

# THE CANADIAN THEOSOPHIST

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## SOCIAL ECONOMICS and THEOSOPHY

By F. B. Housser

The present world depression of business which has now prevailed for approximately twenty-one months, has brought serious hardships to thousands of families. To-day, wherever one goes; whether in the world of politics, commerce or finance; whether to church, club or social gathering, discussion inevitably gravitates to the problems of business and social economics, the problem of unemployment, of Russia, of the distribution of wealth. The anomaly of millions of people facing a threat of starvation in a world where there is too much of everything strikes even the dullest-witted as absurd. Where formerly only economists and men of Big Business concerned themselves about economics, to-day the masses at large are attempting to understand the whys and the wherefores of such conditions as we are now witnessing and are demanding that something be done about it.

What is Theosophy's answer to these problems? What is the Theosophic attitude? The Theosophical Society was formed in the interests of the Brotherhood of Man. Surely its members should be interested in such subjects.

In the ebb and flow of trade and commerce economists have discovered the operation of what are termed economic laws, but as long as these laws are regarded as merely economic there is little hope of

escaping their consequences. Economic laws, so called, are found to have their origin in man himself. We cannot change the laws, we must change man. Many people claim this cannot be done. We shall discuss that presently.

Two of the most important laws with which economists must deal are the law of cycles and the law of inter-dependence or unity. One part of the world cannot become permanently prosperous at the expense of another. We are all utterly dependent on one another. If the Chinaman won't buy silver, the miners in Mexico are without jobs. If the Britisher won't buy wheat, the western farmers face financial ruin. If the United States shuts other nations out of its market with a high tariff, the latter cannot pay their debts to the States. And so it goes.

The law of cycles and the law of inter-dependence are closely related as we shall presently see. We are told that the current economic depression is due to a return of a cycle. Since 1854 the United States has had 23 periods of prosperity and 20 periods of depression the average length of each period being about two years. The same cyclic phenomenon is shown by records kept in Britain extending back to the early years of the 18th century. Since the war many unsuccessful attempts have been made to eliminate these ups and downs

of business. One of the most important experiments in this direction was the establishment of the Federal Reserve Bank in United States. The Federal Reserve is in effect the United States Government having member banks in various parts of the country to which it can loan money for special purposes. During the recent boom many economists claimed that the Federal Reserve Bank had eliminated the cycle and that we could never have another serious depression; that by loaning member banks money to extend credit, by coming to their rescue in a financial crisis, the parent bank could check panics, keep money in circulation, control interest rates and steady the ship. This theory was proven to be wrong when the crash came. It was exploded by the Law of Karma as was the attempt to fix the prices of certain commodities at an unreasonably high level by artificially controlling production thus interfering with the Karmic law of supply and demand.

Karma is the cause of economic cycles as it is of the cycles of yugas and manvantaras. The cause of Karma is Man who continually flouts the fact of unity, interdependence or Brotherhood, call it what you will. The Law of Karma says, thou shalt not steal, thou shalt not covet, thou shalt not bear false witness. The doing of these things is for the purpose of obtaining something to which, under the law of Karma, we are not entitled. All of these Big Business does and did to excess during its days of prosperity. Stealing is not only taking that which does not belong to you. This conception of theft is based on the erroneous assumption that man has the *right* to own and we have come to place too high a value on mere ownership. Theft is the seizing of anything to which you are not entitled, for which you have not given any equivalent return. This includes the selling of an article at a price grossly in excess of its intrinsic value, a transaction very common in business. In stock market parlance it is called "letting the other fellow hold the bag." The high financier

and promoter call it "distributing watered stock." Watered stock is created by the process of buying a company capitalized at 10,000 shares at \$1 a share and recapitalizing it at 20,000 shares which you sell for \$2 a share. The 10,000 shares by which capital is increased is watered stock.

The Karmic law "Thou Shalt Not Covet" is of course disobeyed daily by all. In business coveting takes an almost sinister form. The individual may covet and do nothing about it, but in business one cuts the throat of his competitor if throat-slitting becomes necessary.

"Thou Shalt not bear false witness." But we all know that false witness is born daily in the advertising columns of the press and in the shop windows where manufacturers and merchants cry their wares in the highest flown terms of over-statement.

There is no need to go on. Enough has been said to show how in the business world the Law of Karma is not only daily disregarded but deliberately flouted. In fact,—and here is the pivot-point of the Theosophical objection to the capitalistic system,—it is impossible with man at his present stage of evolution, to do business at all under individual capitalism, without breaking the law of Karma because everything is done with the object of profit or, as the Gita would say, it is concerned with results.

Under a Theosophically conducted system the concern would be with results of a different kind. The object under such a system would not be profit, but distribution. The post office is the time-honoured example. The postal system is not conducted primarily for profit but to serve the people. Any profit which does accrue is transferred to the national treasury and eventually paid back to the people in the form of proportionately lower taxes. The distribution above referred to would extend to all necessary commodities and sensible conveniences and would include a more equitable distribution of money, the most necessary commodity of all, at present con-

centrated in the hands of a few individuals commanding powerful machinery for collecting it.

At this point some one is likely to advance the famous old arguments that you cannot change human nature and that by eliminating the opportunity for personal profit you remove the incentive to work. I do not believe either of these objections to be tenable. It is certainly possible to change man's desires thus eventually changing his nature. What we call Human Nature has a dual principle, a higher and a lower. Altruism and avarice live side by side. Both crave satisfaction. In the effort to *live* Theosophy it is soon learned that to overcome desires one can only take a step at a time. The first step is to change the direction of one's desires. Means must be found to stimulate those desires which are altruistic, the indulgence of which will be found to give much greater satisfaction than the indulgence of avarice. The altruistic desires may be stimulated in several ways; by the cultivation of aesthetic discrimination through a contact with Nature and an intelligent interest in the creative arts of literature, painting, music and architecture; by the reading of aspirational and devotional books and the study of comparative religions: by seizing upon opportunities for helping those who need that which we can give. The altruism in man's nature can be greatly stimulated and developed by any or all of these means and as it fattens, the avaricious desires are starved. We raise ourselves from the quality of *rajas*, dark lustfulness, to that of *satva*, spiritual ambition. When one lives most of the time in the latter quality such things as money-power, very great possessions, a spectacular career and social influence, cease to be an incentive for action. We no longer bite at the bait. They are as a child's rubber ball to the man. It would take another article to explain why this is so. There is not room here. Many however can vouch for its truth and while a society organized to stimulate and meet

the altruistic demands of man's nature would not, at this stage, entirely eliminate the indulgence of his avarice, the latter would be greatly reduced in power. At the same time, such a system would provide another incentive than that of monetary profit and money-power.

As already explained, the reason that the law of Karma becomes operative the moment the motive for action is personal profit; the reason we may not steal, covet and bear false witness without making Karma, is because the desires in which such actions are rooted are desires that develop the sense of separateness in our own and society's consciousness. The Secret Doctrine teaches the solidarity and interdependence of mankind and this is an eternal fact. Hence all that is opposed to it in desire, thought or deed sets up a disintegrating current which the law of Karma is designed to correct. To liberate society from the cyclic effects of this Karma we must devise a system which recognizes the fact of unity or brotherhood and adapts itself to it. This is not sentiment but common sense once the fact of unity is admitted.

Modern Science with each new discovery develops further proof of the organic unity of the cosmos. Radio and television have already proved that a sound can be heard and an act can be seen around the universe. Business already recognizes that thoughts and desires spread like wild-fire. Publicity and advertising plays on the fact. The day before the great crash on the stock market in October 1929 almost everybody in Canada and the United States believed we were in a period of protracted prosperity. In one day the feeling changed. Fear entered the hearts of millions of people simultaneously. As economists say, the psychology changed.

The fact of the economic unity of the nations of the world is patent to everyone. The fact of psychic and mental unity is apparent to a great number. The fact of spiritual unity is beginning to be recog-

nized. This knowledge of unity, interdependence or brotherhood calls, even now, for a revision of our criminal statutes and a new conception of business and personal ethics in which it will be considered immoral to trade in the necessities of life for personal profit and for 10 per cent of mankind to control 90 per cent of the wealth. Theosophists of all people should see this and be willing to share in the responsibility of promoting it.

In conclusion I would like to make it clear that the writer does not see in the communistic system of Russia an application of the Theosophic Socialism which this article has outlined. He believes that a system which seeks to eliminate a large portion of the population by violence has desecrated the law of unity and invoked a terrible Karma. Under Theosophical Economics the capitalist, as we know him now, would disappear but his executive and organizing abilities will make a useful and necessary contribution to the creation of the new state.

### HERESY

One hears complaints on all sides and especially among the younger Theosophical Students, of the constant bickering, good-natured or otherwise, between those to whom they would fain look for guidance and help. It is as one of these younger students that I venture to offer the following suggestions. May it not be possible that in some ways we may see more clearly than our elders in the movement, who, being nearer the storm-centre created by the death of H.P.B. and subsequent historical events have been biassed in one direction or another.

That the Masters of Wisdom gave out certain of their teachings regarding the Ancient Wisdom, using H. P. B. as their vehicle seems to be generally accepted, but there accord ends. Some hold that they alone have kept the faith, others that upon them alone has her mantle fallen. One writer maintains that in saying this she

meant that, and another in saying that she meant this; a few, that she did not know what she meant but that they having received further revelations can solve the riddle.

"The letter killeth, but the Spirit giveth life." It would be well for us to realize that the Eternal Wisdom behind the teachings remains forever the same. Like the sun shining through a window composed of small panes of coloured glass, the light is altered by the nature of the panes, the sun remains the same. So usually those points under discussion relate to externals, not to essentials. Theosophy is not, and never has been a religion, where there is no creed there can be no heresy and each is free to accept what he can.

Theosophy as I see it is a life to be lived and the sooner we set to work to try to live it the better for ourselves and for humanity. Carlyle says, "Not a leaf rotting on the highway but is an indissoluble portion of the solar and stellar systems;" and every human life affects the whole. For the Ancient Wisdom is knowledge of the great Plan, too vast to be comprehended by the human mind, but capable nevertheless of application to our infinitesimal lives. Let us study that we may live according to the Plan and by hastening out our evolution hasten that of the whole. It remains for us as Theosophical Students to realize the fact that there is no heresy, except "the great dire Heresy of Separateness."

Mary Stuart.



If a man would follow in the steps of the Hermetic philosophers he must prepare himself beforehand for martyrdom. He must give up personal pride and all selfish purposes, and be ready for everlasting encounters with friends and foes. He must part, once for all, with every remembrance of his earlier ideas, on all and everything.—H. P. Blavatsky.

## THE GROUP SOUL

It is very regrettable, but I am afraid we in the society have substituted the *epistémologique* attitude for the *theosophical* to Truth; the observation of a difference in teaching or understanding is a signal not for an appeal to evidence, but for a bombardment of texts. We mistake the means for the end, the letter for the spirit. Texts are not evidence, they are signposts to evidence, pointing to truth or error. Follow this road and you gain the highway; that, and you land in a cul-de-sac. Curl up under the signposts and you sleep. Truth is to the mentally adventurous. At the end of the cul-de-sac you can turn round and seek the right road. Asleep under the signposts and the darkness of the dead letter descends upon you.

