

THE CANADIAN THEOSOPHIST

Divine Wisdom

Brotherhood

Occult Science

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A GREAT SOUL PASSES

The assassination of Mohandas K. Gandhi at New Delhi, India, on January 30th brought to a violent and unexpected end, the physical life of one of the world's truly great men. To him life was a spiritual adventure and many who disagreed with his political and economic views, joined whole-heartedly with his thousands of devoted followers in their appreciation of his spiritual qualities. He was in his seventy-eighth year at the time of his death and fifty-five years had been devoted to his dream of an independent and renaissance India, an independence which he hoped to achieve without strife or bloodshed. As Prime Minister King said, "It is strange that a life devoted to the avoidance of violence was ended by an act of violence." His dream was partly realized in his lifetime; the independence of India was achieved, but with independence came a bitter fratricidal strife. Gandhi faced this heart-breaking situation and with all the power of his spiritual resources, strove to restore peace. His death at the hand of a fanatic, followed immediately his success in obtaining pledges of peace from the leaders of the warring factions.

Professor E. Wood, who was lecturing in Toronto at the time of Mr.

Gandhi's death was greatly saddened by the news. He and Mrs. Wood were well acquainted with Mr. Gandhi and often visited with him. Professor Wood said, "He was a man of great practical wisdom as well as great spiritual insight. He knew that disobedience—one's refusal to submit to the dictates of a tyrant—had practical uses, as well as moral righteousness. He had a theory of individual uniqueness, the idea that the individual is of supreme worth and this philosophy he followed in the hope that eventually the world would achieve the brotherhood of man."

Let us hope that from the cremation fires which consumed the body of 'the father of India' there will be lit fires in the hearts of India's millions of sons and daughters, impelling them to work together to achieve Gandhi's other dream—a renaissance India, who through her vast heritage of spiritual wisdom will become once more the great benefactor of all mankind.

"Unveil, O Thou who givest sustenance to the Universe, from Whom all things proceed, unto Whom all must return, that face of the true Sun now hidden in a vase of golden light, that we may see the Truth and do our whole duty on our journey to Thy sacred seat."

A GREAT MASTER ON BROTHERHOOD

The Editor's leading article in the December Magazine brings to mind a long Letter from the Maha Chohan, the supreme Chief of the Trans-Himalayan Brotherhood, some of which I think will be of interest to readers of the C. T.

Given out in the very earliest days of the Theosophical Movement in India, to outline its future scope and work, the Letter was recorded by the Master K.H. as a reply to an extraordinary request of the "Simla Eclectic" T.S. Branch, headed by Sinnett and Hume, that it should be accorded special privileges and instruction by the Masters.

Here then are some extracts from views of the Chohan on the T.S.:—

"The doctrine we promulgate being the only true one, must—supported by such evidence as we are preparing to give [The Secret Doctrine]—become ultimately triumphant as every other truth. Yet it is absolutely necessary to inculcate it gradually, enforcing its theories—unimpeachable facts for those who know—with direct inferences deduced from and corroborated by the evidence furnished by modern exact science . . . Buddhism, stripped of its superstitions, is eternal truth, and he who strives for the latter is striving for Theosophia, Divine Wisdom, which is a synonym of Truth. For our doctrine to practically react on the so-called moral code or the ideas of truthfulness, purity, self-denial, charity, etc., we have to preach and popularize a knowledge of Theosophy. It is not the individual and determined purpose of attaining oneself Nirvana (the culmination of all knowledge and absolute wisdom)—which is after all but an exalted and glorious selfishness—but the self-sacrificing pursuit to lead on the right path our neighbour, to cause as many of our fellow-creatures as we possibly can to

benefit by it, which constitutes the true Theosophist.

"The intellectual portions of mankind seem to be fast drifting into two classes—the one unconsciously preparing for itself long periods of temporary annihilation or states of non-consciousness, owing to the deliberate surrender of their intellect, its imprisonment in the narrow grooves of bigotry and superstition—a process which cannot fail to [lead to] utter deformation of the intellectual principle; the other unrestrainedly indulging its animal propensities, with the deliberate intention of *submitting* to annihilation pure and simple; in cases of failure, to millenniums of degradation after physical dissolution. Those 'intellectual' classes, reacting upon the ignorant masses which they attract, and which look up to them as noble and fit examples to follow, degrade and morally ruin those they ought to protect and guide. Between degrading superstition and still more degrading brutal materialism, the white Dove of Truth has hardly room whereon to rest her weary unwelcome feet.

"It is time that Theosophy should enter the arena; the sons of Theosophists are more likely to become, in their turn, Theosophists than anything else. No messenger of truth, no prophet, has ever achieved during his lifetime a complete triumph—not even Buddha . . . In view of the ever-increasing triumph, and at the same time misuse of free-thought and liberty, how is the combative 'natural' instinct of man to be restrained from inflicting hitherto unheard-of cruelty and enormities, tyranny, injustice, etc., if not through the soothing influence of brotherhood—and of the practical application of Buddha's esoteric doctrine? . . . Mystical Christianity, that is to

say, that Christianity which teaches self-redemption through man's own seventh principle—this liberated Para-Atma (Augeoides) called by the one Christ, by the other Buddha, and equivalent to regeneration or *rebirth in spirit*—will be found just the same truth as the Nirvana of Buddhism. All of us have to get rid of our own ego, the illusory apparent *self*, to recognize our *true self* in a transcendental divine life. But if we would not be selfish, we must strive to make other people see that truth, to recognize the reality of that transcendental self—the Buddha, the Christ, the God of every preacher . . .

