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The Theosophical Society In Canada

ESSAY COMPETITION

“The Value Of A Comparative Study Of Religions”

1st Prize

Mrs. Frances Leitch Toronto, Ontario

2nd Prize

Hugh Shearman, B.A., Ph.D. Belfast, Northern Ireland

3rd Prize

Albert Emsley London, Ontario

Special Award—H. P. Blavatsky Collected Writings Vol. 1

Miss Laura E. Baldwin	Hamilton, Ontario
Dennis Critoph	Vancouver, B.C.
Jerome Drost	Buffalo, N.Y., U.S.A.
Miss Madeline Elders	Winnipeg, Manitoba
Miss Frances E. Goold	Ottawa, Ontario
Edward R. Grenda	North Burnaby, B.C.
Howard Murphet	Adyar, Madras, India
Richard A. Sattelberg, B.A.	Buffalo, N.Y., U.S.A.
Mrs. Lisa Trumpler	Vancouver, B.C.

SELECTING THE WINNERS — NO EASY TASK

The judging of the 42 papers submitted in the Essay Competition sponsored by The Theosophical Society in Canada was a lengthy and difficult task but it was finally completed early in August.

If prizes could have been awarded for effort perhaps each entrant would have received one, for the papers indicated that much thought and industry had gone into them and that a genuine interest had been aroused. But there were only three cash prizes and we hope that those who did not receive one will appreciate that they had the inner satisfaction of completing the task they undertook.

Several experienced writers had competed but the first prize was awarded to Mrs. Frances Leitch of Toronto whose essay was her first entry into this field—she had never before had anything published. This may encourage beginners to try again.

We must express our gratitude to the five readers who went to great pains to evaluate the essays. Their concern to give each entry just and impartial treatment made the judging not an easy task. To try to indicate the magnitude of their assignment: the total number of words in the essays would equal a large book and some

of the essays were read several times. (One of the judges read each one twice and several four times.)

Some of the judges were rather disappointed with the overall standard of the essays. Many writers started off well but then fell into the temptation to mount their favourite hobby-horse. This fault, with others such as errors in spelling and, most serious of all, non-adherence to the subject, namely, the *value* of a comparative study of religions, spoilt the chances of many of the entrants.

Needless to say none of the readers was aware of the actual identity of the writers. In strict accordance with the rules, only the pseudonyms appeared on the papers. The contestants may be assured that their entries received equal and impartial consideration.

Essays were received from five countries and the prize list gives an indication of the geographical spread of the entries. Considerable interest was shown, not only within the Theosophical Movement, but also in the universities and elsewhere.

To all who helped publicize the Competition and to the essayists and judges—our thanks.

THE JUDGES

Dr. Emlyn Davies,
Assistant Director,
Division of University Extension,
University of Toronto

Mrs. Jocelyn Taylor
(Mrs. Roy Mitchell)

Mr. Fleet Berry, B.A.,
Toronto

Mrs. Yvonne Houser
(Mrs. Frederick B. Houser)

Mr. Dudley W. Barr,
General Secretary,
The Theosophical Society in Canada

THE VALUE OF A COMPARATIVE STUDY OF RELIGIONS

FRANCES LEITCH

To have been informed a few years ago that I would become interested in a study of the world's religions, let alone attempt to write an essay on this subject, should have occasioned considerable surprise to me.

At that time, due to several personal experiences, my spare-time reading centred around extra-sensory perception, or E.S.P., as it is now known. Over past centuries, a vast assortment of such paranormal experiences have been recounted throughout numerous lands and by various peoples, educated and uneducated. Amongst the latter, it was an accepted part of life, and often interwoven into their religious beliefs. As for the former, it intrigued and puzzled them. More recently, though, it prompted their scientists to conduct rigidly-controlled E.S.P. experiments within their laboratories, at the conclusions of which they conceded that man did indeed have a non-physical aspect, or side, to his nature. For this, they willingly used the same terminology as religion does, namely, the soul.

Since science and religion both agree on this important concept, it became my point of departure into the realm of religious literature on this subject. From this particular area of study, I was carried into ever-widening dimensions of thought to the recognition of religion's common goal, despite differences in religious tradition. One cannot fail to emerge from such a perusal of the many faiths without gaining a keener insight into the heart of religion, and all it encompasses.

But let's start at the beginning. What is religion? We are not even sure of the derivation of this word. Is it from the verb *relegere* "to read again", or *relegare* "to bind"? One definition is that it is the clear-

est opening through which the inexhaustible energies of the cosmos can pour into human existence. William James said that religion means ". . . the feelings, acts, and experiences of individual men in their solitude . . .", while Durkheim claims religion is "essentially social". Probably both are correct. Religion has been defined and re-defined at each successive broadening of man's physical and mental horizons. To say only that it is man's relation to that which he regards as holy is rather limited, for this definition overlooks its infiltration into the very warp and woof of his life, thus influencing his mental attitude, his morals and his behaviour. Then perhaps the rather impious George Bernard Shaw's assertion that "religion is the real motive force in the world today", is as accurate as any. So to study religion is to catch a glimpse of its relation to human activity through the centuries.

Man has always seemed to possess an inborn craving (God-given, I believe) to search for a faith in something higher and better than himself. Whenever he has been cut adrift from the guidance of this greater intelligence, he is invariably drawn back to it, like a pin to a magnet. To ignore this pull creates difficulties. We can witness this phenomenon in history, and are seeing it re-enacted in today's world, with atheistic Communism versus belief in God. But religion has a way of outliving strife and oppression, internal or external, due to war or politics. It has been reported (by Harrison Salisbury, a *New York Times* correspondent who knows modern Russia) that a large number of Russian people still practise religious rites and that some of the most brilliant Soviet scientists are no longer atheists. They believe that "there must

exist in the universe a force or power superior to any possessed by man". So the need for a faith, or religion, re-arises in man's continual attempt to comprehend the meaning and purpose of life, and its application to himself. It has, and will, continue to influence his thinking and his way of life.

So to learn about faiths other than our own is to learn how they motivate those who live by them. This creates a greater appreciative understanding, plus a more sympathetic listening attitude toward their followers' philosophies and ideas. What a pity this attitude is so lacking in today's international relationships! If applied, it could generate an atmosphere of empathy amongst nations and assist in opening areas of communication, now closed, between them. Think how this could facilitate the endeavours of the United Nations!

Confucius expressed it thusly:

If there is righteousness in the heart,
there will be beauty in the character,
If there is beauty in the character, there
will be harmony in the home,
If there is harmony in the home, there
will be order in the nation,
If there is order in the nation, there will
be peace in the world.

