

THE CANADIAN THEOSOPHIST

Divine Wisdom

Brotherhood

Occult Science

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

VOL. XXVIII., No. 4

TORONTO, JUNE 15th, 1947

Price 20 Cents.

“I AM THE WAY, THE TRUTH, AND THE LIFE”

This declaration is made (*John xiv. 6*) by one who had blended his consciousness with the consciousness of the Father or word (*John i. 1*). This blending of the consciousness of the personality with that of the Higher Self or Christos, the ray from the light that lighteth every man coming into the world, is the aim of all religious development whether the form be the Christian, the Buddhist, the Hindu, the Zoroastrian or still older forms, or merely the independent and solitary striving of the mystic for the ineffable. This communion can only be achieved by the pure in heart, and such purification, or lustration, or baptism, or simply, washing, can not be perfected except through resolute will maintained over several incarnations.

St. Paul reminds Titus (*Epistle iii. 5*) that by the mercy of Providence we are afforded further opportunities of purifying ourselves, by reincarnation, though the Greek word is translated “regeneration” which looks like a deliberate falsification. Another mercy vouchsafed to us, is the wiping out of our memory of old errors and transgressions, wilful or otherwise, which St. Peter recalls (*II Epistle i. 9*) as a result of drinking the waters of Lethe although no trace of this tradition appears in the translation. Nothing is of importance in our experience of earthly life but the consciousness of the

Christos. This is not a person as so many people imagine, but a condition or state of consciousness into which persons may enter to the extent of their preparedness and purification.

St. Paul states what the Christos is, *I Corinthians i. 24*. “Christ is the wisdom of God (*theosophia*) and the power of God.” The true Christian seeks nothing else but this Wisdom with its attributes of Life and Light and Love. Those who are filled with this Wisdom are the Christs and Saviours of the world. Many seek to place one in eminence above another, but they are all Sons of God and servants of humanity. Every man has the right and the duty to aspire to the sacrifice and the service and the perfection which such Wisdom implies. Be ye perfect even as your Father in heaven is perfect, was the admonition of Jesus, and he was not the one to set an impossible task. Selfishness is the besetting sin of humanity, and our civilization presents innumerable new ways of meeting and conquering the temptation to live for oneself alone. Whether one follows Jesus or Mahomet or Buddha or Krishna, it is in his own heart that each man must finally discover his own ideal perfection dwelling in harmony with the mighty Love that throbs in the secret heart of the universe. Here the Christos whispers its Wisdom in whatever language the disciple has learned to speak.

A. E. S. S.

THEOSOPHY—A REVOLUTION IN THOUGHT

BY ERNEST WOOD

In this brief article I want to describe our modern Theosophical movement, lying behind the work of the Theosophical Society and similar organizations, as a revolution in thought. Theosophy calls us to a complete change in our outlook upon the whole of life and the world.

I will take as my analogy a picture of those days in Europe when it was not known that the earth was a ball spinning in space, but everyone thought of it as a large flat plain. Gradually people came forward making the statement that they had evidence that the earth was not a flat plain but was a ball spinning in space.

Let us imagine the state of mind of the average person when this revolutionary idea was put before him. In most cases, no doubt, he exclaimed, "What a fantastic idea! How could anything so impossible exist? How can any sane person propose that which is so evidently contrary to our ordinary experience?" But gradually the people came to the understanding that the new idea was true. And still more gradually they came not only to grasp the idea mentally but to feel it in their normal thinking about life. That was certainly a great revolution in thought, providing a new background for human life.

When Madame Blavatsky first appeared on the stage of history she began calling us all to a similar change in thought. First, in America, she hammered away at the idea that most of the spiritualistic phenomena were produced by the power of thought. And as time went on she proclaimed, in her conception of the law of karma, that all the forms known in the world are produced through thought—not by, but through, because she made it clear that thought was merely the outward turning aspect of a life which used thought.

Several books were produced, beginning with *Isis Unveiled*. In that Madame Blavatsky did not feel that she had sufficiently clearly or decisively stated this proposition, so she started again with the *Secret Doctrine*, and there she asserted still more vigorously that the fount of all being and forms is the one life.

In the first stanza of Dzyān she pointed out that the first step in manifestation was the operation of the universal mind. But the universal mind was not there and could not operate because "there were no Ah-hi to contain it". Now, this universal mind is the Demiurge, Creator or Architect of the universe, and we have to picture that Demiurge coming forth at the time of remanifestation, not as an individual being creating things, creating the world from the outside as a carpenter might make a chair, but as a collection of the minds of all the beings who were then ready to come forth from their interplanetary devachan to start upon a new period of their waking life.

Madame Blavatsky said further on in her book: "In Esoteric Philosophy the Demiurge or *Logos* regarded as the CREATOR, is simply an abstract term, an idea, like the word 'army'. As the latter is the all-embracing term for a body of active forces, of working units—soldiers, so is the Demiurge the qualitative compound of a multitude of Creators and Builders".

The first principle of this school of philosophy might be described merely as the One Life, the second principle as the pulsation of that life in sleeping and waking, and the third principle as the production of every form that exists by that one life operating through its own thought or word carried by the countless working units who constitute the *Logos* or the Divine Mind.

On this central thought the Theosophical Movement was founded. Other ideas such as reincarnation, karma and devachan are reflections of the central idea. The devachan and reincarnation of human beings are just a microcosmic expression of the sleeping and waking of the one life, and our karma is just a microcosmic expression of the coming out of the universal creative mind in its production of a world of forms.

I would like to interpolate here an important statement that was made by Mr. Sinnett when he wrote *Esoteric Buddhism* as the first systematized textbook of Theosophy for publication in Europe. He began with the statement that there was a school of philosophy of which the modern world had lost sight, and that he was now going to represent the views of that school under the name of Esoteric Buddhism. He was thinking, as most of us do, that in our western culture we have derived our social and scientific impulses mainly from the Greeks and our emotional and religious guidance from Christianity. Each of these lines of thought then left man a prey to external influences. One extreme was called materialism, according to which a man was at the mercy of chance occurrences in the external world, and the other produced and promulgated an idea of blind faith, in regard to which a man's heart and mind were not his own. Religion often went so far as to warn man that he should not use his own mind in the most serious things of life, because that mind was in the province of the devil rather than God and the assertion of individual judgment implied a pride entirely at variance with true submission to the Divine Will as expounded by His authorized priests.

Between these two extremes Theosophy came forward with the assertion that there was a third school of thought which took its stand upon the principle of the one divine life operating *through*

every working unit of life in the world.

We have to picture, then, all these vast hosts of beings in their various stages of unfoldment—man, and those above man and those below man—coming forth at the opening of a new day of manifestation and bringing with them all the products of their thought, which briefly may be called their karmas.

When Madame Blavatsky spoke of the way in which concentrated thought could be used to produce effects in connection with mediumship and magic, she was only introducing the thin end of the wedge of what was soon made to appear as a clear and all embracing principle—that all forms are made through the agency of thought. In that view all forms in the world exist in the life and are created and preserved and destroyed by the life. No longer, if we perceive this truth, can we fall back into any sort of conception that the life, even the most insignificant of the working units, is produced, maintained, upheld or destroyed by the form. Life is not in the forms. All forms are in the life. Even time and space are only properties or qualities of these forms.

I must particularize a little in connection with karma. That word should be understood to mean work in the sense that any object that we make is our work, as a carpenter makes a chair or an artist paints a picture. He may point to the article produced and say, "That is my work."

He could quite correctly say, "That is my karma," and thereby he would only be adding the thought that he could not get away from that thing which he had made except by destroying it. Destruction would of course cover a great variety of operations. The carpenter might get rid of his chair or destroy it as far as he is concerned by exchanging it for a shirt made by the joint efforts of other beings. Of course the chair was only partly his creation, for others

had produced the requisite timber and tools for him to work with, and food for him to eat and clothing and shelter and all the rest of it which really played their part indirectly in the making of the chair. For an uncomfortable chair, however, he would get an uncomfortable shirt.

One other thought is necessary to complete this little picture of Karma, and that is that the carpenter and the artist did their work with thought, not merely with hands — their hands obeyed their thoughts.

So here is the Theosophical Revolution. We have to think and feel and realize that this is a world of life, that forms are in the life, that there is no forms but karmas, and that there is an intricate brotherhood in all this making and breaking of karmas. It is this revolution in thought that constitutes Theosophy, which means knowledge of the Divine. The word "divine" is related to the Sanskrit root "div" which means "to shine". The divine is that which shines by its own light, is the active or positive principle in any karmic transaction, and does not depend upon external products or persons. Brotherhood there is—a brotherhood to which each one brings his own positive contribution and in which he does not try to govern or rule any other of the working units in the divine army.

The effect of this new background to human thought and feeling will be that men will feel free from chance and will believe that their works or karmas have no intrinsic value, but are the self-made instruments of their own education. Discontent, resentment, envy, jealousy, anger, pride, fear and the entire host of emotional evils that assail the human mind in a cloud of agitation and pain, and form a stormy covering of the light, will then depart to the hells of ignorance from which they came, and leave men free to use all their divine human powers in the swift path to their perfection.

THE CREATIVE MAN

(Concluded from Page 91)

The search for one's integrity, one's state of being entire or complete, as the dictionary calls it, and the identification of one's self with the universal, or as we think of it now, with that which is not ourselves, is or should be the meaning of religion. All arts, sciences, politics, and shows of civilization are the natural by-product of this search.

When one takes the creative attitude he calls on his soul. The soul responds to the call, but as it comes forward it is blocked by old mental habits, prejudices, likes and dislikes, which the individual has accumulated. As the sense of his potentialities increases, his weaknesses are emphasized to him in contrast and his inner life becomes poignant. If he is an intense and earnest person he will start to revile himself for his weakness of will, his manifest failure to maintain his resolution. He will become bewildered in his efforts to be honest with himself. He will mistake his motives. He will distrust the vision he had of the soul's potentialities and he may temporarily give up altogether, as many do, plunging into the indulgence of his favorite vice, if he happens to have one. If his faith be sufficient in the reality of his original vision of himself, he will struggle on, "stately, solemn, sad, withdrawn, baffled, mad, turbulent, feeble, dissatisfied, desperate, proud, fond, sick".

