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## THERE IS NO RELIGION HIGHER THAN TRUTH

BY W. E. WILKS

The publication of Mr. E. L. Gardner's booklet with the above title has aroused considerable correspondence which has in part been published in the English Section's *Theosophical Journal*. This booklet has a semi-official status because it was published by the T.P.H., because it contains a section by the President, Mr. N. Sri Ram, and also because the English General Secretary, Mr. V. Wallace Slater, and a prominent member, Mr. L. H. Leslie Smith, associated themselves with its publication. It offers factual proof—the sort of proof accepted in a court of law—that the numerous messages received by Mr. C. W. Leadbeater purporting to come from the Lord Maitreya regarding his Second Coming of Christ as the World Teacher, and from the Master K. H., “chiefly concerned with the celebration of the Mass, the effect of consecration of the priesthood, and the numerous details of ecclesiastical procedures in the New Church in preparation for the ‘Coming’” were all a delusion. Further, an explanation was offered by Mr. Gardner, that this delusion was the result of unconscious Kriyashakti; that C.W.L. clairvoyantly saw and conversed with figments of his own imagination—thought forms of his own creation. This continued for many years. These messages were handed round to important members and eventually were published in a book by him called *The Masters and the Path*.

The proof lies in the impossibility of equating the Master K.H., the Churchlover of the Messages, with the Master who wrote Letter 10, *Mahatma Letters*, and others, expressing his view that sacerdotalism was the chief cause of most of human misery.

It is true that it has become common in the T.S. to find members (as happens in this correspondence to be reviewed) denying the Master's authorship of any letter containing ideas which conflict with their prejudices, but a little consideration will convince us that if the Masters were the powerful and highly responsible beings we believe they would not have permitted a travesty of their philosophy, which they were taking great risks to make available to Western minds, to go uncorrected. Indeed there is evidence in the blank spaces found in the *Letters* that they did eliminate certain portions before permitting publication.

In the Jan.-Feb., 1964 issue of *The Theosophical Journal*, the General Secretary of the Theosophical Society in England, Mr. V. Wallace Slater, has an Editorial entitled “What of Our History” which we venture to think will mark a turning point in the thought and attitude of the members in the English Section T.S. I offer two quotes:

“As a Society we should not be afraid of admitting that, in their great enthus-

iasm, such leaders as Annie Besant, George Arundale and others have possibly been misled by their own or others' psychic experiences. The Society cannot continue as a live organization unless its members are prepared to re-assess, time and again, the statements of its earlier leaders, and this applies equally to those in other branches of the theosophical movement, Katherine Tingley, Alice Bailey, etc., as well as to the present 'leaders' in all the branches."

Again—

"I sincerely trust that members of the English Section will study Mr. Gardner's booklet in the spirit of this Editorial. If our branch of the theosophical movement, the so-called Parent or Adyar, Society can accept such a new look at the past it could be a real step towards a reunification with other branches of that movement."

Coming now to the correspondence evoked by this booklet, there were 18 letters and extracts from a number of others in the two numbers following Mr. Slater's Editorial. As a cross-section of opinions they are very interesting and various, from those who on the one hand, urge: why not leave things alone, the leaders of the past did a great and self-sacrificing work, let us benefit from it; to those who on the other hand, have long suspected the reliability of C.W.L.'s psychic pronouncements, and are glad to see the matter brought into the open. Curiously, none seem concerned that the truth shall appear and live except for some older students who have long been aware of the unreliability of C.W.L.'s psychic pronouncements, such as Boris de Zirkoff, George Cardinal Legros, T. H. Redfern and John Hamilton-Jones.

Dr. Hugh Sherman, who recently had a long article in the *Theosophist* eulogising Bishop Leadbeater in strong terms, has a letter whose main objective seems to be to show proof that Mrs. Besant was as much, or more, responsible for the "Coming" than C.W.L. in that she made all the announce-

ments. He also shows proof that A.B. cannot be excused on the ground that she had renounced the use of her claimed psychic powers, because the first announcement was in 1910, and she is shown by C. Jinarajadasa to have had the use of them until 1913. Furthermore, she has a foreword to the book containing C.W.L.'s messages from the Lord Maitreya and the Master K.H. entitled *The Masters and the Path*, in which she declares "I desire to associate myself with the statements made in this book, to the accuracy of nearly all of which I can personally vouch."

Some correspondents, such as Dr. H. Tudor Edmunds, welcome Mr. Gardner's booklet and regret that these mistakes of the past were not ventilated long ago. Many like him stoutly maintain the integrity and sincerity of these leaders of the past, not realising that the occultist and the Spiritual Leader's sincerity must not stop at meaning well and good intentions. It has to know, as far as possible, what is true and what false, before teaching others.

That Mr. Leadbeater was accepted by the Master K.H. as a chela on probation in 1884 is certain. That he was allowed to resign from the T.S. in 1905 or 6 is also certain, having confessed to irregularities which surely no one believes are acceptable in a chela. This was common knowledge, yet his claims to being a high initiate and a clairvoyant trained by the Masters, were accepted without question. It was upon these claims that his psychic pronouncements were believed and became the basis of study for the members of the T.S. Is this not difficult to comprehend in a society dedicated to Truth?

Finally I append Mr. T. H. Redfern's commentary on Mr. Gardner's book, as it calmly sums up the present situation.

"Slowly and steadily The Theosophical Society is being brought back into tune with its original programme. The slowness marks the measure of tamasic entrenchment that the unconscious creed-forming tendency had dug into our col-

lective psyche. Slowly neo-theosophy is coming under careful and critical scrutiny. Neo-theosophy is primarily the product of the Rt. Rev. C. W. Leadbeater, using ideas from the presentation through Mme. Blavatsky modified, supplemented and to some extent 'corrected' by his clairvoyant observations. Annie Besant was associated with some of his work, but there is little, if any evidence of truly independent researches, with care to exclude the factor of psychic rapport.

"The momentum of challenge to neo-theosophy may now be coming to its culminating climax. Properly met, the Kamamanasic upheaval should be liberating, burden-shedding, refreshing, invigorating to the Society. As individual members we may find ourselves with problems to think out. It is good to take stock of the ideas we hold from time to time and, more important, the ideas that have hold of us. It is with these that turmoil comes.

"With regard to reprinting Mr. Leadbeater's works it would be unwise to throw out his books wholesale. Psychics have true discernments as well as getting some things cock-eyed. His reports of what he saw should be available for those who want to study them, or to com-

pare them with other clairvoyants' records; but have we not now reached the point where each of his major books as it comes up for reprinting should have a carefully balanced critical appraisal as a preface, concisely and dispassionately surveying its contents in relation with the Mahatma - Blavatsky background, and more recent relevant information?

"In this way we may clear ourselves of the impression in the public mind that, as a body, we are a bunch of credulous indiscriminates, and progressively restore ourselves to our proper status as thoughtful students who represent an unusual point of view with distinction, honesty and penetration of mind.

"Is it not timely to set about distinguishing clearly, in transactions available for students, just which ideas belong to the Mahatma - Blavatsky presentation, which are additive or conflicting from the Sinnett-Leadbeater-Besant elaborations, and maybe which have come into circulation through the Bailey literature, since both these later bodies of teaching are offered as simplifications or amplifications of Blavatsky?"

