

# THE CANADIAN THEOSOPHIST

---

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

---

VOL. II. No. 6.

TORONTO, AUGUST 15, 1921.

Price 10 Cents

---



HELENA PETROVNA BLAVATSKY  
Born 12th August, 1831.

# THEOSOPHY AND RELIGION

"There was, during the youth of mankind, one language, one knowledge, one universal religion, when there were no churches, no creeds or sects, but when every man was a priest unto himself." S.D., I. 341 (364).

"The Bible, from Genesis to Revelation, is but a series of historical records of the great struggle between white and black magic, between the Adepts of the right path, the Prophets, and those of the left, the Levites, the clergy of the brutal masses." S.D., II. 211 (221).

"It is the priesthood which has to be held responsible for the reaction in favour of materialism of our day. It is by worshipping and enforcing on the masses the worship of the shells—personified for purposes of allegory—of pagan ideals, that the latest exoteric religion has made of Western lands a Pandemonium, in which the higher classes worship the golden calf, and the lower and ignorant masses are made to worship an idol with feet of clay." S.D., I. 578 (632).

"It is the worshippers of the exoteric shell who attribute to disobedience and rebellion the efforts and self-sacrifice of those who would help men to their original status of divinity through self-conscious efforts; and it is these worshippers of Form who have made demons of the Angels of Light. Exoteric philosophy, however, teaches that one-third of the Dhyanis—i.e., the three classes of the Arupa Pitris, endowed with intelligence, 'which is a formless breath, composed of intellectual, not elementary substances' (see Harivamsa, 932)—was simply doomed by the law of Karma and evolution to be reborn (or incarnated) on earth. Some of these were Nirmanakayas from other Manvantaras. Hence we see them, in all the Puranas, reappearing on this globe, in the third Manvantara, as Kings, Rishis and heroes (read Third Root Race). This tenet, being too philosophical and metaphysical to be grasped by the multitudes, was, as already stated, disfigured

by the priesthood for the purpose of preserving a hold over them through superstition and fear." S.D., II. 93-4 (98-9).

"No real philanthropist, hence no Occultist, would dream for a moment of a mankind without one tittle of Religion. Even the modern day Religion in Europe, confined to Sundays, is better than none. But if, as Bunyan put it, 'Religion is the best armour that a man can have,' it certainly is the 'worst cloak;' and it is that 'cloak' and false pretence which the Occultists and the Theosophists fight against. The true ideal Deity, the one living God in Nature, can never suffer in man's worship if that outward cloak, woven by man's fancy, and thrown upon the Deity by the crafty hand of the priest greedy of power and domination, is drawn aside. The hour has struck with the commencement of this century to dethrone the 'highest God' of every nation in favour of One Universal Deity—the God of Immutable Law, not charity, the God of Just Retribution, not mercy, which is merely an incentive to evil-doing and to a repetition of it. The greatest crime that was ever perpetrated upon mankind was committed on that day when the first priest invented the first prayer with a selfish object in view." S.D., III. 50-1.

"The Secret Doctrine teaches no Atheism, except in the Hindu sense of the word *nastika*, or the rejection of idols, including every anthropomorphic god. In this sense every Occultist is a *Nastika*.

"It admits a Logos or a collective 'Creator' of the Universe; a *Demiurgos*—in the sense implied when one speaks of an 'Architect' as the 'Creator' of an edifice, whereas that Architect has never touched one stone of it, but, while furnishing the plan, left all the manual labour to the masons; in our case the plan was furnished by the Ideation of the Universe, and the constructive labour was left to the Hosts of intelligent Powers

and Forces. But that **Demiurgos** is no personal deity,—i.e., an imperfect extra-cosmic god,—but only the aggregate of the Dhyhan-Chohans and the other forces.

“As to the latter—

“They are dual in their character; being composed of (a) the irrational brute energy, inherent in matter, and (b) the intelligent soul or cosmic consciousness which directs and guides that energy, and which is the Dhyhan-Chohan thought reflecting the Ideation of the Universal Mind. This results in a perpetual series of physical manifestations and moral effects on Earth, during manvantaric periods, the whole being subservient to Karma. As that process is not always perfect; and since, however many proofs it may exhibit of a guiding intelligence behind the veil, it still shows gaps and flaws, and even results very often in evident failures—therefore, neither the collective Host (Demiurgos), nor any of the working powers individually, are proper subjects for divine honours or worship. All are entitled to the grateful reverence of Humanity, however, and man ought to be ever striving to help the divine evolution of Ideas, by becoming to the best of his ability a co-worker with nature in the cyclic task. The ever unknowable and incognizable Karana alone, the Causeless Cause of all causes, should have its shrine and altar on the holy and ever untrodden ground of our heart—invisible, intangible, unmentioned, save through ‘the still small voice’ of our spiritual consciousness. Those who worship before it ought to do so in the silence and the sanctified solitude of their Souls; making their spirit the sole mediator between them and the Universal Spirit, their good actions the only priests, and their sinful intentions the only visible and objective sacrificial victims to the Presence.” S.D., I. 279-280 (300).

“Matter is Eternal. It is the Upadhi (the physical basis) for the One Infinite Universal Mind to build thereon its ideations. Therefore, the Esotericists maintain that there is no inorganic or dead matter in nature, the distinction between

the two made by Science being as unfounded as it is arbitrary and devoid of reason. Whatever Science may think, however—and exact Science is a fickle dame, as we all know by experience—Occultism knows and teaches differently, from time immemorial—from **Manu** and **Hermes** down to **Paracelsus** and his successors.”

“Thus **Hermes**, the thrice great **Trismegistus**, says: ‘Oh, my son, matter becomes; formerly it was, for matter is the vehicle of becoming. Becoming is the mode of activity of the uncreate deity. Having been endowed with the germs of becoming, matter (objective) is brought into birth, for the creative force fashions it according to the ideal forms. Matter not yet engendered had no form; it becomes when it is put into operation.’ (The Definitions of **Asclepius**, p. 134, ‘Virgin of the World.’)”

