

# THE CANADIAN THEOSOPHIST

Divine Wisdom

Brotherhood

Occult Science

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## WHITE LOTUS DAY IN TORONTO

Addresses by LT.-COL. THOMSON, D. S. O. and MR. D. W. BARR.

White Lotus Day was observed as usual at Toronto Lodge at the Sunday evening meeting on May 5th, the Sunday nearest to May 8th, the anniversary of H. P. Blavatsky's death.

In his introductory remarks, the chairman quoted from Col. H. S. Olcott's "Old Diary Leaves" as to the origin and perpetuation of White Lotus Day. Writing in 1899, Col. Olcott said:

"As we have been celebrating the anniversary of H.P.B.'s death now for eight years, and as, undoubtedly, the ceremony will be continued, it may be well to put on record the Executive Notice of 17th April, 1892, which led to the observance of the event. It was worded as follows:

"In her last Will, H. P. Blavatsky expressed the wish that yearly, on the anniversary of her death, some of her friends 'should assemble at the Headquarters of the Theosophical Society and read a chapter from "The Light of Asia" and (extracts from) Bhagavad Gita'; and since it is meet that her surviving colleagues should keep green the memory of her services to humanity and her devoted love for our Society, the undersigned suggests that the anniversary be known among us as White Lotus Day, and makes the following official order and recommendation:

1. At noon, on the eighth May, 1892,

and on the same day of each succeeding year, there will be held a commemoration meeting at the Headquarters, at which extracts from the before-mentioned works, will be read and brief addresses made by the chairman of the meeting and others who may volunteer.

2. A dole of food will be given in her name to the poor fishermen of Adyar and their families.

3. The flag will be half-masted from sunrise until sunset, and the Convention Hall decorated with White Lotus Flowers.

4. Members living outside Madras can arrange for their food by applying to the Recording Secretary at least one week in advance.

5. The undersigned recommends to all Sections and Branches throughout the world to meet annually on the anniversary of the day, and, in some simple, yet dignified way, avoiding all slavish adulation and empty compliments, express the general feeling of loving regard for her who brought us the chart of the climbing Path which leads to the summits of Knowledge.'

"Copies of this were sent at once to the London and New York Headquarters, thence it spread to the branches, and now I presume each of our Branches throughout the World annually renews the recollections of the char-

acter and services of H.P.B.”

The programme this year at Toronto Lodge adhered closely to the prescribed form, and consisted of addresses on the life of H. P. Blavatsky and on her work, together with readings from “The Light of Asia” and the “Bhagavad-Gita”.

To open the programme, Mr. Harold Anderson read the Sermon in the Buddha, from Book the 8th, “The Light of Asia”.

Lt.-Col. E. L. Thomson, D.S.O., General Secretary of the Theosophical Society in Canada, then addressed the meeting on “The Life of Madame H. P. Blavatsky”:

“One generation passeth away and another cometh, but the word of the Master endureth for ever.” This saying occurs to one in thinking of White Lotus Day, dedicated to the memory of Helena Petrovna Blavatsky, the peerless unapproachable teacher, yet the humblest and modest of mortals! According to the Dictionary of Prominent People of the World, “Her influence has gradually changed the religious and scientific thought of the age”. That being so it is truly a tremendous achievement.

The White Lotus is a fitting symbol to perpetuate her memory. Her whole life was devoted to proving to the world the symbology of that beautiful flower and of convincing man of his innate divinity. And how fittingly it applies to him! “The root of the lotus sunk in mud represents material life; the stalk passing up through the water typifies existence in the Astral world, the flower floating on the water and opening to the sky is emblematical of Spiritual Being.” That flowering is what she saw so clearly and strove so hard and so earnestly to proclaim.

I do not intend with the time at my disposal tonight to give you a chronological story of her life, it would take too long, but I do want to give you a rough outline of the existence of that remarkable personage. So I will try

and focus as it were that overshadowing presence that stands back of the Theosophical Society. Madame Blavatsky was a remarkable woman! She was not only remarkable, but she was the most notable woman of her age. The vehicle she possessed was far from being of the best, rather was she handicapped by physical disabilities that, especially in later life, would have deterred most people from pursuing such an ardent one-pointed course of existence. But she was of an heroic mould, and with it an iron will combined with an unswerving purpose and utter self-sacrifice.

Now! where does she stand, and what is her place among the great women of the world? Ransack your mind and bring forward the great and notorious women that you have ever heard of. Instantly certain well known names flash into your mind. Cleopatra, Hypatia, Boadicea, Joan of Arc, Catherine of Russia, Catherine de Medici, Queen Elizabeth, Florence Nightingale, Queen Victoria, Madame Curie. On checking these over we find the truism of Shakespeare’s utterance, “Some are born great, some achieve greatness and some have greatness thrust upon them”. How many of those that I have mentioned were great by their own inherent qualities? Not many I venture to say. Some were great by virtue of their position, some by their beauty, some by political acumen and a few by spiritual altruism. We can dismiss most of them for their fame was more or less local and decidedly material. Joan of Arc’s life was of a spiritual nature and she achieved the liberation of the Soul of France. Florence Nightingale’s devotion to duty and sacrifice lives on; Madame Curie’s scientific work is of inestimable value for the relief of suffering humanity; but who among them all can it be said that “her influence has gradually changed the religious and scientific thought of the age”? To me that is an achievement that towers above anything

that any of those have done that I have mentioned.

Many of you I feel sure have read that book entitled *The Arts* by Van Loon. He had the happy knack of illustrating his theses with diagrams that gave an immediate prominence to his suggestions. For instance when comparing the greatness of the Old Masters whether in painting, sculpture or music he drew a panorama of the greatest of those amongst them and depicted them in the form of hills and mountains of varying height suggesting the comparable greatness of each. Taking the musicians for instance, you see the smaller mountains marked Bach, Mozart, Brahms, Handel and so on, but towering above all are two mountains that disappear into the clouds, one Beethoven and the other Wagner, denoting that these soared into the heavenly or spiritual realms and brought their music down from there. And so if I were to delineate in such a manner the great women of the past I would show the names of those I have mentioned on mountains of varying heights but above them all towering into the celestial regions would be one denoted Blavatsky.

This illustrates my point, thus was Madame Blavatsky, spiritually and intellectually. She was a Lightbringer, a Messenger. She instigated the great movement known as the Theosophical Society, that Society that leavens the thought both scientific and religious of the age. Now, what of her life? She was born on August 12, 1831 at Ekaterinoslow, in Southern Russia. Of aristocratic lineage, her father, Colonel Hahn, was of an ancient Mecklenburg family and her mother a member of the Russian Dolgoorsky stock. We have reports of strange portents at her birth. Whether there is any truth in them we do not know, but many are the tales that spring up after a person of her calibre has become famous. No doubt you can call to mind many such. She

was an utterly wayward child, headstrong and almost ungovernable, with strange and uncanny attributes unexplainable to those who surrounded her. To us she was a Natural as far as occult phenomena is concerned.

All the ingredients of a great occultist were inherent in her for she was a medium, a psychometrist, a clairvoyant and a clairaudient. She took a great delight in displaying these talents which at the time even she did not understand. She amused her relatives and friends with the weirdest tales, as she was wont to do in the big library and museum of her father's, with its stuffed birds, animals and curios of all descriptions. Taking hold of one of these things she would launch out into a vivid description of its antecedents back to its beginnings which sometimes frightened herself and elucidated wonder and amazement on the part of her listeners. She married when only fifteen years of age in a spirit of bravado, a General Blavastky, a man old enough to be her grandfather. But it lasted but a short while. Her spirit revolted at any restraint. She was like a trapped bird, beating its wings at the imprisoning bars. Finally she broke away and soared out into the world. It is difficult to imagine how a girl still in her teens, delicately nurtured and trammelled with all the hide-bound social customs of the time could bring herself to do such a thing. In these days of feminine emancipation it is understandable. Unquestionably she was born ahead of her time.

For twenty years she travelled various parts of the world. At first Egypt, Greece and the Near East, and when in Italy was wounded at one of the battles being fought by Garibaldi in his fight for freedom. Once a ship on which she was a passenger was blown up and she was one of the few to be saved. Wherever she went she sought out exponents of strange occult practices. Nothing escaped her curiosity, and many were

the adventures she experienced in her insatiable quest of the unknown. Later she went to India and perhaps Tibet where it is thought she came into contact with the White Brotherhood and had access to fabulous books hidden deep in the bowels of the earth.

Some of her travels are recorded in her own books but a great deal of those twenty years is shrouded in mystery. We do not know very much about her contact with the Masters, but it seems that one, Mahatma Morya, was her mentor and that it was he who prepared her for the great work she was to launch upon the world. In 1875 the Theosophical Society was inaugurated and its vicissitudes is a long story, and in regard to this we have her own words, "The Masters do not guide the Society—not even the Founders—and no one has ever asserted that they did, they only watch over and protect it". Then came her writings, *Isis Unveiled* in 1877 followed by the *Key to Theosophy*, the *Voice of the Silence* and then the *Secret Doctrine*, undoubtedly her magnum opus. Interspersed with these was her almost inexhaustible number of articles and treatises and the magazine *Lucifer* as well.

Her books are a sufficient library for any student of occultism, mysticism and religion and they certainly contain enough science and philosophy for the most erudite. There has been bitter controversy over the authorship of her principal works. Did she write them herself of her own innate knowledge or was she an instrument? To my mind she is comparable to that strange genius Jacob Boehme with this difference, she was an educated aristocrat whilst he was but an illiterate cobbler. But both of them were apparently imbued with some divine afflatus. H. P. B. admitted herself that she acted only as an amanuensis. It is on record that she told her niece "How often have I to tell you that these writings are dictated to

me, and often I see sentences, numbers and words in front of me of which I never had any previous knowledge". It is unquestionable that a Master was behind the scenes and that H.P.B. was an intelligent messenger, and those who are not able to look behind the curtain and recognize this fact will in vain rack their brains to find what source she secured her knowledge". But even so, it does not detract from her greatness. Without her we would not have those wonderful works. Again in the Introductory to the Secret Doctrine she says "I have here made only a nosegay of culled flowers, I have brought nothing of my own but the string that ties them". Could anything be more definite? The Secret Doctrine that Madame Blavatsky presented to the world is a very beacon light in this murky and tempestuous planet of ours and it is essentially one for youth and the emancipation of the young. It takes the student into an entirely new world, different from that which his church and his school have been telling him about. In it one learns that God is IN us, and not as the Christians are so fond of saying God is WITH us, as if He were something external. For all of us we learn that the Judge is in ourselves, in other words, we learn the Truth and it is Truth that will make us free. Few women have been more persistently misrepresented, slandered and defamed than H.P.B. but though malice and ignorance did their worst upon her, there are abundant indications that her life-work will vindicate itself, and that it will endure and that it will operate for the good of humanity. I will close with an extract from an editorial in the New York Tribune published on her death in 1891. "Thus Madame Blavatsky made her mark and thus, too, her works will follow her. She herself has finished the course, and after a strenuous life she rests. But her personal influence is not necessary to the contin-

uance of the great work to which she put her hand. That will go on with the impulse it has received, and some day, if not at once, the loftiness and purity of her aims, the wisdom and scope of her teachings, will be recognized more fully, and her memory will be accorded the honour to which it is justly entitled". To that I will add "The light which was disseminated through her is not the property of any particular association. It belongs to humanity."

This was followed by Mrs. Ruth Somers, who recited extracts from the 2nd and 13th Books of the Bhagavad-Gita, using Sir Edwin Arnold's metrical translation, "The Song Celestial".

