

THE CANADIAN THEOSOPHIST

VOL. 48, No. 1

TORONTO, MARCH-APRIL, 1967

Price 35 Cents

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

CHANCE HAPPENINGS

Changes in the directions of our lives quite often stem from chance happenings. In recollecting those events that have most affected us personally, we will probably be able to trace some to what might be considered lucky, or ill-starred, meetings. Their results are many and various: they may lead to love, or to friendship; they may be responsible for starting, altering or ending careers; they may introduce new and life-long interests in service, in artistic or intellectual pursuits.

Occasionally, chance happenings produce effects that are important to many more people than the individuals who are immediately involved. Think of Sir Edwin Arnold meeting the young Gandhiji in London before the turn of the century, and the ironic fact that it was the English poet who so influenced the life of the Indian by introducing him to the classic Hindu scripture, the *Bhagavad-Gita*. Or think of Henri Dunant's unplanned arrival on the battlefield of Solferino at a time when it was covered with scores of thousands of dead and wounded—the wounded left to die. What he saw prompted him to action, and what he did led directly to the founding of the world's largest humanitarian organization, the Red Cross.

In the Theosophical Movement we are apt to think of that significant and dramatic moment when Madame H. P. Blavatsky met Colonel H. S. Olcott at the Eddy's Farm in Chittenden, Vermont, in 1874. But per-

haps this was not what we would ordinarily think of as an accidental meeting. Less significant, but a meeting which nevertheless was to have a lasting benefit for students of Theosophy in Canada, was that between William Q. Judge and Albert E. S. Smythe.

As it is today, in the last years of the nineteenth century Canada was an attraction for adventurous young people in Europe. Mr. Smythe decided to leave his Irish homeland for the greater opportunities promised by this vast country—which was then largely wilderness. In 1889 he embarked on the America-bound liner *Wisconsin*. One of his fellow-passengers was Mr. Judge.

Their introduction in mid-Atlantic was an auspicious one. The two Irishmen quickly discovered they had common interests. Smythe's receptive mind was ready and able to grasp the truths of Theosophy which were ever being broadcast by Judge to willing listeners. The young man was inspired. So much so, that he devoted the rest of his long life to the study and dissemination of the Ancient Wisdom, a fact for which his and later generations of Canadian Theosophists were grateful.

William Quan Judge died on March 21, 1896. At this time of the year it is only natural that we remember the unselfish work of that great student. His total involvement in the cause of Theosophy was an inspiration to many of his contemporaries, as it has been to those who down through

the years have been fortunate to come into contact with his work.

The General Secretary of the Theosophical Society in Canada, after attending the World Congress last summer, said he felt that the Society was "growing up". It is to be hoped that this new progressive spirit will encourage today's students all over the world to recognize the contribution of Mr. Judge to our Movement. Let silly and un-

founded prejudices be cast aside. Let him be judged by what he did to keep Theosophy alive on this continent in the difficult early years; by his never flagging devotion to the cause; and by his works.

We in Canada can attest to his worthiness. We are favoured to have had the link to W. Q. Judge through A. E. S. Smythe. Their meeting was a chance happening which had important results. T.G.D.

FROM THE PRESIDENTIAL ADDRESS

To the 91st International Convention Of The

Theosophical Society

N. SRI RAM, *President*

Every important movement in this world has had and will have its up and downs, including periods of expansion, of settling down, and later, as its ideas become well-established and familiar, periods of fluctuating or slackening interest. The Theosophical Society can be no exception to this rule, which merely reflects the changing reactions of our minds, and not any waxing and waning in the unalterable values of Truth. If the ideas and statements put forth as Theosophy in the early period of growth and enthusiasm, even excitement sometimes, expressed the essential truth with regard to Nature, life, and man, they must still have the same validity, value and inspiration as at any previous time.

If Theosophy is in truth, as in its verbal meaning, the Divine Wisdom, ageless in its nature, then as our minds expand and manifest a clearer vision, the understanding of that Wisdom must also expand and grow in depth, perspective and power to shape our individual lives. But for this to take place, this Wisdom, which is all-embracing, must not be turned into a set of formal ideas, isolated from the rest of one's life, to be

accepted verbally or intellectually, and transmitted in that form to others. Every concept which does not resolve itself into the dynamism of life, but is kept on a separate shelf, must become dated. The longer it is there and the more used to it we become, the less is its attraction and charm, like some object or phenomenon which may be beautiful in itself, but has ceased to be noticed. In other words, Theosophy has to be translated into life, and it is the flame and essence of it merging with life, which alone can rejuvenate either ourselves or the Society. Life is a process of experiencing and action by the whole as well as every part of one's being. What is accepted theoretically or on the basis of one's personal reactions, whether hopes, fears or wishful thinking, is merely accommodated with all else in one's nature that determines the course and manner of one's living. It is when the truth, perceived and felt with absolute objectivity, enters into and becomes blended with the process of living that life and every aspect of it assumes the significance, beauty and meaning that reside in that truth; then the truth is no longer a few lame, isolated

ideas, but becomes the very meaning and expression of life.

We may engage, as many of us do, in the study of Theosophical writings, ancient and modern, also Science, Philosophy and Religion, as directed by the Second Object of the Society, but for this study to be fruitful there has to be a mind which does not stay with superficialities, which is open to the truth, without preconceptions or fantasy, and is imbued with the zest and vitality that belong to the action of life. All facts of external learning can assume their proper place and significance only in the light of the soul wisdom to be found in the depths of oneself.

The supreme object for which the Society exists, as indicated by the word "Theosophy," is as much a way of life as it is the truth, and this dual character is also in the Universal Brotherhood which we accept theoretically, but which unfolds the melody of its meaning only as it becomes an ever-present current of influence in our lives. The meaning and beauty of the Wisdom then becomes a matter of personal experience by each for himself, as much as the beauty of any object in existence, such as a mountain range or the skies at night, not communicable in words.

The outstanding event of the year was the Fifth World Congress that was held at Salzburg in Austria in the latter part of July. Accounts of it have appeared in practically all the Theosophical journals. It brought together some 1200 delegates from 47 countries, some as far off as Brazil, the Philippines, New Zealand, Western Canada and Iceland.

The Congress met under the central theme of "A World in Transition," though each of the lecturers chose his own subject. It was a happy and harmonious gathering and demonstrated the world-wide character of the Society, as well as its essential unity. It gave a most valuable opportunity to workers and members, active in different parts of the world, to meet and become acquainted with one another. A happy event, an-

nounced during the Congress, is the revival of the Yugoslav Section, for which official permission has been accorded.

In connection with the Congress there were meetings of the General Council of the Society, attended by no less than 22 General Secretaries, and also special meetings for the purpose of discussing questions pertaining to the work of publications and the presentation of Theosophy.

* * *

Work in the United States of America has settled down happily after the recent turmoil, and is now proceeding smoothly as before. The report of the National President, Miss Joy Mills, refers to its principal features: the Regional Expansion efforts, Theosophy through the radio, the helping of Lodges with program material, recorded talks, etc. She reports as an encouraging sign the admission of 365 new members, the highest number for some years. An important new source of help is the Kern Foundation for the propagation of Theosophy, established by the late Mr. Herbert Kern. The Trustees of the Foundation have already made grants for a number of purposes, including radio broadcasting and the publication of selected Theosophical books in inexpensive paper-back form. Miss Joy Mills writes that certain other programs submitted to the Trustees have also received their approval. The terms of the Foundation specify the American Section Headquarters at Wheaton and the Krotona Institute in Ojai, California, as the agencies approved for receiving the necessary aid. Mr. Herbert Kern was a devoted member and has helped the Section very generously at various times for projects in which he was specially interested.

The English Section has been engaged, among other activities, in a Campaign for Truth, one of the objects of which is "to discover what to us are the fundamentals of Theosophy and then to see that they become the guiding principles of our living". Lodges have arranged programs to further

this campaign. Mr. L. H. Leslie-Smith, the General Secretary for England, writes that they are also having discussions on organization, with a view to consider whether the system of half a century and more ago is adequate and suitable today. "This raises," he points out, "fundamental questions of Lodges, of lecturing, of feeding members with Theosophical fare, and the general presentation of Theosophy." The attempt, however difficult, to discuss such questions pertaining to fundamentals will, it may be hoped, stir wide interest and break new ground, opening channels for the flow of fresh life. The number of members of the Section is said to be "gently rising".

There are at present 19 Sections in Europe, all included in the European Federation, which exists for joint activities and close co-operation among them in all ways possible. Within the Federation there are regional groupings, of the English-speaking countries, the Scandinavian countries, the French-speaking areas and the German-speaking areas. An important event for all the Sections is the holding of Regional Summer Schools in which their members could take part and meet members from other Sections in their particular grouping, and also members outside that grouping who turn up. Because of the World Congress, there were this year only two Summer Schools, one in Iceland and the other at Camberley in England. The Sections had their respective Annual Conventions, of course, and the work in all of them has gone on as usual. There have been difficulties in particular places, such as Eire and Wales, due to the unexpected deaths of the previous General Secretaries. An unfortunate event, mentioned in Mr. John Coats' report, is a fire in the Huizen Centre, which destroyed its Besant Hall where the Theosophical meetings used to take place, and along with it nearly the whole of the archives of the European Federation and a valuable library. A similar accident befell also the building and hall of the Cardiff Lodge in Wales, badly damaging it.