“‘Everything is the product of one universal creative effort. . . . There is nothing dead in Nature. Everything is organic and living, and therefore the whole world appears to be a living organism.’ (Paracelsus, ‘**Philosophia ad Athenienses**,’ F. Hartmann’s translations, p. 44.)”

“The Universe was evolved out of its ideal plan, upheld through Eternity in the unconsciousness of that which the Vedantins call **Parabrahm**. This is practically identical with the conclusions of the highest Western Philosophy—‘the innate, eternal, and self-existing Ideas’ of **Plato**, now reflected by **Von Hartmann**. The ‘unknowable’ of **Herbert Spencer** bears only a faint resemblance to that transcendental Reality believed in by Occultists, often appearing merely a personification of a ‘force behind phenomena,—an infinite and eternal Energy from which all things proceed, while the author of the ‘Philosophy of the Unconscious’ had come (in this respect only) as near to a solution of the great **Mystery** as mortal man can. Few were those, whether in ancient or mediæval philosophy, who have dared to approach the subject or even hint at it. **Paracelsus** mentions it inferentially. His ideas are admirably synthesized by **Dr.**

F. Hartmann, F. T. S., in his 'Life of Paracelsus.'

'All the Christian Kabalists understood well the Eastern root idea: The active Power, the 'Perpetual motion of the great Breath' only awakens Kosmos at the dawn of every new Period, setting it into motion by means of the two contrary Forces, and thus causing it to become objective on the plain of Illusion. In other words, that dual motion transfers Kosmos from the plane of the Eternal Ideal into that of finite manifestation, or from the Noumenal to the phenomenal plane.

"Everything that is, was, and will be, eternally IS, even the countless forms, which are finite and perishable only in their objective, not in their ideal Form. They existed in Ideas, in the Eternity, and, when they pass away, will exist as reflections. Neither the form of man, nor that of any animal, plant or stone has ever been created, and it is only on this plane of ours that it commenced 'becoming,' i.e., objectivizing into its present materiality, or expanding from within outwards, from the most sublimated and supersensuous essence into its grossest appearance. Therefore our human forms have existed in the Eternity as astral or ethereal prototypes; according to which models, the Spiritual Beings (or Gods) whose duty it was to bring them into objective being and terrestrial Life, evolved the protoplasmic forms of the future Egos from their own essence. After which, when this human Upadhi or basic mould was ready, the natural terrestrial Forces began to work on those supersensuous moulds which contained, besides their own, the elements of all the past vegetable and future animal forms of this globe in them. Therefore, man's outward shell passed through every vegetable and animal body before it assumed the human shape." S.D., I., 279-282 (300-303).

"No true theosophist, from the most ignorant up to the most learned, ought to claim infallibility for anything he may say or write upon occult matters. The chief point is to admit that, in many a way, in the classification of either cos-

mic or human principles, in addition to mistakes in the order of evolution, and especially in metaphysical questions, those of us who pretend to teach others more ignorant than ourselves—are all liable to err. Thus mistakes have been made in 'Isis Unveiled,' in 'Esoteric Buddhism,' in 'Man,' in 'Magic: White and Black,' etc., etc.; and more than one mistake is likely to be found in the present work. This cannot be helped. For a large or even a small work on such abstruse subjects to be entirely exempt from error and blunder, it would have to be written from its first page to its last page by a great adept, if not by an Avatar. Then only should we say, 'This is verily a work without sin or blemish in it!' But, so long as the artist is imperfect, how can his work be perfect? 'Endless is the search for truth!' Let us love it and aspire to it for its own sake, and not for the glory or benefit a minute portion of its revelation may confer on us. For who of us can presume to have the whole truth at his fingers' ends, even upon one minor teaching of Occultism?" S.D., II. 640 (676-7).

## OF A SABBATH

The little lonely souls go by  
Seeking their God who lives on high  
With conscious step and hat and all,  
As if on Him they meant to call  
In some sad ceremonial.

But I who am a Pagan child,  
Who know how dying Plato smiled,  
And how Confucius lessoned kings,  
And of the Buddha's wanderings,  
Find God in very usual things.

Mohammed and the Brahma led  
Us past the gateway of the dead,  
And even Astarte's temple dim,  
No less than Raphael's cherubim,  
Have somehow led me back to Him.

I would not take from them their faith  
That somehow Jesus rose from death,  
Yet strange for me the Crucified  
Stands almost breathing by my side  
Who do not think He ever died.

—Willard Wattles, in "Lanterns in Gethesmane."

# AMONG THE ADEPTS

CONFIDENTIAL COMMUNICATIONS FROM THE  
HINDU ADEPTS AND CHRISTIAN MYSTICS.

By FRANZ HARTMAN, M. D.

A POSTSCRIPT TO HIS "REMINISCENCES"

TRANSLATED BY FRITZ HAHN

## THE CHRISTIAN AND HINDU FORM OF MYSTICISM

(Continued from page 70)

It is not therefore the purpose of mystical writings to serve the satisfaction of scientific curiosity, behind which the soul-life is still barren, but the contemplation of the truth contained in such writing might well serve to remedy this sterility and bring the inner life to the consciousness of the outer man. Hereby heart and intellect should work together, so that the Spirit of God in man could unite with the spirit of the man external.

This unification is called Yoga in Sanscrit, and the Vedas and Upanishads mention different ways by which it may be found. They consist in the strengthening of the spiritual will; in the inner purification of the heart; in the exercise of spiritual thought; in self mastery of mind and body and of the inner world. But all such effort becomes valuable only when it originates out of love for the Highest. Everything which originates from self-will and the self-conceit of man is useless to his higher, divine life. But the divine love works in the heart. There this love brings forth all these spiritual fruits of its own accord.

Love and understanding are the elements of wisdom. When these two become one, from their union the Son, Wisdom, is born. In this unification consists the Raja Yoga of the Hindu Sages, the stages of which they describe as follows:

**I. Yama.** Purification by study, resignation, devotion or contemplation (meditation); the inner prayer of the heart, which is nothing else than an inclination of the heart towards God and an inner exercise of love. This first step lacking, all others are useless, yet

it seems to be the most difficult for the inquisitive theorizers to make up their mind to.

