

# THE CANADIAN THEOSOPHIST

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## “MAN’S LAST ENEMY---HIMSELF”

This series of four talks by world-famous psychiatrists was presented on the Canadian Broadcasting Corporation WEDNESDAY NIGHT during September, 1951. The general theme was that of aggression in the human personality, and the speakers were:

*Dr. Brock Chisholm*, Director General of the World Health Organization of United Nations;

*Dr. Anna Freud*, Psychiatrist working with children in London, England; daughter of Sigmund Freud who developed the psycho-analytic method;

*Dr. Carl Binger*, Noted American psychiatrist at the New York Hospital, Cornell University;

*Dr. Ewen Cameron*, Director of the Allan Memorial Institute of Psychiatry in Montreal.

Afterward, the CBC published the talks and the public response was such that the edition was sold out quickly.

While the listener reaction was overwhelmingly favourable, there was opposition from the religious press, particularly Roman Catholic, not only to these four broadcasts but to the series by Dr. Fred Hoyle of Cambridge University, on “The Nature of the Universe,” and Bertrand Russell’s six talks, on the ground that they were irreligious and anti-Christian.

We believe the CBC has done and is doing a great service for Canadians. We need to hear what are the antidotes for aggressiveness, fear and hysteria. We need to understand what are the emotional and mental breeding grounds of prejudice, suspicion and hatred. We need to be told about the latest discoveries of science. The Massey Commission pointed out that Canada is not rich in the number of books circulating nor in national publications. Broadcasting is an extremely important means by which people can hear different ideas and different opinions. This is as it should be in a free society.

The principles of free dissemination of information and of freedom of discussion are vital; this issue goes far beyond the particular talks to which objection was taken. It involves a fundamental right about which we should not be silent. Censorship, over and above that prescribed by the existing Canadian broadcasting regulations, is not necessary; a censorship imposed by a religious or any other special group would be a denial of the dearly-won right of freedom of speech and of liberty of thought and belief.

Let us continue to have faith in the individual’s right to make his own decisions after hearing divergent views on religion, philosophy and science.

# THEOSOPHIC STUDY

BY ROY MITCHELL

## VI. SEQUENCE.

In the essay on Projection I advised the student setting out on a special study to mark the first sheaf of his foolscap "Preliminary Notes and Journal." It may be of use now to explain why.

The most powerful instrument of intellection—after the form-making function itself—is that which we call association of ideas, and like all instruments it can work either for us or against us. The student's business is to see that the forces of association are enlisted and marshalled in his behalf, instead of running as they do in uncontrolled and destructive cycles of their own. All *yoga* is at last a process of ordering disorderly processes of thought to one supreme end, and the partial *yoga* we call study can only proceed according to the same law.

Form making is the peculiar function of the Ego. Living as he does in the subtle matter of mind the Ego moulds mind into forms or *simulacra* of the things he contemplates and lives for its instant in each. Then casting the form off and turning his imaging power to another object he adds another to the long line of ideas that make up his jewel-thread, his record, his true life on earth. This is all he is—a sequence of thoughts upon a string, each magnetically linked with that which precedes and that which follows it. This is the thread along which he can, if he be intent enough, travel backward from instant to instant, day to day, life to life to a knowledge of his origins. It is the thread he can pick up wherever he will and add to, re-examining for similarities, for differences, enriching, rounding out, pondering, revaluing, but never

destroying. These are eternal, living and time-bound entities each with the cycle of return the Ego gives it. He may perfect them, he may lengthen or he may shorten their cycles of return but he cannot kill them. Competent or incompetent they too "are of the army of God."

If they were purely mental in their nature they would present no difficulties. But they have been born at the behest of the animal nature, the Rajah of the senses—or perhaps in defiance of him—and each has its emotional colouring, of delight, of anger, of fear, of resentment, of greed, and each returning stirs him again as he was stirred before, when the Ego moulded the form. Whereas our memory as Egos is of forms, the animal nature is of feelings and step by step with our sequence of memory goes his sequence of passional reactions. So memory we say is pleasant, or it is painful, it is dreary or exciting, or awakes yearning. Such a mood is never ours but his. Too nice a distinction perhaps for those who have not learned to discriminate between themselves and the lower nature, but the student who wills to go with his eyes open, and be the master and not the victim of his forces, must learn to discriminate.

Thoughts, then, are tinged with emotion and they are cyclic in their return. The fool lives in a dreamy swirl of such images. If they become turbid and overloaded with the emotional contents of fear or anger he will go mad. The man who has come to value his creative powers learns to ride upon the tide of his thoughts and to use their periodic ebb and flow. The occultist orders their recurrence. He is not content to hope a

power will return. He makes a power that must return.