The General Secretary for India, Mrs. Radha Burnier, begins her report with a reference to conditions in India and to the hope expressed by Dr. Annie Besant, of a great role to be played by India. India's mission, Dr. Besant has repeatedly stated, is to share the heritage of her spiritual wisdom and thus lead the world towards a culture based on spiritual rather than material values. She could do this only if she stood faithful to her ancient ideals, the truth of *Sanatana Dharma*. Mrs. Burnier says that though India seems to be forgetting this Dharma, Indian Theosophists should not do so. She also lays stress on the importance of life and not mere talk for the progress of our movement. "There are many members who assess the usefulness and work of others by their aptitude for speech. Our real work is a matter of right perception and understanding which shines forth in the quality of our life and action. From this point of view, the most helpful and worthy member is he who is a living example of purity, selflessness and integrity. He may not be able to impress others by his speech, but he can illumine others by his life. There is a danger of our being blind to what we are because of what we speak".

The Indian Section has lost by death a number of old workers, but the General Secretary hopes the void will be filled, though not immediately. Many Conferences and gatherings have been held during the year in different parts of the country, including the Annual Workers' Training Camp at Adyar and a study camp in the north at Bhowali. The number of members is about 7,600.

The number of members in Australia is over 1,200, and in New Zealand about 930. The General Secretary for New Zealand, Mr. Dunningham, writes that attendances have markedly improved in Lodges. Miss Ruth Beringer, the General Secretary for Australia, mentions the fact—due to the nature of the country and the distribution of its population—that while in the capital cities the Lodges have a large membership

ranging from 100 to 300, in small cities the Lodges are very small. However, the Headquarters at Sydney is in touch with all of them and helps them with publicity leaflets, recorded lectures, study courses, reading lists, etc.

The General Secretary for Brazil, Senora Cinira Figueiredo, reports that all Lodges are working harmoniously and "in total integration" with the Section, which has its Headquarters in Sao Paulo. Brazil has nearly 800 members. It is a vast country, large parts of which are still undeveloped. So naturally the work is centred in a few cities, including of course Rio de Janeiro.

The problem of distances exists not only in Australia, but also in other Sections, for instance in the South African Section which includes Rhodesia, and the Central American Section which includes Lodges in several Republics. Recently the Central American Section held a Convention in Guatemala City, a noteworthy event, considering that till recently the Section did not find it possible to hold such a gathering.

I have received a long report from the World Federation of Young Theosophists, mentioning the activities of various Groups throughout the world, which are also mentioned in some of the Section reports. About 100 were present at Salzburg during the World Congress, and besides being of assistance in the practical tasks involved in the running of it, held a Camp of their own at a site nearby.

Before I went to Salzburg, I was in France and England for some time. In France I presided over the French Section Convention and later visited some places in the south, along with the General Secretary for France, Mr. Paul Thorin, who acted as my translator. I was also present at the English, Scottish and Belgian Conventions, either as "guest speaker" or "presiding," whichever may be the correct description to use. Quite a number of delegates to the Congress went on to other places to visit Lodges, lecture or meet members. The Australian General Secretary mentions the fact that Mr. and

Mrs. Geoffrey Hodson, while on their way to Salzburg, visited the main cities in Australia, devoting a month to this work. The East African General Secretary writes with appreciation of the work of Mr. B. C. Sutarra from India over a period of five months in that Section. What I mention is but a tiny fraction of the lecturing work taking place in all the Sections throughout the year.

* * *

This year, as usual, there have been some changes in the personnel of the various Departments at Adyar. Miss Daphne Darroch, who had been assisting in the editorial work of *The Theosophist*, returned to New Zealand in August, and Mr. Zoltan de Algya-Pap again stepped into that post. This meant his relinquishing much of his work in the Archives Department, but Mr. David Dynes, who has been helping in the Treasurer's Office, also gives some of his time to the important work of microfilming papers and historical documents in the Society's Archives. At the Bhojanasala Smt. Sarojini Kannan and Smt. Kanakam have taken charge as Superintendents, in place of Mr. K. Sundaraswami, and at Leadbeater Chambers, Mrs. Dorothy Scott of Australia, now at Adyar to attend the School of the Wisdom, has given some of her time to assisting Mrs. Iris Murphet and Mrs. Janet Nicholls in their multifarious tasks there. Mr. and Mrs. George Linton of Portland, U.S.A., returned to Adyar at the end of September, Mr. Linton to continue supervision of the construction of the new Adyar Library building in its final stages, and Mrs. Linton to serve again as Secretary for the School of the Wisdom for its 1966-67 session. Otherwise the Heads and Assistants of Departments at Adyar remain as reported previously.

The 18th session of the School of the Wisdom opened on October 3rd with Dr. Iqbal Taimni as Director once again, and Mrs. Dulcie Linton as Secretary. Fifteen students have been taking part in its work, out of whom 4 are from Australia, 2 from

England, 2 from U.S.A., 1 from Switzerland, 1 from Finland and 5 from India. They have been a harmonious group and the work has been carried on with much enthusiasm. Dr. Taimni has given a series of talks and there have also been discussions based on these talks and papers presented by the students.

The new Adyar Library building, mentioned in my last year's Address, has now been very nearly completed. The building is a handsome addition to those on the Adyar estate, and beautifully situated. Originally it was planned to construct only about half the building, leaving the rest to be taken up later. But in view of the constantly rising costs, it was decided to complete it as early as possible. It should help the Library to function more adequately and fulfil the purposes for which the President-Founder, Colonel Olcott, established it in 1886. In the *Golden Book of the Theosophical Society*, published in 1925, Brother Jinarajadasa wrote: "The Library has become a striking institution of the Society. . . . It has so outgrown its original building, even after being once enlarged by Colonel Olcott, that a very urgent need is the erection of a new building." This very urgent need could be met, because of various circumstances, only after 41 years.

Last year I mentioned the heavy burden that the Urban Land Tax, introduced by the Madras Government, threatened to impose on the Society. I am happy to state that representations made on the Society's behalf, not only by the Society itself but also by eminent public men throughout India, have induced the Government to exempt the Society's estate from this impost. Under the Urban Land Tax Act it can exempt any philanthropic institution, and the Society has been treated as such. The fact that so many persons of eminence occupying responsible positions have supported the Society indicates the esteem in which it is held generally in India. Among those who

were good enough to put their signatures to our memorandum of appeal I might mention Mr. C. Rajagopalachari, an ex-Governor General of India, Dr. C. P. Ramaswami Aiyar, a former member of the Viceroy's Executive Council, and Mr. Sri Prakasa, a former Governor of Madras State.

Last year I referred to the creation of a Centenary Fund, since renamed "Century Fund", for which an appeal was to be sent to all Sections, Lodges and members by a Committee headed by the Vice-President. An appeal outlining the needs was sent out in March this year, and the response to it has been very encouraging. I wish to thank all who have contributed to it, as well as all who have made donations for other purposes, including the A.B.C. Fund and the Fund for the new Adyar Library building.

In concluding this Address I would like to say, in answer to questions in the minds of many, that how the Society develops in the future and what it accomplishes will depend upon each individual member, his understanding and approach not merely to philosophical questions, but to all questions affecting human welfare and progress. This progress is not to be understood conventionally, but in terms which will spell real understanding and evince the true values of life. Life is a movement which spells change; but we must understand the nature of the change that is needed. Mere intellectual study of certain books and the repetition or even the expounding of the ideas in them will not radically change either the world or ourselves. In so far as a member is indifferent to the cause which the Society represents or is merely pursuing his own pleasure and purposes through it, he is certainly not contributing to its progress but is blocking it. There has to be on the part of each member a genuine concern, a desire and attempt to do all that he can for the cause. The future, in so far as we can shape it, will depend upon what we are and how we think and act at present.

T.S. AND E.S. —

A CLOSE IDENTIFICATION

ROHIT MEHTA

I have read with very great interest the various articles that have appeared in *The Canadian Theosophist* in recent months on the subject of the relationship of the E.S. with the T.S. I would like to make a special mention of the article by Mr. Dudley Barr entitled "The T.S. and the E.S." which appeared in the July-August 1966 issue of *The Canadian Theosophist*. This article greatly impressed me because of its utter objectivity in surveying the whole position of the T.S. and the E.S. It is also most gratifying that Mr. N. Sri Ram has come forward to discuss openly the question of the T.S. and the E.S. as can be seen from his two articles which have appeared in the above magazine. So far, it was not permissible to discuss the question of the E.S. in the open. Members of the Theosophical Society all over the world must feel grateful to Mr. N. Sri Ram for breaking this unhealthy tradition and thus making it possible for T.S. members to express their views on this important question of the relationship between the T.S. and the E.S. *The Canadian Theosophist* deserves to be congratulated for throwing open its pages for the discussion of this subject—a subject of very great importance because the future of the T.S. very largely depends upon the relationship that will subsist between the T.S. and the E.S. during the coming years.