*Behold the truth before you: a clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for one's co-disciple, a readiness to give and receive advice and instruction, a loyal sense of duty to the Teacher, a willing obedience to the behests of TRUTH, once we have placed our confidence in, and believe that Teacher to be in possession of it; a courageous endurance of personal injustice, a brave declaration of principles, a valiant defence of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the secret science (Gupta Vidya) depicts—these are the Golden Stairs up the steps of which the learner may climb to the Temple of Divine Wisdom.*

—H. P. Blavatsky

# NON VI E RELIGIONE SUPERIORE ALLA VERITA

BY ROBERTO HACK

*"There is No Religion Higher Than Truth" was also the title of a report delivered to the 50th National Congress of the Italian Theosophical Society by Signor Roberto Hack. The Congress was held at Perugia, Italy, on May 1st, 1964. We are pleased to publish the following extract of the Italian General Secretary's report, for the English translation of which we are grateful to Mr. R. M. Vosse, of Claremont, South Africa.—Editors.*

It is now almost two years since, as the result of a precise and definite exposition of our programme, we were entrusted with the arduous task of piloting our small Theosophical boat — in a stormy sea full of turmoil — towards the attainment of its ideal goal. The very title of our Manifesto: "For the Renewal of the Italian Theosophical Society", was a clear indication of our aim; and the analysis which we made therein was not limited to our Section, but embraced as well, in a swift synthesis and bird's eye view, the world Theosophical Movement in its entirety. Naturally, when making such an analysis we did not in any way imagine that we were infallible; we were only moved by a sincere and intense desire to contribute, within the limits of our own modest possibilities, to that process of moral-spiritual healing, which seemed indispensable, if we really wished the Theosophical Society to be able to realise the mission for which it was founded.

The greater number of us, no longer young in physical age, had *lived*, practically, those tragic events which have marred this century of ours; before our very eyes we have seen taking place extraordinary transformations in all spheres of the life of contemporary society, from the politico-social to the scientific, philosophical and religious ones in the widest sense of the word; and we are nowadays faced with the very grave problems which deeply perturb our times

and which could lead the whole of humanity to irreparable disasters, such as could not have been dreamt of only a few decades ago. The prophetic words written in 1888 by our Founder, H. P. Blavatsky, in the Introduction to *The Secret Doctrine* "The world of to-day, in its mad career towards the unknown . . . is rapidly progressing on the reverse, material plane of spirituality. It has now become a vast arena — a true valley of discord and of eternal strife — a necropolis, wherein lie buried the highest and most holy aspirations of our Spirit-Soul", and "That soul becomes with every new generation more paralysed and atrophied", were and are, unfortunately, still being progressively confirmed by the turning of events!

However, as our good Karma had led us to become acquainted with the Theosophical doctrines, the Esoteric Philosophy, opening before our eyes vast and perhaps hitherto unthought of horizons, we also felt deeply that Theosophy, as one of the greatest spiritual forces, is capable of remodelling the world, of really creating that new world to which all free spirits, either knowingly or unconsciously, aspire! On the other hand, our longing for the Truth also obliged us to recognize and admit, not without pain and regret, that among those sublime teachings, with the passing of the years, other ideas had crept in, which moved very far from the original Message, and which under-

mined from the inside and at its base the primitive vigorous impulse given to Theosophy by the Adepts. The greater ease with which extremely lofty and daring concepts could be absorbed when diluted perhaps excessively and in a dangerous manner, albeit unintentionally, deformed the pristine crystal purity of that Message and attenuated its sternness as well as the severity of the undertaking. Together with this, the present-day tendency towards blind faith on the part of most people and the preference for forms and ceremonies of various natures in place of free and courageous independent investigation; and finally the unconscious propensity towards what is nowadays justly defined the "cult of personalities", had made it possible for tendencies towards authoritarianism, credulity and blind faith to gradually take the place in our own Theosophical Society of the original concept: "The basic idea of the Society is free and courageous investigation . . ."

As well as this we had, by direct experience, become convinced that many of the distortions and inconsistencies which had occurred with the passing of time within the Theosophical Movement were mainly due to a poor knowledge, not to say a sheer ignorance, of the original theosophical teachings, or to their having been forgotten. We could also not forget the words of warning given by Master K.H. to Annie Besant in the year 1900\*: ". . . The T.S. and its members are slowly building up a creed. A Tibetan proverb says that 'credulity breeds credulity and ends in hypocrisy'" and "the T.S. must be introduced into the new century with a firm hand . . . no one has the right to assert authority over a disciple or over his conscience. Do not ask him in what he believes . . . The crest of the wave of intellectual progress must be taken into

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\**Letters from the Masters of the Wisdom*, First Series, Third Edition 1945, compiled by C. Jinarajadasa, Lett. 46; defined by Jinarajadasa as the last Letter written by the Masters.

account and channelled into Spirituality. It cannot be forced into beliefs and into an emotional cult . . . The best corrective for error is an honest and broad-minded examination of all facts both subjective and objective . . . The T.S. has been chosen to form the cornerstone, the foundation of the future religions of humanity. In order to attain this scope, those who lead must set aside the weakness of their predilections for forms and ceremonies of any particular creed, and show that they are really Theosophists both in their intimate thought, and in outward performance . . ."

In the meanwhile, during the last two years, further symptoms similar to those pointed out in our initial programme, have been revealed in various parts of the Theosophical Movement. The most recent in order of time and, also, let us say, the most resounding because of its international repercussions, has been the publication, which took place in London in October 1963, of the booklet by E. L. Gardner, *There is no Religion higher than Truth*. These reactions were not only due to the fact that the author was so well-known, they were equally caused by his practical and courageous demonstration of what ought to be the duty of each theosophist, namely the re-examination, without fears or prejudices and with the greatest objectivity and all possible dispassion, of the "teachings" which have come down to us from our leaders, past and present, in the light of the most recent occurrences and of the new knowledge acquired by the human race. The pamphlet just mentioned had been preceded by two important and interesting articles which appeared in *The Theosophist* of July 1963, and namely the article, also by E. L. Gardner, "Kriyasakti, Conscious and Unconscious", and the comments on that article of our President, N. Sri Ram, under the title "Mistaking the False for the True". Both of these articles were translated by us into Italian and published in full length in the November 1963 issue of *Alba Spirituale*, so that our members might have full knowledge of them;

while in the February 1964 issue we published the article of Mr. V. Wallace Slater, General Secretary of the English Section, entitled: "What of our History?". In this he announced the coming publication of Mr. Gardner's booklet, with which he fully concurred, writing: ". . . because I believe the Society will ultimately benefit from this attempt by one of our older members to explain events which happened forty years ago and from which the Society's work and reputation undoubtedly suffered . . ." (*The Theosophical Journal*, Jan./Feb. 1964)

As it was easy to foresee, this booklet of Brother Gardner's has called forth the most varied reactions, both pro and contra, and will probably continue to do so for some time; on our part, we still will do whatever is possible to keep our members objectively informed on the subject. We are also of the opinion that the responsibility of helping the Society onward lies especially with the older members, *basing ourselves on the concept that principles are far more important than personalities*. The Society can continue to exist as a vital organization only if its members are prepared to re-examine, where necessary, the expositions of their leaders, no matter who they may be.

Without, for the moment, going into the details of Brother Gardner's booklet, we can well understand how greatly it must have disconcerted those people who, by their own mental attitude, are led to prefer the forms and ceremonies "of any particular creed", notwithstanding the warning given by Master K.H. as early as the year 1900 on the necessity of "putting aside the weakness caused by such predilections". In the absence of a mental attitude of this kind, it is very probable that neither the phenomenon of the constitution of the Liberal Catholic Church, nor the proclamation of the Coming of the World Teacher with consequent formation of the Order of the Star of the East, would not have occurred. However, whether the opinions expressed by Brother Gardner be shared or not, I think it is our duty in all justness to admit

that they represent an act of civil courage on the part of an old and eminent theosophist, one who has regarded the "freedom of thought" proclaimed by our Theosophical Society as consisting not merely in the approval of whatever may come from the top; and who thus reaffirms that this right belongs to *every* member of the Theosophical Society.

It is certainly easy to understand that the new spiritual impulse which is becoming increasingly evident in a more determined fashion in the Theosophical Movement in various parts of the world and not only in our country, may lead many people to think and may give rise to new problems; the human mind easily becomes accustomed to a given trend of thought and has difficulty in extricating itself when some new factor arises which disturbs that particular state of equilibrium . . . This same phenomenon occurred once before on a large scale in the Theosophical Society when Krishnamurti upset the entire edifice which had been built up around his personality! It was only a pity that he should have left the T.S.! In my opinion, if he had remained in it and had exercised inside the Theosophical Society, instead of outside it, all that clarifying action to which he has given origin, he would have saved our Society from further errors and from very many difficulties which derived, directly or indirectly, from his action! . . . This is, naturally, only my personal opinion and it is beyond me to say in how far it may approach the truth!