More briefly, there must be righteousness, or a rightful attitude, in individual hearts to effect peace in the world. This axiom is not only an example of a basic truism found in all religions, but also illustrates their timelessness. This exhortation applies as much today as in the ancient world of its author.

This timelessness, it will be discovered, applies to all the basic truths that are to be found at the heart of each religion. As has been said, in the heart of one religion we find the life-blood of all the others. Each contains some version of the Golden Rule, each regards man's self-centredness as the source of his troubles. And does not every one of them revere life and acknowledge the kinship of man? Each,

also, acknowledges a Divine Ground or a Divine Infinite from which all men have sprung and to which they must return to find their true good, this goodness being sought universally by worship, prayer and meditation.

The foregoing is but a brief resumé of the similarities found in all faiths, a mere skimming of the surface of a vast subject, but should assist in establishing the realization that the central tenets of each faith are similar. This comprehension that the basic themes in our own religion are shored up by all other existing faiths, assists in bolstering the sagging beliefs of Doubting Thomases, often perplexed people. (No aspersions are being cast at such folk, for at least they think and question for themselves in lieu of accepting verbatim, others' opinions). So for all who pursue this study comes a clarification of what their personal religion is trying to impart to them, and a reawakening to its teaching and its words of wisdom.

Thus comes the discovery that the eternal truisms are melded into a core, from which radiates, like the rays of our common sun, Buddhism, Islam, Confucianism, Taoism, Judaism, Hinduism and Christianity. These are but dialects of the same tongue, but it is within these dialects that their differences are found. Each religion is a blend of universal principles and local setting. The former speaks to man as man, the latter is a compound of myth and rite. Also each doctrine has its own explicit and implicit theory of human nature. So we meet up with karma, reincarnation, yoga and meditation, mythology, mysticism, unfamiliar ritual (perhaps even voodoo and witchcraft), and different ideas of immortality. Not only do partially-irreconcilable schools of thought compete with each other in occidental doctrines, but oriental religion differs profoundly from any with which the western world is familiar. One cannot possibly agree with all the ideas encountered, but an open mind enhances the benefit and the pleasure therefrom.

In reflecting upon these other faiths, it is difficult not to be swayed to conclusions coloured by our own prejudices. To offset this tendency, an impartial attitude, or a sympathetic detachment, will be an asset. The latter is probably more easily developed if a basic knowledge of the historical and geographical background of each religion is approached first. Delve into its birth, then observe its growth being intertwined with the history of its mother country and her peoples, and notice the regional changes often made in it by the latter, resulting in its sects or cults. Then follow it to the present day to evaluate its status in the modern world. Some will be found to be making little impact on modern civilization, while others are meanwhile increasing the number of their adherents. This investigation should assist in discovering why each religion is just what it is, as well as forming a solid base from which to view and compare these faiths.

So we will learn that the Semitic religions, Islam, Judaism and Christianity are monotheistic, while Taoism, Confucianism, Hinduism and its off-shoot, Buddhism are pantheistic. Then we will become acquainted with the founders and leaders of each religion: Mohammed, born in Mecca in 571 A.D., a humble camel driver who became an outstanding, but still humble, magistrate and statesman; Jesus, born during the reign of Herod the Great, whose world-changing teaching lasted less than three years; Lao Tsu, who taught his beliefs for but a short time before literally retiring from the world; Confucius, the most revered person in Chinese history, who went from capital to capital for thirteen years to make his point; the Buddha, who trudged the dusty roads of India for forty-five years spreading his philosophy; and Zoroaster, a contemporary of both Confucius and Lao Tsu in the sixth century B.C., reformed the ancient Iranian religion. Possibly our study will stretch to include other great men and scholars, from Socrates, to the nineteenth century mystic and leader, Ramakrishna.

These men are among the greatest benefactors to all mankind, moulding their thought even unto this day, when their influence is still felt. An interesting example of such influence is found among the American-Chinese population of the United States, whose juvenile delinquency rate is by far the lowest in that country, due largely, no doubt, to the ingrained Confucian doctrine of filial piety and reverence for ancestors. Another example is to be found on the other side of the globe in Mahatma Gandhi—a little man weighing scarcely one hundred pounds and possessing less than two dollars at the time of his death—whose stature in the modern world has not been matched. His basic inspiration was derived from his native religious teachings.

During the course of a study of the world's faiths will come the pleasure of an introduction to each of their respective books and literature; some so beautifully written that they are considered amongst the world's classics; others are moving poetry, but all are ageless and thought-provoking. From India come the Upanishads, from 800 B.C. onwards, a collection of philosophical commentary, "folkish" parable and deeply-felt poetry, with the emphasis on what man is himself. The Bhagavad-Gita, the Hindu "new testament" that probably came into being a few hundred years later, echoing the same theme. The Tao Te Ching, written by Lao Tsu in thirty days, can be read in half an hour or for a lifetime. The Koran, a collection of Mohammed's teachings, put together after his death, is considered by Muslims as the revealed word of God. The Bible, containing the books of the Old Testament, covering approximately one thousand years and dealing with the ways of God in relation to ancient Israel; and the books of the New Testament with their biography of Jesus and a history of the first century of Christianity. To have made at least an acquaintance with the Bible is an indispensable mark of an educated man in the English-speaking world. If such distinguished west-

ern men as Schopenhauer, Thomas Mann, Emerson, W. B. Yeats, and Aldous Huxley have listened and learned from eastern teachings, so may we less-noteworthy mortals, by following their example, gain much through perusal of these profound and powerful works, possibly returning time after time to re-think or re-absorb certain philosophies or ideas found there that comfort, intrigue, delight or inspire us. Through this encounter emerges a deeper knowing of what the Good News meant to the early Christians; what Moses, the Exodus, and the Ten Commandments mean to the Jews; what the Yogas and the concept of Oneness of All mean to the Hindus; what Islam's Five Pillars mean to the Mohammedans; of Confucius' ideal of a Gentleman; and of Buddha's analysis of life's dislocation and his remedial Four Noble Truths and The Eightfold Path.

All this represents a vast accumulation of wisdom garnered over the centuries from people, and by people, asking, like ourselves, What is life? How did we get here? What is right and what is wrong? What happens when we die? What is God like? Their answers should give us important clues to the meaning of life, thus enriching the vigour of our own beliefs. This is, I heartily believe, one of the major gains from such a study.

But possibly also, for as many questions as are answered will be posed an equal number of new ones, as: What is the power that created the universe and makes it continue? Are prayer and contemplation related to this power? What is the power of prayer? What is a miracle? Are both dependent on belief? Is this "belief" the back-bone of religion? Is it central to all faiths, thus forming another common bond?