As one who was associated with the E.S. for more than 30 years and as one who has been, and still is, a full-time worker of The Theosophical Society for over 32 years, perhaps it may not be inappropriate on my part to express my views on this subject of great significance so far as the future of the T.S. is concerned.

I believe that the question of the T.S. *vis-a-vis* the E.S. should be considered not

merely from a legal standpoint but also from the standpoint of what the situation *in fact* is. Mr. N. Sri Ram, in his two articles, has very clearly pointed out that from a legal and a constitutional point of view the T.S. and the E.S. are completely separate, and that there is no identification between the two. There is no doubt that from the legal standpoint the T.S. and the E.S. are completely independent of each other. But the question is—what about the relationship between these two bodies *in fact*, not merely in law?

It does not require much investigation or probing to find out that there exists a very close identification between the T.S. and the E.S. In the matter of identification, the place where the E.S. meetings are held, whether in the premises of the T.S. Lodges or outside, is of very little significance. The identification that I speak of is more subtle and therefore more potent. And so, even if the E.S. meetings are held several miles away from where a T.S. Lodge is situated, the identification between the T.S. and the E.S. does not cease. It is, however, not suggested that the place where E.S. meetings are held has not to be taken into account. It must be considered but in the wider context of the T.S.—E.S. relationship.

What is the subtle and the potent identification between the T.S. and the E.S.?

In India, (and perhaps in some other countries too) at meetings called to welcome new members to the T.S., senior workers of the T.S. and E.S. bring two facts to the notice of new entrants. Firstly, that the two Adept brothers, known as Masters M. and K.H., are the Inner Founders of the T.S., and secondly, that there is an organization called the E.S. which helps its members to tread the path that leads to the Feet of the

Masters. In this connection, it is also said that the new entrants to the membership of the T.S. could, if they so desired, apply for becoming members of the E.S., after two years, provided during that period they actively work for the T.S. Lodge to which they belong and provided they carry on a systematic study of certain basic books of Theosophy in the course of that period. I have myself heard many senior members of the T.S. and the E.S. talking about these two things in India, and when I asked them why they emphasized these two points they said that they were continuing the practice which Dr. Annie Besant had started. I cannot say whether Dr. Besant actually stated these things to new members or not,—but I know, from my personal knowledge, that senior workers in India have been talking of these two things to newly admitted members of the T.S. The implication of this is quite obvious. It gives an impression to the new members that the membership of the T.S. is not enough, and that the T.S. is only an outer organization with its inner counterpart in the E.S. A new member who listens to these observations naturally gets an idea that the T.S. and the E.S. are closely identified bodies—one, “outer and intellectual”, and, the other, “inner and spiritual”. He naturally begins to feel that his T.S. membership would be incomplete unless and until he could become a member of the E.S. Is this not a subtle influence of the E.S. over the T.S.?

Perhaps many of the E.S. members will bear me out when I say that times without number it has been stated that the “E.S. is the heart of the T.S.”. Needless to say that in the bodily organism, heart plays a very important part, for if it ceases to function the body lies motionless and dead. If the E.S. is the heart of the T.S., the clear implication is that without it the T.S. would remain lifeless. This suggests that the T.S. does not draw its sustenance from itself, it is nourished and vitalized by the E.S. Surely the heart and the body are intimately related and completely identified. If the

E.S. is the heart of the T.S., are they not identified with each other—and does not constant assertion of this fact tend to impress upon the members of these organizations that there is a close association between the two? It needs to be remembered that many of such statements as the above do become known to T.S. members and therefore the latter begin to look upon the E.S. as the real vitalizing entity of the Theosophical Society. With the repetition of these statements over and over again there is created in the minds of a large number of T.S. members a feeling that a close identification between the two exists. This is a fact even though legally and constitutionally the two may be regarded as independent of each other.

It has also been stated very often that the E.S. constitutes “the steel-frame of the T.S.”. In the days of the British Rule in India, the Indian Civil Service was considered as the steel-frame of the British Administration. It really meant that the I.C.S. carried the whole burden of administration on its shoulders. If the E.S. is the steel-frame of the T.S. the implication is that it carries the whole burden of the administration of the T.S. on its shoulders and that it gives a tone to the whole organization. This idea naturally induces E.S. members to actively enter into the T.S. administration at the level of Lodges and also at other levels. I am not suggesting that the E.S. members are insistent about holding offices at all these organizational levels. Their active participation however makes them sponsor “safe” persons for various offices and for various aspects of Theosophical work. This is what actually happens. I know of cases where persons who were regarded as good theosophical lecturers were refused Lodge and other platforms just because they were no longer in the E.S. It is quite obvious that the E.S. steel-frame does not regard such persons as “safe” for theosophical work. It hardly needs mentioning, that E.S. members belonging to the “inner and spiritual” part of

the T.S. wield an influence which cannot be measured by numerical strength. Those who are conversant with the working of Theosophical Lodges know very well that the E.S. members occupy the position of a privileged group. Their privilege comes by virtue of the fact that they belong to an organization which is regarded by a large number of T.S. members as an inner and a spiritual counterpart of the T.S. And the T.S. members have been encouraged to entertain this feeling. The statements that the E.S. is the heart of the T.S. and that the E.S. is the steel-frame of the T.S. have not been uttered by ordinary E.S. members—these statements have come from the most responsible authorities in the E.S. and the T.S. Mr. N. Sri Ram in his article in *The Canadian Theosophist*, of November-December 1966, says:

Members of the T.S. who belong also to the E.S. are a very small minority, less than one-tenth of the Society as a whole . . . Therefore it is not really possible for the E.S. members to gain any control over the T.S., let alone 'considerable control over the T.S.'

Those who have any experience of the working of public bodies know that the exercise of control has hardly anything to do with the numerical strength, or otherwise, of a group. In most organizations it is the active minority that exercises real control over the policies and actions that they pursue. The control is not necessarily exercised by actually holding offices—it can be done, sometimes more effectively, by seeing that "safe" persons are put in positions of power. An active minority can, and very often does, control an organization, by itself remaining out of office but seeing that those in positions of power do not deviate from the policies and instructions laid down by it. I know of instances where Corresponding Secretaries of the E.S. have given instructions to Lodges, through E.S. groups, not to invite certain people to deliver lectures under their auspices. I have also known instances where E.S. of-

fices have been used to send out circulars to the members of Theosophical Lodges for certain propaganda purposes—and these circulars have been distributed through E.S. groups. I am saying this out of my intimate experience of T.S. work in India stretching over a period of more than 32 years. I have no direct knowledge of conditions in other countries. It needs to be remembered that many of our active T.S. workers are E.S. members, at least in India. This active group naturally projects its E.S. personality on all aspects of theosophical work. It does not matter if it is numerically in a minority of one-tenth or even less. The fact is that this minority has considerable control over the work of T.S. Lodges.

It cannot be gainsaid that this active minority occupies a privileged position, as the majority believes, and is made to believe, that the members of the active minority belong to an "inner and a spiritual" organization. Mr. N. Sri Ram says in his article that "if it did have any power, privilege or position I would be the first to propose that it should give up all that completely without any reservation". When power, privilege and position are enjoyed tangibly, the giving up is possible—but when these are enjoyed intangibly, in a subtle manner, the question of giving up has no meaning whatsoever. In the latter case the giving up involves a complete change of approach, a deliberate move to dissociate the T.S. from all influences of the E.S. Unless this is done, the power, the privilege and the position of the active minority of the E.S. will remain—and remain in such subtle and potent manner that, while visibly holding nothing, it can continue to exercise considerable control over Theosophical Lodges and their activities.

Who can deny that the E.S. is occupying a privileged position? One has only to attend International Conventions of the T.S. to realize that two or three precious mornings of the Convention period are devoted to E.S. meetings, and, that, while these meetings are going on the Headquarters Hall

and its surroundings are out-of-bounds to non-E.S. members. Mr. N. Sri Ram says:

Any members of the T.S. who desire to do so can form a class or group for special studies, and attempt to live a particular kind of life according to certain rules, and that is the description which best applies to the Esoteric School.

Supposing there are T.S. members who are interested in the teachings of J. Krishnamurti or Alice Bailey or Aurobindo Ghosh or Ramana Maharshi or anybody else and wish to meet as a group—would they be given the use of the Headquarters Hall during one or two mornings of the Convention period with all the “security arrangements” provided for the holding of E.S. meetings? There is no doubt that the E.S. occupies a privileged position and out of this position it gets the power with which it controls the T.S. The E.S., and, the still more exclusive groups that emanate from it, have come to be regarded as the inner and the spiritual counterpart of the T.S.

The identification of the T.S. with the E.S. becomes still more close when the President of the T.S. is also the Outer Head of the E.S. Seeing the privileged position of the E.S. and finding that the P.T.S. is also the O.H., a member of the T.S. cannot help coming to the conclusion that the T.S. and the E.S. are intimately related. When the P.T.S. is also the O.H. then the influence of the E.S. on the affairs of the T.S. becomes all the more great. In order to understand how this influence works one has to acquaint oneself with the way the E.S. functions.