The Theosophical attitude toward such a subject as the "group soul" is not, finally, "Does H.P.B. teach it?" but, "Is it true?" Madam Blavatsky's words are indubitably valuable on this as on all the multitude of topics she touches. But, to her followers, Dr. Besant's signposts are more precious. If the signposts point in opposite or different directions, how are we to judge between the two? Only by evidence obtained through the exploration of the paths they indicate. In considering the "group soul" I start with Dr. Besant's teaching.

It is so well known that it is unnecessary to describe it here in all its detail. It is sufficient to say that Dr. Besant, in the earlier portion of Chapter vii. of *The Ancient Wisdom*, defines the Monad as Atma-Buddhi; that the Monad, during its descent through the first, second and third elemental kingdoms, and its ascent through the mineral, vegetable and animal kingdoms, sub-divides many times at every stage; that each subdivision of the Monad is designated as a monadic group-soul, because it is the soul of several forms, elemental, mineral, vegetable or animal; and that reaching man there occurs the "individualization of the spirit." Such, in brief, is her teaching.

I purpose to examine particularly the evidence for the group soul in the animal kingdom; for we may reasonably infer that if the group soul exists in the animal kingdom it exists in the others; and if it does not exist in the animal kingdom, then it is not likely that it exists in the preceding stages.

Dr. Besant makes one very important statement about the animal group soul which, while it does not bear directly upon the general idea, has a very important bearing upon her particular presentation of that idea. It is a statement which can be tested by anyone.

On page 192 she says: "At last the decreasing number of (animal) forms animated by a monadic group soul comes down to unity, and it animates a succession of single forms—a condition differing from human reincarnation only by the absence of Manas, with its causal and mental bodies. The mental matter brought down by the monadic group-soul begins to be susceptible to impacts from the mental plane."

That there can be no doubt as to her meaning, she says in the next paragraph: "Doubtless, in the course of aeons of evolution, the upwardly evolving monad of form might have unfolded Manas by progressive growth, but both in the human race in the past, and in the animals of the present, such has not been the course of Nature."

Her causal and mental bodies are, of course, higher and lower manas. It is plain that she means to say that Manas is altogether absent in animals, except, we may infer, in the very last stage.

I need not dwell upon the evidence that this is not so. If it were, animals could not think. But they do think. Animals remember, and they could not remember if they did not think. Thinking is an attribute of Manas; therefore, in animals, Manas is present. The casual observer of animals can hardly have failed to notice instances of their intelligence. One who has much to do with them needs no con-

viction. The evidence is overwhelmingly against Dr. Besant's statement.

Dr. Besant's teaching about instinct is more promising. Really her only argument for the group-soul, it appears to offer a reasonable explanation of the mystery of instinct.

"These (external) impacts," she says, on page 191 of *The Ancient Wisdom*, "aid in the development of the physical and astral (karmic) bodies, and through them the monadic group-soul gathers much experience. When the form of a member of the group perishes, the experience gathered through that form is accumulated in the monadic group-soul, and it may be said to colour it; the slightly increased life of the monadic group-soul, poured into all the forms which compose its group, shares among all the experience of the perished form, and in this way continually repeated experiences, stored up in the monadic group-soul, appear as instincts, 'accumulated hereditary experiences' in the new forms. Countless birds having fallen a prey to hawks, chicks just out of the egg will cower at the approach of one of the hereditary enemies, for the life that is incarnated in them knows the danger and the innate instinct is the expression of its knowledge. In this way are formed the wonderful instincts that guard animals from innumerable habitual perils, while a new danger finds them unprepared and only bewilders them".

This seems to be an admirable explanation of instinct, but after reflection it does not seem so happy. Instincts, she says, are the expression of the experiences of the group-soul. A group-soul can only know what it has experienced through "external impacts." Group-souls necessarily pass from one species to another. Incarnating for the first time in a new species they can have no knowledge of the specialized instincts of that species. A group-soul incarnating for the first time in a number of birds, can have no experience of flying. Yet we are to believe that as soon as the

forms' wings are strong enough they will speed through the air as perfectly as if the group-soul had had innumerable flying "impacts". The difficulties of incarnation in a new species or a new environment could be extended indefinitely. On examination, the argument collapses.

In the *Occult Review* recently Dr. Besant described conscience as an instinct, and she was taken to task by Mrs. W. Wilson Leisenring for doing so. (Vide, Vol. liii, pages 171 and 262). Yet Dr. Besant was, so far, logical. As we have seen, she refers instinct to Atma-Buddhi, the monadic group-soul. But if she had carried her reasoning a little further, she would have observed that the instinct of a cat to torture a mouse, by playing with it, or of a snake to plunge its fangs into something which disturbs it would be referable, also, to Atma-Buddhi. Dr. Besant describes Buddhi as "pure love" (*The Ancient Wisdom*, page 167), so on her own showing the correlation of the instincts of hate with Atma-Buddhi is unthinkable. "Pure love" can have nothing to do with bestial instinct. Manas, dual in its nature, *must* interpose.

Instinct, it is clear, is based partly on kama, for instinctive actions are generally produced by desire or fear. Instinct is based, also, partly on Manas, for instinctive actions are associated with attention, memory, anticipation and other phenomena of the mind. Instinct is a kama-manasic phenomenon.

It has been argued that concerted action by a number of animals, such as a flock of sheep, is evidence of the monadic group-soul. It would be as reasonable to argue that concerted action by a mob is evidence of a monadic group-soul animating many human beings. Both, it is apparent, are phenomena of "mob psychology" produced by suggestion and telepathic influence.

As far as I can discover there is no valid evidence for the monadic group-soul. Is there any evidence against it? Now, if a number of animals were animated by one group-soul we would expect that under

identical circumstances they would act in an identical manner, that is, they would act according to the experience of the group-soul. But, except in cases of "mob-psychology", which has no direct bearing upon the question, a group of animals do not act in an identical manner. The available evidence would fill volumes. I need only cite one example, and quote from Herr H. H. Ewers' *The Ant People*:

"In the camp at Oglethorpe, Georgia, I lived as a prisoner in a tent; my bed standing close to the wall of the tent, which I had raised so as to get fresh air. I had established a feeding-spot for the Ants, a small bowl with granulated sugar in it. I hung the bowl up, possibly three inches from the ground; and so that the way to it would be made easier for the Ants, I had half a dozen of the Ants in the bowl when I raised it. The six Ants, when they had filled their crops, climbed to the string above, thence to the tent, and down to the ground; thus finding their way back to the nest. When, later a number of other Ants came looking for their accustomed feeding-place on the ground, they were met by another set of Ants, among which certainly were the first six, and these climbed the tent, and then went down the string to the bowl; all followed this road during the succeeding days.

"After a few days the picture changed; while it is true that most of the Ants went up the tent and down the string and back again, some of them, and soon there were more, allowed themselves to fall from the bowl, and in this way shortened the road. The next morning I saw something quite new. A great number of Ants were beneath the bowl, busily looking for sugar on the ground, while in the bowl there were only eight Ants. Some of these filled their own crops, while the others were throwing grains of sugar over the top. Apparently when they had climbed over the edge of the bowl to drop to the ground, some grains of sugar had also fallen down with them accidentally; from this the Ants had learned

how to throw the sugar over intentionally. Now I changed the bowl for another, which I had made out of tin foil from cigarette boxes, and covered a certain space on the ground, so as to exclude any which fell down accidentally.

"The next morning, a large number of Ants came. Almost all of them crawled around on the ground under the bowl, although they could find nothing there. Soon some of them decided to go up the tent and down the string into the foil bowl. Then all of them began to fill their crops eagerly. Only after this did they carry some of the grains of sugar to the edge of the bowl and throw them down. This day they did not stop until the last crumb had been taken away. That the dropping over of some of the Ants and the throwing down of grains of sugar implies reflection and arriving at a conclusion seems to be beyond any doubt." (Emphatic evidence of *Manas*).

"Moreover, the Ants in the bowl did not all help alike. While they were making their way over the string I picked them up, one at a time, with pincers, tinted them and put them back. Then I could prove the following. Only two of the ants took sugar for themselves, and traveled back over the string. One took some sugar, threw more over the edge, and traveled back over the string. Still another took some sugar and then let himself drop over the edge. This also proves that the well-known strong "imitativeness" of Ants is not so fixed as the scientists would insist; that personal temperament, individual faculties, play a great part in all of their activities." (pages 306 to 308).

To the westerner, it is said, all Chinamen look alike. To the casual observer all animals in a group may seem to act alike. But the close and sympathetic observer of animals knows differently. In homes, in farm yards, in zoos, in the wild, the "personal temperaments" of animals are the wonder and delight of observers the world over. No, individual animals do not act as though they were parts of a group-soul.

They act as though they were individuals. The evidence of close observation is against the group-soul idea.

Turning to philosophy, an individual is an entity that is not divisible. It is a "one". A Monad is also a "One". The Monad is the metaphysical atom. The chemical atom has been divided; the metaphysical atom cannot be divided. Because it is indivisible it is eternal; that which cannot be broken up *must* exist for ever. But a Monad is not necessarily homogeneous, in the strict sense of having only one part or principle. It can have two or more aspects and still be a Monad. But to be a Monad, accurately speaking, it is essential that it should be impossible to divide it.

Starting with the Monad in its dual aspect of Atma-Buddhi, Dr. Besant arrives, at length, at the Monad in its triple aspect of Atma-Buddhi-Manas. (page 193). But, in the interval, she says, the Monad divides and sub-divides. "Sub-Monads" come into being, she avers. (page 185). As Atma-Buddhi is a Monad, in the true sense of the word, it cannot be divided, and the sub-division she speaks of is philosophically impossible. To say that which is indivisible is divisible, is absurd.

It would be illogical to compare human or any other real individuals with the twigs on a tree of which Buddhi is the branch and Atma the trunk. Real individuals, real Monads are comparable to sparks in a fire. In the state of strict homogeneity, in the state known, perhaps, as Mahapralaya or Paranirvana, the Monad would have only one principle, which is Atma. In that state the other aspects are latent. If they were not potential, the Monad would cease to exist. It would not really be a Monad, immortal, imperishable.

Before touching upon the teaching of H.P.B., it is only necessary for me to say what is the basis of the great difference between man and animals. It is not that animals do not have mind; it is that they are not self-conscious. "Does a dog know?"

Yes. "Does it know that it knows?" No. There is the difference. There is the verdict of science. In animals higher Manas is latent; in man it is more or less active.

I fail to find the monadic group-soul idea in H.P.B.'s writings, or in the writings of the Masters. On the contrary, Madam Blavatsky insists upon the individual nature of the beings below man. She says, for example, "Every cell in the human body has its Monad, as has every cell in animal, vegetable and even in the so-called inorganic bodies" (Secret Doctrine I. 691, London edition). This is logical and conforms to the essential idea of the Monad.

