

THE CANADIAN THEOSOPHIST

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WM. Q. JUDGE

April 13th, 1851 — March 21st, 1896

THE THEOSOPHICAL MOVEMENT

(This article was published by Wm. Q. Judge in his magazine *The Path*, August 1895.)

There is a very great difference between the Theosophical Movement and any Theosophical Society. The Movement is moral, ethical, spiritual, universal, invisible save in effect, and continuous. A Society formed for theosophical work is a visible organization, an effect, a machine for conserving energy and putting it to use; it is not nor can it be universal, nor is it continuous. Organized Theosophical bodies are made by men for their better co-operation, but, being mere outer shells, they must change from time to time as human defects come out, as the times change, and as the great underlying spiritual movement compels such alterations.

The Theosophical Movement being continuous, it is to be found in all times and in all nations. Wherever thought has struggled to be free, wherever spiritual ideas, as opposed to forms and dogmatism, have been promulgated, there the great movement is to be discerned. Jacob Boehme's work was a part of it, and so also was the Theosophical Society of over one hundred years ago; Luther's reformation must be reckoned as a portion of it; and the great struggle between Science and Religion, clearly portrayed by Draper, was every bit as much a motion of the Theosophical Movement as is the present Society of that name—indeed that struggle and the freedom thereby gained for Science, were really as important in the advance of the world, as are our different organizations. And among political examples of the movement is to be counted the Independence of the American colonies, ending in the formation of a great nation, theoretic-

ally based on Brotherhood. One can therefore see that to worship an organization, even though it be the beloved theosophical one, is to fall down before Form, and to become the slave once more of that dogmatism which our portion of the Theosophical Movement, the T.S., was meant to overthrow.

Some members have worshipped the so-called "Theosophical Society", thinking it to be all in all, and not properly perceiving its *de facto* and piecemeal character as an organization nor that it was likely that this devotion to mere form would lead to a nullification of Brotherhood at the first strain. And this latter, indeed, did occur with several members. They even forgot, and still forget, that H. P. Blavatsky herself declared that it were better to do away with the Society rather than to destroy Brotherhood, and that she herself declared the European part of it free and independent. These worshippers think that there must be a continuance of the old form in order for the Society to have an international character.

But the real unity and prevalence, and the real internationalism, do not consist in having a single organization. They are to be found in the similarity of aim, of aspiration, of purpose, of teaching, of ethic. Freemasonry—a great and important part of the true Theosophical Movement—is universally international; and yet its organizations are numerous, autonomous, sovereign, independent. The Grand Lodge of the state of New York, including its different Lodges, is independent of all others in any state, yet every member is a Mason and all are working on a single plan. Freemasons over all the world belong to the great International Masonic Body, yet they have everywhere their free and independent government.

When the Theosophical Society was young and small, it was necessary that it should have but one government for the whole of it. But now that it has grown wide and strong, having spread among nations so different from each other as the American, the English, the Spanish, the Swedish and others in Europe, and the Hindu, it is essential that a change in the outward form be made. This is that it become like the Freemasons — independent in government wherever the geographical or national conditions indicate that necessity. And that this will be done in time, no matter what certain persons may say to the contrary, there is not the slightest doubt.

The American Group, being by geographical and other conditions outwardly separate, began the change so as to be in government free and independent, but in basis, aim and work united with all true Theosophists.

We have not changed the work of H. P. B.; we have enlarged it. We assert that any person who has been admitted to any Theosophical Society should be received everywhere among Theosophists, just as Masons are received among Masons. It is untheosophical to denounce the change made by the American Group; it is not Theosophy nor conducive to its spread to make legal claims to theosophical names, symbols and seals so as to prevent others from using them. Everyone should be invited to use our theosophical property as freely as he wishes. Those who desire to keep up H.P.B.'s war against dogmatism will applaud and encourage the American movement because their liberated minds will permit; but those who do not know true Theosophy, nor see the difference between forms and the soul of things, will continue to worship form and to sacrifice Brotherhood to a shell.

(The above article was written after the European Convention (London, July 4th, 1895) had rejected an invitation from the newly-formed 'Theosophical Society in America' for mutual assistance and co-operative work between the two Societies. Colonel Olcott, Chairman of the Convention, advised the members of the receipt of a letter from the American Society, but refused to read it, declaring it out of order and not admissible. Mrs. Besant asked the Chairman to waive his ruling and to allow the letter to be read, 'and then let it lie on the table, passing it over in absolute silence so to speak.' The letter was read and a member then moved "That this Convention do receive the communication with pleasure and do draft a reply thereto". Mrs. Besant moved an amendment "That the letter do lie on the table". A heated discussion followed, but the amendment was carried. Thus was sown one of the seeds of separateness which has kept the Societies apart.