The programme concluded with an address by Mr. Dudley W. Barr, Secretary of the Toronto Theosophical Society, on "The Work of H. P. Blavatsky". Mr. Barr said:

The title of H.P.B.'s most important book, the *Secret Doctrine*, I will use tonight as an inclusive phrase for all her works. Actually all her writings, *Isis Unveiled*, *The Key to Theosophy*, *The Voice of the Silence*, *The Secret Doctrine* and her hundreds of magazine articles, all these relate to an inner tradition, a secret doctrine, concerning the universe and man.

There are several unique qualities in the work of H. P. Blavatsky and any one of these could be discussed in great detail. There is, for example, the unique quality of the erudition displayed in her writings, the copious quotations from the mystical and occult literature of all ages. During the composition of the *Secret Doctrine*, H.P.B. was for a time assisted by several young men, each of whom was a scholar in his own right. Their task was not to search out suitable quotations for the arguments which she was developing, but to check the verbal accuracy of quotations which she had used. Many interesting stories are told of their experiences in seeking in the British Museum among little used

books, for the verses, whole paragraphs sometimes, from early Greek, Egyptian, Persian, Hindu and other sources which H.P.B. had incorporated into her manuscript. They were frankly amazed at her seemingly inexhaustible fund of information.

However, interesting as this quality may be, it is not the most significant of those unique qualities which mark her work. The most important of these unique qualities is the way in which she proves that the message which she brought is not unique. The whole value and significance lies in this fact.

Here is a book which is not the product of one individual's mind. Here is a book which does not pretend to invent a theory of life. She presents an idea, and then she says 'here is what it looks like in the Egyptian; here is what the Greeks taught on this point; here is the Chinese version, the Hebrew, the Hindu.' The theory of the *Secret Doctrine* is not unique; it is as universal as man himself. Every race, every religion, has some evidence of it. Colonel Thomson mentioned the quotation from Montaigne which H.P.B. used in the introduction to the *Secret Doctrine*, concerning the nosegay of flowers, 'and I have brought nothing but the string that binds them.' She then adds in her own words "Pull the string to pieces and cut it up in shreds, if you will. As for the nosegay of facts—you will never be able to make away with these. You can only ignore them, and no more".

H.P.B. was being unduly modest concerning her own part in the creation of the *Secret Doctrine*. This work is not merely an anthology. There are other books which draw upon comparative religion and use similar material as for example, Higgins' 'Anacalypsis' and Frazer's 'Golden Bough'. Both these are excellent source books but neither is comparable to the *Secret Doctrine*.

In that work, the string that binds all together into one significant and coher-

ent form was created by H.P.B. Hers was the genius which took scattered, unobserved, unknown and sometimes hidden fragments of thoughts and ideas from east and west, from modern and ancient times, from science, from philosophy, from religion, from the mystics, seers, sages and occultists of all ages and climes, and wove them into a compellingly powerful presentation of the esoteric tradition. The book is alive; it is vibrant with colour, light and power—and moreover, it possesses all that self-contained completeness of vision and form which distinguishes a great work of art, whether it be a symphony, a noble painting or a great poem, from the thousand and one lesser products of mere skill and craft.

And while it is as self-contained as a great painting, like such a painting it is dynamic and indicates that which lies outside its own frame. It points above and beyond and within its own actual words. It has the power to make ideas possess men. It lights up fires of enthusiasm. It speaks to the soul of man and no one who has fulfilled the conditions and comes to its reading like a candidate to the mystery schools of old, 'duly prepared' can read her works without at least touching the Gates of Gold. This quality of her work does not lie in the 'cold facts' which she presents; it lies in her own superb genius.

So much then for the string that binds the nosegay together. Let us consider some of the implications arising out of the work.

Our Chairman has recited, as every theosophical chairman does at every meeting of the Society, the three objects of the Society. The first has to do with the ideal, the nucleus of Universal Brotherhood. The second, the method, the study of Comparative religion, philosophy and science. This is our 'ground' our work, our field of action. The third, which has to do with inner powers and latent forces, relates among other

things, to the faculty of testing the results of our researches in comparative fields.

The first, the ideal of Brotherhood, is like wisdom. It cannot 'be passed from one having it, to another not having it'. It is an inner recognition of the unity of all life and an awareness of the implications arising from that idea. It is a blossoming from within. "Compassion" says the Voice of the Silence, "is no attribute"—it is of the very nature of the Self. John says, "We know that we have passed from death unto life because we love the brethren". Apparently the recognition of unity marks a very definite step in the unfoldment of the soul. Perhaps not one which may seem of tremendous significance at the time, in the light of what must be done later—but it has this significance, that without it, one cannot go forward. Seemingly there is bound up in that stage of unfoldment, the releasing of the power of certain ethical and moral qualities, without which intuitive awareness cannot function further.

Next comes that field of action which comprises so much of H.P.B.'s works. This is the whole field of comparative study, the means by which the student gathers information concerning the religions, the philosophies and the occult systems of all times. Then through exercising his reason and intuition, he shapes his findings into a pattern. This is his own task; no one else can do it for him:

It is a grave misapprehension for anyone to consider that anyone else can teach him truth. Nowhere is truth written down. Nowhere is there a book which you can read and by reading it, you will know truth.

The Theosophical Society is not to be thought of as a dispenser of truth. One cannot know truth by becoming a member of the Society. It does however, carry forward the means of attaining truth. Certain of the ethical and moral

steps are dealt with in books such as the Voice of the Silence and the Bhagavad Gita, steps which as I have suggested before are prerequisite to truth. The Secret Doctrine, with its collection of occult 'facts' compels the student to use intuition. It presents fragments; it unveils a mystery partially, but the student must bind the parts into a whole for himself. Each reader will get from such a book, a response equivalent to that which he brings to it.

In the Secret Doctrine, H.P.B. created something the like of which had not been in the world before. It is a comprehensive collection of occult facts against which the student may test his own power of response. It has this curious continuing quality, that having studied it, asked his questions, taken his responses, created a workable scheme, lived with that scheme, a man can return to the Secret Doctrine when that first scheme no longer satisfies. And the Doctrine will talk to him again and tell him things which he was incapable of comprehending on his first visit.

Why should this be? I do not know. I do not know why 'process' is necessary. I do not know why a child should not be born as soon as conception takes place, or why a flower does not blossom as soon as a seed is cast into the ground. Judge once said that he who knows the mystery of Time, knows Karma. Process has to do with that mystery of Time and Karma, and in the process of growth through Time, in the mingling of past, present and future in action, new vehicles of comprehension are created. The man who returns to the Secret Doctrine is not the man who left it before. Something in him has altered; the written words have not changed. Here is a unique quality of the Secret Doctrine—as an answerer of questions, it is not a teller of idle tales. Make your preparations, fulfill the conditions and the Doctrine will never fail you.

The third element is that which is referred to in the third object, the powers latent in man. Not the spectacular powers of levitation, or clairvoyance or clairaudience. It may be necessary to gain such powers, but that is something I do not know. I do know that it is necessary for me to gain power of discrimination, to be able to test for verity information which I gather. No matter with what cloak of authority a truth is clothed, it must work for me within my own consciousness. I must verify it for myself. It must work in the little and the great, it must work as above, so below. It must be true of my life and I must be able to see the truth of it in the lives of all other men.

This then is the significance of the Secret Doctrine in the life of an individual. It is his source of supply for all those elements needed by him for his growth—in becoming aware of and rounding out his knowledge of the God within as well as the God outside.

A man can, of course, come to the brotherhood ideal without the Secret Doctrine, but unless through some such source, he is enabled to examine comparatively and against the background of the perennial philosophy, the ideals, the hopes, the religions and philosophies of his fellow travellers of all ages, he may not come to full citizenship in that universal brotherhood—he may find that he is caught in some pleasant back-water.

The Secret Doctrine is primarily for the individual, but the world, the universal brotherhood, is composed of individuals. The Secret Doctrine has a world significance. We cannot say that the writing of the Secret Doctrine has changed the world; but neither can we escape the significance of the fact that we are living in a world entirely changed since the Secret Doctrine was written. It is not without significance that Edison was an early member of the Society; nor is it without significance

that Sir William Crookes was interested in things occult while he was carrying on his experiments in the more subtle fields of physics. The science of 1946 is a different science to that of 1875. In religion today we find far more tolerance and breadth of thought than in the days of H.P.B. Some of that tolerance may be mere indifference, but there is a genuine effort to reconcile religious difference and to listen to the religious views of other faiths.

All this is indicative of changes since the Secret Doctrine was written. But its work is by no means finished and the Secret Doctrine will have continuing and deeper significance in the world which is coming into being.

Thus ended another tribute to the memory of H. P. B., and to the great message she brought to humanity.

### THE THREE TRUTHS

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

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

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

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

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

### WHO IS FOR US? ANSWER

*"To those whom this may concern—to the honourable and doubting company. Foolish are the hearts of those who doubt of our existence, or of the powers our community is in possession for ages and ages. Would that you would open your hearts to the reception of the blessed truth, and obtain the fruits of the Arhatship if not in this then in another and better rebirth. Who is for us!—Answer. M."*

In Mr. Jinarajadasa's comment upon the article *The Original Programme* he answered by referring to Masters as beliefs, thus surprising those who thought he KNEW. He had often talked of Them as realities so now all his statements are questionable. This reply is directed to Mr. Jinarajadasa and those who vacillate between doubts. If a Society dedicated to Truth cannot, will not, or dare not, examine the facts of its history then it has little right to survive.

The E. S. and The Masters

As all divergences were promoted through the agency of the E. S. it is necessary to look at its history in relation to Masters. Mrs. Besant joined the Blavatsky Lodge in May 1890 and, like the rest of H. P. Blavatsky's pupils, became a probationer to the Adept Inner Head. The probationers were subject to a pledge and discipline and failure to adhere to these meant probationary failure. In 1897 Mrs. Besant broke her pledge by publishing the E. S. teachings in her 3rd Vol. of the SECRET DOCTRINE. She next usurped the place of the Adept Head by changing the pledge of allegiance from HIM to herself. Thus Mrs. Besant started the opposition to the Adept Brotherhood and by destroying the Esoteric foundations she made a secret organization in which membership means approval of Mrs. Besant's usurpation of the Adept's place. Mr. Jinarajadasa now heads that opposition.



In books dealing with the "Esoteric Bogeydom of Mrs. Besant" by Prof. F. T. Brooks we discover the E. S. with a new set of masters (prior to 1911) and, in the ADYAR ALBUM by "Acyone" and Leadbeater, Miss Fuller of Australia is given as the artist who painted these masters according to what Mr. Leadbeater "said he saw". An E. S. member, Mrs. Bailey, tabulated these masters in *Initiation, Human and Solar*, 1922, and Bishop Leadbeater reproduced that table in *THE MASTERS AND THE PATH*, 1925. This new hierarchy is worth examining now, so we turn to the table and descriptions in *The Masters and the Path*.

#### The Leadbeater E. S. Hierarchy

The BUDDHA is given as a member of this hierarchy. He is a historical figure 623-543 B.C. and founder of the world's greatest religion. In *The Mahatma Letters* the Adepts reveal his esoteric connection as "Patron of all Adepts" and "Codifier of the occult Law". The records of the Buddha's Sangha say the Buddha entered Parinirvana at death and this is upheld by the Adept-writer of *Sakyamuni's Date in History in Five Years of Theosophy*. Nirvana, neither being nor non-being, subject nor object, seen nor unseen, etc., indicate the absurdity of a psychic seeing or talking to the Buddha. The Bishop here contradicts the Arhats of the Buddha's Sangha and their successors—the Trans-Himalayan Arhats who taught H.P.B.