It is certain that, as long as any organism is sufficiently vital to be able to carry out the work for which it was created, it is necessary, useful and inevitable that, sooner or later, the knots should come in contact with the comb! It is only by eliminating the impurities which poison it that the human organism can survive; and the same thing happens in human organizations! If it is possible to overcome the spell by which the mind has been fascinated and the eyes begin to be opened to the truth, no more "mistaking the false for the true", as our

President Sri Ram correctly defined it, errors will be found floating to the surface, and those who feel that their first and essential DUTY is precisely that of keeping faith with our Motto: **THERE IS NO RELIGION HIGHER THAN TRUTH**, will also feel that it is their painful duty to denounce these errors and to re-examine everything anew; not in order to shout "Down with Tom, Dick or Harry", but merely to save what there is of truth in such teachings, which would otherwise be inexorably overthrown. This duty to revise matters had, fortunately, been felt by many of those Brothers who afterwards left the Theosophical Society; and in so doing—always according to my own very modest opinion — they acted wrongly, because their presence within the Society might possibly have helped to stop further slidings, and might have hastened the beneficial and necessary process of revision! If really *all* the members of the T.S. had exercised their own reasoning powers, instead of accepting blindly and unreasoningly that which was expounded and told by the so-called leaders and — for the sake of truth it must be admitted that these expositions were usually presented only as personal hypotheses, though they were taken up as indisputable "Gospel" truths by the "believers" — the Society would have avoided many troubles; and at the same time it would not have become a suitable and propitious ground for the infiltration of further pseudo-teachings, like those later dispensed by the followers of other more or less psychic and pseudo-occult-spiritualistic movements!

I think that nobody would have any doubts as to the fact that the work of popularising the teachings done particularly by Annie Besant and C. W. Leadbeater has made possible the assimilation of theosophical ideas even for many persons, who would otherwise not have made the effort required to understand and assimilate the writings of H. P. Blavatsky; it is only a pity that in several of those works, and specially in various ones by C. W. Leadbeater, too many concepts should have crept in, which

are clearly in contrast with what was taught in the original Message given to us by the Masters themselves. Nobody has any doubts about the perfect good faith of the author, but this does not remove the fact that such divergencies do exist and that they have done much harm to the Theosophical Movement. It is also natural that they should have been noticed in the first place by people outside the Society, and more especially by those who were antagonistic to the Theosophical Movement and were therefore only too glad of the opportunity of pointing out any errors, divergencies or deficiencies. This fact in itself shows the necessity, the duty which is incumbent on theosophists themselves to recognize and to admit errors honestly, in order to eliminate them if possible, and restore to the theosophical teachings their pristine purity and their consequent spiritual penetration. In all of this there is no question of going "back to Blavatsky" or "against others"; it is only a matter of respecting the **TRUTH**, before all and above all! Only in this way will the Theosophical Society be able to accomplish its Mission and avoid the danger against which H.P.B. warned it, of being shattered on the rocks of deviations of thought and of perishing as a filthy carcase . . .

I think, however, that we are all in perfect agreement upon the fact that the point of main importance to each one of us, above and beyond all personalities, is the future of the Theosophical Society. On the other hand we may also not forget that this future can only be ensured if we keep rigorous faith with our fundamental principle: **THERE IS NO RELIGION HIGHER THAN TRUTH!** When we are obliged to notice deviations, deformations and the creeping in of a spirit which is quite the opposite of that required by Theosophy, we have the duty, painful though it may be, to take courageous action and to attempt, as far as is possible within our very modest powers, to alter such a state of affairs. If we love Theosophy and the Theosophical Society itself more than every or any person-

ality, lofty though it may appear to us, let us never forget the words of Master K.H.: “. . . the best corrective of errors is an honest and broad-minded examination of all facts both subjective and objective”.

Even though we have different ideas, even though our tendencies may be profoundly different, let us do what is possible in order that our discernment may lead us to realize what is actually the present situation in our Italian Theosophical Society; this demands that we should not, in the name of freedom of thought, destroy that very same freedom, thereby setting up in our Society a spirit diametrically opposed to the spirit of free research and courageous individual investigation — the sole effective safeguard of real freedom of conscience! We must have the courage to look TRUTH in the face if we wish it really to become installed in human hearts and minds!

Let us not forget the passionate words of Annie Besant, addressed to Theosophists in the December 1890 number of *Lucifer*, when Madame Blavatsky was seriously ill.

## THE SEARCH FOR TRUTH

BY JOHN HATHWAY

All Theosophists, whether in or outside the Society, should be engaged in the search for truth, and every so often we need to stop and ask ourselves what we are really seeking, and why.

Truth we can never know or understand, in its entirety, and with this sobering thought in our minds we must ask what can we understand, and where do we look?

If we can face the fact that we must ever seek that which cannot be found at our level, and that all we shall read and hear and experience is but a poor representation of that which we seek, then paradoxically enough we shall have made a good start on our great journey.

As we make our way along this path we

“. . . If members have the future of the Society at heart, if they wish to be certain that the twentieth century will see it rise firmly above party strife, as a bright light shining in the darkness for the guidance of men; if they believe in the Master who founded it for the service of humanity, let them awaken from their indolent indifference, let them set aside all dissensions about petty trifles, and proceed side by side towards the accomplishment of the heavy task committed to their energy and courage. If Theosophy has any value, it is worth living and dying for it. If it is worth nothing, let it go now and forever. It is not a thing to be played with, to be taken as a joke . . . Let each Theosophist and, above all, each Occultist, review his own situation calmly, let him make his choice carefully, and if that choice is for Theosophy, let him take the firm determination that neither declared enemies, nor traitorous and disloyal friends will be able to shake his loyalty to the great Cause and to its Leader, which are both one and the same thing”.

will read much and hear much. Some of these opinions will strike us as very reasonable and logical and we will be disposed to accept certain of them into the storehouse of our beliefs. At our level of development we seem to need certain beliefs to help us to reach out for truth. We often assemble our beliefs into systems of thought, and these systems help us to develop our points of view or attitudes.

These methods have their value and purpose, in helping us to organize our thinking, but inherent in all systems of belief are the dangerous tendencies toward crystallization of thought into fixed and static channels. To an extent, as we grow older our ideas tend to become more static and



settled, and this is in the natural course of events. We can, however, guard against this to a degree as we move along by constantly asking ourselves questions, such as — Why do I believe this? Is it because so-and-so said so, or because my experience has brought me to this conclusion?

From time to time we will encounter people whose ideas will diametrically oppose our own. When this happens there is often a temptation to enter into violent argument in an effort to impose our ideas and opinions on another.

When this situation next happens to us we need, if our present attitude corresponds to the one described, to repeat to ourselves a reminder that the ideas that oppose our own may be just as near, or nearer, to the truth than our own. We have to remember that however brilliant and enduring our ideas may seem they are not, and never will be, the truth.

Our beliefs are merely opinions and convictions that we have accumulated from many sources, and modern 'brain washing' techniques have shown how superficial many of our beliefs are. Much of what we think we deeply believe can be rooted out by certain methods and replaced by other ideas of another type.

The attitude I admire most is one which welcomes new and even conflicting ideas for their own sake. A person who can see and hear their most cherished beliefs and ideas bitterly attacked, and yet remain calm and detached, and who, at the same time, is anxious to understand the opposing viewpoints. Such a one is moving steadily toward truth.

We must be prepared to keep casting out ideas as we move forward. As we approach truth new conceptions keep entering our consciousness, and by the same process old and often cherished ideas have then to be left behind.

Much of the trouble with most of us is this desire to hang on to outmoded systems of belief. At a certain stage we grasp at a new pattern of ideas and we grasp it so tight-

ly that we cannot ever let go. It becomes our 'truth', against which all other ideas are weighed and measured, and consequently accepted or rejected.