Our student who would plan to go on trusting to luck can do better than that. He can, with a sheet of paper and a pencil, make his luck. His decision to make a special study has been born in a moment of power, of elation, of vivid life, when he has willed to create. It will not be enough for him to hope the high mood will continue. It will not continue. Neither should he let the mood pass without insuring its return. It is too precious for that. In his Preliminary Notes and Journal he should set down in words what he can catch of it. Not as describing his inner feelings necessarily but as outlining the aspiration, as expressing the aim, as affirming the purpose. A very little of such a memorandum becomes a talisman by which he can recover the mood again. He should say how he proposes to work, why he thinks such a work matters, why it seems his to do, into what divisions it seems to fall, what are the immediate necessities and the best means, and what he must read. A sort of prayer as it were at setting out. Then having made his devotions, he may turn to the work in some such way as I have outlined.

He may work a little while and then tire, leaving it untouched for days and even months. He may have no time for it. When he returns to it again it will be a headless and tailless thing unless he has some means of capturing his first mood. Then when he reads the entry in his Journal, he will be wise to make a second one, expanding a little, putting in new ideas, sublimating the early ideas, perhaps becoming more practical as he realizes his bounds more clearly. As he writes this he must remember he is not doing a work. He is discussing a work to be done.

In any task there are breaks and returns and it is the task of the student to

make the breaks harder and the returns easier. When a book or a lecture or a conversation gives him a new fillip the fruit of it should go into the Journal. This chain of his best moments becomes the binding cord of his work. It is the record of his high places and will have curious values for him.

It will open up for him an old occult practice that gives the power of prophecy. This my reader must test for himself. Some day when a notable experience or a coincidence is fresh in his mind let him sit down and try to go back over the chain of causes that have led up to it, pushing back as far as he can. As for instance: This has happened to me because I decided to go down town at such and such a time. I could never have gone if I had not . . . And behind that is the fact that I . . . and that arises from the fact that . . .

Then having pushed back as far as he is able, let him come forward rapidly over the chain down to the present instant. There he will stand for a moment poised on the brink of the future. Then he will glimpse the next step in the sequence. It is not reasoning the next step; it is seeing it. He has made a causeway. He has caught the trick of tracing the *nidhanas*.

This is what his Journal can do. When there are a few entries of renewal of the work and a few glimpses of its possibilities the student can pick it up and reading from the inception of the idea to its latest stage, gather an impetus that will launch him forward into the unknown. This vision too he should write down.

It is not only in his Journal that he can do this. Having learned the process he will find it leading into all the phases of his enquiry. All his lines are sequences and there is an intuition at the end of each for him if he can learn to take it.

The old saints used to say a man can go to heaven by fixing his mind on the

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# THEOSOPHY AND THE LIBERAL CATHOLIC CHURCH

The September issue of *The Canadian Theosophist* contained a criticism of an article by Mr. Sydney Ransom entitled "A Theosophical Church", which had been published in the *Theosophist* for June 1951. Letters of protest and of explanations appeared in subsequent issues of the magazine; a few letters, not intended for publication were received from Liberal Catholic Church members objecting strenuously to the criticism and stating that it had been inspired by hatred, animosity, ambition and other assorted vices. Neither the letters which were published nor those which were not intended for publication, cast much light on the basic problem. Psychologically the reaction was interesting; the person who cries 'he hates me' when he is faced with a criticism of some pet theory of his, is obviously immature. Frankly we were a bit disappointed in this type of response from Liberal Catholics. Perhaps we fell into the error of judging all Liberal Catholic members by the friends we have who are members of the Church; 'hatred' would be the last thing to enter their hearts.

We regard Liberal Catholic Church members as fellow travellers seeking the path and we have no animosity towards them. When we suggest that they have left the admittedly austere and difficult road pointed out by the Masters and H.P.B., and have wandered into a pleasant by-path, we do so, not for any sadistic pleasure in criticism, but for all our sakes and for the sake of the Movement. The Church members are among the relatively few who have accepted such ideas as the One Source of all life, the continuity of existence, the law of Karma, the concept of the Masters, the existence of subtle

planes of matter and other associated ideas. If the Church had appeared during the Dark Ages of Europe, Theosophical students of today might have regarded it as evidence of the continual effort of the Masters to enlighten mankind. Its rituals, ceremonies and its priestly caste would have been accepted as incidental to the age. But it did not appear in the Dark Ages; its rise in the 20th century is an anachronism; its growth within the Theosophical Society is a denial of the Message of 1875; its identification with Theosophy has wrought confusion.

In the following letter from Mr. Ransom some of the confusion of thought is evident. Mr. Ransom says,

30 Oakeshott Ave.,  
High Gate, London N. 6,  
Nov. 27th, 1951.

Dear Editor "Canadian Theosophist",

I have only just seen your issue for Sept. 1951, containing reference to an article I wrote some time ago, entitled *A Theosophical Church*. Your contributor says my article caused him to count a hundred, but I do venture to think a few more hundred might have been useful; he would surely then have seen that his references to my article were unnecessary. The complaints made have no relevance to the intention of my article, and a confusion seems to have been made between "Theosophical" and "Theosophical Society". I like to think that the confusion was unintentional, and not arising from a prejudice. The question of affiliation was not even remotely implied or suggested (how could it be?).