Mr. Judge's article is not published with any idea of reviving the tragedy of 1895. The past is gone and this generation of Theosophists is concerned with the present day problems of the work and with action in the future. During the next twenty-five years there will be considerable discussion on the matter of uniting all Theosophical Societies—if not into one organization, then by establishing methods by which fraternal relationships and co-operation between the various societies and groups will be encouraged.

Some sound ideas on this subject are voiced in Mr. Judge's article—its freedom from expressions of rancour, resentment or disappointment at the reception given the overtures of the American Society, was characteristic of him.)

WILLIAM Q. JUDGE

William Quan Judge was born in Dublin, Ireland, on April 13th, 1851, one hundred years ago this month. "In his seventh year he had an illness supposed to be mortal; in fact, the boy was pronounced dead by the attending physician. To the surprise of all, symptoms of returning life began to appear and a gradual recovery was attained. One of his biographers writes: 'During convalescence the boy showed aptitudes and knowledge never before displayed, exciting wonderment and questioning among his elders as to when and how he had learned all these new things. He seemed the same, yet not the same; had to be studied anew by his family, and while no one knew that he had ever learned to read, from his recovery in his eighth year we find him devouring the contents of all the books he could obtain, relating to Mesmerism, Phrenology, Character-Reading, Religion, Magic, Rosicrucianism, and deeply absorbed in the Book of Revelation, trying to discover its real meaning'."

—*Theosophy*, March, 1913.

His early interest in such and allied subjects was sustained during his youth and in his twenty-third year this interest led to his coming in touch with H. P. Blavatsky and Colonel Olcott in New York. The meeting with H.P.B. was a picking up of old ties from the past and a recognition of the link between them. H.P.B. wrote of him, "He has been a part of myself for æons past." He, on his part, never faltered in his unswerving loyalty to her—a loyalty not based upon any personal attraction, but upon his recognition of her superior rank in the work and of her fitness for the task.

Of their first meeting in New York, Judge said, "She looked at me in recognition at that first hour, and never since has that first look changed. Not as a questioner of philosophies did I

come before her, not as one groping in the dark for lights that schools and fanciful theories had obscured, but as one who, wandering many periods through the corridors of life, was seeking the friends who could show where the designs for the work had been hidden. And true to the call she responded, revealing the plans once again, and speaking no words to explain, simply pointed them out and went on with the task. It was as if but the evening before we had parted, leaving yet to be done some detail of a task taken up with one common end."

He was 24 years of age when the Theosophical Society was founded, and of course, was one of the founding members. 'Co-founder' H.P.B. termed him. When H.P.B. and Colonel Olcott boarded the *S. S. Canada* at midnight on December 17th, 1878, on the first stage of the long voyage to India, Mr. Judge was with them during the evening.

After their departure, the work in New York almost came to a standstill. There is one story told of Mr. Judge during those days which I have always remembered. Even when no one attended the meetings he would go to the hall, put on the lights, give a short reading from the Bhagavad Gita or other scripture, and conduct the meeting in the empty room in the same manner as though it were crowded with visitors. Perhaps it was—who knows how many of the invisible ones may have lent their presence to help keep the little lamp burning?

Mr. Judge was absent from New York for some time but he was always working steadily and quietly in preparation for that portion of the work which was to be his contribution to the Movement. In 1886 the cycle opened

and in that year he and other students founded *The Path*, of which H. P. B. said, "It is pure Buddhi." The remaining ten years of his life were literally crammed with Theosophical activities, correspondence, lectures, visits to lodges, his heavy duties as President and also as head of the Esoteric Section in America. The added burden of the charges preferred against him by certain members of the Society, came at a time when his frail physique was least able to bear them. He died in his forty-fourth year on March 21st, 1896. At his death there were one hundred and twenty-five lodges in the Theosophical Society in America, and Theosophy, as expressed through his profound, penetrating mind and ever open heart, had attracted many splendid students to its ranks.

Mr. Judge's writings reveal his 'divine common sense' in occult matters and make clear his status as a teacher; his style is simple and clear, terse and precise, it is clean and issues are not sidestepped by the use of vague generalities and platitudes. He wrote many articles and editorials for the Path; often a pen-name was used for the articles. A collection of these writings would be a valuable contribution to the literature of the Movement and would be a source of inspiration for this and future generations of students. A good grounding in Judge's approach to Theosophy and an assimilation of the basic principles therein stated, establishes a standard by which other attitudes may be appraised. Many editions have

appeared of his few books and they are in constant demand, *The Ocean of Theosophy*, *Letters That Have Helped Me*, *Notes on the Bhagavad Gita* (the first seven chapters of this being by Mr. Judge, the other eleven by one of his students) a rendering of the *Bhagavad Gita* and another of Patanjali's *Yoga Aphorisms*.