It has been seen that kama-manas is present in instinct. H.P.B. says instinct is kama-manas (Vide, Key to Theosophy, U.L.T. edition, pages 74, 141; the Transactions of the Blavatsky Lodge, U.L.T. edition, page 59). I need not quote further.

Dr. Besant's group-soul teaching must, therefore, be rejected on the following grounds: (1) it erroneously ignores Manas in animals; (2) purporting to explain instinct it fails to do so; (3) it does violence to the fundamental idea of the Monad; (4) there is no evidence for it; (5) there is vital evidence against it. In short, it is philosophically and scientifically unsound. Furthermore, it contravenes the Esoteric Philosophy of H.P.B. and the Masters.

I regret that there is occasion for disagreement with Dr. Besant on this subject; for it was through her influence that I entered the society. But, "there is no law higher than truth." Many who have and do admire Dr. Besant may echo my adaptation of Bacon's words: "A little philosophy inclineth members' minds to Dr. Besant's teachings, but depth in philosophy bringeth them about to Madam Blavatsky's."

Cecil Williams.

Hamilton, Ont.

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Right thought is a good thing, but thought alone does not count for much unless it is translated into action.—H.P.B.

## “LETTERS THAT HAVE HELPED ME.”

Compiled by Jasper Niemand.

(Continued from page 103)

### XII.

DEAR JASPER:

There are so many questioners who ask about Chelaship\* that your letter comes quite apropos to experiences of my own. You say that these applicants must have some answer, and in that I agree with you. And whether they are ready or unready, we must be able to tell them something. But generally they are not ready, nor, indeed, are they willing to take the first simple step which is demanded. I will talk the matter over with you for your future guidance in replying to such questions; perhaps also to clear up my own mind.

The first question a man should ask himself (and by “man” we mean postulants of either sex) is: “When and how did I get a desire to know about chelaship and to become a chela?”; and secondly, “What is a chela, and what chelaship?”

There are many sorts of chelas. There are lay chelas and probationary ones; accepted chelas and those who are trying to fit themselves to be even lay chelas. Any person can constitute himself a lay chela, feeling sure that he may never in this life consciously hear from his guide. Then as to probationary chelas, there is an *invariable* rule that they go upon seven years’ trial. These “trials” do not refer to fixed and stated tests, but to all the events of life and the bearing of the probationer in them. There is no *place* to which applicants can be referred where their request could be made, because these matters do not relate to places and to officials: this is an affair of the inner nature. We *become* chelas; we obtain that position in reality because our inner nature is to that extent opened that it can and will take

\* Chela means disciple. It is a Sanscrit word.—J. N.

knowledge: we receive the guerdon at the hands of the Law.

In a certain sense every sincere member of the Theosophical Society is in the way of becoming a chela, because the Masters do some of Their work with and for humanity through this Society, selected by Them as Their agent. And as *all* Their work and aspiration are to the end of helping the race, no one of Their chelas can hope to remain (or become) such, if any selfish desire for personal possessions of spiritual wealth constitutes the motive for trying to be a chela. Such a motive, in the case of one already a chela, acts instantly to throw him out of the ranks, whether he be aware of his loss or not, and in the case of one trying to become a chela it acts as a *bar*. Nor does a real chela spread the fact that he is such. For this Lodge is not like exoteric societies which depend upon favour or mere outward appearances. It is a real thing with living Spirit-men at its head, governed by laws that contain within themselves their own executioners, and that do not require a tribunal, nor accusations, nor verdicts, nor any notice whatever.

As a general thing a person of European or American birth has extreme difficulty to contend with. He has no heredity of psychical development to call upon; no known assembly of Masters or Their chelas within reach. His racial difficulties prevent him from easily seeing within himself; he is not introspective by nature. But even he can do much if he purifies his motive, and either naturally possesses or cultivates an ardent and unshakeable faith and devotion. A faith that keeps him a firm believer in the existence of Masters even through years of non-intercourse. They are generous and honest debtors and always repay. How They repay, and when, is not for us to ask. Men may say that this requires as blind devotion as was ever asked by any Church. *It does*, but it is a blind devotion to Masters who are Truth itself; to Hunmanity and to yourself, to

your own intuitions and ideals. This devotion to an ideal is also founded upon another thing, and this is that a man is hardly ready to be a chela unless he is able to stand *alone* and uninfluenced by other men or events, *for he must stand alone*, and he might as well know this at the beginning as at the end.

There are also certain qualifications which he must possess. These are to be found in *Man, a Fragment of Forgotten History* towards the close of the book, so we will not dwell upon them here.

The question of the general fitness of applicants being disposed of, we come to the still more serious point of the relations of Guru and Chela, or Master and Disciple. We want to know what it really is to be a pupil of such a Teacher.

The relation of Guru and Chela is nothing if it is not a spiritual one. Whatever is merely outward, or formal, as the relation established by mere asking and acceptance, is not spiritual, but formal, and is that which arises between *teacher* and *pupil*. Yet even this latter is not in any way despicable, because the teacher stands to his pupil, in so far forth as the relation permits, in the same way as the Guru to his Chela. It is a difference of degree; but this difference of degree is what constitutes the distinction between the spiritual and the material, for, passing along the different shadings from the grossest materiality to as far as we can go, we find at last that matter merges into spirit. (We are now speaking, of course, about what is commonly called *matter*, while we well know that in truth the thing thus designated is not really matter, but an enormous illusion which in itself has no existence. The real matter, called *mulaprakriti* by the Hindus, is an invisible thing or substance of which our matter is a representation. The real matter is what the Hermetists called *primordial earth*, a, for us, intangible phase of matter. We can easily come to believe that what is usually called *matter* is not really such, inasmuch as we

find clairvoyants and nervous people seeing through thick walls and closed doors. Were this *matter*, then they could not see through it. But when an ordinary clairvoyant comes face to face with *primordial matter*, he or she cannot see beyond, but is met by a dead wall more dense than any wall ever built by human hands).

So from earliest times, among all but the modern western people, the teacher was given great reverence by the pupil, and the latter was taught from youth to look upon his preceptor as only second to his father and mother in dignity. It was among these people a great sin, a thing that did one actual harm in his moral being, to be disrespectful to his teacher even in thought. The reason for this lay then, and no less to-day does also lie, in the fact that a long chain of influence extends from the highest spiritual guide who may belong to any man, down through vast numbers of spiritual chiefs, ending at last even in the mere teacher of our youth. Or, to restate it in modern reversion of thought, a chain extends up from our teacher or preceptors to the highest spiritual chief in whose ray or descending line one may happen to be. And it makes no difference whatever, in this occult relation, that neither pupil nor final guide may be aware, or admit, that this is the case.

Thus it happens that the child who holds his teacher in reverence and diligently applies himself accordingly with faith, does no violence to this intangible but mighty chain, and is benefitted accordingly, whether he knows it or not. Nor again does it matter that a child has a teacher who evidently gives him a bad system. This is his Karma, and by his reverent and diligent attitude he works it out, and transcends erstwhile that teacher.

This chain of influence is called the *Guruparampara chain*.

The Guru is the *guide or readjuster*, and may not always combine the function of teacher with it. Z.

(To be Continued).

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## TRUTH AND HONESTY

By James Morgan Pryse

The sacred names of Occultism and the holy keepers thereof have been dragged in this filthy mire, polluted by being associated with sordid motives and immoral practices, while thousands of men have been held back from the path of truth and light through the discredit and evil report which such shams, swindles and frauds have brought upon the whole subject.—*H. P. Blavatsky*. (*Key*, p. 301).

The statement quoted above was directed by H.P.B. against the bogus Societies which have sprung up in base imitation of the T.S., all of them falsely claiming "to be guided and directed by Masters"; but now, alas, her words apply as forcibly to certain cliques and factions in the T.S. itself, and many of its members are being "held back from the path of truth and light" by charlatans who have gained power in the Society.

First among the essentials of a genuine Theosophical Society, or nucleus of universal brotherhood, are Truth and Honesty. A Theosophist whose ear-drums ache when he hears plain-spoken truths should know by that symptom that his moral health is impaired. No one who is mentally and morally healthy refuses to face facts or stops his ears against wholesome discussions of Theosophical principles and the affairs of the Society. The strenuous work of forming a nucleus of universal brotherhood can never be accomplished by weaklings. The T.S. cannot be headed in the right direction when its members are blindly and slavishly following "leaders" who are not truthful and honest. When H.P.B., the soul of blunt truth and rigid honesty, guided the T.S. I was proud of being a member of it, just one of the rank and file; but when the Red-Cap "Brothers of the Shadow" contrived to disrupt the Society and bring the factions under the control of malodorous charlatans, their conscious or unconscious tools, I resigned

from it in disgust and horror. Almost alone the Canadian Section makes a brave stand for Truth and Honesty; but under the present rules it is open to Canadians only, while in the U. S. there is no T. S. that is free from unblushing fakery; and fakery in things sacred and occult is the vilest, most soul-destroying form of Untruth and Dishonesty. Gentle Theosophical reader, does it make your ears tingle to hear such things said, or your eye-balls smart when you read 'em? If so, stop reading them right here, for plainer words are to follow.

Forty years ago Col. Olcott urged the "monks of Buddha, professing his principles of universal human brotherhood and universal living-kindness," to "make an effort to knit together the Buddhists of all nations and sects in a common relation of good-will and tolerance." He pointed out that "while undoubtedly there were very great differences of belief between the Mahayana and Hinayana upon certain doctrinal points... there were many points of perfect agreement, and these should be picked out and drafted into a platform for the whole Buddhist world to range itself upon." In furtherance of this plan he had prepared "a statement of 'Fundamental Buddhist Ideas'." (See *Theosophist*, March 1891, p. 328.) Lately Mr. William Kingsland, whom I knew well in the palmy days of the T.S., and who is esteemed by all his friends as an honorable gentleman and a zealous Theosophist, tried to bring the Theosophical sects together on the same basis as that proposed to the Buddhists by Col. Olcott. He did it as an honest Theosophical worker, acting on his own initiative, not assuming in any way to be a "leader", and not trumping up a namby-pamby "Mahatma message" to magnify himself and make his plan appear authoritative.