The short study-list of books seems to have caused amusement, it being compared with the more "refreshing" books that deal specifically with your line of

study; but the list, surely, referred only to the subject of my article. Had I been writing on Buddhism, e.g., you would probably have raised no objection to my suggesting an appropriate study-list.

It is quite true, as stated, that I am a priest in the Liberal Catholic Church, but I fear your writer considers this a disqualification! I also belong to several other movements, all of which, I hope, have some bearing on the helping forward of humanity. But chiefly, I think you should know that I have a 50 years' membership in the T.S., have visited several countries (including Canada) exclusively on behalf of the Society; and have too deep a regard for it to wish to compromise it, or lessen its effectiveness.

I send my best wishes for the work of the T.S. in Canada.

Yours sincerely,  
Sidney Ransom.

We are grateful to Mr. Ransom for his good wishes for the work of the T.S. in Canada and in return we send best wishes for the success of the Movement in Great Britain.

Mr. Ransom raises the question of prejudice. 'Prejudice' is defined as 'a bias or leaning, favourable or unfavourable, without reason, or for some reason other than justice'. We deny 'prejudice', but frankly admit that we are not 'impartial'. We are convinced through our study of Liberal Catholicism and through the use of reason and the exercise of judgment, that the teachings of the Church are diametrically opposed to those of the Masters and H. P. Blavatsky, and that the association and affiliation in the minds of members and of the public of the Liberal Catholic Church with the Theosophical Society is inimical to the welfare of the Society.

The list of study books given by Mr. Ransom did not cause 'amusement'—our feeling was one of deep sorrow that such books should have been recom-

mended by a member of Mr. Ransom's standing. The statement is made that the complaints had no relevance to the intention of the article. We are not inexperienced in interpreting intention—the last thirty years in our vocation has brought practice in this. The intention seems clear; Mr. Ransom stated in his article, "It is necessary that we should be very well acquainted with the Theosophical basis" and recommended the study of certain books, *The Science of the Sacraments*, *The Christian Creed* and *Esoteric Christianity*. We suggested instead certain basic Theosophical books such as *The Mahatma Letters*, *The Secret Doctrine*, and *Isis Unveiled*. It is to these latter books that Mr. Ransom refers when he says in his letter, "the more 'refreshing' books that deal specifically with your line of thought."

We may be again accused of misinterpretation of intention, but that statement appears to us as a slighting observation concerning the three great books of the modern Theosophical Movement. If that is the intention and if that is the attitude held generally by Liberal Catholic priests, then we are afraid that they have already disqualified themselves. If we have misinterpreted the intention, we hope that Mr. Ransom will explain further; the statement as it stands will be resented by many members of the Adyar Society and by all members of other Theosophical Societies.

These source books are 'sacred' within the real meaning of that word, that is, they are dedicated to the holy purpose of serving mankind, of awakening remembrance of the divinity within all men. They are books born of compassion for the human race, written by those whose lives are given over to the services of mankind. They are not merely 'refreshing' books on a subject in which the editor of this magazine alone is especially interested.

However, let us examine extracts from some of the books which Mr. Ransom recommends in lieu of these, for example, this extract from *The Science of the Sacraments*,

"The clergy exist for the benefit of the world; they are intended to act as channels for the distribution of God's grace . . . in him also is vested the power to bless and to offer the sacrifice of the Holy Eucharist. The strength which the priest brings down is not for himself, but for the flock which is committed to his care . . . So there are two aspects of ordination—the gift of the Holy Ghost which provides the key to the reservoir and the personal link of the Christ Himself with His Minister. The former of these is the official connection which enables a priest, for example, to consecrate the Host and to dispense absolution and blessing."

Contrast this with the following:

" . . . I will point out the greatest, the chief cause of nearly two-thirds of the evils that pursue humanity ever since that cause became a power. It is religion under whatever form and in whatever nation. It is the sacerdotal caste, the priesthood and the churches. It is in those illusions that man looks upon as sacred, that he has to search out the source of that multitude of evils which is the great curse of humanity and that almost overwhelms mankind. Ignorance created Gods and cunning took advantage of the opportunity. Look at India, and look at Christendom and Islam, at Judaism and Fetichism. It is priestly imposture that rendered these Gods so terrible to man . . . It is belief in God and Gods that makes two-thirds of humanity the slaves of a handful of those who deceive them under the false pretence of saving them."

Mahatma Letters, Pages 57-58.

"But the Master cannot have been referring to *our* Church, to *our* God and to *our* priests," Liberal Catholic mem-

bers will say. Why not? The Liberal Catholic Church organization is following the old, old pattern of priestly domination, of setting up a sacerdotal caste to act as an intermediary between man and an anthropomorphic 'God'.