It is this blocking of a free channel for the soul's potentialities to express themselves which drives so many creative artists to extremes of what are called virtues and vices. The artist, having not yet integrated the component parts of his nature, feels himself a disintegrated, dual person, the one part, the soul, which he tries to bring through in his creative work, and the other part, the animal portion of his makeup. Feeling both of these as himself, he believes

that he is following his own integrity, or being himself, as much when he is vicious as when he is virtuous.

The more intense the individual who is trying to maintain the creative attitude and the more seriously he takes himself, the more prone he will be to fits of despair and the more cruelly he will be inclined to revile and despise himself—which only the more blocks the channel for the soul. Humour and gaiety are the signs of that detachment without which the attempt to live the creative life will be almost in vain, for it will eventually wreck one's spiritual and physical health, or make one bitter and disillusioned. Whitman says that "afoot and *light-hearted*" he takes to the open road.

The monarchical idea of God under which man has so long lived, along with too much looking at human weakness, has led man to distrust his own spiritual greatness. In the West, science and the engineer are beginning to restore the sense of it, but the restoration has so far only reached the level of an intellectual arrogance based on material achievements and a cynicism towards the things of the spirit. Time, and a more universal awakening to beauty, which will come with the creative life, are needed to complete the restoration. The sense of *I* must be lifted up and draw men to it.

The theory of a god or deific identify in man, which is one, all-embracing and possible of realization, is the only conception of deity which Whitman thought fit for the race under democracy, and it will there have to be tested and demonstrated the same as any hypothesis of science. The idea is philosophically sound as a starting point, since all we can rationally be sure of at present is that I am I. Meantime during the process of collecting evidence from within ourselves, we shall not be working in the dark. A vast literature exists dating back to the beginnings of history, con-

taining the testimony and evidence of those who have proved the theory to be true for themselves. We shall not, however, be called upon to accept their statements on blind faith if we choose to take them as guides. Our work will consist in checking what they have to say in the laboratory of our own being by living the creative life.

In the field of commerce and mechanical invention American democracy has undoubtedly surpassed anything known of a similar kind which has existed under monarchical and feudalistic systems. Nevertheless, Whitman's assertion in *Democratic Vistas* still holds good, that "democracy can never prove itself beyond cavil until it founds and luxuriously grows its own art forms, poems, schools, theology, displacing all that exists, or has been produced anywhere in the past under opposite influence". Until North America can prove title by productions in the creative arts men of the new world must, he declares, remain subordinate and be nothing more than "trading beasts". This is because the creative arts color our view of life. The quality of a nation's art and poetry betrays the mileage its people have made on the road of the creative life, without which life it cannot begin to realize or understand the meaning of greatness, but still believes the latter to be allied with the acquisition of the goods of temporal power. No nation, (and this is also true of an individual), grows its own art forms, poems, schools and theology until it has advanced some distance in the process of discovering its own integrity. As long as it is still borrowing and using old forms of these things, produced under opposite environmental influences to those under which its life operates, it has not demonstrated its own identity in terms of the relation to the universal.

Whitman's theory of the poet and poetry was founded first, on the light thrown on the average man and woman

by his own experience of deific identity; second, on the light thrown on ideas, themes and things by the advent of American democracy and modern science; third, on the needs and requirements of new world democracy by way of aids to its creative life.

As Whitman saw it, the challenge of old world poetry to democratic man was something far more fundamental than mere rivalry. He regarded it as a challenge to man himself. We probably today cannot appreciate the depth of the prejudices of the best old monarchical minds to the theory of democracy. A theory of government without a king and a ruling caste, fitted by birth and education to govern, was as unthinkable and dangerous to one of that caste as is the theory of religion without a personal God and a personal Christ. In the eyes of the old monarchists, the rule of the people, for which the idea of democracy theoretically stands, meant the end of all that contributes to the finer side of life, as they conceived it, the end of religion, of art, poetry, manners, morals, scholarship and refinement, all that they included under the word culture. Even as broad-minded a Frenchman as Henri Amiel, a contemporary of Whitman, saw democracy and the oncoming era of equality as the triumph of mediocrity. He found some consolation in the thought that "art will no doubt lose, but justice will gain."

This comment of Amiel's sums up the challenge of the old world culture to democracy. Art and poetry has flourished in the past under the favour of aristocratic and religious patronage. Can it bloom as nobly, and endear itself as such to the people under the favour of democracy? Is it true that art will have to lose that justice many gain? Is the equal voting franchise to prove the triumph of mediocrity in art, poetry and the cultural side of life? American democracy has not yet given a convinc-

ing answer to these questions. It is not the business man, the economist, nor even the teachers, who must give the final answer, but the creative poet-artist. Therefore Whitman named him an Answerer, regarded him as the most important person in democracy and addressed himself to the poet more than to anyone else.

It was in the old world ballad, epic and dramatic poetry that Whitman saw the most powerful challenge to democracy as a social and political experiment, the monarchical and feudal spirit being the breath of these compositions. "Literature, strictly considered", he said, "has never recognized the people."

Whitman felt that the advent of the modern age and of new world democracy demanded "a readjustment of the whole theory of poetry". Form, diction, theme, outlook and inspiration must be made to conform and tally with the democratic spirit, which he felt to be relation not to the spirit of palaces and libraries, but to a spacious outdooriness where, in the presence of uncombed nature, soul can meet soul without encountering the artificial barriers of drawingrooms, academies and social distinctions. Deific identity and the search for it, which is the creative life, he claimed as the right of the average man or woman, whatever their occupation or social strata, and the evidence of this search should, he said, be apparent in the poetry of new world democracy as "a chanting of the great pride of man in himself". He demanded that American poetry fill its audiences with vigorous and clean manliness, and give good heart as a possession and habit. The people are to judge their poets by the spirit the poets bring to their observations of humanity and nature, by the mood out of which they contemplate their subjects and by the temper and faith by which these things are reported. "The poet shall have the greatest faith." According to

Whitman's view, one who has so little penetration and so little true philosophy, that he can be made to whine in self-pity and regret under the blows of so-called fortune, in his personal life, is not fit to be a poet at all, but should merge himself with the rank and file of humanity and there acquire more merit for the poetic office. If he is rich in the experience of the poetic life, he will rise above misfortune and strive to make everything that happens to him serve the life of the soul, the divine personality of his identity.

Poetry will or will not fulfill these functions according to the interpretation the poet places upon self-expression. To express one's personality, using that word to indicate one's own spiritual identity, is a very different thing from what is usually meant by self-expression. It implies the expression of one's Being, entire and complete, not as we now superficially seem to know it, but in terms of the soul. In order to express himself in this way, the poet must first come to know himself.

Once the individual discovers even faint intimations of his deific personality within himself, he will be impelled to express the quality of that new personality that is unfolding within him, the creative life with its natural flow of creative work and activity.

MONTREAL LODGE

Miss Caroline Burroughs, Honourary President of the Montreal Lodge, passed on to a fuller and more abundant life on May 16th in her ninety-sixth year.

Miss Burroughs played a very active part in the formation and in the continuance of the Lodge since its inception May 18th, 1905. For many years prior to that date, friends interested in Theosophy, met at her home on Upper Lachine Road.

Miss Burroughs was interested in art, and contributed several Landscapes by

the American artist, R. S. Duncanson to the Art Association of Montreal; she was also interested in the Antiquarian and Numismatic Society and in Cultural activities in general.

Her greatest devotion however was to Theosophy and the Theosophical Society. She was a Charter member of the Montreal Lodge, and for many years was the Librarian of the Lodge; served on the Executive, also conducted study classes.

That her friends and students were grateful and that they did not forget her was evidenced by the large gathering that attended the last rites held at the G. Armstrong & Co. Inc's funeral parlour on Monday, May 19th.

An impressive service was conducted by the Rev. Dr. R. G. Katsunoff assisted by D. B. Thomas, President of the Montreal Lodge.

A few days before her demise a message was received by Miss Burroughs from Dr. E. F. Ducasse of Paris (also a Charter Member of the Montreal Lodge) expressing his pleasure that "she was on deck".

So the "Grand Old Lady of the Montreal Lodge" has passed beyond the veil to join a goodly crew of noble souls, who laboured in the vineyard leaving behind them those they had trained to carry on the good work.

May we continue to labour with love in our hearts for those who taught us, and for those whom we may in turn assist, in this way we can best serve as a beneficent force towards eternal progression, and thus do honour to our Divine nature.

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.

TOWARDS A NEW DEMOCRACY.

BY BORIS DE ZIRKOFF

We are in search of lasting Peace. A Peace resting upon foundations which would be enduring, unshakable, permanent. The Peace that we are searching for is a state of national and international understanding and harmonious relations based upon that understanding. But understanding means knowledge; knowledge of human nature, knowledge of man's place in the universe, knowledge of the reasons underlying man's actions, and of the cyclic rise and fall of civilizations. Without this knowledge, armed solely with a noble motive and a high ideal, true understanding is impossible; hence lasting Peace is impossible also. We are therefore in search of true Knowledge.

Institutions built and fashioned by men come and go; forms of civilization are moulded only to reach a pinnacle of glory and to pass away; systems of government are evolved here and there, yet they too vanish with time and give way to systems which are new. But while forms and institutions come and go, *Man remains*, and he it is who is the originator of the Institutions, and the forms, and the systems which pass away. Hence the very root of all that is both good and bad, both constructive and destructive, both upbuilding and disintegrating, both broadening and constricting, is Man himself; in him there resides the cause of War and the cause of Peace, national and international.