Mr. Judge was 'a real person', as the current phrase has it, in the Theosophical Movement. Impartial and unprejudiced students of Theosophy—and we cannot be real 'students' if we are partial and prejudiced—should not neglect to read him. They will not find the sensationalism of psychism, in fact astralism and psychism are written down. The emphasis is laid upon the moral worth and philosophy of the ancient wisdom and upon its utilitarian application in fulfilling man's primal dharma, understanding himself and his relationship to all lives and to the universe.

I think that in Mr. Judge's writings they will discover a man, not a perfect man, not a paragon of all the virtues, but a man of rare attainments in Theosophical work, a man of dignity, courage, patience and kindness in whom they can have confidence. They will discover a maturity of soul which was not so far removed from the common clay of our humanness as to present an unattainable ideal for us—and yet a maturity which even in its incompleteness always points beyond transcendencies to the one Master, the Lord seated deep in the heart.

"The Past! What is it? Nothing. Gone! Dismiss it. You are the past of yourself. Therefore it concerns you not as such. It only concerns you as you now are. In you, as you now exist, lies all the past. So follow the Hindu maxim: 'Regret nothing; never be sorry; and cut all doubts with the sword of spiritual knowledge'."

Wm. Q. Judge.

THEOSOPHY IN ACTION

BY ROY MITCHELL

XII. PURITY

Throughout these essays I have urged that we of the Theosophical Society are required to be more concerned with method than with result. A high method must inevitably bring a wide result, and it will be none of our business if the result is not in our time. Knowing as we do the slow cyclic process by which Nature works from a cause to a visible effect, we of all people should learn to be patient in the knowledge that once the cause is laid down the effect will inevitably follow in its due course, whether we live to see it or not. When we drop to the materialistic mood in which we wait impatiently for results to follow at once upon the causes we have set up, we step into a region of *maya* where we try to persuade ourselves—and succeed all too frequently—that we have brought about conditions which are in reality the flowering of long antecedent causes. We do not create a Theosophical Society out of nothing; we draw to a focus long-gone students of the mysteries, united for the most part in one thing only, their pre-occupation with the mysteries. They are hampered by all their individual karma, their racial and family limitations, and the one grave mistake they can make about themselves is that because they were persuaded to Theosophy in an hour they can, on grounds of reason alone, persuade others in an hour. We do not make a Theosophist as we so naively believe: we awaken one.

Nor do we awaken his theosophy alone. We rouse with it all his theosophic karma and the forms into which his theosophy has been cast in ages gone by. This one with his spiritism, that with his magic, another with his

love of cloistered community, a fourth with his sense of a need of a personal teacher, a fifth with tatters of ritualism still flapping in his mind. One with pledges given to art, or one to social service, or one to scientific inquiry.

These are all as they should be. They are our filamentary ties with the life around us, ties through which our force may go and ties also through which we will draw our sympathy with the life of our generation. That theosophy should exist for itself or for its students is not enough. Every law requires of it that it should exist for the world and wax strong by its service of the world. If the Theosophical Society did not have them but lived to itself it might as well not exist. They are our great advantage.

None the less, they are also our great peril. While our big fellows can draw from Theosophy their refreshment and energy, and then going into the world can lavish it upon what they love best, the little, muddily-minded fellows—and it will not be unbrotherly to admit that we have a few—must needs lug their dear desires into the Society itself and demand of us in the name of tolerance and brotherhood that we also love and feed them.

We have been told so often how hard it is to carry a Theosophical Society in the purity of its first ideals. This is the reason. Because we fail to discriminate between pure Theosophy and all its applications we are overborne by foreign growths, all perfectly valid in their own places and all ruinous in ours.

The churches have had to learn the lesson again and again. Just a few years ago some sentimentalist invented the idea of having a special Sunday,

with a special collection for something or other. Then somebody added another, and presently another. But there are only fifty-two Sundays in a year, and when it began to tell on the revenue the amiable people who could not see it as a mistake in principle did see it as a mistake in finance, and I think they stopped it. We may have to run the same course, and when our Theosophical Society has been picked white by a host of affiliated movements, our sentimentalists may be able to descry in physical deficits a truth they could not understand in the realm of ideas.

Then we will know, widely enough for it to be of any practical use, that our Theosophical Society is at its greatest potency when we conceive it as a power house that makes energy for whatever purpose the user may have for it. He may use it to give light, to give warmth, to turn a machine, to cook his food, to cure his diseases, to shock himself off this plane altogether if he insist upon it, but we will be at great pains to see that when he acquires the power he will carry it afield and make it his contribution to the world. It will be so much better than coming in and taking up our good time with long arguments about the use to which the powers could be put. Mostly we have ideas of our own on that subject, and if we are too proud to beg the Theosophical Society for help with our hobbies, we should try to instil a similar pride in him. Failing that we should protect the Society against him.