We do not question the good intentions of the Church members. We do not doubt that lay members and priests both derive happiness from their beliefs and from their participation in Church services which are designed to 'bring down' (as Mr. Leadbeater phrases it) spiritual power, and disseminate it over the countryside. Sincerity of purpose will carry a man a long way in this work — but sincerity alone is not enough. Some of the very sincere persons we know are patients in mental hospitals—and their terrible sincerity arouses helpless pity. The Inquisition of the Roman Catholic Church arose out of sincerity and the acceptance of the idea that the priesthood was the knower of God's will, purpose and desires.

Within the Liberal Catholic Church there are the latent germs of the evil of Roman Catholicism. This evil is inherent in the basis of the organization, it is not peculiar to Liberal Catholicism. A priest as a member of a craft, whether he be a Christian Bishop or a tom-tom beating witch doctor in some primitive tribe, is a man caught in the illusion that he is a special vehicle of the god "a channel for the distribution of God's grace" as Mr. Leadbeater puts it. The priest suffers from a delusion of grandeur; he believes that a mysterious something, called in Christianity, 'apostolic succession', and which among primitives might be a dream, a vision or the possession of some talisman, has set him apart from ordinary men. Often this delusion is relatively harmless; many priests are good, kindly men who are paternal and helpful in their chosen work. But if their special authority be questioned, if the delusion of the special

status of their caste be attacked, the good and kindly man often becomes the ruthless, unreasoning champion of special privilege, and in the name of his god and for the sake of his god, he will destroy all opposition.

Perhaps H.P.B. had something of this in mind when she wrote, "If both Church and priest could but pass out of the sight of the world as easily as their names do now from the eye of our reader, it would be a happy day for humanity."

*Isis Unveiled* II, p. 586.

Mr. Leadbeater wrote in *The Science of the Sacraments*, "Clairvoyant investigation into this early period absolutely confirms the contention of the Roman Church . . . They know that there has been no break in the apostolic succession."

Contrast this with H.P.B.'s statement in *Isis Unveiled* II, page 554, "The present volumes have been written to small purpose if they have not shown,

- (1) that Jesus, the Christ-god is a myth concocted two centuries after the real Hebrew Jesus died;
- (2) that, therefore, he never had any authority to give Peter, or any one else, plenary power;
- (3) that even if he had given such authority, the word Petra (rock) referred to the revealed truths of the Petroma, not to him who thrice denied him; and that besides the apostolic succession is a gross and palpable fraud."

Or again, consider these two statements,

"The Seven Sacraments of Christianity cover the whole of life, from the welcome of Baptism to the farewell of Extreme Unction. They were established by Occultists, by men who knew the invisible worlds; and the materials used, the words spoken, the signs made,

were all deliberately chosen and arranged with a view to bringing about certain results". *Esoteric Christianity*, pages 327-8.

As against this view of Mrs. Besant's concerning ceremonials, H.P.B. wrote "Practical theurgy or 'ceremonial magic' so often resorted to in their exorcism by the Roman Catholic clergy, was discarded by the Theosophists".

*Five Years of Theosophy*, page 440.

In *The Inner Life* by Mr. Leadbeater we find this, "The great purpose of this drawing together is to prepare the way for the coming of the new Messiah, or, as we should say in Theosophical circles, the next advent of the Lord Maitreya, as a great spiritual teacher, bringing a new religion. The time is rapidly approaching when this shall be launched—a teaching which shall unify all other religions, and compared with them shall stand upon a broader basis and keep its purity longer".

Mrs. Besant followed this up by, "And now I have to give to you, by command of the King, His message and some of the messages of the Lord Maitreya and His great Brothers . . . so that what I am saying, as to matter of announcement, is definitely at the command of the King whom I serve . . . our hope is . . . that very many from the Theosophical and the Star organizations, and the growing Co-masonry and the great fellowship of teachers may recognize their Lord when He comes, so that we may keep Him with us for many years, and not make his own world impossible for him save in seclusion as was done on His last coming."

All this was leading up to the announcement that Krishnamurti was the coming Saviour. Krishnamurti threw it all overboard, including his twelve ready-made disciples. He taught that each individual must become self-dependent and self-reliant, must discard

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## 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.

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The dying words of Horatio Lord Nelson were not "Kiss me, Hardy", but, "Kismet, Hardy" according to the Right Honourable the Earl Nelson, who is quoted by a local newspaper as saying that the actual words were perverted

'by the sentiment of his contemporaries (and the objection, presumably on religious grounds, to anything savouring of what they were pleased to call paganism)' to the ridiculous words, 'Kiss me, Hardy'. Certainly 'Kismet', the uncomplaining acceptance of karma, was more in keeping with Nelson's character.

