

THE CANADIAN THEOSOPHIST

The Theosophical Society is not responsible for any statement in this Magazine, unless made in an official document

VOL. XII., No. 7

HAMILTON, SEPTEMBER 15th, 1931

Price 10 Cents

AN APPEAL TO YOUTH

By Cecil Williams

6/20/53

The times seem ripening for Theosophical unity. The old order is in a decline, a new and happier one, more courageous, more generous, more sane, should now be born. In our Society Neo-Theosophy begins to suffer from its excesses. New life flows through the organization once animated by the spirit of Judge. Dr. de Purucker has sounded a clarion call to brotherhood. Mr. Kingsland has stirred Theosophists the world over to give thought to the basis of union. Yet unity lingers.

Delay and hesitation should not surprise us. Old prejudices die hard. Separateness, "the great heresy" is vigorous. But the movement has a vision of Brotherhood so Theosophy will not perish. We begin to feel the truth of the Master M.'s statement to the London Lodge: The organizations to which we belong must become "part and parcel of the 'Universal Brotherhood'" if they would each be "a *theosophical* body." Neither Dr. de Purucker's nor Mr. Kingsland's plans, however, we may regret it, are sufficient to achieve unity. Dr. de Purucker sets up the ideal of a leader and is suspected of ambition. Mr. Kingsland formulates a statement of principles which may become a creed. It is not round a personality nor what may encourage sacerdotalism that the nucleus of a universal brotherhood may be re-

created. But I can conceive that Theosophists may unite about a policy, and there is no obstacle that may not be overcome, in time, if Theosophists will work enthusiastically to re-establish the aims of the parent society, objects practically abandoned by at least three major organizations.

These original objects are worthy of our closest study and thought. They were evidently drawn up by, or in consultation with, the Masters, for they bear the marks of the extraordinary knowledge and pre-science which characterize the Mahatma Letters. These objects do not ask us to worship a personality or to subscribe to any creed. They are impersonal, so cannot be suspected of ambition. They are concerned, not with faith but with action. They may be neglected or they may be changed and our society—however well intentioned—has been guilty of both perfidies. The alteration sterilized the objects and made them unfruitful. The revised second and third objects were mummified by being officially declared obligatory. The Masters were not given credit for knowing what they were about.

I have at times said and written severe things about section and lodge policies, but few of the present members had anything to do with framing these policies. They

were formulated, largely, by people who have abandoned the society. We younger members came in because of the intuitive appeal of Theosophical truths. Unable to judge of their merits we accepted the policies we found without question and made them a part of our preconceptions. Then began painful disillusion. We thought, many of us, we had joined the nucleus of a universal brotherhood and found it was no such nucleus. We were members of one of a number of societies, designated Theosophical, at odds with one another. We have witnessed attempts at reapproachment and seen brotherhood sacrificed to a lower ideal or to selfishness. Recently the causes of disunion have been revealed to us by the unfolding of the historical background. The Mahatma Letters and other publications have kindled anew the spirit of the founders. A few of the original members still hold the Theosophical torch. Our duty is to seize it and carry it onwards.

I wonder if we could start a movement in all societies and in all sections for a return to the objects of the Founders. Then we might federate and perhaps unite, for our objects would be identical. We younger members—young in outlook if not in years—have vision, courage, resolution. Conscience, the voice of the Higher Self, tells us we are wrong to be thus separated one from another. How can we influence the world, efficiently and adequately, if we do not put our Theosophy, formally at least, into practice? And how can we perceive the distresses of humanity and not feel an inner reproach that our message of universal brotherhood is falsified by our divisions? Are we too proud, too lazy, too cynical, to sacrifice our personal predilections to Theosophical service?

"Is not this a thing worth working for?" the Master K.H. asked, "to save those nations from the doom their ignorance is preparing for them? Think you the truth has been shown you for your sole advantage? That we have broken the silence of

centuries for the profit of a handful of dreamers only? The converging lines of your Karma have drawn each and all of you into this Society as to a common focus that you may each help to work out the results of your interrupted beginnings in the last birth. None of you can be so blind as to suppose that this is your first dealing with Theosophy? You surely must realize that this would be the same as to say that effects came without causes. Know then that it depends now upon each of you whether you shall henceforth struggle alone after spiritual wisdom through this and the next incarnate life, or in the company of our present associates, and greatly helped by the mutual sympathy and aspirations."

Fifty years ago the chief obstacles to the nucleus of universal brotherhood were racial and religious hate. To-day the chief obstacle is sacerdotalism within the movement. Members have become attached to personalities and their teachings. To love those who have initiated us into truth is commendable, for ingratitude is a vice. But when a virtue is carried to excess it, in turn, becomes vicious. Evil is the exaggeration of good. The purpose of the parent society was to get men to rise superior to their personal predilections and to formally associate with people widely diverse in outlook and experience. If we cannot achieve this breadth of view our Theosophical pretensions are a hypocrisy and a sham. If devotion to a personality causes me to feel so estranged from someone else that I refuse to associate with him in any way, it is plain my love for one is hate for another. I have disowned universal brotherhood. I have violated my Theosophical "pledge." I have hardened my heart against the voice of my Higher Self. The Masters are betrayed.

If we are to be true Theosophists we must rise superior not only to attachment to personalities, but to creeds and philosophical statements. The society was founded upon one all embracing principle

—universal brotherhood. It had well defined objects, but these differ from philosophical statements. Philosophical statements are static, objects are dynamic. The one calls for credence, the other for action. The one bids us "Believe," the other urges "Do." Can we not return to those purposeful aims of the parent society? It may take years, but true Theosophy can yet triumph in the movement. We younger members who have not been permanently entangled in the meshes of dissension and personality-worship can yet make Theosophy a power in the world. Can we not combine without distinction of Theosophical society to work for real Theosophical unity? Can we not take up the abandoned plan of the Masters? It is not too late.

The three objects of the society are thus stated in the Key to Theosophy, original edition, first published in 1889:

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

"To promote the study of Aryan and other Scriptures of the World's religion and sciences, and to vindicate the importance of old Asiatic literature, namely, of the Brahmanical, Buddhist and Zoroastrian philosophies.

"To investigate the hidden mysteries of Nature under every aspect possible, and the psychic and spiritual powers latent in man especially."

The objects as formulated to-day are:

"To form a nucleus of the universal brotherhood of humanity, without distinction of race, creed, sex, caste or colour.

"To encourage the study of comparative religion, philosophy and science.

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

Let us compare them, one by one.

In the first object two changes have been made. The articles in the phrase "the nucleus of a universal brotherhood" have been transposed. "The nucleus" has become "a nucleus"; "a brotherhood," "the brotherhood." The alteration is small but

significant. "The nucleus of a universal brotherhood," means one nucleus here on earth; "a nucleus of the universal brotherhood" means a nucleus of the spiritual unity of man which exists already on the spiritual planes. The original object directed attention to the need of making unity objective, to creating in the lower planes a germ which would reflect the unity of the higher. The words now stress spiritual unity and carry the inference that many nuclei may reflect the unity of the One. For practical purposes this is an error, hence we find the Master K.H. telling Mr. Sinnett that a proposed Anglo-Indian society he proposed founding must be a part of the parent body of which Col. Olcott was the head. Separation was then a violation of the principle of universal brotherhood. It is still a violation of it. So long as we are divided a real Theosophical society will not exist.

The second change adds the words, "sex" and "caste." They do no violence to the spirit of the object, but rather accentuate it, so to this change only a carping critic could object.

The original second object had three clauses, which I may emphasize thus:

1. To promote the study of Aryan and other Scriptures.

2. To promote the study of the World's religion and sciences.

3. To vindicate the importance of the old Asiatic literature, namely of the Brahmanical, Buddhist and Zoroastrian philosophies.

The present second object has likewise three parts:

1. To encourage the study of comparative religion.

2. To encourage the study of philosophy.

3. To encourage the study of science.

Observe how vague is the new as compared with the old second object, and how its force has been weakened by the substitution of "encourage" for "promote." We may lazily encourage a thing by giving it

our verbal blessing, but to promote it we must get busy. A promoter gets into the game, an encourager sits in the bleachers.

Then, again, how vague are the words, "comparative religion, philosophy and science." What is meant by "Comparative religion"? All religions have degraded original truth. Are we to compare one set of mingled superstition and truth with another? What philosophy are we to study? Materialistic philosophy? What science are we to encourage? All or a part? We do not know where to begin. No wonder the revised second object was thrown into the discard.

The original second object was definite and clear. Our purpose was first to promote the study not of religions but of scriptures, of truth, that is unmingled with superstition in the eastern philosophies, truth at the source. The society could promote this study in well-defined ways. It could, for example, issue translations of the Aryan scriptures in various languages. It could found university chairs. It could cooperate with learned societies to stimulate interest in these subjects. It could develop specialists in the various Eastern philosophies.

The second clause in the original second object manifestly refers to Theosophy. There is only one "World religion," and "the sciences" are, of course, the occult sciences. The study of Theosophy could best be promoted within the society. Membership should be conditional upon real study, and personal attention should be given to each new member. In the early days members were accepted only on probation.

How can we vindicate the importance of the old Asiatic literature unless we learn to understand it, and how can we hope to understand it, unless we study Theosophy seriously. Theosophy is the light which illuminates the eastern scriptures, as it illuminates all things.

The practical exemplification of universal brotherhood is sadly needed to-day. If

we had made Theosophy a real power in the world we might have saved humanity from many of the ills that beset us. But it is useless repining. We should look to the future, as the Master K.H. urged. Are his words not applicable now, as when they were written? "Ah, if your eyes were opened you might see such a vista of potential blessings to yourselves and mankind lying in the germ of the present hour's effort, as would fire with joy and zeal your souls. Strive towards the light, all you brave warriors for the Truth, but do not let selfishness penetrate into your ranks."

The original third object may be divided as follows:

1. "To investigate the hidden mysteries of Nature under every aspect possible.
2. "To investigate the psychic and spiritual powers in man especially."

The third object now reads:

1. "To investigate the unexplained laws of nature.
2. "To investigate the powers latent in man."

The deeper our study of Theosophy the more mysterious life becomes, so the change from "hidden mysteries" to "unexplained laws," was not a happy one. And why were the words "psychic" and "spiritual" taken out, and the word "especially" eliminated? Surely the intention was to stress the study of the higher psychology. Recent developments in psychology are sufficient to demonstrate that the word "especially" was not inserted without purpose. But we have neglected this object, because we were encouraged by present-day policies to do so. We should have been cooperating with scientific organizations.

I see no other way to achieve unity and purpose and corporate aspiration save by a return to the objects. It is not enough to talk brotherhood, we must be a brotherhood, as the first object originally demanded; we must make people think brotherhood as the second object demanded; we must cultivate spirituality, the basis of brotherhood, as

the third object demanded.

I make this appeal to the thought and conscience particularly of the members of the Canadian National Society. But elsewhere it will, I hope, be heard and responded to. A movement to return to the original objects cannot come from the Canadian section alone. It must work like a leaven through each. It gives point to our efforts.

The Theosophical movement is like Osiris, dismembered. But Osiris was put together and brought back to life. Can we not resuscitate Theosophy? Some of us have begun to despair, but is not despair a betrayal?

We are now at the beginning of the ninth cycle of seven years since the society was founded in 1875. The close of the seventh cycle brought us hitherto unpublished letters of the Masters. During the eighth cycle the movement was shaken and disturbed as though it was being awakened from a sleep. We may be on the upward arc. But it is futile to rely upon our understanding of cycles. The sun may ripen but it will not gather the grain. Human effort—our effort—is what is needed.