Following close—suspiciously close—on the heels of Mr. Kingsland's honest and sensible proposal came a pronouncement by the head of the Point Loma faction, G.

de Purucker, who, because he has stepped into the shoes of the "Purple Mother," of unsavoury memory, has the effrontery to dub himself "The Leader of the Theosophical Society." His proposition, impracticable and disingenuous, which has blocked Mr. Kingsland's feasible and honest one, is as follows:

Pretending to be carrying out the directions given in an alleged Tibetan-Mahatma "message", he proposes that delegates from all the Theosophical factions—not independent followers of H.P.B. but the Lead-beaterites, the Caveites, the Judgeites, the Cleatherites, the Baileyites, the Crosbieites, the Tingley-de-Puruckerites, and the rest of 'em—should assemble at Point Loma and arrange for their factious members to "unite on fundamentals" (while retaining the various non-fundamentals upon which the factions are founded); and he goes on to say that it would be better if every Theosophist would join "*The Theosophical Society*" (the Tingley-de-Purucker bunch!) and "resign his fellowship in other Theosophical Societies." Thus his obscure little faction would, as he phrases it, "gather under its majestic wings the other Theosophical Societies." ("Will you walk into my parlour?" said the spider to the fly.") This impudent and ridiculously futile attempt to absorb all the T.S.'s into the shady Point Loma faction under the "leadership" of the Tingley-successor is based, he says, upon the Tibetan-Mahatma "Message" which he was "trained" to receive. Also he tries to coax Theosophists to become his followers, saying: "I have truth to give; I have been sent to give the truth; I am ready to give that truth to those who come." Again he prattles: "I am a man with a Message to give to my fellow-men, a Message which is sublime. It is not mine; but is, in all verity, the Message of those who sent me and who sent my Predecessors into the world to carry to mankind." He has published many pages of such balderdash, and in all his wordy clap-trap there is not one

sentence that has the ring of truth and sincerity. He reiterates that the Mahatma "sent" him and "trained" him "to deliver this message." (Was he really "sent" from Switzerland? He was "trained" by the "Purple Mother"—and those acquainted with her character know what that means!)

Like the other charlatanic message-mongers and "leaders," the Point Loma one claims to be a protégé of the Mahatmas; it is given out that Tibetan Adepts visit him in his study. As to that I must express my positive belief that he has never received a message from any Master, and that he has never at any time seen or heard from any Adept in Tibet or elsewhere. Further, I believe that the message-getters who now-a-days talk of "the Masters in Tibet" are, to use a colloquialism, "barking up the wrong tree." For, if what H.P.B. told me is true, as of course it is, there are now no Adepts in Tibet except the Red-Caps, the Dugpas. In a conversation with H.P.B. over forty years ago, in 1890, she said to me, "The Masters have been leaving Tibet for the past twenty years, and in a few years from now not one of them will be remaining there." She also told me why they were leaving that country.

Defending the wearer of the "Purple Mother's mantle, Mr. Morris, in the April C. T. maintains that in any discussion "we have got to assume each other's sincerity," and asserts that it is "in the last degree improbable that any of those who take a leading part in any of the sections of the Theosophical movement are guilty" of "conscious fraud." Well after reading the preposterous manifesto of the Tingley-successor it is absolutely impossible for me to assume that he is sincere. I can't assume that black is white, or that falsehood is truth. Evidence that leaves not even the shadow of a reasonable doubt convinces me that every one of the "leaders" and message-mongers who have well-nigh wrecked the Theosophical movement is

either guilty of conscious falsehood or is lamentably deluded.

The heated discussion between the proponents of the two schemes for promoting Theosophical unity has only pushed the factions further apart. Mr. Kingsland, in exposing the covert dodge of his opponent, and disproving his bombastic claims, has harked back to the tempestuous times of the "Judge row," when the disintegration of the T.S. began, and has reviewed all the subsequent dugpa-inspired activities of the "leaders" of the factions. With one hand he holds out his peace-prospectus and with the other throws brickbats at the Theosophical hornet's nest. It is evident that unity in the T.S. will not be brought about either by Mr. Kingsland's plan for the factions to ratify his "Essentials" or by the Tingley-successor's overture for all Theosophists to gather under "the majestic wings" of the debilitated Point Loma sect.

When the T.S., like a ship on a rugged reef, split in two, its back broken, the disaster was due, not to differences of belief concerning Theosophical doctrines, but to a rancorous row over Mr. Judge's alleged "messages." Mr. Judge figured as the culprit, but really he was only the cat's paw of his favorite "spirit-medium," the dugpa-inspired "Purple Mother," who from behind the scenes controlled his conduct, caused the split, and after his untimely death came out openly and brazenly as the "leader" of the Judge-followers who had seceded from the Society. Now it is falsely claimed that Judge was the successor of H.P.B., Tingley of Judge, and de Purucker of Tingley. What a sudden petering-out of that "successorship" from H. P. B. to de Purucker, from the golden-souled Messenger of the Masters to the Pinchbeck "leader" of a small fragment of the original Society!

The T.S. is in the same sad state as Humpty-Dumpty: it can never be "put together again." Many honest and sincere members in the various factions desire

unity; but they are not strong enough numerically to shake off the strangle-hold which the fake "leaders" and message-getters have gained through the overcredulity and backbonelessness of the majority of the members. All that can be hoped for is that the sincere students of Theosophy may increase numerically, and that regardless of factional barriers they may finally rally under the motto of the Theosophical Society, "There Is No Religion Higher Than TRUTH."

### ANSWERING VOICES

Voice of the Darkness, calling—

Voice of the Dawn, reply—

"Thrones of the Gods are falling!"

"Love is enthroned on high!"

Voice of the Night, denying—

Voice of the Day, intone—

"Life is a pain and sighing!"

"Life is the path to the Throne!"

Voice of the Shadows, shrilling—

Voice of the Glory, cheer —

"Birth is a fate unwilling!"

"Birth is a fettered fear!"

Voice of the Chaos, weeping—

Voice of the Law, console—

"Death into hell-depths leaping!"

"Sunward Death's chariots roll!"

Voice of the Grave, despairing—

Voice of the Soul, give praise—

"Vanity all the caring!"

"Peace on the Master's ways!"

A. E. S. S.

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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?

## REVIEW

## "THEOSOPHY"

We have already given several notices to Mr. Alvin Boyd Kuhn's book, "Theosophy" (Henry Holt & Co.). A final perusal brings us to chapter xi, "Theosophy in Ethical Practice," which is and always must be the touchstone and test of any book on real Theosophy. Mr. Kuhn properly selects "The Key to Theosophy" as representative of Madame Blavatsky's teachings in this respect, and his summary would provide material for an excellent pamphlet on what Theosophy means for the general reader.

The Key, he says, "was intended to serve as a manual, but it is far from elementary in parts. In it are two now notable items; her warning against Spiritualism in the early section, and near the end her seemingly prophetic statement that there would later develop an irresistible trend among her successors, in spite of her clarion warnings, to make a church out of her Society."

Reflection, her own experience, and her observation of the behaviour of many Theosophists, "deeply impressed her with the necessity of placing a far greater emphasis upon the relation of occult philosophy to ethics and spirituality. Her own performances of extraordinary psychic feats, she saw, had helped to create the peril that lay in an over-emphasis on the desirability of unfolding the latent powers of the soul."

"The persistent presupposition that psychic abilities were the infallible badge of lofty spirituality, soon showed its presence. Then, too, the subtle temptation to regard one's predisposition to Theosophy and one's connection with it as evidence that one had been singled out by the great Masters as uniquely worthy, or that one is far on in the line of evolution, was certain to come to the surface. Madame Blavatsky could be charitable to ordinary human frailties in these directions, but shallow

spiritual pretension brought forth her lash."

She minces no words: "There are not in the West half a dozen among the fervent hundreds who call themselves 'Occultists' who have even an approximately correct idea of the nature of the science they seek to master. With a few exceptions they are all on the high way to Sorcery. Let them restore some order in the chaos that reigns in their minds, before they protest against this statement. Let them first learn the true relation in which the occult sciences stand to occultism, and the difference between the two, and then feel wrathful if they still think themselves right."

There are too many people in the Theosophical ranks who think virtue and morality are merely goody-goodyness. This arises partly from the false teaching of the churches in denouncing all the peccadilloes of immature souls as worthy of utter damnation, combined with the egotistic conceit of others who think their comparative purity angelic and celestial. It is simply that the consciousness of the lower planes is incompatible with that of the higher ones. Conceit and egotism are an effective barrier to entrance upon those higher planes.

The four Vidyas are enumerated and it is pointed out that Atma-Vidya, Knowledge of the Soul, called true wisdom by the Orientalists, constitutes the only real Occultism that a genuine Theosophist ought to seek after. The magic of the Kabalists and Tantrika, often sorcery of the worst description; occult powers awakened by ceremonies and rites, knowledge of mystic powers residing in sound, mantras and hymns, rhythm and melody; knowledge of the forces of nature and their correlation, these all pertain to the *material* world and Nature, however invisible the essence may be or have eluded the grasp of Science.

"Let them know at once and remember always that true Occultism, or Theosophy, is the 'Great Renunciation of Self,' uncon-

ditionally and absolutely, in thought as in action. It is Altruism, and it throws him who practises it out of calculation of the ranks of the living altogether. 'Not for himself but for the world he lives' as soon as he has pledged himself to the work. Much is forgiven during the first years of probation. But no sooner is he accepted than his personality must disappear, and he has to become a mere beneficent force in Nature."

These lessons are shown to be of paramount importance by Mr. Kuhn, and he dwells on the essential teachings. "The mind is the great slayer of the Real. Let the disciple slay the Slayer." "We must not withhold the blessing of what knowledge we have acquired from that circle of lesser evolved souls who may come within our influence." "To carry a heart 'heavy with a whole world's woe' is accounted a far more substantial merit than to bend some of the etheric and electric forces of nature to one's will."

"The Voice of the Silence" is reviewed and commended, as also the Bhgavad Gita, *Light on the Path*, and Patanjali's Yoga Aphorisms, and the Raja Yoga course shown to be the specific discipline for the Aryan race. "The initial work of Raja Yoga is the recognition of the true nature of the Self as distinct from the illusory character of man's life in the three lower worlds—the difference between Man himself and his three lower vestures. . . . For ages during his preceding evolution, before the scales of illusion were torn from his eyes, the man was under the delusion that he was the lower objective self, as reported by his senses. This identification of himself with what is in reality but his outer clothing, is the cause of all the pain that besets his path."

"To keep striving in the line of regular duty under every stress and strain is therefore a primary virtue. It makes Theosophists good, loyal, and dependable citizens of the state. Their native member-

ship in any particular society is looked upon as entailing certain obligations laid upon them by the hand of Karma."

In chapter xii of "Later Theosophical History" there still remain some errors that might easily have been removed. It is rather ambiguous to say that "Madame Blavatsky's *The Secret Doctrine* had reversed the earlier cosmological teaching of K.H. as given through Mr. Sinnett." The Letters were not available until December, 1923, and it was the first quest of students to compare the texts. It was certainly not Madame Blavatsky that was found wanting. Page 324 "Mrs." Charles Johnston is an obvious misprint. To say that the Johnston group has no ecclesiastical tendencies is somewhat misleading, as the Church at the foot of Fifth Avenue can testify. To say that it refuses to commit its members "in general to any matters which concern personalities and personal beliefs" is somewhat astonishing in view of the announcement in each *Theosophical Quarterly* that "we have no connection whatever with any other organization calling itself Theosophical, headed by Mrs. Besant or others, nor with similar bodies, the purposes and methods of which are wholly foreign to our own." On page 325 Dr. de Purucker and Mr. Fussell are spoken of as "associated with Mrs. Tingley from 1898." Mr. Fussell was certainly associated with her from 1896 and probably two years earlier. Dr. de Purucker became associated with her, he says, in 1903. Page 327, Mr. B. P. Wadia, not "P. B.", is not a Hindu but a Parsee. Mr. Kuhn may have been thinking of his nationality, but the point is important. However we do not wish to be hypercritical seeing that the history of the Theosophical Society is so occluded and involved and its sources frequently so prejudiced by change of opinion and personal enmities. The history of the Theosophical Movement is of slight importance compared with the integrity of the teaching and Mr. Kuhn has been faithful in his rendering of it.