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*Manas* for November 28th is a particularly interesting issue. The lead article *Problems of Politics* opens with this paragraph, "The editorial policy of *Manas*, for a number of reasons, has been non-political. We take the view that the really practical issues before the modern world are not political issues at all, but moral issues, having to do with the basic philosophical questions. It is fairly obvious, moreover, that genuine political issues usually turn on philosophical issues. That is, a man's politics depends upon the sort of respect he has for himself and others—for human beings generally." In the discussion of the basis of the Socialistic theory the statement is made that 'economic justice is neither the sole nor the major way to the good Society'. The article quotes from a biography of Leon Trotsky, written by Max Eastman in 1925, an interesting paragraph respecting the character of the 'old party workers' who made the Bolshevik Revolution in Russia, and who are depicted as altruistic idealists who worked for equal rights and freedom for all men. They did not foresee the tyranny of the all powerful central State control. The purge and execution of this generation of workers began about 1935. The 'Frontiers' Section of this issue of *Manas* discusses "The New Scientific Spirit" as exemplified in the William Alanson White Memorial Lectures delivered by Dr. Julian Huxley. *Manas* is published weekly, the subscription rate is \$5.00 per annum, free sample copies will be sent on request addressed to The



Manas Publishing Company, Box 112, El Sereno Station, Los Angeles 32, California.

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*Theosophy* (Los Angeles) for December devoted six pages to a review of *Roof of the World*. This is a 300-page book (Clarke, Irwin & Co., Toronto, price \$4.50) about Tibet written by a young Frenchman, Amaury de Rien-court, who was assigned to Central Asia by the editors of *Intelligence Digest* of London and New York, because, as he says, they had the foresight to understand that the key to Asia's future is Tibet. The story of his slow journey by horseback over towering mountains and vast valleys until he reached Lhasa, reveals not only the history and political significance of Tibet but also the geographic and climatic aspects of the country. *Theosophy* says that more than a little enjoyment and benefit may be reaped from this vicarious visit to the roof of the world, especially the parts dealing with the author's glimpse of the real Tibet through his audiences with the Dalai Lama and the old Regent, Takra Yondzin Rimpoche.

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Writing in the October-December issue of *Theosophy in New Zealand*, Bertha H. Darroch, a teacher for 44 years, says she has "arrived at certain very definite conclusions." The fact that Miss Darroch has been Principal of the theosophical Vasanta Garden School in Auckland for 28 years makes her conclusions of particular interest to Theosophists. Here they are:

"that the State by its educational system can transform its people into whatever mould it wishes, as instanced in Germany during the Nazi regime; that such being the case, the responsibility and opportunity of all freedom-loving countries is awe inspiring and the urgency of the position must be recognized if we would avert the catastrophe that will surely

follow in the wake of conventionality, complacency and folly; that no fundamental change in the corporate educational body will be effected until the true nature of the child is accepted by the State, by the parent, by the teacher—that the child is not his physical body, his emotions, his mind, but an ever-evolving individuality with a storehouse of faculties and memories garnered from the experience of many lives, and that we, his guardians, have the inestimable privilege of so surrounding him with conditions conducive to the awakening of such powers and of sending him free to learn to unlock the treasures enfolded within his Godlike being.

"Where then lies our responsibility regarding all things educational? Surely by attempting to put into practice our ideals in schools conducted by Theosophists, and also by supporting the Theosophical Society by dedicating our lives to the popularizing of the great and glorious truths of the ancient wisdom, remembering that, as Froebel has said, "The duty of each generation is to gather up its inheritance from the past, and thus to serve the present and prepare better things for the future."

Miss Darroch would undoubtedly agree with Albert Einstein who in his autobiographical notes says that "it is, in fact, nothing short of a miracle that the modern methods of instruction have not entirely strangled the holy curiosity of inquiry; for this delicate little plant aside from stimulation, stands mainly in need of *freedom*; without this it goes to wreck and ruin without fail. It is a very grave mistake to think that the enjoyment of seeing and searching can be promoted by coercion and a sense of duty."

As Canadian Theosophists, we may well ask ourselves what we are doing about our own educational system.

According to a survey carried out along Gallup Poll lines, reported in *Theosophical News & Notes*, the journal of the T.S. in the British Isles, one in eight in England professes a belief in reincarnation either on this earth or on another planet, and the belief in hell has almost completely disappeared.

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Significant figures were released recently by the United Nations Economic and Social Council. These gave the average incomes in terms of real purchasing power for citizens in various parts of the world. For North America the figure was \$1,100 per year or almost twice that of any other area. Second highest was in Australia and New Zealand, with \$560. Far down the list were West Europe \$380, U.S.S.R. \$310, South America \$170, Africa \$75 and Asia with only \$50.

With twice as much money, are we in America doing twice as much to spread the teachings?

## CORRESPONDENCE

Editor, *Canadian Theosophist*.

Dear Sir:

Your November issue arrived today and I read the opening editorial with much profit. In the Master's statement quoted in the 'Weighty Words' letter is a line of thought one could travel on for a long time without coming to an end.