**II. Nyama.** Self-mastery of sentiments and thoughts. By mastery of the mind dominion over the functions of the body is attained. Thought cannot master itself. This is only effected by the higher power of the Spirit when it has reached the self-consciousness of man. A man who could know his soul-powers, and through these master the functions of his body could effect the most astonishing results, and therein consist the miracles of white and black magic.

**III. Asana.** Position. The yoga-philosophy mentions eighty-four different positions, not very apt for Europeans, which are recommended for the inner development of the soul-life while the "exercizes" are going on. More important than all bodily positions is the firmness of the soul in faith, that is, in the consciousness of truth.

**IV. Pranayama.** Spiritual breathing. Mortal man breathes atmospheric air, the soul of the spiritual man breathes spirit. The life of the body is dependent on the breathing of the air; the life of the soul on the breath of the spirit. The more the spirit concentrates on anything, as for instance, when one contemplates with close attention, the quieter is the exterior breathing, and one can further by quiet breathing the inner concentration of thought. In this consists the "science of the breath," misunderstood by so many, described more explicitly in the teachings of Hatha Yoga. (See Lotusbluthen, 1893, "The Physiology of the Astral Body.")

**V. Pratyahara.** Inner contemplation; seclusion; that is, withdrawing of the soul from all exterior sense-perception. The body becomes insensible and the spirit lives in its own sphere. This is not to be confounded with so called Hypnotism. While by hypnotic experiments the spirit is as it were, expelled, or its action paralyzed and rendered impotent, in Pratyahara the spirit by its own inherent power masters the action of the brain and the senses. Man does not "think" any more what merely "comes

into his mind," but what he wills. Whoever tries to hold a certain thought only for one minute can convince himself of the difficulty of such an undertaking.

**VI. Dharana.** Concentration. As the higher can master the lower, mastery of thought is then only possible when man has reached such a stage of spiritual consciousness that it supersedes thought-action and controls the machinery of the brain. It is a state of inner tranquillity which has its origin, not in non-thinking, but in the lofty region above thought. In ordinary man the natural forces operate and he is subject to their laws. In him nature feels and thinks. Spiritual man, who dominates his nature, is superior to it. In him God dwells, his true Self, master of his sensations and thoughts, and he can therefore transfer himself in his thought and consciousness whither he wills.

**VII. Dhyana.** Inner Perception; super-consciousness; a state of inner tranquillity and bliss; an opening of the inner senses by which man becomes capable of recognizing the inner centres of creation. Here all process of thought stops as it is no longer necessary. A stone does not think because it cannot think. God does not think, because He does not need to think. Thought serves the purpose of replacing the lack of direct knowledge with logical conclusions. When direct perception occurs all self-made conception ceases.

**VIII. Samadhi.** Absolute mastery of all spiritual and psychic powers. The last vestige of self-delusion or egotism disappears, and man not only feels, but experiences and recognizes his oneness with the All, and the state of all-love, omnipresence and omniscience—his identity with divinity.

These are, in brief, the fundamentals of Indian mysticism in Yoga philosophy, or "the Way to Christ" as taught by the Hindu sages and in another form by the Christian mystics and Rosicrucians, Jacob Boehme, Thomas a Kempis, etc. All their doctrines coincide in everything important. All are destined to show us the way to reach the highest aim of human existence which no one can at-

tain if he does not love, and none can love unless he recognize it in his heart.

God is the highest of all, and therefore the highest love is itself the highest self-consciousness, the highest knowledge; and there exists no nearer way to this knowledge and the consciousness of its reality than through love for the highest. Christianity is the religion of love, and the Christian Church in its true intent is nothing but a Yoga-school, in which this love (Bhakti-yoga) should be practised in order through it to reach this knowledge.

Whoever possesses this love does not need any further illumination, because it draws him closer to his Divine Ego and finally unites him with it. These secrets become lucid of themselves. When this love is missing, the intellect can help to find it, and the study of Hindu mysticism here proves an excellent medium to assist those who err in darkness to comprehend what is self-evident truth to the man regenerated in the light.

By the doctrines of the Hindu Sages the secrets of Christianity are brought closer to the human intellect, and errors which have originated through exoteric and perverted interpretation of the Bible are set right or overthrown. These doctrines are equally met with in the Christian religion, but they are hidden under symbols and allegories whose import the great majority of the followers of the Church do not know. The teachings of the Hindu Sages give us the key to their understanding, but the key alone does not open the door if we do not use it. Theoretical knowledge alone has no real value, but serves to lead us into that experience which we enter when the door of the Temple of the Heart opens within us, and the whole truth appears in its clear shining.

(To be continued.)

\* \* \*

Surrounding space is not an empty void, but a reservoir filled to repletion with the models of all things that ever were, that are, and that will be; and with beings of countless races, unlike our own.

—Isis Unveiled, I. 116.

## TROLLS

One of the greatest difficulties in life is in realizing that one is the ego and not the personality. It is easy to sit down and think "I am I," but to remember it in all the moments of the day is harder. Each of us is a grown up being in charge of a lower nature, troll, as Ibsen calls it. Bringing up one's troll seems to be very much like bringing up a child, only the process stretches over many incarnations and the improvements come in slower degrees. The troll is an impatient creature and tires of being good, a thing in which it is not much interested anyway, and the ego if it is not careful gets ensnared in a mood of depression.

It is the troll that leads us into all our scrapes. All the selfish and thoughtless things we do are prompted by it. It is continually thinking of itself. Then having acted unpleasantly, on being court-martialed by the ego, its vanity is wounded, it feels sorry for itself and mopes.

We have to treat our troll with a judicious admixture of leniency and restraint, and let it learn by experience. Just as a child becomes stunted if it is always repressed, so our troll gets dull if we do not sometimes praise it a little or trust it to go its own way. Do not always be reminding your troll of its faults.

One of the troll's chief delinquencies, however, is in seizing every thought image that comes into our mind and trying to exaggerate it. If the thought is a reproof, the troll goes into deep gloom; if it is in commendation, the troll wants to rush to the skies. So we are constantly seeing things through the veils or moods of the lower nature, and we have deliberately to draw this veil aside before we can see clearly.