“As we find the world now, whether Christian, Mussalman, or Pagan, justice is disregarded, and honour and mercy both flung to the winds. In a word, how—since the main objects of Theosophy are misinterpreted by those most willing to serve us personally—are we to deal with the rest of mankind? With that curse known as ‘the struggle for existence,’ which is the real and most prolific parent of most woes and sorrows, and all crimes? Why has that ‘struggle’ become the almost universal ‘scheme’ of the universe? We answer—because no religion, with the exception of Buddhism, has hitherto taught a practical contempt for this earthly life; while each of them—always with that solitary exception—has, through its hells and damnations, inculcated the greatest dread of death. Therefore do we find the ‘struggle’ raging most fiercely in Christian countries, most prevalent in Europe and America. It weakens in ‘pagan’ lands, and is almost unknown among Buddhist populations

“Shall we devote ourselves to teaching a few Europeans, fed on the fat of the land—many of them loaded with the gifts of ‘blind’ fortune—the rationale of bell-ringing, cup-growing, of the spiritual telephone, and astral body formation, and leave the teeming mil-

lions of the ignorant, of the poor and despised, the lowly and oppressed, to take care of themselves and their hereafter, the best they know how? Perish rather the Theosophical Society, with both its hapless founders, than that we should permit it to become no better than an academy of magic, and a hall of occultism.

“Among the few glimpses attained by Europeans of Tibet and its mystical hierarchy of ‘perfect lamas’, there is one which was correctly understood and described—The incarnations of the Bodhisattva, Padma Pani, or Avalokiteshwara, relinquish at their death the attainment of Buddhahood—*i.e.*, the *summum bonum* of bliss and of individual personal felicity—that they might be born again and again; subjected to misery, imprisonment in the flesh, and all the sorrows of life, provided that by such a self-sacrifice, repeated throughout long and dreary centuries, they might become the means of securing salvation and bliss in the hereafter, for a handful of men, chosen among but one of the many races of mankind. . .

“And it is we, the humble disciples of these perfect lamas, who are expected to permit the Theosophical Society to drop its noblest title—that of ‘the Brotherhood of Humanity,—to become a simple school of philosophy. No, no, good brothers; you have been labouring under this mistake too long already. He who does not feel competent enough to grasp the noble idea sufficiently to work for it, need not undertake a task too heavy for him. But there is hardly a Theosophist in the whole Society unable to effectually help it by correcting the erroneous impression of outsiders, if not by actually himself propagating this idea. Oh! for noble men and women to help us *effectually* in that divine task. All our knowledge, past and present, would not be sufficient to repay them.

“To be *true*, religion and philosophy must offer the solution to every prob-

lem. That the world is in such a bad condition morally, is conclusive evidence that none of its religions and philosophies—those of the 'civilized' races less than any other—have ever possessed the TRUTH. The right and logical explanation on the subject of the problems of the great dual principles—right and wrong, good and evil, liberty and despotism, pain and pleasure, egotism and altruism, are as impossible to them now as they were 1881 years ago. They are as far from the solution as they ever were, but to these there must be somewhere a consistent solution, and if our doctrines will show their competence to offer it, then the world will be the first to confess that ours must be the true philosophy, the true religion, the true light, which gives truth and nothing but the TRUTH."

H. P. Blavatsky gave some of this Letter in "Lucifer" for August, 1888.

H. Henderson.

The H.P.B. Library,
348 Foul Bay Rd.
Victoria, B.C.

THE ANNUAL ELECTIONS

Nominations for the office of General Secretary and seven members of the General Executive should be made by the Lodges during the month of March, so that returns may all be in by the 1st day of April. Experience has shown that it is impossible otherwise to issue voting papers, carry on the elections, get returns made, and scrutinize the ballots in time for a declaration in the June Magazine. Secretaries of Lodges will kindly see that the matter is brought before their respective Lodges, and when nominations are made, have them sent *at once* to the General Secretary. Nominations must be made

through a Lodge, and consent of the parties nominated must have been previously obtained. Nominations must reach the General Secretary by April 1st, when the nominations close. They should be mailed at least a week before. This will enable ballots to be sent out on or before May 1st and voting to close on June 1st. Nomination returns should be sent in a separate letter addressed to the General Secretary, 52 Isabella St., Toronto 5, Ontario.

AMONG THE LODGES

The annual meeting of the Montreal Lodge was held in the Lodge Room on January 13th and the following officers were elected for the year 1948: President, Miss Helena Burke; Vice-President, Mr. G. D. Matsell; Secretary, Mrs. Henry Lorimer; Treasurer, Mr. Roland LeClair; Assistant-Treasurer, Miss Rene Desrochers; Librarian, Mrs. C. Matthews.

I GATHER STRENGTH

I gather strength from rain
And gloomy clouds;
The power that one cloud holds
Is so immense.
I do not run when raindrops fall,
But stand and feel the force
Of natural winds,
Absorbing to myself the strength
I need
To face Mankind who hides
Beneath the trees.

