*, Vol. I. p. 86), is due to the vulgar conceptions that were current among certain crude forms of Oriental religion, namely that the souls of men were punished by being reborn in the bodies of lower animals.”

Mr. Henderson gives additional information about the reputed condemnation of the doctrine at a Council of Constantinople, and says that “a careful consideration of the historical situation makes it abundantly clear that the question of Reincarnation was not even raised at the (Fifth) Council; and that the condemnation of certain extreme tenets of the Origenists was the act of Mennas, Patriarch of Constantinople, in a Provincial Synod. In this he was instigated by the Emperor Justinian who ordered him to procure the subscription of the bishops to the anathemas. This local synod was held in A.D. 543, while the general Council did not meet until ten years later. It is easy to understand, however, how this extra-conciliar sentence of Mennas was, at a later period, mistaken for a decree of the General Council.”

He thinks that “the rise of medieval scholasticism, based more on Aristotelian than on Platonic philosophy, was, probably, the principal reason why the doctrine became gradually forgotten.” So that it is really the lack of scholarship that leads our clergymen to deny or to scoff at the doctrine.

It finds favour even with Roman Catholic theologians, he declares, “amongst

whom was the great scholar, Monsignor Archbishop Passavalli (1820-1897), who not only declared that reincarnation is not in conflict with Catholic dogma, but himself accepted the doctrine, at the age of 62.”

Again “in our own day, we have the learned and heroic Cardinal Mercier—perhaps the greatest Catholic philosopher in modern Europe—who, though not holding the doctrine himself, admits that ‘it seems difficult to demonstrate by unaided reason that the end of man’s probation will necessarily coincide with the last moment of his life,’ and that ‘the theory of metempsychosis, provided it allows that the Soul retains through its successive reincarnations the consciousness of its own personality, and that the series will at some time have an end, cannot be shown by reason alone to be impossible or even false’.”

Theosophy teaches that the Soul will attain liberation and perfection eventually, and that it retains its own consciousness and memory. There is scarcely any problem of importance that Mr. Henderson does not deal with in this little book. For example, how does the doctrine fit in with the Christian belief in Redemption, Grace and the Sacramental System? He finds it difficult to see how there can be any real conflict between them.

“For Palingenesis is not the denial of Grace; rather does it emphasize the need of man for assistance from a higher sphere than this if he would fulfil the end of his being.” Mr. Henderson attributes our misapprehensions to geocentricity, which “is the trouble and is the cause of the unsatisfactory speculations of some philosophers and most theologians. But we are once more moving in a right direction, and with the resurrection of Platonic philosophy, there is hope for a larger and fuller conception of the truth. Such a resurrection is a real anastasis or rebirth, and means a new life to religion.

This little book, valuable as it is, costs only One Shilling and should have a very wide circulation.

## MR. KUHN'S "THEOSOPHY"

The new edition of this excellent book on Theosophy by Alvin Boyd Kuhn (Henry Holt & Co.) is now to hand. The third in a series of "Studies in Religion and Culture," which already includes the important "From Orpheus to Paul: A History of Orphism" by Vittorio D. Macchioro, and "The Puritan Mind" by Herbert Wallace Schneider, it can be commended to all students of religion and to clergymen who wish to acquaint themselves with the fundamentals—the real fundamentals—of religious teachings and the immemorial principles of the Divine Wisdom.

We have already touched on several of the early chapters, and desire to call attention now to Chapter X, on "Esoteric Wisdom and Physical Science." Mr. Kuhn points out the four propositions regarding the evolution of man according to *The Secret Doctrine*.

1. Man is a product of animal evolution on our planet only with reference to his physical body. The Deva evolution in other worlds was the source of his independent spirit and his intellect, his will, and his divine nature. 2. Man preceded the mammalian animals on earth, instead of being evolved from them. 3. Man is not all a descendant from any ape-like ancestor in an advancing line of evolution; on the contrary, the monkey is the descendant of (early) man. 4. Man has never been other than man, though not always as now.

Instead of regarding the body as having evolved the faculties of reason and intelligence, the secret teaching speaks of a spiritual evolution as going on concomitantly, and in attachment with, a physical one. Without the aid of the superior intelligences of the kingdom just above them, the purely mechanical or semi-intelligent energies are never able to leap over the gap—the difference in the atomic structure—which separates them from the next realm of higher vibratory existence. The

principles of wisdom and spiritual aspiration were superadded to man's organism from the celestial worlds. Thus, all the religious Saviours have been depicted as Mediators coming down from a heavenly or celestial realm.