The MANU is described as a tall be-whiskered individual. The Adepts who dictated *The Secret Doctrine* quote the Brahmanical writings on Manus and their periods of manifestation, or Manvantaras, and in *The Septenary Principle in Esotericism* H. P. B. lists the Manus and says: "Vaivasvata thus, though seventh in the order given is the Primitive Root-Manu of our Fourth Human Wave (the reader must always remember that Manu is not a man but

collective humanity." *The Secret Doctrine* gives over 300 million years as the period of manifestation for a Manu. Since a Manu is the collective humanity of an immense period the absurdity of seeing and talking to two of them and of claiming Mrs. Besant the successor of the present Manu—is painfully apparent.

The MAHACHOHAN is described "Lord of Civilization," 7th Initiation and 3rd Ray. This is the title of an Adept mentioned by H. P. B. and *The Mahatma Letters*. Chohan means Leader, Lord or Chief and as the "Chiefs" were referred to as a governing body, or Council, they must be of high rank. The prefix Maha, Great or Supreme, must mean the Head of the Hierarchy and the Shambhallha Ruler, above the highest Initiates, Chutuktus, Shaberon, and Hubilghans, unknown to all Bishops. Since there are but two kinds of Buddhas—of Power and of Compassion—the Mahachohan, as supreme Leader, is 1st Ray. Reasoning is supported by passages in *The Mahatma Letters* wherein the Mahachohan is referred to as the final authority and since all Adepts are responsible to Him it is probable the heads of organizations, founded by Adepts, are accountable to Him also.

THE LORD OF THE WORLD is a most questionable title in view of the status of the Supreme Head, the Maha Chohan, for how can there be two Heads for such a little planet?

THE BODHISATTVA IS DESCRIBED as the Lord Maitreya, yet the Buddhist sources, from which the Bishop borrowed the name, say Maitreya is the Buddha-to-be 5,000 years after the death of Gautama. The Bodhisattva is also "Our Holy Lord, the Christ" yet in *The Esoteric Character of the Gospels* H. P. B. wrote "for Christ—the true esoteric Saviour—IS NO MAN, but the DIVINE PRINCIPLE in every human being." and so the Bishop personifies the omnipresent Atma into a golden

haired Irishman. What is there to say about this dreadful distortion of Christian, Buddhist and Theosophical Teachings? The Master JESUS and his job of looking after churches is also described, but in *The Mahatma Letters*, p. 415, "Jesus is a spiritual abstraction and no living man of that epoch." so that the Christian teachings are again corrupted by the Bishop.

The WORLD MOTHER, though not in the table, is described in the book as a Lady Adept who is also a Devi, and the Bishop's psychic successor, Mr. Hodson, connects her with the Queen of the Angels and birth processes. The two priests find it expedient to associate their creation with "Our Lady"—the Roman Catholic Virgin Mary. How can a psychic's sight seeing personify a cosmic principle?

The ADEPT FOUNDERS and some of Their Brothers are shown as Chohans and of equal status. In *The Letters of H. P. Blavatsky To A. P. Sinnett*, p. 21, H. P. B. wrote that the "Master" K.H. "was the most promising candidate for Bodhisattvaship," and *The Mahatma Letters*, p. 219, "At a stone's throw from the old Lamasery stands the old tower, within whose bosom have gestated generations of Bodhisattvas. It was there, where now rests your lifeless friend—my Brother." and p. 226, "Until my Brother's return among the living." This description of Initiation does not agree with the scenes, in the "Lord Maitreys's astral rhododendron garden, described by the Bishop. Other passages in *The Mahatma Letters* such as p. 425, "K.H. has been born into a NEW and HIGHER light", etc., indicate the old tower had gestated another Bodhisattva whose teachings were to be discarded in favour of lesser leaders. It is strange the Bishop disagrees with the Adepts as he had copies of their Letters 40 years before they were published.

The Letter "M" presents an enigma unless the blinds in *The Mahatma Let-*

*ters* are penetrated. He was Guru to the Founders. He gave the order to begin the T. S. He was the Adept Inner Head while H.P.B. lived. He was the only Adept referred to as the "Boss" by H.P.B. He spoke with decision and authority and His words "Who is for us! Answer", are always applicable. There are indications other Adepts deferred to Him, and He spoke of the Bodhisattva K.H. as a younger Brother and wrote "Approved" upon some of his statements, so that He is of higher rank than Bodhisattva. Yet He was displaced by human "leaders" and His teachings and instructions rejected.

#### Nature of Proof

A Society, formed to study the Eastern Philosophies, will naturally turn to *The Patanjali Yoga Sutras*, 1, 4, for "The Nature of Proof"—"Perception, Inference and Verbal Cognition are the Right Cognitions." and the Commentary to this Sutra concludes with—"When a trusted person has perceived or inferred something, and for the purpose of conveying that knowledge to a trusted person, speaks of it to him by means of words, these words produce in the hearer's mind a 'function' having the said thing for its objective, this 'function' is what is called 'Verbal Cognition.' If the person speaking of the thing is not trustworthy, not having actually seen the thing in question, then the Verbal Cognition resulting therefrom is fallible (unreliable); if however the person who spoke of it for the first time were one who had actually seen or inferred the thing, then the Cognition derived from it would be infallible (and reliable)."

The "seeing" of masters by Bishop Leadbeater contradicts the Buddhas, Arhats and the Adept Founders, and corrupts the Eastern Philosophies and Christian teachings so it is "unreliable". What a solitary psychic "said he saw" is unacceptable as it is against reason.

His knowledge is based upon the claim he belonged to the Hierarchy as an Arhat, also claimed for Mrs. Besant. He also appointed several Liberal Catholic Priests as Arhats to act as apostles to the Messiah then in vogue, but students know there are several lifetimes between the Four Initiations to Perfection, and so must reject the pretensions and appointments. No Chela or Initiate carries priestly titles such as Bishop. His psychism, if real, was largely upon the astral plane—Kama Loka—region of passions and desires, delusions and deceptions, and so to be questioned. Seership calls for purity—Brahmacharya—but the affairs of 1888, 1906, 1912 and 1920 prove him otherwise and so he is untrustworthy. His acting as publicity agent for the Hierarchy ends all claims for those under the vows of Initiation—say nothing. If he had seen a Mahatma he would not give a lifetime to contradicting Him. Therefore he never saw anything whatsoever. His masters are non-existent and to teach they do exist is to incur the Karma of deception and betrayal. He has actually set up a fictitious brotherhood in opposition to the Adept Brotherhood of Compassion. Why? It is time to ask Mr. Jinarajadasa why he devoted himself to promoting belief in non-existent masters while undermining belief in the Adepts.

#### The Adept Founders

No one should accept anything—Adepts included, without question. For proof of things, not observed or experienced by ourselves, we are dependent upon reason, trustworthy witnesses and evidence. The Editor of *The Canadian Theosophist* wisely said the existence of Adepts is in line with reason and the law of evolution, and Mrs. Besant (when a pupil of H.P.B. and before the Leadbeater influence) said in *Lucifer*, Dec., 1890—"If H.P.B. is a true messenger, opposition to her is opposition to the Masters. If there are no Masters,

the Theosophical Society is an absurdity, and there is no use in keeping it up."

The reasonable basis is admitted but more is required to replace belief with knowledge.

#### Witnesses

Scholars accept historical persons upon the testimony of persons who lived hundreds of years ago. The witnesses to the Adept Founders are within the memories of living people, for example, the writer is acquainted with one who spoke to the Chela Damodar when on the way to his Master's Ashram in 1885. Damodar left his testimony yet the first witnesses were the Founders—H. P. Blavatsky and Colonel Olcott—and as they never deceived, their testimony is reliable and trustworthy. While several Chelas published testimonies it is interesting to note the number of Chelas who contributed articles to the early *Theosophists*, and to observe the Chelas' names on letters of protest against the desecration of the Mahatmas' names by Western members. These Chelas, over 200 of them, did not defend mere beliefs, but living beings they venerated. Two Chelas, T. S. Rao and D. D. Kauthumi, wrote that the Masters had ordered all Chelas to become members of the T.S. "to be brought to a focus". Though all the Chelas departed with their Adept Masters one wonders what they would say about the present teachings and fictitious Mahatmas. However there is a sufficiency of evidence to prove the Adept Founders were known to trustworthy people who saw, talked to Them, and even touched Them.

#### Letters and Phenomena

The Adepts wrote many letters, with their own hands, through Chelas, through H.P.B. or by precipitation, and the bulk of them are safe in the British Museum. Also some private letters received precipitations in transit. This correspondence is in agreement, the letters with each other, and with the teachings dictated to H. P. Blavatsky,

for the Adepts speak as one and do not contradict each other. Beliefs do not write letters.

Phenomena were produced by Adept power in America, India and Europe. It ranged from the production of tea cups, flowers and precipitated pictures to appearances of the Adepts themselves. The President Founder, Colonel Olcott, had faults yet he never receives justice for he, through the power of his Master, healed occultly in public before many witnesses who signed affidavits and this, like his writings, is ignored. Where are witnesses to later phenomena, such as the dematerializing and rematerializing of a typewriter, by Bishop Leadbeater, on the desk of the Bodhisattva K. H.? The supreme phenomena was sending Theosophical Teachings through space to be recorded and published by H. P. Blavatsky. To assemble all the reasons, witnesses and evidence is a task that should have been done long ago yet there is available ample to convince seekers the Adept Brotherhood is. Mr. Jinarajadasa dedicated books and poems to his master so let him prove he is not Chela to a mere belief.

#### Guidance and Protection

Mr. Jinarajadasa misquoted the ORIGINAL PROGRAMME articles as saying the Society "is under Their direct guidance." The writer, being fully aware of the usurpation of the Adepts and Their replacement by later leaders and fictitious masters, said—"WAS"—The Letters from *The Masters of Wisdom* and *The Mahatma Letters* are replete with instructions to individuals, lodges and the Society. The Theosophical Histories begin by quoting Adept instructions—"To go to America"—"To find Olcott"—"To form an Esoteric Society"—"To go to India", etc., *The Mahatma Letters*, p. 14—"Having formed, or caused to be formed a new branch, the Parent Society charters it (which it cannot do without our sanction or signatures)".

The First Revision of the 1879 Circular—Rule 2—"Both of these divisions—the Eastern and Western—are under the special care of one General Council; the President of the Society—its Founder—has the direction of the whole, as authority may be given to him by the Supreme Council of Seven, who represent the First Section."

Perhaps the question is—what does Mr. Jinarajadasa construe to be guidance? Certainly when the Great Guardians were repudiated so was Their direction and guidance.

#### His Majesty's Opposition

The Adept Founder wrote in 1881 (*Mahatma Letters*, p. 251) "We claim to know more of the secret cause of events than you men of the world do. I say then that it is the vilification and abuse of the founders, the general misconception of the aims and objects of the Society that paralyzes its progress—nothing else. There's no want of definitiveness in these objects were they but properly explained. The members would have plenty to do were they to pursue reality with half the fervour they do Mirage."

Is that not exactly true of today? The Adept referred to the Aims and Objects of the Original Programme of 1880—now discarded and forgotten. The mirage of the Leadbeater teachings has divided the Movement into First—Those "who hold sacredly through storms and blows to the Original Programme of the T.S. as established under the direction and orders of those, whom they recognize . . . as the real originators of the Movement, their LIVING HOLY MASTERS AND TEACHERS" (in H.P.B.'s words); and Second—those who are blinded by the mirage of Leadbeaterism and oppose the above by vilification and abuse of the Founders and Their followers.

The Editor of *The Canadian Theosophist* has stood alone, among the General Secretaries, in upholding the Original Programme and the March

*Canadian Theosophist*, pages 18-19, lists the officers of the European Federation of National Societies all opposed to the foundations of the Movement, and who uphold and promote later leaders and the fictitious masters. The villification and abuse of the Founders and their followers still continues as the following examples should prove.