Modern Science, through its remarkable accomplishments along various lines of research, has demonstrated beyond any possible doubt the physical unity of all things; it has established a continuously broadening recognition of the fact that all and everything is fundamentally one, whether force, energy, matter or substance, all of which have

been brought down to one form or another of *vibration*—the least common multiple and the common denominator, as it were, of physical Nature. That same Science has demonstrated the outward unity of mankind through the marvels of transportation, and is about to prove the intimate unity and inter-relationship of mind with mind in the realm of thought-phenomena.

Ethical Relationships

It is a noteworthy fact, and a very regrettable one, that modern scientific research has failed to draw our attention to the equally important, if not the most important, fact that all things, and more particularly human beings, the world over, are inseparably inter-linked from the *ethical* standpoint as well, and are fundamentally one and mutually responsible for their actions. It is next to amazing that this logical deduction from the well-known scientific discoveries on the purely material plane of Nature should have found so few protagonists, if any, in the field of scientific and quasi-philosophical speculations of the leading men of today.

On the day when the essentially spiritual, intellectual and ethical oneness of mankind as a whole will be recognized by leading minds, and constructive reforms will be instituted on the basis of this realization, and in the universal spirit which soars high above the constricting nationalisms of any portion of mankind, towards the lofty summits of world-wide and impersonal thought for the good and service of *all*,—on that day alone will mankind have entered upon a glorious pathway of inner and outward achievement, and the Brotherhood of Man will have become a living realization in the hearts of the Leaders of thought, and in the Halls of the People.

Every effort, however small it might be, towards the ultimate consummation of this Ideal, is helpful, inspiring, commendable, and should receive moral and material encouragement, provided this effort is definitely leading towards mental and moral emancipation from sectarian and fanatical separatism, and towards the spiritual synthesis of man's noblest powers and ideas.

How true are the words of the wise Confucius:

"Consciousness, humaneness and courage are the three universal qualities, but sincerity is needed to apply them. Does there not exist a panacea for everything that exists? Is it not love to humanity? Do not do unto others that which you do not wish done unto you

"If man would know how to govern himself what difficulty would he encounter in governing a state?

"An ignoramus proud of his knowledge, a non-entity excessively desirous of freedom, a man who returns to ancient customs, are subject to unavoidable calamities."

The Universe is One

It should be continuously borne in mind that we live in a Universe which represents *one great whole*, whose various individualized portions are intimately related with each other and with the whole, by bonds of common origin and destiny. Hence, to the extent to which our ideas and ideals are universal, i.e., of the nature of the whole and applicable to the whole, as well as to the particular, to that extent alone can we be in harmony with the entire structure of which each one of us is an inseparable and organic part.

The fields of religious, scientific, and philosophical research, the realms of educational, social, and artistic pursuits, should be made to be as universally-minded as possible. Study of religious ideas and of the background of religious thought through the ages, has shown the

existence of a common foundation or fountain-head, from which most of the noblest religio-philosophical systems the world over have sprung; their seeming differences have been shown to be due to theological incrustations and man-made dogmas, and not to the fundamental ideas identical in all the greatest schools of thought. The same may be said of the best-known philosophical systems whose basic ideas, intimately related with the religious life-consciousness of the races, have exhibited from civilization to civilization such a remarkable similarity. In the field of science, present-day philosophical and quasi-mystical trends, sweeping over the well-nigh dead materialism of our forefathers, establish a close relationship between genuine scientific thought and the oldest religio-philosophical conceptions, repeated as these are in later systems as well. The treasure-house of human past experience and present lessons, the accumulated wisdom of the ancients and the moderns, and the many-sided views on life, held by, and arrived at, by the peoples of the earth, are today the property of every educated man and woman, through the untiring efforts of Oriental and Occidental scholars in the many different fields of research. The *absolute* importance of any one particular race or nation, in the general panorama of humanity, fades gradually away, to be replaced by its *relative* importance, its own intrinsic significance, great or small, in the universal picture-gallery which unfolds before our eyes the general evolutionary pilgrimage of mankind *as a whole*, through its various component-portions, each with its own specific key-note.

Harmony in Diversity

In a well-ordered Federation, every component unit thereof, while falling probably far short of the ideal contemplated, is nevertheless, both theoretically and to a great extent practically, a harmonious portion of the Federation as

a whole. The Californian and the citizen of Colorado or Illinois, recognize their relation and owe allegiance to the central Government of the United States Federation, and most people; at least law-abiding citizens, take this for granted. But why not lead that idea to its ultimate conclusions, without being afraid of the inevitable deductions which of necessity would be derived from it? Why not recognize the fact that every individual nation in the world fails to lead a harmonious life in the universal *Whole*, precisely because it does not look upon itself as an integral and inseparable portion of a Federation of nations—not a political League, to be sure, but a Unit larger in the scale of units than any one particular nation or race is in itself.

There is need today in the world of a spirit of genuine spiritual, intellectual, and primarily ethical Federation, to which ideal and to which *fact*, each nation would owe allegiance, and within the universal scope of which it would be allowed its full and justly due breadth of individual existence, unhampered by anyone in particular, yet wisely restricted by the laws of the *Whole*, so as to remain continuously a healthy and harmonious portion of the entire structure. If this can be done on a national scale, even imperfectly, it can also be done on the international scale, perhaps just as imperfectly to begin with. It *must* be done if we are to bring into even relative harmony with each other our scientific, religious and philosophical achievements on the one hand and our lagging ethical, economical and political realizations on the other hand. And the attempt might as well be made *now*, by those who are universally-minded enough to see the value and the necessity for this course of conduct.

In spite of arguments that some types of mind would advance to the contrary, it is nevertheless conceded by the greatest thinkers of the day that the Universe

is one of law and order, and that Causation, i.e., the inter-relation of cause and effect, underly its manifold operations. The *effectual* oneness or unity of religious, philosophical and scientific thought has been established. The oneness of matter and energy, substance and force, has also been demonstrated. The similarity, almost identity, of various parts of Nature, in their effectual side, is proven beyond doubt. The *causal* unity, however, has unfortunately been given only very scant attention, and in this consists the very next step to be made. Precisely because all matter and all energy have been shown to be ultimately reducible to *vibration* of one or another kind; precisely because nature has been reduced in the last analysis to *rhythm*; the universal rhythmic pulsation, as it were, or pendulum-like oscillation between *cause* and *effect*, between originating factor and its ultimate and co-related consequence, should have been established as a *sine quo non* philosophical foundation of thought, and applied upon all scales of being. This has not yet been done, however.

The Oneness of all material and energetic manifestations has been established by modern science. The causal factors behind them have been ignored, or willfully set aside—certainly not on account of lack of evidence. These causal factors are spiritual and ethical. Recognize the ethical Oneness of all that is—inevitable deduction of logical thinking—and you will have established a sure foundation, strictly scientific and soundly philosophical, for harmonious relationship of every part with the *Whole*, i.e., for right conduct.

Right Conduct and Right Belief

Right conduct, harmonious course of living, whether individual or international, can only be the result of right methods and procedures of thought, right and sound beliefs, which give rise to conduct. Thus, one is immediately

reminded of the paramount fact that Thought is the ultimate factor, both upbuilding and destroying, according to its motivating power. This is beginning to be widely recognized these days through the untiring researches of many remarkable men in the field of Parapsychology. It is a scientific and up-to-date approach, as it were, to the truth known throughout long ages, that "whatsoever a man soweth, that shall he also reap," according to St. Paul's Epistle to the Galatians (VI, 7), and that "Man is the result of what he has thought", as Buddhism teaches, and that there is, as the poet reminds us, "a tide in the affairs of men", a rhythm which strikes the key-note of evolutionary processes.

Of all the great and noble thoughts needed today in the world, it is probable that none is of more urgent need than the realization that every cause brings its effect in due course of time, that everything we do, feel, think, aspire towards, or fail to do, must inevitably bring its own harvest, its own effectual result or consequence, whether we will or whether we nil. Teach this simple thought to the young people, thrown into a cold and unsympathetic world from out of our collegiate factories every year, and you will have a new generation, able to cope with life, sowing seeds of peace and good-will in order to reap a better harvest! Sustain this thought with that other, namely that man is ethically and spiritually responsible for everything he does, that the sum of human suffering is the compound resultant of all the individual instances when Nature's laws of harmony were or are being broken, and you will have given youth a reason for right conduct, scientific in its nature! Teach men the tremendous power of Thought, which is *vibration* in the last analysis, whether it be directed for good or evil, and you will have given men a method whereby they can change, not

only their own lives, but the lives of others, from within themselves, and by means of their own will in action, building with thought!

Equity, Justice, international arbitration, a spirit of spiritual federation among nations and races, mutual understanding, moral integrity, universality of outlook, a sense of service and fair-play, an eye to the interests of others rather than to one's own, a knowledge of the laws of life, a sincere desire to put them into practice, individually, nationally and on the universal scale of a World-Federation,—these and others are some of the key-thoughts of conduct and life which have a universal appeal and embody the welfare of all. They work for Unity and relative primarily to mankind as a Whole. Hence they strike at once the key-note of World-Civilization and uphold the flag of World-Citizenship.

600 Catalina Blvd.,
San Diego, Calif.

WEAVERS ALL

Warp, and woof, and tangle,
Weavers of webs are we,
Living and dying and mightier dead,
For the shuttle once sped is sped, is
sped,

Weavers of webs are we.

White and black and hoddin gray
Are the colours with which we generally
play,

But to every weaver one golden strand
is given in trust by the Master Hand.

And that we weave *we know not!*

Weavers of webs are we,
And that we see we know not
Weavers of webs we be.

(These verses were written by the late Mrs. Lillian A. Wisdom of Vancouver who died on April 1st of this year; they were read at her funeral service.)