There are those in the movement who are still young however old they may be in years or in term of membership in the separated societies. To the youth of the movement I appeal. Let the old dream dreams of the past or of what might have been. Let us keep a vision of the Theosophical movement as the Masters saw it, a movement which would be a power in the world, and let us work for it undaunted. Let us combine to restore the aims of the Founders. Ours is the privilege and the responsibility.

✱ ✱ ✱

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?

“LETTERS THAT HAVE HELPED ME.”

Compiled by Jasper Niemand.

(Continued from Page 166.)

XIV.

DEAR JASPER:

What I wrote in my last is what may be properly said to earnest inquirers who show by their perseverance that they are not mere idle curiosity-seekers, desirous of beguiling the tedium of life with new experiments and sensations. It is not *what* is done, but the spirit in which the least thing is done for Them who are all, that is counted.

You ask the names of the seven rays or lodges. The names could not be given if known to me. In these matters names are always realities, and consequently to give the name would be to reveal the thing itself. Besides, if the names were given, the ordinary person hearing them would not understand them. Just as if I should say that the name of the first is X, which expresses nothing at all to the mind of the hearing person. All that can be said is that there exist those seven rays, districts, or divisions, just as we say that in a town there are legislators, merchants, teachers, and servants. The difference is that in this case we know all about the town, and know just what those names mean. The name only directs the mind to the idea or essential quality.

Again I must go. But Brothers are never parted while they live for the True alone.

Z.

The foregoing letters point clearly to one conclusion concerning that great Theosophist, Madame Blavatsky, though she is unnamed and perhaps unthought of there. Since she sacrificed—not so calling it herself—all that mankind holds dear to bring the glad tidings of Theosophy to the West,

that West, and especially the Theosophical Society, thereby stands to her as a chela to his Guru, in so far as it accepts Theosophy. Her relation to these Theosophists has its being in the highest Law, and cannot be expunged or ignored. So those who regard her personality, and, finding it discordant from theirs, try to reach The Masters by other means *while disregarding or underrating scornfully her high services*, violate a rule which, because it is not made of man, cannot be broken with impunity. Gratitude and the common sentiment of man for man should have taught them this, without occult teaching at all. Such persons have not reached that stage of evolution where they can learn the higher truths. She who accepts the pains of the rack in the torments of a body sapped of its life force by superb torrents of energy lavished on her high Cause; she who has braved the laughter and anger of two continents, and all the hosts of darkness seen and unseen; she who now lives on, only that she may take to herself the Karma of the Society and so ensure its well being, has no need of any man's praise; but even she has need of justice, because, without that impulse in our hearts and souls toward her, she knows that we must fail for this incarnation. As the babe to the mother, as harvest to the earth, so are all those bound to her who enjoy the fruit of her life. May we try, then, to understand these occult connections brought about by the workings of Karma, and bring them to bear upon our diurnal, as well as our theosophical, life. Madame Blavatsky is for us the next higher link in that great chain, of which no link can be passed over or missed.

In further illustration of this letter, I might cite the case of a friend of mine who was at once fired with Theosophy on first hearing of it and ardently desired to become a chela. Certainly he had known these truths in other lives, for all seemed familiar to him, and, though he was what is called "a man of the world," he accepted the philosophy, measured some of its pos-

sibilities intuitively, and while careful to do his duty and cause no jars, he ranged his life, especially his inner life, to suit these views. The question of chelaship assumed great prominence in his mind. He knew of no chelas; knew not where to knock or whom to ask. Reflection convinced him that real chelaship consisted in the inner attitude of the postulant; he remembered magnetic and energetic laws, and he said to himself that he could at will constitute himself a chela to the Law, at least so far as his own attitude went, and if this did not satisfy him, it was a proof that he desired some personal reward, satisfaction, or powers in the matter, and that his motive was not pure. He was slow to formulate his desires, even to his own mind, for he would not lightly make demands upon the Law; but he at last determined to put his own motives to the test; to try himself and see if he could stand in the attitude of a faithful chela, unrecognized and apparently unheard. He then recorded in his own mind an obligation to serve Truth and the Law as a chela should, always seeking for light and for further aid if possible, recognizing meanwhile that the obligation was on his side only, and that he had no claims on Masters, and only such as he himself could by the strength of his own purpose institute upon the Law. Wherever he could hear of chelas and their duties he listened or read; he tried to imagine himself in the position of an accepted chela, and to fill, so far as in him lay, the duties of that place, living up to all the light he had. For he held that a disciple should always think and act towards the highest possibilities, whether or not he had yet attained these, and not merely confine himself to that course of action which might be considered suited to his lower class or spiritual estate. He believed that the heart is the creator of all real ties, and it alone. To raise himself by himself was then his task. This attitude he resolved to maintain life after life, if needs were, until at last his birthright should be

assured, his claim recognized by the Law.

He met with trials, with coldness from those who felt rather than saw his changed attitude; he met with all the nameless shocks that others meet when they turn against the whirlpool of existence and try to find their way back into the true currents of life. Great sorrows and loneliness were not slow to challenge his indomitable will. But he found work to do; and in this he was most fortunate, for to work for others is the disciple's joy, his share in the Divine life, his first accolade by which he may know that his service is accepted. This man had called upon the Law in faith supreme, and he was answered. Karma sent him a friend, and soon he began to get new knowledge, and after a time information reached him of a place or person where he might apply to become a chela on probation. It was not given him as information usually is; nothing of the sort was told him; but with his extending knowledge and opening faculties a conviction dawned upon him that he might pursue such and such a course. He did so, and his prayer was heard. He said to me afterwards that he never knew whether he would not have shown greater strength of mind by relying wholly upon the reality of his unseen, unacknowledged claim, until the moment should come when Masters should accept and call him. For of course he held the ideal of Masters clearly before his mind all this while. Perhaps his application showed him to be weaker than he supposed, in so far as it might evidence a need on his part for tangible proof of a fact in which his higher nature prompted him to believe without such proof. Perhaps it was but natural and right, on the other hand, that after silent service for some time he should put himself on record at the first opportunity granted him by Karma.

He applied, then. I am permitted to give a portion of the answer he received, and which made clear to him the fact that he was already accepted in some measure

before his application, as his intuition had told him. The answer may be of untold value to others, both as clearly setting forth the dangers of forcing one's way ahead of one's race, and also by its advice, admonitions, and evidence that the Great Beings of the Orient deal most frankly and gently with applicants. Also it may mark out a course for those who take the wise plan of testing themselves in silence before pushing their demands upon the Law. For this at once heightens their magnetic vibrations, their evolutionary ratio; their flame burns more brilliantly and attracts all kinds of shapes and influences within its radius, so that the fire is hot about him. And not for him alone: other lives coming in contact with his feel this fierce energy; they develop more rapidly, and, if they have a false or weak place in their nature, it is soon discovered and overthrows them for a time. This is the danger of coming into "the circle of ascetics"; a man must be strong indeed who thus thrusts himself in; it is better as a rule to place oneself in the attitude of a disciple and impose the tests oneself: less opposition is provoked. For forces that are foiled by the Adept may hurl themselves on the neophyte who cannot be protected unless his Karma permits it, and there are always those opposing forces of darkness waiting to thin the ranks of the servitors of the Good Law.

Up to this point, then, we may follow this student, and then we lose sight of him; not knowing whether he progressed or failed, or still serves and waits, because such things are not made known. To tell so much as this is rare, and, since it is permitted, it must be because there are many earnest students in this country who need some such support and information. To these I can say that, if they constitute themselves faithful, unselfish disciples, they are such in the knowledge of the Great Law, so long as they are true, in inmost thought and smallest deed, to the pledges of their heart.

Answer to Y. Says Master:

"Is Y. fully prepared for the uphill work? The way to the goal he strives to reach is full of thorns and leads through miry quagmires. Many are the sufferings the chela has to encounter; still more numerous the dangers to face and conquer.

"May he think over it and choose only after due reflection. No Master appealed to by a sincere soul who thirsts for light and knowledge, has ever turned his face away from the supplicant. But it is the duty of those who call for labourers and need them for their fields, to point out to those who offer themselves in truth and trust for the arduous work, the pitfalls in the soil as the hardship of the task.

"If undaunted by this warning Y. persists in his determination, he may regard himself as accepted as——. Let him place himself in such case under the guidance of an older chela. By helping him sincerely and devotedly to carry on his heavy burden, he shall prepare the way for being helped in his turn."

(Here follow private instructions.)

"Verily if the candidate relies upon the Law, if he has patience, trust and intuition, he will not have to wait too long. Through the great shadow of bitterness and sorrow that the opposing powers delight in throwing over the pilgrim on his way to the Gates of Light, the candidate perceives that shining Light very soon in his own soul, and he has but to follow it. Let him beware, however, lest he mistake the occasional will-o'-the-wisp of the psychic senses for the reflex of the great spiritual Light; that Light which dieth not, yet never lives, nor can it shine elsewhere than on the pure mirror of Spirit. . . .

"But Y. has to use his own intuitions. One has to dissipate and conquer the inner darkness before attempting to see into the darkness without; to know one's self before knowing things extraneous to one's senses."

And now, may the Powers to which my friend Y. has appealed be permitted by still greater and much higher Powers to

help him. This is the sincere and earnest wish of his truly and fraternally,

△

This letter also shows incidentally how one Adept may serve another still higher by reporting or conveying His reply.

(To be Continued). 1923

SOME EXPERIENCES IN INDIA

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

(Concluded from Page 169.)

In order to give a detailed account of Colonel Olcott's tour from Bombay, northwards to Lahore, and thence to the glittering Himalayas at Cashmere, it would be necessary to write a special treatise on the subject, but as my object is rather to show how I became a searcher after hidden truth and to give a few experiences in the search, I shall confine myself to speaking of a few of the places on our journey which call for special mention.

After a journey of twenty-six hours by rail from Bombay, we arrived at Jubbulpore, and we may take this place as offering an example of Colonel Olcott's labours throughout India.

Throughout the day he discusses questions in Theosophy with all who may come to pay him visits, and many are the learned pundits who express their satisfaction at finding one who, though highly trained in western modes of thought, is yet so learned in the sacred writings of the East. In the evenings he lectures on Aryan Science and Philosophy to large and enthusiastic audiences, and here it may not be out of place to say a word or two in regard to the worthy lecturer himself.

He speaks with the earnestness of one who knows the truth of what he says, and his appeals to his audiences to study the records of the Eastern civilization, of which the Western is but a feeble copy, are not likely to be forgotten. The revival of Sanscrit learning, which is taking place all

over the continent of India, and the sense of national self respect which is felt to be everywhere arising, are recognized to be due in a measure to the public efforts of Colonel H. S. Olcott.

At Jubbulpore a phenomenon took place . . . A phenomenon the affirmation in regard to which would with difficulty be accepted in a court of law. Yet I shall attempt to put the facts in writing, because I *know* that they occurred. On the evening of the lecture, Colonel Olcott, Damodar, several members of the Society and I drove together to the place of public meeting. There the Colonel delivered an impressive address to a large audience, and so marked was the national feeling awakened that a subscription for the formation of a Sanscrit School was commenced immediately thereafter. Among all the contributors perhaps the most enthusiastic were the teachers and students of the public high school, the former sacrificing a whole month's salary and the latter the scholarships which they had won. The sum of 1,700 rupees was raised for this good object on this single occasion, and the Sanscrit School at Jubbulpore will soon be *un fait accompli*.

The meeting terminated, we returned to our host's bungalow, just as we had come, the party being formed of the Colonel, Damodar, some other brothers and myself, and it is at this point that the mysterious element begins. On our return, both Colonel Olcott and I asked Damodar how he had enjoyed the lecture, and were to our amazement informed that he had not been present—in fact was conscious of having been elsewhere. This was indeed astonishing, looking to the fact that he had been seemingly in our company at the lecture and had not been out of our presence for some hours; but now we have got to learn that the "Damodar" who was with us was a high chela (now an initiate) of the Mahatma K. H.