Because I am of the theatre shall I make this Theosophical Society which has given me so much and which I love for it, a cockpit for all the quarrels, jealousies and frenzies of the theatre? Should I not rather carry my ideas of Theosophy into the theatre? Because I am a Mason shall I carry Masonry into Theosophy or Theosophy into Masonry?

(Continued on Page 29.)

NOTES BY THE GENERAL SECRETARY

It is with deep regret I read of the death of Colonel A. L. Conger, Leader of the Theosophical Society, Headquarters in Pasadena, California, who passed away very suddenly on February 22. Colonel Conger was a very old member of the Society and was, I believe, a contemporary of William Q. Judge. He succeeded Dr. G. de Purucker as Leader and was editor of the Theosophical Forum, a most excellent magazine, and a model of its kind. Our sympathy and condolences are extended to his family and to the Society he so ably led.

* * * *

The Nominations of Officers for the General Executive and General Secretary from the various lodges are now practically all in and it seems that the status quo, with one exception, will be maintained for another year, the exception being a change in the members of the Committee, by the substitution of Mr. Charles M. Hale in lieu of the late Mr. N. W. J. Haydon; it seems therefore that there will be no need of an election this year.

* * * *

It is with pleasure I note that there will be three well known lecturers visiting some of our lodges in the near future, Mr. Rupert Lesch, Dr. Alvin B. Kuhn and Professor Ernest Wood. The latter will spend two weeks in Toronto and Hamilton and en passant I would mention that his latest book *The Glorious Presence* recently published is a very fine book and should be read by all Theosophists.

E. L. T.

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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 Travelling Librarian, 52 Isabella Street, Toronto, Ont.



There is an interesting series of short articles by Elmore Philpot running in the Toronto Daily Star, giving his observations on India. The article of March 30th told of his visit to the headquarters of the Theosophical Society at Adyar. Mr. Philpot wrote: "It seems

that the Theosophists here had a bit of a set-back after the later Annie Besant opposed Ghandi—but time is healing that rift now. Outside their beautiful library they have an honour roll—with Canada on the list as having started in 1919. I suddenly thought of all the fine Theosophists I knew and know; like the late Albert Smythe of the old Toronto World and Hamilton Herald."



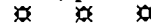
An earlier article by Mr. Philpot mentioned three different types of hospitals in Hyderabad. "There is a modern, westernized institution. There is one that applies the ancient Indian Ayurvedic healing methods. There is one which comes down directly from the ancient Greek medical schools and which is called 'The Greek Hospital'."



In the September and November issues of the Magazine reference was made to the fact that the E.S. was a separate corporation from the T.S. A letter from Mr. Jinarajadasa on this point appeared in the December issue. A note recently received from Mr. Jinarajadasa confirms that the Esoteric School was incorporated on May 21st, 1945. "This enables the School, as such, to receive donations and legacies, and of course an annual meeting must be held and accounts must be kept. The Trust perpetuates itself under Rules of the Trust. It is to these facts that Mr. Sri Ram referred when he used the word, 'Now'." We are grateful to the President for this information.



The Theosophical Bookshop, 68 Great Russell St., London W.C. 1, announces a new photographic reproduction of the 1938 edition of *The Secret Doctrine*. This is the six volume edition. The price is £4 14s. 6d., postage extra, 2s. 8d.



'Reincarnation' is becoming a familiar word in both radio and press, although often the idea is sadly misunder-

stood. We noted a couple of references in radio plays recently. *Time*, in an article on Tibet, had a little story of an incident in a hotel dining room in Kalimpong. A lady approached one of the diners and said, "I beg your pardon, but haven't we met in a previous incarnation?" "Yes", was the reply, "I was Joan of Arc and you were my brother." The first lady drew herself up indignantly, "Certainly not," she exclaimed, "I have never been a male in any of my incarnations."

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And while in a lighter mood, here is a local story: A Toronto member on his way to the Sunday morning Secret Doctrine class, became engaged in conversation with a little old lady on her way to church. The conversation proceeded nicely until the old lady asked, "And have you been washed in the Blood of the Lamb?" "Good heavens, no," was the response, "I am a vegetarian."

REVIEW

There is an indelible awareness of divinity awaiting all who read Ernest E. Wood's *The Glorious Presence*. This new book is a deep, yet simple exposition of Vedanta. Modern Western philosophy is compared with Vedanta, and Mr. Wood gives his own translation of Sankara's "Ode to the South-Facing Form", the Glorious Presence.

The book is divided into four parts, (1) the Meaning of Life, (2) Maturing of the Mind, (3) Meditations on the South-Facing Form, and (4) Comparisons. In this fourth part, Plato, Aristotle, Hindu Schools, English, Irish, Scottish and other European philosophers, as well as Emerson and other Americans, are compared with Vedanta. Part 3 of *The Glorious Presence* is a true meditation and a mystical experience for each one of us. The first two parts contain the argument and yoga of the Vedanta. In this book,

Vedanta is taught by a man who has combined scholarship of a high order with his unique and delightfully familiar analogies.