In the light of this experience, a thoughtful person will find himself re-examining his established convictions with freshened interest, assessing newly-found ideas for their relevance to his own life, and assimilating those most meaningful to himself.

Such a conclave with oneself assists in greater awareness of what is basic to one's nature, and its needs. Satisfying these needs requires an inner source of replenishment provided by a sureness in our beliefs, resulting in a more stable and harmonious perspective of life. In this age of doubt and "God is Dead" theology, it is all-important to know, by questioning and searching for ourselves, what values in life are of the greatest significance to us, where we are going and why.

Because we emerge from this study seeing ourselves in clearer focus, we more readily perceive our relationship to other, and different points of view. One of the most heartening aspects of this decade is the contemporary ecumenical movement. Its leading spokesmen and scholars are pointing the way toward new relations among the religions through investigation of their historical and theological sources.

There is a wind of tremendous change in the present-day concept of what religion embraces. We live in a world more rapidly-changing than in any other era of its history, and the place of religion in this world is changing also. Future historians might record the twentieth century as the one in which peoples of the world first had to pay attention to one another, because of closer contact on a shrinking globe. Just as it behooves nations to become aware of the personalities and problems of one another, so it is equally important that alert world citizens do likewise.

Today's young people will be tomorrow's global travellers and neighbours, mingling with the world's peoples even more than their parents are presently doing. For this reason, I would like to see the comparative study of religions introduced to senior high school students. Wherever this has been done, interest has run high, as Rabbi Rosenberg learned during lectures to Roman Catholic pupils. These young people are the future keepers of a shaky peace, and any aid to a keener understanding of other

racess and creeds is of the greatest benefit. Perhaps too, many may return to this study in later years who would not otherwise have done so without this introduction to it in their youth, when their interest was kindled.

The study of the history of religion is quite different from that of the history of a science, as astronomy or physics or mathematics. These present a sequence of orderly unfolding growth due to expanding knowledge, so that each ensuing generation of man builds upon the facts established by its previous generation. Thus each additional piece of information cancels an outdated idea or concept. But not so in religious matters, for addition does not mean cancellation, so nothing is lost, only changed. So all religious men are, in a sense, contemporaries. Also all the ideas discovered in such a study are related more personally to the student himself than those found, for example, in mathematics or astronomy. The great variety of assertions he meets are about mankind, and thus also himself.

So numbered are these assertions today that 275 separate religious bodies are listed in the Year Book of American Churches! Because people differ even when nurtured by the same culture and faith, there are those who break away and form sects, or cults, or one of the "isms". Perhaps some of these will be welded together by the ecumenical movement.

If further delving into these bodies and their present-day ideologies is done, it will probably raise such provocative questions as: Is the conception of religion changing? What is the New Morality? Is there a decline in the church, as an institution? Is psychotherapy simply a more scientific way of doing for people what religion did for them in the past? How may the church reach out to touch the younger "coffee-house" crowd? How can religion be made more vital and sustaining to all troubled folk in the community? What is the core of many of the world's problems today, as for

instance, between the black and white races? Should the church, as the acknowledged leader of religion, be more of a leader and guide in world affairs? What is the appeal of the new (to us) psychedelic approach to religion? Thoughtful people of all faiths are asking just such questions and searching for assistance in finding possible answers. Where better to look than into all the religions, that great storehouse of all the world's wisdom? There may be found the solutions to all problems, if only we were clever enough to heed them. The universality of man's search for an answer to the riddle of life has produced these different faiths, and their teachings have withstood the test of time. Herein lies their value.

And this conclusion completes the circle and brings us back to our original purpose, to discuss the value of a study of comparative religion. A brief enumeration will summarize our findings.

Firstly, a closer inspection of the varied faiths reveals the similarity of their innermost assertions. Because of this likeness of other religions and our own, we develop a deeper insight into our personal beliefs. As has been said, "And what should they know of England who only England know?"

Secondly, since there are also many variations between all these religions and the one to which we cling, we explore exciting and intriguing new avenues of thought, and are challenged by the interjection of stimulating, enriching ideas into our awareness.

Thirdly, through this contemplation of the philosophies of other creeds, there is awakened a stronger sense of kinship with their followers. This, in turn, arouses a sympathetic sensitivity to their feelings and attitudes, creating more friendliness and tolerance toward them.

Fourthly, in exploring the background of these peoples and their faiths, we get a unique, new-for-us, slant on historical events, seen from their perspective. The stories of their history, often told in their respective religious literature, come alive, and are no longer just cold facts on paper.

Also encountered are the holy wars, the Crusades, the witch hunts, the caste system, and innumerable other persecutions suffered by innocent folk, even up to this present century, in the name of religion, but always due entirely to human error. Because we are human, we make mistakes, then often stupidly repeat them, and place the blame on something else.

But to offset these less than rose-coloured historical spectacles is religion's more gentle contribution to the arts. Over the centuries, artists have been inspired by their faiths to use to their utmost their God-given talents to create masterpieces in picture, music or words that express their very joy at being alive. To be introduced to these will not only delight our senses, but will broaden our scope of general knowledge, and our information regarding the arts. This may seem a minor benefit when compared to the major ones derived from this study, but is a value nevertheless.

The sixth value is to be found in just reading and absorbing even only a small portion of all the good to be found in the literature surrounding the faiths. Some of it cannot fail to be soaked up by a thirsty mind, even if we are unconscious of this benefit at the time. Nothing really learned is ever lost, and may some day stand us in good stead.

And lastly, since the study of religion touches upon other subjects, the student may be led to learn more of one of these subjects, such as, ancient civilizations, archaeology, the Dead Sea Scrolls, great religious personalities, the psychology of Freud or of Jung, perhaps through an interest in the prophets and their prophecies to E.S.P. even. Or his interest may direct his attention to the more modern approach to religion—television's religious programmes, and the most-recently published highly-controversial religious books, which make one query, "Whither goes religion?"

And what does the future hold for religion, all over the world? What will the

predicted leisure hours, the by-product of the future shortened work-week, do for religion? Will our present concept of religion be quite changed? Today we are on the threshold of inter-planetary travel. Questions are being asked by the clergy themselves, regarding the impact that could be made on us by intelligent creatures from outer space. Are they apt to be religious? Would they have a God? Could contact with them cause us to forget our religious differences? Might it be possible that for the very first time in the history of old Mother Earth, all her varied peoples, some of whom have come to the point of atom-bombing one another, would put aside their differences to merge into one unit? Perhaps just the threat of such an eventuality would produce this result.

Is it too far-fetched to suppose that this could be part of a Divine Plan?

I wonder!

THE WINNER

"An Interested Housewife" was the pseudonym used by Mrs. Frances Leitch, first prize-winner in the Essay Competition. As indicated in her essay, her interests cover much of what is included in the second and third objects of the Theosophical Society and her conversation reveals a background of knowledge enriched by her wide reading.