Again it is worthy of notice that during the lecture some three or four majestic

figures had attracted my particular attention. They did not seem to hang upon the lips of the speaker, as did the rest of the audience, but remained calmly dignified, occasionally only exchanging pleasant glances and throughout seemingly more familiar with the subject treated of than the Lecturer himself. I was not surprised to learn afterwards that some Mahatmas had been present at the meeting in astral form. All this accounts, to my mind, for the enthusiasm of the meeting, especially over the subject of the Sanscrit School, for it is well known that Mahatma K. H. was a Brahmin of high birth, and has not yet lost entirely his patriotic fervour.

And now let us proceed to Allahabad, at which place we were the guests of the "Prayag Psychic Theosophical Society." At this ancient city a most stirring lecture was delivered and here also a large sum was raised for the formation of a Sanscrit School. Here I saw and recognized the Mahatma.

Although I was enabled to look at him but for a minute, I knew that it was he and recognized him by his portrait, which I had scrutinized some weeks before. On our return to the bungalow at which we were being entertained my impression was corroborated by Damodar, who volunteered the remark that his master had been there. Damodar, I may remark, had not been at the lecture.

By those who rely upon the acquisition of knowledge by the ratiocinative process solely, all this will be put aside as not providing any evidence whatever, and to critics of the order of the *St. James's Gazette* and *Saturday Review* it will appear as worse than foolish; but to those of the most modern (and also of the most ancient) school, who recognize the failure of science to lie in its neglect of the spiritual faculty of intuition, the statement of my experiences will, I hope, be full of meaning. Theosophical writers have in all ages dwelt largely on this mode of thought, and among the most modern exponents of natural re-

ligion we may reckon Wordsworth, who writes:—

“Not less I deem that there are powers
Which of themselves our minds impress,
That we can feed this mind of ours
In a wise passiveness.”

and the late Lord Lytton, who says in *Zanoni*:—

“In some feelings there is all the strength and all the Divinity of Knowledge.”

Allahabad may be taken as an example of true culture, and among our Fellows there we may reckon some of the most intellectual and spiritual in India. Indeed I may assure the Society's Fellows in America and Europe that it will be difficult to produce gentlemen with the great and varied attainments which are possessed by the Fellows of the many Theosophical Societies spread over this vast continent. The average of graduates in our societies in India is large and we know that the standard of education which the Universities of Calcutta, Bombay and Madras provide, is high, so far as materialistic science goes.

But in regard to learning in the East, one thing especially is discernible, and that is that the true Indian scholar is not usually carried away by a sense of his own importance. Among the educated “natives” of Europe and America education and conceit not infrequently go hand in hand, but the natives of Hindustan have learned enough to know the relative littleness of personal knowledge, and are thus enabled to preserve a healthy philosophical equilibrium. The Indian scholar is a follower of the faculty of Divine Perception, “inward eye which is the bliss of solitude”, the Intuition of which we have been speaking. This it is which proves a lamp unto his feet and a light unto his path. It is by means of *this* that he perceives that intellectual science is but dross, if there be not added to it a science of a loftier character—the science of Divinity—the Esoteric Doctrine.

Moradabad was visited on 10th Novem-

ber, and there an event occurred which furnished proof of the much-doubted fact that an occultist can project his inner self or soul instantaneously to any place at any distance.

Colonel Olcott, as we have seen, had been ordered by his *Guru* to desist from treating patients until further notice, and, when application was made to him by Mr. Shankar Singh, of Moradabad on behalf of two orphan children, he was under the necessity of refusing the request. Damodar, however, became interested in the matter, and said that he would ask for permission to be granted for this special case. His *Guru*, as we know is Mahatma Koot Hoomi, while Colonel Olcott's and Madame Blavatsky's *Guru* is Mahatma M. . . , but by going to Adyar, in astral body, Damodar was enabled, through Madame B. . . , to communicate with Mahatma M. . . without the knowledge of the Colonel. Accordingly, Damodar retired to his room, went into *samadhi*, projected himself to Adyar, Madras, (a distance as the crow flies, of over a thousand miles) and returned in a few minutes with a message from Mahatma M. . . The Mahatma had spoken along the communication line established between himself in the Himalayas (where he resides) and his Chela, Madame Blavatsky, at Adyar. At Moradabad the words were taken down to dictation and the document signed and authenticated by all the gentlemen present. Damodar had informed us that he had requested Madame Blavatsky to corroborate the fact of his astral visit by telegram and to repeat the words of Mahatma M. . . heard through “the Shrine.” Next morning a deferred night message was received from Madame B. . . , which was officially marked as having been despatched twenty-five minutes after the time of Damodar's reported visit, and in it the visit was fully corroborated and the Master's words repeated *Verbatim*. The telegram was opened in the presence of those who had heard the message dictated on the previous day, and is in the

following terms: "Voice from Shrine says 'Henry can try parties once, leaving strongly mesmerized Cajaputte oil—rub three times daily to relieve suffering. Karma cannot be interfered with.' Damodar heard voice—Telegram sent at his request." *Vide Theosophist* for December 1883, pp. 88/89.

Some important incidents might be recorded in connection with the Colonel's visit to Lucknow and Delhi, and also perhaps with my own and Mr. Naidu's special tours to Gorakhpore, to Rawal Pindi, and Peshawar, but the place to which our narrative really next pertains is the City of Lahore. Here, as elsewhere, Colonel Olcott delivered stirring addresses to large audiences; but Lahore has a special interest, because there we saw, in his own physical body, Mahatma Koot Hoomi himself.

On the afternoon of the 19th November, I saw the Master in broad daylight, and recognized him, and on the morning of the 20th he came to my tent, and said "Now you see me before you in the flesh; look and assure yourself that it is I," and left a letter of instructions and silk handkerchief, both of which are now in my possession.

The letter is as usual written seemingly with blue pencil, is in the same handwriting as that in which is written the communication received at Madras, and has been identified by about a dozen persons as bearing the caligraphy of Mahatma Koot Hoomi. The letter was to the effect that I had first seen him in visions, then in his astral form, then in body at a distance, and that finally I now saw him in his own physical body, so close to me as to enable me to give to my countrymen the assurance that I was from personal knowledge as sure of the existence of the Mahatmas as I was of my own. The letter is a private one, and I am not enabled to quote from it at length.

On the evening of the 21st, after the lecture was over, Colonel Olcott, Damodar

and I were sitting outside the *shamiana* (pavilion or pandal) when we were visited by Djual Khool, (the Master's head Chela, and now an Initiate), who informed us that the Master was about to come. The Master then came near to us, gave instructions to Damodar, and walked away.

On leaving Lahore the next place visited was Jammoo, the winter residence of His Highness the Maharajah of Cashmere. Colonel Olcott had been specially invited, and was received and entertained as a distinguished guest. Here everything presents a novel aspect to the stranger. Being a native state, and independent of British rule, one is enabled from it to form an idea of the pomp and splendour of ancient Aryavarta. "Native" Statesmen, Councilors and Judges, "native" Generals and Officers of Court reflect their glory on the Maharajah, who is literally and absolutely "the Monarch of all he surveys."

Our party was kindly provided with elephants and horses for private use, and we enjoyed a most inspiring holiday in full view of the Himalayan Mountains.

At Jammoo I had another opportunity of seeing Mahatma Koot Hoomi in *propria persona*. One evening I went to the end of the "compound" (private enclosure), and there I found the Master awaiting my approach. I saluted in European fashion, and came, hat in hand, to within a few yards of the place on which he was standing. After a minute or so he marched away, the noise of his footsteps on the gravel being markedly audible.

I need not dwell upon the disappearance of Damodar for several days, for he himself has told us his experience, and in which company he spent his time (*vide Theosophist* for January, 1884, pp. 61 and 62), but while he was away I received, by occult means, another letter from his Master. It was enclosed in an envelope, which had been addressed by Madame G..., and had come by post from Germany. This was very significant, because it proved, to my mind, that the Mas-

ter was aware of the part which Madame G. . . had had in bringing me into the light of Theosophy. The writing is the same as usual and the contents are as follows:—“I have pleasure in granting, in part at least, your request. Welcome to the territory of our Kashmir Prince. In truth my native land is not so far away but that I can assume the character of host. You are not now merely at the Threshold of Tibet, but also of all the wisdom it contains. It rests with yourself how far you shall penetrate both, one day. May you deserve the blessings of our *chohans*. K.H.”

After a tour which had extended almost over the whole length of the Indian Empire, our homeward journey was commenced. Short visits, full of pleasing incidents, were made to Kaparthala, Jeypore and Baroda, and the party finally reached Adyar upon the 15th of December. Preparations were then made for the Society's Anniversary, held on 27th and 28th December, on which occasion delegates from Branch Societies in India, Ceylon, Europe and America attended and most important questions were discussed.—(*Vide Journal of the Theosophical Society and Theosophist* for January 1884).

To the several phenomenal occurrences, which took place during our anniversary gathering, many of the gentlemen present can testify, but I shall confine my remarks to two or three incidents within my own experience.

During the last evening session of the Convention the Officers and Councillors for the ensuing year were being chosen. It had been determined to give the overworked President-founder a number of assistants, and on his asking me if I would accept such an appointment, I replied that, if my chosen Master, (meaning Mahatma Koot Hoomi) should so decide, the acceptance of such an honourable post would be a pleasure. Thereupon Damodar was hurried off to the main building (situated about one hundred yards from the pavilion or *pandal* in which we were assembled)

being asked to communicate with his Master, whose answer he would receive through the usual means (the so-called Shrine). In a few moments he came running with a note in his hand. It was in Mahatma Koot Hoomi's handwriting and bore the following message:—“It is my desire that Mr. Brown should accept the appointment offered him.”

I shall now have the pleasure of presenting an experience of a somewhat different character.

Having heard that Mahatma Koot Hoomi was at Mysore, I wrote a letter to him (my first) upon the 16th of December, in which I asked if I might be permitted to come and see him in the flesh once more, giving as a reason the desire to make this present narrative, which I then anticipated writing, convincing to the Western reader. This letter I wrote without its contents being known to any second party, and I myself sealed it thoroughly. It was at my request placed in “the Shrine” in my presence, and in about a minute it was gone. Damodar, who officiated, then said, “My Master tells you to have patience.” Next evening my letter was returned by occult means, unopened and with seal intact, in the presence of H. R. Morgan (Major-General), Mrs. Morgan, F. Hartmann, M.D. (Munich), Mohini M. Chatterjee, M.A., B.L. (Calcutta), and several other Fellows of the Theosophical Society. The address (to the Master Koot Hoomi) was scored out and my name in blue pencil substituted. In the presence of several witnesses I had thus the satisfaction of opening the envelope, which I myself had closed, and, in addition to my own letter which was there as I had placed it, there was, in the well-known handwriting, the following gracious and pertinent reply:—“I have told you through Damodar to have patience for the fulfillment of your desire. From this you ought to understand that it cannot be complied with for various reasons. First of all it would be a great injustice to Mr. Sinnett,

who after three years of devoted work for the society, loyalty to myself and to the cause, begged for a personal interview and was refused. Then I have left Mysore a week ago, and where I am you cannot come, since I am on my journey and will cross over at the end of my travels to China and thence home. On your last tour you have been given so many chances for various reasons. We do not do so much (or so little if you prefer) even for our Chelas until they reach a certain stage of development, necessitating no more use and abuse of power to communicate with them.... You can say truthfully as a man of honour, "I have seen and recognized my *Master*, was approached by him and even touched." What more would you want? Anything more is impossible for the present. Young friend, study and prepare... Be patient, content with little and never ask for more if you would hope to get it. My influence will be over you and this ought to make you feel calm and resolute.—K.H."