I do not want to reveal any of the secrets of the E.S. as that would not be right on my part. Mr. N. Sri Ram, however, has made reference to one of the most important aspects of E.S. life. He has written about the pledge which a member of the E.S. has to take. Mr. Dudley Barr has referred to the pledge as it existed in the time of H.P.B. Mr. N. Sri Ram says:

. . . may I point out that the article is

altogether wrong in assuming that that pledge of ‘absolute obedience’, as Mr. Barr terms it, continues up to the present time?

The pledge as it existed in H.P.B.’s time is obviously no longer in vogue. Even though this pledge is called the pledge of absolute obedience, there was a saving grace in it. By this pledge a member of the E.S. was required to obey the orders given by the O.H. in all that concerned the member’s Theosophical duties and esoteric work—but there was a qualifying clause in it which said “so far as my pledge to my Higher Self and my conscience sanction”. Thus in this pledge no violence to one’s conscience was intended. The E.S. member was asked to obey the O.H. but not at the cost of his own conscience nor by disobeying the Higher Self. The E.S. pledge has undergone changes since the days of H.P.B. The pledge which has been in existence for many years requires of an E.S. member co-operation with the O.H. in all such matters which he may declare to be the work of the Masters. If after such a declaration a member feels that he cannot co-operate then he should resign or face expulsion. In this pledge a member is given an opportunity to decide after a declaration by the O.H. Like the H.P.B. pledge this too has a saving grace. But the pledge that is now in operation since 1964 asks from the members of the E.S. a declaration of confidence in the O.H. According to this a member obviously must resign from the E.S. if he is unable to say that he has confidence in the O.H.—but it also means that the O.H. can expel a member when he feels that that member has failed to express his confidence in him. Thus the confidence pledge has very far-reaching implications. I had considerable correspondence with Mr. N. Sri Ram on matters concerning the E.S. in the course of the last three years. In this correspondence one of the points raised by me was about the far-reaching nature of the con-

(Continued on page 19)

NOTES AND COMMENTS BY THE GENERAL SECRETARY

As the members are aware, Mr. N. Sri Ram was the sole nominee for the office of International President of the Society for the next seven years; all members were given the opportunity of voting on the question of whether this nomination met with approval. In the Canadian Section the results were as follows: of the 325 ballots sent out, 178 were returned, nearly 55%. 170 of these were in favour of Mr. Sri Ram's nomination, 5 were against, 1 ballot was spoiled and 2 were returned unmarked. Counting took place on January 17, with Miss Jane Angus, Corresponding Secretary for Toronto Lodge, and Mr. F. B. Berry, also of Toronto Lodge, kindly acting as scrutineers.

* * *

I regret to report the deaths of four members of Toronto Lodge, Mrs. M. Hazel Stewart who had been a member since 1923, passed away on Nov. 12, 1966; Mrs. Wilma Miller who died in December, 1966; Mr. Steve Loza whose death occurred on Jan. 14, 1967, and Mrs. Mina Charlton who died on Feb. 21, 1967. Two subscribers to the magazine for over twenty years, Mr. Robert Adamson of New Jersey and Mrs. M. Bonavia of Connecticut, both passed away in November. Our condolences are sent to the relatives and friends of the deceased.

* * *

It was with deep regret that I learned of the death on January 8 of Mr. Harry Benjamin, President of the Corresponding Fellows Lodge of Worthing, England. My sorrow will be shared by many others for, through his scholarly editorials and articles in the *Bulletin*, Mr. Benjamin was known and respected by its readers in many lands. Theosophy was for him his "life meditation" to use one of Mr. Judge's phrases. His abiding concern was to present the

truths of theosophy brought to the world by H. P. Blavatsky, the chosen agent of the Masters.

He was the author of *Everybody's Guide to Theosophy* in which the theosophical message is set forth clearly and simply and which was the means of bringing many to consider and accept the theosophical position. He also wrote a number of books on various health subjects.

A faithful and noble Companion of the Way has passed from among us. Our sincere sympathy is sent to Mrs. Elsie Benjamin.

* * *

Hamilton Lodge moved to new quarters in 1965 and at that time the Lodge President wrote "As the need grows—we shall". And now the Lodge has found more convenient quarters in the same building, better suited to its growing needs and with separate space for its library. Four new members joined the Lodge in the past two months. Congratulations and all good wishes are sent to this expanding centre of Theosophical activity.

* * *

Montreal Lodge held its annual meeting on Jan. 10 when the President delivered an interesting report on the Lodge activities for the previous season. The study of *The Bhagavad Gita* was carried on last year and is being continued; Mrs. Dorita Gilmour has kindly prepared helpful summaries of each meeting. Several changes in the By-Laws of the Lodge were suggested by the Executive and were approved by the members. The following officers were elected for this year; President, Mr. F. Griffiths; Vice-President, Mrs. M. Roth; Secretary, Mrs. M. Howard; Treasurer, Mrs. B. Scott; Librarian, Mrs. D. Gilmour.

* * *

In the *Adyar News-Letter* for February it is reported that the new Library building

THE CANADIAN THEOSOPHIST

IN CANADA

Published Bi-Monthly

Authorized as Second Class Mail by the Post Office
Department, Ottawa, and for payment
of postage in cash.

Subscription: TWO DOLLARS A YEAR



OFFICERS OF THE T.S. IN CANADA

General Secretary
D. W. BARR

52 Isabella St., Toronto 5, Ont.

GENERAL EXECUTIVE

CHARLES E. BUNTING, 75 Rosedale Ave.,
Hamilton, Ont.

T. G. DAVY, 138 Randolph Road, Toronto 17, Ont.

GEORGE I. KINMAN, 262 Sheldrake Blvd.,
Toronto 12, Ont.

MRS. C. P. LAKIN, 102 Floresta Court, Ancaster, Ont.

CEDRIC WEAVER, 30 Orchard Park Dr., West Hill,
Ont.

WASHINGTON E. WILKS, 851 Bidwell St., Apt. 11,
Vancouver, B.C.

EMORY P. WOOD, 9360 — 86th St., Edmonton, Alta.

TREASURER: MR. RALPH A. WEBB, 577 Duplex
Ave., Toronto 12, Ont.

EDITORIAL BOARD, CANADIAN THEOSOPHIST

All letters to the Editors, articles and reports for publica-
tion should be addressed to the Editors, 52 Isabella St.,
Toronto 5.

Editors: Mr. and Mrs. T. G. Davy

Letters intended for publication should be restricted to not
more than five hundred words.

The editors reserve the right to shorten any letter unless the
writer states that it must be published in full or not at all.

RANNIE PUBLICATIONS LIMITED
Beamsville, Ont.

at Adyar is very near completion and that "moving-in" operations should be finished within one month. The building is 80 ft. by 160 ft., half being two storeys and the remainder three storeys. The reading rooms and offices are on the ground floor. The building has a stack-room capacity of about

one quarter of a million books. The total cost was \$110,000 U.S. The appearance and the practical arrangements of the new Library have been widely commended.

The *Adyar News-Letter* a four, letter-sized page quarterly bulletin is edited by the Recording Secretary, Miss Katharine A. Beechey, and gives interesting details of all activities at Adyar. The annual subscription by *surface mail* is Two Rupees (about 30 cents); by *air mail* to all points on the American continents, the rate is one U.S. Dollar.

* * *

A recent book, *A Church Without God*, by an Anglican minister of Toronto, Rev. Ernest Harrison, proposes a radical "demythologizing" of Christianity, including the discarding of belief in God, the divinity of Christ, the virgin birth, the special authority of the Bible, and so on. That such a book could be written by a clergyman who still claims his church connection, is indicative of the momentous changes in theological circles. A newspaper headline asks "Is 'heresy' a dead issue in the Modern Church?" Apparently it is, except among the strictly orthodox. But a problem raised by such books is that in attempting to throw out accumulated false concepts, the authors do not offer any acceptable alternative. H.P.B.'s *The Esoteric Character of the Gospels* would open a door to a Theosophical interpretation of Christianity and its mystical content.

* * *

I am very happy to welcome seven new members of the Society. Four of these joined through Hamilton Lodge, Mrs. S. Tayler, Mrs. Gwyneth White, Mrs. M. E. Mitchell, and Mr. W. F. Kidston. Mrs. Anne Nathanson became a member of Montreal Lodge, and two members were admitted by Toronto Lodge, Mr. Gabor Holczer and Mr. Rolf Tegtmeier.

LETTERS TO THE EDITORS

*The Editors,
The Canadian Theosophist*

I am an Australian member of the T.S., and have been an interested reader of your paper for many years. I greatly appreciate your courteous but firm handling of the many contentious issues which are inevitable in a Society such as ours because of the exceptional freedom conferred on members by the loose freedom of its constitution.

May I raise some points relating to the E.S.—T.S. issue and express some opinions.

This has been a bone of contention ever since the turn of the century when the Masters, realizing that the Society had failed to achieve its main object, viz., Brotherhood, withdrew from it. Since the E.S. drew its inspiration and *raison d'être* from this source, it seems to me that any subsequent E.S. must lack the power and vitality of the original one, is therefore ineffective and should close down.