“Ancient Wisdom”

The methods of the opponents of the Adept Founders and the Original Programme may be studied in the pages of *Ancient Wisdom* as edited by C. E. Luntz. He wrote in the March number—“Theosophy has no theology but there are some in the movement who would love to put it there, though without the name . . . The doctrines would, of course, be embodied in *The Secret Doctrine* . . . The dogmas would be the pronouncements (correctly or incorrectly relayed as may be) of the Masters in their letters to Sinnett, Hume and occasionally to others.”

The Original Programme indicated the Eastern Philosophies for study, and if students prefer the words of Adepts and Rishis to the creations of a questionable psychic why should Mr. Luntz attack them unless he is promoting the Leadbeater fictions. Or does Mr. Luntz insinuate the teachings of people of questionable probationary status have superseded the Wisdom of the Adept Brotherhood of the Ages?

“Back to Blavatsky” is subject to ridicule by Mr. Luntz and his chief contributor, Mr. Hodson, and the latter wrote, in the same *Ancient Wisdom*—“There has appeared in recent years a ‘Back to Bibles’ movement. This title may not be quite accurate, but it is back to something beginning with ‘B’ and would appear to mean the same thing.”

So does a priest attack the agent of the Adepts and Their followers. The “neo-theosophists” try to make the word “Back” means retrogression or involution in order to evade the true meaning

—discard fiction for true seeking, leave psychic sentimentality for spheres of mind and spirit, and discard teachings of a priesthood for the Divine source which is the Brotherhood of Wisdom and Compassion.

Neo-Theosophy

Mr. Hodson continues—“But when they are heard denouncing those who differ from them, and declaring unorthodox and therefore untrue newly polished facts of the diamond truth not uncovered when their Bibles were written they become a danger to the health of the Movement.”

Thus Mr. Hodson agrees with Mr. Luntz is saying that “what Mr. Leadbeater said he saw” is a new version of truth which displaces *The Secret Doctrine*, *The Mahatma Letters* and Eastern philosophies. The Leadbeater teachings caused mass resignations since 1906, for members could not tolerate teachings which insulted their intelligence; and Mr. Smythe, Prof. Schure, E. Levy, Prof. F. T. Brooks, Dr. H. N. Stokes and others dealt with the absurdities in the Leadbeater “teachings”. Sir William Woodruffe showed that the Leadbeater Chakrams with the etheric piping was contrary to the descriptions in the Eastern Philosophies. It has been here demonstrated the fictitious nature of the “Neo-theosophical” masters. Why call this contradictory teaching “Neo-theosophy,” a new version of the ancient wisdom of the Adepts? Is it not time a correct label was applied? For hundreds of years, when a source teaching was corrupted, when a priesthood with ritualism arose and deception resulted, that teaching was called Tantric. Is it not logical then to call Neo-Theosophy, Tantric-Theosophy?

“Preach Us”

The Adyar Theosophical Society discarded the Adept-Founders, perhaps the only movement to do this. It discarded the Original Programme for a programme—“To encourage” others. It

discarded the Wisdom of the Adepts for unproven visions. Could there be a plainer indication of the calibre of the leaders than that? We can restore the integrity and spirit of the Movement by restoring the Adept-Founders, Their Original Programme and the Eastern Philosophies to their proper place at the same time discarding the nonsense. Since misleadership has cursed the Society a new day will dawn and the world will be better served when a leader, loyal to the foundations, is elected to guide the Society on its original course.

*The Mahatma Letters*, p. 263—"On the 17th of November next (1882) the septenary term of trial given the Society at its foundation in which to discreetly 'preach us' will expire . . . If by that time the status of the Society as regards ourselves — the question of the 'Brothers' be not definitely settled (either dropped out of the Society's programme or accepted on our terms) that will be the last of the Brothers . . . We will subside out of public view like a vapour into the ocean."

M.

There is only one question—why do the leaders avoid preaching the imperishable foundations of the Movement?

John Roger,  
Lotus Lodge.

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One of the privileges of living in the Twentieth century is the opportunity of allying oneself with the Theosophical Movement originated by the Elder Brothers of the Race, and of making a conscious link, however slender, with them. Join any Theosophical Society which maintains the traditions of the Masters of Wisdom and study their Secret Doctrine. You can strengthen the link you make by doing service, by strong search, by questions, and by humility. We should be able to build the future on foundations of Wisdom, Love and Justice.

## NOTES AND COMMENTS

### BY THE GENERAL SECRETARY

We have a large number of bound volumes of the *Canadian Theosophist* on our shelves and space is urgently required for new ones. It is proposed to offer for sale a limited number of these at a greatly reduced price. This will appeal to many for the articles in the earlier volumes are as interesting and arresting today as when they were first published. Each volume is a mine of theosophical interest and it cannot be too strongly impressed upon everybody that this is an opportunity for purchasing them at a price that is a real bargain. Whilst the process of reorganizing the office is in progress they can be bought at the low price of one dollar per volume post free.

\* \* \* \*

Since taking office I have distributed quite a large number of our pamphlets to lodges, groups and individuals. In the lodges they have given quite a zest and enthusiasm for the propagandizing of the Cause; from the groups and others I have received many letters expressing thanks and pleasure. Here is an extract from a letter from Mexico: "You should have seen the joy written on the faces of the many students to whom I gave your pamphlets. Were we happy to receive them! I told them I had received them from your Society. I distributed them as well as I could, mostly among the married couples in order to make them go around." Another one from Victoria: "I am very pleased that I will be able to extend my work, pledged to the Cause by distributing these pamphlets to the people of quizzing mind, and more or less perplexed to solve the difficult problems of life." This is very heartening and I renew my offer made some time ago to send these small booklets to anyone who would like to have them.

\* \* \* \*

I have been officially notified of the election of Mr. Sidney A. Cook as Vice-President of the Theosophical Society. I feel sure he will be a credit to our organization and with his theosophical attitude and business abilities should bring about a situation at Adyar more in keeping with the views and ideals of the Canadian National Society.

\* \* \* \*

My request for secretarial help has been answered. I am now confident that with the aid of the person who has so kindly offered her services—she is very able and experienced—my office will soon be thoroughly organized and on a real business footing. Anyone who thinks that the taking over of the General Secretaryship is a sinecure is sadly mistaken. It takes the best part of a year to get to know the ropes much less doing the real work the appointment calls for.

\* \* \* \*

I have just returned from a week-end in Montreal which was most profitably spent and which I enjoyed very much, most of this was due to the thoughtfulness and kind hospitality of Mr. and Mrs. Thomas who did so much to make my visit a success. At a special meeting of the Lodge which was arranged for the purpose of the members and myself getting together I took the opportunity of speaking to them on the subject of A Survey of the Theosophical World and emphasized the importance of Progress versus Stagnation. In part I said: "Every member must be a worker. We must not hide our Light under a bushel. We have something to give and it would be utter selfishness to keep it to ourselves. I urged everyone to spread the Light by every means in his power." Refreshments were served afterwards and it was a delight to meet so many friends both old and new. The atmosphere was friendly and genial and I came away impressed with the sincerity

and enthusiasm of this very earnest group of people.

\* \* \* \*

I feel a stir of new life in the Canadian Section. In a previous issue I mentioned the number of new members coming into the organization; at the meeting I attended in Montreal two new members were attested and two others were reinstated; on my return to Toronto I found ten other applications on my desk. From the visits I have made to the lodges I have sensed this awakening and from my correspondence I gather daily the same feeling. It behooves us therefore to gird up our loins and prepare for the fructification of our past efforts and rejoice in the flowering which I feel sure is in the offing.

E. L. T.

30th May, 1946.

## WORTH WHILE BOOKS

- Isis Unveiled and The Secret Doctrine by Madame Blavatsky;
- The Key to Theosophy and The Voice of the Silence by H. P. B.
- Magic White and Black by Franz Hartmann;
- The Perfect Way, by Anna B. Kingsford;
- The Ocean of Theosophy and Notes on the Bhagavad Gita by Wm. Q. Judge;
- Reincarnation by E. D. Walker;
- The Light of Asia, by Edwin Arnold;
- Light on the Path and Through the Gates of Gold, by Mabel Collins;
- Letters that Have Helped Me, by Wm. Q. Judge;
- Raja Yoga, a collection of articles by H. P. B.;
- The Mahatma Letters, by Two Masters.

## BOOKS ON THEOSOPHICAL SUBJECTS

which have passed the tests of time and use  
Supplied on request. Forty years' experience  
at your service. Let me know your wishes.

N. W. J. HAYDON,  
564 PAPE AVE., TORONTO

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OFFICERS OF THE T. S. IN CANADA  
GENERAL EXECUTIVE

Albert Smythe, 5 Rockwood Place, Hamilton, Ont.  
 Dudley W. Barr, 52 Isabella St., Toronto, Ont.  
 Washington E. Wilks, 925 Georgla St. W., Vancouver, B.C.  
 E. B. Dustan, 218 Albertus Avenue, Toronto.  
 David B. Thomas, 64 Strathearn Ave., Montreal West, Que.  
 George F. Kinman, 46 Rawlinson Ave., Toronto, Ont.  
 Emory P. Wood, 12207 Stony Plain Road, Edmonton, Alta.

## GENERAL SECRETARY

Lt.-Col. E. L. Thomson, D.S.O., 52 Isabella St., Toronto, Ont.  
 To whom all payments should be made, and all official  
 communications addressed.

## EDITOR, THE CANADIAN THEOSOPHIST

Albert E. S. Smythe, 5 Rockwood Place, Hamilton, Ont.,  
 To whom all letters to the Editor, articles and reports  
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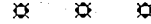
## OFFICE NOTES

Attention once more is called to Miss Grace Knoche's Lotus Circle Lessons issued from Covina. These are excellent especially for very young children, and in family circles they will be of great assistance to those who begin such work for the first time.

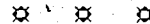


Many people write asking where they can find a second-hand book dealer. In England John Watkins may be commended. We have received several excellent catalogues of second-hand theosophical and other occult works from Chicago and can recommend for such service: M. Lukes, 3006 Lake Park Avenue, Chicago, 16, Illinois.

Isolated students and those unable to have access to Theosophical literature should avail themselves of the Traveling Library conducted by the Toronto Theosophical Society. There are no charges except for postage on the volumes loaned. For particulars write to the Librarian, 52 Isabella Street, Toronto, Ont.



Mr. N. W. J. Haydon writes to say that he has had a letter from Dr. E. F. Ducasse, a Charter Member of the Montreal Lodge, now in France, which has so impressed Mr. Haydon that he has passed it on to us. Dr. Ducasse writes: "I may say that although the Society suffered a great deal during the occupation, it started activities immediately after liberation; and a National Convention was held last Easter. However, as I am not living in Paris, I am not in close touch with what is going on there. Hope the Society is prospering in Canada, where I lived for about five years. Visited Toronto once and was much impressed by the beautiful homes so numerous there."



The *Aryan Path* for April has its usual solid intellectual bill-of-fare charged with theosophical ideals. R. L. Megroz writes on "H. G. Wells and Religion". He recognizes a strong religious element in Wells' writings, and thinks it important to take account of this. "To call a genius like Wells a materialist today is not to condemn him, whatever the intuition, it merely serves to remind us, his beneficiaries, that all his long working life he has been the enemy of the avoidable antagonisms of rival groups and the muddled thinking which allows them to continue to oppress and impoverish humanity, so that the brotherhood of man remains still only a dream of the Happy Land and humanity seems to be meeting halfway the universal darkness that must cover all mortal things."