"Weighty Words" recommends getting "the critical and devotional types into combination once more." May we not extend the specifications? What is the corrective for the domineering type, if not the theosophist who is impervious to domination? What helps the fearful and self-deprecating student more than everyday association, in theosophical work, with one who is confident of his own power to learn and his Teacher's power to teach? How will the hapless psychic or "mystic" be protected, except by the presence, at his theosophical

center, of a companion who follows the Third Object, and investigates the laws of psychic and occult phenomena? What better foil for the formula-spouting intellectual, than a simple soul who asks "Why?" instead of "What?"—who does not rest satisfied with an "answer," but continues on to uncover a principle? There are theosophists who are able to diagnose the Mahatmas by (we must suppose) some kind of interior radionic instrument, and inform us of what They thought and suffered, imagined, hoped and feared, at any time from 1875 to the present. Useless to argue with such: they *know*. But not so useless to have in the vicinity one or two who regard the Masters as "ideals and facts," whose "personalities" and particular activities are as much beside the point for *non-Adepts* as was H.P.B.'s private life. H.P.B. gives a broad hint on the bottom of the second page of her *Key to Theosophy*, as to how the Masters may truly be "known":

It was a mystic belief—practically proven by initiated adepts and priests—that, by making oneself as pure as the incorporeal beings—*i.e.*, by returning to one's pristine purity of nature—man could move the gods to impart to him Divine mysteries, and even cause them to become occasionally visible, either subjectively or objectively.

If as much effort were expended on this recommended procedure as is squandered (not only fruitlessly but harmfully) on psychic or emotional "approaches" to the Masters, there is no telling how much wisdom might have been garnered by—"the combined many" in the theosophical movement.

Would you not say that one of the most disgraceful attributes of too many theosophical groups and individual students, is that *psychic* pride which induces them to isolate their precious individualities behind personal "iron cur-

tains"? What has happened to the Movement mothered by that great Warrior, H.P.B.? Wm. Q. Judge will be found saying (in a new book issued by the Theosophical University Press: *Practical Occultism*, from the private letters of W.Q.J.; \$3.) that although the Adepts worked through H.P.B. "in Their special attitude of aiders of the T.S.," They do not refuse to aid a man because he does not agree with Olcott or H.P.B. in method." Who are we, the private soldiers in that great army, to take upon ourselves airs that our generals do not assume? Who can contemplate the power that was H.P.B.—the sweep and vigour of her mind—the strength and sacrifice of her heart—and dare even to attempt to justify the small-mindedness, the chicken hearts, of "pure theosophists" (so-called) who will not deign to lower their gaze toward "the others" in the same theosophical tradition, albeit of differing beliefs?

We hide behind the "lines laid down," forgetting that the lines are in danger of being permanently "laid up," unless theosophists of all sects and creeds start heading in the same direction from their multiple cozy corners.

H.P.B., as is easily seen from her articles and books, had ample time to valiantly defend theosophical ideas in every arena that the world of thought offered. But today's theosophists, by and large, are too busy justifying their petty theories and prejudices to speak up for Theosophy in public. Is it the "theosophists' movement" to which we would call the world's attention? Surely internecine warfare, backbiting, calumny, slander and vindictiveness are not theosophical inventions—they will never make a name for our Movement!

What a curious spectacle—*how She and They must laugh!* — to see small, jealous groups of rival theosophists

sedulously avoiding each other, while trying to do the work of H.P.B. and the Masters. Within recent months three new volumes of undeniably theosophical literature have come off three different presses: the fifth volume (1883) of the *Complete Works of H.P.B.*; *H.P.B. Speaks* (Vol. I); and the Judge volume already referred to. Did hosannas go up from theosophical groups everywhere upon the appearance of these labours of love? Not noticeably. If three more textbooks on how to distinguish between mushrooms and toadstools had been issued, the welcome could not have been more subdued. And yet I open *H.P.B. Speaks* at page 226, and read of what H.P.B. described as "a very impressive ceremony," one that (to all appearances) rejoiced her heart because it united "5 different diametrically opposed personalities. Different socially, religiously, nationally and in their social status." Only one ceremony that was, seventy years ago, but did not H.P.B. have a right to expect it would only be the prototype of many more in succeeding decades, as the Theosophical Movement carried the First Object into application in the four quarters of the globe?

As you so very truly say, in concluding your editorial, "Reunion might call for drastic revisions of constitutions and bylaws and the acceptance of the idea of the complete autonomy of national groups and of groups within the national boundaries. It might require the sacrifice of titles and the giving up of cherished dreams of world headquarters and of centralized control." Perhaps it will require even more: the encouragement of complete spiritual independence, to the point where *each member becomes a center*, while, at the same time, wholeheartedly supporting the central aim of the Theosophical Movement expressed in its First Object. Every impulse to work for Theosophy

that is channeled toward a "headquarters" instead of toward one's fellow human beings, is weakened just that much by the detour. Every aspiration to serve humanity — one's neighbour first—which requires to be approved by one's theosophical "superior" (save the mark!) loses proportionately some of its precious life and substance.

The Heart Doctrine cannot be upheld by timid souls. It is brought to men, sustained in the world, and promulgated by strong will and a sympathy that overpasses all barriers between human beings. The Masters' laws, K.H. said, "are antagonistic to their mixing with the uninitiated," but it remains an open question as to Their mixing with those who, whatever their abilities or capacities, do the best they can to *initiate* work for Theosophy in the ways open to them. Who is for the experiment? To quote from the "new" Judge words again, "The best way for you is to TRY and not wait to find opinion . . . In all these matters *one must experiment and see what is best for oneself* . . . ."