Just how one responds, how deeply one enters into the Presence, will depend upon one's ability to grasp and realize non-duality. It is obvious that the author has completely comprehended and entered into It. In his Introduction, Ernest E. Woods says, "There are just about half-a-dozen straightforward, simple ideas stated or implied in the Great Sayings (Vedanta), that is all . . . I want to bring them out carefully, delicately, almost reverently, like jewels from a casket. I want the reader to linger with them awhile, so as to know them well. Therefore, chapter by chapter I have followed a teaching method, unfolding one thought after another, upon which it rests, and at each step showing its bearing on 'ordinary' life."

Published by E. P. Dutton & Co., Inc., New York, price \$5.00.

M. E. D.

The Blavatsky Institute of Toronto reports a very encouraging demand for Roy Mitchell's *Through Temple Doors, Studies in Occult Masonry*, which was recently reprinted by the Institute.

In the first chapter, Mr. Mitchell wrote, "A book only rewards the reader in the measure in which he brings something to it." Theosophical students, even if they are not members of the Craft, will bring to the reading of this book their background of comparative study in religions, symbolism and occult systems of thought and will recognize in it, many new and fertile applications of ancient teachings.

Copies of the book may be obtained from the Blavatsky Institute, 52 Isabella St., Toronto 5. The price of the paper bound edition is \$1.00, cloth-bound, \$1.50.

THEOSOPHY AND RELIGIONS

On the opening page of Edward Carpenter's work, "Pagan and Christian Creeds," appears the following quotation, "The different religions being lame attempts to represent under various guises this one root-fact of the central universal life, men have at all times clung to the religious creeds and rituals and ceremonials as symbolizing in some rude way the redemption and fulfilment of their own most intimate natures . . ." These words provide a solution of the problem as to why, despite the superior knowledge derived from a study of the Ancient Wisdom, a priestly sect has for long been growing up in the Theosophical Society, and has striven to guide the destiny of the Society by dominating its literature and platform. Yet it was to this religion of the 'central universal life' that H. P. Blavatsky and the Adept Founders dedicated the Theosophical Society. Against separate religions, Churches, rituals and ceremonials They were adamant. In the words of the Master K. H., "The T.S. was meant to be the corner stone of the future religions of humanity. To accomplish this object those who lead must leave aside their weak predilections for the forms and ceremonies of any particular creed and show themselves to be true Theosophists both in inner thought and outward observance."

In connection with this object it has been my privilege to distribute to noted individuals, to educational and public libraries, some thousands of Dr. Bhagavan Das's work, "The Essential Unity of All Religions," described by the President of one of the great American Universities as "a basic book of our times." Dissatisfied, as I have been, with the lack of co-operation in the distribution of this book at the hands of the T.S. in Australia, of which Section I am a member, I wrote to Mr. Jinarajadasa in

1949. I warned him of the inroads of the Liberal Catholic Church in the life of the T.S. in Australia, where priests and their sympathizers held key positions in the Society—thus supplanting the teachings of H.P.B. who had described the Apostolic succession as "a gross and palpable fraud." I found him in opposition to my views. As the result of further correspondence on this subject Mr. Jinarajadasa wrote me from Adyar, July 18, 1950. I quote from his letter:

"There is one matter which may interest you. You know that in the time of Henry VIII the English Church (your Episcopal) broke away from the Pope's allegiance, but it kept the same ceremonies. Later the ceremonies were modified, but the Episcopalians have always held that they had the "Apostolic succession," and that therefore all their sacraments have the same validity as those of Rome. Rome has denied this and the dispute has gone on through the centuries as to whether or not the Episcopalians have the succession. Since the L.C.C. started nearly fifty years ago as a division of the Dutch Reform Church (Old Catholic), Rome has never once said a word to challenge the Apostolic succession of the L.C.C., because Rome knows that the L.C.C. has it, only says that the original secession from Rome several centuries ago should never have taken place, and those who seceded are excommunicated, but the excommunication does not take away the sanctity of the Apostolic succession passed on through their bishops, nor of the Sacraments. So the L.C.C. from the standpoint of Rome is thoroughly genuine, though they "hadn't ought to do it."

"Personally, I like the L.C.C. services. The Church has one reform. Rome insists that every Communion, and especially that at Easter which is insisted

upon for the Catholics, should be preceded by confession and absolution, and of course the Communion is given only to the baptised and elect. The L.C.C. states that the Divine Grace is for everybody who will receive it, whether or not he has confessed privately to a priest. There is a general confession during the service by everybody, and anyway, the Church gives the Holy Communion, even to the "heathen," provided they approach with a reverent spirit. So I always communicate, and I am glad to do so, because I know the hidden meaning of it all."