Mr. Jinarajadasa's "Valiant Defence" is all right for what he defends, but this is only an off-shoot of the real point of debate. I have never heard of any definite effort on the part of the late President to bring the heads of the various religious bodies in India together. I appealed to Dr. Temple, the late Archbishop of Canterbury, to do something for India on this line, but naturally without result. Evidently Dr. Arundale did not think it part of his duty. Nor, indeed, have I attacked him unless pointing out a grave error is to be regarded as an attack. Had he courageously admitted the error with or without regret, the matter would have been dropped, but he showed that he thought it to be an error by adopting the plan of a weak mind by an endeavour to suppress it. Criticism is either destructive or helpful. It was to help the Theosophical Society that the error was pointed out. To help the society was to help its President. This does not seem to have occurred to anybody.

\* \* \*

*Theosophy in New Zealand* has issued a Golden Jubilee Number for its April-June issue. The Jubilee dates from 1896 and is celebrated by an anthem by Jessie MacKay, of which we quote the last stanza:

Now may the Lord of morn and even-  
tide

Be with you to the last days to be!  
Our Island queen! The peerless and  
the bride,

The young, young bride of the un-  
aging Sea!

Eternal vision in your raptured eye,  
Eternal youth, your level brows  
above!

Star of the deep! A light that will not  
die!

Shine and abide, New Zealand of our  
love!

Suitable articles fill the 64 pages. Among the contributors being Emma Hunt, Geoffrey Hodson, E. T. Sturdy,

## PATRICIA

Patricia, darling, your goodbye  
Was like your sudden change of  
moods,

One moment with a laughing eye,  
Then all reluctance, coy, and shy  
As when an enemy stands by  
And danger broods.

In those brief years you spent with us,  
With love and life in early bud,  
You always seemed content with us  
As though your lot was meant with us—  
We prize the time you spent with us  
As our heart's blood.

Wounds of war are bitter deep,  
Woe-struck hearts feel deeper still;  
Time will teach us what to keep;  
Law, that what we sow we reap;  
Love, that waking follows sleep;  
Wisdom bids us ponder deep  
On the ever gracious Will.

Dearest—living, loving yet,  
Wrapped in curtain folds of sense  
We must not lose in vain regret  
The peace in which your soul is set;  
But from that past where first we met  
The secret learn, unlearned as yet,  
Ere we go hence.

A. E. S. S.

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and Mr. Jinarajadasa. Portraits are given of Miss Lillian Edger, M.A.; Mr. W. Crawford, Mr. J. R. Thomson, Miss Emma Hunt and Dr. C. W. Sanders.

\* \* \*

Probably owing to delay in the mail *Ancient Wisdom* for April arrived about the same time as the May issue or I would have called attention to Mr. Luntz' masterpiece, a description of what he apparently believes to be one of the vilest persons he has been acquainted with. This appears on pages 13 and 14 of Mr. Luntz' April issue. We would specially desire that Mr. N. Sri Ram should peruse this article, as it owes its origin to Mr. Ram's inspira-

tion. In the May issue Mr. Luntz gives the leading place to a review by Ralph I. McRae, B.Sc., D.O., of what is headed "A Powerful New Book" by Alvin Boyd Kuhn, Ph.D. This book is described "Sex as Symbol, The Ancient Light on Modern Psychology." "If this were not described as a theosophical work no attention need be paid to it. Theosophy has nothing to do with sex in the Tantric sense and Raj Yoga does not need the use of any physical organs of the body below the chin. Dr. Kuhn restrained himself in his last book but, we fear he is less careful in this.

✻ ✻ ✻

*The Theosophist* reappears on our table after a lapse of six months during which time we have had to rely on friendly exchanges for Adyar news, with the exception of some official documents. The cover shows a trilithon gate, the base of the two pillars inscribed H.P.B. and H.S.O., but we looked in vain on the cross bar for the initials of him who was "the Link between the two manases" of the east and west. As a frontispiece to this issue there is a fine alert photograph of Madame Blavatsky in her more mature years which may rival that of the Los Angeles *Theosophia* for May-June which shows her in her physical prime. Both these photographs are new to me and are a welcome addition to the Blavatsky gallery. Pity the several Societies could not join forces and get out a complete Blavatsky album. The greater part of this "Watch Tower" is occupied with serious apprehensions of the president of a new world war. The charter of the United Nations organization, he observed, was including the aims of the T. S., "Universal respect for just observance of human rights and fundamental freedoms for all without distinction as to race, language or religion." He enlarges on the intuition-al processes by which scientific men arrived at their conclusions, as by their

"feel" of the problem dealt with. "Who will lead us," he asks, "to a United Intuition of Mankind?" "There is already a collective Will towards Good," he asserts, "in spite of all appearances. Perhaps there will soon arise the 'new man of Theosophy' whom I described in my last Convention Lecture." The new General Secretary of the Indian National Society follows the president's Inaugural with an article on "World Peace through Political and Economic Organization." Mr. Rohit Mehta writes well, and cosmo-politics cannot be barred from the Theosophical platform. Elizabeth Preston commends to those seeking subjects for meditation, St. Paul's statement in Philippians iv. 8. To think, she says, is to meditate.

## MONTREAL ANNUAL

At the Annual Meeting of the Montreal Lodge it was decided to retain the previous Executive in office for another year. This is: D. B. Thomas, president; Miss H. Burke, vice-president; W. A. Griffiths, treasurer; Mrs. W. A. Griffiths, assistant treasurer; Mrs. Matthews, librarian; C. Weaver, secretary. Mrs. Goossens was re-appointed auditor, and Miss Burroughs is still on as Lifetime Honorary President.

We had the pleasure of a visit by Mr. N. J. W. Haydon of Toronto, on March 17th. Mr. Haydon attended a Sunday 'Tea' and also one of our members' regular meetings, proving himself an interesting speaker on each occasion. He conducted us through a small section of the *Secret Doctrine* and embarrassed us by asking simple questions that we could not answer!

During the past month this Lodge has suffered the loss of one of its members, in the person of Mrs. M. Indge. Mrs. Indge had been a member for a number of years in the past, but dropped out for a while due to pressure of other affairs.

However, she never lost interest, and rejoined the Lodge again about two years ago. The sympathy of the Lodge is extended to Mrs. Indge's daughter, who had been living with her Mother.

We have recently heard from Dr. Ducasse, who was our first Secretary, away back in 1905, and one of those who signed our Charter on May 18th of that year. He left Montreal in 1909 and dropped right out of our ken. But now he writes a letter of inquiry from France, and appears to have been active in the French Section for many years. We gather that while they lost many books to the Germans, they are picking up lost ground and are becoming well organized again.

Cedric Weaver, Sec.

## TORONTO ANNUAL

The past year has been a busy and interesting one in Toronto Lodge, with a good attendance at the Sunday evening lectures and week-night study classes. The paid-up membership at the date of the Annual Meeting, Wednesday, May 15th, was 215 which was higher than last year.

Mr. N. W. J. Haydon's long association with Toronto Lodge in various capacities was recognized by electing him President. It will be of interest to many to know that in October of this year Mr. Haydon completes his fiftieth year as a member of Toronto Lodge.

The following are the Officers and Board of Directors elected for the 1946-1947 season: President, Mr. N. W. J. Haydon; First Vice-President, Miss Madeline Hindsley, B.A.; Second Vice-President, Mr. G. I. Kinman; Secretary, Mrs. G. I. Kinman; Treasurer, Miss K. M. Lazier; Chairman Library Board, Mrs. E. B. Dustan; Chairman Programme and Class Committee, Mrs. R. Somers; Chairman Social Activity Committee, Mrs. E. Cunningham; Mrs. K. Marks, Miss M. Stark; Miss F. Kelly;

Chairman Finance Committee, Mr. E. B. Dustan; Chairman Property and House Committee, Mr. D. W. Barr; Chairman Publicity and Mailing Committee, Mr. J. Schroeder; Mr. D. C. Hatt. Editor of the "Toronto Theosophical News", Mr. D. W. Barr.

Refreshments were served at the close of the business session with Mrs. D. W. Barr as hostess and Miss Muriel Stark presiding at the tea-table.

## AN OUTSIDE VIEW

The American Vegetarian,  
Pismo Beach, California,  
June 2, 1946.

Dear Editor:—A friend sent me a copy of *The Canadian Theosophist* which I read with great pleasure. It is full of splendid articles. I was especially interested in the discussion about fraternization, a union of all existing Theosophical Societies in the world. I must admit that I was unaware of the fact that there was discussion about a suggestion so big, so beautiful, so important. It struck a responsive note in my heart. I was thrilled at the very thought of the idea.

When I first read how the Society split upon the transition of Madame Blavatsky and Col. Olcott, I was very sad. If students of Theosophy cannot manage to unite for the sake of a big ideal, what shall we expect of the man in the street?

I have lived through World War I, the great depression, and World War II. I followed every advance of Hitler in the world with anguish of spirit and pain of body. Nothing in my opinion, seemed more important than to stop the advance of the forces of brutality and oppression. I prayed that the occult students of the world, at least, might serve as an iron wall, a bulwark against the Dark Forces rapidly overwhelming civilization. I was amazed at the indifference, the lack of insight of many occult students including the leaders of occult

organizations. They were isolationist, or anti-Semitic, or they thought that it was not their business to interfere in politics, or they were pacifist, or they thought that it was part of the Divine Plan for the Europeans to fall under the heel of Hitler. They, like the rest of Americans, waited for Pearl Harbour to drive them into the battle. Many liberals who knew nothing of occult teachings had a greater love for freedom and democracy, a greater sympathy for the oppressed and tortured of Europe, a greater willingness to do something than our occult students who rested on the letter of the Law. It was disillusioning and tragic. I could have wept with chagrin and mortification.

Today we have another chance to prevent World War III. It is the Age of the Atomic Bomb, a dire threat of what will happen if the Age of Brotherhood does not arrive. What is more important than to prevent World War III? What is more important than to teach the world Brotherhood? What is more important than to work for a Federation of the Nations of the World and the Fellowship of the Faiths of the World? Only group effort will succeed in the Age of Atomic Power. Who should be the leaders of the Movement for Brotherhood if not our occult students throughout the world?

The occult student knows that Brotherhood is a fact. He knows that a World Government is part of the Divine Plan. He knows that the Spiritual Hierarchy is working steadily toward this goal. He knows that war is a great tragedy. Is not this goal big enough to bring together all the Theosophical Societies of the world? Why should it be impossible to have a biennial convention of Theosophical Societies to discuss ways and means of promoting Brotherhood? There is no need of their belonging to the same Society. Each can have all the independence and freedom that it desires.

Each can go its own way in textbooks and methods. But they can present a united front on Brotherhood and preventing World War III.

It's a truly Theosophical ideal. It's a thrilling and inspiring ideal. I do not know who first presented the suggestion, but I do wish that someone, or some Committee, would sponsor a campaign to bring the Theosophical Societies of the world together on the great ideal and project of promoting Brotherhood in the world to prevent World War III. Fraternally

Sadie Stave.

### MR. RAM'S TWO POINTS

Adyar, Madras, India,  
25 March, 1946.

Dear Editor and Brother:

I thank you for your letter dated January 17th and the galley-proof of your rejoinder to my defence of Dr. Arundale's policy in summarizing the Canadian Section's Report. I am sorry you have read in it an insinuation that never crossed my mind, namely, that you carry no authority beyond your personal opinion. I am aware of your standing in the Canadian Section. Moreover I respect you for your spirit of independence and the spirit of Universal Brotherhood evinced in your continued attachment to the Theosophical Society with its Headquarters at Adyar. I am not conscious of having ever objected to freedom of thought or speech in the matters with which as a Theosophical Society we are concerned (or any other matters). I believe in such freedom profoundly. I certainly do not object to your adherence to what you call the original programme or the works of authentic Theosophy. I regard the *Secret Doctrine* as a marvel of occult learning, and no one admires the *Gita* more than I do.