When, many years ago, I was invited to join the E.S., I read H.P.B.'s instructions on the subject in her "Practical Occultism"; I also learned that such a step is a direct invitation to one's Karma and that it brings to the surface the hidden evils in one's nature and makes life very difficult—so I declined.

From what I have seen, I have concluded that very few E.S. members know of the book referred to; for instance, when once, in a lecture, I referred to the embargo on pets it raised a storm of protest. Nevertheless, it is so and is very important and any old student of Real Theosophy can give the reason why. The point is that the E.S. is no longer effectual and it constitutes a body within the host body although it has no connection with and no responsibility to that host body.

In my travels I have observed that the Executive Committees of Lodges usually consist largely if not entirely of E.S. members; it follows hypothetically, that con-

Mr. Hans Zeuger, Presidential Agent for the Theosophical Society in Israel, has drawn my attention to inaccuracies in my report of a meeting of the General Council in Salzburg last July which Mr. Zeuger addressed relative to some difficulties which had arisen with a group in Israel. (See C.T., Sept.-Oct. 1966, page 80) Mr. Zeuger states that the group in question had its seat at Safad, *in*, not *near*, Galilee; none of its members had "suffered greatly in German concentration camps", but one candidate and her family had suffered terribly from Nazi persecutions. This candidate could not bring herself to include the German people in the Universal Brotherhood without distinction, and Mr. Zeuger had suggested that she postpone joining the Society until such time as she had overcome her humanly only too understandable animosity and mental reservations. His attitude met with approval from Adyar, but the Safad group went against this decision and accepted an application for membership from this lady. Mr. Zeuger then withdrew—not cancelled—the charter of the Galilean Lodge, and this action was approved by Adyar. There never was a suggestion from the President to form a separate Federation as, "a practical solution to the several problems". The present position is that the President has dissolved the Safad group, and has cancelled the Charter of Lotus Lodge, Haifa, which took sides with the Safad group. The candidate in question has recently joined the Society after having accepted the principle of Universal Brotherhood in full. Mr. Zeuger adds, "Having won over this struggling soul to our foremost ideal as Theosophists by refusing to agree to a compromise, I personally consider this a major psychological achievement which might not have come to pass otherwise."

I thank Mr. Zeuger for his letter and send best wishes to him and to our brother members in Israel.

D.W.B.

clusions reached in the secret seclusion of the E.S. could be enforced on the Lodge policy without the agreement of the rank and file members.

If a local E.S. leader wanted to influence the policy of the Lodge he would have no difficulty, theoretically, in having his wishes carried into effect; widen the field to a Section, and he could rule the whole of it. This is a very unhealthy situation.

The problem of the E.S. arises sometimes in Convention but a solution is never attempted. I suggest as follows:

—that HQ tackle it from the international viewpoint by seeking from each Section its views on the matter as expressed by (a) E.S. members and (b) non-E.S. members; it would be dealt with by Lodges at special meetings convened for that express purpose and would allow of a complete expression of opinions pro and con.

This would permit of action being taken by the Council based on majority rule.

One final point: in my experience, many E.S. members *never* attend a T.S. meeting. This would indicate that their motives are actuated by a desire for personal growth and are completely lacking in *altruism*.

The Voice of the Silence warns solemnly against such an attitude.

Leonard Wade

ORPHEUS LODGE CALLS FOR DISSOLUTION OF E.S.

Members of the Orpheus Lodge of the T.S. in Canada have written to Mr. N. Sri Ram, President of the Theosophical Society, requesting that he dissolve the Esoteric School. Their letter cited material from recent issues of the C.T. and went on:

“You have done much to encourage a return to the original lines laid down for the Theosophical Society. This closing of the E.S. is the next step, not only to promote freedom of thought in the T.S., but also to remove the most potent obstacle to a reunion of all Theosophical Societies . . .

“To dissolve the E.S. as an organization and to continue the instructions made avail-

able now to all members who wish to avail themselves of them, would be a gain to the members and no loss that we can see, and it would do away with the unwholesome, and always potentially dangerous anomaly of a separate organization within the T.S.

“Of course, to reawaken the Soul of the Theosophical Society, the only thing would be the formation of a Universal Brotherhood composed of those few students of Theosophy, of whatever affiliation who exist here and there in the world, who would cheerfully give their lives for the Cause of Theosophy. If these few could join together on the Spiritual plane of dedication and devotion to the Cause, and get to know of one another, so that each would know that he could depend upon the other in the name of Theosophy, to the last ditch, a small but a real potent Spiritual fraternity could arise.

“H.P.B. wrote in her Preliminary Memorandum, that exoterically the T.S. had been a stupendous success, but that esoterically and most important, as a nucleus of Universal Brotherhood, it had proved a dead failure.

“She said: ‘It is only by a select group of brave Souls, a handful of determined men and women hungry for genuine Spiritual development and the acquirement of Soul Wisdom, that the T.S. at large can be brought back to its original lines.’”

DO YOU KNOW OF CASES SUGGESTIVE OF REINCARNATION?

Dr. Ian Stevenson, whose interest in the subject of reincarnation is well known, would like to receive accounts of suggestive cases from readers of *The Canadian Theosophist*.

Your experience might or might not be helpful to Dr. Stevenson’s researches, but you can be assured of a sympathetic hearing. Please write to: Dr. Ian Stevenson, M.D., Professor of Psychiatry and Chairman, Department of Neurology and Psychiatry, University of Virginia, Charlottesville, Virginia, 22901, U.S.A.

GEORGE WILLIAM RUSSELL — AE

1967 marks the centenary of the birth of AE. On this occasion we are pleased to salute the memory of a great Theosophist with this student's appreciation.—Eds.

"The visionaries of the future will finally justify the visionaries of the past."

Candle of Vision

Why study the lives of great Theosophists? Because they inspire. George W. Russell, known in the literary world by the diphthong signature AE, the Irish poet, painter, essayist and editor, economist and agriculture expert, was such a one.

AE was born on April 10, 1867. He died July 17, 1935 and it is easy to realize that in these few decades he has not yet enjoyed the full hallowing of time. But there were close friends, his Irish contemporaries, who recognized his greatness and wrote of him during his life. W. B. Yeats, for example, said:

"... the one masterful influence . . .

"... he was the religious teacher, and that alone—his painting, his poetry, and his conversation all subservient to that one end.

"He had the capacity beyond that of any man I have known, to put with entire justice not only the thoughts, but the emotions of the most opposite parties and personalities; . . . and men who have hated each other must sometimes have been reconciled, because each heard his enemy's argument put into better words than he himself had found for his own . . ."

Such personalities brighten the pages of history and illumine the mind of a student who finds a response in his own nature. This quality is evident in all that AE did and said. Something of his character is revealed in a letter he wrote, at the age of 29, to Mrs. T. P. Hyatt, explaining why he could not contribute to her magazine:

"There are heaps of things I would

like to do, but there is no time to do them. The most gorgeous ideas float before the imagination, but time, money and alas! inspiration to complete them do not arrive, and for any work to be really valuable we must have time to brood and dream a little over it, or else it is bloodless and does not draw forth the God light in those who read. The essential conditions under which really good literature is produced, is love for the art of expression in itself; a feeling for the music of sentences so that they become mantrams, and the thought sings its way into the soul. To get this, one has to spend what seems a disproportionate time in dreaming over and making the art and workmanship as perfect as possible. I could if I wanted, sit down and write steadily and without any soul; but my conscience would hurt me just as much as if I had stolen money or committed some immorality . . ."

William B. Yeats and Charles Johnston were friends of AE from their art school days. Johnston founded the Theosophical Society in Dublin after reading A. P. Sinnett's *Esoteric Buddhism*. It was Yeats who in 1888 took AE to the Lodge, where he became an active member; two years later he was admitted to the Esoteric Section of the T.S., "having signed the pledge". The small certificate of enrolment was signed by H. P. Blavatsky. AE's counterfoil numbered 939.

John Eglinton (W. K. Magee), a friend, in his *A Memoir of AE*, gives a heart-warming picture of those early days:

"He had left his father's house and now lived in the Lodge of the Theosophical Society, 3 Upper Ely Place, a house

'run' by F. J. Dick, an engineer, and his pretty wife, to whom AE refers in his poem 'How?':

I must meet again

That slender-lovely candle of the Lord,
Wife of my friend, and unto all his
friends a gentle sister.

Eglinton's brother, H. M. Magee, who shared Russell's room wrote:

"Russell's great delight and consolation when he returned from P'm's was to study *The Secret Doctrine*, though I'm bound to say I don't remember seeing him 'study' for long without breaking off for argument or discussion. I remember however the heartfelt way in which he told me how he was supported through the day's routine by the prospect of immersing himself in its pages—to him a contact with Reality. The evenings would be taken up with discussion among the residents or visiting members; sometimes there were quite large meetings, at which Russell forced himself to become a fairly good speaker. He was always keenly intent on discovering what he conceived to be the nobler qualities concealed under often very unpromising outer characteristics of our little group, or of outsiders interested in the new Doctrine . . ."