Although not a member of the Theosophical Society, Mrs. Leitch makes frequent use of the well-stocked Toronto Lodge Library. She is loud in her praise of the helpers there who have assisted her in finding wanted books over the past few years.

Before her marriage to a Toronto businessman, Mrs. Leitch was a school teacher. She is the mother of a boy and a girl aged 12 and 14 respectively. When she can spare the time from being a busy housewife Mrs. Leitch finds relaxation in painting.

FRED J. DICK, M. INST. C.E.

WITH RELEVANT NOTES ABOUT HIS WIFE ANNIE,
KENNETH MORRIS AND AE

IVERSON L. HARRIS

The informative article by 'S.L.' on 'George William Russell—AE' in the March-April, 1967 issue of *The Canadian Theosophist*, with its sympathetic references to Fred J. Dick and 'his pretty wife' Annie, brought back happy memories of my association with these two talented people and dedicated Theosophists at Point Loma—memories which I believe will also be of interest to readers of the C.T.

Mr. Dick arrived at Point Loma in 1905. He was seventy-one years of age when he died there on May 25, 1927. His career is summarized in the following item which appeared a few days later in *The New York Times*:

Professor Dick was a mathematical astronomer, a commentator on the subject of the Mayan calendar and chronology and the author of several new theories, which he had worked out as a result of his theosophical studies and which have attracted wide attention. His scientific articles, published in *The Theosophical Path* of Point Loma, have been accepted as standard reference works in libraries of Europe and America.

A member of the Theosophical Society for nearly forty years, Professor Dick had joined in Dublin in 1888 during the leadership of Helena Petrovna Blavatsky, the society's founder. He was one of her pupils. While in Ireland Professor Dick was Secretary of the Dublin Lodge of the Theosophical Society and editor of *The Irish Theosophist*. After coming to Point Loma in 1905 he became a member of the editorial staff of *The Theosophical Path*.

He was a civil engineer by profession, a member of the Institute of Civil Engineers, and for some years was head of the Harbors and Lighthouse Board for Ireland and inspector of harbors.

The following are additional facts lifted from the report of Prof. Dick's death in *The San Diego Union* of May 27, 1927:

His relation to the modern Gaelic Movement, which . . . now has the attention and respect of the entire world—is not so generally known. This Gaelic Movement, whose aim was simply to revive the spirit and knowledge of Irish antiquity, was started in the Dublin Lodge of the Theosophical Society, under the aegis and with the assistance of William Quan Judge, an Irishman by birth . . .

In this work, Professor Dick was the leading spirit, working, among others, with the young Irish poet, George Russell, editor of *The Irish Statesman*. It is primarily due to the effort started in the Dublin Lodge of Theosophists by Professor Dick and others, that the ancient Irish literature, so long ignored because of the lack of translations, is now recognized all over the world as being absolutely unique and of the highest cultural and historic significance.

Locally, Professor Dick was known as an authority upon meteorology and especially on earthquake phenomena, and he was frequently called upon by the San Diego press, after earthquake shocks, local or distant, to obtain the report from the seismograph located at the Theosophical University Meteorological Station, which he had perfected.

On mystical and philosophical subjects, Professor Dick was a lucid and profound writer, his contributions often appearing in *The Theosophical Path*. He made researches in Egyptian archaeology, concerning the mathematical problems and theories connected with the Great Pyramid . . .

He was twice married. His first wife,

Mrs. Annie P. Dick, was a woman of extraordinary culture and attainments, a writer of great charm, and a frequent contributor to the various publications of the Theosophical Society, of which she was one of the oldest members. She passed away in 1904.

About ten years later Professor Dick married Miss Fanny Coryn, sister of Dr. Herbert Coryn, also an old Theosophist, and for some years connected with the English Headquarters under H. P. Blavatsky. Mrs. Dick survives him and will remain at Point Loma.

* * *

AE's lines about Mrs. Annie P. Dick, quoted by 'S.L.' bear repeating:

I must meet again

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

On March 20, 1904, there appeared in *The New Century Path* (published weekly at Point Loma from 1901 to 1911), an interview with Mrs. Dick, from which the following are brief extracts:

Mrs. Dick was born in Scotland, spent a part of her girlhood in South Africa, later returned to Scotland, where she married. Her home, until coming to Point Loma, has been in Dublin, where she was most active in the work of the Lodge and particularly of the Lotus Group, of which she was superintendent . . .

"What work most interests you, Mrs. Dick?" I asked; and she replied, "The work for the children, because it seems to me the most far-reaching in its results and the most fundamental. By every act those of us who are helping the children are nourishing the living seeds which will unfold later and blossom in the service of humanity." . . .

"How did you first become interested in Theosophy?"

"I became interested in Theosophy because it answered my questions. I had long been wishing that I could discover

just one reason for human existence, for the orthodox conception of God had always been a puzzle to me and somehow I could not harmonize God's unlimited power and love with the suffering and bitterness of the world. There was a time when I actually thought I believed in nothing, until one day I heard of Theosophy. I began to read and I began to apply the precepts. It was like passing out of a dark cloud into the sunlight, and I can assure you the sun is still shining."

Beneath Mrs. Dick's photograph there appeared the following verses written by her entitled *Sunrise*:

The birds sang,

The trees whispered greeting!

The petals of the sleeping flowers
awoke, and shyly uncurtained the
welcome from their golden hearts
—all nature thrilled and was glad!

Only man slumbered.

In the universal choir his heart was mute;
he had forgotten his part.

Turning again to Prof. Dick: In several issues of *The Theosophical Path*, beginning with January, 1921, there was published a series of articles in defense of H.P.B., opening with my father's refutation from a lawyer's standpoint of charges made against her in the Memoirs of Count Sergius Witte. This refutation was followed by short paragraphs—expanded in later issues—by those at Point Loma who had been personal pupils of, or associated with, H.P.B.: Fred J. Dick, Dr. Herbert Coryn, Henry T. Edge, Reginald Machell, Elizabeth Churchill Spalding, Henry T. Patterson, E. A. Neresheimer, Clark Thurston and others who were profound students of her writings though not personally associated with her. From Prof. Dick's defense of his Teacher, the following paragraphs are quoted:

Prior to meeting Madame H. P. Blavatsky in London in 1888 I had been admitted along with others in Dublin, to

(Continued on page 92)

NOTES AND COMMENTS BY THE GENERAL SECRETARY

I regret to report the passing of four members of the Section, Mrs. Ann D. Haydon of Toronto, widow of the late N. W. J. Haydon; Mrs. Frank Howard (Molly) of Montreal; Miss E. K. Middleton of Victoria and Mrs. Nellie Hewitt also of Toronto.