## THE CANADIAN THEOSOPHIST

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## OFFICIAL NOTES

It is Dr. Wilks' express wish that his photograph should not appear in our pages. We have requested it for several years but he declines such an identification.

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Volumes x. and xi. are now ready in neat cloth binding \$2. each, 384 pages, with title and index, post free. A few full sets still remain but these can scarcely be duplicated and intentional buyers should hasten to order them. As a history of the last eleven years of the Theosophical Movement it has no rival.

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"World Theosophy" for June has a frontispiece depicting "The Message of Aquarius" and on page 473 we are given a passage quoted from "The Christ." The quotation is: "Go out into the highways and byways until you find a man bearing a pitcher of water." As the Bible is the only authentic source of quotations from

the Christ, it would have been well to be accurate in this text. Mark xiv. 13 (and Luke xxii. 10 is practically the same) reads: "He sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him." The point of the quotation is that the disciples did not have to seek the man. The alleged quotation alters the meaning in this respect. The change is significant. Apart from this there are some interesting articles on the new race types, one by C. F. Andrews and one by A. G. Pape, the Scottish student. The magazine is now issued from 6137 Temple Hill Drive, Hollywood, California, at \$4. a year to subscribers outside the United States.

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Very little has been said about the death of Mrs. L. Adams Beck and much wonder has been expressed regarding her sudden and utterly unexpected departure. By the kindness of Mrs. Sherry, one of her old friends, who had a letter from Mrs. Beck's secretary, we are able to quote the following: "You will like to hear from me that she passed painlessly and in her sleep. It was quite unexpected and she had no illness. Her ashes are scattered on the hill rising from the garden of our beloved temple at Koyasan—as she wished. . . I know you will be happy to hear that there will be several more Barringtons and certainly two more Becks. One coming out this year is a child's story. I won't tell you about it, because that might influence your thought in reading it. It is called 'The Joyous Story of Astrid.' Her last Beck book was 'The Opener of the Gate,' a collection of occult stories."

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All members who have not paid their dues for the year beginning on the 1st inst, are to consider themselves in arrears, as the Constitution requires the dues to be paid on the first day of the year. Members have been so tardy in this respect, with the exception of the Montreal and the

STANDING OF THE LODGES

	New Members	Joined on Demit	Reinstated	Left on Demit	Dead	Resigned	Inactive	Total 1930	Total 1931
Banff .....	...	...	...	...	...	...	...	3	3
Calgary .....	1	...	2	...	...	...	3	6	6
Edmonton .....	...	...	...	...	...	...	...	8	8
Hamilton .....	...	...	1	...	...	...	3	37	35
London .....	...	...	...	...	...	...	4	19	15
Montreal .....	1	...	...	1	...	...	12	49	37
Regina .....	...	...	...	...	...	...	...	1	1
St. Thomas .....	...	...	...	...	...	...	...	3	3
Summerland .....	...	...	1	...	...	...	1	4	4
Toronto .....	20	5	14	3	2	...	25	205	214
Toronto, West End .....	...	1	...	1	...	...	...	14	14
Vancouver .....	...	...	...	...	...	...	6	23	17
Vancouver, Orpheus .....	...	1	1	...	1	...	1	21	21
Victoria .....	...	...	...	...	1	...	...	3	2
Vulcan .....	1	...	...	...	...	...	...	5	6
Winnipeg, Blavatsky .....	...	...	...	...	...	...	...	1	1
Members at Large .....	...	...	1	...	...	...	2	11	10
<b>Total.....</b>	<b>23</b>	<b>7</b>	<b>20</b>	<b>5</b>	<b>4</b>	<b>...</b>	<b>57</b>	<b>413</b>	<b>397</b>

STATEMENT OF FUNDS YEAR ENDING JUNE 30th, 1931

Receipts	Disbursements
Balance from last year .....\$ 235 33	Per Capita Paid Adyar .....\$ 111 92
Lodge Fees and Dues ..... 1073 22	Magazine Costs—
Magazine Receipts ..... 303 54	Printing .....\$1256 24
Donations for Magazine ..... 513 34	Envelopes ..... 47 17
Bank Interest ..... 13 74	Index Vol. X ..... 21 50
Pamphlets ..... 50	Binding 50
	Vols. X ..... 30 00
	Postage ..... 70 70
	1425 61
	Stationery ..... 7 40
	Diploma Plate ..... 8 08
	Diploma forms ..... 11 36
	Printing Ballots for election ..... 9 65
	Printing membership cards
	and dues slips ..... 8 00
	Petty Cash—postage, etc. .... 21 92
	Balance carried forward ..... 535 73
<b>\$2139 67</b>	<b>\$2139 67</b>

Banff Lodges, that they do not appear to regard the Constitution at all. We have indulged them in the past, continuing to send them the Magazine until October, without charge, and the result has been that they keep on putting off their payments till Christmas, and the turn of the year leaves them Inactive in January with the Magazine not reaching them and their interest oozing away. The General Executive decided to cut down the free magazines and limit them to two months so that after receiving the August Magazine if a member does not get another it is because he has allowed his membership to lapse for sake of the 5c a week. We trust that all secretaries and treasurers will note the new rule.

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The Theosophical Quarterly for July, the first number of Vol. xxviii., is a specially good number, but we deeply regret to hear of the serious illness of Mr. Charles Johnston. The whole Theosophical world will hope for his recovery and for many more translations from the Sanscrit classics with which he has blessed the western world. Mr. Johnston contributes an interesting note to this issue on H.P.B., appropriate to her centenary. "Such was the immense generosity of her nature that she never made her visitor feel young, ignorant, inexperienced. There was an unconscious, whole-hearted humility about her, as rare as it was beautiful. One was always aware of the largeness and dignity of H.P.B.'s nature, yet there was nothing stilted or artificial about it. . ." and again: "Rightly to judge her works requires a long perspective. Writing in 1887 she accurately foretold the immense revolution in physics which began with the discovery of X-rays, Becquerel rays, radium and the miracle of radio activity which transformed the whole of science; she even foretold the date—'before 1897.' Years before, an article published by her declared that the day of a four-dimensional world was at hand. What was then an enigma

is now a commonplace. What she wrote concerning gravity should be compared with the latest views. The quantum theory of light is constructively discussed in an essay, *An lumen sit corpus*. What she wrote concerning the Buddhism of Tibet, derided by Orientalists, has been approved by high Lamas. Far greater is the value of her spiritual teaching. She outlined the path of immortal life, indicating the signposts on that immemorial way. Those who have had the devotion, the sacrifice, the fortitude to follow her guidance, know of their own knowledge that she truly imparts the wisdom of the Way of Life." Yet it was about this woman that some of the baser sort have tried to get people to believe that she was a fraud and an impostor and unfit for modern society! Some of these matters are well handled in the Quarterly's "On the Screen of Time."

## THE GENERAL EXECUTIVE

A meeting of the General Executive, the first since the election of new members, was held on Sunday afternoon, July 5, at 52 Isabella Street, Toronto. There were present Messrs. Dudley Barr, Felix A. Belcher, James E. Dobbs, Frederick B. Housser, Miss Agnes Wood and the General Secretary. Mr. Belcher was elected secretary for the Executive. Mr. Housser was elected Acting-Treasurer.

The Statement of Funds and of the standing of the Lodges, as printed elsewhere, were submitted and after discussion were accepted, and the Accounts referred to the Auditor, Mr. Charles Hale being requested to act as such.

The Lodges were recommended to celebrate the Blavatsky Centenary on Aug. 11 as may seem fitting to them, in accordance with the various suggestions which have been made, and as far as possible in cooperation with the Theosophists of other bodies or of independent status.

A discussion occurred over the need of new pamphlets for distribution, but the

feeling was that until the present stock has been exhausted consideration of this may be laid over. The Lodges do not seem to care to circulate pamphlets, as they have been offered to them at cost, then on payment of postage, and finally free, but without result.

The expected visit of Dr. de Purucker to Canada was held to be a matter for the Lodges interested, Toronto having decided to accept the dates given in October, and Montreal will report as soon as possible.

A letter from Mr. Ernest Wood, Recording Secretary, Adyar, was read, being a reply to that addressed to him by the General Secretary on April 1st. This letter appears elsewhere. It was accompanied by a table showing the number of votes cast for and against the various resolutions submitted to Chicago. As a two-thirds majority is required for any change or the adoption of a resolution of this nature it is morally impossible to get any change through the procedure involved. The vote on No. III. "to give full freedom to all members to make their own connections with any National Society they preferred," not as the official explanation ambiguously and misleadingly put it, "with other theosophists anywhere in the world," was negatived by 23 against 13. Resolution IX, to provide for equitable division of property in Lodges, where differences of opinion led to a desire for withdrawal or separation, had 5 for and 31 against. The third Canadian Resolution, providing for the withdrawal of the World Religion from the records of the T.S., as being inconsistent with the non-dogmatic character and professions of the Society, appears to be only one meeting with a favourable reception at Adyar.

The General Secretary was instructed to write a letter of congratulation to the Anagarika Dharmapala on the crowning of his life work with the completion and dedication of the Vihara at Calcutta. A letter from Mr. Dharmapala appears elsewhere.

Mr. William Kingsland's Concordat, drawn up after much correspondence and revision, and now submitted as a preliminary draft, in celebration of the First Centenary of the birth of Helena Petrovna Blavatsky was considered, all the members having read it previously. The Twelve Fundamental Principles on which the Concordat has been based have already been printed in *The Canadian Theosophist*, of June, 1930, only slight changes having been made in them. We present elsewhere such portions of Mr. Kingsland's Letter and of the Concordat as have not already appeared in our columns. The Executive had cordial sympathy with Mr. Kingsland and desired to acknowledge the faithfulness, sincerity and ability with which he had approached a difficult problem of co-operation, but the Executive did not feel that it could accept officially the statement of principles, from the fear that they might become recognized as a creed or set of dogmas, in spite of the guarding reservations framed by Mr. Kingsland, and the well-known insistence of the Society to the contrary. As one member said, these principles will at least be serviceable to show the world what Theosophy is not, when uninstructed clergymen and others proclaim what they think Theosophy is but is not. The General Secretary was instructed to write Mr. Kingsland and convey these sentiments to him.

The next meeting of the General Executive may be held towards the close of August.