Often we refuse to discard ideas because of fear. We fear truth with its shattering impact. We tremble, lest our little houses of cards tumble around us and expose us as naked and devoid of ideas and purpose. We dread the effort of re-thinking things out in the light of changing circumstances. We are frequently happy in our grooves and ruts and need a periodic shake-up to keep us moving forward.

If someone says to me 'Such and such is true' because I know it is — then I accept it as *their truth*, because it is true for them. If, on the other hand, I am told that 'this is true because so-and-so said so' then I reject it as untrue, because it is another person's opinion and therefore of little value.

The truth is locked away in each one of us and we must constantly search and dig inside ourselves for that which remains hidden but, being sought, is willing to scatter clues along the path for those that are prepared to seek. — NEON, January, 1963.

### THE THREE TRUTHS

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

The soul of man is immortal, and its future is the future of a thing whose growth and splendor 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 lawgiver, the dispenser of glory or gloom to himself, the decreer of his life, his reward, his punishment.

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

*Idyll of the White Lotus*

THE THEOSOPHICAL SOCIETY IN CANADA - Election 1964

Total Votes 202  
 Spoiled Ballot 1  
 Votes to be  
 Counted 201

Members to  
 be Elected 7

Quota  
 $\frac{201}{8} + 1 = 26$

Names of Candidates	1st Count	2nd Count		3rd Count		4th Count	
		Transfer	Total	Transfer	Total	Transfer	Total
		Kinman		Wilks		Wood	
Bunting	14	10	24		24		24
Davy	26		26		26		26
Howard	14	4	18	2	20	3	23
Kinman	80	-54	26		26		26
Lakin	14	9	23		23	1	24
Weaver	4	19	23		23	3	26
Wilks	37		37	-11	26		26
Wood	12	12	24	9	33	-7	26
Totals	201		201		201		201

## NOTES AND COMMENTS BY THE GENERAL SECRETARY

I regret to report the deaths of four members.

Mrs. Ruth Somers, a member-at-large, died on May 16. Mrs. Somers was very active in the work of Toronto Lodge for many years.

Mrs. Margaret S. Coward died on May 24 in Montreal. Mrs. Coward joined the Society in Scotland in 1912 after hearing a series of lectures by Miss Clara Codd. On moving to Canada a few years later she lived in various parts of Ontario before moving to Montreal in 1935. She was a member of the Lodge in that city but for the last 12 years had been unable to attend meetings owing to poor health. The basic theosophical literature was her anchor and she continued her studies until the end.

Mr. Henry H. Haydon, a member-at-large of Deschene, Quebec, died on May 31.

Mrs. Ada Carmichael, a member of Toronto Lodge, passed on June 8. She was the widow of Franklin Carmichael, one of the original members of the outstanding Canadian artists known as the Group of Seven. Ill health had kept Mrs. Carmichael away from the meetings of the Lodge in recent years but her great interest in life was Theosophy and she carried on her earnest studies at home.

To the families of these four members I extend my sincere sympathy.

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The dues for the year 1964/65 became payable on July 1. Members-at-large should send their dues of \$5.00 per annum direct to Headquarters while lodge members should pay their dues of \$3.50 per annum to their own lodge.

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The ballots in the election of the General Executive for the year 1964-65 were counted on Sunday June 7, the scrutineers

being Mrs. L. Hodder, Mrs. E. McGlashan, Mrs. J. Webb, Miss R. Welbourne and Mr. Ralph A. Webb. The total number of ballots returned was 202, but one ballot was spoiled. The quota of votes required to elect a candidate was determined to be 26 votes.

On the count of the first choice votes, Mr. Davy, Mr. Kinman and Dr. Wilks were elected, Mr. Davy receiving exactly 26 votes, the other two receiving more than the quota, thus leaving surpluses to be distributed. Mr. Kinman received the largest number of first choice votes with a surplus of 54 and this surplus was then distributed to the second choice candidates shown on the surplus ballots. This distribution failed to bring any candidate up to the quota, but on the third count, Dr. Wilks' surplus votes elected Mr. Wood with 7 to spare. Finally, on the fourth distribution, Mrs. Lakin and Mr. Weaver were declared elected.

The new Executive is therefore unchanged from the past two years. The first meeting of the Executive Committee will be held on Sunday August 9 at 2:30 p.m.

\* \* \*

On my own behalf and on behalf of my wife I wish to thank the many friends who sent messages to me during my recent stay in the hospital and who sent their condolences on the sudden death of Mrs. Barr's dear sister. It has been impossible for me to acknowledge these kindly expressions of sympathy but perhaps before this appears in print I will be able to write again. The surgeon who performed the delicate eye operation is apparently satisfied with the result.

\* \* \*

I have much pleasure in welcoming five new members into the fellowship of the Society, Mrs. Nellie Corcoran, Mr. and Mrs. Douglas Caughell, Mr. Steve Gahbauer and Mr. Harold Singh, all of Toronto Lodge.

—D.W.B.

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## ANNUAL PICNIC

The joint annual picnic of the Toronto, Hamilton and Buffalo Lodges was held on Saturday June 27. In glorious weather over fifty members from the three cities gathered at beautiful Niagara Glen, between Queenston and Niagara Falls. The Toronto Lodge members, who had chartered a bus for the day, enjoyed a brief stop-over at the Falls on the way back.

## TORONTO LODGE WELCOMES MISS JOY MILLS

Miss Joy Mills, B.A., B.Sc., National Vice-President of the Theosophical Society in America, visited Toronto Lodge on May 10, 11 and 12.

Sunday was a busy day for Miss Mills as she attended the Lodge's regular *Secret Doctrine* class in the morning, joined the Toronto Executive for luncheon, gave a special talk to members only in the afternoon, and a public lecture in the evening.

Theosophists from the H.P.B. Lodge of the Canadian Federation, Hamilton and Montreal were among those who attended the special meeting for members and all enthusiastically received Miss Mills who spoke on "A Mind to Embrace the Universe".

Public lectures were also given on Monday and Tuesday and attracted good attendances. Some indication of the interest raised by the talks was in the large number of questions asked at each session. Miss Mills acquitted herself particularly well in answering these queries and all in all her first visit to Toronto was an unqualified success.

## MISS ELOUISE HARRISON LECTURES AT TORONTO

Miss Elouise Harrison, LL.B., of Crofton, British Columbia, visited Toronto on June 7, 8 and 9.

Miss Harrison was welcomed at the regular Sunday morning *Secret Doctrine* class and afterwards met the Toronto Executive for luncheon. Miss Harrison's three public lectures at the Lodge Headquarters on 52 Isabella Street were well received and each was followed by an interesting question period.

This was Miss Harrison's first visit East and during her stay she was able to visit a number of interesting points in and around Toronto as well as making many friends among the local members.

## LETTERS TO THE EDITORS

*The Editors,*

*The Canadian Theosophist.*

In reply to Mr. Barratt's remarks re my last letter, I should like to point out once again that what prompted me to write it was his implication that the Ancient Wisdom could continue without the proper vehicles; i.e., the various lodges of the Theosophical Society. If this was interpreting his remarks too strongly or erroneously, my humble apologies. All that really matters is to keep our teachings going in the most unpolluted form. Of course there are other problems to consider, such as what *kind* of Theosophy shall be put forth not only to our membership, but to the inquiring public.

Mr. Barratt's reference to the *Mahatma Letters* was commendable. With this I most heartily concur, only adding to our reading roster the principal works of H.P.B., including her articles and pertinent letters (vide *The Letters of H. P. Blavatsky to A. P. Sinnett* and Vol. I of *H.P.B. Speaks*). Mr. Boris de Zirkoff's ever-flowing series, the *H. P. Blavatsky Collected Writings* are a prime source for the serious student and truth-seeker. To me the finest, most reliable and *truthful* exposition of what we understand by the term "Theosophy" is to be found in the above-cited sources. The writings of any other theosophical writers, both past and present, are purely secondary in the light of the above, with the possible exceptions of those of T. Subba Row and William Q. Judge.