In an attempt to settle this matter, it will be seen that Mr. Jinarajadasa takes his stand by the side of none other than the Roman Catholic Church. The T.S. is to accept the Liberal Catholic Church on the strength of the latter's Roman Catholic credentials. I and others are profoundly shocked by this statement. Mr. Jinarajadasa's letter was written some months after the official announcement that the L.C.C. and T.S. were to be entirely separated.

Let us contrast Mr. Jinarajadasa's statement with a paragraph from "The Gnosis or Ancient Wisdom in the Christian Scriptures," by William Kingsland. Here we have a sample of the original Theosophy as set forth by H. P. B. and the great Adepts who brought our Society to birth:

"Cosmic Religion, the Ancient Wisdom or Gnosis, requires no "temples made with hands," for it teaches that "the kingdom of God is within you." It is dependent neither on tradition, nor book, nor priest. It is purely a matter between the individual and his own soul in the oneness of that soul with the ONE LIFE — commonly called "God" — in which "we live, and move, and have our being." Cosmic Religion is the effort of the individual to realize that oneness in ever increasing measure; whereas religions of ritual and ceremony and peti-

tions addressed to an *external* God must ever keep the individual from that realization, until happily he has discovered their ineffectiveness."

Mr. Jinarajadasa speaks of "our breadth of sympathy towards all religions" at Adyar. He describes the numerous houses of worship there, representing many faiths. However, such diversified forms of religious devotion merely point to freedom of worship. Freedom of man to worship as he chooses has long been the custom in every civilized community. There is nothing in the least unitive about separate churches, mosques, temples and synagogues spread over an estate. In this respect Adyar is no different from New York City. The houses of worship at Adyar do nothing, as such, to emphasize the universal elements of religion on which there is agreement. They merely propagate superstitions of the same nature as that of the Christian Apostolic succession, with its priesthood, which, as we have seen, was declared by H.P.B. to be a "gross and palpable fraud." At the Manor in Sydney the Liberal Catholic Church has no rivals. It flourishes inside the building itself. On the left of the altar stands the figure of the Madonna and Child. As every scholar knows, the origin of this representation is that of Isis with the infant child Horus—"affording another instance of the practical solidarity and continuity of the Pagan Creeds with Christianity."*

The utter inadequacy of Christianity in any form to cope with the present world situation is obvious. It is being realized today that a spiritual philosophy which draws together East and West and the peoples of the world will prove to be the only foundation of a permanent World Order. A new day is dawning over the affairs of the world.

* Pagan and Christian Creeds.

It bids us "unite or perish." Writing recently in *The Hibbert Journal*, Sir John Stewart-Wallace said:

"But let the churches be as blind as they may . . . the world is being driven to a synthesis in religion by the other great syntheses going on in every sphere of human activity. In the physical sphere a synthesis is progressing before our eyes not in decades but almost in months. In the political sphere great States, the U.S.A. and the British Empire, are forming themselves into Atlantic Pacts; the Western European nations into a United Europe. Behind the iron curtain we dread the carrying forward of the same great process . . . Equally in its highest and most profound manifestations the world is pressing towards a spiritual synthesis. More and more it is being recognized that religion is something deeper than outward observance or the intellectual acceptance of the dogmas of any particular Faith . . . Behind and above all the World Faiths there is to-day, here and now, a transcendent *oneness*, a Fellowship of the Spirit, of which the world, breaking from the swaddling clothes of the institutional theologies, is becoming conscious. That is the mighty synthesis to which in unutterable travail of thesis and antithesis, the world, after centuries of war waged in the name of religion itself, is pressing."

The future of the T.S. depends on the willingness of its members to think and reason for themselves. Writing in the year 1900 the Master K.H. stated:

"The crest wave of intellectual advancement must be taken hold of and guided into Spirituality. It cannot be forced into beliefs and emotional worship. The essence of the higher thoughts of the members in their collectivity must guide all action in the T. S. . . We never try to subject to ourselves the will of another. At favourable times we let loose elevating influences which strike

various persons in various ways. It is the collective aspect of many such thoughts that can give the correct note of action. We show no favours. The best corrective of error is an honest and open-minded examination of all facts subjective and objective . . ."

There are not wanting signs that many members fear to exercise this privilege, on account of partial boycotts, being looked at askance, and even sometimes told that they thus jeopardize the progress to which their spiritually superior officers can guide them; while others, being weaklings, are pursuing the old practice of clutching at spiritual straws. In "The Key to Theosophy," H. P. B., looking into the future, warned us of the identical danger into which we seem to be slipping. Will the T.S. "drift off on to some sandbank of thought or another, and there remain a stranded carcass to moulder and die?" Or will the Society live to become, in the words of the Master, "the corner stone of the future religions of humanity?" Time will show!