V. I. S.

THE CHRISTIAN THEOSOPHIST

offers valuable hints for the study of the
Gospels in the light of ancient tradition
and modern science

For specimen copy apply to the Editor,
Mon Abri, Chorley Wood, Herts, England.

LET'S BE PRACTICAL!

As a rule, one accepts an idea in Theosophy because that idea seems practical; not necessarily in the every-day sense of that word, but in that it explains something which otherwise has no explanation at all.

Yet he seldom goes far or long without finding it of use in everyday life. He becomes led, usually by that fact, to consider other Theosophic ideas and finds those, too, soundly practical. He realizes he is dealing with principles which meet both his idealism and his self interest. Indeed, he finds that these two are facets of the same thing. The ideal of brotherhood, for instance, is not only an ideal whose acceptance eliminates race and class snobbery, but is a basis essential to his own bread and cheese.

Whatever his circumstances, he finds life more understandable and bearable. His attitudes on many things change. He tends to rail less at governments and relations as causes of his troubles. Realizing he is not *in* the universe, but *of* it, he seeks less to change it than to change himself. He comes to see that in what he has done or failed to do lie the causes of his own ills. He comes to a point where 'slights' and 'insults' cease to trouble and personal 'injustice' seems much less so. Life rides on an even keel and has a fixed star to steer by to his greatest good.

Now, realizing these things and if not actually knowing, at least reasonably and soundly believing that it would be to his and all men's advantage were they generally accepted, one would imagine that a practical attempt would be made to induce others to consider them.

It may be that the average Theosophist is too busy remedying his own defects to bother about his neighbour. He might think such an attempt would be a form of that vanity about which he

is so warned. But the Society is decidedly slow in getting its ideas 'across' to the public. There is tragedy in this

For perhaps there never was a time when these ideas were so needed as now. Men are seeking a way out of their troubles. They are being directed hither and yon by 'experts' of all kinds, hardly two of which agree. He is bewildered by them and they by each other. Like him, they cry: "Who can show us the way?"

There is no Who . . . Let him flee the idea that any individual or mere 'belief' can save him. That idea is the taproot of dictatorship and dictatorship the road to hell.

There is no Who . . . But there is Divine Wisdom. There is Theosophy. Not something he must accept on mere 'faith' or on 'experts' say-so; but ideas acceptable to conscience, justified by reason and verifiable by experience.

It is the practical duty of Theosophists to set these ideas before him and induce him to consider them. To do less is to damn ourselves and deny the practicality of Theosophy.

But it demands practical methods. Is it enough to open our meetings and libraries and call: "Come and get it?" . . . Is it not our duty to give him reason to feel it worth getting? He is harrassed, confused, pressed for time. Skeptical of orthodoxy's power to help him, he is doubly so of what he thinks is just another 'funny religion'

Is it practical to invite him and then give him some dry, technical lecture on the Gita, ancient worships, some paradox from 'Light on the Path', or on the inscrutable operations of Karma—and then expect him back? These subjects interest Theosophists already, but often the lecture is so much gobbledock to the man to whom Theosophy is but a name. Let such subjects be discussed by all means; but for Theosophy's sake, for

Heaven's sake, be practical; use them to illustrate that part of the path a man stands on now . . . Link them to his present problems. Show him what they have of practical value for him! . . .

An easy task? By no means! But shall we shirk it for that reason? . . . Theosophy is something that today needs. The relation of Brotherhood to today's starvation and strife calls for as much Theosophic knowledge, as much, or more, of skill in writing and lecturing as does any thesis on the Aztecs or the recurring of Solar cycles. But unless Theosophic knowledge and skill is applied directly to the explanation and curing of human everyday ills, then the Theosophic movement has missed the mark and will go down as another wasted attempt on the part of the Great Brotherhood to make humanity practical in the truest, fullest way.

H. Marquis.

NOTES AND COMMENTS BY THE GENERAL SECRETARY

Professor Ernest Wood's Lecture Tour across Canada has so far been a decided success. He began in Victoria on November 20th where, according to the report by the secretary he had a very appreciative audience. In Vancouver, a much larger centre, he spent a week and I quote what the Secretary of the Orpheus Lodge has written: "The two lodges of the Canadian Theosophical Society, the Vancouver and the Orpheus on the one hand; and the Hermes Lodge of the Canadian Federation on the other, although heartily in disagreement as to "What is Theosophy" combined forces to invite Professor Wood to give some public lectures. The Professor's visit was in every way a great success. He gave four public lectures, a continuing series which led up to the central teaching of Theosophy viz. that the human problem is to invoke and give expression to the

powers of the hidden self within. Professor Wood's engaging personality, obvious sincerity and clear exposition can always be depended upon to interest and hold an audience, but the credit for the excellent organizing of the lectures must go to the Hermes Lodge which had this work in charge. Besides the public meetings there were three for the combined lodge members. Altogether the Professor and Mrs. Wood were with us for about a week and we enjoyed every minute of their visit. Some of us who knew the Professor more than twenty years ago when he was here, were very glad to renew our friendship and spent many interesting and profitable hours discussing theosophical matters. We are glad to know that Professor Wood is willing to put in still more of his time and energy working with the Canadian Section in the future." Edmonton sends me a very enthusiastic letter on the Professor's visit to that city and states he addressed seven public meetings there. It was noticed that besides these being very well attended, many visitors who came to the first meeting came to most if not all, of the others. This course of lectures has attracted many outsiders to theosophical teachings as evinced by the number of persons who have come to borrow books from our library. Calgary has not reported officially as yet but I understand that Professor Wood's visit there was also an unqualified success. He is now in Toronto where he is always assured of a large audience and his series of talks greatly appreciated. From here he goes to Montreal and closes at Ottawa. After a sojourn in New York he will make a return tour across Canada at the special request of the lodges he has already visited.