The feeling of the members was that the Society was due for a new lease of life, and that in spite of the economic depression which was passing, the next year would be more successful than any recent one. We trust the members generally will take courage in this spirit and exert themselves in the spread of Theosophic Light. The world needs Theosophy, the only remedy for its ignorance, the only radiance to dispel its darkness.

## REPORT OF THE GENERAL SECRETARY

It is perhaps more necessary than ever after the present election that the General Secretary of the T. S. in Canada should give some account of his stewardship and his policies. The nomination of another candidate for the post of General Secretary might be interpreted as indicating some dissatisfaction with these, but the nomination was only supported by one Lodge of 14 members, and the total vote was only 29 out of 242, though perhaps the indifference of those who failed to vote may be counted against the General Secretary to some extent. In such cases a vote against is better than the Laodicean neutrality.

In last month's issue Theosophical Principles were sufficiently dealt with. That is a matter for the members individually, and not an official affair. Were it to be made official our Theosophical Society would be ended. At the same time the members who are Theosophical must have freedom for propaganda. "The Key to Theosophy" was written to that end and adequately supplies the basis for the work of the Society in this respect. It all converges upon the principle of Brotherhood, and those who cannot recognize the operation of the Law of Brotherhood in our relation to others, whatever Society they may be in or have organized, fail to grasp the Blavatsky ideal.

Mr. Kingsland has drawn up twelve fundamental principles, which, as was said last month, were not to form a creed or set of dogmas, but to indicate what the Theosophical Movement had in mind. Unfortunately Mr. Kingsland feels that he must stand aloof from some of the other Theosophical bodies, and Dr. Purucker is afraid to endorse them lest they be taken for a creed.

It is several years now since Mr. John Pryse put forward his idea of a Federation of the Societies, and in Canada we en-

dorsed that plan as it was unsectarian, impersonal, and entirely brotherly. We have worked on that principle since our organization in 1919, recognizing all who are engaged in Theosophical work, and making our Magazine the arena for the exposition of every trend of Theosophical thought, even tolerating the intolerant expressions of many correspondents. This has had its effect in gradually moderating the fury of these partisans, so that in recent months there has been a more gentle attitude adopted.

We have been committed to the recognition of Theosophical effort wherever and by whomever exerted. There may be differences of opinion, and even motives may be mixed, but the work goes on whatever the motive or the opinion. The hungry soul that hears of the "four links of the golden chain" will not stay to consider whose hand gave the food, any more than the starving child will ask who provides it with bread and milk.

We have striven to build up a Society whose members would realize these ideas and ideals embodying them. A great many of our members cannot bear to hear any opinion that differs from their own, and many have left the Society on that account. Were they really born too soon, or was it merely the self-complacent egotism that hates to be disturbed in its confidence? This is the initial danger in studying Theosophy. "A little learning is a dangerous thing."

With definite principles of this description we must expect that some will object to their operation. Consequently we have many lapses from our ranks, though not more than many of the other National Societies. Our loss last year was 12.6 per cent. England had a greater loss with 14.9 while France, South Africa, Scotland, and Denmark were about the same as we. The United States and India lost over 21 per cent. Italy lost over 20 per cent. Germany lost 33 per cent. and Cuba with 38 more members than Canada, lost 55.9 per

cent. The economic conditions may have had much to do with this general defection, but after all, it is nothing to deplore as vital to the Society. Those who remain, under such severe discipline as we believe the Canadian National Society has imposed mentally, socially and organically, will be better and stronger members in the long run.

We have a great responsibility in keeping our propaganda active in the Dominion. No other body is doing what the Theosophical Movement is doing to spread the knowledge of Theosophy and Comparative Religion, Philosophy and Science. The synthetic note is the key to our intellectual work and it has not been ineffective. Canadian literature will testify to this in days to come. Our Magazine is important on account of its influence in propaganda, not merely in Canada but throughout the world. Its circulation has had an influence altogether beyond its own sphere. We have had much evidence of this from foreign correspondents.

All this leads to the continued necessity that we should hold out hands of greeting to Theosophical workers wherever and however situated. We may not agree with them altogether and we may differ with their leaders in some respects, perhaps in many, but we owe it to Madam Blavatsky and her Teachers to present to the world not merely the words of Theosophy but as much of the deeds and spirit as we have strength to support.

"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." That is our Charter, and that is what we should set ourselves constantly to achieve.

I refrain from saying much about finance and other material matters, for these have been provided for us beyond what we might have expected. It would be ungracious indeed not to acknowledge the generous help we have had from such as Mrs.

Gillespie, Mr. Lawren Harris, Miss Brierley, Mr. Skidmore and others who, according to their ability, have contributed to the support of the Magazine. Nor can I omit mention of the quite inestimable services of Miss Crafter in keeping the books of the Society in Toronto and doing a large share of the correspondence. In this I have had the assistance also of Miss Fisher of Hamilton in stenographic work. Without this help it would have been quite impossible for me to have carried on the work of the General Secretary's office. When it is remembered that these ladies have worked without fee or reward it should give confidence that our work will be carried forward as long as it is done in the true spirit of fraternity and impersonally for the spread of Truth.

In conclusion let me express my sense of the great honour done me by the members of the Canadian National Society, who have once more given me their confidence and approval, and to the several General Executives who have entrusted me with the editorship of *The Canadian Theosophist*, now in its twelfth annual volume, whose pages, I trust, bear some token of the debt we all owe to Madame Blavatsky and those great Teachers of hers who have shown us the Light on the Path and the Way of Life.

Albert E. S. Smythe,  
General Secretary.

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This war (the war between Spirit and Matter) will last till the inner and divine man adjusts his outer terrestrial self to his own spiritual nature. Till then the dark and fierce passions of the former will be at eternal feud with his master, the Divine Man. But the *animal* will be tamed one day, because its nature will be changed, and harmony will reign once more between the two as before the "Fall," when even mortal man was *created* by the Elements and was not born.—The Secret Doctrine, II. 268.

## MR. DUDLEY W. BARR

Mr. Dudley W. Barr is an official of the Canadian Northern Railway Company. He has been a member of the Toronto The-



osophical Society for many years and has filled the office of Secretary and is now vice-president. He is interested in the derivation of Christianity from earlier sources, and speaks interestingly on such subjects. He is married and his wife is a member of the T. S. He is one of the new members of the General Executive elected in the last annual election.

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In heavy and robust sleep, dreamless and uninterrupted, upon awakening to outward consciousness, men may sometimes remember nothing. But the impressions of scenes and landscapes which the astral body saw in its peregrinations are still there, though lying latent under the pressure of matter. They may be awakened at any moment, and then during such flashes of man's inner memory there is an instantaneous interchange of energies between the visible and invisible universe.—Isis Unveiled, I. 179.

## MISS AGNES WOOD

Miss Wood is a native of Toronto who has lived long in New York and has travelled extensively in Europe and Asia. She has always been interested in broad views and new thought caught her attention in New York. Dr. Kenneth Guthrie recommended her to come to Toronto when she spoke of having something to do, and she came and took up voluntary work with the Toronto Theosophical Society, where her businesslike methods and agreeable and willing manner have made her a general favourite. She has many friends in New York who are always anxious for her to return to Manhattan, but so far she remains loyal to her native heath. She was



elected to the General Executive at the last election.

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Men and parties, sects and schools, are but the mere ephemera of the world's day. Truth, high seated upon its rock of adamant, is alone eternal and supreme.—Isis Unveiled, I. v.

**DR. GOTTFRIED de PURUCKER**

Dr. de Purucker, who has made such a sensation in the Theosophical world in the last year by his overtures to the other The-



osophical Societies for fraternization, is a native of Switzerland where he joined the Theosophical Society in his early days. He associated himself with Katherine Tingley in 1903 and since then has studied at Point Loma. On the death of Mrs. Tingley he assumed the leadership of her Society and has changed the policy of that body considerably. He is now on a tour of Europe and will be in Canada in October, when he is to speak in Toronto and perhaps in Montreal. Dr. de Purucker has injured his claims as a Theosophical teacher by following the example of Mrs. Tingley and others in alleging his authority to be delegated to him by the Masters, which students are aware vitiates any such claim in itself. However, the proof of the pudding is in the eating thereof, and Dr. de Purucker's future, like that of everyone

else, depends wholly upon himself, and not on statements made by him or concerning him by others. "There is no religion higher than Truth," and as long as Dr. de Purucker sticks to this motto and works for Humanity he will have true men behind him. The Canadian National Society has disavowed any connection with leaders and official heads or anything of the kind that is incompatible with a thoroughly democratic constitution, but we are willing to cooperate with any one who shows that he has right principles to guide him in his work.

**AMONG THE LODGES**

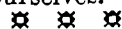
Hamilton Lodge has already had an address from Mr. Roy Mitchell on Wednesday evening, June 17, and is to have another on July 15, when it is expected he will speak on Plato. Mr. Mitchell has widened and broadened his Theosophical studies and his lectures are a treat to hear. The Hamilton Lodge is holding a picnic on July 19 and extends an invitation to all who care to attend from neighbouring cities. The Hall at 121 Hughson Street North will be open for a meeting at 11 a.m. when addresses will be given. Afterwards the members will adjourn to Dundurn Park to hold a basket picnic. Those who do not care to attend the meeting may meet the party at the Park.

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The Orpheus Lodge reports the following notes from a recent lodge meeting. In Theosophical lectures and literature frequently the student is told that the first thing to do is to forget himself and work for others, yet true self-forgetfulness is a very rare and beautiful thing and lies nearer the end of the way than the beginning. The failure to recognize the greatness of this attainment and its extreme rarity in human life has led to the acceptance of false imitations for real selflessness. This is but one more instance of mistaking the emotional imitation for the real

thing, which is a spiritual quality. The emphasis laid upon self-abnegation in the Semitic religions, Christianity, Judaism, Islam, in order by contrast to throw greater glory upon their "God" has given rise to an attitude in the West which regards this quality as the one supreme value. The Aryan teaching is that selflessness or impersonality is a dual power, the two phases of which are self-expression and self-abnegation, and the possessor of real power is one who can use either of these qualities with equal facility as the wisdom of the moment demands. The over-emphasis on self-abnegation in the West to the exclusion of its complementary quality has given rise to a type of individual who thoroughly believes he is forgetting himself in service to others but who really is bartering good deeds for the gratitude, recognition, approval and affection of others. The study of this form of self-delusion in the extreme types who make a cult of it is especially valuable because it enables us to perceive and deal with minor shades of the same thing in our own lives. They are usually passive types who lacking positive energy and finding it difficult by direct means to get the recognition and regard which every individual innately craves, acquire the practice of drawing to themselves these energies by performing services to others and in the full belief that they are being self-forgetful and living for others. These people do not usually ask for money or any material thing in return for their kindly acts, and it is not perceived that the return they get is to appease their hunger for the affection, high regard, and gratitude, etc. of their friends, which is meat and drink to them. They are as truly selfish as the rest of us, but have raised their self-seeking to a subtler level, and through long practice have acquired the fatal facility of drawing these energies upon which they live from their friends and chance contacts, often with very little expenditure of energy on their own part. Confirmed types of this class

are in a worse position than the careless, irresponsible individual who knows he does not worry much about anybody but himself. The latter knows he is selfish and can alter it if he desires, but the former may spend lives confirming himself in the illusion of his own unselfishness. The Selfless individual whose nature is to give without asking any return is the rarest efflorescence of the human spirit. No one can give him anything, he has united himself with the spirit of the Race and is rich beyond imagining. It is the existence of this rare element which gives to human life whatever of beauty and nobility it possesses, and nothing could surpass in value our acquired ability to perceive clearly the difference between this spiritual quality and its tawdry emotional imitations. This is the first and essential step toward our awakening this power for ourselves and so for the Race. A rough yet effective test for the presence of this quality is this. If doubt and suspicion be raised as to what such and such an individual is getting out of his altruistic work,—how will it be received? Anger, resentment and discouragement all show what at least to a large extent were his real motives, but the individual who merely smiles, understanding how very natural it is that such suspicion should arise in people's minds, and goes on with his work undisturbed, has proved that it was not recognition or praise that he was working for. When we are able to see clearly how the Ego (our self-love) is tricking us into believing our motives are pure and our acts self-forgetful, and how much we are a slave to its desire for praise and recognition in one form or another, we are for the first time in a position to really tackle our problem and by the practice of such small acts of selflessness as lie within our power, start awakening this dormant spiritual quality within ourselves.