The most difficult mood to manage in a troll, as in a child, is a tantrum. The best thing to do is to duck it into a cold bath or take it for a walk and tire it out. It will sleep soundly after either of these treatments and will be quiet and well behaved next morning.

Of course trolls and children are alike subject to indigestion. They are both

hungry creatures and try to get past the defences and eat more than is good for them. I know nothing more disagreeable than to have to live with a troll that has indigestion. The worst of it is that it tries to make out that you have indigestion too.

A good way to get around a troll is to keep it always busy. Let it make things or plan something you would like to make some day. Or let it look at things made by other people; seeing what other egos are doing will keep it from getting conceited about you. Read to it, too, but choose a book that gives you something as well as the troll, it is selfish of it to want all the excitement.

A good-humored troll is a very pleasant companion, you can enjoy life together immensely; walking and sports, books and the friendship of other people. J. T.

## MOTHER'S THOUGHT GUILD

This Guild originated in Auckland, New Zealand, in 1916. Its object is to help create a beautiful mental atmosphere in the home, such as will make the conditions suitable for the natural unfolding of right character in young children.

The true value of the influence of thought is becoming more and more recognized, so we ask those interested in the welfare of children, particularly Mothers and Teachers, to cooperate with us, to use our Affirmation, demonstrate it in their lives and help to make the "thought" so strong that it will influence all women.

In five years the Guild has become a world movement, with 2000 members in New Zealand, many others scattered in different lands, and active Branches in Canada, the United States, and South Africa.

There are no fees, but donations are gladly received to help with the expenses of the work. Cards of membership can be obtained from the Representatives, or from Mrs. K. M. Waghorn, P.O. Box 896, Christchurch, New Zealand. Secretary for Canada, Mrs. Mary S. Budd, 199 Balsam Avenue, Toronto.

# THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY  
IN CANADA.

Published on the 15th of every month.



Conducted by the General Secretary, to whom all communications and remittances are to be addressed at 22 Glen Grove Avenue, Toronto, Canada.

Entered at Toronto General Postoffice as second-class matter.

## OFFICERS OF THE T. S. IN CANADA.

### GENERAL EXECUTIVE:

Miss Catherine M. Menzies, Vancouver.  
Roy M. Mitchell, Toronto.  
H. R. Tallman, Toronto.  
Mrs. M. F. Cox, Ottawa.  
James Taylor, Vancouver.  
A. L. Crampton Chalk, Vancouver.  
Mrs. George Syme, Winnipeg.

### GENERAL SECRETARY:

Albert E. S. Smythe.

## OFFICIAL NOTES

If you have not a member's card certifying your dues paid to 30th June, 1922, you are not in good standing.

\* \* \*

The new reprint of the Secret Doctrine is announced as ready, and Mr. George McMurtrie, 65 Hogarth Avenue, Toronto, will be able to supply copies at \$17.50 post paid. The work is in three volumes, pp. 763, 859 612, and an Index volume, and constitutes a sufficient Theosophical library in itself.

\* \* \*

In order to place The Secret Doctrine within the reach of members who might otherwise be unable to obtain it, we will present a complete set of the four volumes to anyone who gets 35 subscribers to The Canadian Theosophist. The conditions are that the offer is only open to members of the T. S. in Canada, that subscribers, who will, of course, be persons outside of the Society, must personally sign the order form for the magazine, and the whole sum of \$35 must be remitted in one amount to the General Secretary, with the order forms

signed and addresses correctly given. Order forms may be obtained through the Secretary of any Lodge.

\* \* \*

Headquarters dues are now payable by all members who have joined previous to 1st July, when our financial year begins. The amount, \$2.50, should be paid to local Treasurers, except in the case of members-at-large, who should send their dues to the General Secretary. The magazine can not be sent through the mails to members whose dues are not paid.

\* \* \*

Mrs. Lillian Davy, of the Ottawa Lodge, has been taking advantage of her holidays in St. John, N. B., to hold meetings and do various propaganda work. She hopes to reach Moncton and Halifax also, and is co-operating with Headquarters to that end. We expect a full report from Mrs. Davy next month.

\* \* \*

Mr. B. P. Wadia writes that he has arranged to give eight weeks to Canada for a tour of the Canadian Lodges, and a lecture campaign in which every Lodge will have its share. It is desired at once to have the co-operation and interest of the Lodges in this event, the most important that has befallen the movement in Canada. Secretaries are requested to write at once and to say for how long they would be prepared to have Mr. Wadia with them. Assistance will be given where it is absolutely needed to Lodges which cannot meet all the local expenses; but as far as possible it is hoped that the local expenses will be locally met. Mr. Wadia's travelling expenses will be provided by Headquarters. It must be clearly understood, however, that in no instance should the opportunity of this visit be allowed to pass for want of funds. Headquarters will do anything in reason in this respect to make the tour a success. Immediate action is requested on this matter. Quantities of propaganda literature will be supplied free on request. As soon as the various Lodges are heard from a schedule of dates will be prepared and the preliminary arrangements made. Secretaries, please be prompt!



Mr. Ernest Wood, long resident at Adyar, has been visiting at Yokohama, and is now en route to San Francisco, where he expects to arrive about the end of this month. He had previously expected to be in California before the end of July, and hence there has been delay. He expects to make a lecture tour in the United States and suggests allowing between two and three weeks between Victoria and Winnipeg and perhaps a fortnight also between London and Montreal. He proposes two or three meetings for members and enquirers, and lectures in each town, one question meeting for enquirers and one Lodge talk. Mr. Wood is accompanied by Mrs. Wood, and they pay their own travelling expenses; but would like to be furnished entertainment in the places visited. Mr. Wood joined the T. S. twenty years ago and was president of the Manchester Lodge for a time. He worked for the T.S. six years in England, lecturing, etc. In 1908 he went to Adyar, and was private secretary to Mr. Leadbeater from 1909 to 1913. He became educational secretary to Mrs. Besant and secretary to the T. E. Trust. He was founder of some Colleges and professor of physics in the Sind National College for two years. He has lectured throughout India and is the author of several volumes on Theosophy, Education, Psychology, Sanscrit. Among the titles of his lectures are "Divine Justice in Everyday Life," "Purpose in Human Life," "The Building of Character," "Hindu and Buddhist Yoga," "Theosophy Individual and Collective," "Self Reliance and Devotion," "Pleasure, Pain, Happiness and Progress," "Laws of Human Development," "Sorrow, its Cause and Ceasing," "Educational Ideals and Practice," "The Yoga of the Bhagavad Gita," "Methods of Mental Training," "Thought Power and its Effects," "What Theosophy Is." The Western Lodges could very profitably arrange for a visit from Mr. Wood, keeping in mind the dates of Mr. Wadia's visit between January 8 and March 10. The Eastern Lodges will be occupied with the visit of Mrs Maud Lambart-Taylor in October and Novem-