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That our Society is making headway is evinced by the fact that I have received a letter from the General Secretary of the Moroccan Section intimat-

ing that headquarters have been opened at Casablanca with a nucleus of two lodges and that they have a suitable building with a lecture hall, library and a social meeting place there. He adds "We shall be glad to welcome visitors from your side of the water and are ready to offer assistance to those of your members who may be travelling this way." We offer our congratulations to Mr. Quitta, the General Secretary and wish him and his Section every good wish in their work in endeavouring to spread the teachings in Northern Africa.

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Two distinguished visitors from Adyar will be visiting America this year, Mrs. Rukmini Devi Arundale and Mr. Sri Ram. Both have written me giving this information and stating they are very desirous of paying Canada a visit. Mr. Sri Ram comes sometime in April and Mrs. Arundale at the latter part of August. Ways and means of course have to be discussed by the General Executive and the Lodges, but there is no doubt that both of these personages would be very welcome if matters can be arranged satisfactorily. Further information will be published in these Notes as negotiations develop.

E. L. T.

THE GENERAL EXECUTIVE

The Quarterly meeting of the General Executive was held at 52 Isabella Street, Toronto, on Sunday, February 1st, the following members being present: Mr. Dudley W. Barr, Mr. George I Kinman and the General Secretary. Professor Ernest E. Wood being in the city, an invitation had been extended to him to sit in on the proceedings and he was very cordially welcomed. Much routine business was disposed of. The financial statement showed an improving balance mainly brought about by the curtailed cost of printing the magazine and the

increased number of donations to the Magazine Fund. Advance notices of the impending election of a new general executive next June was discussed and an article to that effect appears elsewhere in this issue. Lodge secretaries are requested to be most meticulous in attending to this matter. A Motion of sympathy on the tragic death of Mohandas K. Gandhi, expressing the Executive's deep and sincere condolences to the people of his homeland on the great loss they had suffered, was passed. The General Secretary was requested to convey this to Mr. Ahuja, the Indian Government Trade Commissioner in Toronto. The next meeting was arranged for Sunday May 2nd. Professor Wood expressed his pleasure in being allowed to be present at these deliberations and said he felt very much at home in the congenial atmosphere of the Canadian Headquarters. He also expressed the keenest interest in the fortunes of our magazine and hoped to see its influence and circulation ever more widely spread on behalf of "straight" Theosophy.

E. L. T.

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.

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OFFICE NOTES

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

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It is difficult to realize that it is now almost a year since Mr. Smythe relinquished the editorship of the Magazine—but this is No. 12 of Vol. 28. In looking back over the past twelve issues I am appreciative of my early years in the Church of England, which church with a broad inclusiveness and a wise disregard of detail, taught us to pray

mercy for the things done that we ought not to have done and for things left undone that we ought to have done.

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I am sincerely grateful to the many persons who have written for the magazine and to all those who by their advice and kindly interest have helped so much in carrying on the work.

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A cordial letter has been received from Mr. Hugh Shearman of Belfast, Northern Ireland, formerly Acting Editor of *Theosophy in Ireland*. Mr. Shearman spoke of Mr. Smythe's passing—he and Mr. Smythe had been friends of many years standing. *Theosophy in Ireland* is now a 24-page quarterly; it is mimeographed, with an attractive cover and I have never seen more accurate, neat and well-arranged mimeograph work. The type is smaller than elite and the font carries italic which is used when necessary. The material is of course at its usual high standard, eight pages are given over to book reviews.

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Time Magazine recently ran a short letter headed "A Witches' Sabbath", in which the correspondent said that some 35 millions of persons had lost their lives in the seven year cycle up to the end of the world war. The editor in a foot-note stated that the official figure was 42½ millions, which is almost four times the population of Canada. We are living in a hell of a cycle and the effect on human psychology cannot be measured; we listen to radio broadcasts of a few hundred or so killed in Palestine, Greece, India or China, and find that there is a protective scar tissue over our hearts and minds. It is no wonder that mental diseases are increasing so alarmingly. And what must be the conditions on the after-death planes with the influx of all those millions, suddenly snatched out of their physical bodies and laden with hatred, terror, anger and revenge.

BOOKS RECEIVED

Clairvoyant Investigations by C. W. Leadbeater, a small book compiled from shorthand notes of a talk given by Mr. Ernest Wood in Washington, D.C., published by The Theosophical Publishing House, Adyar, thirty-nine pages, paper covered, with introduction and notes by C. Jinarajadasa. Mr. Wood's talk was delivered in 1923; this book was published in 1947. In the meantime, Mr. Wood went to Australia, worked again with Mr. Leadbeater and became disillusioned with Mr. Leadbeater's 'clairvoyance'. All this is set out in Mr. Wood's book *Is This Theosophy* published in 1936 by Rider and Company. Many persons will read *Clairvoyant Investigations* believing that it represents Mr. Wood's present views. The reason for its publication now, without any mention of Mr. Wood's subsequent change of attitude, is not apparent; the plea of its 'very great historical value' hardly seems justified; the complete history of that period is already in print in Mr. Wood's book.