But there are two points on which I wish your policy were different and I

hope I will give you no offence in stating them:

(1) You might be more gracious towards differences of opinion which show themselves in such movements as, to give one instance, the L.C.C., which, after all, is an attempt to express Theosophy in a Christian and ritualistic garb. (I have no reason to be biassed in its favour, being myself a born Hindu.) Whether the use of such rituals and ceremonies to produce specific or the claimed effects is good or bad is evidently a question on which people differ very much, mainly according to their temperaments. But I feel there is and can be common ground in fundamentals between those who love such rituals and those who regard them as superfluous or even a subtle hindrance.

Secondly, and this I say respectfully, you might give those of us whom you describe as "Adyar," credit for sincerity in our professions. I as part of "Adyar" have no desire to suppress any others, least of all the Canadian Section officers, for any differences of opinion. I regard them as brothers and colleagues with whom I have very much in common. My friends and co-workers here have, I doubt not, more or less the same attitude.

I take the view that truth, being both subjective and objective, our knowledge of it must necessarily be coloured by our personal equations and temperaments, and none of us can comprehend it in its entirety or purity. All of us are bound to see differently when we know a little more. In the meanwhile why should we not try to understand and help each other in such ways as are possible and use the points of our agreement to help the world which needs the truths on which we are agreed. Our common work need not bar the freedom of any who wish to pursue their distinctive line which they regard as an application or a specialization of truth, though others may regard it as an error. Even in

pointing out the error, we would do well to keep the door slightly ajar for the possibility that it may conceal a modicum or sometimes more than a modicum of a truth which we are unable to perceive. Sincerely,

N Sri Ram.

## SOME PAST HISTORY

### The "Promise" Myth

The magazine *Theosophy* in noting an article by Carey McWilliams in the *March Atlantic* dealing with "prominent religious exhibitionists" in Southern California, undertakes to correct some of the statements made, and incidentally adds to the notoriety of Ernest Temple Hargrove, who was probably successful in veiling his past when he obtained and burned the letters and papers of Claude Falls Wright after that gentleman was drowned in Central America. Here is what *Theosophy* has to say:—

The Point Loma adventure of the Theosophical Movement and Aimee Semple McPherson's Four Square Gospel enterprise receive lengthy treatment. Although repeating in general the attacks made by General Harrison Gray Otis in the *Los Angeles Times* against Point Loma cultists and Mrs. Tingley, Mr. McWilliams is careful to state that Mrs. Tingley later "collected a handsome judgment" for libel. As a matter of fact, the charge that "gross immoralities were practised" at Point Loma would be repudiated by friend and enemy alike. In the account of the origins of the Point Loma colony, however, a serious misstatement occurs. The writer says that in New York, Mrs. Katherine Tingley "came to know the theosophist William Quan Judge, over whom she soon acquired an extraordinary influence." Mrs. Tingley did acquire an "extraordinary influence" over some theosophists, but certainly not over Mr. Judge, nor was her influence

over those others much in evidence until after Judge's death in March, 1896. Mr. McWilliams writes:

"Much talk began to be heard in theosophical circles about the emergence of a mysterious disciple, referred to by Judge as the 'Promise,' the 'Veiled Mahatma,' the 'Light of the Lodge,' and the 'Purple Mother.'

#### Hargrove's Repudiation

There was such talk, but only after Mr. Judge's passing, and the sources of this flamboyant "mysticism" are fully identified in the volume, *The Theosophical Movement*, Chapter xxxv, pages 653-88. E. T. Hargrove, a prominent member of the T.S. in A., was the principal sponsor of Mrs. Tingley as the new "Leader" and "Head," announcing in a circular that Mr. Judge knew of her fitness as his "successor" and had indicated a great future for "Promise," now identified as Mrs. Tingley by Hargrove and others. Certain "private papers" of Mr. Judge, said to bear out this claim, were never produced, and less than two years after his fulsome praise of Mrs. Tingley, Mr. Hargrove himself repudiated her leadership without qualification and went off with other dissident members to hold a runaway convention. There is absolutely no evidence of any sort that Mr. Judge thought of Mrs. Tingley or anyone else as his "successor," nor that the mysterious talk of "Promise" was anything more than a frantic fabrication of foolish students who felt they must have some figure-head for a "leader." Indeed, Hargrove, after his disaffection, wrote to Mrs. Tingley on Jan. 30, 1898:

"Now, my dear friend, you have made an awful mess of it—that is the simple truth. You were run in as O(uter) H(ead) as the only person in sight who was ready to hand at the time . . . you were sort of neutral centre around which we could congregate . . ."

Hargrove regretfully admits having

used his "personal influence" to get people to accept Mrs. Tingley as "Outer Head," explaining that "enthusiasm and anxiety to see all go well carried some of us too far." Her "rare mediumistic and psychic gifts" were given as the reason for this enthusiasm, causing the sponsors of Mrs. Tingley to suppose, as Hargrove says, that she was a "disciple of the Lodge." There is evidence that E. August Neresheimer and Claude Falls Wright had both been consulting her as possessed of "occult powers" before Mr. Judge's death, accepting communications through her as "messages from the Masters." One such message, received by Mr. Neresheimer in 1895, contained the injunction, "*Under no circumstances must Mr. Judge know of this*"—a proviso so entirely out of keeping with the law of the Guru-parampara chain that it alone should have been sufficient warning of the questionable nature of the communication.

#### "A Gross and Palpable Fraud"

Hargrove, Neresheimer and the others had all too quickly forgotten the oft-repeated principle of occultism that there is no "apostolic succession." Judge himself said, when asked by an anxious student where guidance could be found after his death, "Go to the pages of the *Path Magazine*. Study what I have written there, and you will know what I would do." H. P. Blavatsky had declared in *Isis Unveiled*: "The present volumes have been written to small purpose if they have not shown . . . that . . . the apostolic succession is a gross and palpable fraud," and Mr. Judge wrote in *Lucifer* for March, 1892: "Madame Blavatsky has no 'successor,' could have none, never contemplated, selected or notified one." Are we to suppose that he then violated the rule of the Lodge by appointing one for himself? As evidence that he did not, there is this statement by Mr. Neresheimer, from an affidavit in Feb-

Take to bottom of second column - see p. 176

drawing round and into itself (in fact, if not in theory) creed and dogma and unproved assertions; the panoply of prophets, priests, and apostles surrounds us, and in the forms and personuary, 1932:

"Among all the papers and other documents left by Mr. Judge, we found nothing whatever in his handwriting bearing on the future conduct of the society after his death. Nor did we find anything in his writing naming Mrs. Tingley or anyone else, either directly or indirectly, as his successor in the affairs of the Theosophical Society in America, or any directions of any kind to be followed in the event of his death . . . ."

Record Now Clear

As Mr. Neresheimer was the executor of Mr. Judge's will, and personally opened and examined the contents of Mr. Judge's desk and his safe-deposit box, his word in this matter is the best evidence available. As he, also, had been one of those who persuaded the membership of the Society to accept Mrs. Tingley as the new "Leader" and "Outer Head," during the months following Mr. Judge's death, his statement under oath is of peculiar importance to Theosophical history. To his credit, it may be said that at the end of his life, if not in the crucial hour of trial, Mr. Neresheimer was true to the principles of the philosophy he had learned from Mr. Judge and H.P.B., and that he established for the record the fact that, like H.P.B., William Q. Judge had "no 'successor,' could have none, never contemplated, selected or notified one." It is unfortunately true that Hargrove and his handful of associates did indeed go "too far"—so far that the myth of Mrs. Tingley's "extraordinary influence" over Mr. Judge still exists to be seriously repeated as a fact in a contemporary study of religious phenomena. —*Theosophy for April, 1946.*

HOPED FOR IN 1933

"A new day is breaking for the Society, and it has now, in the cold dawn light, to face itself and its future frankly. One relevant point to consider will be the *cause* of the loss of so many good members in the last few years. This is not due merely to the 'depression' or to Krishnaji's teaching, but also to the fact that unless a member has acquiesced with and followed the line of teaching expounded by the leaders, that member has—if not in theory, very frequently in fact—(particularly at the chief centres of the Society) been characterized as disloyal and unworthy, so he soon feels that he has no place in the T.S. and leaves it.

"It is the actual, real, shining freedom in the Society that is growing dim and the recognition that all members *are free* to follow their own inner leading, honourably, without having 'the conscience of a fool' attached to them.

"A further serious consideration of the members is the Objects and Policy of the T. S. Colonel Olcott once, speaking of the Theosophical Society, said: 'Its object is to enquire, not to teach. Theology meant the revealed knowledge of God, and Theosophy the direct knowledge of God. The one asked us to believe what someone else had seen and heard, and the other told us to see and hear what we can for ourselves.'

"This, to me, represents the essence of the Objects of the Society I joined in 1912. Unhappily it seems today that the declaration has reversed itself, and now *Theosophy* (as I often hear it expounded) means revealed knowledge and 'believing what someone else has seen and heard.' Since 1925 and the Huizen revelations the Society has been

alities we lose the Truth we seek. An Indian Prince, the Aga Khan, said the other day: "Theosophy has remembered the messengers and forgotten the message"—a poignant criticism from one outside of our ranks."—*Election Pamphlet*.

### THE DOVE IN THE CAGE

BY FRITZ MUELLER-SORAU

A turtle-dove in gilded cage  
Once grew excited in a rage.

She spoke

(distinct with intonation,  
Having an Oxford education):

"Really, it's a shame!

—My Master Karma is to blame—  
To put a bird of noble blood  
like ME

In such a coop of mud!

My soul—encased in mortal clay—  
Yearsn but for freedom night and  
day,

Pining for heights celestial  
—Leaving all things terrestrial!"

A man passed by whom people vote  
A little foolish, for he wrote  
In verse sometimes, and lived a life  
Beyond their frothy daily strife.

(But children loved him:

Intuition

Was not yet wrecked  
By intellect.)

He heard the dove, and understood  
Her words—as well he could,  
For he ate once—for his health's sake—  
A serving of the cream-white snake.

"Fate", said he to the dove, "seems  
here

On earth of rigid, and we sneer  
And deem it shame, for we perceive  
Mostly one side of the sleeve.

But later when we cease from  
grumble

And grow more modest and more  
humble,

Our vision broadens, and the fact

—Since ages proven as exact—  
Is recognized again, and known  
'That we but reap, what we have  
sown'.

Keep your ideals! Think them  
strong!

Be patient! Trust! and before long  
Straight will be set that's bent and  
wrong.

Paid is the debt, and clean the slate:  
Your Master opens wide the gate!"

504 Sherbourne St.,  
Toronto 5, Ont.,  
Canada.

### A VALIANT DEFENCE

The Theosophical Society,  
Adyar, Madras, India,  
May 11, 1946.

The Editor, *The Canadian Theosophist*,  
"A valiant defence of those who are  
unjustly attacked."

It is following this mandate that I take up the misrepresentation of the work of Dr. Arundale in your issue of March, 1946. You state, "The great problem the T.S. has in India is the reconciliation of the Hindus and the Moslems. Dr. Arundale thought that the promotion of a small Christian sect was a suitable method of treating the situation. What do the Hindus and Moslems think?"

It is evident that you have been completely unaware of the work that Dr. Arundale has done consistently, long before he became President, to do everything to bring about Hindu-Muslim unity. In his office as President with greater weight he has carried on this work and everyone here in India knows what he has done. If in Canada you are unaware of it, that is scarcely an excuse for presenting such a travesty of facts. I could quote pages and pages giving what Dr. Arundale has written and spoken on this matter of Hindu-Muslim unity. Let me quote from his article in



the *Deccan Times* for December 5, 1937:

"But the blot of estrangement between many members of the two faiths still remains, despite the fact that Muslims hold office in Congress Cabinets. It must be removed if India is to enter her new destiny. I do not think there is a single item in the present programme of the Congress Party with a title of the importance of Hindu-Muslim solidarity, for with that achieved all else will follow quickly."