And now I relate my concluding incident and bring my lengthy narrative to a close. Having intimated to Mahatma Koot Hoomi my desire to become a Chela of "The Brothers", I presented myself on the evening of the 7th of January 1884 for acceptance on probation.

On that occasion I was warned as to the difficulties of the road, which I desired to tread, but was assured that by a close adherence to truth, and trust in "My Master" all must turn out well.

A MANUAL OF PSYCHOMETRY "THE SOUL OF THINGS"

by Wm. and Eliz. Denton

This is the only extant work which gives the results of a trained scientist's enquiries into the origin, evolution and workings of sense and form, with the special aid of the faculty of Psychometry.

By a happy chance I have found a small supply of the third edition, in three volumes, in which this work was published in 1873, now believed to be long out of print.

Sets can be had, postpaid, for \$5.00

Volumes One and Two, only, at \$2.00 each.

My "Suggestions" for reading sent on request.

N. W. J. HAYDON

564 PAPE AVE., TORONTO (6)

"Æ" AND HIS NEW POEMS

"Vale" is the title of the new book by George W. Russell, known by his mystic name, "Æ," in literary circles. It is difficult to speak in conventional language of this book, because conventional language would convey a wrong impression to those who speak it, and to speak in the terms in which the book is written would make it equally unintelligible to the conventional mind. It is written by one who believes actually all the things that so many profess to believe, and who translates into the language of our common day the experiences and the knowledge that comes only to those who live according to the code of the soul. Russell lives in Eternity, in the realm of the Over-World, in which most people only believe, but which he treats as reality; and the strange beauty that is revealed to him, the imminence of its life and the beings that share it and the Will and the Law that govern it, bring a new strange richness into the life of the common day, so that few will recognize it or wish to know it, or will turn with a curious dread from the sense of it. Love and Death and Heaven and God become different and, as though a veritable new revelation touched the mind, those who read this book will find a new heaven and a new earth wherein dwelleth righteousness.

This "Vale" (Macmillans) is not a farewell to friends but a farewell to the flesh, to the world and its illusions, an entrance upon diviner beauty, more satisfying embodiments, more real actualities than the evanescences of earth. The first poem is a goodbye to the body of this death.

It will not stir for me at all,

Nor answer me with voice or gleam,

Adieu, sweet-memored dust, I go

After the Master and His dream.

There is no age and no failure of strength
or dimming of vision for this Moses of the
Beulah land, where we meet

an evocation

Of the gay Child that ever in us bides

Ancient with youth. Even under grey hair
It leaped up golden, the shining wanderer,
The unwithering life that in the mortal
hides.

Behind the change and shadow "I see
but in all the subtle hand of the Master of
every Art." This is in "Platonics." Every
poem adds a touch to the translation of
the old beliefs into the new knowledge.
"How?" brings the after-life before the
reader in a new light. Farewells are spoken
to friends of earth. Three we might identify.
"The slender-lovely candle of the
Lord, Wife of my friend, and unto all his
friends, A gentle sister." Did she not pass
from this ministry in California, and are
Lionel Johnson and W. Q. Judge not enshrined
here? But what a different conception of
our relationship with those who
have gone before!

If after the stern purifying fires
Death brings us to a so refigured past
Within the Everliving, and we can take
From all that is whatever is our own,
Life has been justified. For if our dreams
Be not immortal, the soul is not. The soul
Is but a congregation of high dreams.

We have a similar thought in "Remembrance"
and in "Time" an exclamation that might
be set beside Tennyson's passionate cry in
"Maud"—

Oh, how many vanished hearts
In that Everliving lie;
Love immortal! with what shame
We may meet them by and by!

This Everliving Being and Beauty is
the only Real, and in "Will O' the Wisp"
as in many other poems we find it displayed
in its innumerable vestments. Evil
itself is but another garment of that
marvellous unfoldment, most often the
new life in conflict with the old, the
later born displacing the out-worn;
or the intrusion of a life parallel
with our own, with another nature
and laws of its own sphere. We
are led into "the dark magnificence
of sleep," and given hints of the
world within that realm, and we
are shown the agonies

of those who transgress the law of
their own nature—

Oh, unhappy, the judge is not
without thee, but within,

Who shall condemn thee, as
retribution for thy sin,

To the consuming fire of
thine own penitence.

And in another poem, "Gifts of Heaven,"

For it was law of their King
all comers to His state

Be made to its high mysteries
initiate.....

They gave the fiery precious
gift of the Holy Breath

To which all that was
unlovely brought anguish like
death.

It is the old philosophy of the
Soul in Exile. "Our citizenship
is in Heaven. We are sojourners
here and seek a city that is
to come," as we have so often
been told and so unwillingly
listen. We may read poems
like "Atlantic" and "New York"
with a new interpretation of
our labours here and turn to
"The Cities" with the new hope—

Cleansed of their scarlet,

Absolved of their sin,

They shall be like crystal

All stainless within.

Paris and Babel,

London and Tyre,

Reborn from the darkness,

Shall sparkle like fire.

As a book of poetry there has
been nothing like it since
Rossetti wrote his "heart-remembered"
verses, and Russell will be
remembered as the great Irish
poet of the Twentieth Century
when many of his contemporaries
are forgotten. There may be
fewer readers but there will
be longer years for the message
he has spoken in these
heaven-seeking poems.—
The Hamilton Herald.

THEOSOPHICAL BROTHERHOOD

We are particularly pleased to
read the leading article in
The Occult Review for
September (October) which
deals with the

various divisions in the Theosophical Movement and probes to the heart of it with a sure hand. We take the liberty of culling a few passages from this able analysis and commend it to our readers as the real Theosophy that we wish to have established in Canada. Here are the passages:

The hall-mark of true Theosophy, "without which", to use the advertising cliché, "none is genuine", is this insistence upon the ideal of universal brotherhood. Many sincere and well-intentioned people, at the sight of the ever increasing offshoots from the parent stem, are grievously troubled in mind, and seek anxiously for some formulation of doctrine which shall satisfy the intellectual requirements of the whole—a sort of greatest common measure of Theosophical doctrine. With all appreciation of their sincerity, it would, nevertheless, seem that these good people are worrying themselves unduly. The attainment of intellectual uniformity was surely far from the intention of the Founders of the Theosophical Society.

Brotherhood in the sense intended by the Founders of the Theosophical Society is something far different from the mere establishment of a universal friendly society, eminently desirable though that may be. The call to rally round the banner of brotherhood comes from the spiritual heart of mankind. It is an echo from those lofty realms where the personality is transcended, and the radiance of the Spirit suffuses the life with its glory. To realize brotherhood in its fullness is to step out of the personal life, and to awaken to a new consciousness. To lead to a new consciousness those who are prepared to make the necessary sacrifice of self is the avowed object of the Founders of the Society whose messenger was H. P. Blavatsky. Her statements in this respect are clear and unequivocal.

"Let them know at once," she writes in

her essay on Occultism, "that true Occultism or Theosophy is the 'Great Renunciation of Self' unconditionally 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 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."

It is the little books, "dedicated to the few", which contain the essence of practical as against theoretical Theosophy. It is the ethical aspect which is of such importance, especially to-day. Those who are dedicated to the realization of the ideal implied in the First Object of the T.S. are those who can best appreciate such works as the *Voice of the Silence* or *Light on the Path*, books the teaching of which must be lived ere the truth they contain reveals itself to the soul.

These remarks are addressed not so much to theosophists, who have their own practises, as to those who, unattached to any organization, whether occult, mystical or theosophical, feel an urge to make contact themselves with the spiritual plane. For such people, one-pointed aspiration or prayer is the whole essence of this question of meditation. Hand in hand with this may go the useful practice of the systematic eradication of the more patent shortcomings of the personality, a practice well known if not so well practised in orthodox religious circles to-day.

No question of psychic development whatsoever is here involved. With the cultivation of psychic powers the candidate for spiritual initiation is in no way concerned. His life is dedicated to a higher ideal. The only power in which he is interested is in the power for service.

THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY
IN CANADA

Published on the 15th of every month.



Editor—Albert E. S. Smythe.

Entered at Hamilton General Post Office as Second-class matter.

Subscription, One Dollar a Year.

OFFICERS OF THE T. S. IN CANADA

GENERAL EXECUTIVE

Dudley W. Barr, 8a Linden St., Toronto.
Felix A. Belcher, 250 N. Lisgar St., Toronto.
James E. Dobbs, 7 The Statler, 1154 St. Mark St., Montreal.
Frederick B. Houser, 10 Glen Gowan Ave., Toronto.
Kartar Singh, 2019 Vine St., Vancouver.
Wash. E. Wilks, F.R.C.S., 925 Georgia St. W., Vancouver.
Miss Agnes Wood, 135 Yorkville Ave., Toronto.

GENERAL SECRETARY

Albert E. S. Smythe, 33 Forest Avenue,
Hamilton, Ontario, Canada.

OFFICIAL NOTES

Volumes x and xi are now ready in neat cloth binding, 384 pages, \$2. each. Those who wish for separate title page and index for the volume should enclose a two-cent stamp to the General Secretary. A very few complete sets of The Canadian Theosophist Vols. I-XI may be had for \$22. carriage free.

✻ ✻ ✻

We trust our correspondents both in Canada and the United States will take note of the changes in the postal rates of these countries. Theosophists should be correct in all things and in little things especially. We have had quite a lot of double deficient postage to pay recently on account of omissions of this character. One post card, very welcome indeed, reading "Congratulations on your splendid article on H. P. B. in the August number," cost us six cents.

Replying to Mr. Jinarajadasa's letter last month Mr. Fussell of Point Loma, writes explaining that letters had been repeatedly sent to Adyar regarding the MSS. sought in connection with a complete collection of Madam Blavatsky's writings that had been projected, and that no notice had been taken of these letters, hence the deduction drawn that a refusal was intended instead of cooperation. These counter explanations ought to settle all difficulties and advance the project towards fulfilment.

✻ ✻ ✻

We regret that by a slip Mr. George C. McIntyre's name was omitted from his article on "The Theosophical Society in Astrology" last month. It was written by request and it is therefore the less pardonable that due credit was not given him. Still more deeply do we regret to hear that Mr. McIntyre has been seriously ill, since the article appeared, and we trust that he will soon be restored to health and strength.

✻ ✻ ✻

As announced, the mailing lists have been cleared of the name of all inactive members, that is, those who have not paid their dues since July 1st for the current year. If members think this is a hardship they should point out to their Lodge officials that they have paid or intend to pay and that the Constitution requires the Lodge (not the Member) to pay the dues of all members on the roll on July 1st. Members, of course, should pay the Treasurer of their Lodge whatever dues the Lodge exacts, but the Lodge in return has the duty of keeping the members in good standing.

✻ ✻ ✻

Through the courtesy of Mr. A. J. Harrison, General Secretary of the Canadian Federation, Theosophical Society, it has been arranged to have Mr. Fritz Kunz, who has been on a lecturing tour of the Federation Lodges, address the Toronto Theosophical Society on Friday, 8 p.m.,

Sept. 25, and on Sunday 7:15 p.m., Sept. 27. He will also give a talk to members in the afternoon at 3:15 p.m., the same Sunday, at the West End Lodge room in Veteran's Hall, corner Crawford and College Streets.