Mrs. Howard who died on July 30th, had been a member since 1935. She had been the Recording Secretary for Toronto Lodge before moving to Montreal where she became Secretary of the Lodge there. The cremation service on August 1 was conducted by Mr. Fred Griffiths, President of Montreal Lodge.

Mrs. Haydon passed away on August 16 in her 93rd year. She had been associated with Toronto Lodge for many years and in its early days had been Secretary of the Lodge. A cremation service was held on August 18.

Miss Middleton's death occurred in January last but word of her decease was not received until August. She had been a member-at-large.

Mrs. Nellie Hewitt who had been a long time member of Toronto Lodge, died on June 22 but news of her death was not received in time to record this in our last issue.

* * *

The *Adyar New-Letter* for August reports that the annual International Convention of the Society will be held at Adyar, Dec. 26-31. Over one thousand delegates are expected to attend, including a number from Europe who will take advantage of the special chartered flight from Finland to Madras and return which has been arranged by Mr. J. B. S. Coats, Chairman of the European Federation.

* * *

The *News-Letter* also contains an appeal on behalf of the West African Federation for new and used Theosophical books to help build up the Headquarter's Library at

Accra. Exchange regulations make it very difficult to purchase new books abroad. Any readers who would like to donate books should send them direct to Mr. E. M. Affram, Organizing Secretary of the Theosophical Federation of West Africa, P.O. Box 720, Accra, Ghana, advising him beforehand of their despatch.

* * *

A non-member student who is doing research work on the subject of nature spirits is anxious to obtain information on fairy lore in North American traditions and on any reputed fairy sightings on this continent. If any readers can assist with this unusual query, please write to me.

—D.W.B.

LETTERS TO THE EDITORS

The Editors,

The Canadian Theosophist

There certainly is no quarrel with some of the more general statements in Mr. Perkins' article on the E.S. (July-August issue) But when he gets into the specifics of his list of "facts, fables and hopes", it is pretty incredulous and disturbing reading.

Presumably the list of instances of the "facts, fables and hopes" are meant at least in part to discredit or disprove the validity of the charges and criticism made against the E.S. The picture that, in effect, emerges from all this is that the E.S., except for some occasional, unavoidable minor misbehaviour, is an embodiment of truth; and that any charges or criticism calling Mr. Perkins' "facts" into question are "fables"—or the more plain synonym, lies. The beauty of this kind of black and white, closed system of argument is that it not only discourages any kind of verification of the "facts" when these are challenged, but it need not address itself to problems because, in its book, there are no problems, only "fables", evidently created by either deluded or trouble-disposed members.

A fact is anything that has happened, or is the case. In the same issue Mr. Endersby

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unhedgingly states that the "lecture foray" which he recently made into the T.S. by invitation "was cut short . . . by certain members of the E.S." I, myself, have heard on good authority of a similar instance. But if this was the only such occurrence, it should be a cause for great concern for the Society.

The fact, (or what Mr. Perkins would summarily call a fable) however, remains that there have been a number of like and much more serious charges by responsible members who presumably have supportive evidence to back up their charges.

If, indeed, it is true as Mr. Perkins quotes Mr. Rohit Mehta that "The future of the T.S. very largely depends upon the relationship that will subsist between the T.S. and E.S. during the coming years" then, if only in the interests of that relationship, some conclusive action should be taken, such as setting up an impartial investigative body to provide the opportunity for a fair hearing and examination of all the charges and to determine in reality what the actual facts and fables are in the matter. Until such time, it will continue to appear, at least to me, that the overriding interest of the spokesmen of the E.S. is in protecting the E.S. at all costs rather than the truth.

Vera Samuels

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

HOLINESS — A WAY TO HEALTH

MONTAGUE A. MACHELL

The meditation which destroyeth pain is produced in him who is moderate in eating and in recreation, of moderate exertion in his actions, and regulated in sleeping and waking. When the man, so living, centers his heart in the true Self and is exempt from attachment to all desires, he is said to have attained to yoga. Of the sage of self-centred heart, at rest and free from attachment to desires, the simile is recorded, 'as a lamp which is sheltered from the wind flickereth not.'

—Bhagavad Gita

He who would achieve an adequate understanding of the term "Holiness" must first be assured of his *identity* with the universe of which he is a part. Further, he must have attained a perfect realization that this universe is in nature and purpose *spiritual*. Such a realization will convince him that *all living*, in its only correct meaning, is *spiritual*—above and beyond the evaluations, experiences and objectives of time and materiality. These two elements he must discover to be passing attributes of physical existence, beyond which, and the fruit thereof, is timeless, impersonal, super-physical living. Man is, then, a dweller in two dimensions at the same time: physical temporality and spiritual immortality. Of these two dimensions, the first is subject to the second.

"When the man, so living, centers his heart in the true Self and is exempt from attachment to all desires, he is said to have attained to Yoga."

Yoga, therefore represents that triumph of the true Self that spells the overcoming of duality—the ultimate purpose of life on this earth. The supreme problem is convincing oneself that not only is such a conquest the ultimate goal, but that it is a goal one has the power to achieve, providing its pursuit is made *the first object* in life. In this dimension alone can living become an effective program of growth.

This is true because this body, brain, emotions and appetites constitute merely the equipment requisite to a physical entity in a spiritual environment—to be used and

outgrown. Such living ceases to be a physical indulgence, becoming a spiritual offering up of unfulfilled materiality to spiritual fulfilment, whose fulfilment can only perfect and glorify the physical instrument. In this case Spirit becomes the healer of flesh, so that the disciple progresses toward perfect physical health. Here is a way of life wherein a man may share with all nature her manifestation of the unfolding Spirit on earth, a pageantry whose mysterious beauty confronts him on every hand.

This is an approach which in no instance calls for an undue mortification of the flesh, merely subjecting it to such discipline as shall render it serviceable to a man's highest needs. He who is "moderate in eating and in recreation, of moderate exertion in his actions, and regulated in sleeping and waking", is transforming a rebel in the "house" of the Spirit to a valuable servitor. Thus, approached from the dimensions of Immortality, all Health is the fruit of Holiness since it betokens harmony in this life of duality, wherein the lesser is offered up to the greater. But if this offering is to be made, Buddhi-Manas, the Divine Arbitrator, must call the plays.

Until a man has attained a spiritual polarity in his dual nature he remains at war with himself, a condition in which sound physical health is rendered doubtful. Even a partial polarity leaves room for conflict, since the demands of time and materiality will constantly tend to shatter the serenity of the Immortal Self. "A house divided

against itself cannot stand." The constant intrusions of time and materiality upon the pattern of unfoldment the Self aspires to can constitute a fruitful source of nervous and physical malaise. Prolong and aggravate the conflict and a man's health is likely to become undermined.