Mr. Wood arrived in Toronto after the above had been written. I enquired if he had been consulted respecting the publication of the book or if he had given his consent thereto. Mr. Wood replied that he had not and that he knew nothing of it until he saw a copy in Chicago while on his way to Toronto.

The publication of the booklet is a relatively small incident in the life of the Society—but the implications arising from this action are far-reaching and very disturbing. It is to be hoped that when our President considers these, he will either withdraw the pamphlet entirely or will have an insert placed in all unsold copies drawing the attention of students to the fuller history which is contained in *Is This Theosophy?* and suggesting that all members read that valuable book.

The Mystery of Life and How Theosophy Answers it; by Clara M. Codd, thirty-two pages, paper bound, published by The Theosophical Publishing House, 68 Great Russell St., London, W.C.1—a simple, lucid introduction to Theosophical teachings and a good little book to hand to a newcomer.

The Case for Vegetarianism; by Geoffrey Hodson, an eight-page pamphlet published by the New Zealand Vegetarian Society, pointing out that the subject of food reform may be studied under seven headings, Hygienic, Anatomical, Economic, Humanitarian, Altruistic, Esthetic and Spiritual and giving brief comments under each heading.

A Little Book for Little Children; by "Mirrah", thirty-five pages, paper bound, published by the Philosophical Publishing House, 68 Great Russell St., London, England. This is for before-or-about-school-agers, an attempt to put Theosophical ideas in language suitable for young children. I personally feel that this has been 'written-down' too much. Also, why not make the religious teaching universal from the beginning and tell of the Great Ones of every age who returned to help mankind? This idea has not been omitted, but it has been submerged.

Hell's Bells and Heaven Tells—Mixed Pickled Postscripts, (Apologia pro vita mea). Mrs. Walter Tibbetts, published by the Philosophical Publishing House, London, paper covered, 188 pages, five shillings. The book was sent in for review, but what can be said? Mrs. Tibbetts writes colorfully of incidents in her life, including her stay in Paris during the German occupation. It is highly emotional, and has the feeling of being driven on by unsuspected furia.

The Veil of Gold; an 18th century play in three acts, by Jean Delaire, twenty-eight pages, The Theosophical Publishing House, London. Weak both in plot and dialogue.

CORRESPONDENCE

Editor, The Canadian Theosophist.—Sir: It is a time-honoured axiom that those who have the greatest responsibility are capable of doing the greatest harm. But it seems hardly right to infer that those who have in our opinion done the harm can therefore have done no good.

Dr. Besant and Mr. Leadbeater were co-workers with H.P.B., and I do not think the latter, much less the actual founders of our Society, would have accepted them had they not been capable of a great and good work. If during their lives they made mistakes—so do we all, and surely those mistakes are due to weaknesses of the personality, not to some evil in the Ego. Few who knew them ever questioned the sincerity of Mrs. Besant or of Mr. Leadbeater. Mr. Smythe once quoted the former as explaining and warning against the very error to which she herself later on fell heir—a danger inherent in the work being done. Their opinions were honest and they acted accordingly—and the members of their day freely elected them to high positions. After twenty-five years it is possible that we would not elect either of those two were they alive today. It is even possible that they themselves would not hold the same opinions as they did—Dr. Arundale in fact did change his before he died—but can we not remember their sincerity? Much of the work they did has stood the test of time and has been confirmed by science. If there were powers of darkness involved in their actions, were not the powers of light also involved—or were H.P.B. and the Masters at fault in accepting them? And who now can state dogmatically where the works of the one ended and the other began?

Shall I evolve if I blindly accept your opinion on the matter and form none of my own? It is ours to study side by side, in mutual and harmonious effort,

the past not a bone of contention but something from which to learn. If we berate our brother and sneer at his beliefs; if we discourage him from freely forming his own opinion of past events; if we descend to personalities, then neither we nor our brother shall gain anything but bitterness and strife. We have the right to discuss the actions of our fellowmen and to warn against what we believe to be wrong, for we all seek the truth, and if we had reached the end of our search we would not be here. Yet when our brother makes a false move in his search it is not for us to judge his motive; we may condemn the deed but love the do-er. For surely Truth is so vast as to encompass all sincerity, even the beliefs of those with whom we cannot agree—and the essence of Brotherhood is that we can disagree without bitterness or scorn. That is why our Society exists and the only way in which it can continue to exist.

It would seem no more reasonable to state that certain people twenty-five years ago were deliberately agents of the 'dark forces' than to say the same thing of those who revive the issue to-day long after the course of events has proved the errors and silenced its proponents. And if not deliberate, why the scorn? It is my opinion that past leaders, mistakes and all, were greater than I, that I have the opportunity of learning from all they did, that any mistakes they committed were committed in a sincere effort to do good. And I state flatly, as one in a position to know for I took the trouble to find out, that the majority of the many members with whom I have spoken are of the same opinion as myself.

Yet what you or I believe does not matter so very much; the value of Theosophy to the individual member cannot lie in your opinion, or in mine, but must rest finally with himself. We can reason with him but if we would earn his respect we must not use the boomer-

ang of contempt. There is a story told of H.P.B. and of Dr. Besant as attending a meeting at which an entertainer gave a rather low-grade performance. H.P.B. joined heartily in the applause and when Mrs. Besant asked why she should applaud such a man, replied, "Why shouldn't I? He did his best".