Thus Mr. Barratt is correct in worrying about what kind of Theosophy is currently being presented. In all honesty I must admit that the real, genuine Theosophy of our beloved H.P.B. and her teachers, Mahatmas K.H. and M., is often inter-mixed and blended with *later* neo-Theosophical writings to the detriment of the former and with glorification to the latter. No names need be mentioned. Those who employ watered-down sources are to be pitied. One can only hope—and *work*—that the "back to Blavatsky" emphasis now becoming evident in several

quarters of the T.S. will become even more noticeable and dominant in the years to come in *all* of our lodges.

Richard A. Sattelberg, B.A.

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### U.L.T. IN CANADA

The United Lodge of Theosophists of London, Ontario, which since 1939 has maintained a centre in that city, has sold its property at 524 William Street. Their temporary new location is in downtown London, at 737 Dundas Street. Their first meeting at the new address was held on White Lotus Day, May 8th, when friends and members gathered to honour the Founder of the Theosophical Society, Madame Helena Petrovna Blavatsky.

In due course, the London U.L.T. hopes to build their own Theosophy Hall with space not only for public meetings and study groups but also for Theosophy School for the children, which is such an outstanding aspect of U.L.T. work throughout the world. A reference and lending library will be available to students of the University of Western Ontario, as well as the general public.

The U.L.T. Study Group in Ottawa, which has been meeting weekly for a year, studying W. Q. Judge's *Ocean of Theosophy* and *The Bhagavad Gita*, has now been granted a charter by the Province of Ontario. From now on, they will be known as the United Lodge of Theosophists of Ottawa, and will continue their study classes and reference and lending library facilities at 531 Bay Street in Ottawa.

As most readers of *The Canadian Theosophist* know, the United Lodge of Theosophists is committed to the study and propagation of Theosophy as recorded in the writings of H. P. Blavatsky and William Q. Judge. Since its founding in 1909 by Robert Crosbie - a Montrealer who emigrated to the U.S.A., it has spread to many parts of the world revivifying the study of the original message delivered to H.P.B. by the Masters of the Wisdom for the century 1875-1975.

# DR. ANNA KINGSFORD, M.D., THEOSOPHIST AND SEER

BY ELOUISE R. HARRISON, LLB

Dr. Anna Kingsford had hardly graduated from the Medical School at Paris during the last quarter of the 19th century, when she felt called upon to dedicate her life to discovering the true meaning underlying the world's religious scriptures and the nature of the soul.

Gaining her medical degree had been an innovation in itself as few women were permitted the privileges of study and those who were allowed to attend the medical school at Paris were usually only the mistresses of the medical students, a fact that greatly shocked and disgusted Dr. Kingsford. She, herself, had found that many evil temptations were constantly being presented to her, which, fortunately, she avoided by a life of seclusion while in that city. Her thesis for her medical degree represented another first in that the topic she chose was Vegetarianism. This study of hers is a most fascinating examination of the scientific value of a vegetable diet written by a scientist at a worldly university and not by some far-out cultist. In her most carefully written essay, she weighs the pros and cons of the various forms of diet and comes to the startling conclusion that the avoidance of the partaking of animal tissues causes many substantiated cures, prevents cancer and tuberculosis and many nervous disorders, as well as minimizing that excess of nervous irritability and dissatisfaction that so often leads to the desire for a life of crime and vice, in other words, an exuberance of the kama rupic drives.

A fuller examination of her medical thesis will be reserved for a later article.

After Dr. Kingsford had received her degree, she commenced her examination of the ancient scriptures of the various religions with the express object of finding some system of rational thought to replace on

the one hand the traditional and dogmatic conventionalism, which had failed to meet the searching eye of science, and to satisfy the moral instincts of a people hungering for spiritual values; and on the other hand to substitute some valid spiritual facts to replace the new agnostic materialism which so often led to the complete destruction of all spiritual values.

With this object in mind she conveys to her readers the following words in her introduction to *The Perfect Way*:

"Our object, therefore, is to restore and rehabilitate the Truth, by divesting it of all the many limitations, degenerations, perversions and distortions to which throughout the ages it has been subjected, and by explaining the real meaning of the formulas and symbols which thus far have served rather to conceal than to reveal it. That which we shall propound, therefore, will be no new doctrine or practice, but that only which is either so old as to have become forgotten, or so profound as to have escaped the superficial gaze of modern eyes."

Now, by what method did Dr. Kingsford propose to clear off the refuse of centuries that had been piled on the ancient truths of the past; what was her formula and method? To find an answer to these queries, we return again to her writings wherein she says:

"Now, in order to be entitled to a hearing in respect of a subject thus momentous and recondite, it is obviously necessary that the claimant should be able to plead some special qualification in the shape of the possession either of an exclusive source of information, or of an unusual faculty . . . That which is thus claimed is at once a faculty and a source of information, and is, in these days, of

rare though not novel occurrence. It is that mode of the mind whereby, after exercising itself in an outward direction as Intellect, in order to obtain cognition of phenomena, it returns towards its centre as Intuition, and by ascertaining the essential idea of the fact apprehended through the senses, completes the process of its thought . . . The Intuition, then, is that operation of the mind whereby we are enabled to gain access to the interior and permanent region of our nature and there to possess ourselves of the knowledge which in the long ages of her past existences the Soul has made her own. For that in us which perceives and permanently remembers is the Soul, and inasmuch as, in order to obtain her full development, she remains for thousands of years in connection, more or less close, with Matter, until, perfected by experience of all the lessons afforded by the body, she passes on to higher conditions of being; it follows that no knowledge that the race has once acquired in the past can be regarded as hopelessly lost to the present."

Here we note that Dr. Kingsford makes a very cogent explanation of the faculty called reminiscence, an attribute spoken of in *The Key To Theosophy* by Madame Blavatsky as soul-memory, or the ideas stored up in our souls and culled from the experiences and wisdom gained in past lives.

But in her exploration into the true meanings of religion, Dr. Kingsford relied not only upon this soul-memory but also upon the faculty so loosely called "Intuition," for lack of a better and more inclusive name. She terms this characteristic as Intuition crowned by Divine Illumination, thus:

. . . . "this illumination is spoken of as the Descent of the Holy Spirit, or Outpouring of the heavenly efflux, which kindles into a flame in the soul, as the sun's rays in a lens. Thus to the fruits of the soul's experience in the past is

added the 'grace' or luminance of the Spirit; the Baptism of Fire, which falling from on high, sanctifies and consummates the results of the baptism of Water springing from the earth. To be illuminated by this inward Light, to be united with this abiding divinity, was ever the ardent aspiration of the seeker after God in all times and of all lands, whether Egyptian Epopot, Hindu Yogee, Greek Neoplatonist, Arab Sufi or Christian Gnostic. By the last named it was styled the Paraclete and Revealer by whom man is led into all truth. With the Hindu it was Atman, the all-seeing, not subject to re-births like the soul, and redeeming from the vicissitudes of destiny. By the combined operation of this Light, and the enhancement it effects in the intuition of the soul enabling her to convert her knowledge into wisdom — the human race has been from age to age perpetually carried up to higher levels of its evolution, and will in due course be enabled to substantiate in itself and to *be* all that in the past it has known and desired of perfection."

It is, therefore, by means of this divine influx in addition to intuitional memory that Dr. Kingsford was able to write *The Perfect Way*.

It may be asked what was her main object in this compendium of the world's religions aside from the one already delineated. Reading further in her work, we find that the key-note of her study is the Pre-existence and Perfectibility of the Soul. Without the first, progressive becoming would be impossible and, without perfectibility, there would be no spiritual nature whatsoever. Consequently soul must be a portion of the divine Spirit, and soul has therein all the vast and immeasurable characteristics of spirit and is therefore capable of realizing the spiritual injunction of: "Be ye perfect, as your Father in heaven is perfect." The spark has all the characteristics of the central fire.