Sincerely yours,

E. M. Quinn.

Los Angeles, California,  
November 30, 1951.

## DEEPER 'SPIRITUAL BLINDNESS'?

*Theosophy in Australia*, August, 1951, carries this news item which speaks for itself:

"The Ritual of the Mystic Star was presented to the public in Sydney on Saturday, the 4th of August, in a way which promises to herald a closer touch with the people for whom it was written.

"Mr. Jinarajadasa, who created the Ritual, gave us to understand that it

must reach the public, and it was, therefore, taken away from the Lodge room and performed in a concert hall in Paling's building, Ash Street. The room was well suited for the purpose, having a musical vibration and good acoustics and a stage backed by deep blue curtains.

"Mr. Jinarajadasa in two brief addresses explained the Ritual, its working and its purpose. All the regalia and altar cloths and sacramental vessels were new. The dramatis personæ formed a circle round the altar, and the ceremony proceeded to its climax—the invocation of the World Teacher, His blessing in response, and the dedication of the tools of our daily work.

The intention of the Ritual was summed up in the advertisement calling the meeting, as follows: 'A congregational ceremony in which the public joins with responses commemorating the Founders of the religions and the sanctification of all secular activities.'

"The Ritual will be performed henceforward every second Thursday in the same hall. It is hoped that in other places a definite effort will be made to spread among the people through this Ritual the truths of the Wisdom."

Mr. Jinarajadasa is a Buddhist and it would be of interest to learn how he reconciles his active support of ceremonies and rituals with the Buddhist teachings as presented in *The Buddhist Catechism* prepared by the President-Founder, Colonel H. S. Olcott. The following quotation is from that work:

*Question:* What was the Buddha's estimate of ceremonialism?

*Answer:* From the beginning he condemned the observance of ceremonies and other external practices, which tend only to increase our spiritual blindness and our clinging to mere lifeless forms."

## THEOSOPHY AND THE L. C. C.

(Continued from Page 167)

the crutches of church, priest and ceremonies, must cast aside all superstition and superimposed ideas, and seek no outside refuge. To the honour of Mrs. Besant she accepted his doctrines. Others in the Society could not rise to this height and for them the fiasco was rationalized by asserting that Krishna-murti as the vehicle only of the Lord Maitreya, did not know what he was talking about!

Concerning the appearance of the Maitreya Buddha, *The Secret Doctrine* states that he is the last of the Avatars and that he will not appear until the Seventh Race. "Only it is not in the Kali yug, our presently terrifically materialistic age of darkness, the 'Black Age' the new Saviour of Humanity can ever appear."

Vol I, p. 470.

Issues of the magazine could be filled with statements from the *Mahatma Letters* and from the writings of H.P.B. which are contradicted in the writings of Mr. Leadbeater and Mrs. Besant. Both sets of teachings cannot be true; our reason and judgment lead us to consider the Secret Doctrine teachings as valid. We do not ask that this conclusion be accepted by Liberal Catholic members; we do ask that Theosophical members within the ranks of the Liberal Catholic Church, examine for themselves the real source books of Theosophy, and make their own decisions. Comparative study is one of the great safeguards against the evils of sectarianism.

The experience may be painful; the destruction of cherished illusions, particularly 'those illusions that man looks upon as sacred' as the Master K.H. wrote, is never pleasant—but the Masters never suggested that chelaship was easy and pleasant. The shattering revelation that previously held attitudes

were misconceived is a tremendous test. We have known of persons who could not survive it. With all the enthusiasm and devotion of altruistic idealists they had given years of service to the ideal as it was taught to them, never pausing to question the validity of the teaching. If it were labelled 'Theosophical' that was sufficient for them. In some cases the psychosomatic effects brought on illness and death; in a few cases suicide appeared to be the only way out. Those who came through the test successfully found a new confidence and a greater self-reliance, and discovered that the experience had opened doors of understanding which would otherwise have remained closed for this incarnation. For one thing, they learned how very real Theosophy actually is.

But what of those members who are incapable of accepting the Secret Doctrine approach, who do not want to think, who desire only to go along quietly and happily in the illusions they cherish? For them the Message of the Doctrine is completely esoteric, that is, it is beyond their present comprehension—and pages of comparative teachings would not influence them. However, they are members of the Theosophical Society, they too have taken the oath of Brotherhood—lightly and unthinkingly perhaps, but nevertheless an oath that will someday shatter their tower of illusion. "To form a nucleus of the Universal Brotherhood of humanity without distinction of race, creed, sex, case or colour" binds us all.

Liberal Catholic members of the Theosophical Society are within their legal rights as members of the Society in accepting teachings that are contrary to the original Message; they have a legal right to belong to a Church organization, even though that organization has established and maintains a body of doctrines in which are included concepts against which the Founders of the Society spoke out so vigorously and

clearly. Those of us who do not accept Liberal Catholicism cannot deny them these rights.