For many reasons Dr. Besant was, and is, highly respected throughout the world. That she was a great figure in Theosophical circles cannot be denied. Our capacity to learn from the good she did and from her mistakes is in part measure of our own greatness and, far from it being strange that the President should invite us to join in a commemoration of the centenary of her birth, it would have been strange indeed had he ignored this Section when sending out a formal invitation to all the others.

It would seem plain that if we should not worship personalities, by the same token we ought not to calumniate them. Yet if Dr. Wilks wishes to revive old issues and by dogmatic assertions stir up controversies that had died down, as a private member he has the right to do so. But I question his right to sign such a letter in his official capacity, as he did, unless he is voicing the official opinion of the Section on a matter that has not only been properly voted on in recent meeting of the Executive, but has been placed before the Section at large. And in the end, I would question the right of any Section, or Lodge, or the Society itself, to issue a formal statement of opinion while the constitution guarantees freedom of all opinion.

The President's invitation was one that had been practically ignored by the Canadian Section, and no member that I knew of had ever mentioned or thought of it a second time. I feel therefore that Dr. Wilks' diatribe was an ill-advised and entirely uncalled for throw-back to an era that had gone and should have been forgotten, one that had stirred up dissension in our own

ranks and abroad before and could all too easily do so again.

What would the world think of England were she to revive the Wars of the Roses now? We can best serve Theosophy by practicing the three main objects of our constitution. Let the dead past bury its dead.

Cedric Weaver.

Scarborough Bluffs,
Ontario.

(Mr. Weaver's views respecting freedom of opinion in the Society are in accordance with Theosophical tradition, and Dr. Wilks would doubtless agree with him on this point, at the same time reserving the right to form his own opinion on Mr. Weaver's other statements. Mr. Weaver raises the question as to whether the letter expressed the official opinion of the Society. The letter was not an official document, such documents are issued under the hand of the General Secretary. In signing his letter as a member of the Canadian Executive, Dr. Wilks indicated his position in the Canadian Society, a position which he has held for many years. Editor.)

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DOGMATISM

"Having no accepted creed, our Society is very ready to give and take, to learn and teach, by practical experimentation, as opposed to mere passive and credulous acceptance of enforced dogma. It is willing to accept every result claimed by any of the schools or systems, that can be logically and experimentally demonstrated. Conversely, it can take nothing on mere faith, no matter by whom the demand may be made . . . The very root idea of the Society is free and fearless investigation.

Be what he may, once that a student abandons the old and trodden highway of routine and enters upon the solitary path of independent thought—Godward—he is a Theosophist; an original thinker, a seeker after the eternal truth with 'an inspiration of his own' to solve the universal problems."—H.P.B. *The Theosophist*, Vol. 1 (No. 1) Oct., 1879.

"It is a grave mistake, therefore, and a misrepresentation of the strictly impartial attitude of our paper to make it appear as the organ of any sect. It is only the organ of Truth as we can discover it. It never was, nor will it ever become, the advocate of any particular creed. Indeed, its policy is rather to demolish every dogmatic creed the world over. We would substitute for them the one great Truth, which—wherever it is—must of necessity be one, rather than pander to the superstitions and bigotry of sectarianism, which has ever been the greatest curse and the source of most of the miseries in this world of Sin and Evil."—H.P.B. *The Theosophist*, Vol. 4 (No. 5), 1883.

"The T. S. was not created to propagate any dogma of any exoteric, ritualistic church, whether Buddhist, Brahmical, or Christian.—H.P.B. *Lucifer*, Vol. 2, page 422.

"Surely the world hitherto has been sufficiently cursed with the intellectual extinguishers known as dogmatic creeds, without having inflicted upon it a new form of faith . . . Moreover, the true *raison d'être* of the Theosophical Society was, from the beginning, to utter a loud protest and lead an open warfare against dogma or any belief based upon blind faith.'—H. P. B. *Lucifer*, Vol. 3, page 177, Nov. 1888.

"But let no man set up a popery instead of Theosophy, as this would be suicidal and has ever ended most fatally. We are all fellow-students, more or less advanced; but no one belonging to the Theosophical Society ought to count himself as more than, at best, a pupil-teacher—one who has no right to dogmatize."—H.P.B. *Letter to 2nd American Convention*, 1888.

"The true philosopher, the student of the Esoteric Wisdom, entirely loses sight of personalities, dogmatic beliefs and special religions.'—H.P.B. *Secret Doctrine*, 1: XX.

"Our present quarrel is exclusively with theology. The Church enforces belief in a personal god and a personal devil, while occultism shows the fallacy of such a belief."—H.P.B. *Secret Doctrine*, 2: 475.

"In treating of Cosmogony and then of the Anthropogenesis of mankind, it was necessary to show that no religion, since the very earliest, has ever been entirely based on fiction, as none was the object of special revelation; and that it is dogma alone which has ever been killing truth. Finally, that no humanborn doctrine, no creed, however sanctified by custom and antiquity, can compare in sacredness with the religion of nature. The Key of Wisdom that unlocks the massive gates leading to the arcana of the innermost sanctuaries can be found hidden in her bosom only."—H.P.B. *Secret Doctrine*, 2 - 797.