Writing to Mr. A. P. Sinnett in the *Ma-*

*hatma Letters*, Mahatma K.H. states at page 276, First Edition: when referring to Dr. Kingsford:

“When the ‘Seeress’ is made to reveal that ‘immortality is by no means a matter of course for all’ . . . that ‘souls shrink away and expire,’ it being ‘the nature of them to *burn out* and expand themselves’ . . . etc., she is delivering herself of *actual* incontrovertible facts, and why? Because both Maitland and herself as well as their *circle* — *are strict vegetarians*, while SM is a flesh-eater and a wine and liquor drinker. Never will the spiritualists find reliable, trustworthy mediums and seers (not even to a degree) so long as the latter and their ‘circle’ will saturate themselves with animal blood, and the millions of *infusoria* of the fermented fluids. Since my return I find it *impossible* for me to breathe — even in the atmosphere of the *Head-quarters!*”

In other words, live the life and know the doctrine.

The Maha Chohan looked with particular favour on Mrs. Kingsford because of her constant and not altogether unsuccessful battle in the cause of anti-vivisection and her strong advocacy of vegetarianism. She was also termed a Fifth Rounder, far in advance of her time.

Hence, it was only natural that with all her many talents and soul qualities, many of her circle urged Dr. Kingsford to start a school or sect, such as Socrates and others had had. But to this suggestion the Mahatma K.H. was very adamant and for good reasons. Were Dr. Kingsford, or anyone else for that matter, to start a cult with herself as high priestess she would, he warned:

1. Hurt her own spiritual development by encouraging Messiahship which has always ended fatally.

2. Obstruct the cause of free and general enquiry for which Theosophy had started and given the impetus.

3. Encourage vanity and despotism —

two evils that stand in the way of all spiritual advancement.

As the *Mahatma Letters* so succinctly put it, “Far from our thoughts may it ever be to erect a new hierarchy for the future oppression of a priest-ridden world.” Theosophy had come to inspire and encourage men and women to search for truth by means of self-induced and self-devised efforts, not to set up cults, schools or religions, or people who claimed the exclusive keys to the kingdom of heaven. Its aim was to awaken in the soul of each man or woman, no matter who he or she was, the knowledge of his own God-hood and the realization that he, and he alone could awaken his own spiritual nature within, without the aid of any priest, or potentate or school head or any other influence outside himself. Dr. Kingsford, like many others in the theosophical movement in the 19th century, was one of the helpers assisting in the vast plan for the putting forward of the occult teachings before a soul-eclipsed world —but she was not a special cult leader to whom others had to pay obeisance. That would be the very anti-thesis of theosophy.

Though Dr. Kingsford was by no means a cult leader or priestess, much of her writing is full of deeply philosophical and spiritual interpretations of the world’s religious symbols. As an example of the profound insight of this brilliant woman, there is that remark on page 346 of the *Mahatma Letters*, First Edition, wherein Mahatma K.H. remarks:

“How, think you, did the ‘writers of the Perfect Way’ come to know that Adonai was the Son and not the Father; or that the third person of the Christian Trinity is — female? Verily, they lay in that work several times their hands upon the keystone of occultism.”

Dr. Kingsford completely disagrees with the low position Plato attributes to women, and she finds that the disgusting immoralities practised by the Greeks of Plato’s time, and the bad practices advocated, some say, by Plato, were a direct outcome of



this low and wrong regard, so that Greece at that time was a hotbed of vice and was very swiftly destroyed. If we remember that the *Mahatma Letters* state that ancient Greece was an offshoot of the fallen Atlanteans we can see why Plato's ideas were not of a very lofty nature with regard to

women. It is only in a civilization where women are given their true position, as the best exponents of a pure Intuition that a proper race can be said to exist. Such was the ancient Aryan and such will be the coming race, in the opinion of Dr. Kingsford.

## THE TRAGEDY OF PERSONALIZATION

BY MONTAGUE A. MACHELL

"Within thy body — the shrine of thy sensations -- seek in the Impersonal for the 'Eternal Man'; and having sought him out, look inward; thou art Buddha."

### *Voice of the Silence*

Theosophy makes a clear cut distinction between a man's Personality and his Individuality. The first it declares to be the costume and make-up of the mortal man, a garb suitable for his use in one life on earth, and dedicated to the interests and objectives of that one life. The vision of this Personality extends no further than the immediate satisfactions of the here and now, makes the attainment of those satisfactions its governing motivation for living, building for itself a life of personal gratification now.

The Individuality, on the other hand, is the vehicle of the Spiritual Pilgrim which incarnates again and again, urged on by a strong dedication to spiritual unfoldment beyond the here and now, and transcending any degree of personal gratification. Where the Personality seeks sense satisfaction for the physical, sensory man, the Individuality yearns to transcend it in an uninterrupted progress out of materiality into spiritual identity with The One. Where Personal motivation is selfishly earthward, Individual motivation is selflessly heavenward. The Personality, of its own nature and on its own plane, is incapable of any degree of spiritual accomplishment. The Individuality, transmuting the earthly impulses of the Personality, is man's Redeemer.

Because a very small minority are even

aware of the distinction between these two selves in man, an enormous amount of time and energy is wasted in an effort to transform Personality by Personal devices *on the Personal Plane*. Those pursuing this course seem to be of the opinion that it is possible to bring Divinity down to a Personal level, supposing the Stranger From Paradise — the soul of man — to be capable of naturalization in a sphere completely foreign to it. Scores of members of dozens of different religious orders have sought to bridge the gap between man and deity by *personalizing* God — making him into something perilously similar to their own mortal image. The fact that so few seem impressed with the impracticality of such a procedure may account for the rather meagre results in terms of real spiritual unfoldment of much highly motivated piety.

One result of this inability to perceive and accept the presence of these two Selves in man is a tragic confusion in which novelists and commentators on what is widely known as the "human dilemma", disparage life and accept human depravity as a basic and inescapable fruit thereof. In their analysis of the situation a personalized deity, scaled down to a functional asset of the mortal personality, is alternately doubted and damned as a heartless and undependable source of help and guidance.

In Time magazine for April 24, under the caption "The Art of Darkness", a reviewer sums up William Golding's latest "kind of fable" titled *The Spire*, as a declaration of the helplessness and hopelessness of modern men: "pitiful bare, forked animals whose

highest aspirations may be engendered by their own glands, or by God, or by nothing." This work seems to reiterate much of the pessimism and cold cynicism that characterized his "Lord of the Flies" — qualities more or less inseparable from any society supposedly governed by a man-made god.

It is to be feared that man-made religions share the inadequacies of man-made (personalized) gods. Both concepts reveal a timidity of mood, a feebleness of purpose and an inadequacy of aspiration truly unworthy of spiritually-conscious Sons of the Father. When shall we, as a race, reveal the intellectual and spiritual maturity to fearlessly confront and accept the vision enshrined in the Wisdom Religion, antedating the earliest legendary records in our possession, out of which all religions have been born? When shall our spiritual perspective take in these fundamental truths enunciated and applied by the most ancient and greatest civilizations the earth has known: 1. "Belief in one absolute, incomprehensible and supreme Deity or infinite essence, which is the root of all nature and of all that is, visible and invisible." 2. One single "WISDOM RELIGION, the last word of possible human knowledge, from which all the religions of the world have sprung". 3. "The doctrine of man's immortal nature, which, being a radiation of the Universal Soul, is of identical essence with it."?

These concepts as old as man himself, discoverable and traceable through the esoteric teachings of every great race that has inhabited this earth from remotest antiquity, are basic, adequate and unchanging. They can only be termed man-made in the sense that human beings, receiving them from more spiritually enlightened human beings, who, in their turn, handed them down from the Lords of Light, have accepted them as the foundation stones of a forgotten WISDOM RELIGION. They are a universal, spiritually pure, undogmatic statement of the laws governing spiritual unfoldment. As such, they are impersonal, of an unvarying integrity characteristic of Universal Law.

Man, being in his inmost essence one with them, is at all times subject to their ruling and at the same time a participant in the benediction that is the flower of their fulfilment.