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"Throughout the whole mystic literature of the ancient world we detect the same idea of spiritual Esotericism, that the personal God exists within, nowhere outside, the worshipper. That personal Deity is no vain breath, or a fiction, but an immortal Entity, the Initiator of the Initiates . . . Like an undercurrent, rapid and clear, it runs without mixing its crystalline purity with the muddy and troubled waters of dogmatism, an enforced anthropomorphic Deity and religious intolerance."—S.D. III, 62.

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THEOSOPHY IN ACTION

(Continued from Page 23.)

Shall I bring politics into Theosophy or take Theosophy into politics? There is surely no problem here if we stay with the principle involved; if we feel in our hearts what we say with our lips that Theosophy is a whole world and a whole culture and an ample field in which no fertile mind need fail for lack of work; if we decide that Theosophy is to be kept above our karma and the swirl of our desires; if we confine ourselves to pure Theosophy and leave the debatable and always difficult application of it to individuals working in other spheres than ours.

A simple and patient tree that stands by the road has a device by which it throws its seed far from it lest the seed grow up and choke it, and although in our sentimental moods we think it tragic that the tree should never be able to caress and encourage its little seedling, it achieves the Lord's work better that way. It lives longer and has more little seedlings.

I think sometimes that if I were a Black Magician and wanted to destroy the Theosophical Society this would be the surest way. I should not fight it head on. That would make it flourish more. I should do everything I could to encourage its little cart-before-the-horse adherents to weave a myriad votive garlands of their hobbies and distantly-related enthusiasms and lay them reverently upon it until they had crushed it to death in the sacred name of Brotherhood.

(This concludes the series of articles "Theosophy in Action." Another series of nine short articles is available, entitled "Theosophy Study" which we hope to print in the near future, together with some other material by the late Roy Mitchell which was found among his papers.)

COMPENSATION

"And yet the compensations of calamity are made apparent to the understanding also, after long intervals of time. A fever, a mutilation, a cruel disappointment, a loss of wealth, a loss of friends, seems at the moment unpaid loss, and unpayable. But the sure years reveal the deep remedial force that underlies all facts. The death of a dear friend, wife, brother, lover, which seemed nothing but privation, somewhat later assumes the aspect of a guide or genius; for it commonly operates revolutions in our way of life, terminates an epoch of infancy or of youth which was waiting to be closed, breaks up a wonted occupation, or a household, or style of living, and allows the formation of new ones more friendly to the growth of character. It permits or constrains the formation of new acquaintances, and the reception of new influences, that prove of the first importance to the next years; and the man or woman who would have remained a sunny garden-flower, with no room for its roots, and too much sunshine for its head, by the falling of the walls and the neglect of the gardener, is made the banyan of the forest, yielding shade and fruit to wide neighborhoods of men."—Ralph Waldo Emerson.

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.

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.

FROM MR. JUDGE'S WRITINGS

See to it as far as possible that partisanship is at a low ebb and that only good, steady loyalty and work are the main motives. *And cast no one out of your heart.*

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And in . . . there ought to be no judgment and no criticism. If some offend then let us ask what is to be done, but only when the offence is against the whole. When an offence is against *us*, then let it go. This is thought by some to be "goody-goody", but I tell you the heart, the soul, and the bowels of compassion are of more consequence than intellectuality. The latter will take us all sure to hell if we let it govern only. Be sure of this and try as much as you can to spread the true spirit in all directions, or else not only will there be individual failure, but also the circle of H.P.B. made as a nucleus for possible growth will die, rot, fail, and come to nothing.

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Now as to *The Voice of the Silence* and the cycles of woe (undergone by the Arhans who remain to help mankind) it is easy to understand. You must always remember when reading such things, that terms must be used that the reader will understand. Hence, speaking thus, it must be said that there are such cycles of woe—from our standpoint—just as the fact that I have no amusements but nothing but work in the T.S. seems a great penance to those who like their pleasures. I, on the contrary, take pleasure and peace in the 'self-denial' as they call it. Therefore it must follow that he who enters the secret Path, finds his peace and pleasure in endless work for ages for Humanity. But, of course, with his added sight and knowledge, he must always be seeing the miseries of men self-inflicted.

The question of sex is not the most difficult. The personal one is still harder. I mean the purely personal, that relating to "me". The sexual relates really only to a low plane gratification. If Nature can beat you there, she need not try the other, and *vice versa*; if she fails on the personal she may attempt the other, but then with small chance of success.

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The plan of quiet passive resistance, or rather, laying under the wind, is good and ought to work under all attacks. Retreat within your own heart and there keep firmly still. Resist without resisting. It is possible and should be attained.

Do you know what it is to resist without resistance?