ber, but if Mr. Wood's dates will suit he will be cordially welcomed in the East also. Secretaries of the Lodges which desire to obtain Mr. Wood's services are requested to communicate immediately with the General Secretary.

## THE PARIS CONVENTION

Just in time for press a dispatch from Paris announces the success of the Theosophical World Convention presided over by Mrs. Besant. A large number of prominent Theosophists were present, and we hope to have a full account for next month. Canada was represented by Mrs. Janie Smythe, wife of the General Secretary, and she read the following greeting at the opening session in the Sorbonne when 1400 persons were present:

To the President of the Theosophical Society and Fellows assembled in Conference in Paris, 23 July, 1921.

Greetings:

The Theosophical Society in Canada desires through you and to you to renew its pledges of devotion to the great cause in which our Society is enlisted, the establishment of a nucleus of Brotherhood, and the proclamation by word and deed that "There is no Religion Higher Than Truth."

We are but young in organization, but we represent, as one of our poets has it, a "Child of the Nations, Giant-limbed," and we are conscious of the obligation laid upon us to permeate this young nation possessing such a magnificent future, with the ideals that will ensure for its people peace and happiness, truth and justice, religion and piety through all generations.

You are doubtless aware that Canada has been a pioneer in Church Union, and that much has been done to bring several of the leading Christian Churches into greater harmony of spirit and closer cooperation of action. This would appear to us to be but a preliminary and necessary step to a similar reconciliation among the great religious faiths of the world.

We deem it therefore that our work is not to introduce any new element

that might add to the existing discord, or tend through future developments to widen the schisms, or provoke separative tendencies beyond those now to be found, but rather by seeking the underlying unity which our hypothesis assumes in these varying presentations of religious faith, to emphasize their obvious harmonies.

In the last forty-five years the Theosophical Movement has not unnaturally found itself subject to differentiation and even disintegration. We feel in Canada that success is only possible if the one-pointed conception of the early days remains unforgotten . . . "to act in full harmony with the Parent Body and promote the observation of perfect solidarity and unity of thought throughout the entire Society." The first step on the Path is devotion to the interests of another, and so the Society itself should be more concerned to be devoted to Humanity than to its own advancement. We feel that in Canada more can be done by inspiring the existing churches than by inaugurating a new one; by permeating our many Universities with Theosophical thought than by adding another to these institutions; by impressing our newspapers with Theosophical policies through the Theosophical workers on their staffs than by trying to publish a Theosophical newspaper; by having Theosophical teachers in our schools than by setting up rival seminaries; by appealing to the National Spirit and not alone to the individual; by capturing the whole civilization of our new country, and this by close adherence to our three primary objects.

We have no fault to find with our brothers who under different conditions pursue different courses, but for us, with our special difficulties, which need not be particularized, who stand neutral as it were between two greatly hostile religious forces, yet definitely positive for the Humanity greater than either, these ways seem plain and well-directed.

With the grateful consciousness of the strength of association with you in all your earth-wide activities, of the inspiring leadership which your own devotion

as President has given, and the ever-present blessing of those Elder Brethren to whom our Society owes its existence, we desire to congratulate you on the occasion of this great assembly, and to wish you in this and all the undertakings of the Society, success and prosperity.

For the Fellows of the Theosophical Society in Canada.

Albert E. S. Smythe.

General Secretary.

## THE AMERICAN CONVENTION

The Thirty-fifth Annual Convention of the American Section of the Theosophical Society, held in Seattle, July 16th-20th, was carried through in a spirit of good-will and harmony which bodes well for the future and was in striking contrast to the dissension which has torn and disrupted the Section for the last two years. To a dispassionate observer it would seem that the antagonisms of the past have at last been thrown aside, and that the Movement is now going forward uncrippled to a period of renewed work and harmony. The keynote of the Convention was struck by Bishop Cooper when he introduced a resolution asking that the Lodges take as their motto for the coming year—the slogan "Back to Brotherhood"—a resolution which evoked great enthusiasm, as being expressive of the mood of the Convention, and during all the subsequent proceedings the spirit of that watchword found fine expression.

The Canadian Section was represented by ten members—eight from the Vancouver Lodge and two from the North Vancouver Lodge. The Seattle Lodge and the American delegates generally seemed much gratified that the Canadian Section had sent this representation, and throughout the whole of their visit the Canadian Delegation received most generous hospitality from their American Brothers.

The Convention opened with a reception on Saturday evening, July 16, given by the Seattle Lodge in the Hotel Washington Annex, Mrs. Lang, the President of the Seattle Lodge, welcoming the delegates. Later in the evening Mr. Rogers

announced that a cable had arrived from London bringing news of the death of Mr. A. P. Sinnett.

Sunday forenoon was taken up with meetings in which delegates gave addresses and conveyed the greetings of their respective Lodges. At this function a letter of greeting from Mr. Albert E. S. Smythe, Canadian General Secretary, was read by Mr. James Taylor of the Vancouver Lodge, conveying the greetings of the T.S. in Canada. This communication was received with great applause, and on the following day a special resolution was carried in convention thanking Mr. Smythe for his message. Mr. Taylor also conveyed the greetings of the Vancouver Lodge, and Miss Griffiths the greetings of the North Vancouver Lodge.