We regret that lack of space compels us to omit an adequate report of the union meetings held in London and elsewhere in connection with Dr. de Purucker's fraternization tour in Europe. The London meeting was particularly impressive and had representatives present of all the Theosophical bodies except one or two which we need not mention. "Cast no one out of your heart," said William Q. Judge, and we include them in the Movement and the Brotherhood for the work they are doing and for their good intentions in spite of their segregation. We are willing to take all professing Theosophists at their face value until they prove themselves unreliable. Karma will judge us all, and we need not fear being deceived or used as tools or anything of that sort as long as we work for the Master. The Master Soul is One.



We regret to announce the death of Mrs. W. Q. Judge. She has been in the Theosophical Movement for a very long time and showed her sincere interest up to the last. She attended some meetings of the New York U. L. T., and we had a letter from her written only a few months ago from which we extract:—I am sure having the *Ocean* brought out in India would much please Mr. Judge. He always felt it to be the mother country of the true religion, though having become distorted as have other forms of it, and overlaid by the priests. You remember he spent several months in India but at a most trying and unsettled time, and came back very worn and ill. And I know he hoped to go back again sometime, but that was not to be.—The Theosophical Movement. Bombay.

THE GENERAL EXECUTIVE

The meeting of the General Executive on September 6 was largely occupied with a discussion of the proposals sent out by the General Council, Adyar, in lieu of those which had failed last December for neglect of the members of the Council to vote for them. All of these thirteen propositions were agreed to except No. 7 which would limit Lodges to forty members; No. 8 against which the Executive registered a protest against the principle which it involves of an inequitable disposal of the assets of a Lodge or Section; No. 9 which was rejected in favour of the amendment No. 10; No. 11 which was rejected in favour of the amendment No. 12, though this requires an amendment or addition to the rules regarding representation and voting of Sections. The idea that a Section of three Lodges should have the same voting power as India, the United States, England, Holland or France is anything but democratic. The Canadian National Secretary would propose a single vote for each 1000 members, which might be increased to 2000 if the Society became very numerous. No. 13 was also rejected. The Executive acquiesces in the President's nomination to the General Council of Khan Bahadur N. D. Khandalavala, Mr. D. K. Telang, Mr. Hukm Chand Kumar and G. S. Arundale. A letter from Adyar regarding cooperation among the several Theosophical Societies, independent and otherwise was laid on the table. The T. S. in Canada has advocated incessantly since its start the desirability of cooperation among all the existing Theosophical bodies that were willing to practise Brotherhood in fact and not merely in profession. Letters from the General Secretaries of Spain and Jugo-Slavia, and from the Secretary-General of the Point Loma Theosophical Society were read and will be found elsewhere.

A discussion on the lecture by Ernest Wood in the Convention Lecture Series at

Adyar last Christmas did not elicit any new suggestions. The idea of multiplying centres and establishing small groups of students was urged. Also the excellent results obtained through the Travelling Library work was emphasized. If every member would do a little work every day or every week even, great progress could be made. The publication of Mr. Housser's article on H.P.B. in Toronto and Hamilton papers was mentioned, and the interest it excited. The falling off in members was discussed. This is very marked this year. Mr. Housser thought the losses generally were good, and those who left the Society could not be in sympathy with its aims and had made a mistake in joining it, while those who joined and were benefitted and had not the gratitude to remain and carry the message that helped them to others needing help had "been born too soon." Mr. Housser believed we were going to have the most successful season we had yet had in Canada. We trust all the Lodges and members will study this view and take steps to make it realized. It is likely that Mrs. Lang's pamphlet, "Elementary Theosophy" will be reprinted. The work of the Book Steward in Toronto will be actively carried on, and it is suggested that members send in regularly names of persons they think might be interested, whether they know them or not. Two or three names a week would help considerably to spread Theosophical Ideas, if the names were carefully chosen from the ranks of studious and thoughtful people.

AMONG THE LODGES

Hamilton Lodge is to hold an outdoor meeting with picnic concatenations in Dundurn Park on September 20 and all whom this may reach in time are cordially invited to attend on that Sunday morning about noon, the gathering to be at or near the Main Pavilion. This notice is particularly directed to the Lodges in Toronto,

St. Catharines, St. Thomas and London, and any other stray members are cordially invited to bring their eatables along and make common cause with the Hamilton brethren. Good weather is expected, but should it be inclement the hall at 121 Hughson Street North is always available with ample accommodation.

✻ ✻ ✻

The loss as the result of accident of our friend and fellow-student John G. Robson has deprived the Orpheus Lodge of one of its most keen and energetic students and has created a gap in our ranks we shall find it impossible to fill. Although but a young member of some three years standing he had early perceived the deep significance underlying the Theosophical philosophy, and had been eager to take his place back of the great Theosophical values. Quick to see the austere nobility of the Aryan attitude which seeks to place all reliance upon the awakening inner powers of Man and scorns protection from the realities of life which the superstitions of the age afford, he had built up real fraternal relations in the lodge which death is powerless to destroy.

✻ ✻ ✻

Some notes from an Orpheus Lodge discussion headed "What should be the Contribution of a Lodge to the Life of the Community and what is it doing which is not already being done by the various religious and philanthropic organizations?" It was agreed that the distinctive feature of a Theosophical lodge should be its determination to create and maintain an atmosphere of freedom of thought. The initial difficulty is that so many lodges think they have already achieved this task. The first thing is to realize that this is a formidable task and represents a real achievement and even should it take a lodge a number of years, it is time which could not be better spent. A lodge's sphere of real usefulness starts when the effort to maintain this attitude has become habitual to its members. In such a lodge there will be no subjects

barred by tacit consent because of their explosive nature, and no one will expect or even wish that his feelings should be protected at the expense of freedom of discussion. Until we can bring forward our deeply ingrained preconceptions and our most cherished beliefs for examination and criticism, and see them torn to pieces, it may be, what right have we to call ourselves Seekers for Truth and students of Theosophy? So long as we are keeping some things in reserve and refuse to bring them into the open we are deceiving ourselves. We have to make up our minds; is it Truth or comfort we want? If the latter we are completely out of place in a Theosophical lodge, and for the good of all concerned should retire to a less strenuous mode of life. Every student who strives to grow into this fearless and utterly honest attitude is going to make big drafts upon his courage, fortitude, and self-control. One result of this discipline undertaken by members of a lodge is the growth of a real fraternal attitude which will stand any strain. Each member knows that neither he nor any other member desires to be protected or to have his prejudices pandered to, but is willing to discover the truth about his opinions. The attitude of a Theosophical lodge in this regard is embodied in those memorable words of H.P.B.: "Let us compare all things, and, putting aside emotionalism as unworthy of the logician and the experimentalist, hold fast only to that which passes the test of ultimate analysis".



In common with Theosophical Lodges in practically every part of the world, Toronto Lodge on August 11th celebrated the one hundredth Anniversary of the birth of our revered Founder, "H.P.B." Our effort had no spectacular intentions but lay rather in the direction of giving appropriate expression to the event, and in keeping with the spirit of the life of her who, at all times, refused to be worshipped or idolized. The only "outward and visible sign" of any personal reminder of H.P.B. was in a large portrait engraving hung "back

stage" of the large meeting hall and to which, we believe, she who denied her own personality, would not have objected on this occasion. The meeting which was well attended by members and friends was opened by the reading by Mr. Harold Anderson, one of our leading Lodge readers, of H.P.B.'s letter to the American Convention of Theosophists in 1891. Violin selections of Russian music followed, played by Mr. Leo Lerman who recently arrived among us from Russia, assisted at the piano by Madam Lerman who is a devoted follower of H.P.B. and a keen student of her teachings. On the platform as speakers were Mr. Felix Belcher, of West-end Lodge (Toronto) and Mr. Roy Mitchell, while the meeting was presided over by the President, Mr. Albert E. S. Smythe. The Chairman's Address and those of the two principal speakers will probably be dealt with more fully elsewhere, but while emphasizing admiration and respect for the devotion and loyalty to the Cause of the Masters to which H.P.B. had dedicated her life, perhaps the keynote, if one could be sounded, of all the speeches was that her example might inspire every theosophist to stand loyally by the cause and its great principles—by its principles rather than devotion to personalities, than to loyalty to organizations, and to be prepared to "Carry on" though personalities and societies pass. There were also readings from the "Light of Asia", and after further musical selections the meeting concluded with a few moments of silence following an inspiring message from the President. The end of August has brought to a conclusion the sojourn with us during the summer of Mr. Roy Mitchell, and by the time this appears in print he will have returned to New York along with Mrs. Mitchell. His lectures while here have created an interest indicated in various ways, an interest which, in addition to an accession of several new members, will materially assist our officials in launching their Fall activities, for which preparations are already under way.—R. T.

H. P. B. CENTENARY IN SAN FRANCISCO

On Sunday evening, August 16th, a public meeting was held in San Francisco which according to the advertisements was sponsored by the Adyar and Point Loma Theosophical Lodges in the Bay area, the Rosicrucian Brotherhood A.M.O.R.C., and individual members of the Bahai Society, the Psychical Research Society, Verde Musical Association and Art Forum. The hall, which I would judge held about one thousand people, was crowded. As a public meeting it was a success.

Mr. Karl Offer, the chairman, opened the meeting with a few general remarks praising the work accomplished by H. P. Blavatsky, stating that this meeting was held to commemorate the centenary of the birth of Madame Blavatsky.

Mrs. F. H. Colbourne gave a really good talk on H.P.B. and her work, pointing out that she had studied for several years in Thibet, and had written in her most remarkable book, *The Secret Doctrine*, that which she had learned from Adepts. This lady outlined the work of H.P.B. and Col. Olcott of first establishing the T.S. in Vermont, U.S.A., and of their later going to Adyar, Madras, to establish the headquarters, and also the forming of the London Lodge in England.

This was followed by a talk by Mr. John D. Barry, newspaper writer, connected with the San Francisco News, who is well known locally as a champion of labour. This gentleman was the public drawing card on account of his wide circle of readers and his popularity as a radio speaker. Mr. Barry did not claim to be a student of Theosophy, which was quite evident from his talk. He was a popular speaker employed for the evening to give the public what they wanted. This speaker had evidently studied his subject for several days which enabled him to give an intelligent talk, not particularly brilliant, but good entertainment for a public audience. But

do not let us mistake this for Theosophy, it is not.

Mr. Joseph Swickard gave a recital of a portion of a poem dedicated to Mme. Blavatsky, of which the least said the better.

Mr. A. Horne, ex-president of the Pacific Lodge, T. S., Adyar, gave an excellent talk from the scientific angle; he demonstrated through references to well-known scientific authorities, how the writings and statements of Madame Blavatsky had been vindicated by science, in a manner which did him credit, and showed that he had given the subject some study. This talk interested me because this side of Theosophical study has been so much neglected by the Theosophical Society of later years, almost entirely since the death of H.P.B. and unfortunately an emotional appeal has been presented in its stead, which accounts for the inability of the T.S. to attract clear thinking people and has driven many of the best students out of the Society. This kind of appeal as expounded by Mr. Horne may not attract large public audiences, but it will attract the right kind of people, and by that I mean those who are clear thinkers and are capable of helping to preserve the Ancient Aryan Wisdom in its purity, and thereby working in the cause of true Brotherhood. Theosophy is reasonable and this is an appeal to reason, and will not attract those who are looking for some kind of leader. Unfortunately leaders usually come forward with some kind of claim which attracts the emotional portion of humanity. The clear thinking human being if attracted to Theosophical study recognizes that he must work out his problems for himself, and will accept only that which appeals to his reason. Personalities, as such, interest him little. Mr. Horne is a good speaker and is to be congratulated on his attempt to show that science has vindicated Madame Blavatsky.

The balance of the evening was taken up with readings and vocal items.

I would have liked to have seen a gath-

ering of the members of the various Theosophical Lodges in this locality to celebrate the centenary of H.P.B. There are at least one or two students who could have explained just what the functions of the Theosophical Society were intended to be, and who could have clarified the vision of their hearers. This valuable work cannot be carried out very well at public meetings, where the greatest effort seems to be directed in securing a large crowd.