These laws govern the spiritual life of every man. He who rejects life as a basically spiritual experience, living solely on the personal, material plane, is, naturally, governed by the laws of that plane, those elementary laws of Cause and Effect. Too many of us rebel at "fate" while reaping Effects of which we ourselves have sown the Causes. Theosophy declares "To live for self is to live for disappointment", a statement which adequately accounts for the unhappiness, disappointment and despair that a consistent program of self - seeking visits upon so much of society.

He who is capable of understanding the laws of spiritual living, achieves that understanding from a clear recognition that they are the laws governing *his* life. His first obligation is to dedicate all his living to their fulfilment, realizing that *there is no appeal from them*. In a universe governed by law, that law is consistent; *it always operates*. From it no outside god or saviour can offer escape. Since "Life" in its deepest meaning, spells Spiritual Unfoldment, man's Immortal Self, one with the Universal Self, is the single responsible agent, the sole "Redeemer".

May it not be that hesitancy on the part of so many to accept so supreme a challenge as Life offers them every day, has tempted them to worship "other gods" than their own unconquerable divinity? May they not, in many instances, be the victims of a compromise on the part of Dogmatic Dictators who, to make religion more universally acceptable, have provided a scapegoat who can purportedly hold the action of Universal Law in abeyance for their personal benefit, shouldering *their* responsibilities and (incidentally) denying them the enlightenment of hard-earned *experience*? There are tragic evidences that the doctrine of vicarious

(Continued on Page 70)

# BROTHERHOOD IN THE WORLD MEANS UNITY IN DIVERSITY

BY CHARLES BUNTING ('THE SMITH')

Let us look at the definition of the word *brother*. The dictionary says of brother: "he that is born of the same parents"; "one united to another by any tie"; the word *brotherhood* is said to mean a class of the same profession or occupation.

This meaning is acceptable to a great many people, but I wonder how many of us give much thought to this relationship, to people and associations beyond the nominal level. We hear in many conversations a more or less scoffing, or attitude of ridicule to the meaning of brotherhood.

The first object of the Theosophical Society is "To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour". Let us look at the meanings of some of the words in this object.

*Race*. A division of mankind, i.e., Nordic Race or Alpine Mediterranean, or the Mongol, Negro or Australian races. These divisions were made by the ethnologists for the purposes of a systematic study of the races of mankind, but the individual has in his or her subconscious mind the influence of past ages in the form of "Totemism" and taboos of many kinds which make the individual a distinctive character.

*Creed*. A person is also born into a family which embraces a certain belief, be what it may. It is very seldom a child will question the validity of the parents' belief; it may and does ask questions of a very embarrassing nature at times, to seek a satisfactory answer to the promptings of the inquisitiveness of its inquiring mind. And very few children question the authority of the teacher or priest or preacher and these beliefs remain in the mind till the child reaches maturity, and then in the vast majority of cases, other more important questions of life arise, so the person still keeps these be-

liefs, which develop into attitudes.

*Colour*. Colour is due to the biological factors that govern the person's physical development; this is due also to the racial evolution of people in different geographical locations. When children play together, colour is not a characteristic factor—not until parents bring attention to the children's minds do they realize the difference.

Another part of the race trend, and part of the person's background is Nationality. One may be Scotch, Irish, French or German, Polish or Italian or any one of numerous nationalities. Each person has many influences at work controlling their minds. Customs of one nation may not be customs of another. National habits and phobias create divisions among peoples, and it is due to these different influences we call one another foreigners or aliens, not stopping to realize that they are mostly "external" influences. We also see that certain nations hold positions of greater or lesser economic status—this too helps to create superiority complexes on the part of many people.

To understand the true meaning, the true principles of Brotherhood men or women must first know something about themselves, how and why they are what they are. To be able to understand we must have a knowledge about what has been said to give us a vision of what man really is. Hear what Robert Burns says:

For thus the Royal mandate ran,  
When first the human race began,  
The social, friendly, honest Man,  
whate'er he be  
'Tis he fulfills great Nature's plan  
And none but he!

This is what is said of Mahatma Gandhi: "Mahatma Gandhi loved not mankind in the abstract but men and women and children, and he helped to keep them as specific

individuals and groups of individuals. He belonged to them and they knew it and therefore they belonged to him. By harbouring the disloyal, he dispelled their disloyalty. His loyalty begot theirs. In this way during the worst years of defeat and depression from 1924 to 1929 he prepared for triumphs. India now called him 'Bapu' (Father)".

Albert Schweitzer says of the people he worked with and for in Central Africa, "In my intercourse with these primitive creatures I naturally came to put to myself the much debated question whether they were mere prisoners of tradition, or beings capable of really independent thought. In the conversations I had with them I found to my astonishment that they were far more interested in the elementary questions about the meaning of life and the nature of good and evil than I had supposed."

Albert Einstein believed in humanity, in a peaceful world of mutual helpfulness and in the high mission of science. He says in his book, *The World As I See It*:

"The Heirs of the Ages"

"Previous generations were able to look

upon intellectual and cultural progress as simply the inherited fruits of their forbears' labours, which made life easier and more beautiful for them.

"But the calamities of our times show us that this was a fatal illusion. We see now that the greatest efforts are needed if this legacy of humanity's is to prove a blessing and not a curse. For whereas formerly it was enough for a man to have freed himself to some extent from personal egotism to make him a valuable member of society, today he must also be required to overcome national and class egotism. Only if he reaches those heights can he contribute towards improving the lot of Humanity."

Surely if these great men have taken time to study and observe their fellow men and women, we could set aside a small portion of our time in self-development and it will pay a good interest, it will help us to understand ourselves and others better. There is engraved in stone over the entrance to an ancient Egyptian temple at Karnaco, "Man Know Thyself". This has been the dictum of all great men from time immemorial.

## H.P.B.'S CHALLENGE

BY IVERSON L. HARRIS

". . . tell me whether I am too sanguine when I say that if the Theosophical Society survives and lives true to its mission, to its original impulses through the next hundred years — tell me, I say, if I go too far in asserting that earth will be a heaven in the twenty-first century in comparison with what it is now!"

—*The Key To Theosophy*

These words, with which H. P. Blavatsky closed *The Key To Theosophy* in 1889, not only bespeak her vision and her hope for the inhabitants of this earth: more specifically they challenge all Theosophists as to the role they might play in bringing that vision and that hope to fulfilment. The challenge is emphasized in one small but very weighty word: *if*. As Shakespeare

reminds us: "Much virtue in *i-f*."

What are the prospects of the earth's becoming a heaven in the twenty-first century in comparison with what it was in 1889? Have Theosophists individually and collectively contributed to bringing about the betterments envisioned by H.P.B. and Those who sent her?

Yes, in some ways more perhaps than the world's discouraging aspects would warrant our assuming. As one London journalist declared thirty years ago. H.P.B.'s own accomplishment was 'to change the whole current of European thought.' Moreover, it can never be truthfully said again of East and West, as Kipling did, that 'never the twain shall meet.' Actually, East and West *have* met. Eastern philosophy and

outlook and even vocabulary are no longer limited to a handful of learned Orientalists: they have become a part of Western culture and widely adopted in the Occident. A Buddhist is now the duly elected General Secretary of the United Nations! Would anyone have dreamed of such a change of *Weltanschauung* in the days when H.P.B., Col. Olcott, William Q. Judge and others founded the T.S., brought to the attention of the West the treasures of Hindu and Buddhist philosophy and at the same time reminded our Eastern brethren of their own magnificent cultural heritage?

Certainly, also, in the realms of scientific and religious thinking and discovery, the omniscient materialism and the narrow-minded church dogmatism, against both of which H.P.B. fought so heroically, no longer wield the unquestioned authority over Western thinking that they did in H.P.B.'s days. She literally 'broke the molds of mind'. It is now commonplace for advanced scientific thinkers and researchers and liberal churchmen to accept and proclaim some of the scientific postulates and universal spiritual verities which H.P.B. promulgated more than three-quarters of a century ago, and for which she was ridiculed and persecuted.