In the afternoon the delegates were entertained by the Seattle Lodge at a picnic in Smitz's Park, and on that, as on other occasions, the visitors were given an opportunity of experiencing the generous hospitality of the Seattle Lodge, as well as seeing some of the beautiful scenery along the shores of Puget Sound.

In the evening Mr. Rogers addressed a public meeting on "The New Knowledge." The lecture was a great success, Mr. Rogers excelled himself both in his treatment and delivery.

At the business meetings reports of all kinds were submitted. Membership increased from 6,964 to 7,196. The Lodges increased from 189 to 210, and an enormous amount of propaganda material was distributed. Amicable arrangements have been reached between the T. P. H. at Adyar and the T. P. H. in America, whereby a Publishing House is to be started in America, publishing books on a large scale in styles and types attractive to Western readers, the copyright of these books remaining in the hands of the T. P. H. Trustees at Adyar.

Discussion on the method of electing the Board of Trustees led to a resolution suggesting that in future the Trustees be elected by a vote of the whole membership under proportional representa-

tion methods. The Canadian members were inundated with questions regarding the utility of the system, as P. R. is in force in the Canadian Section, and Mr. Taylor was asked by Mr. Rogers to deal with that subject at one of the open forum meetings. It is not exaggerating to say that the hearty support given to this system by the Canadian members who have seen it in operation may help to bring it into force in the American Section. The Librarians present at the Convention, under the Chairmanship of Miss Burgitt, Seattle Librarian, held a meeting to discuss Library problems. Miss Hesson, Librarian of the Vancouver Lodge, gave an interesting account of the work done in Vancouver. Honorary and Associate Membership in Lodges was abolished. The number of members required to bring into operation the referendum and recall was cut down by 50%. Report was given by Mrs. Rogers on the work done at the School of the Open Gate at Los Angeles, under the Theosophical Educational Trust. Fifty-nine pupils are now in attendance at the School, and the Buildings and equipment used are valued at \$34,000 against which there is \$22,000 of mortgages. The increase of the value of property in that locality, however, has really doubled the value of the equity belonging to the Trust.

It was decided to hold the 1922 Convention in Kansas City, Missouri, and for the first time in the history of the Section letters of invitation to the Convention were sent by the Governors of two States, the Governor of the State of Missouri, and the Governor of the State of Kansas. Quite a number of public bodies in Kansas City also united in sending invitations.

\* \* \*

Theosophy in Australia for July fills two columns with extracts from The Canadian Theosophist without acknowledgement.

\* \* \*

Divine Life for August is comic as ever. It has an article describing how Madame Blavatsky's Catholic mind hopelessly contaminated Theosophy.

# STATEMENT OF FUNDS

Period ending June 30th, 1920.

To Donations.....	\$ 164.00	Printing Applications, Charters, Diplomas, Engraving, Dues slips.....	\$ 105.50
Lodge Fees and Dues.....	1089.95	Registering Name and Seal.....	25.00
Magazine Receipts.....	58.20	Half Cost of Addressograph.....	58.00
		General Secretary's tour west, railway charges only.....	162.41
		Magazine Cost %, including printing, postage and half cost of Addressograph.....	560.91
		Petty Cash, Stationery, Postages	34.95
		Balance forward.....	365.38
	<u>\$1312.15</u>		<u>\$1312.15</u>

Year ending June 30th, 1921.

To Balance Forward.....	\$ 365.38	General Secretary Rail to London .....	\$ 5.00
Donations.....	102.00	Per Capita paid Adyar.....	150.00
Lodge Fees and Dues.....	2334.92	Magazine Cost %, Printing, Postage .....	1259.53
Magazine Receipts .....	198.58	Printing Pamphlets.....	59.21
Interest and discount.....	13.59	Stencils for Addressograph.....	19.05
Fees Paid and returned.....	5.00	Fees returned as per Contra.....	5.00
		Printing Circulars, Ballots.....	11.72
		Exchange on cheques .....	4.83
		Petty Cash, Postage, Stationery, etc.....	43.97
	<u>\$3019.47</u>		<u>\$1558.31</u>
		Balance Forward.....	1461.16
To Balance Forward.....	\$1461.16		<u>\$3019.47</u>

The foregoing Statement shows a balance of \$1461.16 carried forward to the new year. The projected tours of Mr. Wadia and other lecturers will speedily absorb this balance. No inventory has been made out, but there is a growing stock of pamphlets and magazines on hand, besides various official forms. As we do not regard these of commercial value it would be unwise to account them as an asset. They may, however, be put down to goodwill. The Addressograph will balance the fees of certain members paid in advance. It may be noted that no money has been paid for any services rendered. The Printing Contract with the Franklin Press is the heaviest item of expense, but is, for the quality of work done, very favourable under present conditions.

## FELLOWS AND FRIENDS

The Literary Digest of July 30 copied a fine poem on "Silence" by Miss M Frances Poile, formerly a member of the Toronto Lodge, now of the American Section, and the Digest of August 6 copied Mr. Wilson MacDonald's splendid "Song to the Valiant." Mr MacDonald's contributions to the Canadian Theosophist are well known and this in the English Mercury.

\* \* \*

Kenneth Joyner, a lad of 16, son of Mr. and Mrs. A. H. Winter Joyner, of the West End Lodge, Toronto, has distinguished himself by taking the champion cup for athletics and the first prize in general proficiency in his classes at Lake Lodge School, Grimsby.

\* \* \*

Mrs. Harriet Tuttle Bartlett, in writing to suggest some lecture engagements in September, says she "had a real treat" in London, "with Mrs. Besant and many of the notables from all over the world. The English Convention had representatives from everywhere. It was a rich experience. It is interesting to see all people flocking to see our Great Lady, and see how humbly she speaks of herself. She is very little changed. Perhaps just a trifle more stooped and her voice just a little less clear and resonant, but otherwise I see no difference in her."

## AMONG THE LODGES

The West End Lodge, Toronto, has revived an old plan of a quarter of a century ago, at the instance of Mr. Duncan Forbes, of Glasgow, Scotland, and has been holding Sunday afternoon outdoor meetings in the beautiful grounds of Howard Park. The members take a basket and make a day of it.