The amelioration of such malaise begins with an acceptance of the fact that "living" is more—much, much more—than physico-temporal existence. Holiness is a way to health because it is the one Reconciler of Conflict, the one possible originator of that harmony indispensable to perfect physical health. A great many people regard highly the ability to get along with other people, the mark of an understanding heart. How much more, then, is spiritual understanding responsible for one's ability to get along with life—a form of understanding far harder to acquire. To appreciate the holiness indispensable to healthy living, one must have reverence for Life. One must love it sufficiently to welcome all its opportunities for inner growth; one's days must be illuminated by an awareness of the Self unfolding like a flower, in beauty and symmetry, regardless of one's physico-material circumstances. In fact, an absolutely dependable sign of health is one's capacity to live *above* earthly conditions and circumstances. This means, actually, living *esoterically*.

The disciple has to make himself "as a lamp sheltered from the wind, that flickereth not." Yet anyone living less than *fundamentally* is at all times shaken by winds from many directions: winds of circumstance, winds of desire, winds of rumour, winds of gossip and winds of passion. For the heart's flame to burn serenely, the disciple must take his stand on a plane where these winds have lost their power to disturb. So basically must the heart of the disciple be attuned to the heart of Life that its harmony, its symmetry and its spiritual logic are more powerful than all the whirlpools and twisters that would create turmoil on the personal plane.

The absorbing reality of this life is beautifully expressed in oriental philosophy in these words: "For the learned there is a voluntary poverty which all can understand and honor. How should a man have time to seek wealth whose body and soul and strength are absorbed in an effort 'to follow Knowledge like a sinking star?'" But, so to "follow knowledge", it must be perceived as pertinent to the universe of which one is a part, one's own inner growth inseparable from universal growth. Yet so deeply steeped in the cares, techniques and perplexities of material success is modern man, that there is neither time nor place for universal growth. Hence the vast majority live their lives cut off from those life currents essential to that Self which is a part of All Life. Under the dominance of externals, they fail to sense the soul-shaping significance of the song of a bird, the breath of a rose, the wonder of Sirius.

When religious symbolism crystallizes and hardens "there is no communication" between man and Life; much of the time his pattern of existence does violence to the Life pattern of the Self, wherefore the Health of Holiness is rendered impossible. Disease, physical, mental and spiritual result. These are the pains of compromise, the aberrations of excess, against which Krishna warns Arjuna: "The meditation which destroyeth pain is produced in him who is moderate in eating and in recreation, of moderate exertion in his actions, and regulated in sleeping and waking."

It may seem to some that all this is a figment of the imagination. But he who thinks so may profitably remind himself that ours is not a static universe. Change and growth go on uninterruptedly. Growth *persists*—in one form or another; and the techniques of time and materiality are powerless to wisely guide and utilize it. "Life" might be defined as an uninterrupted search for REALITY—the reality of the immortal Spiritual Self, the influence of which alone can lend earthly living enduring significance.

Merely existing as a physical entity in time is *not* LIFE! All nature, her colour, her symmetry, her beauty and nourishment, are visible manifestations of Unfolding Spirit, of whose program man is a part, from which he separates himself at his own peril. "Man may not live by bread alone" because all genuine "living" is super-physical—a manifestation of that Spiritual Reality that is Man.

HOLINESS is a way to HEALTH because it alone leads to the discovery of the *whole* man, whose fulfilled destiny (or Karma) is beyond time. Rewarding and

healthful living *must* have room for timeless values; that is to say that the true Self must experience a sane and healthy confrontation with Eternity. Terror of timelessness may be rationally diagnosed as a basic terror of our day, and a pregnant source of physical and emotional malaise. To "fear" any basic and inevitable aspect of Life is to lead a crippled existence. To accept and *love* the program of Spiritual Unfoldment is one step toward becoming a franchised citizen of the universe, a Protagonist of REALITY!

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. In reference to the Question and Answer Section published in the July-August issue, specifically to the answer given to Question (b) on page 64, col. 2, here is a comment and a question:

To say that the personality becomes the Initiate and the Mahatma (together with the Higher Ego) is doubtless true in a sense. But this hardly goes with the admonition to give up the personality—a passing flash?

Answer. The opportunity now provided to add to the response referred to is welcomed. This may be done by reference to certain passages in *The Mahatma Letters to A. P. Sinnett*, for they aid in clarifying the complex problem involved in considering the "personality" of a Mahatma or an Adept. (For it was stated: "for ease of describing the category, the Adept will here be equated to a Mahatma.") Here is the first citation:

If you would go on with your occult

studies and literary work—then learn to be loyal to the Idea, rather than to my poor self. When something is to be done never think whether I wish it, before acting: I wish *everything* that can, in great or small degree, push on this agitation. But I am far from being perfect hence infallible in all I do; tho' it is not quite as you imagine having now discovered. For you know—or think you know, of *one* K.H.—and can know but of one, whereas there are two distinct personalities answering to that name *in him* you know. The riddle is only apparent and easy to solve, were you only to know what a *real* Mahatma is. (pp. 323-4)

The next citation is somewhat lengthy but it is given in full in order to demonstrate that the *personality*—or what is referred to in the citation as *the outer man*—is definitely involved in the category of a Mahatma's existence, although *subordinated by the inner man* (i.e. the Reincarna-

ting Ego). Particular attention should be given to the four categories, designated by the letters (a) to (d):

. . . you should be posted on certain facts—and very important facts—connected with adeptship. Bear in mind then, the following points.

(1) An adept—the highest as the lowest—is one *only during the exercise of his occult powers*. (Underscoring in original.)

(2) Whenever these powers are needed, the sovereign will unlock the door to the *inner* man (the adept) who can emerge and act freely but on condition that his jailor—the *outer* man will be either completely or partially paralyzed—as the case may require; viz: either (a) mentally and physically; (b) mentally—but not physically; (c) physically but not entirely mentally; (d) neither—but with an akasic film interposed between the *outer* and the *inner* man.

(3) The smallest exercise of occult powers then, as you will now see, requires an effort. We may compare it to the inner muscular effort of an athlete preparing to use his physical strength. As no athlete is likely to be always amusing himself at swelling his veins in anticipation of having to lift a weight, so no adept can be supposed to keep his will in constant tension and the *inner* man in full function, when there is no immediate necessity for it. When the *inner* man rests the adept becomes an ordinary man, limited to his physical senses and the function of his physical brain. Habit sharpens the intuitions of the latter, yet is unable to make them supersensuous. The inner adept is ever ready, ever on the alert, and that suffices for our purposes. At moments of rest then, his faculties are at rest also. When I sit at my meals, or when I am dressing, reading or otherwise occupied I am not thinking even of those near me . . .