"Physical evolution as modern Science teaches it, is a subject of open controversy; spiritual and moral development on the same lines is the insane dream of a crass materialism." (S. D., II. 650; also 614-5). Madame Blavatsky declares that our Science of the Schools is limited to the investigation of one single aspect of human life, that which falls within the range of sense objectivity and rational inference. There are other aspects of that life and of nature,—the metaphysical, the supersensual, for the cognition of which Science has no instrumentalities. Science is devoting its energies to a study of the forces of life as they come into expression in the phenomenal or sense domain. Hence it is constantly viewing nothing but the residuary effects of the activity of such forces. Science clings to the plane of effects; occultism rises to the plane of causes. Science studies the expressions of life; esotericism looks at life itself, the real force behind the phenomenon.

To bring the elements of real causality within his cognition, "the scientist must develop faculties which are absolutely dormant—save in a few rare and exceptional cases—in the constitution of the offshoots of our present Fifth Root-Race in Europe and America. He can in no other conceivable manner collect the facts on which to base his operations (S.D., I. 478).

Madame Blavatsky begins by showing that Science admits knowing nothing in reality of Matter, the Atom, Ether, Force. The atom is a fanciful construction, and variously constituted to suit the needs of each separate department of science, be it physics or chemistry. It is not known what Light is, whether corpuscular or not. Occultism sees the Universe run by the Noumenon, "which is a distinct and intel-

ligent individuality on the other side of the manifested mechanical universe."

Gravitation was the wrong concept for the attractive power exerted by all bodies; magnetism was the better description. Kepler came to this "curious hypothesis" nearly 300 years ago. It was what Empedocles meant by his Love and Hate, symbols of the intelligent forces of Nature. "That such magnetism exists in Nature is as certain as that gravitation does not; not at any rate in the way in which it is taught by science." (S. D. I. 517).

"It is on the doctrine of the illusive nature of matter and the infinite divisibility of the atom that the whole science of Occultism is built." (S.D., I. 520).

Occult philosophy describes the Sun as a living glowing magnet. The photosphere is the reservoir of solar vital energy, "the vital electricity that feeds the whole system continually "self-generating its vital fluid, and ever receiving as much as it gives out." There is thus a regular circulation—analogueous to that in the human body—of vital throughout our solar system during its Manvantaric or life period. The sun contracts rhythmically at every return of it, as does the heart. Only it takes the "Solar blood" eleven years to pass through its auricles and ventricles before it washes the lungs and passes thence to the great veins and arteries of the system. The universe breathes as men do, and as our globe breathes every twenty-four hours.

We have quoted freely from this tenth chapter and those who have not acquainted themselves with the Secret Doctrine will probably be surprised to find such a wealth of information about the world and its beings, life and its developments. As scientific men relax their prejudices they will find hints and directions as valuable as those which set Sir William Crookes on the trail of the meta-elements and Lodge on the track of the Ether.

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We must learn to accept the Divine Wisdom as we accept Life—inevitably.

## CLAIMING TO BE JESUS

In one of the letters written by the Master K. H. and printed by Mr. Sinnett it is said the world (including doubtless East and West) is still superstitious. That this is true can hardly be denied, and in America the appearance of many who claim to be Jesus and who thus gain followers, shows how foolish and superstitious people yet are.

A man named Teed appeared in New York and is now in some western city, who said he was Jesus. He had a theory of our living inside a hollow globe. He induced a wealthy woman to give much money, and still has followers in his present place.

In Cincinnati a Mrs. Martin declared herself to be the Christ, and immortal. She gathered believers. But unfortunately in the summer of this year she died. Her coterie refused to believe in her demise and kept her body until mortification compelled a burial.

Out in New Mexico, in 1895, a German named Schlatter rises on the scene and at last says he is the Christ. He is one who takes no money, eats but little, and it is said he cures many of their diseases. At any rate great excitement arose about him and hundreds came to be cured. He then went to Denver, a larger city, and is still there posing as Jesus and claiming that his cures constitute the proof. And there are others scattered about; those cited are merely examples.

The posing of these claimants is due to partial insanity and to vanity. They do not like to pretend to be anything less than God. But their having followers shows how far superstitious and gullible other people are. Theosophists will doubtless laugh at both. But are we so free from the same defect? Has that folly exhibited itself or not among us, though perhaps under a different name? What of that "superstition" which sees in every dark-skinned Hindu either an Adept or a teacher, or at least a high disciple of some Yogi through whom occult favours may be had? Why

it is known that this nonsense went so far in one case that the adorer devoted large sums of money to the crafty young fellow who posed as "just a little less than a Mahatma." We are not quite clear of the beam we have seen in the eyes of others.

A safe rule will be that those who say they are Jesus or the equivalent of Christ, are not so, and instead of either following them or looking about for wonderful beings we will follow the ancient saying: "Man, know thyself".

William Brehon.

(An article by William Q. Judge, first published in *The Path* magazine for November, 1895).