There is no great and no small, no low and no high, where Love is.—Rama.

## MR. WOOD'S LETTER

Adyar, Madras, India.

May 26th, 1931.

Dear Mr. Smythe,

Thank you for your letter of April 1st, received by the last mail. Yes, there is no doubt that in the course of time our General Council has become very unwieldy, but it is not the fault of anybody in particular. It seems that Colonel Olcott and the others who drew up the present regulations in 1905, when there were only 22 members of the General Council, probably had no idea that we should soon have 47 Sections in the Society and therefore such a large number of General Secretaries, who are ex-officio members of the General Council. Dr. Besant and the others of us who happen to be residing at Adyar have all felt much disappointed that the voting came to nothing, as we were all anxious to have the points which had been raised calmly settled one way or the other. In fact, the Members of the Council who were present at the Benares Convention were so disappointed that they passed a resolution empowering Mr. Jinarajadasa, Mr. Hirendra Nath Datta and myself to see what could be saved from the debris, by means of the resolution No. 5 of the Adjourned Meeting dated 30th December, 1930. We shall therefore be in a position to put resolutions forward again in simpler form and thus they can be circulated this year, with a very strong letter requesting the Members of the General Council not to fail to reply this time. According to Rule 49 three months is prescribed in which to allow them to reply so there is plenty of time to have all their votes in, to be counted at the next Council Meeting at Adyar in December.

I do not think that any fault lies with those whom you have called "the appointed members". Only the Recording Secretary and the Treasurer are appointed, and then they have to be approved by the Executive Committee (Rule 12). The whole

Council consists of the President, the Vice-President, the two officers already mentioned, all the General Secretaries and seven Additional Members, and these Additional Members can be proposed by any member and are then voted upon by the entire General Council. All the Additional Members without exception sent in their votes. It is some of the General Secretaries who were at fault, the countries in question being Sweden, Italy, Cuba, Czechoslovakia, Switzerland, Belgium, Norway, Denmark, Bulgaria, Portugal, Wales, Poland, Uruguay, Roumania, Jugoslavia, Central South Africa and Paraguay.

It is quite a mistake to think that the few members who were present at the General Council Meeting which has to be held every year in connection with the Annual Convention, and who are largely residents at Adyar, took up and decided any business of general importance, as may be seen by a perusal of the Minutes. The difficulty and delay has arisen entirely on account of neglect on the part of some of the General Secretaries, and certainly Dr. Besant would be the last to use any of such occasions as an opportunity for autocratic treatment of any proposition. It is her greatest desire in these matters that every member of the General Council should form an absolutely independent judgment on any resolution that may come forward. This seems also to be quite well understood, as may be seen for example from the way in which only 9 voted for her suggestion relating to Objects, while 28 voted against.

As an appendix to this letter I am sending you the number of votes for and against each resolution. If you wish me to send you the actual names of the voters, I will do so. Since the resolutions on rules had fallen through for want of sufficient voting, and the giving of detailed particulars as to who voted and which way would involve the publication of rather a large and expensive chart, there being so many resolutions and so many voters, we thought

it unnecessary to publish all those details.

With kind regards,

Ever sincerely and fraternally yours,

Ernest Wood,

Recording Secretary, T.S.

## MR. KINGSLAND'S LETTER

Claremont,

43, The Strand,

Ryde, I. of W.,

England.

20th June, 1931.

To All Theosophists,

The accompanying draft of a *Theosophical Concordat* is the outcome of the correspondence resulting from the two Pamphlets which I recently circulated: the one, *The Essentials and Non-Essentials of a Theosophical Organisation*, dated June, 1930, and the other, *The Work of a Theosophical Organisation*, dated December, 1930.

A considerable movement towards some *rapprochement* of the various Theosophical Organisations has been in evidence for nearly a year, and was initiated in the first instance by Dr. Purucker of the Point Loma Society. More recently the Adyar Society has sent out a circular letter asking for opinions on the following three points:

1. Are you in favour of some one or more delegates from each of the Theosophical Societies and Organisations meeting to consider the question of co-operation?
2. Where do you think would be the most convenient place for such a meeting?
3. About when would suit your delegates, provided you endorse the idea of such a meeting?

My own answer to these questions has been, that I do not think that such a meeting is either advisable or practicable at the present time.

Such a meeting was proposed in the first instance by Dr. Purucker, to be held at Point Loma. This was accepted by the Adyar Leaders, who intimated their intention of attending, but subsequently withdrew.

On purely physical grounds it would not be possible to fix any time or place at which a truly representative meeting could be held; even if all Societies were willing to send representatives—which it is fairly obvious, as the result of Dr. Purucker's appeal, they are not.

What is the alternative? Shall we not in some manner avail ourselves of the present movement towards more unified action? Such action must of course have for its immediate object to present a more united front to the world at large, and to give a wider instruction in the principles of Theosophy.

As stated above, I proposed some time ago that a *Concordat* (I formerly called it "a kind of *Charter*," but this does not appear to be appropriate) should be drawn up, which can be endorsed by the Officials of the various Organisations without the necessity of any meeting of delegates.

I accordingly submit herewith a preliminary draft of such a *Concordat*.

I propose that when and if this is finally agreed as to its form and contents, each Organisation should issue it to the public through its own particular channels; endeavouring in fact to obtain as much publicity for it as possible. This may be done through the Daily Papers and other Journals; and it should also be sent to prominent individuals in literature, science, etc.; their names and addresses being obtained through the various "Who's Who" publications.

We shall thus accomplish a united and world-wide propaganda which should do much to further our Cause, and to correct misapprehensions and misrepresentations.

May I ask you, therefore, whether private member or Official, to write to me, making any suggestions or criticisms which may occur to you.

I could doubtless collect hundreds of signatures for the Document: but I propose that it should be signed only by the Officials of the various Organisations approving of it.

Having received your remarks and criticisms I will then endeavour to carry the matter a step further by embodying as far as is possible your recommendations in a final Draft.

Theosophical Magazines please note and comment.

Sincerely and fraternally yours,  
W. Kingsland.

## CONCORDAT

This being the Centenary Year of the Birth of that Great Soul and Torch-Bearer of Truth, known to the World as Helena Petrovna Blavatsky, who revived once more, in these modern times, the knowledge of the Ancient Wisdom Religion, or Theosophia:—

Now therefore, We the undersigned Leaders and Officials of the various Theosophical Organisations mentioned in the Appendix hereto, desire to record, in the first instance, our grateful recognition of our indebtedness to the woman who spent a life of ceaseless toil and suffering for the Cause and Mission which was entrusted to her by the Masters of the Ancient Wisdom; and who has left such a voluminous literature for our instruction and guidance on the upward Path.

"There is a road, steep and thorny, beset with perils of every kind—but yet a road; and it leads to the Heart of the Universe. I can tell you how to find Those who will show you the secret gateway that leads inward only, and closes fast behind the neophyte for evermore. There is no danger that dauntless courage cannot conquer. There is no trial that spotless purity cannot pass through. There is no difficulty that strong intellect cannot surmount. For those who win onwards, there is reward past all telling: the power to bless and save humanity. For those who fail, there are other lives in which success may come."—H. P. B.

Such is the gist of the Message and Cause to which this noble yet humble Servant of the Masters devoted her life.

We desire further to come into closer Union and Co-operation with each other for the purpose of spreading the knowledge of this Ancient Wisdom, with which science and research in every direction is coming more and more into line; and so that we may present a more united front to the World, and to some extent eliminate the false conceptions and misrepresentations which have more or less accumulated round the original teachings during the last forty years.

Desiring thus that the general public may be more extensively and accurately informed of the teachings and ideals of Theosophy:—

Now therefore, we mutually agree that the Fundamental Principles of the Ancient Wisdom or Theosophy as taught by H. P. Blavatsky and the Masters, are set forth as clearly as our capacity enables us to do so in a condensed manner in the terms hereinunder stated.

It must be understood, however, that this statement of Principles is in no wise put forth as a Creed, as Dogmas, or as Articles of Belief which Members of the various Theosophical Organisations are bound or even expected to accept on authority.—Each individual must receive and interpret or reject, as the case may be, according to his own light. We ourselves make certain reservations, the reasons for which are stated in the concluding Notes herewith.

Theosophical Organisations as such do not impose any beliefs on their Members. They are intended to include individuals of every shade of opinion or form of religious belief; who may, however, have found some better ground than hitherto for their beliefs in the teachings of Theosophy; and more particularly in the principle of Universal Brotherhood, based on the teaching of the essential Unity with the One Life of all that lives, by whatsoever name that Root Principle may be called.

The Principles herein formulated are intended to be broad, and more or less elastic in their interpretation; thus leaving:

room, for considerable differences of belief as regards the details of this operation or interpretation. For example: it might be pointed out that the first Principle does not exclude a belief in Divine inspiration, however the individual may feel inclined to interpret that term.

*(We omit what has appeared already in June, 1930).*

We must not forget, however, that any *formulated* statement can never present an absolute truth, or pure Reality. There must always be a reservation, the *intuition* of a deeper truth and a more fundamental Reality. This is simply because any formulated statement must necessarily be in terms of the space-time-causation categories of the formal mind; whereas reality transcends these categories. The higher truths of the inner nature of the self are incommunicable.

Such a reservation should prevent these Principles from being considered in any way as being put forward dogmatically. In this formulated manner we may very well hold them as *working hypotheses*.