The problem would be a simple one if the Society could set up as a counter-action, a code of beliefs which all members of the Society must accept, or if the Society could declare that the *Mahatma Letters* and the writings of H. P. B. are the only authoritative works, and that members must 'believe' them. Such a course would mark the end of the Society — we would become the witch-doctor with his authoritative talisman.

The General Council of the Society, through the efforts of Mr. Jinarajadasa, has wisely proclaimed the Dis-

association of the Society from the Liberal Catholic Church. The Church and the Society are not to be identified —but the right of individual members to join the Church is not interfered with. If the Liberal Catholic Church will accept this decision and not endeavour to impose its sectarian attitude upon the Society by taking undue advantage of the freedom of speech and of belief which the Society maintains, the problem can be solved. But let it be clearly understood that the Liberal Catholic Church is not 'a Theosophical Church'; it is a sectarian church which in some strange manner has grown up within a non-sectarian organization.

D. W. B.

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The book is written in all sincerity. It is meant to do even justice, and to speak the truth alike without malice or prejudice. But it shows neither mercy for enthroned error, nor reverence for usurped authority. It demands for a spoliated past, that credit for its achievements which has been too long withheld. It calls for a restitution of borrowed robes, and the vindication of calumniated but glorious reputations. Toward no form of worship, no religious faith, no scientific hypothesis has its criticism been directed in any other spirit. Men and parties, sects and schools are but the mere ephemera of the world's day. TRUTH, high-seated upon its rock of adamant, is alone eternal and supreme . . . The world needs no sectarian church, whether of Buddha, Jesus, Mahomet, Swedenborg, Calvin, or any other. There being ONE Truth, man requires but one church—the Temple of God within us, walled in by matter but penetrable by any one who can find the way; the pure in heart see God.

—*Isis Unveiled*, Vol. I, p. 5; II, 635.

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### THEOSOPHIC STUDY

(Continued from Page 162)

memory of the great moments of his life and from his preoccupation with them make new moments that will at the last merge into one. Creative power is the

child of preoccupation with creative moments. If we could remember our creative moments we need not write them down. But so few of us can. We do too many things that are destructive of memory. We will do best just now with talismans.

## ABOUT PESSIMISM

Excerpt from article entitled "The Origin of Evil," by H.P.B., in *Lucifer*, Vol. I, Sept. 1887—February 1888, pp. 113-14.

"The seeds of evil and sorrow were indeed the earliest result and consequence of heterogeneity of the manifested universe. Still they are but an illusion produced by the law of contrasts, which, as described, is a fundamental law in nature. Neither good nor evil would exist were it not for the light they mutually throw on each other. *Being*, under whatever form, having been observed from the World's creation to offer these contrasts, and evil predominating in the universe owing to *Ego*-ship or selfishness, the rich Oriental metaphor has pointed to existence as expiating the mistake of nature; and the human soul (psyche), was henceforth regarded as the scapegoat and victim of *unconscious* OVERSOUL. But it is not to Pessimism, but to Wisdom that it gave birth. Ignorance alone is the willing martyr, but knowledge is the master of natural Pessimism. Gradually, and by the process of heredity or atavism, the latter became innate in man. It is always present in us, howsoever latent and silent its voice in the beginning. Amid the early joys of existence, when we are still full of the vital energies of youth, we are yet apt, each of us, at the first pang of sorrow, after a failure, or at the sudden appearance of a black cloud, to accuse *life* of it; to feel *life* a burden, and often to curse our being. This shows pessimism in our blood, but at the same time the presence of the fruits of ignorance. As mankind multiplies, and with it suffering—which is the natural result of an increasing number of units that generate it—sorrow and pain are intensified. We live in an atmosphere of gloom and despair, but this is because our eyes are downcast and rivetted to the earth, with all its

physical and grossly material manifestations. If, instead of that, man proceeding on his life-journey looked—not heavenward, which is but a figure of speech—but *within himself* and centred his point of observation on the *inner* man, he would soon escape from the coils of the great serpent of illusion. From the cradle to the grave, his life would then become supportable and worth living, even in its worst phases.

Pessimism—that chronic suspicion of lurking evil everywhere—is thus of a two-fold nature, and brings fruits of two kinds. It is a natural characteristic in physical man, and becomes a curse only to the ignorant. It is a boon to the spiritual; inasmuch as it makes the latter turn into the right path, and brings him to the discovery of another as fundamental a truth, namely, that all in this world is only *preparatory* because transitory. It is like a chink in the dark prison walls of earth-life, through which breaks in a ray of light from the eternal home, which, illuminating the *inner* senses, whispers to the prisoner in his shell of clay of the origin and the dual mystery of our being. At the same time, it is a tacit proof of the presence in man of that *which knows, without being told*, viz.:—that there is another and a better life, once that the curse of earth-lives is lived through."

## THE THREE TRUTHS

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.

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

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