Stanley Pratt.

San Francisco.

"THE FUTURE OF THE T. S."

Probably the most radical book published for many years by the Adyar publishing authorities is "The Convention Lectures—1930" their subject being "The Future of the T. S." There are five lectures and they are of various merit. Mrs. Besant's comes first in the volume, but is more Conservative than her utterances usually are, or perhaps more conventional. She is apparently pleading for some of the prophets who have not lately been so successful as they used to be.

"The vitality of any Society," she says, "as regards intellect, must depend upon the intellect being open to the entry of new thought, new ideas, judging each entirely by its value, as it does or does not subserve the welfare of all, ultimately of the world at large." This will be seized by many as an excuse to ban the fundamental axioms of Theosophy, especially as she goes on to say, "We must then be on our guard against becoming crystallized. That is the first danger. We must encourage the expression of new thought, the open expression of any new idea." Mrs. Besant knows as well as any of us that there are no new ideas. What she probably means is that every one should be encouraged to make his own discoveries in the realm of his own mind. The man who discovers karma and reincarnation for himself is more likely to use these ideas than if he had heard them

from some one else. But it does not follow that there are any better ideas, any ideas just as good, any ideas that can be substituted for them.

"We must make it easy for new thought to express itself in the Theosophical Society," she goes on; "we must encourage it actively." We can imagine many who will spell New Thought with capitals and cite Mrs. Besant as an authority for loading up our lecture platforms with the banalities of the Chautauqua platforms. Mrs. Besant, however, is quite strong on independence of thought if her readers will accept what she says.

"The moment any idea falls back on authority as a reason for blind acceptance, that moment you should begin to suspect authority." This, of course, is the real reason of the loss of prestige at Adyar. They insisted on authority, authority of Agents of the Masters, authority of Apostolic Succession, authority of "trained clairvoyants," authority of World Religion and of World Teachers. Mrs. Besant has always been faultless in precept, but her chief assistants have had their own way about the example set for the members in general. And we cannot exonerate her of tolerating them at their worst, while at the same time ostracizing those who would have opposed their delinquencies. Mr. Martyn of Sydney is a notable example. If she had not made mistakes we would have been unable to resist the temptation to set her up as an authority, as her followers have set up Mrs. Tingley, and as our Los Angeles friends have set up Judge and Crosbie.

One other question Mrs. Besant asks us to think over carefully, as one of vital importance to the future of the Society—"What is your own attitude to the Masters?" Our chief difficulty is that with the most profound veneration for and confidence in the Masters, one cannot accept the professions of the agents purporting to represent the Masters. One of these on being told that one had no faith

in the reputed agents of the Masters, deplored the fact as indicating a lost faith in the Masters themselves. She did not perceive in her conscious authority that it was she and not the Masters who was on trial.

Perhaps it is that the higher our conceptions of the Masters the less worthy will their reputed representatives appear to be. In fact, no man should undertake to represent the Masters, nor no woman either. They are sufficiently represented in the writings that have been left us by H.P.B. and in the Mahatma Letters. Until we detach the ideals of the Masters which every one of us must form for ourselves, from the personalities of those who claim to represent them, we shall never convince the world of men that we are in earnest. As Mrs. Besant says, "They exist; your belief or non-belief makes no difference to Them. But it makes an enormous difference to you."

Professor Sanjiva Rao in the second lecture welcomes the spirit of challenge in the T. S. "We have a right to demand of our leaders the justification of every teaching they have given. We have a right to question Krishnaji just as we have a right to question any other teacher."

There is a great deal about Mr. Krishnamurti in all these lectures and I cannot say that it is very convincing.

"The influence of the Society in the world is entirely a creation of our Great President," says the Professor. "It is the embodiment of an extraordinary energy selflessly devoted to the highest and noblest ends. I do not forget the work of the two Founders. But to most of us, the Theosophical Society is identified with a life which has been continuously lived in the service of others for a period of nearly 50 years. Great as is the privilege of such leadership, it has its inevitable dangers. One of them is the destruction of initiative in action and in thinking of individual members. To do what she is doing, to accept her standards of value in the place of

one's own, is a temptation all the more irresistible, because of the extraordinary moving power of her personality. . . . For so long we have been accustomed to ask her for orders. She is now asking us to give heed to the message of the Teacher, Mr. Krishnamurti, who bids us look only to the God within us for strength and leadership. 'Be your own guide, your own lawgiver.' The result is an amazing one. The Society as a whole, every individual of it, is examining and testing himself and I am afraid also others."

We are not to trouble about this, says the lecturer. "If we keep alive in our hearts the spirit of love and brotherhood, of real understanding, we shall inevitably be a great power in the world for peace and unity."

The Babu Hirendranath Datta, M.A., LL.B., who reminds us at the outset that "the bond of union among the members is not the profession of a common belief but a common search and aspiration for Truth," is the fourth lecturer. He also has a good deal to say about Mr. Krishnamurti, but he has the common sense to see that "apart from the fact that in the very nature of things the World-Teacher's stay with us cannot but be temporary, whereas the T. S. is designed and destined to last for centuries"—yet has to say "that if the world is to derive the full benefit of the Lord's coming, it can only be by the active though unofficial cooperation of the Theosophical Society."

He quotes the Chandogya Upanishad: "The holy light which shines above this heaven, in the highest worlds, above all, above every thing, is verily the same Light which shines in every creature." Which is the same thing which we read in the first chapter of St. John's Gospel. A still older Scripture expresses the joy and the wisdom of union with the Master within. "Thou shalt make them drink of the river of thy pleasures. For with Thee is the fountain of life; in Thy light shall we see light." Another sloka from the Upanishad gives

us almost the words of the New Testament: "We are verily tabernacles of God and the Most High dwelleth in each of us."

Krishnamurti has been a problem to many members of the Society who accepted Mrs. Besant's view of him, "because he has contradicted or at least has not endorsed some of the announcements of our Leaders," says this fourth lecturer, "such as the choosing of the twelve apostles and the coming of the World Mother," so that "some of us feel terribly upset and begin to question the wisdom of having ever joined the Society."

Well, in Canada we have had less of this embarrassment than elsewhere because we did not lose our sense of proportion, and because we have been saying the things that Mr. Krishnamurti has been saying from the beginning, as they were the merely obvious and proper things to say—and to do. We are not concerned about how large a fragment, or Amsa, of the Divine or Higher Consciousness has entered into Krishnamurti. "After all, it is the *quality* of the Consciousness that matters—not the quantity," as our lecturer says. It would appear that had Mrs. Besant chosen any other one of her friends as the World Teacher he would have pronounced words of wisdom and made a notable impression on many of the rest of us.

Mr. Jinarajadasa, for example, who gives the fifth lecture is not entirely bereft of a share of the light, and had he been chosen he might have been saved the trouble of defending Mr. Leadbeater as he does in this lecture. Mr. Jinarajadasa points out that the Theosophical Society "never proclaimed the coming of a World Teacher" though the leading members at Adyar have been assiduous in such propaganda.

All these various disquisitions lead us back to the third lecture which is by Mr. Ernest Wood. Mr. Wood did not leave as good an impression on us in his first visit to Toronto as afterwards, but the more we have read of his writings recently the

better we are impressed with his common sense and practical grasp of affairs. He makes no bones about the state of the Society, the decline in members, the dissatisfaction.

He sees three parties in the Society. One, a minority, is content to carry on the exact conditions that we have had in the Society for the last fifteen years, even though they may have to do so with a fraction of our present membership. The second party, also a minority, is much dissatisfied, and wants to change to more impersonal conditions of leadership. The third party—"I think a majority—is simply waiting to see what will happen, waiting for a sign or a word, or for the guidance of the drift of events. Present conditions are that the second minority (those who want a change) are leaving the Society in large numbers, and the first minority (those who want things as they have lately been) are holding firmly to the old position. This process may cause the Society to consolidate into a specific dogmatism."

Studying the statistics of the Society, Mr. Wood says: "I find this year that there is a net loss of about 4500 members, and as the new members amount to about 2700, we have lost over 7000 old members during the year. Last year the figures were similar to those of this year, so that we have lost about one-third of our old members within two years." There has been no previous experience of this kind.

Mr. Wood attributes the change to the views which are held by Mr. Krishnamurti. Not that he disagrees with that gentleman, though he recognizes that "the inadmissibility of assimilation, when clearly acknowledged, is defended on the ground that Krishnaji's main attitude is incompatible with Theosophy." Mr. Krishnamurti has resigned from the Society and has said that it is worthless, that the Masters are negligible, and that the Secret Doctrine, which he does not appear to have read, is like the flowers that bloom in the

spring. Nothing of which renders him inadmissible to the Theosophical Society if he will subscribe to its objects.

Mr. Wood puts all this aside and argues that the Theosophical Society should definitely state that it "exists for the promotion of Theosophy," and that this does not involve any dogma, since Theosophy requires no doctrine to be maintained or advanced as advocated by the Society. Theosophy is to each man what he makes it or finds it to be in his own experience, and the general programme of the Secret Doctrine affords ample scope for any man to spread himself throughout the Universe without feeling himself cramped in style or belief.

Mr. Wood very aptly says: "Dogmatism comes in by the back door, because we have failed to put the name of our business on the front gate." He points out that our small Lodges only attract members of their own kind, and the more limited the outlook of their members the more limited will be the outlook of those they attract. "So people drawn into the Society through these agencies are mostly of the same kind as those already in. And if a dogma has the upper hand; the Society may grow strongly in numbers but weaker in spirituality, "until a man of genius like Krishnamurti comes along." Here of course many members will differ with Mr. Wood, being inclined to look upon Mr. Krishnamurti as the Martin Tupper of the Society. However, there is room for Martin Tupper in the Theosophical Society as well as for people of greater distinction and much less vogue. Let us not forget Mr. Reginald Campbell who gave us a New Theology, but finally withdrew his book, and has retired into the bosom of orthodoxy.

Our trouble is that as a Society we have not had the brains or discrimination to see and get others to see what a magnificent exhibition of genius we have had in the writings of the Masters, but are satisfied to follow the wafts of second and third-rate minds inflated with the gas of per-

sonality. Mr. Wood is sound in this. "I would claim the Masters for the Society," he declares. But also "I want to get rid of the idea that we are preaching freedom and practising authority."

We ought to commend the whole of this lecture to our members, and members everywhere. Mr. Wood goes on to give some of his own experiences with the Society during the last twenty years or more. There is advice for nearly everyone in it. And there is outlook, which we sorely need. We require propaganda by some new method or on a larger scale than we have yet adopted.

He makes several suggestions, as to the impersonality of the magazines, the broadening of the spirit in our Lodges, the holding of Conventions in different places, the simplification of membership. These and any other suggestions that may be made should be considered, if the Society is to advance and prosper. There is a grave danger of it going to pieces if the omens are to be regarded at all. Theosophy cannot die, but the Society might easily die, and our civilization will die without Theosophy to vitalize it. The Society was intended to be the vehicle of Theosophy, but it has gone after strange gods and lost its warrant.

Our Canadian National Society is gravely concerned about these issues. Our membership is not holding its own. The Lodges are reduced to seven whose membership can boast double figures. We are not alone in this as compared with other National Societies, but it is of urgent importance that if Canada is to be grounded upon Theosophy as a nation of the future that we find out why we are not able to carry the message of Theosophy in an acceptable way to our people. It is a matter in which every member is personally responsible. We think too much of our own development and too little of those others who depend on us for their share of the light.