THE EXILE OF THE SOUL

BY ROY MITCHELL

(Continued from Page 238)

II. THE PSYCHOLOGICAL PROBLEM.

The science of psychology, whose function it is to describe and explain the states of consciousness, has the same problem of the dual soul of man as that which confronts the biologist. The nature of the psychologist's research, however, requires him to approach it from another side.

Psychology was once a branch of philosophy and proceeded by introspective and philosophical methods. It was given its present name by a writer named Goelemus who is not distinguished in its annals except for the fact that it fell to his lot to go to the Greek lexicon for the word meaning "the lore of the thinking soul" and to come back with a word meaning "the lore of the unthinking soul". As we shall see, Goelemus was more fortunate than were those biologists who were similarly careless with their Greek.

Modern psychology was drawn into the field of science at the time when materialistic scientists were greatly in the ascendant and were most sure that the explanation of all the phenomena of consciousness could be found in the nature of physical matter. The natural sciences of astronomy, geology, physics, chemistry and biology all proceed on the assumption that the phenomenal universe is a reality which can be understood without reference to life or consciousness. The special concern of modern science is with a realm of effects. It may assume that these effects are causes and succeed in gaining a wide knowledge of them. An hypothesis may be intrinsically wrong and still be valid for working purposes. Chemistry proceeded in its routine operations under

Dalton's atomic hypothesis and can continue to do so in spite of the fact that a few years ago the atomic theory had to be replaced by the electronic. So also, physics proceeded successfully for two hundred years on Newton's gravitational theory only to be advised a few days ago that its basis has to be thrown into the discard. Psychology has not fared quite so well. When it took on the scientific method it could not as the physicist does, for instance, relate all things to energy and matter. Energy and matter are part of the spectacle and can be viewed apart from life. Psychology, however, assumed the task of using the limited means of science in order to view the spectator himself.

So it has hung between sky and earth, refusing to be considered a branch of metaphysics and never quite gaining respect as an exact science. The most materialistic of its apostles have undertaken again and again and in a variety of ways to align it with chemistry and explain consciousness by the qualities of matter—saying that consciousness is a derivative of matter. Unhappily, however, for all their endeavours they have never produced a working hypothesis that covers the whole field of their science as Newton's did for physics or Dalton's for chemistry. The psychological theories work admirably for certain limited groups of facts but fail hopelessly to solve quite as important groups. The failure is due to the facts that psychologists are undertaking to prove the functions of the spectator by the functions of the spectator—to prove something by itself. A philosopher can, within the terms of his method, succeed in this; a scientist never can.

Thus it happens that Professor Wil-

liam James, leader of the physical school of psychologists, summing up the advances of psychology as a science, says:

"Psychology is but a string of raw facts, a little gossip and wrangle about opinions, a little classification and generalization on the merely descriptive level, a strong prejudice that we have states of mind and that our brain conditions them, but not a single law in the sense that physics shows us laws." This in 1892 and, except for a greater quantity of descriptive material psychology has scarcely moved since then.

It is still engaged in warfare over its basic definitions. What is consciousness? The majority of psychologists say "mind", and refuse to admit that there can be any other form of consciousness than mind. Their chief reason for declaring that consciousness is mind is that nothing can be known to them until it becomes a thought. Which is the equivalent of telling a physicist that there can be nothing but mental matter and energy because energy and matter have to be imaged in mind before they can be examined. This adherence to the dogma of the necessary identity of consciousness and mind has sterilized the entire research and leaders among the psychologists have not been slow to tell their fellows so. Professor Edward Montgomery says:

"Psychology as a science of self-originated and self-acting conscious existence . . . can only lead to nihilistic results; such a science constructed without reference to an abiding *extra-conscious* source of actuation and emanation will end in vacancy." And Montgomery goes on to argue that the states outside the conscious mind are not necessarily mind at all.

This is why, when the student tries to arrive at a general idea of current psychological theory he comes constantly on the use of the word "mind" as describing factors that have no place in mind.

Broadly speaking, modern psychology agrees (or disagrees) on the following classification of the levels of consciousness. Above conscious mind is one group of phenomena. Then comes conscious mind. Then below it two groups. Let us examine them in this order.

Above mind, what is called supra-liminal mind, or supra-conscious mind. The existence of this as a separate group is in dispute. It is the field of intuitions, of conscience and of the recognition of duty. Some psychologists see it as the connecting link between the Ego and the God, the field of our conceptions of eternal verity and the means of our power to know verity. Other psychologists repudiate it altogether. They do not believe in intuitions, forgetting that all the basic assumptions of science itself rest on intuition. All mathematical assumptions are intuitions. The idea that consciousness exists in all persons is an intuition. With the means at his disposal the scientist cannot prove scientifically that consciousness exists in any other person than himself. This realm above conscious mind is the world of archetypes in the older philosophers. I shall return to it in later articles. The Eastern philosopher calls it *Buddhi-Manas*.

Then comes conscious mind. It is called sometimes "the lighted circle". Thomson Jay Hudson named it "objective mind" and said some wise and a great many foolish things about it. It is the realm of mental awareness, and is that part of mind in which the consciousness or Ego is normally focussed. Any image in it may depart from it—slip out of it—any time. The Hindus call this *Manas* and never make the mistake of confusing it with consciousness. It is matter in its own plane and only one of the grades of matter in which consciousness can manifest itself.