From the aforesaid, you may well in-

fer, that an adept is an ordinary mortal at all the moments of his daily life but those—when the *inner* man is acting. (pp. 180-1)

With regard to the concluding comment in the question: “the admonition to give up the personality.” The admonitions given in devotional books should be regarded as allegorical adhortations, which need not be taken literally—just as in the Bible when Paul says: “I die daily” (I Cor. xv, 31). Thus it is written: “The Mind is the great Slayer of the Real. Let the Disciple slay the Slayer.” (*The Voice of the Silence*, p. 1) Then, too, “Give up thy life, if thou wouldst live.” (*Op. cit.*, p. 5) But a footnote is added: “Give up the life of physical *personality* if you would live in spirit.” (p. 75)

While from one point of view the personality may be regarded as “a passing flash,” from another point of view the personality is not lost; in fact it is likened to a pearl on the Sutratman “the luminous thread of immortal *impersonal* monadship” (S.D. II, 513). For the remembrance of every “personality” or the recollection of the total number of lives on earth will be reviewed at the end of the obligatory pilgrimage (or the seven-Round cycle):

Yes; the “full remembrance of our lives (*collective* lives) will return back at the end of *all the seven Rounds*, at the threshold of the long, long Nirvana that awaits us . . . (*The Mahatma Letters*, p. 171)

Question. Referring to the answers given in regard to the Manasaputras (in the July-August issue). In *Transactions of the Blavatsky Lodge H.P.B.* implies that the Manasaputras and the Egos are one. Have you any comments or suggestions to offer on the passage?

Answer. First, here is the full citation:

The Secret Doctrine shows that the Manasa-Putras or incarnating Egos have taken upon themselves, voluntarily and knowingly, the burden of all the future sins of their future personalities. Thence

THE T.S.-E.S.—MORE VIEWS

VICTOR ENDERSBY

(Continued from page 70)

it is easy to see that it is neither Mr. A. nor Mr. B., nor any of the personalities that periodically clothe the Self-Sacrificing Ego, which are the real Sufferers, but verily the innocent *Christos* within us. Hence the mystic Hindus say that the Eternal Self, or the Ego (the one in three and three in one), is the 'Charioteer' or driver; the personalities are the temporary and evanescent passengers; while the horses are the animal passions of man. (p. 56 or. ed. also *H. P. Blavatsky Collected Writings*, Vol. X, p. 255)

In this passage "incarnating Egos" obviously signify what H.P.B. usually terms the "Reincarnating Egos," (or Higher Manas), for it goes on to say that the personalities clothe the "Self-Sacrificing Ego." The "one in three" refers to Atma-Buddhi-Manas, which become "the three in one" in the after-death states. The personalities are definitely referred to as evanescent—"the passing flash"—while it is the "animal passions" which a person is admonished to give up.

Oftentimes H.P.B. would use a term in what may be regarded as a dual sense; thus "Manus" are referred to as the humans in this sloka: "The Manus with minds, how are they made?" (Stanza IV, sloka 16), whereas Manus usually signify the Superior Rectors of the Earth Chain. Thus, in the above citation the Manasaputras (the "Sons of Mind") are equated to "Higher Manas" in the constitution of man—the Reincarnating Ego.

The evolutionary goal portrayed for humanity is the ability to attain the status of a Manasaputra—and this is the significant part of the teaching; for, at heart, man in his manasic aspect is truly regarded as a "Son of Mind."

Listen to the song of life. Store in your memory the melody you hear. Learn from it the lesson of harmony.

—*Light on the Path*

Turning the searchlight of this principle of reverse eminence on the problem of the E.S., one inevitably concludes that what H.P.B. hoped for was a group of people who would neither seek nor accept office or even take part in Society politics, but who by steadfast, humble service, penetrating and illuminating philosophical wisdom, and never-failing kindness, charity, and patience, would set an example of conduct which would spread, leaven the whole lumpy mass, and finally set the tone of the society, both within and in the eyes of the world. The greatest eminence these workers would have acquired would have been the unsought but inevitable reputation of being very wonderful people, who would have been nice to have as "leaders" if they would have consented to lead. If the E.S. had really worked in this way, the whole world history of the 20th Century, and the present state, would have been different. If the reader would like to get any idea of who might or might not have really made it to the Masters, let him fumble about in T.S. history for traces of such people, or perhaps for that matter, in his own memories. He won't find them among the high brass—either in the T.S. or elsewhere.

On the contrary, almost to a man, the E.S. members coveted their membership as an assurance of their own "occult" success, and as a means of eminence; in other words, they were *never* esotericists, but always exoteric, and so was the so-called E.S., with perhaps individual unrecognized exceptions as noted.

A first sign that the group never was perfused by esoteric knowledge came immediately upon the death of H.P.B., when Annie Besant and Judge were elected to be joint "heads". This was pure politics and as exoteric as they come. It was done to placate the various factions, and those guilty of it,

perfectly well knew the inexorable rule that *at least* seven years of probation were required before actual chelaship could be reached. Annie Besant had had only two. The esoteric as well as the exoteric members mistook a superficially brilliant intellect and a magnificently compelling personality for esoteric qualifications, where instead they create serious problems for the candidate, because of their inevitable evocation of whatever pride, vanity, and lust for power might reside latently in him. When Annie Besant and C. W. Leadbeater began to be lauded among the membership as "on the threshold of divinity", and smilingly accepted the tribute, their esoteric failure was so blatantly assured and advertised that the membership itself had no excuse but ignorance, and that is no excuse in Theosophy. The membership, with the degenerated E.S. in the lead, itself failed at this point, and the failure was inherited by subsequent generations, along with perverted doctrines which closed the book of real occult learning.

Because original membership in the E.S. was openly known to be some kind of gateway, at least potentially, to the Masters, this in itself created the general impression among the ignorant, who were about 99 percent of the Society, to the effect that everything done by and in it partook of Mahatmic wisdom. This notion, and the accompanying prestige, was inherited by all the descendent fragments; since the Mahatmas were and are simply Christ-substitutes to a majority of old-time Theosophists, opposition to or criticism of the E.S. became near-blasphemy and to many it still is. It never dawned on them that it was a purely human organization with all the faults and susceptibilities to corruption by power, of any other such organization, and that even H.P.B. herself had never been able to raise it above that level.