On February 17, 1937 Dr. Arundale began publishing a weekly magazine called *Conscience*. There again and again he harps on this theme of Hindu-Muslim unity, for example, on August 5, 1944 he says:

"Let Hindus and Muslims rule in equality together, and let no great community be without due representation in the Legislatures."

On September 15, 1944, he wrote:

"Let Hindus and Muslims say: 'We have fought with each other. We have done wrong to each other. Let us now do good to each other. For Providence has guided us to this Indian Home that we may live and grow together as sons and daughters of a common Motherland, moving onwards as one Brotherhood to one great destiny. To unite us is the will of India's spiritual Guardians. To divide us is the purpose of those who oppose Their Will.'"

Again, on February 11, 1944, he said:

"I have written in the beginning of this article that Hindus and Muslims have already been at school together for over a thousand years and on the whole have done fairly well, with periods during which the comradeship which is intended to be learned at school has been much more evident than perhaps it is now. Hindus and Muslims are wearing, if I may use an English analogy, the same school tie, and they should live up to the honour of it. They have a common Motherland and the conflicts between them have throughout the long

period of their association been few and far between. There is much more to unite them in a common brotherhood than there is to separate them, and surely there is a common goal of great glory for a United India."

One of his last signal actions to promote Hindu-Muslim unity was to preside in Bénarés during December 1944 at a meeting of Hindu and Muslim Theosophists to create the Theosophical Islamic Association, having as a nucleus the All India Mel-Milap Association at Patna. One of the prominent workers is Dr. Bhagavan Das.

Regarding the "small Christian sect," the Liberal Catholic Church in India from its commencement of the work here has never made the slightest effort at proselytization. Under its liberal principles hundreds of Hindus have partaken of the Holy Communion, and at a wedding recently performed in the small chapel at Adyar there were 5 acolytes, all Hindu boys but not a single one of them who had been converted. When he became President, Dr. Arundale did not cease to be a Bishop of the Liberal Catholic Church, but he did not in the slightest manner use his ecclesiastical position or power to propagate the teachings of the Liberal Catholic Church.

As all who have known him not only in India but in many other parts of the world realize, he was first and foremost, and to the last a Theosophist.

Yours sincerely,

C. Jinarajadasa.

## DON'T WASTE MY TIME

BY OLIVE OLTCHER

There are all sorts of carpets, even magic ones. Not actual, physical, woven magic rugs, but latent physical forces that answer the same purpose. But the kind of carpet I wish to make use of is merely a hypothetical one. In other words, if you are a theosophical lecturer, you are being called on the carpet.

Now, assuming you are as comfortable as one can be in your position, I shall have my say. I want you to contemplate on my needs, please, before you write a word of your lecture. Remember I am seeking inspiration which I hope you will give me. Remember, too, I could very well be profitably studying the Secret Doctrine at home, but instead I have come to hear your lecture. I want something to help direct my steps; I want something to inspire self-confidence in myself, and I want, oh! how I want, to smile.

Lao Tze once said, "But be very sure that you know the way ahead before you venture to direct others." Some lecturers point very emphatically to the East while others frantically wave toward the West. Meanwhile my powers of discrimination may not be hitting on all fours and I am confused. And whom His Satanic Cleverness would influence, he first confuses. Whatever dogmatic tendencies you have usually are more evident in the question period than in the lecture itself.

Vague theories and meaningless phrases give me spiritual indigestion. Here's what I want: plain, simple food—Truth. And for dessert—Humour. Take, for instance, the "Voice of the Silence." Whether I read it at home or hear you expound on it, its essence is Inspiration. "The Law," says the Voice, "is Compassion." It is well to be reminded of that time and again. Much better than to hear you harp on, say, th Religion of the Future, about which you really know nothing. "... thou hast to lave thy feet in the Waters of Renunciation," the Voice again speaks. Yes, you and I could speak of many things from "Voice of the Silence" and I would return again and again so we could ponder these things that really matter.

You could also remind me how Pythagoras counseled his pupils before beginning any task to say a certain

prayer, the gist of which is, "May Thou accomplish that which I do (or am about to begin.)" That Spark which is both God and my Self cannot fail. Tell me that over and over again. Never let me leave the lecture hall without emphasizing that the Philosopher's Stone is to be found within myself. To quote Plato "... the root-matter of this great knowledge is not to be found in books; we must seek in *ourselves* by means of deep meditation, discovering the sacred fire in its proper source . . ." And Sri Krishna Prem echoes his words: "The answer is there, lying close at hand but the inquiry will lead to nowhere but a maze of intellectual subtleties unless certain preliminary qualifications are present in the inquirer. These are four: discrimination between the constant and the transitory; a turning-away from what is transitory; six attainments (comprising control of mind, control of sense, endurance, a turning-away from the outer, faith, and mental balance); desire for liberation from ignorance."

Inspiration is the main theme of a lecture and it is my prerogative to expect it, but I am also interested in the thoughts of great and sincere men and the conclusions they arrived at as set forth in varying systems of philosophies. These are never dull, especially when you present them well.

I am a potential magician, you tell me. I like that. Moreover, I know it to be true. Yesterday's magic is tomorrow's science. The terms are really interchangeable. Scientific discussions are on the beam in any audience in this incipient stage of the Nuclear Age.

And the welcome relaxation I enjoy from your good-humoured examination of either my frailties or your own shortcomings, should encourage you to plan repeat performances.

Have I been too bold in criticizing you? Well, there is none more alert to your worth and your faults, for as you are aware, I am your Audience.

## ROMAN CATHOLICS WARNED

Maniwaki, Que., May 30.—(CP)—A warning to Roman Catholics who “with the best intentions in the world,” join service clubs and other “neutral societies,” has been issued to the members of the Roman Catholic diocese of Mont Laurier by Mgr. Eugene Limoges, Bishop of Mont Laurier.

Text of the Bishop’s letter, dated March 19, was read last Sunday in churches of the northern diocese, which includes part of Labelle, Wright, Terrebonne, Argenteuil and Montcalm counties. It was made available to the press yesterday.

“In our country,” said Mgr. Limoges, “there are three types of associations one must be on guard against:

“1. Freemasonry and its subsidiaries. No one can enter these without risking excommunication, refusal of the sacraments, deprivation of an ecclesiastical burial.

“2. Secret societies disapproved of under pain or grievous sin—such as the Oddfellows, explicitly condemned by the Holy See in 1894, the Knights of Pythias, the Sons of Temperance, the Independent Order of Good Templars.

“3. Suspected societies, or so-called neutral societies, which may be divided into two classes:

“(a) Those which lead more directly to religious indifference, such as the Y. M. C. A. and the Y. W. C. A., also denounced by the Holy See November 5, 1920.

“(b) Those which, because of motives of opportunity, have not been condemned by name, but which are disapproved of in principle because of the common character of their neutrality. Here are a few: Rotary, Kiwanis, Lions, Elks, Moose, etc.”

The letter said: “A Catholic cannot be neutral, he cannot admit that all religions are equal,” and added:

“Let non-Catholics enter into these

neutral clubs, they have nothing to lose, because by virtue of free examination they are not bound by any doctrine. That is not the case with Catholics.”

## CORRESPONDENCE BETWEEN ISLAM AND CHRISTIANITY

*Summary of a Lecture*

BY THE IMAM ABDUL MAJID, M.A.

Although the religion of Islam is known to Europeans as Mohammedanism, and Moslems as Mohammedan, these are not the correct titles, because they lead people to think that Mohamet is worshipped, whereas to Moslems he is only a prophet of God, like his predecessors, Moses, Jesus, etc. Moslems believe in the one indivisible God and they worship Him and no prophet. Mohamet must not be raised to the pedestal of divinity. A Moslem is a person who follows Islam, and the word translated means ‘one who submits himself to the will of God,’ or ‘one who makes peace.’

One fundamental belief held by followers of Islam is that prophets in all countries and at all times were sent by God, and are thus to be honoured by all Moslems. This belief distinguishes Islam from all other faiths. It is not left to an individual to discriminate at his own sweet will between this prophet and that, but all are to be accepted as messengers of the one God. Thus when a Moslem speaks of the prophets, he does not only mean those mentioned in the Koran, but those belonging to every faith in the world since time began. A Jew or a Christian might acknowledge the greatness of all the prophets and gods worshipped locally out of courtesy or broadmindedness, but this is not the acknowledgment based on a fundamental religious principle of his that the Moslem would accord in like circumstances. A Moslem may be defined, because of his acceptance of all the prophets of God as his own, as a Jew, then a Christian, and last of all a

Moslem.

There are various schools of theology in Islam, all based on the study of the Koran, but these schools do not differ in fundamentals. It is not correct to use the word 'sect' when talking of the different schools of thought in Islam; for 'sect' implies division in fundamentals, which does *not* exist among Moslems. There are no priests and no belief in a Hierarchy. Children are not supposed to be born in original sin, so there is no need for baptism. There is no sacrament and so no priests are needed. There is no question of atonement because Islam believes in personal responsibility, and no one can take on the burden of another. The fundamentals of the faith keep the adherents combined. Islam believes in a continuation of life after death, but not in re-incarnation. Everyone, Moslem or non-Moslem, eventually reaches eternal bliss or Paradise. Islam believes in the triumph of good over evil, and insists that there is inherently nothing evil. Everything comes from God and is therefore good, but man makes it evil by his misuse.

The chief similarity between the Islamic and Christian religion is that of the immortality of the soul and the dignity of the individual. Jesus was the first man in recorded history to stress the dignity of the individual, and later on this same tenet was re-emphasized by Mohamet. Both in Islam and Christianity the individual has value in his own right. A Christian can feel a free man and the equal of everyone else. Unfortunately a great deal of this spiritual equalitarian teaching was lost by the formation of a priestly class which created a barrier between it and the laity, but later Mohamet revived the self-same ideal. Therefore it is correct to say that both Christian and Moslem believe that every human being is a child of God. It is in this cardinal conception of man that lies the chief correspondence between Islam and Chris-

tianity.

All social progress of the present day can be traced to the equalitarian ideal of Jesus who made slaves individuals in their own right, the rich equal to the poor, and the plebeian equal to the patrician. The two religions, Islam and Christianity, which believe so strongly in this conception of salvation, should work together for the future of mankind, as its very salvation depends on this ideal of brotherhood being allowed to rule throughout the world — *From News & Notes, May-June, 1946.*

## THE HIERARCHIES OUTLINED

BY ETHEL TRUPP

When asked to outline the Hierarchies in a few sentences, my friend felt stumped! He rubbed the back of his head in a perplexed way, then plunged in. He began by explaining that the Secret Doctrine dealt with the Solar System only, with the exception of the Lipika, who belonged to the Universal Hierarchy, and the only ones of the Greater Hierarchy that we knew anything about. He also made it understood that the Solar Logos and all the sub-divisions from it that made up the Hierarchy, were composed of the Atmic-Buddhic principles of evolved entities collectively. They should be termed Intelligent Forces rather than Beings. They are Arupa or formless and operate, of course, above the "Ring-Pass-Not". In answer to whether those Intelligent Forces were perfected human entities or not, he explained that "human" was a stage all evolving entities went through. Any evolving monad on any planet, when reaching the half-way point through the Globes as we have at the Fourth Round, is termed "human".

As Madame Blavatsky says in the Secret Doctrine: "The germ of the Universe is differentiated into the Septenary Hierarchy of conscious Divine

Powers, who are the active manifestations of the Supreme Energy." "They are the collective host of Spiritual Beings who are the vehicles for the manifestation of Universal thought or will." "Each has its separate individuality, or life, and its limited freedom of action, and limited responsibilities; each contained in a larger individuality, to which its own interests are subservient, and each containing lesser individualities in itself." She also mentioned that it is like any great organization or army "composed of army corps, divisions, brigades, regiments and so forth."