But as the Twenty-First Century approaches, we ask ourselves again: Is the earth actually closer to becoming a heaven than it was in 1889? Has the Theosophical Society survived in unity today as it was (at least in name) when H.P.B. wrote *The Key To Theosophy*? Has it lived true to its mission and to its original impulses?

Sixty-five years of association with the Theosophical Movement, from 1899, when I was eight years old, to 1942, at Point Loma; from 1942 to 1946 at Covina, and since then in close association with Helen, my wife, in independent Theosophical research and service, have brought me certain definite and I hope mature conclusions:

(1) It is not enough to accept the motto of the Theosophical Society, "There is no religion higher than truth" on abstract and

philosophical grounds alone: We must be ready also to face the truth regarding mundane facts, such as are demanded in a court of law.

(2) We must endeavour to think, not like prosecuting attorneys or counsel for the defence, but like honourable judges determined to arrive at a just verdict in view of *all* the facts.

(3) While loyal to the basic truths of the Wisdom-Religion and grateful to the teachers who have transmitted these to us and thereby molded our lives for the better, it is not necessarily incumbent upon us to support all the policies or actions of all the administrators of the different Theosophical groups, however well-intentioned or sincere or expedient these may have been.

(4) The use of the Masters' names in order to bolster individual claims or to support specific ventures is always perilous and can be downright blasphemous and disastrous. The final test: "By their fruits ye shall know them."

(5) The attempt of any human being, however talented and perhaps at times inspiring, to dominate his fellowmen and to force them into specific lines of thinking or conduct can lead to unhappy and at times tragic consequences.

(6) The folly, fanaticism, ignorance and/or credulity of members of almost every Theosophical group, have given the Movement a much-blurred image before the public and well-nigh defeated the Masters' declared purpose: "The *Chiefs* want a 'Brotherhood of Humanity,' a real Universal Fraternity started; an institution which would make itself known throughout the world and arrest the attention of the highest minds." (*Mahatma Letters*, P. 24)

(7) The inherent truth and spiritual vitality of the message itself, as given to the world by the Masters, H.P.B. and those who have loyally followed them, is evidenced by the fact that the Theosophical Movement is still alive in the hearts and aspirations of hundreds of individuals, despite what so many of Theosophy's adherents

have done — unwittingly for the most part — to kill it.

But the good name of Theosophy can be resurrected and the high purposes of the Movement can continue along the lines laid down by the Masters and H.P.B. This is surely the most important goal to work for. The spiritual life of humanity is inextricably involved in the success or failure of the effort.

## THE TRAGEDY OF PERSONALIZATION

(Continued From Page 66)

atonement and redemption by some outside agency are proving inadequate to fearless, self-respecting seekers after truth who, more and more feel that any "heaven" they may attain *they* must earn by their own personal effort.

Unfortunately, without the doctrine of Reincarnation to provide adequate time scope, the best effort of such as these counts for little in a brief term of one life. Spiritual Unfoldment being the timeless, sublime achievement that it is, eighty or one hundred years of selfless dedication are totally inadequate for the working out of the entire pattern. Hence, many reach the end of one life with a sense of having been cheated in a world governed by mere chance. "LAW", like "LIFE" must have time to exercise Its legislative function on the whole pattern of human destiny, which, according to Theosophic teachings, extends over a whole series of incarnations. The LAW *works*, but Its seasons are far more majestic than we commuting citizens between the way stations of seventy-five-year life-spans are willing to accord It. Jesus knew whereof he spoke when he said "As ye sow so shall ye also reap." That is still an absolutely valid statement, but far more fearfully fateful and inescapable when applied to a long series of earthly incarnations wherein one and the same SELF uninterruptedly sows his own seed and reaps his own harvests. "God is not mocked." GROWTH is the law of life, exercising its function *invisibly* in the inmost na-

ture of each of us. "The real test of a man is his motive, which we do not see, nor do his acts always represent it." By that we grow or deteriorate; by that we are judged; against that judgement the praise or blame of the multitude is without significance.

In the hurried, superficial living of today wherein external phenomena take first place, it is easy to lose sight of the fact that the truly enduring and significant experiences and crises have to do with the innermost center of the individual. To use the term Spiritual Unfoldment is to commit oneself therewith to an acknowledgment of the existence of an Inner Man — the Man of the Spirit, whose growth and fulfilment is the final standard of a human life in a spiritual universe. To so commit oneself is to tacitly acknowledge an obligation, taking precedence over all others, to that Man of Spirit, an acknowledgment that sooner or later every man must *choose* to be *individually spiritually responsible* to his own Spiritual Self, as an inseparable part of an unfolding Spiritual Universe. This obligation constitutes the *Law of Life*, a Law inherent in the Universal Plan of this world.

The broad difference between the Personality and the Individuality of man is that the first is a Subject of Time, the second a Lord of Eternity. Development of the Individuality is possible only in a context of Eternal Life. The Soul of man knows no death, as death is commonly defined. The Soul's destiny is attainable upon its own terms alone: Eternal Unfoldment, Conscious Manifestation for all. In this context and in these proportions alone can spiritual living become a reality and the sublime drama of Spiritual Fulfilment be enacted — a dramatic role of which the Personality of Time is incapable.

"Look inward; thou art Buddha."

To a devotee of eastern religion this is an unreserved affirmation of man as, in essence and in truth, *godlike*. The statement reminds us that to the peoples of the east far more than to those of the west, attainment of actual godliness in daily living is a practical,

not a theoretical pursuit. But because a living religion is so remote a conception to us of the west, doubtfully bolstered, as it is, by a personalized deity and the doctrine of vicarious atonement, brilliant and heartless skeptics such as William Golding find material ready to hand for their sweeping condemnation of life and of religion.

Let us not forget that our scientific miracles and technical know-how in the glorification of life for the Personality, are powerless to feed the emptiness of the heart. In this Hour of Great Hunger thousands of truth-starved devotees would give their all to *know* One Truth, in place of fascinating theories *about* life and the human heart.

Ages before Computers and Sputnik, an old Greek philosopher headlined the Master Project of *his* day — and *ours*:

MAN, KNOW THYSELF!

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### EXTRA CEREBRAL MEMORY

The Department of Parapsychology of the University of Rajasthan, India, has published the results of two investigations into cases in which persons had memories suggesting knowledge of earlier lives in other bodies.

These phenomena can hardly be considered related to the cyclic earthly manifestations of spiritual evolution known to Theosophists as “reincarnation”, and in view of the usual misconceptions surrounding this word it is perhaps as well that the investigators prefer the term “extra cerebral memory” to describe their subject matter.

*Research Monograph No. 1* is a report on Ismail, a youth living in south-eastern Turkey who identified himself with Abeit Suzulmus, a market gardener who had been killed a few months before Ismail was born. One of the interesting features of this case is that it occurred among a Muslim population who of course do not believe in reincarnation.

*Research Monograph No. 2* describes an exhaustive enquiry into the strange case of Munesh, an Indian lad who involuntarily recollected details in the life of Bhajan Singh. Singh had died of fever at the age of twenty-one.

There are several possible explanations for these phenomena. In the Nov.-Dec. 1961 issue of this magazine, Mr. Victor Endersby, writing of similar cases suggested there might be “contact with, and perhaps actual obsession by the *kama rupas* of the dead, with whose memories the subject identifies himself.”

These are comprehensive reports, and evidently much work has been done to obtain and sift all the available evidence. The investigators have been guided by Dr. Ian Stevenson’s criteria for such cases (see *The Canadian Theosophist*, Sept-Oct, 1963) and their efforts have resulted in interesting and informative papers. Some additional data should however have been provided: the age of Suzulmus at his death; the date of Singh’s death and the nature of his fever.

The monographs cost 75 cents each and may be obtained from the Department of Parapsychology, University of Rajasthan, Jaipur, India. The Department also publishes an interesting quarterly journal, *Parapsychology*, annual subscription, \$2.50.

—T.G.D.

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### CORRECTION

In Mr. George Cardinal LeGros’ letter in our March-April 1964 issue the last two words in paragraph four should have read “moral corruption” and not “normal corruption”. —*Editors*.

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