AN APPEAL FROM EUROPE

The plea for help from the stricken peoples of Europe is assuming a crescendo scale and one would indeed have to be stoney-hearted to ignore the tales of mental and bodily suffering that come to one's notice. Many requests for succour have been received by me in my capacity as General Secretary and, being intimately connected with the Toronto Lodge as a member of long standing, I have turned to it for immediate help and I may add not in vain, for this group has done splendid service in taking care of the many cases turned over to it; but now I feel "The pitcher can go too often to the well" and that the time has come to offer the opportunity and the privilege of helping in this work to those further afield. I therefore appeal to the members of the Theosophical Society in Canada and to the lodges throughout the Dominion to do what is possible to ameliorate to some degree the misery and distress that comes to our direct notice, and more especially when it is theosophists who are appealing for our aid. The following letters speak for themselves:

The Blavatsky Lodge, T.S.,
Berlin-Wilmersdorf,
Kaiserallee 214,
Deutschland,
April 3, 1947.

"Honourable Mr. Thomson:

"Be heartily and in deep confidence greeted by a group of German Theosophical students. Before me lies the latest list of Sections of our beloved Society. With indescribable joy we perceive that at last the German Section is noted again—for the first time after all the many dark years of Nazi regime in which the spreading of Theosophical teachings was accompanied by incessant danger to life and freedom of their German representatives. A lot of German members—including several of the Berlin Lodge in whose name I address

you, had to pay their loyalty to Theosophy and their anti-fascism with a long series of cruel persecutions and losses of all kinds. I myself lived during all these years in a permanent fear because I was continually threatened, ill-treated and even arrested by the Gestapo on account of my Theosophical membership; by my refusal to sell Nazi books and such on war in our Occult Bookshop, and on account of my secretly spreading Theosophical and similar forbidden literature. Shortly afterwards I lost the rest of my property by bombs. By these catastrophies I was left with a disease of nerves and heart. My fate is only an example of many others. Some of my friends, among them Professor Verweyen, our late General Secretary, died as martyrs for their Theosophical ideals. We were very happy when the Theosophical movement was revived after these terrible years, and with great ardour and all our might which was left, we began the task of the recreation of our lodge. This has been done in the certain knowledge that the 'Great Orphan Mankind' can be saved from the threefold curse of ignorance, sin and pain only by Theosophical truths.

"In our Blavatsky Lodge which now consists of 48 faithful members we hold three meetings a week; a regular gathering, a study class for beginners and an English meeting under the direction of an English friend. Only in this dreadful winter we were forced to pause for two months for want of fuel and electric light. With great trouble and effort we succeeded in creating a lending library for our members and about ninety aspirants. We work under the guidance of our president, Fr. R. Sloman, who is a genial personality and filled with much enthusiasm for the Theosophical Service. Our project is intensely approved by our General Secretary and we hope to have a share in a special way in serving the Masters by a spreading

of the Theosophical gospel by this plan. Unfortunately our state of health and energy are very much weakened not only by the past terrors but also by the strong sub-nourishment which we are forced to live on. Most valuable work has often to be omitted because the function of the organism simply fail. I give you, dear brother, our daily rations: Potatoes, 13 oz.; Bread, 13 oz.; Meat, 1.30 oz.; Sugar, 0.65 oz.; Fat, 0.33 oz. Very seldom any vegetables. All other victuals such as fruit, jam, eggs, cheese and milk are never distributed. We cannot afford to buy goods on the Black Market. As vegetarians we do not get any equivalent for meat.

"Regarding these facts I ask you as the General Secretary of the Canadian Section heartily and badly in the name of the Blavatsky Lodge to assist us in our sufferings by suggesting your lodges to send to us sometimes a little food parcel. A tiny sacrifice on the part of our Canadian Comrades would be of the greatest significance for us and our work. It is embarrassing for us to ask any favours but whom could we confidentially apply for in such a distressed position if not our Theosophical brothers with whom we are united by the holiest ties in the same aspirations and in the same work. Therefore I confidently hope that this letter will find you, dear 'Brother on the Path' with a deep charitable understanding. Perhaps you could send us some coffee, if it is cheap in your country, then we could exchange it for victuals. Now I greet you, In the Love of the One Life,

Yours sincerely,
(Frau) Beatrice Fleming,
Secretary."

The other letter reads as follows:
Herrenhausents 6-B,
British Zone,
Hanover, Germany.

"Dear Sir:

"I am a member of the Theosophical

Society for 30 years and am working among the D.P.'s (Displaced persons) here. There is an increasing hunger for religious teachings and I try to tell these poor creatures about Karma and Rebirth to solve their problems of life. As all my books are burned (bombed out) I kindly ask you if possible to send me the elementary books on Theosophy and Buddhism you can spare—English, German and French books will do, so I will be able to help these people. For myself, I am longing to have a book or a new letter about Krishnamurti. Do you know anything about him or his movements? We had to interrupt our work so we do not know anything. At the same time I take the liberty to ask you to send me and my husband a food parcel. We are old people, 63 and 65 years of age, and have to live on our rations, which are very bad and deteriorating day after day. As I have stomach trouble some milk or tea would do very good. I hope you can help us that we may not become ill or starve. This Kali Yuga will pass and then I hope to be able to do something for you. I hope you can fulfill both my wishes, and remain with sisterly greetings,

Yours sincerely,
(Mrs.) Elizabeth Steinmeyer."

I ask my readers, Will these appeals be in vain? According to Post Office Regulations and others, parcels must be sent from individual to individual, therefore if a lodge decides to send one or more parcels they must be sent in the name of a member of the lodge. In both the above cases the full name and address is given so there is no need to delay for further enquiries. I urge the members throughout Canada to ponder this matter deeply in their hearts and consider immediately as to the possibilities of doing something now to alleviate even to a small degree the sufferings of these people.

Not only is food wanted but literature as well, for the need of spiritual

pabulum is almost as intense as that of bodily craving, and believe me what can be given now will have an hundredfold value. The opportunity may never come again.

In conclusion, I would urge that as you read this appeal you will take the necessary steps before turning the page, for the mere turning of the page may put off what the heart urges you to do on the spur of the moment.

E. L. Thomson,
General Secretary.

52 Isabella St.,
Toronto, Ont.

THE DISUNION OF THOSE WHO SHOULD BE UNITED

The disunity of The Theosophical Movement is so radically contrary to its essential mission and message to mankind that the Movement is seriously invalidated and cannot fully sustain the power necessary for its complete success. The Adept Founders sought to make it an instrument for averting, deferring or minimizing the catastrophe threatening the Fifth or Western Race in the coming centuries. They invited those of us who could see the danger and the need, and were willing to join Them in tackling it, to study the thoughts They presented through Mme. H. P. Blavatsky and her colleagues, to base our lives upon the highest standards of conduct we can perceive and achieve, and to disseminate whatever we discern to be theosophically true to aid in leavening the public mind. The aim was to submit a sane and reasonable case for recognition of the reality of the unseen world and of spiritual values, as an alternative to materialism, and to enlighten the growing numbers who were discarding Christianity because it persisted in holding on to dogmas unbelievable in our age except by the credulous, and

having nothing to do with the original and theosophical teachings of Jesus, its putative founder

What does it matter which Theosophical Society or Lodge a man or woman joins so long as he discovers theosophical truths and puts them to use in practical living? Why should we not say to enquirers: "There are a number of Theosophical Societies with somewhat different ideas about what Theosophy is and how it should be presented. Here is our point of view. Visit the others and join whichever is most congenial. You are welcome with us but get to know the others too and find out which you feel most at home in." That would be honest, straightforward and brotherly. It would set a criterion too for other branches—and if Adyar really is superior, would not enquirers choose to join it, and if not, why should they?

We cannot disseminate the living power of spiritual values unless we live them, and UNITY is a first principle of theosophical living. Every branch of the Movement should stand staunchly by its own perception of truth. Unity does not require identity—it does need diversity. It suffers by pained toleration of differences; it is enriched by frank and friendly interchange in examination of points of divergence, coupled with a warm union about the great ideas and purposes on which we agree. We need to be united in two ways—by our natural joy in fellowship in sharing ideas and ideals held in common, and by our purposive, intelligent tolerance in investigating where and why we differ, so discovering new points of view that will expand and broaden our outlook and draw us nearer together without any false compromises. Errors will get banished in this process and conflicts of opinion will cease to loom inordinately as truly theosophical relations develop.

If successful, we could revitalize the

Movement by re-uniting it. Do we not owe this endeavour to Those who made it so much easier for us to reach Theosophy in this life? It may be that in the nature of things re-union cannot start at the top among leading officials or personalities. Maybe it will come through some of the ordinary rank and file in the several Societies who deplore the disunion, seek one another out, begin to meet and banish barriers and serve as leaven in the Societies and Lodges to which they belong. In Peace Lodge we are ready to participate in this re-unifying work as soon as there is a nucleus in the major branches of the Movement who are ready to serve in this way. Without this our present Movement, based on the 1875 foundation, may be found unusable as a launching platform for renewed spiritual impetus by the expected Messenger from the Brotherhood of Adepts in 1975.—(Reprinted from "Eirenicon" March-April 1947, slightly abridged.)

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.

NOTES AND COMMENTS BY THE GENERAL SECRETARY

On another page of this issue I am making a special appeal on behalf of Theosophists in resurgent lodges in Germany. Theosophy phoenix-like is rising from the ashes of the stricken cities of Europe and the cry for help from those who have escaped the holocaust cannot but strike a deep responsive chord in the hearts of Theosophists the world over. I trust my appeal will be read with understanding and that it will not have been made in vain.

* * * *

Our best wishes and congratulations are extended to the new General Secretary of Costa Rica, Professor Jose B. Acuna, of San Jose who was recently elected to that post by a large majority.

* * * *

The Editorial Committee is seriously considering the necessity of reducing the size of our magazine brought about by the advancing cost of printing and production—it well may be that it may have to be cut to half its present size but a full report on the subject will be placed before the membership in the near future.