It was out of his associations at this time that the Literary Revival began to emerge—W. B. Yeats, Charles Johnston, D. N. Dunlop, E. J. King, A. W. Dwyer, George Moore and many others were part of his life.

The theosophical influence was also strong. Again, quoting from *A Memoir of AE*, "It was AE's belief that during the period beginning 1875 and ending with the death of W. Q. Judge, there had been a diffusion of spiritual light." And in a letter to B. P. Wadia in 1922, AE wrote: . . . "that great and wise man, William Q. Judge whose very memory seems to have been forgotten by present day Theosophists. I think he was a true adept in that sacred lore and I have never found in those who came

after H.P.B. and Judge the same knowledge, wisdom and inner light."

Miss Violet North, whom Russell eventually married, and James N. Pryse, moved to Dublin and assisted in bringing out the *Irish Theosophist*. In a letter to A. E. S. Smythe in 1931, Russell wrote: "The grey visitor was James M. Pryse who first instructed me in magic, conjuring up pictures in the astral light, and holding them before my inner eyes so that I could see initiation scenes, the evolution of the astral from the physical, the movement of cells and forces in the body. He was one of the few members of the T.S. who knew things for himself and had a good deal of occult power. He was really rather a mysterious person, whose talk and writing had personal knowledge behind it."

In 1909 the "second Dublin Lodge" seceded from the T.S. (Adyar) and reformed as the Dublin "Hermetic Society" of which AE was President until 1933 when he was succeeded by P. G. Bowen. Many of the younger Irish poets were attracted to the Hermetic Society and in an early letter to Bowen AE wrote: "It waxed and waned and waxed again, and I felt inwardly satisfied that they all more or less passed through a *bath* of Theosophical ideas."

Ernest A. Boyd very aptly says in *Appreciations and Depreciations*:

"AE's diversity of intellect and activity, the faithful reflection of a consistent, yet multiform, personality is evident. In *Homeward, Songs by the Way*, the combination of artist and poet does not surprise, especially when we find the artist expressing in his painting the same thought and emotion as the poet in his verse. When, however, as editor of the agricultural journal, the *Irish Homestead*, we hear pleading for agricultural improvements the same voice that was expounding the most abstruse doctrines of Oriental philosophy, or clothing them in verse of the tenderest beauty, then surprise is more legitimate . . ."

That AE had a great love of Nature is exemplified by the words of Boyd on *Collected Poems*:

"It is when he is alone with Nature, and beholds the beauties of the phenomenal world, that AE is lifted to participation in the Eternal. The conditions and scenes which produce in him the necessary exalted mood are usually the same. Morning or evening twilight, the quietude of the hills, and silence of the lonely countryside—these are the typical landscapes of his canvases, as of his poems."

One of George Russell's paintings can be seen in Toronto Lodge.

The Irish Co-operative Movement gained infinitely by the presence of AE who brought into it that loftiness of idealism, that faith in mankind, which are the mark of his poetry. He, like W. B. Yeats, had a preview of his work for Ireland and gave himself to it when the time came.

As a lecturer and organizer he came to North America several times. In 1928 he lectured in Toronto to a capacity audience, on which occasion Professor A. T. DeLury remarked that AE spoke for two hours of literary reminiscence and bardic rhapsody and that he had made the evening, for those who love the finer things in literature, a night without a peer. With an easy graceful flow of language, in a voice as delicately musical as a silver temple bell, he went from topics of Yeats, Moore and Joyce and other leaders in the Irish Renaissance and touched matters of high philosophical import.

As a student in the late '30's I was one of a group of Young Theosophists in Hamilton who attended Mr. A. E. S. Smythe's study class. It was there that I was introduced to the exquisite poetry and prose of AE. I felt as if I knew him. It was there too, that Mr. Smythe told us how AE was a champion of William Q. Judge, and the fact that Mr. Smythe knew them both gave more meaning in later years to the writings of these two Irish heroes.

AE was a brave soul, a mystic who was practical, stable and reliable with a pure motive for service.

In a letter to P. G. Bowen AE wrote: "My own writing is trivial, and whatever merit is to be found in it is due to its having been written in a spiritual atmosphere generated by study of H.P.B. and the sacred books of the East. If it has given some temporary light to those that read it, I am happy . . ."

Referring to these remarks in his memoir on the death of AE, Bowen said: "There speaks the real Theosophist, which is equivalent to saying the real man. No words which another could speak concerning AE could reveal his quality half so surely as those brief unconsidered remarks of his own. They show like a lightning flash the great, simple, selfless spirit of the man which lives on, though the shape through which it manifested to our dull senses goes back to the dust that it was." S.L.

Now, the duties which can be taken up by the soul are exactly those which it feels most inadequate to perform when acting as an embodied being. What shall be done to quiet the heart-cry of the world: how answer the dumb appeal for help we so often divine below eyes that laugh? It is sadder than sorrow to think that pity with no hands to heal, that love without a voice to speak, should helplessly heap their pain upon pain while earth shall endure. But there is a truth about sorrow which I think may make it seem not so hopeless. There are fewer barriers than we think: there is, in fact, an inner alliance between the soul who would fain give and the soul who is in need. Nature has well provided that not one golden ray of all our thoughts is sped ineffective through the dark: not one drop of the magical elixirs love distills is wasted. AE.

SECRET DOCTRINE QUESTION AND ANSWER SECTION

CONDUCTED BY GEOFFREY A. BARBORKA

Readers of The Canadian Theosophist are invited to participate in this feature by sending their questions c/o The Editors to be forwarded to Mr. Barborka.

Question. What is meant by the word "Logos" when it is used alone as by Subba Row, for instance; and often by H.P.B. herself?

Answer. This is a term coming from Platonic as well as Stoic philosophy and adopted in Theosophical literature. Speaking generally it signifies the hierarch of a system. Thus in speaking of the hyparxis (i.e. the chief hierarch) of the Earth, this being would be referred to as the Planetary Logos of the Earth. As each system has its hierarch, when referring to the sun the term would be applicable to the solar orb and designated the Solar Logos.

The term comes from the Greek, derived from the verbal root *legein*, meaning to speak; thus *logos* originally signified the "word" by which the inward thought is expressed; the inward thought itself. Thus the philosophical concept in associating the term with the coming into being of a cosmos, or a system, is this: there must be a reason for the coming into being of a system, hence divine thought is instrumental in the process. With the formulation of the idea there must also be a means of expressing it, that is, carrying out of the idea. The same thing is present in the utterance of a word. Before the word may be produced as sound, there must be the ideation or thought of it; there must also be the desire of sufficient potency to produce the sound of it. When the idea is transmitted by means of the sound, the resultant effect is the word—the Logos. Hence the Logos primarily represents that which has been produced or formulated, that is to say, the manifested aspect, or the creative aspect. To stress this

it is often referred to as the Creative Logos, more often as the Third Logos.

H. P. Blavatsky has defined Logos in this manner, thus clearly conveying her meaning of the term:

"The *manifested* deity with every nation and people; the outward expression, or the effect of the cause which is ever concealed. Thus, speech is the Logos of thought; hence it is aptly translated by the 'Verbum' and 'Word' in its metaphysical sense." (*The Theosophical Glossary*, p. 190)

As just indicated, "Verbum" is Latin for the "Word"; in Sanskrit the equivalent term is Vach; in Chinese Kwan-shai-yin is the Manifested Logos.

Question. Please explain the difference between the First Logos and the Third Logos.

Answer. The First Logos represents the first aspect which leads to the awakening of a system and its consequent manifestation: it is that which causes the system to come into being as well as the focus for the energizing of the cosmos. The term is applicable to a planet or a sun. It may be regarded as the point within the Circle—to use the analogy given in the Archaic Manuscript (referred to in *The Secret Doctrine*). This First Point or First Logos does not come forth into manifestation, hence it is often referred to as the Unmanifested Logos. Nevertheless, the potentizing energy which radiates and emanates from the First Logos comes forth into manifestation by means of the Third Logos. Thus it is the Third Logos which acts as the focus for the energy and material from which all in

the cosmos evolves and develops. This energetic stimulus is transmitted from the unmanifest center to the manifest by means of an intermediary—which is partially unmanifest and partially manifest: this is termed the Second Logos.