That means, among other things that too great an expenditure of strength, of "fortitude", is not wise. If one fights one is drawn into the swirl of events and thoughts instead of leaning back on the great ocean of the Self which is never moved. Now you see that, so lean back and look on at the ebb and flow of life that washes to our feet and away again many things that are not easy to lose or pleasant to welcome. Yet they all belong to Life, to the Self. The wise man has no personal possessions.

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It is not wise to be always analysing our faults and failures; to regret is waste of energy; if we endeavour to use all our energy in the service of the Cause, we shall find ourselves rising above our faults and failures, and though these must perhaps occur, they will lose their power to drag us down.

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The old Hermetic statement is: "*Behind will stands desire*," and it is true. *Will* is pure, colourless force which is

moved into action by *desire*. If desire does not give a direction the will is motionless; and just as desire indicates, so the will proceeds to execute.

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The attitude to be assumed, then, is that of doing every act, small and great, trifling or important, because it is before us to do, and as a mere carrying out by us as instruments of the will of that Deity who is our self.

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The senses include all the psychical powers so much desired by those who study occultism. It does not at all follow that a man is spiritual or knows truth because he is able to see through vast distances, to perceive the denizens of the astral world, or to hear with the inner ear. In this part of the human economy the dark quality is peculiarly powerful. Error is more likely to be present there than elsewhere, and unless the seer is self governed he gets no valuable knowledge but is quite likely to fall at last, not only into far more grievous error, but into great wickedness.

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Desire Wisdom; love all men; do your duty; forget yourself; let each thought and act of your life have for its aim the finding of divine wisdom; strive to apply that wisdom for the good of other men. If you search in every direction, Light must come to you. Let the place in which you now are be the lonely room you speak of, and seek to find in everything the meaning. Strive to know what they are, and by what governed or caused. This is the first step. Live your life with this ever before you. Purify your thought as well as your body. Reason all you can, feel all with your heart you may, and when intellect and heart fail you, seek for something higher. This is the A.B.C.; it is enough for the present.

Tell your friend and inquirer this. No one was ever converted into theosophy. Each one who *really* comes in does so because it is only "an extension of previous beliefs." This will show you that Karma is a true thing. For no idea we get is any more than an extension of previous ones. That is, they are cause and effect in endless succession.

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Is there a "Parent" Theosophical Society?

Answer: Strictly there is not. Such a term would imply a separate body which gave out Charters or Diplomas. The Society is composed of its members who are, for administrative purposes, in branches or unattached; the latter are called "members-at-large", but all are fellows of the T.S. The government is in the General Council, which now meets in India, in which all sections of the Society have a voice, and which issues charters and diplomas. But aside from Branch members and those at-large, there is no parent Society. The term "parent" should be abandoned, as it implies separation. (Written in 1889).

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It is supposed by some that initiation is always and in every case a set and solemn occasion for which the candidate is prepared and notified in advance. While there are some initiations surrounded by such solemnities as these, the daily one, without success in which no aspirant will ever have the chance to try for those that are higher, comes to the disciple with almost every moment. It is met in our relations with our fellows, and in the effect upon us of all the circumstances of life. And if we fail in these, we never get to the point where greater ones are offered.

THE THEOSOPHICAL MOVEMENT

The Theosophical Society was formed at New York in 1875. It has three objects:

1. *To form a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour.*
2. *To encourage the study of Comparative Religion, Philosophy and Science.*
3. *To investigate the unexplained laws of Nature and the powers latent in man.*

The Society affords a meeting place for students who have three aims in common, *first*, the ideal of Universal Brotherhood; *second*, the search for Truth, and *third*, a desire to associate and work with other men and women having similar aims and ideals. The acceptance of the First Object is required of all those who desire to become members; whether or not a member engages actively in the work contemplated in the Second and Third Objects is left to his or her discretion.

The nature and purposes of the Society preclude it from having creeds or dogmas, and freedom of thought and expression among its members is encouraged. An official statement on this point; “. . . there is no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none of which a member is not free to accept or reject.” The statement calls upon the members “to maintain, defend, and act upon this fundamental principle . . . and fearlessly to exercise his own right of liberty of thought and of expression thereof within the limits of courtesy and consideration for others.”

Theosophy or ‘Divine Wisdom’ is that body of ancient truths relating to the spiritual nature of man and the universe which has found expression down through the ages in religions, philosophies, sciences, the arts, mysticism, occultism and other systems of thought. Theosophy is not the exclusive possession of any one organization. In the modern Theosophical Movement, these ancient truths have been re-stated and an extensive literature on the subject has come into being. The teachings are not put forward for blind belief; they are to be accepted only if the truth that is in them finds an echo in the heart. Each student should by ‘self-induced and self-devised’ methods establish his own Theosophy, his own philosophy of life. The Movement encourages all students of Theosophy to become self-reliant, independent in thought, mature in mind and emotions and, about all other things, to work for the welfare of mankind to the end that humanity as a whole may become aware of its diviner powers and capabilities.