E. L. T.

ORIGINAL AND UP-TO-DATE THEOSOPHY

We lend freely by mail all the comprehensive literature of the Movement. Catalogue on request. Also to lend, or for sale at 10c each post free, our ten H.P.B. Pamphlets, including early articles from LUCIFER and Letters from the Initiates.

FOR THE BLIND
STANDARD THEOSOPHY IN BRAILLE

Freely lent. Apply For List.

THE H. P. B. LIBRARY
348 FOUL BAY ROAD
VICTORIA, B.C.

THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY
IN CANADA

Published on the 15th day of every month.

Authorized as second class mail, Post Office Department, Ottawa.



Subscription: TWO DOLLARS A YEAR

OFFICERS OF THE T. S. IN CANADA

GENERAL EXECUTIVE

Albert E. S. Smythe, 5 Rockwood Place, Hamilton, Ont.
 Dudley W. Barr, 52 Isabella St., Toronto, Ont.
 Washington E. Wilks, 925 Georgia St. W., Vancouver, B.C.
 E. B. Dustan, 218 Albertus Avenue, Toronto.
 David B. Thomas, 64 Strathearn Ave., Montreal West, Que.
 George I. 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.

EDITORIAL BOARD, THE CANADIAN THEOSOPHIST

Chairman: D. W. Barr; 52 Isabella St.
 Toronto 5, Ontario, Canada.

Printed by The Griffing & Richmond Co., Ltd.,
 29 Rebecca Street, Hamilton, Ontario.

OFFICE NOTES

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.

* * *

We are delighted to have in this month's issue an article by Boris de Zirkoff, editor of *Theosophia*. The May-June issue of that magazine contains, among other interesting articles, a splendid tribute to H.P.B. and a long abridgment of her article "The Tidal Wave" which was published originally

in *Lucifer*. There are also several interesting notes on H.P.B.'s family.

* * *

Theosophia also records the death of Major Hubert S. Turner on March 19th 1947 at Palm Springs, California. Major Turner was in the Theosophical Movement for nearly half a century. From his study of the Secret Doctrine he derived the principle which resulted in his invention of the co-axial cable. Major Turner was well known to many Canadians in Eastern Canada as he was energetic in the Fraternization Movement and attended the last Convention which was held in Toronto.

* * *

Mr. A. E. S. Smythe has received a cordial letter of greeting from Mr. Sydney A. Cook, the Vice-President of the Society, writing from Headquarters at Adyar. Mr. Cook was formerly President of the Theosophical Society in America. He mentions that he and Mrs. Cook plan to return to the United States for a brief visit, but will go back to Adyar in the Fall. Mr. Cook stated that the war restrictions had limited the work of the printing department, but it is planned to resume full time activity and to catch up on the re-printing of standard books and the publication of new works.

* * *

Mr. Smythe was interviewed briefly over C.H.M.L., Hamilton, on May 15th at 6:30 p.m., on the "Meet the People" Program. The interviewer did not touch upon Mr. Smythe's Theosophical activities, confining the questions to his newspaper work. Mr. Smythe spoke of his early days in the newspaper field and recalled vividly the Great Fire in Toronto in 1905; he spent three days covering this catastrophe.

* * *

A letter was received from Mr. A. B. Homes of Leeds, England, respecting the short article on the Co-operative

Fire was mid-April 1904

Movement in England which appeared in the January 1947 issue of the Canadian Theosophist. Mr. Homes disagrees with most of the views expressed. He claims that 'the old ideal behind the co-operative movement, unfortunately seems to have been swallowed up in other interests', and gives instances in which the services and goods provided by the co-operatives are not equal to those of private traders. Mr. Homes states that in certain districts the co-operatives have acquired strategic positions to such an extent that private traders cannot compete and that 'it is this monopoly which makes them so intractable'. Further, "The word co-operative as applied between these big buying and manufacturing concerns and the customers is a complete misnomer". Mr. Homes speaks from his experience and he has evidently not found the co-ops to be 'a form of practical brotherhood' as claimed in the above mentioned article.

CREATIVE THINKING AND HOW TO DEVELOP IT

BY WILLIAM H. EASTON

(Concluded from Page 96)

There is nothing mysterious about the action of illumination. Like electricity, it is a force that obeys certain laws, and, if these laws are understood, it can be utilized at will. Its apparent vagaries are due to deficiencies in the thinker's technique, and not to any uncertainty about its action.

It is not directly controllable like certain other mental processes, but it will be evoked whenever all of the following conditions are fulfilled.

1 *One must have a difficult problem to solve.* From the practical standpoint of the thinker, illumination is a problem-solving process. It is not incited by

easy-going thinking, but it prepares for action whenever the mind struggles with some obstacle.

2 *One must think deliberately and intensely about the problem.* The principle underlying the evoking of illumination has been well stated by Torrey⁸ "When the mind is held unwaveringly and at concentrated attention upon the facts of a problem, some inner faculty of judgment and understanding pierces to their inner meaning and significance."

To fulfill this requirement the problem must be studied thoroughly by means of deliberate thinking. It must be viewed from every angle, and all of the essential factors involved must be carefully considered. Indolent or superficial thinking will produce no results; the price of illumination is hard preliminary work.

3 *The deliberate thinking must fail to solve the problem.* Obviously, if, as often happens, the thinker succeeds in solving the problem during the course of his deliberate thinking, no further assistance is required. Hence to bring illumination into action, all of the thinker's consciously directed efforts must fail.

Such a failure is always exasperating to the thinker, but it happens to everyone who deals with difficult problems. Far from putting a stop to further progress, it stimulates the mind to set other machinery into operation.

4 *Interest in the problem must be maintained.* Illumination, like the imagination, deals only with matters of paramount interest to the thinker.

As a rule, it can be relied upon to follow adequate preparatory thinking, because the thinker is likely to remain

⁸ "Generay Botany for Colleges," by Ray E. Torrey, D. Appleton-Century Company Inc., New York, N.Y., 1932.

intensely interested in his problem as long as it baffles him. But if he does become more interested in something else before illumination occurs, his problem will remain unsolved, for illumination will fail him.

The remedy for this situation is to re-establish one's interest in the problem by continuing to think deliberately about it. This is never easy when a strong opposing interest has to be overcome; but, when the problem is once more the thinker's chief concern, illumination will act upon it.

Occasionally, when the mind is clear of obstructing interests, illumination will unexpectedly deal with problems that have been worked over but laid aside for days or weeks. Such manifestations are so dramatic that they are apt to be remembered and referred to in the literature, but they are too rare to be relied upon by thinkers.

5 *The mind must be relaxed.* Illumination is inhibited by deliberate thinking and cannot occur unless it has opportunities to use the mental machinery without interference.

These opportunities arise when the mind is relaxed and is concerned with nothing of importance. Conditions are apt to be especially favourable at the following times, for illumination comes most frequently on these occasions:

When one stops active thinking during work and allows the thoughts to wander.

Just after work is put away for the day and dismissed from the mind.

On awakening from a night's sleep.

During reveries and daydreams.

6 *The mind must be unwearyed.* Not only must the mind be relaxed but it must also be unfatigued to receive illumination.

As long as the thinker retains his mental vigour, illumination may come to him at any time during the working day; but it will not come when he is exhausted by a prolonged and futile struggle with a problem.

In fiction, thinkers often toil over problems until the small hours of the morning and are then rewarded with the all-important idea; but, in real life, this rarely happens. Normally, the tired mind must be refreshed by sleep before it is ready for illumination.

Utilizing Illumination

In practice, no attempt need be made to evoke minor manifestations of illumination beyond stopping work occasionally to give them a chance to occur if they will; but for major purposes this mental process is utilized, with a minimum of effort, by the following methodical procedure, which should be compared with the haphazard course of action described in a previous section.

The thinker proceeds with his work by means of deliberate thinking as usual, until stopped by a problem. If possible, he solves it with the mental powers at his command; but, if he is unsuccessful, he prepares to make use of illumination.

His first step is to continue his study of the problem until he is satisfied that he has carefully considered every detail. Then he sets the job aside and occupies himself with other matters.

For the rest of the day, his chief care is to safeguard his interest in the problem by avoiding activities that might prove too engrossing and, especially, any form of creative work. An occasional thought to his problem helps him to keep it in mind without starting up useless thinking about it. Illumination may act at any time during this period, but he does not expect it until next morning.

In the morning, he refrains from thinking about anything of importance between awakening and breakfasting and then gives himself an opportunity to meditate for a half an hour or so without danger of interruption.

Now he lets his thoughts dwell upon his problem and, if illumination takes

place, ideas that he wants crowd into his mind and he finds himself master of the difficulties that baffled him yesterday.

If this does not happen—if he gets no new light on his problem or persists in thinking about other matters—it means that either his deliberate thinking of the day before was not sufficiently intense and comprehensive or his interest has been diverted. In either case, he must repeat his routine, with more arduous thinking, until results are secured.

After illumination, the thinker plunges into his work with enthusiasm and continues with unabated energy until his stock of new ideas is exhausted. Then, having disposed of this obstacle, he goes ahead with deliberate thinking until he strikes another.

Imperfect illumination. As a rule, illumination can be relied upon to deal adequately with problems that a thinker will set up for himself and will toil over, because he will take such action only with respect to difficulties that he feels capable of handling. But sometimes illumination supplies solutions that turn out to be unsatisfactory.

Usually, in cases of this kind, some vital factor was overlooked in the preliminary thinking. The problem, as set up, was correctly solved by illumination, but, as it was based on insufficient data, the answer obtained did not fit the real problem.

The remedy is to repeat the thinking, taking care to include all essential elements.

It is, however, not always easy to grasp all of the essential elements of a problem. Long study and research may be required before this can be done. In the meantime, the thinker works with incomplete data and faulty hypotheses and is constantly getting ideas that at first sight, seem right but, when tested, prove wrong. Many a problem has

taken years of this kind of work before it was solved.