A. E. S. S.

H. P. B. AND DEVOTION

It is well to recall and muse over, from time to time, those salient characters who appear in the world periodically as centres of force for the energizing of thought in one direction or another, and to see where in lies their strength. H. P. Blavatsky was such a centre, and those who have come within the radius of her teachings and been inspired with their spiritual message exhorting to greater revivifying effort, will do well to ponder over those qualities of character which she possessed and which were truly the reservoirs of her dynamic energy. Devotion, we find developed in the highest degree, a devotion which necessitated renunciation and sacrifice of all personal aims; a devotion which, in its selfless one-pointedness, became a power-force for the distribution of that Pranic force which carried her teachings into every thinking community.

It would be well for us to ask ourselves at this time, just how far in renunciation and sacrifice does our devotion go? If we devote a few hours a week to Theosophical work, we think that is as much as, and some of us think it more than, should be expected of us. H.P.B. gave all her time, her money and her strength. Her cloak has fallen upon us as members of the T.S. to carry on what she has started. How do our efforts, even collectively, compare with hers? There are thousands here in this city alone who have never heard of Theosophy. H.P.B. would have remedied that had she been here. Every member can remedy it if he chooses, and in the degree in which he is prepared to give of himself, so will the Society function. If he gives little, the Society can do little; if he gives much, the Society can do much; but if he gives all that he has to give, there is no limit to what the Society can accomplish for the spiritual welfare of humanity.

There are other outstanding qualities of H.P.B.'s character,—stars to which it would do well for us to hitch our waggons,

as they are very necessary to us. Courage in breaking new ground; Fearlessness in face of criticism, antagonism and persecution. Truthfulness in opposing and denouncing hypocrisy; all these and more, but the synthesis of all is Devotion, H. P. B.'s Devotion, an ideal to be meditated upon and to work towards.

Toronto F.T.S.

FIRST LABORATORY OF ACTING

When a shot is fired, one may be genuinely startled. But what of the actor who knows perfectly well that the gun contains a blank cartridge? If the actor who did his work well were really frightened, if he genuinely "lived" the part, as the old saying went, he would long since have been in a mad house. On the other hand, a purely mechanical performance would not produce the effect on the audience. Then just what physiological sequence happens that the tears may run successfully, well-timed and safely?

Nowadays all this is not left to guess work. The first laboratory in the world to make a scientific study of acting, and to base training in dramatic skill on this foundation, is that at New York University, where a Canadian is professor—apropos of which came an interview with Mr. Roy Mitchell recently. Mr. Mitchell and his wife, of whom as a stage designer Torontonians are also proud, are among the most interesting people whose presence in town enlivens the summer.

Paradoxical as the statement may sound at first hearing, the theatre at present is short of the right personnel. One naturally thinks first of the fact that many leading actors have been taken from the legitimate stage to talkies. But another factor was explained by Mr. Mitchell. The old day when a girl who felt she had a flair for the stage set out for Broadway with one chance in many for success is gone. Schools throughout the United States began to admit dramatics as a minor subject. The

problem of proper instruction was obvious, since the scholar in dramatic literature likely knew nothing of acting, and the actor likely knew little scientifically of how he himself accomplished his results. Thus the trend which led to dramatic art finally being placed on certain university curricula as a major, with literature as a complement. At New York University a degree is granted on this basis. The course comprehends everything essential from history of the classic theatre to lighting. But the unique, quite unique, feature, is the laboratory in connection with the straight acting end of it (of which Mr. Mitchell is in charge), in which scientific study of objectless emotion is facilitated by modern electric apparatus.

By such apparatus, supposedly attached to the leg or the arm, one can ascertain the tonus of this or that muscle, its tendency to suggest an emotion to the animal mind of man, this emotion in turn to be controlled by the artist's intellect. Those wishing to supplement the bald notion by scientific knowledge may be guided by the fact, as Mr. Mitchell explains. The study is an outgrowth of the work of Sir John Parson and Prof. Cannon of Harvard on the physiological theory of the doubleness of man's brain.

Delsarte, who attempted a scientific analysis of the art of acting, got involved in a mediaeval philosophy which rendered this start of little practical use. When William James, in the nineties, asked 40 actors the method of their work, he got 20 replies saying that their work was purely mechanical, and 20 saying that they "lived" their parts, and as neither explanation had scientific satisfaction, the matter was largely relegated to catch as catch can, and talk of "talent." The use of the modern apparatus, not as classroom method, but as foundation on which to base the method, is the unique contribution of this laboratory, headed by a Canadian, in founding dramatic instruction on definite principles.

In the actual instruction, one phase deals, not with mimicry in the old, formal, pantomime sense, but in placing the pupil before a person of very obvious type, to attempt to simulate the marked characteristics of that type. Or the pupil may be told a terrifying story, and allowed to discover the physical reaction which is inevitable, probably the tightening of the throat, the straining of the hand, and so on. Then he is shown that he may work backwards, relying on this or that muscle movement to encourage the required emotion.

Obviously, the minxes may consciously endeavour to make a physical reaction which they think is indicated. Those Mr. Mitchell brands as people just "acting acting," and as the professor has the power to give rating entirely on performance without examination, any little charlatans can be weeded out.

With this instruction in theatre, from costume designing to direction, the graduate is able either to try his fortunes on the commercial stage, to become a director in a little theatre, or to instruct in a school or college. That there are openings for such people was indicated by Mr. Mitchell in the fact that one or two colleges at the moment had such vacancies, with good salary offerings, and could find nobody to fill them. Thus the explanation of what seemed at first the paradoxical statement that the theatre was short of the required personnel.—Miss McCarthy, in *Mail and Empire*, August 8, 1931.

TREBITACH LINCOLN AS MONK

Peiping, China, July 10.—(U.P.)—Trebitch Lincoln, who gained wide notoriety during the Great War as a suspected international spy, has entered a monastery at Paohuashan as a Chinese Buddhist monk and started a crusade for Buddhist missionary work in the United States and Europe.

"I have been a Christian clergyman, a businessman, a candidate for the British Parliament, an oil operator in Galicia and

Rumania, and an international politician, but now I am a Buddhist monk and I will be one for the rest of my life," Lincoln told the United Press.

Lincoln, who insists upon being called Chao Kung, formally entered priesthood by having 12 round scars, symbolical of the Buddhist wheel of life, burned into his scalp. He has urged Chinese to send missionaries to the United States and Europe because "Christianity is bankrupt."

"I was a Christian at one time, and I have found a consolation in Buddhism which Christianity could never afford me," he said. "There are many people in Europe and the United States who are turning from Christianity to Buddhism.

"But the imperative need of Chinese Buddhism is to send missionaries to Europe and the United States to spread the doctrines of Buddha. The self abnegation of Buddhism is the only antidote against the grasping greed and gross materialism of western countries."

Preparations for his ordination as the first foreign monk in a Chinese monastery involved kneeling on a stone floor for days to receive instructions. The scars on his head were burned with tiny wafers made of incense and charcoal.

Knowledge of Buddhism Meagre

Some weeks ago, The Province published a despatch from Peiping stating that Tretitch Lincoln, a native of Austria, at one time a member of the British House of Commons, and a notorious German spy, during the war, had become a Buddhist monk in the old capital of China, and had taken the name "Chao Kung". In a recent issue of the Peiping Leader there is published the following article, translated from the Ta Kung Pao, in which the author, himself a Buddhist priest, tells of a conversation with the new monk:

"An Austrian came to China recently to study Buddhism and join the priesthood, assuming as his religious name Chao Kung ('Nothing is Real'), and his lectures have

given rise to considerable discussion. As I am a priest myself, and have studied the Buddhist religion, I am acquainted with one or two points in it. Hearing that a foreigner had joined the priesthood and become a Chinese monk, I could not help feeling extremely pleased. Why was this?

"First—Because Buddhism knows no country and has no boundaries. It is greatly compassionate in its equality (i.e. One-ness of Humanity). If we could all of us live according to the Buddhist law we would become pure in heart like the Buddha. Moreover, after Sakyamuni's death, his glad tidings spread all over the East and were accepted by all its peoples. Buddhism has no affiliation with any European creed. Hence, as a European comes here voluntarily to investigate and study Buddhism, and sets himself up as a disciple, a different (non-Asiatic) country has been added. Isn't this delightful to hear?

"Second—Chao Kung was a well-known politician versed in the control of public affairs, and therefore has had experience of the good things of this world. He recognizes that Buddhism relieves men's souls from suffering. At present the world is sick of a terrible malady, impossible to cure without the aid of a good physician. For this reason he has given up his political activities and all that is impure in order to become a disciple of Buddhism. In addition he wishes to make manifest the purity and enlightenment of the Buddha's religion to all foreigners so as to convert them also. That means to drop the butcher's knife and make us all Buddhists at one sweep, so that all may be saved by the great Buddhist religion.

"Third—Although he is now a Chinese priest, his motives for this step are really those of the Southern School or Hinayana.

"On these three points we wished to have a talk with him; and, after discussing the matter with a few friends, we went with them to see him on June 14, and asked him the following questions:

"Q.—How many times have you been in China?

"A.—Altogether six times.

"Q.—How many years did you study before becoming a priest?

"A.—About thirty in general, and six years' hard study.

"Q.—With what books did you begin your study?

"A.—A German translation of the Pali scriptures (i.e. Southern School), also English and Japanese-English translations.

"Q.—Have you discussed Buddhism with priests and students?

"A.—No, I have never read the Chinese books or talked over the teachings with Chinese students or priests. I believe only in the Buddha's own sayings, not in the Chinese Mahayana and the Indian Hinayana which are not the real Buddhism. There is no such division in the Sutras; it arose after the Buddha's time. He never wrote any books, and the Sutras are simply a record of what he preached. Therefore avoid books and follow the Buddha's oral teaching, as a parent teaches his children—by word of mouth.

"Q.—If you do not read the books where do you get the Buddha's wisdom from?

"A.—I can not say that all of the scriptures are not true, indeed I believe that some of them are true, but many are not correct. I believe in the Non-ego doctrine (the Anatta or No-soul doctrine of the Hinayana) as the Buddha's teaching. I know that in the Chinese books you have the Mahayana and the Hinayana, but I think this division is all wrong.

"We argued for an hour on this question, and decided that Chao Kung knows only a little of the Pali scriptures; yet, in spite of this limited knowledge, he is dogmatic and arrogant. He does not understand the Chinese classical language or Buddhist literature fundamentally; and, as he admits, he has never talked over the teachings with Chinese priests or students. He is quite sure that he is right, and he does not believe that any Buddhism can be

learned in China. His conversation is very rough; and, like a child, he can only see what he himself happens to know. Moreover, he has failed to get rid of certain bad habits of the westerner. According to the Buddhist custom the new priest must be with his teacher for ten years in order to learn the Buddhist law, and also study in many centres of learning. He does not know Chinese and therefore is unable to comply with these requirements. He is determined to know; but is not only not a priest in his mental attitude but also he is not one who can study Buddhism."—Vancouver Province, August 31, 1931.

The materialist attitude adopted by some of the Southern Buddhists is due to the error which they hold in common with the Christian Church of mistaking the psyche or lower manas for the nous or higher manas, or in other words taking the personality for the self or individuality. The psyche, the lower ego, the personality, has no real existence. It is ephemeral, evanescent, ends at death. So they teach that death ends all, forgetting the Higher Ego altogether. Naturally they object to the teaching of Madam Blavatsky as in the "Key to Theosophy."—Ed.

CORRESPONDENCE

ENDORSES RESOLUTION

Zagreb, Jugoslavija,
Aug. 19, 1931.

Dear Friend,—

With many thanks I acknowledge you the receipt of your message of June 21st A.C.

I am happy that the Resolution the Executive Committee has adopted at their June meeting is communicated, because there are many who are very interested in it and who are concerned in it.