Below conscious mind is that which is commonly called the sub-conscious mind. Myers called it the subliminal

consciousness. Hudson called it subjective but confused it with so many other qualities as to make his description unserviceable. It is the plane of half-forgotten fragments of thought, of lost (but recoverable) memories, of characteristic impulses, of what are modernly called complexes (called by the Buddhist skandhas or confections). It is the plane also of emotions which are hybrid unions of thought and passion, the desire-saturated odds and ends of past thoughts which are the principal creators of moods. The Eastern philosopher calls this twilight plane Kama-Manas. In occult science the combination of all its elements is called personality, the mask through which Egos on earth see each other.

Below the level of sub-conscious mind is a fourth division which links the three levels of mind with the forces of the body. It is the plane of instinct, of reflexes and of automatic and involuntary function. It is also the repository of muscular and functional habits that have been acquired consciously at some time in the past, and the method of their acquirement forgotten. The Eastern philosopher calls this level Kama. Some psychologists have called it "unconscious mind". Psychologists themselves are at war over it, and in it is the whole crux of modern psychology.

Some psychologists, Ladd for instance, while admitting the factors of consciousness it describes, ridicule the name. They say there can be no such thing as unconscious mind. It is a contradiction in terms. To talk of unconscious mind is to talk of unconscious consciousness or of non-existent existence. It is inconceivable, they say.

And so it is in the sense in which its inventors use it. None the less there are such functions as are thus described, and of them the Ego is undoubtedly unconscious. What active and efficient consciousness can exist in a man of which he is not conscious? The inevit-

able answer stares the psychologists in the face, but they will not accept it for the same reason that the biologists would not accept vitalism. This lower consciousness that stands between Ego and body is one of which the Ego is unconscious because *it is not his consciousness*. It is the consciousness of a separate and lower entity.

Modern psychologists are facing the same old *impasse* that Stahl faced two hundred years ago, when he ascribed all human functions above the chemico-physical ones to the thinking soul of man, and Bordeu laughed his theory into oblivion. Stahl tried to stretch the concept of soul beyond its workable limits. The psychologists are stretching their concept of mind to an extent which makes their research sterile, as Montgomery assured them they would. The instinctive activities below mind are undoubtedly forms of consciousness but they are not mental consciousness.

This was the doctrine of the older philosophers. Pythagoras, Empedocles, Plato and Plotinus taught it. So did the Church Fathers, Clement, Origen and Tatian. It was the doctrine also of Emmanuel Swedenborg who declared that man is a trinity, that there is an internal man who is celestial, a reasoning man who is spiritual and an external man who is the natural entity—natural because he is a part of nature. The distinction between the Ego and the lower entity or animal soul has been testified to many times by scientists like Wigan, Brown-Sequard, Proctor and by Carl Du Prel in his *Philosophy of Mysticism*.

This idea of a duality is the very foundation of the most fertile of all psychological departments of research—hypnotism. In no other field can the psychologist gather the unequivocal data he does in hypnotic experiment—ugly and all as it is in its method. It is now an axiom of hypnotism that the one essential characteristic of hypnotic states is that the Ego must be uncon-

scious of what is occurring. That is, after the somnambulistic period he should have no memory of what has occurred. The only possible explanation of all the phenomena of such conditions is that the conscious Ego, by consent, surrenders the entity of whose activities he is unconscious, to the will of the operator. He does not merely surrender himself. If he did he would be conscious of it and would prove that consciousness by retaining a memory of it. Neither does the Ego merely surrender the body. The subject in a hypnotic state is a going organism possessed of all automatic and involuntary functions, all reflexes and all instincts. For the duration of the trance state this lower entity obeys the operator as he would his own Ego. Perhaps a little better.

We come now on a curious thing. It is as illuminating for the occult student as it is confusing for the scientist. The entity whom the hypnotist controls possesses mind. Not all functions of mind. There are certain ones it does not possess, but on the other hand it uses those it does possess, to a higher degree of efficiency than is manifested by the subject of the experiment in his normal state.

Because the subject under hypnotic influence exhibits mental powers, the psychologist assumes that in some mysterious way only the memory of the Ego has been inhibited and that everything else remains. But an examination of the kind of mind manifested by hypnotized subjects shows that it lacks precisely that kind of mind which is peculiarly the mental characteristic of the Ego. The entity under the control of the hypnotist is unable to discriminate. It is unable to observe a series of facts and draw a general conclusion from them. It does not, in other words, manifest inductive reason. The mind which the controlled entity exhibits is entirely reproductive and recollective. The subject cannot think what the Ego

has not thought before. It can draw on the storehouse of thoughts, words and actions existing in the subconscious mind above it, the submerged rubbish-heap of bygone intellection, but it cannot invent new things. It cannot initiate. Invention is done for it by the hypnotist who has taken the place of its normal inventor, the Ego. A hypnotized subject will get drunk on water because he is told it is alcohol, and will sober up on brandy because he is told it is an antidote to alcohol. If the Ego is musical the subject of a hypnotic trance will be musical; if the Ego is philosophical the subject will be philosophical—not otherwise.

It would seem therefore as if the subconscious mind can be drawn upon by either of two beings, the Ego who created it, or the animal soul for whose use and endowment, according to the old philosophers, the thoughts were made.

(To Be Continued)

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