Of course, a thinker may try to solve a really unsolvable problem, but in this case illumination will help him to gain a true view of the situation and may suggest ways of attaining the desired end by other means.

V—EFFICIENT CREATIVE THINKING

As has been said, efficiency in creative thinking consists in carrying on work to a successful conclusion with a minimum expenditure of time, mental effort, and emotional distress. Several ways in which a thinker can increase his efficiency have been discussed in the foregoing sections, but, in view of their practical importance, a review of them is desirable.

Much time may be wasted by a thinker who does not understand the importance of getting or keeping himself in the working mood when the necessity arises.

To be able to think about a project creatively, he must have an intense interest in it, because, otherwise, he cannot command the services of either his imagination or illumination. Hence he will neglect work in which he has not acquired an interest or in which he has lost interest, and will direct his attention to other matters.

Of course, when his work is intrinsically interesting to him, there is no trouble from this cause; but ideal conditions do not always exist. To keep on working with a fair degree of regularity and without prolonged periods of creative inactivity, he must often force himself into the working mood, which centers his interest in his work, and he must prevent this interest from being superseded by others.

A great deal of mental labour can be saved by relying on illumination, rather than on prolonged deliberate thinking, in solving difficult problems. This can be done by the simple expedient of tak-

ing two days to solve such problems instead of trying to clear them up in a single day, thereby giving illumination an opportunity to deal with the matter.

In following this practice, the thinker works on a problem long enough to make sure that its solution is, for the moment, beyond him, and then drops it. Next day, after illumination has rendered its assistance, he works the solution out.

Experience will show that this "two-day" method of handling problems is easier, more satisfactory, and in the long run, less time-consuming than the attempt to dispose of them by continuous deliberate thinking; but it requires skill in the technique of utilizing illumination. In particular, two conditions must always be fulfilled.

In the first place, adequate thought must be given to the problem before it is dropped, or there will be no reaction. It is impossible to say how much thought is "adequate;" but in time, one gets to know fairly well when he has done a sufficient amount of work.

Secondly, proper preparations must be made to receive illumination in the morning. It will not come to one who immediately plunges into the affairs of the day on arising; it must have a chance to function in a relaxed and undisturbed mind.

Ways of providing this chance include: Taking a walk soon after breakfast, barricading oneself in one's study, and utilizing a long commuting trip to the office for meditation. A good and generally applicable plan is to rise and breakfast well ahead of the rest of the family so as to have an hour or so for quiet thinking.

During the course of his work a creative thinker may pass through a variety of mental states, such as indifference to a project in the beginning; a rather sudden acquirement of interest in it; complete absorption as he proceeds to work on it; annoyance when stopped by

a problem; weariness, if he works too long on it; exasperation if it finally defeats him; delight when illumination shows him the solution, and intense creative activity as he develops his new ideas.

Without restraint, these mental states will lead to a series of emotional disturbances which may be severe, as exemplified in the "temperamental" artist whose moods vary from one extreme to another as his work goes badly or well. Such disturbances interfere with orderly, efficient thinking, and should be minimized as far as possible.

An understanding of the processes of creative thinking is helpful in this respect. One who knows what feelings will be aroused at each stage of his work can inure himself to them. Instead of being swayed by each passing emotion, he can carry on his work through its various mutations without losing his poise.

Inspiration brings new combinations of ideas, sometimes of the greatest value, without effort and stimulates the mind to a high degree of creative activity so that inspired thinking is easy thinking.

Though always accidental and uncontrollable, inspiration can be utilized much like the other creative processes by thinkers in a few lines of work. Thus landscape painters can search for it with success almost at will in their surroundings; writers can often find it by seeking new experiences; scientists alert to any peculiarity in the phenomena under their observation, keep themselves in constant readiness to receive it.

But most creative thinkers cannot afford to depend upon it for any assistance in their work, because the chances that it will give them any helpful ideas are exceedingly small. They must rely only on their controllable mental processes for every step they take in creative thinking.

SOME EXPERIENCES IN INDIA

BY W. T. BROWN, B. L. F. T. S.

[The following article was sent in by Mr. Smythe when it was discovered among the papers and books of the late Mrs. Beatrice Hastings which she bequeathed to him. The two notes which follow were apparently inserted by Mrs. Hastings.]

(Published by Dr. F. Hartmann and R. Harte, London, under Authority of London Lodge of the T.S.) (No date, of course! Probably late 1884.)

(Refer also: "Theosophist", June, 1886: W.T.B., left Germany for Rochester, U.S.A. "T't" July 1897. Vol. 18, H.S.O. and his "Character Guage". "T't", March 1899. Vol. XX. Life of W. T. Brown.)

I am about to attempt the writing of a narrative which I trust may prove interesting and encouraging, especially to my fellow-members of the T. S.

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

After a long course of study, pursued in Strassburg, Zurich and Edinburgh, I graduated in the University of Glasgow, April '82, and then resolved to take a lengthy holiday, and visit the U.S. and Canada which I did in the summer of that year. On return I took a hurried trip to Switzerland to visit the family of a gentleman who had recently died, and returned to Scotland about end of August. The result of my long travelling was that I was completely knocked up, vitality at a very low ebb. After being treated by an allopathic doctor, who, I venture to say did me a great

deal of harm, I travelled still more, finally coming to London April, '83. Resided with Dr. Nichols, the eminent homeopathist, in S. Kens. and under this benign influence recovered pristine vigour and was quite restored to health.

There were several visitors besides myself in the house, and among them Madame G. (ebhard of Elberfeld) Germany. Mme G. had been a pupil of the late Abbé Constant (better known as Eliphaz Lévi) and had come to England to be initiated into the T.S. by Mr. Sinnett who had just arrived from India. I soon became deeply interested in Occult literature, was made acquainted with Mr. S., and was admitted a member of the T.S.

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

Accordingly, after due consideration, I wrote to Mr. Sinnett a letter from which the following is an extract:—"You will be aware by this time that I take a deep interest in Theosophy, and am inwardly convinced of the grand realities within its pale. Well, it so happens that I am unusually fortunately situated for pursuing a career in Occultism, and after much careful consideration I have resolved to offer myself in the Search for Truth. Belonging as I do, to a good Scotch family, I have had ample opportunity of realizing the value of true religion, but all along, and espe-

cially in later years, I have been convinced that in Protestantism, Catholicism, Presbyterianism, Episcopalianism and all other 'isms' of which we hear so much, only partial truth is to be found. It has always been a puzzling matter to me to define how it was that among Christians there should be so many divisions and strifes, and it has only been since becoming a Fellow of the T.S. that I have been satisfied that it is owing to a dearth of esoteric doctrine. Now I am aware that the step which I am about to take is a most important one, and one in which the responsibility must rest on myself alone; but after viewing the matter from all points, I have come to the conclusion that in Theosophy there is a wide sphere of labour and usefulness, and that a young man could not devote himself to a nobler work than to learning and teaching its transcendent truths. It is my desire then, Sir, to go to the head centre of Theosophy and Rosicrucianism, viz, to India".

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

Before transferring our narrative from Europe to the East, it may not be out of place to simply refer (1) to a correspondence which had taken place in the spiritualistic paper 'Light', on the subject of 'Esoteric Buddhism'. I just mention the matter here in order to connect it with a memorandum which I had the honour to receive from Mahatma Koot Hoomi shortly after my arrival in Madras.

It was at Colombo in the Island of Ceylon, that I first had the pleasure of seeing some brother Theosophists of a different race, creed and complexion. The kindness of the Singhalese Buddhist Theosophists to an Englishman who was, in every sense but one, a stranger, was sufficient evidence of the unity of sentiment that prevails among

the brotherhood, in at least two widely separated parts of the globe. At Colombo I made the acquaintance of the Rev. H. Sumangala, F.T.S., the learned scholar and High Priest.

At length I reached the Headquarters of the T.S. at Adyar, and was welcomed by Madame Blavatsky, the learned Author, Editor, and Corresponding Secretary. I was established in a bungalow beautifully situated by the river-side, and felt at home in a very short time.

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

At this point I may endeavour to show why I mentioned the correspondence that is referred to as having taken place in "Light". One evening, shortly after my arrival at Adyar, some letters were being sent by Chelas to their Masters, and I was permitted to enter the Occult room and see the process going on. The letters were put into an almirah, in a richly ornamented recess called by some the 'Shrine'. There were some seven of us present, four of whom were Chelas. These gentlemen after placing their letters as aforesaid, offered up incense and prostrated themselves according to the Hindu manner of evincing devotion and respect. In about two minutes Madame, who was standing by my side in an attentive attitude, received a psychic telegram, and indicated that the answers had come to hand. The almirah was accordingly opened, and in place of the letters 'posted', others were there, enclosed in Tibetan envelopes and written on Tibetan paper. D.K.M. (a Chela of the Master Koot Hoomi) discovered something more than was expected, and exclaimed, 'Here is a letter from my Master for Mr. Brown!' I then received from his hands a memorandum written

in blue pencil, and in the following terms: 'Why feel uneasy Perchance we may yet become friends: I have to thank you for your defence of Esot. Bud, K.H. W. T. Brown, B.L. FTS'.

I need scarcely say how honoured and grateful I felt at being noticed by the Mahatma, whose teachings had so strongly impressed me in the metropolis in England. I rose, and going reverently forward, said, 'Mahatma Koot Hoomi! I sincerely thank you.' Immediately all those present in the room said, 'There's a bell—did you hear it?' I said that I had *not*, but perceiving the earnestness displayed on all the faces, added that I *believed* it had been rung. Madame B. then expressed regret that I had not observed the Master's acknowledgment of having heard my words, and said 'Oh Master! let us hear the bell once more, if it be possible.' We stood silently for about a minute and then there was distinctly heard by all of us (myself included) the sound of a bell. I may add also that along with the letters received, there was a sprig, which had been freshly plucked and which I kept until it had faded utterly away.