With best wishes for the understanding without any claims.

Very sincerely yours,

J Jelisava Vavra.

MR. PRYSE AND THE DUGPAS

Editor Canadian Theosophist:—As I was for twenty odd years a student of the late Mme. Katherine Tingley and owe to her my life and sanity to-day, I crave permission to make a short reply to the atrocious allegations of your correspondent "James Morgan Pryse" in his article "Puppets of the Duggas." I pass over the astonishment which I feel, in common with many other ordinary mortals at the pleasure which many supposed-followers of Mme. Blavatsky apparently have in perpetually quarrelling in public, over their differing views, as it is such as "no fellah can understand." Unfortunately, it keeps many of these decent "fellahs" out of the movement. Their view would be that if a president, or other leading official, had forfeited confidence by his actions, the obvious thing would be to change him: if, on the other hand he's "O.K." support him, but the Canadian Theosophist would appear to run a kind of cocoanut shy for anyone to throw missiles at all and sundry. Anyhow, in this article J. M. P. oversteps all limits. Mme. Katherine Tingley instead of feathering her nest at Point Loma, spent lavishly of her own funds in establishing there that fragment of the Society which was well aware of the Dugga's intentions, and knew a *real* chela when they saw one. During my thirty odd years' membership, Mme. Tingley carried on her work against the bitterest opposition from, amongst others, certain now-fallen idols, cracked psychists and *unfortunates* of all types—*unfortunates* inasmuch as they were unable to see truth. Rescuing the work in the cleverest manner from his dangerous condition she swung her society on to lines of the highest human interest, studying old Greek ideals and Athenian culture, the aroma of old English culture, and Shakspeare, while all the time insisting on humanitarian work and thought. When her life of martyrdom ended, a compact body of students was ready to follow the

fittest new candidate for the martyr's seat—Dr. Gottfried de Purucker. Not wishing to make this letter unduly long, I will refrain from writing as to this correspondent's measure of venom for Mr. Judge also, as the work of "W. Q. J." is so well known that I think even the great Pryse can hardly hurt him.

At this time of "balancing Budgets" it is surely the prime duty of Theosophical Societies to call upon members to resign who break the first rule of the Society and JUDGE their fellow Theosophists, and of Theosophical Editors to refrain from running mutual-slandering magazines. Yours faithfully,

Chas. E. Ball.

17a Avonmore Road,
Kensington, W. 14, London.

SPAIN'S NEW START

Madrid, August, 1931,
Factor 7, Madrid, Spain.

Dear Colleague,

It gives me great pleasure to inform you that I have been elected General Secretary of the T. S. in Spain, in which office I succeed Miss Esther Nicolau.

I take up office at a time when great possibilities open up before our National Society. The recent change of regime gives to the people of Spain the magnificent opportunity of building the Nation anew, and we, as theosophists, look forward to our role of guiding this building along the lines of brotherhood. True freedom of thought, the ceasing of religious tyranny, Government support of education, etc.; all these advantages hitherto unknown in this country call for the inspiration of Theosophy and our enthusiasm is raised to the highest pitch when we contemplate our field of work.

However, we are few in numbers and our possibilities are correspondingly small, and these facts tend to dampen our high spirits; shall we really be able to cope with the work that is so clearly assigned to us

in the re-building of our Nation? Yes, we are confident to succeed, for we feel sure that every other National Society, every T. S. member throughout the world will help us with their good will and encourage us with their brotherly sympathy.

I shall be glad if you will kindly speak of the T.S. in Spain to all your members; tell them that their Spanish brothers send most cordial greetings through me and hope to receive in return a stream of encouraging thought that will be the most priceless gift at this crucial time.

Please accept my personal greetings and my offer of cooperation in the service of the world.

Yours very sincerely,
L. G. Lorenzana.

DR. de PURUCKER'S VISIT

Visingsö, Sweden,
Aug. 14th, 1931.

Dear Brother Smythe,—

The other day we received a copy of the August issue of the Canadian Theosophist in which we are glad to notice a mention of G. de Purucker's visit to Toronto. Mention was also made of a possible lecture in Montreal, and G. de Purucker has asked me to write you immediately to say that on account of other engagements it will not be possible for him to lecture in Montreal. We shall arrive there at 7 o'clock p.m. on Thursday, Oct. 15th, leaving on the next morning, Friday, Oct. 16th at 8:45 a.m. This will only allow of our meeting a few of our members and friends who are coming to Montreal for that purpose. If any members of the Canadian Section would like to meet G. de Purucker, he will be glad to see them at the hotel (not yet determined on)—will let you know, at 8:30 p.m., October 15 (Thursday).

According to schedule we shall arrive at Toronto at 4:00 p.m. on Friday, Oct. 16th, and responding to your kind invitation to lecture in your hall, G. de Purucker will be glad to do so at 8:00 p.m. on that

day, which he understands is in accordance with arrangements previously made.

Then on Saturday, Oct. 17th, if you would like to arrange it, G. de Purucker will be very glad to have an informal meeting for your members and friends—what we have called a fraternization meeting, at which he will be glad to answer any question regarding Theosophy or his work, that may be put to him. This can be arranged any time between 6 p.m. and ending at 8:30 p.m., allowing us to leave in time to pack and get to the train at 9:30 p.m. on the same evening (namely Saturday, Oct. 17th) on the Canadian Pacific train No. 3. Our original schedule arranged for staying over in Toronto until 9:30 p.m. on Sunday, Oct. 18th. We have had to make this change to fit in with other engagements, so that we shall leave on Oct. 17th instead of Oct. 18th.

G. de Purucker is looking forward with much pleasure to meeting you personally, and I to renew our old acquaintanceship.

If you can get a letter to me to reach me in Holland before Sept. 25th, I shall be very glad to hear from you. In such case please address care J. H. Venema, 118 Anemoonstraat, The Hague, Holland.

With cordial greetings from G. de Purucker and myself.

Fraternally yours,
Joseph H. Fussell.

PAST AND TO COME

We have left a century of Madam Blavatsky behind us. It will be known as the Blavatsky century in days to come. The full import of The Secret Doctrine has not yet taken hold of the world of Science or Religion, and philosophy is so deep in its own predilections that it scorns to listen to the Voice of the Ages. But Religion has been shaken to its depths and the old dogmas are withering, blighted by the strong Sun of Truth. The Western world of the Twentieth Century is a whole aeon away beyond the same world of the Nine-

teenth Century. The Eighteenth Century has little left to offer us today. Before that, strangely enough, what survives is what the Occultists told us, Paracelsus and Boehme, Bacon and Kepler and other forerunners of Madam Blavatsky.

Science was set in the right road of research by Crookes who was a member of the Theosophical Society and knew what Blavatsky taught, and following her hints, has made more progress than in any preceding historical period. Keeley discovered something, but was not allowed to proceed. Tesla at 75 is on the same track. Marconi has done much in the application of the knowledge gained to commercial and social purposes. These applications are not enough for the true scientists. Men like our own McLennan, and Rutherford and Bohr have gone on and discovered inner and deeper and farther mysteries, and thinkers like Einstein have pursued the mystery into principles which elude the mentality of the man on the street. Ouspensky and Kirschmann and others have recognized the philosophical wisdom of Blavatsky, but the ordinary man of science is to her as the man on the street is to them.

Eddington has pointed a new way in science, and failing other ways which have turned out to be futile, many are turning to the path of mysticism, and perhaps they will stumble on the sign-post that Blavatsky has erected. All the sciences must take the revolutionary turn that physics has taken. Chemistry has already gone far. The atom of chemistry has had to follow the atom of physics and of mathematics along the path of the ether and is no longer an atom but a cosmos. Soddy and other great chemists are trenching on Life itself and biology is on the eve of great concessions to the new science.

The futility of the biologists who cannot find Life in their material gropings has been demonstrated. They are reluctant to accept the implications. Geology and astronomy have felt the touch of the new

magic which Blavatsky has given to science, and the universe of Time and Space is showing us a new heavens and a new earth. But we still look for an earth wherein dwelleth righteousness, which is the jargon word for justice. We have left a century of Blavatsky behind us. We need another century of Blavatsky before us to search for that divine quality of Justice which will set us free and give us mastery of ourselves as well as of the Universe and its powers. Until we can be just it would be fatal to entrust us with further domain over forces which we use now only for gain or revenge or some other manifestation of hatred and selfishness.

The great message of Blavatsky to science and to the world of learning was synthesis. The same lesson has to be taught to religion and philosophy. The synthesis of morality and ethics with science and politics and commerce and sociology must be achieved if the world is to continue and mankind to survive above the level of the beasts that perish.

The synthesizing agent is Consciousness by which we know ourselves and others, by which we study the universe and its laws, by which we have learned to control its mysterious forces and explore its abysses. All this research has been of the outer world, and in its fascinations we have forgotten the world within. That is a vaster world than we know, and we are too indolent or too childish to abandon our external toys and give ourselves patiently and steadily to the study of our own natures. We lack the quiet and persistent application of the chemist, the physicist the astronomer, the biologist, the discipline, in fact, by which we must curb our unruly passions and appetites and desires until our bodies become as obedient as our mechanical apparatus.

We forget that we are living and conscious beings and that life is divine. To live is to be a potential god. The most wonderful message Blavatsky gave us was that every man is an incarnation of his

own god. In that is the solution of all our problems. But we resent the discipline that it demands to be the god that sleeps within us. Therefore it is that we need to look forward to the century ahead of us and dedicate it to the triumph of the god-like in man. Blavatsky has told us fully as much about the science of the soul as of the science of the outer world.

She can give us practical instruction there also. She has trodden the path, and she has pointed the way. She founded the Society to be a Brotherhood of Man, and she asked for toleration and forbearance, but above all for loyalty to truth, for "there is no religion higher than truth." She told us as was told us of old, not to follow leaders, but to find the Master in our own hearts. There and not elsewhere shall we find the God that inspires and redeems and regenerates. He is ourselves. Thou art That.

The natural man is an animal. "Once force the animal into his rightful place, that of the inferior, and you find yourself in possession of a great force hitherto unsuspected and unknown. The god as servant adds a thousand-fold to the pleasures of the animal; the animal as servant adds a thousand-fold to the powers of the god. . . . The god, given his right place, will so inspire and guide this extraordinary creature, so educate and develop it, so force it into action and recognition of its kind, that it will make you tremble when you recognize the power that has awakened within you. The animal in yourself will then be a king among the animals of the world."

These kings of men who have attained to such self-mastery, are the elder brothers of the race. To them, Madam Blavatsky has introduced us. We are scarcely conscious of the honour that has befallen us. They have offered their help on the condition that we accept it in the task they have suggested to us, the only task they deem worthy of their attention—the salvation of humankind.

The Theosophical Society and its members have had that responsibility laid upon them. The members have enlisted in a great Cause when they signed their undertaking to be in sympathy with its objects and to follow its rules. It is a Fellowship of the Masters and of those who would be co-workers with them. But those who do not work, who tire and are negligent, cannot expect to be in the company of the Masters or share their wisdom. These things are in our own hands. There is no compulsion. But there is the example of her who gave us the Society and its literature, The Secret Doctrine, who made a slave of herself in the service of those Brothers who were to her the consummation of all Wisdom and Love, of all strength and Justice, of all Virtue and Truth.

Let us turn our eyes then to the future, to the century in which mankind may realize some of this wisdom and reach some of this blessing of Brotherhood. The nations have sore need of relief. They can only achieve it by their own effort and good sense. The heaven of Theosophy is what they need. It is for us to spread abroad in the world the message that Blavatsky has given us, so that as Science has reaped so richly in this century, Humanity will find the treasure of true wisdom in that which lies before us.

✱ ✱ ✱

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.