H. P. Blavatsky wrote concerning the Three Logoi:

“There seems to be great confusion and misunderstanding concerning the First and Second Logos. The first is the already present yet still unmanifested potentiality in the bosom of Father-Mother; the Second is the abstract collectivity of creators called ‘Demiurgi’ by the Greeks or the Builders of the Universe. The *third logos* is the ultimate differentiation of the Second and the individualization of Cosmic Forces, of which Fohat is the chief; for Fohat is the synthesis of the Seven Creative Rays or Dhyan Chohans which proceed from the third logos.” (*H. P. Blavatsky: Collected Writings*, Vol. X, p. 334)

“Father-Mother” is the term used in the Stanzas of Dzyan equivalent to Svabhavat or Akasa. The best way of explaining the functioning of the Three Logoi is by first quoting one of the Stanzas of Dzyan, then following it by an explanation provided by H. P. Blavatsky:

“The last vibration of the Seventh Eternity thrills through infinitude. The Mother swells, expanding from within without, like the bud of the lotus.” (Stanza III, sloka 1)

“The seventh vibration’ applies to both the First, and to the manifested (Third) Logos—the first out of Space and Time, the second, when Time has commenced. It is only when ‘the mother swells’ that differentiation sets in, for when the first Logos radiates through primordial and undifferentiated matter there is as yet no action in Chaos. ‘The last vibration of the Seventh Eternity’ is the first which announces the Dawn, and is a synonym for the First or unmanifest-

ed Logos . . . At the time of the primordial radiation, or when the Second Logos emanates, it is Father-Mother potentially, but when the Third or manifested Logos appears, it becomes the Virgin-Mother. . . . There is no differentiation with the First Logos; differentiation only begins in latent World-Thought, with the Second Logos, and receives its full expression, i.e., becomes the ‘Word’ made flesh—with the Third.” (*H. P. Blavatsky: Collected Writings*, Vol. X, pp. 358-9)

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

T.S. AND E.S. — A CLOSE IDENTIFICATION

(Continued from page 10)

confidence-pledge. I had stated that this confidence-pledge would mean absolute obedience to the O.H. without any saving grace. My assumption was not wrong, for, in one of the letters of Mr. N. Sri Ram he wrote to me saying that this confidence meant a

“general confidence in the Outer Head based on what a member knows of his character, outlook and judgment”. Now one can understand the word “character”—even though it is a little vague—but when it comes to expressing confidence on the basis of outlook and judgment one is treading a difficult ground. It is quite obvious that outlook and judgment are bound to differ from situation to situation and from problem to problem. Occasions may arise when a member may honestly differ from a particular judgment given expression to by the O.H. A situation may arise when a member may feel that the O.H. has been carried away by certain personal factors in coming to judgment about a particular problem. To envisage a possibility that the O.H. may be wrong in his judgment is not to show a disrespect towards him. One can in all sincerity differ from the O.H.’s judgment or from his outlook on a particular question. After all, judgment and outlook are not static things. Even though we may know in general about the character, outlook and judgment of a person, it is quite possible that on certain matters, not foreseen or predictable, the same person may show such traits of judgment and outlook with which it would be impossible to agree. But to demand a vote of confidence in advance and to make that as the basis of a pledge is to put a great strain on the loyalty and devotion of a member. In fact the present confidence-pledge is indeed a pledge for absolute obedience. In the previous pledge each occasion was to be considered on its own merit, for, the O.H. was supposed to declare a particular object to be the work of the Master and then leave it to the member to decide whether he could co-operate or not. But now, under the confidence-pledge there is no such opportunity given to the member—he is asked to write a blank cheque.

One would not bother about these pledges in the E.S. if there was no identification between the T.S. and the E.S. and if the two offices of the P.T.S. and the O.H. were

held by two different persons. But when the identification between the T.S. and the E.S. becomes close, due to the two offices being held by the same persons, the E.S. pledge does not remain merely the concern of the E.S.—it becomes equally the concern of the T.S. With the two offices combined in one person, it is quite possible that a lack of confidence in one may be interpreted as lack of confidence in the other also. In such circumstances an E.S. member loses his freedom of thought and action which he is entitled to enjoy as a T.S. member. The E.S. member may say that while he questions the judgment and the outlook of the P.T.S. with reference to a particular problem, he has confidence in the O.H., but the P.T.S.-cum-O.H. may take a different view and declare that the E.S. member has no confidence in the O.H. and therefore he is liable to be expelled from the E.S. Knowing the fate of an E.S. member who dares to criticize the P.T.S. and his administration, other T.S. members who may be in the E.S. would naturally get cautious and refrain from exercising their right to free thought and expression. And so the confidence-pledge demanding virtually absolute obedience, will have far-reaching consequences on the future of the T.S. because of the curtailment of freedom that it will bring in the thinking and behaviour of the most active section of T.S. membership.

The fears expressed in the above paragraph have actually come true in the expulsion of Prof. J. B. Dorab from the E.S. The new confidence-pledge came into existence sometime in August or September 1964, and Mr. Dorab was expelled from the E.S. in December 1964. Mr. Dorab was the Recording Secretary of the T.S. and as such he was in intimate contact with the administration of the T.S. including the administration of the Adyar estate. As a result of this contact he found that the Administration left much to be desired. He felt it his duty to bring these facts to the notice of others. He resigned his Record-

ing Secretaryship and also gave up the various positions which he was occupying in Adyar. He issued a statement revealing what he considered to be grave irregularities of the administration and also pointed out that the President was unable to check the undesirable tendencies that were growing up in the administration. Some of the Adyar residents issued a counter-statement to which Mr. Dorab replied by another statement. Mr. N. Sri Ram seems to have taken objection to these statements and the charges levelled by Mr. Dorab against the administration and also against the P.T.S. In pursuance of this Mr. Sri Ram as O.H. took the action of expelling Mr. Dorab from the E.S. It may not be out of place to mention that Mr. Dorab had signed the new confidence-pledge, and, even after his statements he repeatedly said that he had confidence in Mr. N. Sri Ram as O.H. of the E.S. Mr. Sri Ram, however, regarded his statements as no-confidence in him as O.H. and so expelled him. Mrs. Dorab was also asked to leave the E.S. because she said that she shared the views of her husband. Here we have an instance where the question of confidence is to be determined not by the member who expresses confidence but by the O.H. Does this not make the confidence-pledge a pledge of absolute obedience? Does the confidence-pledge extend to the T.S. also? Does this mean that confidence in the O.H. must also be expressed as loyalty to the P.T.S. Is the E.S. member who signs the confidence-pledge debarred from using his freedom of speech and expression with reference to the T.S.?

(To Be Continued)

BOOK REVIEWS

Walt Whitman and Yoga, by O. K. Nambiar. Published 1966 by Jeevans Publications, Bangalore, India, 178 pages, \$4.50 U.S.

Professor Nambiar was professor of English at the University of Mysore and on his

retirement became associated with the Central College at Bangalore. Whitman of course never received any formal training in Yoga, but it is the author's view that certain passages in Whitman's writings indicate that he did experience stages of inner illumination which parallel the recorded experiences of renowned yogis of India, and also show similarities with the stages of spiritual development described by Christian and other mystics. William James classed Whitman as a case of "sporadic mysticism," i.e. a mysticism which arose spontaneously, untaught save by his own genius.

Professor Nambiar draws yogic parallels from teachings relating to Tantric Yoga, the arousing of the kundalini power, the psycho-physical energy present potentially in everyone, but active only in the very few. Symbolically, kundalini is a coiled serpent at the base of the spine, which, when roused, "mounts" along the spinal column, passing through and activating the seven major centres or chakras until the cerebrum is reached when, it is said, a supreme spiritual illumination occurs. The upward movement is described as serpentine and the annular process can be felt in the physical body. In "Song of Myself" Whitman tells of a profound inner experience which came to him in which "swiftly arose and spread around me the peace and knowledge that pass all the argument of earth . . ." That certain bodily symptoms similar to those noted by yogis and mystics of the different stages of the ascent of the kundalini power were also present in Whitman's experience, is revealed in his poems and prose.

And what of the deep insight, the compassion, the universality, the wisdom, the pervading sense of Unity in his writings post-dating that experience? Professor Nambiar is convinced that Whitman was one of the rare members of the human race who had a transcendental vision of his own Self and whose transformed life became an example of the illimitable possibilities latent in every human psyche. This conviction is supported with many quotations from var-

ious writers including the Canadian psychiatrist, Dr. R. M. Bucke, whose *Cosmic Consciousness* is a classic study of a number of cases of the mystical experience, including Whitman's.

This novel and important study will be welcomed by Whitman scholars as a valued addition to the ever growing literature on Whitman and his message. D.W.B.

☆ ☆ ☆

The Field of Theosophy. Subtitled *The Teacher, The Teaching and The Way*, by Christmas Humphreys. Published 1966 by The Theosophical Publishing House, London Ltd., 63 pages, paperbound, 5 shillings.

This contains the substance of three lectures given at the headquarters of the Theosophical Society in England. While Theosophical students will be on familiar ground in reading, first, a condensed biography of Madame Blavatsky, then a summarized description of the original two volumes of *The Secret Doctrine*, and finally, the application of the Teaching in daily life, there will be a special interest in the viewpoint of such a renowned student as Mr. Humphreys who came into the Movement in 1920 and has made notable contributions to its activities and literature. For him Theosophy means "the writings of H.P. Blavatsky, of the Masters themselves in their letters to A. P. Sinnett, and of W. Q. Judge, one of their noblest students." H.P.B. came not only to found a society, but to inaugurate a world Movement at a critical stage in human affairs. This Movement includes the present "Theosophical Society, plus the United Lodge of Theosophists, plus other Theosophical organizations" together with "thousands of earnest students who do not wish to join an organization of any kind." The keynote of the Movement is Brotherhood and if this essential is missing or has been relegated to a minor role in a student's life, little or no progress can be made in occult studies. "To live to benefit mankind is the first step", says *The Voice of the Sil-*

ence and in his last chapter Mr. Humphreys discusses this and other requirements of the Theosophical Path. D.W.B.