Col. Olcott, the President of the T.S., had before my arrival, started on a tour of Central India and the N. W. Provinces, and it was arranged that I might take advantage of the opportunity and join him in his travels. Before leaving Madras, however, I received from Col. Olcott the letter of which the following is an extract—a letter which I make bold to say speaks strongly for the kind consideration and manly honesty of this great and genuine man:—

'And now before finally taking up the Society's work with me you must be told just what to expect, so that there shall be no disappointments or room for complaints.

'Firstly then, the situation here in India is as regards relations of the paramount and subject races, strained and painful to a degree. In short they

mutually hate each other. Until this Theosophical movement began, no philanthropist had found a common ground on which they could unite, nor any upon which the several castes and sects of Asiatics could stand. But there are ample proofs now that in our Society this potential union may be found. Until an act known as the "Ilbert Bill" was introduced in Council, things were getting on nicely and a cordial spirit was gradually springing up. The Bill in itself was not so important; it simply gave effect to a very limited degree to promises often held out to the "natives" of possible careers in the Civil Service. Events now prove that it was an untimely measure. An explosion of wrath and hatred occurred among the Anglo-Indians and every expression of scorn and contempt was used on the "natives". This of course provoked reprisals in kind, an agitation spread through the Peninsular, and a chasm opened between the two races.

'Our Society is so far outside the political hurly-burly that the only effect has been to check the drift of Anglo-Indian kindness towards Theosophy. We are devoted to the revival of the old Aryan Wisdom, and therefore have to partake of the moment's hatred of everything Indian. Of course, the affection and respect for us is correspondingly growing among the 'natives'! As American citizens Mme. B. and I have no difficulty to keep ourselves free from the passions and prejudices that rage about us, and I go about the country as unmoved by the things that are goading the Europeans as though they did not exist. But can you do the same? Do you feel in your heart that the missionary work of Theosophy is thoroughly attractive? Are you prepared to eat with me the plainest food—to expect neither luxury, nor even comfort—to have your private character traduced, your motives pictured as base and sordid, to endure extremes of climate, the fatigue

of hard journeys in all sorts of conveyances by land and sea, to know of the existence of the *Masters*, yet be denied the privilege to go to them, until by years of toil you have purged your innermost nature of its selfishness and its accumulated moral filth, and by working unselfishly for the enlightenment of mankind you shall have fitted yourself for this holy companionship? Think of all this. You have not begun the career as yet. Ponder the situation. If your caste or the world attract you, go to them and be happy. The philanthropist's lot is a hard one; few covet its crown of thorns, fewer still are able to wear it. You are young, life is before you, choose thoughtfully.

'Next, as to serving with me. With me there is your widest field of usefulness and doubtless the *Masters* will tell you, as they did me years ago, that you must seek them through the T.S. Should you come to me it must be in the spirit of one who is teachable, earnest and unprejudiced. If you are likely to dislike me for my American traits and ways, if you are likely to take offence at brusqueness, perhaps even imperiousness (for in my absorbing devotion to my work I am sometimes stern and dogmatic, neither sparing myself nor seeing individuals apart from their place in the carrying on of their Herculean task), if you are liable to tire soon of my constant movement and sigh for relief and rest and inertia at home, then do *not* come. For I tell you that I am in such dead earnest that I would be ready to die any day for my Society, and there is no room in my department for anyone half-hearted.

'But if all these warnings do not repel you, and you have decided to sacrifice yourself, your strength, your talents for our cause, then come, and I shall treat you as a son or younger brother, as the differences in our ages may call for.'

After careful perusal of Col. Olcott's letter and reading between the lines,

another indication merely of the "realities" with which in Theosophy the aspirant is presented, I telegraphed in answer the simple words, "I come." I then received a cheering message from Col. Olcott, and prepared to join him on his northward journey.

At Poona, Damodar K. Mavalankar, the Chela of Mahatma K.H. before spoken of, joined the party, which had previously consisted of four persons viz. Col. Olcott, two Native members of the Madras Society, and myself. Poona was the place at which Col. Olcott had last treated patients by mesmerism, and great was the disappointment of the branches at all the places which were subsequently visited, on learning that the Col. had received peremptory orders from his *Guru* (his immediate superior [sic] and teacher) to desist from further treatment for some time. The fact was that the Col. had benevolently given of his vitality so much (having treated thousands of sufferers in a single year) that it was necessary to allow recuperative action to take place, so that he might be spared for the onerous and legitimate duties of his office. Accordingly at all the places visited, Col. Olcott confined himself to teaching the members who happened to be medical men, or who evinced especial interest in the subject, the art of healing by the transfusion of vitality. So much for the mesmeric treatment of diseases, which formed but a small part of the Col's labours.

From Poona we went to Bombay, the western capital of India and former Headquarters of the T.S. There one notices particularly the nation of the Parsees, who though differing in nationality and customs from the Hindu nation, yet live on terms of brotherly good feeling, thus setting an example to the Anglo-Indians, who never can forget the *material* superiority on which they pride themselves. In the Branch Society at Bombay there are many Parsee

gentlemen, who, by the light of the Esoteric Doctrine, can recognize in the "Sacred Fire" their national representation of the 7th Principle.

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

After a journey of 26 hours by rail from Bombay, we arrived at Jubbulpore, and we may take this place as offering an example of Col. Olcott's labours.

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

He speaks with the earnestness of one who knows the truth of what he says, and his appeals to his audiences to study the records of the Eastern civilization, of which the western is a feeble copy, are not likely to be forgotten. The revival of Sanskrit learning, which is taking place all over India, and the sense of national self respect which is felt to be everywhere arising, are recognized to be due in a measure to Col. Olcott.

At Jubbulpore a phenomenon took place; a phenomenon the affirmation in regard to which would with difficulty be accepted in a court of law. Yet I

shall attempt to put the facts in writing because I *know* that they occurred. On the evening of the lecture Col. Olcott, Damodar, several Fellows of the Society and myself drove together to the place of public meeting. There the Col. delivered an impressive address to a large audience, and so marked was the national feeling awakened that a subscription for the formation of a Sanskrit School was commenced immediately afterwards. Among all the contributors perhaps the most enthusiastic were the teachers and students of the public high school, the former sacrificing a whole month's salary and the latter the scholarships they had won. The sum of 1,700 rupees was raised for this good object on this single occasion, and the Sanskrit School at Jubbulpore will soon be a *fait accompli*.

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

Again it is worthy of notice that during the lecture some three or four majestic figures had attracted my particular attention. They did not seem to hang upon the speaker's lips, as did the rest of the audience, but remained calmly dignified, occasionally exchanging pleasant glances and throughout seeming more familiar with the subject treated of than the lecturer himself. I

was not surprised to learn afterwards that some Mahatmas had been present at the meeting in astral form. All this accounts to my mind for the enthusiasm of the audience, especially over the Sanskrit school, for it is well known that Mahatma K.H. was a Brahmin of high birth, and has not yet entirely lost his patriotic fervour.

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

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

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

Nor less I deem that there are powers
Which of themselves our minds impress
That we can feel this mind of ours
With a wise passiveness.

and the late Lord Lytton, who says in "Zanoni": "In some feelings there is all the strength, and all the Divinity of Knowledge".

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

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

Moradabad was visited on 10th November, and there an event occurred that furnished a proof of the much doubted fact that an occultist can project his inner self or soul instantaneously to any place at any distance.

Col. Olcott had been ordered as we have seen by his Guru to desist from treating patients until further notice, and when application was made to him by Mr. Shanger Singh of Moradabad, on behalf of two orphan children, he was under the necessity of refusing the request. Damodar, however, became interested in the matter, and said that he would ask for permission to be granted for this special case. His Guru, as we know, is Mahatma K.H., while Col. Olcott's Guru and Madame Blavatsky's is Mahatma M., but by going to Adyar in astral body, Damodar was enabled through Mme. B. to communicate with Mahatma M. without the knowledge of the Col. Accordingly Damodar went into his room and went into *samadhi*, projected himself to Adyar (a distance as the crow flies of over 1000 miles [sic, about 2000]) and returned in a few minutes with a message from Mahatma M. The Mahatma had spoken along the communication lines established between himself in the Himalayas (where he resides) and his Chela Mme. B. at Adyar. At Moradabad the words were taken down to dictation and the document signed and authenticated by all the gentlemen present. Damodar had informed us that he had requested Mme. B. to corroborate the fact of his astral visit by telegram and to repeat the words of Mahatma M. heard through the Shrine. Next morning a deferred night message was received from Mme. B. which was officially marked as having been dispatched 25 minutes after the time of Damodar's visit, and in it the visit was fully corroborated and the Master's words repeated verbatim. The telegram was opened in the presence of those who had heard the message dictated on the previous day, and is in the following terms:— "Voice from Shrine says 'Henry can try the parties once, leaving strongly mesmerized Cajaputte oil—rub in three times daily to relieve suffering.

Karma cannot be interfered with'. Damodar heard voice. Telegram sent at his request." Vide "Theosophist" for Dec. 1883, pp. 88-89.

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

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

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

On the evening of the 21st, after the lecture was over, Col. Olcott, Damodar and I were sitting outside the *shamiana* (pavilion) where we were visited by Djual Khool (the Master's head Chela,

and now an initiate) who informed us that the Master was about to come. The Master then came near us, gave instructions to Damodar, and walked away.

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

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

At Jammoo I had another opportunity of seeing Mahatma K.H. in person. One evening I went to the end of the compound, and there I found the Master awaiting my approach. I saluted European fashion, hat in hand, and came to within a few yards of the place on which he was standing . . . After a minute or two he marched away, the noise of his footsteps on the gravel being markedly audible.