\* \* \*

Bishop Cooper visited Vancouver in the last week of July, addressing a meeting for members in the Duncan Building Lodge rooms, and giving three public lectures on "The New Spirituality," "Reincarnation; the Hope of the World," and "The Modern Idea of God." His

lectures are described as excellent, very broad and tolerant. "One cannot meet him and listen to his talks," writes a correspondent, "without feeling that he is very broad-minded, and above all he has a great sense of fairness."

\* \* \*

A Women's Auxiliary has been instituted in the Toronto Theosophical Society for the purpose of raising funds in aid of Headquarters expenses, furnishing the various rooms, etc. A Steinway grand piano is in process of purchase to which the Auxiliary has largely contributed. All women interested in Theosophy are cordially welcomed to join the Auxiliary, hearty co-operation is needed, as much interesting work will be done during the winter months. The social activities connected with the Auxiliary have thus far been four dances, two garden parties, and various smaller entertainments, resulting in several hundred dollars, and it is hoped during the winter to make the amount very much larger, as the expenses of the building and furnishing are very great. The Secretary is Mrs. Lilian A. Wisdom, 52 Isabella Street.

## OUR EXCHANGES

Theosophy in South Africa for May-June translates in full the horoscope of the T. S., drawn by A. Boudineau of Paris, foretelling radical changes from 10th September and deaths of prominent members until 22nd November.

\* \* \*

The Theosophical Quarterly continues to be indispensable to the serious student. The Notes and Comments deal with relativity, the fourth dimension, the submerged continents and the new alchemy. It tickles one in these immaculate pages to find Alfred Russel Wallace's name spelled with two l's. Mr. Charles Johnston contributes further notes on the Katha Upanishad, an instalment of his translation of the Tao-teh-King, and a lecture on Theosophy, in which he develops the third postulate of the Secret Doctrine.

In the August Messenger Max Wardall reports Mrs. Besant as saying at the British Convention on June 25, "We must keep the road to freedom open in the Society. Let no orthodoxy grow up . . . . The will to live the truth is what brings new truth. Only as you live what you have, will you be able to enlarge your vision . . . Distinguish between imperfect things which are passing and those which contain germs of future growth . . . Turn your knowledge to the keeping of the world or you are false to the Founders. Do you think the Masters of Wisdom founded the Society for intellectual and argumentative purposes?" Also "Don't discourage anybody. Give help to every effort that has a good motive, and take the good motive for granted."

Also received for \* \* \* June: Adyar Bulletin; Bulletin Theosophique, Geneva; for July, Theosophy in Scotland; Bulletin Theosophique, Bruxelles; Theosophia, Amsterdam; Mayab, Merida, Yucatan; Theosophy in New Zealand.

Theosophy in \* \* \* England and Wales announces that Mr. A. P. Sinnett who died on June 25 and was cremated on July 2, has left an autobiography which is to be published by the T. P. H. In his address to the jury in Mrs. Besant's action for libel against the Daily Graphic, the judge, Lord Anderson, told the jury "not a single witness had come into Court to say that he ever heard fall from Mrs. Besant's lips one seditious expression." Her policy in India had been adopted by the Government. The jury, however, showed what Scottish Presbyterians think of a Theosophist.

Papyrus for June begins an interesting article on "Occult Forces and The Present World Crisis." In the light of Reincarnation it asserts "advanced souls must control and educate the less evolved. The attempt to smash the upper and middle classes, which offer better physical conditions to the older saints, is against the Plan and will end in anarchy and misery if not stopped." But do advanced souls never incarnate among the so-called lower classes?

## CORRESPONDENCE

### FARTHER BACK TO BLAVATSKY

The article which appeared in the May Canadian Theosophist exhibits an almost total misconception of the idea of the so-called Back to Blavatsky movement, and it is, in consequence, somewhat difficult to know where one should begin in the task of correcting, if possible, some of the more dangerous fallacies. That some serious effort should be made to this end is essential to the cause of Theosophy in our Canadian Section since Mr. Taylor's article, expressing, as it does, very successfully the ideas loosely held by large numbers of members, appears to the casual and uncritical reader rather convincing. In dealing with his article I feel I cannot do better than borrow from Mr. Taylor his apologia: "It is in no spirit of carping or vindictive criticism that the writer takes up this subject, but solely with the hope that the members may obtain a truer perspective . . . ."

As the commencing point for his article Mr. Taylor ingeniously assumes that the fundamental purpose and *raison d'être* of the Back to Blavatsky movement is to encourage the reading of H. P. B.'s books. This blunder, amazing as it may seem to those few who have some adequate conception of the spirit of this movement, is perhaps not surprising when one considers the materialism which of recent years has saturated the T. S. and which by discouraging spiritual aspiration has encouraged the members to look for self-expression in almost entirely material channels. Under these circumstances Mr. Taylor's very material notion that the Back to Blavatsky movement constitutes merely a sort of Reading or Study Club is a not unnatural one. But, having exhibited such a misconception and lack of appreciation of its ideals, it is most unfortunate, to say the least, that he follows on by stating that "the slogan Back to Blavatsky is used as a convenient means whereby a covert attack can be made on the present leaders of the Society" by some of the adherents of the movement. One can only suppose that it did not strike Mr. Taylor that he was making a

sweeping assumption of the insincerity and cowardice of those Back to Blavatsky members who criticize present-day leaders of the T. S. While one must be willing to make all allowances for freedom of personal expression, there is a duty to the principles of Toleration which makes it imperative that insinuations, however innocently or unwittingly they may be made, should be exposed before they result in real damage. As to the "covert attacks" which Back to Blavatsky people are accused of making, it has been my experience that of all the criticisms of present-day leaders that I have heard and read by protagonists of the Back to Blavatsky movement, I have yet to find an attack which is a covert one. Indeed the attacks which have come to my notice have been conspicuous by their almost brutal frankness, openness and sincerity. But as for "covert attacks," if one were strictly honest with Mr. Taylor one would point out that his whole article constitutes just one more example of the "covert attacks" which are incessantly being made by certain sections of the T. S. against H. P. B., her life, her works and her teachings. Not that for one moment would any person who knows Mr. Taylor accuse him of insincerity. Those who are fortunate enough to know him are aware that his whole attitude is invariably one of courageous regard for truth alone. But it is necessary to point out, for the good of us all, that he has fallen into error, quite unwittingly, which has resulted in a gross injustice being done to a section of his brother Theosophists. For example:

Mr. Taylor finds himself thankful that H. P. B. "made a number of mistakes, so that her more ardent followers may be prevented from becoming worshippers. As to exactly what were H. P. B.'s numerous mistakes I, personally, cannot claim to be an authority. Unless, perchance, it be that, for example, her apparent ignorance of the proximity of the coming Christ, or her total obliviousness to the spiritual power of the Old Catholic Church may be classed as mistakes. I am sure that it would be of great interest to Theosophists generally to have explanations from Mr. Taylor (with his proofs)

of the circumstances under which he has found H. P. B. to be mistaken as to a matter of fact or to bring forward arguments to show the probability of her having been mistaken as to any matter of theory. Mr. Taylor pleads that there may be "no elevation of her teachings into infallible dogma." May I be permitted to join in his prayer with the addenda that it be extended to include the psychic revelations of Mrs. Besant and Bishop Leadbeater?

Back to Blavatsky people, Mr. Taylor thinks, are cantankerous folk who delight in setting up one leader against another—"As if," he says, with bland astonishment, "in some way they are opponents and represent different factions antagonistic to each other." If Mr. Taylor is indeed speaking innocently and if it is actually a fact that he has not yet detected anything antagonistic between the teachings of H. P. B. and, for example, the Besant-Leadbeater psychic revelations, then I would assure him, in all seriousness, that Back to Blavatsky people do find much of the modern teaching utterly and essentially antagonistic to the Theosophical Principles of H. P. B. And as to the harm which he conceives must accrue to our cause through drawing attention to these divergencies and antagonisms, let me assure him again that to ignore them and to weakly pretend that they do not exist for the preservation of a false and cowardly Harmony (!) will result in infinitely more harm to the T. S. It is this detestable spirit of sloppy compromise which has been largely responsible for the spiritual dry-rot which has weakened our Society. Definiteness of purpose is essential to spiritual well-being and this is only to be achieved by definite thought.

Two passages from Mr. Taylor's article must, I think, be quoted in extenso. The first is—"We can surely recognize that each of our leaders, past and present, has rendered distinctive service to the cause, that they have adapted their methods to meet changing conditions and that each one in his or her own time and place has done work which no other one could have done quite so well." Under the circumstances that H. P. B. was the founder of

the Theosophical Society and since, by deduction, without her there would have been no Theosophical Society, I would tender Mr. Taylor my hearty congratulations on his discovery that H. P. B. "has rendered distinctive service to the cause" and "in her own time and place has done work which no other one could have done quite so well." There is, I think, something of humour in this passage.

Mr. Taylor pleads that we "frankly recognise that each one is serving Theosophy according to his or her own lights and that all are sincere in their work and professions." That is, all except the Back to Blavatsky person, presumably. Is it not possible for Mr. Taylor to recognise that, strange as it may appear from his point of view, Back to Blavatsky people are among those who are sincere in their work and professions? The notion that we and all who agree with us are the exclusive repositories of all sincerity and virtue is one of nature's basic illusions. Surely we can, by increasing our skill in self-analysis, prevent ourselves from still falling ludicrously into this booby-trap.

Mr. Taylor, in his conclusion, makes an appeal that we Theosophists shall all unite on the "broad grounds" of First Principles, Unity, Brotherliness, Toleration, Purity of Life, Selflessness and Unwearied Service for Others. If Mr. Taylor will be so good as to tell us what he considers First Principles, what he understands by Unity, Brotherliness, Toleration and Selflessness, and what he means when he talks about Purity of Life or Unwearied Service for Others (what Others if we are to be a Unity?) we will see what we can do about uniting with him on these, indeed, "broad" grounds. We Theosophists delight in juggling with these, now almost meaningless, words of Unity, Brotherliness, Toleration (I would commend this one to Mr. Taylor's special consideration), etc., etc., ad nauseam. We throw these terms at each other and we most of us have not the vaguest idea of what we actually mean by them. The only thing we can usually claim to be clear about is unmistakably different from what our Brother appears to understand by the same word.

One more quotation and this, perhaps, the one which expresses the unconscious spirit of the article under review most completely. Again in extenso, "With the gigantic task before us of spreading the Wisdom Teaching throughout the world we should cease from this petty squabbling—it uses up a lot of valuable time and energy and it certainly does not add favourably to an outsider's opinion of our sanity, our toleration or our attempts at Brotherhood."

This article is written in an attempt to assist in the realisation that other persons may have views equally sincere, equally intelligent and with equal probability of rectitude to our own. In conclusion I would suggest that Harmony is not to be obtained by the complete drowning of one note by another, that Unity of Spirit does not mean the obliteration of the other man's ideal and that Brotherhood does not imply subjugation of the Intelligence.

A. L. Crampton Chalk.

## EDITOR DISAGREES.

Editor, Canadian Theosophist:

I observe from some of our magazines that titles are being assumed by certain members to distinguish their position in other bodies. Would it not be a good plan to adopt titles for our officials? The public would be impressed and the well-known human weakness for sounding appellations might be made to serve our cause by attracting outsiders. I suggest that the General Secretary be known as the Most High and Mighty; that members of the General Executive be styled His (or Her) Most Gracious and Serene; Presidents could be the Most Noble and Exalted; other officers the Right Well Approved and Excellent. Ordinary members might be addressed as Right Trusty and Well-Beloved. I think these titles are rather neat and harmonize with prevailing tendencies. Some critical persons have regarded such titles as ridiculous and absurd, but what of that? Let those laugh who will. Those who wear their titles care nothing for the scorn of the untitled. Do you not think these titles should be adopted at once?

F. T. S.