Beginning with the Solar Logos then, my friend went on, from it emanate the seven Intelligent Forces called the Dhyani Chohans. The Dhyani Buddhas are the higher classes of the Dhyani Chohans and they are the Inspirers of the Dhyani Chohans. The Dhyani Buddhas are Lords of the Luminous Arc of Evolution and are the Architects of the Spheres, whereas the Dhyani Chohans are the Lords of the Shadowy Arc of Evolution and the Builders of the material globes.

There are three chief groups of these Dhyani Chohans who are termed the Builders. We will trace the Hierarchy from the Logos to our Earth. The first group of Builders rebuild the system every Manvantara. The second group of Builders are the Architects of the Planetary chain. The third group of Builders are "the progenitors of our humanity."

There are three main groups of Planetary Spirits, also. The first group "rule the destinies of men who are born under one or other of their constellations." These are also divided into three groups called the Pitris. The Solar Pitris make up the higher part of man. The Lunar Pitris create the human astral body, thus giving the plan for the physical body. The second and third of the Planetary Spirits have the same functions, ruling all parts of nature but

they pertain to other systems.

Now we come to the mysterious Lipika. As stated before, the Lipika is the only one of the Universal Hierarchy that we know anything about. As Wm. Q. Judge said, the Lipika are as mysterious to an Adept as the Mahatmas are to us. They are "the Recorders of the Karmic Ledger" states the Secret Doctrine. Apparently every deed, word and thought of the Entities of the Cosmos is recorded impersonally and automatically. The Lipika must then, "exercise a certain influence on the science of Astrology." The Lipika, as with the Builders and Planetary Spirits, are sub-divided into three groups and again sub-divided into seven groups. It is probably the 21st sub-group that has the care of the Karma of this globe. Another thing the Lipika do is make the "Ring-Pass-Not", the barrier "between the Personal Ego and the Impersonal Self."

The Forces of the Hierarchy sub-divide and sub-divide until our minds are lost among the great numbers of sub-divisions.

The highest individualized Being in the Solar System is the Adi-Buddha or Mahabuddha. Its influence permeates all beings. It may be comparable to the Christian God. It has not form as the Christian God is commonly supposed to have, because as mentioned before, it operates from a source above the "Ring-Pass-Not", and is composed of the Atmic-Buddhic principles of evolved entities.

The Dhyani Buddhas watch over the Rounds of the planet. "The world has had four Buddhas so far." The Dhyani Bodhisattvas watch over the globes of the chain. The Manushya Buddhas are the Inspirers of the Root Races. The Pratyeka Buddha may be called the Buddha of Selfishness. Instead of helping younger souls, the Pratyeka Buddha enters the Bliss of Nirvana, leaving earthly cares behind.

Below the "Ring-Pass-Not" we come to the spheres of form or Rupa. The highest evolved here is the Buddha of Compassion. The Gautama Buddha was one of these. He is a reflection of the Hierarchy—a Bodhisattva of a Dhyān Chohan. He is a Manushya Buddha and is the guardian of the Great Fifth Root Race.

The next in the Rupa world would be the Avatar; being a temporary combination of three parts: A part of the Dhyān Chohan force coupled with an enlightened soul loaned by a Buddha and using a clean and pure physical body. Jesus Christ was probably such an Avatar.

Below the Avatar there is the diamond-souled Mahatma, the Adepts, the Initiates, Chelas, Neophytes, Disciples and the Average man—or so we have heard.

Here my friend paused; then went on saying the way to acquire knowledge is to dig for ourselves. He quoted the statement from the Mahatma Letters where one of the Mahatmas said that the Secret Doctrine would reveal much. He suggested that the enquirer obtain a copy of the Secret Doctrine and seek for herself. To work with the Index is easy. Perhaps she would find misunderstandings in what he had told her regarding the Hierarchies. If so, then she could correct them, thus helping him. After all, he pointed out, we are all students and need help to understand the unity of life and Universal Brotherhood. If we all do our share in thinking and helping, then we are on the way to understanding the unity of life in fact.

11302-89 St.,  
Edmonton, Alta.,  
Canada.

## ATTRACTIVE LODGE ROOMS

BY C. JINARAJADASA

### Foreword

When I was appointed Vice-President of the Theosophical Society in the year 1921, I started the habit of sending a quarterly Letter to all the Sections. The Letter mainly consisted of news of Adyar workers, the travels of the President, the Vice-President and others.

In the first quarterly Letter which I sent out, I directed the attention of all Lodges to one very urgent problem, which was to bring in a touch of beauty into our Lodge rooms. I had by then had 17 years' experience of Lodge rooms in various parts of the world, and I knew what a help or handicap to a lecturer's work is the *quality* of the Lodge room or lecture hall in which his message has to be given.

I re-publish now, 25 years after, what I wrote in 1921, because I regret to say that what I said a quarter of a century ago needs re-saying once more.  
May 8, 1946.

Theosophical propaganda, then, must be the principal aim of a Lodge, and the value of a Lodge to the Society must depend upon its energy for propaganda. It is on this subject of propaganda that I wish to appeal to you, to add to such methods as are already in existence a *new method*.

We know from our studies what a thought-form is—how it radiates its qualities to the atmosphere around it, and, if it is an unselfish thought, what a response descends on it from the Logos of our Solar System. Now, if a thought-form is badly constructed, dim in outline, dull in colour, its usefulness is lessened, and its capacity to be a channel of blessing is crippled. I want to suggest to you that, in exactly a similar way, each Lodge Room is a thought-form, through which unseen forces play with ease or with difficulty.

The Lodge Room exists not only as a material room of walls and furniture and books, but also as a thought-form in the shape of the room. This thought-form of the Lodge Room is radiating an influence, even when no meetings are held, and even when its doors are locked. There is almost as much theosophical work done by this invisible Lodge Room as by the material and visible.

Our duty to the inquirer into Theosophy is to remove from him as many obstacles as possible. One obstacle is the general lack of beauty in our Lodge Rooms. For ugliness and untidiness, in every form, challenge and deny the Wisdom which we try to proclaim in the Lodge. Each speck of dirt, each picture which hangs crookedly, each book labelled untidily, each chair and desk which is not well kept, all these are so many obstacles both to the exponent of the Wisdom and to its learner. For, as is said beautifully in the *Wisdom of Solomon* concerning Wisdom: "Wisdom reacheth from one end to another mightily; and sweetly doth she order all things." Wisdom speaks more appealingly to the heart of man, where that Wisdom can reflect itself with beauty in all things whatsoever which surround the seeker.

So everything in the Lodge Room helps or hinders. Beauty in a Lodge need not mean costly decorations; beauty arises from proportion fitness, arrangement, "taste," and often from sheer simplicity. There is no Lodge Room, however difficult in position or shape, which cannot be made more beautiful to the inner sense than it now is. And it is important that we should make our Lodge Rooms centres reflecting an inner beauty. For Theosophy, both in its vast sweep and in its details, is infinitely beautiful. It is indeed "an house not made with hands, eternal in the heavens," where the Divine Wisdom ever dwells. Where the outer setting for the Wisdom is beautiful, there

indeed "mightily and sweetly doth she order all things."

When we shall make each Lodge Room such a fit shrine for the Divine Wisdom, then will each Lodge become, more than it can now be, an inseparable organ in the invisible bodies of the Masters of the Wisdom who are the Society's Guardians. They will commune with us, not only through the teachings which they have given us, but also through the very places where we study and proclaim those teachings. The thought-form of the Lodge will be permanently connected by them with their wonderful Thought-bodies, and the Lodge will be, in a new way, their channel for the help which they desire to give the community through the Lodge.

## "AUTHORITY" QUESTIONED

Vancouver,

Friday, May 26, 1946

*Editor, The Canadian Theosophist:—*  
I read and re-read the article on "Authority" in your April number of the *Canadian Theosophist*, both because it seemed that this was a subject upon which Theosophists would have some new ideas, and because you especially recommended this article in your Editorial Notes.

The conclusion I was finally led to from reading it is that we must accept Authority until such time as we can know for ourselves from experience. Is this what Theosophists have to say about Authority? In what way does it differ from common practice, or from religious teaching which is based upon acceptance of Authority and which places faith (in the sense of belief) as the chief of the virtues. Is Theosophy then, but one more religion with a new set of beliefs to be accepted?

What then of the tremendous claim which Theosophists make that within Man are divine powers awaiting development, and that Man develops these

powers by the use and perfection of those fore-runners of the divine which he already possesses,—Will, Intelligence and Discrimination? Is dependence upon Authority, or dependence upon one's own powers, the way to development?

Anyone would obviously be a fool who did not *consult* Authorities, but *accepting* authoritative pronouncement is another kettle of fish. Yours truly,  
Student.

Mrs. A. C. Kelly,  
86-2-1004 Eveleigh St.,  
Vancouver, B.C.

Perhaps Dr. Shearman may wish to answer the criticism of his article, but meanwhile it may be well to reply to the query—"Is Theosophy, then, but one more religion with a new set of beliefs to be accepted?" Theosophy is not founded on belief, but on knowledge. Take the three leading ideas of Brotherhood, Karma and Rebirth. All life is a unity and the universe all turns together. All its forces are inter-related and inter-act upon each other and upon us who are parts of the whole. This is not a belief, but a matter of observation and knowledge. Science has noted the inter-relation and inter-action of these forces and their terms and methods which it calls laws, and chief of these is the relation of action and result, which is observed to be general and extending into mental and other subjective conditions and called karma. This again is knowledge, not belief. Rebirth is a little more difficult for some. It is known from self-observation, which convinces one that he grows from inside and not from outer accretions. Thus knowledge is built up till it arrives at such a generalization with the development towards ideal perfections in men and things. None of this is belief, but knowledge, and so Theosophy becomes a solid base of action. The help given by older to younger students should not, however,

be allowed to degenerate into belief on authority.

## THE MAGAZINES

During the month of May we have received the following magazines: Theosophical Headquarters Bulletin No. 8, Covina; Toronto Theosophical News, May; Theosophy, Los Angeles, May; Revista Teosofica Cubana, Havana, Sept.-December; Lotus Circle Lessons No. 9, Grace Knoche, Covina, Calif.; Theosophical News & Notes, London, May-June; Devenir VI, Montevideo, March; Ancient Wisdom, St. Louis, Mo., April and May; The Golden Lotus, May; Phil-a-Circulaire d'Informations, Paris, April; Theosophy in New Zealand, Auckland, Golden Jubilee number, April-June; The Aryan Path, Bombay, April; The Theosophical Movement, Bombay, March; The Theosophist, Adyar, April; Fraternidad, Valparaiso, Jan.-February; Teosofia, Santiago de Cuba, May; Theosophy in Ireland, Jan.-March; United Lodge of Theosophists, London, Bulletin No. 210, April; Dharma, Mexico D.F., March; The American Theosophist, Wheaton, May; Theosophia, Los Angeles, published by Covina Lodge No. 60, May-June; The Middle Way, English Buddhist bimonthly, May-June; Eirenicon, Hyde, Cheshire, April-May; Evolucion, Buenos Aires, Argentina, April; Theosophical Headquarters Bulletin, Covina, April 21, May 5; Bombay Theosophical Bulletin, April; Revista d'O Pensamento, Sao Paulo, Brazil, April; Revista Teosofica Cubana, Havana, Jan.-April; The Theosophical Forum, Covina, June; O Naturista, Rio Janeiro, Jan.-February.

## J. M. PRYSE'S BOOKS

may be had, including: The Magical Message of Oannes; The Apocalypse Unsealed; Prometheus Bound; Adorers of Dionysus; and The Restored New Testament; from John Pryse,

919 SOUTH BERNAL AVE., Los Angeles, Calif.