I need not dwell upon the disappearance of Damodar for several days, for he himself has told us his experience and in whose company he spent his time (Theosophist, Jan. 84.), but while he was away, I received by occult means, another letter from his Master. It was enclosed in an envelope that had been addressed by Mme. G. and had come by post from Germany. This was very significant, because it proved to my mind that the Master was aware of the part Mme. G. had played in bringing me to the light of Theosophy. The

writing is the same as usual and the contents are as follows:— "I have pleasure in granting in part at least your request. Welcome to the territory of our Kasmir Prince. In truth my native land is not so far away that I can assume the character of host. You are now not merely at the threshold of Tibet, but also of all the wisdom it contains. It rests with yourself how far you shall penetrate both, one day. May you deserve the blessings of our Chohans. K.H."

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

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

During the last evening session of the Convention, the Officers and Councillors for the ensuing year were being chosen. It had been determined to give the over-worked President Founder a number of associates, and on his asking me if I would accept such an appointment I replied that if my chosen Master (Koot Hoomi) would so decide, the accepting of such an honourable post would be a pleasure. Thereupon Damodar was hurried off to the main building (situated 100 yards from the pavilion or pandal in which we were assembled) being asked to communicate with his Master, whose answer I would

receive through the usual means (the so-called Shrine). In a few moments he came hurrying with a note in his hand. It was in Mahatma K.H.'s handwriting and bore the following message: "It is my desire that Mr. Brown should accept the appointment offered him".

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

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

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

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

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

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

ADMINISTRATION OF ADYAR HEADQUARTERS

C. JINARAJADASA, *President*

The questions have been asked: "Why has the Theosophical Society an annual deficit? Why does it not live within its income?" The answer in brief is simple: "Because the Society's income does not cover its expenditure."

The full answer to both these questions requires a long statement. From the beginning of the Society's work, the Society has never met its expenses from the annual dues of the members. No salary is paid to any of its principal officers and so Colonel H. S. Olcott and Madame H. P. Blavatsky started *The Theosophist* hoping it might provide a small income. H.P.B. earned some money by writing articles for Russian papers. Both poured what money they earned into the Society and to cover the general expenses of the then Headquarters in Bombay, helped by a few donations. When the Headquarters were transferred to Adyar, an estate then of 28 acres was purchased with a central building and four small cottages. The money was raised by loans from members and slowly paid off. Part of the estate had a cocoonut grove and was let out to toddy-makers to earn some income—toddly being a mild intoxicating drink due to the fermentation of the juice of coco-nut palm buds. After a few years, when protests were made that the Society was encouraging drink, Col. Olcott had to ask members to cover by donations the deficit caused by not leasing the trees, and this was slowly done. A smaller income was then made by selling the coco-nuts.

Soon after coming to Adyar, a small book business was started in connection with *The Theosophist* office. Members from all parts of the world usually sent donations to help to meet the expense of travel of the two Founders. There were, however, times when Headquar-

ters' staff, consisting in 1886 of Col. Olcott, C. W. Leadbeater, A. J. Cooper-Oakley and a few Indian workers, lived on a very meager allowance amounting to about six pence per day. *The Theosophist* was published in the city of Madras seven miles away, and a carriage and horses were kept, as many supplies had to be obtained from the nearest shops five miles away. There were not even trams in those days. When the horses died one after another, for several months Mr. Leadbeater, as acting editor of *The Theosophist* had to walk the seven miles to Madras with proofs, etc. During all this period Headquarters was only a place for just the few staff workers necessary for the Society.

Adyar Becomes A Center

A great transformation took place when Dr. Besant became President in 1907. Her plan was to make the Society's Headquarters which already possessed the Adyar Library, established in 1886) a center to which students, and especially those who meant later to be workers "in the field," might come and reside for one or two years in order to study and take part in such meetings as were then being held. Members came from all over the world coinciding with the great expansion of the Society's estate from 28 acres to 266 acres. Several buildings with gardens contiguous to the original Headquarters were purchased by Dr. Besant from the donations of the members and from her own gifts. These were transformed into living quarters for the students who came. Owing to the lack of accommodation for them, a large concrete building in three stories called Leadbeater Chambers, consisting of thirty flats (sitting-room, bedroom and bathroom) was erected, the gift of an English member, the first building of the kind and size in India. The contractor used sea sand with salt in it, instead of pure sand, to mix with the cement, since which time

Leadbeater Chambers has required constant repairs, as the concrete continually breaks away. An Indian member erected two buildings for residential quarters for Indian members, on a simpler basis of one room each, to meet the smaller incomes of Indian students. Both Leadbeater Chambers and the Indian residential quarters have restaurants for their residents.

Later, the large building of the Theosophical Publishing House, the upper part of which is now the offices of the Treasurer and the Recording Secretary, was the gift of the same English member. As the residential population of workers and students increased, it was necessary to have a special laundry of our own, since laundry given out to the contracting washermen was apt to be lent out and might be contaminated in the unsanitary conditions of their homes. A dairy also was started to provide clean milk. This institution has always caused us a certain amount of loss as we have not sold off the old cows to the butchers, but kept them on as pensioners. A few months ago owing to great difficulties of getting fodder through famine and other conditions, and due to the fact that there is now a City Co-Operative Association in Madras which has guaranteed to give us good milk, the dairy was closed down. It has been necessary to have a Dispensary with a resident medical officer and compounder.

The buildings and all unoccupied spaces are at the moment being taxed for the first time by the Corporation of Madras which has expanded its limits and included Adyar. The taxes amount to about Rupees 11,000 (\$3,353). Some of the buildings, as the main Headquarters Building, are over one hundred years old, and although structurally they are on the whole sound, constant repairs are necessary. We have to be continuously on our guard against white ants. When Dr. Besant became Presi-

dent, the only lighting was with kerosene lamps. She instituted an electrical installation, producing the current from charcoal. This necessitated that during the night, when the Power House closed down, there should be a battery to supply light. The Society had to budget for a new battery about every eight years. Residents are charged for light. From the year 1935, a company in Madras City has supplied electricity in bulk at 6,000 volts, so that our electrical Power House is now a transformer station, but owing to the many buildings it is necessary to keep a minimum staff of electricians. Any moment in monsoon time with a heavy wind, with the damage to the wires from falling branches and inside buildings due to excessive damp . . . the current may be cut off suddenly, needing investigation from the day or night Power House staff. A few months ago part of the wiring was made into underground cables at a considerable expense. In addition, there are employed a certain number of carpenters, fitters and masons, since continual repairs are necessary to the 66 buildings, culverts, roads, etc., in this estate.

Strict accounts are kept of all expenditures. Every resident pays rent for the room which he occupies and for everything else for which the Treasury can send him a bill, including the use of water

The beautiful estate of the Society is the finest park in all South India and visitors come daily It has been found necessary during the last few years, because of the influx of visitors, to have a department of Watch and Ward, which has twenty-four men in uniform for policing by day and by night. Contiguous to one side of the Headquarters estate is a village, some of the inhabitants of which have an idea that the Society is rich, and that during the night they can "help" themselves to coco-nuts, mangoes and any other thing that they can carry away. Owing to

the large boundary of the estate, it is not possible to have an adequately high wall. Wherever we put up a boundary wall with sharp glass on top, the glass is promptly broken away and thieves hop over and "help" themselves to whatever they can from an organization which proclaims "Universal Brotherhood"! When we put up barbed wire, it is easy for these gentry to find pliers to cut the wire. There is, therefore, the need for policing the estate at night also.

The Annual Convention

Every two years the annual Convention of the Society is held at Adyar Headquarters and in alternate years it is held at the Headquarters of the Indian Section in Benares . . . Conventions at Adyar vary in attendance of members, the last one in 1945 being 1,210. The Convention of the Jubilee of the Society in 1925 brought 2,000 who were all housed in the Headquarters estate. This meant the special construction of large numbers of palm leaf thatched huts.

Until April of this year, the Society was outside the limits of the Corporation of Madras and so water had to be obtained from wells in the estate. Now a large overhead tank has been erected which is supplied by two pumps from a large well, and water is supplied by pipes to most of the buildings.

Several members of the Society have been permitted to build small houses on the condition that after the death of the builder and his wife the building becomes the property of the Society. Each is responsible for its maintenance.

Each Easter there is a meeting of the Federations of the lodges in South India, and as members come to reside for three or four days, accommodation has to be kept ready for them. Similarly, all the time some accommodation has to be kept ready for visiting members in both the Eastern and Western

residential sections, with a minimum staff of servants.

(To Be Concluded)

EXCHANGE MAGAZINES

We acknowledge with thanks receipt of the following exchange magazines:

The Aryan Path, April.

The American Theosophist, May.

Theosophy in New Zealand, April-June.

The American Vegetarian, May.

Theosophy, May.

The Theosophical Movement, April.

O Teosofista (Brazil), April.

The Bombay Theosophical Bulletin, April.

The Kalpaka, Jan.-March.

Revista Teosofica Cubana, April and May.

O Pensamento (Sao Paulo), March.

Life, A Review of World Thought Currents, Jan.-Feb.-March.

Teosofia (Cuba), May.

Theosophia, May-June.

The Sun (Belgaum Lodge), April.

O Naturista (Brazil), March.

STANDARD THEOSOPHY

The following books have just been received from the binders, and owing to the advanced prices of material due to the war, prices have had to be raised from the moderate rates.

ESOTERIC CHARACTER OF THE GOSPELS

by H. P. Blavatsky.

75 cents.

ANCIENT AND MODERN PHYSICS

by Thomas W. Willson.

75 cents.

THE EVIDENCE OF IMMORTALITY

by Dr. Jerome A. Anderson.

75 cents.

MODERN THEOSOPHY

by Claude Falls Wright.

75 cents.

THE BHAGAVAD GITA

A Conflation by Albert E. S. Smythe.

75 cents.

Order from **THE BLAVATSKY INSTITUTE**
52 ISABELLA STREET, TORONTO, 5, Ontario