☆ ☆ ☆

The Original Programme of the Theosophical Society and Preliminary Memorandum of the Esoteric Section, by H. P. Blavatsky. Published 1966 by The Theosophical Publishing House, Adyar, Madras 20, India, cloth Rs. 4.00, wrapper 2.40.

This little book is compended of three MSS found by Mr. Jinarajadasa in the archives at Adyar and published under the above title.

We are greatly indebted to Mr. Jinarajadasa for the many pearls he has dredged up from these archives and made available to us all.

The first and largest section of this book is composed of H.P.B.'s answer to two rather venomous criticisms of Col. Olcott's autocratic management of the Theosophical Society by Mohini M. Chatterji and Arthur Gebhard.

H.P.B. makes no attempt to deny the fact of the autocratic nature of the Colonel's management of the Society, but she does with scathing sarcasm and ridicule, and unanswerable logic show the utter unfitness of the nature of the charges made of a life-time worker for the Society by a couple of young students who as yet have no solid work to show for their zeal.

In the course of it the importance of living the life, and of brotherly feeling amongst theosophists is stressed as a large part of the original lines laid down for the Theosophical Society.

The second section is an appendix containing the Article called "A few words on the Theosophical Organisation" by Mohini and Gebhard. Neither this Article nor H.P.B.'s rejoinder were published at the time.

The third section which is indeed the pearl of great price, in this book, is entitled "The Esoteric Section of the Theo-

sophical Society—Preliminary Memorandum”. It evokes serious thought. It is written by H.P.B. to warn pledged pupils of the great demands to be made upon them as personalities, and the opportunity to now withdraw their pledges without loss, if they deemed this too much for them to undertake in the “Cause of Universal Brotherhood and the Elevation of the Race”.

She goes on to explain—I quote; page 65-66

“The Theosophical Society has just entered upon the fourteenth year of its existence; and if it has accomplished great, one may almost say stupendous, results on the exoteric and utilitarian plane, it has proved a dead failure on all those points which rank foremost among the objects of its original establishment. Thus, as a ‘Universal Brotherhood’, or even as a fraternity, one among many, it has descended to the level of all those Societies whose pretensions are great, but whose names are simply masks—nay even SHAMS.’ . . . ‘there never was that solidarity in the ranks of our Society which would not only enable it to resist all external attacks, but also make it possible for greater, wider and more tangible help to be given to all its members by those who are always ready to give help when we are fit to receive it.’ And later . . . ‘. . . and the members, in their efforts toward spiritual culture, still require that help which solidarity in the ranks can alone give them the right to ask. The Masters can give but little assistance to a Body not thoroughly united in purpose and feeling, and which breaks its fundamental rule—universal brotherly love’ ”.

This brings home to us the parlous state of our Society at this time. Not only is its brotherhood no better than that of the service clubs and churches, but the Theosophical Movement is split into different Societies nonunited into an integral whole.

H.P.B. writes “It is only by a select group of brave souls, a handful of determined men

and women hungry for genuine spiritual development and the acquirement of soul wisdom that the Theosophical Society at large can be brought back to its original lines”.

And this is what is needed today, a closer and more conscious feeling of solidarity of all those belonging to any Society, or to none, who have as their objective to bring about a return to the original lines, an understanding of which this little book affords invaluable assistance. W.E.W.

☆ ☆ ☆

From Mind to Super-Mind. A commentary on the *Bhagavad-Gita*, by Rohit Mehta. Published 1966 by P. C. Manaktala and Sons Private Ltd., Bombay, India. viii + 202 pp. Price Rupees 20.00.

English translations of the *Gita* and commentaries on the *Gita* appear with surprising frequency. If nothing else, the output and obvious demand point to the timelessness and universality of this profoundest of scriptures. And in spite of all that is available on our library shelves, new versions are welcome because some are bound to reveal unknown facets of the classic.

Over the years Theosophical students have been worthy translators and commentators. Of the many, William Q. Judge comes first to mind, for to the English reader his natural simplicity offers a smooth approach to the unfamiliar imagery of the original. Dr. Annie Besant, Charles Johnston, T. Subba Row and Ernest Wood have all made useful contributions. Rohit Mehta must now be added to the list on the strength of his new book, *From Mind to Super-Mind*.

Sri Mehta’s familiarity with the *Bhagavad-Gita* is shown in the confidence of his writing. This is not to imply he is dogmatic—far from the case, but he writes with the ease of one describing an old friend, and the result is a pleasure to read as well as being a source of valuable suggestions on the interpretation of the scripture. Students of the *Gita* will appreciate this new work.

T.G.D.

**ORIGINAL AND UP-TO-DATE
THEOSOPHY**

We lend freely by mail all the comprehensive literature of the Movement. Catalogue on request. Also to lend, or for sale at 20c each post free, our eight H. P. B. Pamphlets, including early articles from LUCIFER and Letters from the Initiates.

THE H. P. B. LIBRARY

1385 TATLOW AVE., NORGATE PARK
NORTH VANCOUVER, B.C.

**BLAVATSKY INSTITUTE
PUBLICATIONS**

52 ISABELLA ST., TORONTO 5, ONTARIO

ESOTERIC CHARACTER OF THE GOSPELS
by H. P. Blavatsky

MODERN THEOSOPHY
by Claude Falls Wright.

THE BHAGAVAD GITA
A Conflation by Albert E. S. Smythe.
These three books are cloth bound, price \$1. each

THE GNOSIS
Ancient Wisdom in the Christian Scriptures
by William Kingsland. Cloth, \$2.50

THE EXILE OF THE SOUL
by Roy Mitchell, a key to the understanding of
occult psychology.

THROUGH TEMPLE DOORS
Studies in Occult Masonry
by Roy Mitchell, an occult interpretation of
Masonic symbolism (cloth bound only).

THEOSOPHY IN ACTION
by Roy Mitchell, a re-examination of Theosophical
ideas, and their practical application in the
work.

THEOSOPHIC STUDY
by Roy Mitchell, a book of practical guidance
in methods of study.

The above four books are attractively bound,
paper bound \$1.00, cloth, \$1.50, each.

COURSE IN PUBLIC SPEAKING
by Roy Mitchell. Especially written for Theosophical
students. \$3.00.

THE USE OF THE SECRET DOCTRINE
by Roy Mitchell. 10c

THEOSOPHY, AN ATTITUDE TOWARD LIFE
by Dudley W. Barr. 50c.

THE WISDOM OF CONFUCIUS
by Iverson L. Harris. 25c.

CANADIAN LODGES

CALGARY LODGE:

Address enquiries to Mr. Stanley S. Elliott,
No. 3, 1735 College Lane, Calgary, Alta.
(Phone 244-0875).

EDMONTON LODGE:

President, Mr. E. P. Wood; Sec.-Treas., Mr.
B. J. Whitbread, 10953 88th Ave.; Lodge Room,
9360 86 Street, Edmonton. (Phone HO. 6-5391).

HAMILTON LODGE:

President, Mrs. Clare Lakin; Corresponding
Secretary, Miss L. Baldwin. 27 Melrose Ave.
S., Hamilton, Ont. Lodge Room, Room 109,
1 Duke Street, Hamilton.

PHOENIX LODGE HAMILTON:

President, Mrs. Kathleen Marks; Secretary,
Mrs. Isabella Brewerton, Lodge address, 49
East 7th St., Hamilton.

KITCHENER LODGE:

President, John Oberlechner, 249 Bedford
Road, Kitchener, Ont.

MONTREAL LODGE:

President, Mr. Fred T. A. Griffiths, 136 Clandeboye
Ave., Westmount, P.Q.; Secretary,
Mrs. Mary Howard.

ST. THOMAS LODGE

President, Benj. T. Garside; Secretary, Mrs.
Hazel B. Garside, 81 Hincks St., St. Thomas
Ont.

SEPT ILES:

Address enquiries to Mr. Fritz Stallmach, 106
Blanchette St., Sept Iles, P.Q.

TORONTO LODGE:

President, Mr. G. I. Kinman, 262 Sheldrake
Blvd., Toronto 12 (phone HU 3-5346). Corresponding
Secretary, Miss Jane Angus. Lodge
Rms., 52 Isabella Street, Toronto 5, Ont.

VANCOUVER LODGE:

President, Mrs. Buchanan; Secretary, M. D.
Buchanan, 4690 W. 8th Avenue. The Lodge
rooms are at 151½ Hastings St. West.

ORPHEUS LODGE, VANCOUVER:

President, E. F. Wilks; Secretary L. C.
Hanson; Room 706, Lumbermen's Bldg., 509
Richards St., Vancouver 3, B.C.

CANYON LODGE, NORTH VANCOUVER:

President, Mr. Charles R. Carter; Secretary,
Mr. Terence Moore 1046 Mathers Avenue,
West Vancouver, B.C.

VICTORIA LODGE:

Apply to Mrs. J. Housez, 4030 Locarno Lane,
Gordon Head, Victoria B.C.