## H. P. BLAVATSKY CENTENARY

Theosophical Society,  
Adyar, Madras,

April 23, 1931

The Executive Committee of the General Council of the Theosophical Society is arranging at Adyar for a celebration of the centenary of H. P. Blavatsky's birth. The celebration will be on August 11th and 12th. It is impractical to try to gather at Adyar representatives of all the National Societies, in view of the economic depression everywhere, and the need in each National Society of all its present funds for further propaganda. Furthermore, H. P. B.'s ideals can be best served by celebrating the centenary in every country and in each Lodge, by making the occasion an opportunity to make the world acquainted in as many places as possible with H.P.B.'s personality. The Executive Council therefore advises every Lodge to make a special festival of commemoration, stressing her spirit of sacrifice to the Society and the greatness of her contribution to Theosophy.

At the International Headquarters at Adyar, during the two days there will be not only addresses on H.P.B., but also a special exhibition of her manuscripts, scrap-books, mementos, etc., which are at Adyar. Mr. C. Jinarajadasa will also then

exhibit a selection from the Letters of the Masters.

The Executive Committee cordially endorses the suggestion already made by many that at this festival in commemoration of H.P.B., Lodges of the Society should collaborate, if opportunities occur, with other Theosophical organizations which differ from the policies of the Society but are nevertheless deep in their attachment to H.P.B.

Annie Besant.

## THE EGO'S STORY—

### A GOD AM I!

Long ages gone when Earth was but of fire  
mist,  
I stood, a god, nor scorned my power to  
know.

An angel fair, with pinions white as snow-  
drift,  
And eyes clear-deep with soul's pellucid  
glow.

In daily round of bliss I found my  
pleasure,  
Nor understood why this could not endure.  
But man evolved and I was told to enter  
In body coarse and mindless, far from pure.

Why should I enter, I who knew my  
Father,  
Why should I fall and lie asleep unseen?  
I, who had wings as strong as Will to soar  
on,  
To enter this dark form so coarse and mean.

A rebel, I refused, and thus my downfall;  
In matter dark and heavy here I lie.  
But half awake, and often lone and home-  
sick  
Yet even then, so sad, a god am I.

My lower self, whose body I inhabit,  
Is dense and wayward, hard to guide and  
strong.  
But I the crucified, must one day raise  
him  
Here to my side, by right, he shall belong.

Then we together hand in hand will  
 journey,  
 No more to suffer or in sadness lie.  
 My human self and Higher Self together,  
 Back to that glorious home—a god am I.

Lilian A. Wisdom.

## A SUGGESTION TO ASTROLOGERS

A French Artist, Mons. Pierre Cornil-  
 lier, has published a book entitled "The  
 Survival of the Soul and its Evolution  
 after Death", which is compiled from his  
 notes of over one hundred seances held with  
 the aid of his model, a young girl who  
 showed an extraordinary capacity for this  
 sort of enquiry. The book is remarkable  
 for the evident sincerity of the girl and  
 the entire absence of any of the usual com-  
 monplace questions and answers that litter  
 the records of mediumistic communica-  
 tions.

The following is taken from information  
 supplied by the model's principal protec-  
 tor in her experiences, an Italian savant  
 named Vitellini who died about 1900, in  
 answer to enquiries as to group-periods of  
 incarnation and disincarnation:—"There  
 are periods during which Spirits inevitably  
 re-incarnate. These are determined by the  
 influence of the stars. The passage of  
 certain planets, or the approach of certain  
 stars, produce fluidic currents that beat  
 down the disincarnated souls and throw  
 them back toward the earth thus exposing  
 them to captation. Even those of fairly  
 high evolution cannot always escape this  
 influence; they are forced by it to approach  
 the terrestrial atmosphere. The passage  
 of these stars is irregular; or, rather, the  
 epochs between their epochs of passing are  
 not equal. There is never a solution of  
 continuity in the influence of incarnaton,  
 but there is a rising, a maximum point, and  
 a decline in it. Astrologists could verify  
 exactly the effects of this law by establish-  
 ing statistics of births in relation to plan-  
 etary movements.

"In the same way, and from analogous  
 causes, disincarnation is determined. But  
 the disincarnating planets pass regularly  
 and at equal intervals. Their approach  
 provokes fluidic currents which, on the  
 contrary, call and attract the incarnated  
 Spirits and hasten the detachment of those  
 on the point of passing (out through  
 death)":

N. W. J. Haydon.

✱ ✱ ✱

The Darwinian theory... of the trans-  
 mission of acquired faculties, is neither  
 taught nor accepted in Occultism. Evolu-  
 tion, in it, proceeds on quite other lines;  
 the physical, according to esoteric teach-  
 ing, evolving gradually from the spiritual,  
 mental and psychic. This inner soul of  
 the physical cell—this "spiritual plasm"  
 that dominates the germinal plasm—is the  
 key that must open one day the gates of the  
 terra incognita of the Biologist, now called  
 the dark mystery of Embryology.—Secret  
 Doctrine, I. 219.

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## THE THREE TRUTHS

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

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

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

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

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

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