As Fundamental Principles they only constitute as it were the outer Gate to the Temple of Wisdom, in whose inner Sanctuaries alone can be found the Keys to the Mysteries of the Universe—which are also the Keys to the mysteries of man's own nature.

"I can tell you how to find Those who will show you the secret gateway that leads inward only . . . to the Heart of the Universe," wrote H. P. Blavatsky.

Some further knowledge of the nature of that inner path of attainment to a full consciousness of one's divine spiritual nature—an attainment which gives the individual the freedom of the Universe—may be gathered from H. P. Blavatsky's short mystical work *The Voice of the Silence*.

Yet we may hold surely to this belief as the most fundamental truth of our life and consciousness: that since our innermost self is one with the Absolute, it is the knowledge and realisation of that oneness

which is the goal of our evolution—the conscious return to our Divine Source. Therefore we believe that—The soul of man is immortal, and there is no limit in the future to its growth and splendour.

## LETTER TO MR. KINGSLAND

Mr. William Kingsland,  
Claremont, The Strand,  
Ryde, I. W.

My Dear Mr. Kingsland:

At our Executive Meeting today your Concordat was brought into discussion, and the members, all of whom had read it, were unanimous in approval of your efforts to reach a harmonious agreement among students of Mme. Blavatsky. We wish to acknowledge the faithfulness, the sincerity and the ability with which you have approached the difficult problem of cooperation. There was, however, a reluctance with some to accept any statement of the Blavatsky teachings in other form or statement than those which she had provided. The latent tendency to dogma in human nature was felt to be unavoidable, and while it was admitted that you had most carefully guarded against this tendency, it was still feared that any official statement might prove a stumbling block rather than a help. On the other side, it was advanced that such a statement as you have drawn up would at once close the mouths of those who made false presentations of Theosophy, or who declared that Mme. Blavatsky's were other than you have indicated. I was asked as General Secretary to convey the sentiments of the Executive to you and to assure you of their warm sympathy and support as far as it is compatible with the reservations above mentioned.

Let me say personally that I see no reason why your Concordat should not be accepted generally, and I will myself point it out as a guide to those who wish to understand what Theosophy broadly means. The Executive had no objection to having it printed, and in the next month or two, if I can find space, I will be glad to

print it in our pages.

With kindest regards, believe me,  
Cordially and fraternally yours,  
Albert E. S. Smythe,  
General Secretary T.S. in Canada.

July 5.

## MULAGANDHAKUTI VIHARA OPENING CEREMONY

Dharmarajika Vihara,  
4A, College Sq. Calcutta.  
1st May, 1931.

Dear Brother,

As you will notice from the photograph published on the other side the great Vihara at Sarnath is at last complete. The finishing touches have been given to the 110 feet high main tower of the Vihara and the work of cleaning the platform has also been completed. The interior of the Vihara is ready except the fresco work which, thanks to the generous promise of Mr. B. L. Broughton, will be taken up as soon as possible. The only Buddha image of the Shrine which is in the preaching attitude is being made by the School of Art, Jaipur, on the model of the famous image in the Sarnath museum and will be ready within two months. Thus after many vicissitudes the scheme of the Vihara has become an accomplished fact.

At the suggestion of the Archaeological Department of the Government of India the opening ceremony and the enshrinement of the sacred relic have been fixed to take place in November this year, and I invite Buddhists of all countries to participate in this historic event. As this is the first Vihara we have erected at the sacred spot after 800 years, I trust the Buddhists will gather in their hundreds to take part in the ceremony and usher in this new era of Buddhist revival at the sacred Migadaya. Our Society will make arrangements to accommodate visitors if they inform us in time of their willingness to take

part in the event. Formal invitations will be sent later on.

Yours in the Dhamma,  
Anagarika Dharmapala,  
Founder and General Secretary,  
Maha Bodhi Society.

## LETTER TO MR. DHARMAPALA

The Anagarika Dharmapala,  
Dharmarajika Vihara,  
4A College Square,  
Calcutta.

Dear Sir and Brother:

I brought before our General Executive today the subject of your great work in India in forming a nucleus once more for the spread of the great Buddhist tradition in India. Our members wish to congratulate you on the success of your life work in this respect. The crowning achievement of opening the splendid Vihara was something that we can all rejoice in. The Theosophical Society, as you know, is not committed to any one religion more than another, but is interested in all sincere and genuine efforts to understand the truth and mystery of life. No one has given the world more light on these subjects than our Lord Buddha, and whether we have been taught to kneel at his shrine or at the shrine of another Teacher, we know that the light that shines in all of Them is the same light of which you have been the light bearer to your time and generation, and which has been the great gift that life has bestowed upon you. We, who have received something of the inspiration which H. P. Blavatsky gave to the world, are glad to be able to unite with you in gratitude for the opportunities that have been opened to us. Please accept our greetings, our cordial congratulations and very sincere expression of our love and sympathy with you in your work.

Respectfully and truly yours,  
Albert E. S. Smythe,  
General Secretary T.S. in Canada.

July 5.

## SOME EXPERIENCES IN INDIA

By W. T. Brown, B.L., F.T.S.

The following narrative by Mr. W. T. Brown, a member of the London Lodge of the Theosophical Society, who has recently gone out to India, is published as a contribution to the literature of a subject which has lately excited a good deal of interest in this country.

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Printed under the authority of the London Lodge of the Theosophical Society.

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I am about to attempt the writing of a narrative, which I trust may prove interesting and encouraging, especially to my fellow students in the Theosophical Society.

The members of the London Society, with which I have the honour to be connected, are perhaps aware of the immediate circumstances which led to my coming out to India; but for the interest of the general reader I shall endeavour to give a short sketch of preceding events, by way of introduction.

After a long course of study, pursued in Strassburg, in Zurich, and in Edinburgh, I graduated in the University of Glasgow in April, 1882, and then resolved to take a lengthy holiday, and visit the United States and Canada, which I did in the summer of that year. On my return I took a hurried trip to Switzerland to visit the family of a gentleman who had recently died, and returned to Scotland about the end of August. The result of my long travelling was that I was completely knocked up, my vitality being at a very low ebb. After being treated by an allopathic doctor, who, I venture to say, did me a great amount of harm, I travelled still more, and finally came to London in April, 1883. Here I resided with Dr. Nichols, the eminent homeopathist, in South Kensington, and, under the benign influence of the "natural and sympathetic treatment," I recovered my pristine vigour, and was quite restored to health.

There were several visitors besides myself in the house of Dr. Nichols, and among them Madame G., F.T.S., of Germany. Madame G. had been a pupil of the late Abbe Louis Constant, (better known as Eliphas Levi), and had come to England to be initiated into the Theosophical Society by Mr. Sinnett, who had just arrived from India. I soon became deeply interested in occult literature, was made acquainted with Mr. Sinnett, with whom I had long conversations, and was admitted a member of the Theosophical Society.

I need not expatiate upon the effect which the reading of Mr. Sinnett's book, "The Occult World", had had upon me, how I felt intuitively that the work contained more absolute truth than was usually perceivable, and how I was moved by the teachings of Mahatma Koot Hoomi.\* Suffice it to say, gradually I had become imbued with a desire to come to India, to partake to some extent in the labours of the Theosophical Society, and thus to come nearer, if possible, to the great teachers of the East.

Accordingly, after due consideration, I wrote to Mr. Sinnett, a letter from which the following is an extract:—

"You will be aware by this time that I take a deep interest in Theosophy, and am inwardly convinced of the grand realities to be discovered within its pale. Well it so happens that I am unusually fortunately situated for pursuing a career in Occultism, and, after much careful consideration, I have resolved to offer myself in the

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\*A Mahatma, or "Great Soul", is one who, by walking along the Path of Righteousness and Truth, has purified and spiritualized his nature. He has brought himself into relationship with laws which, to natures unprepared, belong to the "unknowable". There is essentially *nothing supernatural* in the "science of the Divine", and the higher laws are those which operate in the spiritual region of sublimated matter.

Search for Truth. Belonging, as I do, to a good Scotch family, I have had ample opportunity of realizing the value of true religion, but all along, and especially in later years, I have been convinced that in Protestantism, Catholicism, Presbyterianism, Episcopalianism, and all the other "isms", of which we hear so much, only partial truth is to be found. It has always been a puzzling matter to me to define how it was that among Christians there should be so many divisions and strifes, and it has been only since becoming a Fellow of the Theosophical Society, that I have been satisfied that it is owing to the dearth of Esoteric doctrine. Now, I am aware that the step that I am about to take is a most important one, and one in which the responsibility must rest upon myself alone; but, after viewing the matter from all points, I have come to the conclusion that in Theosophy there is a wide sphere of labour and usefulness, and that a young man could not devote himself to nobler work than to learning and teaching its transcendent truths. It is my desire, then, my dear Sir, to go to the head centre of Theosophy and Rosicrucianism—vis., to India."

Having received in answer very kind letters from Mr. Sinnett, and from others to whom I had written upon the subject, I prepared for my departure, and finally sailed for India upon the 25th of August, 1883.

Before transferring our narrative from Europe to the East, it may not be out of place to simply refer to a correspondence, which had taken place in the spiritualistic paper, "Light", on the subject of "Esoteric Buddhism." I just mention the matter here in order to connect it with a memorandum which I had the honour to receive from Mahatma Koot Hoomi shortly after my arrival in Madras.

It was at Colombo in the Island of Ceylon that I first had the pleasure of seeing some brother Theosophists of a different race, creed, and complexion. The kindness of the Singhalese Theosophists to an Eng-

lishman, who was, in every sense but one, a stranger, was sufficient evidence of the unity of sentiment which prevails among the brotherhood, in at least two widely separated parts of the globe. At Colombo I made the acquaintance of the Rev. H. Sumangala, F.T.S., the learned scholar and high priest.

At length I reached the Head Quarters of the Theosophical Society at Adyar, Madras, and was welcomed by Madame Blavatsky,\* the learned Author, Editor, and Corresponding Secretary. I was established in a bungalow, situated beautifully by the river side, and felt at home in a very short time.

In regard to Madame Blavatsky, I need not say more than this, that never before have I met anyone who evinces such vast and varied learning, nor one who is more large hearted.

The surroundings at the headquarters are as genial as one could well conceive, and the editorial staff (including as it does some Chelast of the Himalayan masters) is of a most spiritual and intellectual order.

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\*Madame Blavatsky, we may here remark, is the widow of General N. V. Blavatsky, Governor, for many years, of Erivan. She is the eldest daughter of the late Colonel Hahn of the Russian Horse Artillery and niece of General Fadeef. She is connected with some of the most noble families in Russia, and is "Son Excellence Madame la Generale Helene P. Blavatsky." Her broad humanitarian views induced her to drop all distinctions and to become a citizen of the United States when the Theosophical Society held its first meetings in New York. Colonel Olcott, we may add, has a wide and national reputation, gained during the late Civil War, for services to his country as an Officer of the War Department.

† Disciple.

(To Be Continued.)

## THE THREE TRUTHS.

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

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

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

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

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

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