* * *

On a more philosophical plane we might consider the meaning of "esoteric" as com-

pared with "exoteric" in the first place. It is the distinction between "hidden" and "revealed" and is always relative to numbers knowing. What is esoteric at one time may be exoteric at another; the whole of scientific knowledge was once esoteric. There is an official esotericism and a natural one; the official pertains to what is barred from the public by order of authority; the natural, what is barred from those who can't understand it and because they can't, but not from the others. The esoteric in occultism comprises that by nature also, but the official category is that which is deemed to be dangerous by authority. Authority of course can be true or false; much esotericism in religion or occultism is only dangerous to the authority which bans it; the true occult esotericism is dangerous to the public or to its possessors if unfit for the custody. The secrets of nuclear energy, for instance, would have remained as esoteric except to their discoverers as they were previously to scientists of the occult, if the former had known all that the latter knew. The nature of true astrology, for instance, remains esoteric because it gives its possessor too much power over others, and even what little has leaked out is sometimes true enough to be subject to grave abuse. I suspect that the secrets of the esoteric as given by H.P.B., while unknown to the general public, actually did not contain much which could be made practical use of; they were more an exercise in keeping secrets and a test of how good the subjects were at keeping them, than ways to power. They worked excellently for that; they soon spread all over. There is another reason for esoteric classifications; matters which are too "far out" or too far ahead of public knowledge and credence, and hence would excite ridicule of sacred matters. Such ridicule injures the cause itself and creates bad karma for the would-be wits. Nearly the whole philosophy is in that class, but the decision to expose it to light seems to have been concordant to the nature of the em-

ergency. I myself, after my 55 years of experience with it, would never have revealed as much as half of it to today's public view, or any of it to the bulk of the public. But then I can't look forward to ultimate results as its revealers could.

How will this be handled after 1975? I think that depends largely on who is still here to handle it, and what the general condition of things is.

I don't think it will be done as before; I see no signs that either the occultists or the public are any more ready for it than they were then. There is enormously more interest in the "occult", but the interest predominates in the selfish and potentially black magic aspects. I have my ideas of what may be done, but I don't want to predispose anybody's mind, since I may be wrong. The world is full of "esotericism" on public sale now; I don't think the real thing is going to enter that market; the competition will be terrible. But I can't outguess a Mahatma and hence am not going to try—especially in public.

ROBERTO FANTECHI

In my opinion an important point has been missed in the discussion about the Esoteric School. People are inclined to believe, or to induce the belief, that the present E.S. connected with the Adyar T.S. is the continuation of the body formed by H.P.B. in 1888. This is false. In such matters names and outer forms count little if anything. The original Pledge, and other documents, issued by H.P.B., were withdrawn by Annie Besant in 1899. At this time Mrs. Besant was recognized as the "Outer Head" of the School only by that *minority* of members who had followed her, after she had been deposed from her Co-Headship in the E.S. by W. Q. Judge in 1894, "by Master's Order". For the original Pledge and Teachings of H.P.B., Mrs. Besant substituted her own pledge, teachings, and so on, in which C. W. Leadbeater soon joined. Since then the Adyar E.S. has been supporting A.B.'s and C.W.L.'s claims as

to their "occult" position, their teachings and their practical directions.

It is known that A.B. and C.W.L. were formerly "Outer Heads" in the E.S. To accept this as a fact, in its full meaning, if carried to its logical consequences, amounts to the rejection of everything that was taught and built by H.P.B., unless one is content with "mysteries of the faith" and moral compromises.

I am personally acquainted with members of the E.S. who feel and are free to belittle H.P.B. in any possible way, while it is practically impossible, and logically meaningless, to reject the authority of A.B. and C.W.L. while remaining a member in the "School". I speak from my personal experience.

The O.H., Annie Besant, closed her School in 1928, as a consequence of, and in accordance with, Krishnamurti's preaching. She re-opened it a little later for other reasons. When was she right? What had the Masters to do with all this? To hide these, and other, facts from the sight of the members, and to refrain from any explanation, whatever of many other things, is certainly not befitting the standard an "esoteric" body should keep. Or are we again in the presence of blind leaders of the blind? Which answer may we hope to receive from the several "initiates", "arhats", and the survivors of the appointed "apostles" for the "Lord" that was to come? Of these, one could speak: Mrs. Rukmini Arundale. She was in fact one of the twelve "apostles" as announced by Mrs. Besant at Ommen in 1925.

It is important to remember these things, because all those personages, besides being "initiates", were prominent in the E.S. and all their claims were then, and still are to many, matters of absolute faith. To keep silent about these facts for the sake of the establishment may be tactically effective, but it is morally objectionable. Were all those things true? Why not then proclaim them today as then? Were they false? What credit should then be given to those O.H.'s

and, for that matter, to those who were declared to be their appointed successors?

To thoroughly discuss all these matters might mean the final collapse of the so-called "Neo-Theosophy" (why not "pseudo-Theosophy", as H.P.B. said?), and possibly of a part of the T.S. as it stands now. But what is healthier, to behave like so many bigots, refusing to face the truth, or to act as Theosophists, by putting truth above *all* things?

FRED J. DICK

(Continued from page 82)

membership in the Theosophical Society by William Q. Judge, then on a visit to Ireland. At that time I had already become familiar with the details of many infamous attacks which had been fulminated against the honor and integrity of the Foundress, H. P. Blavatsky.

The pettiness and feebleness as to fact of all these, stood out in clearcut contrast with the spiritual nobility of her writings in *Isis Unveiled* and the magazines edited by her, and such accusations but served to strengthen one's enthusiasm for the great principles which underlie the idea of man's essential solidarity—to the philosophic rationale of which, demonstrated by her work and her references to the lore and knowledge of countless Teachers throughout the long ages, she had devoted her life-energies and her very heart's blood . . .

While iconoclastically tearing to tatters most of the generally accepted beliefs and dogmas, scientific or otherwise, she stands revealed in her writings as a Master-builder possessed of a complete constructive philosophy of practical life and equally of cosmogenesis and anthropogenesis, as known to the Elder Brothers of the race for incalculable ages. Withal so humble that at the outset of her colossal work *The Secret Doctrine* she writes (paraphrasing Montaigne), "I have here made only a nosegay of culled flowers, and have brought nothing of my own

but the string that ties them." . . .

She brought to both east and west the truths so long obscured regarding the great laws of Karma, Reincarnation, and the dual nature of man, together with a spiritual philosophy so exalted as to furnish the keynote for many successive lives of aspiration and endeavor.

On May 28, 1927, *The San Diego Union* published a lengthy account of the memorial services held in the Temple of Peace at Point Loma for Fred J. Dick. Excerpts were printed from tributes paid him—first by Talbot Mundy, the well-known author:

In all my life I have never met any man by whose stark sincerity I was more impressed. I never had a conversation with him without his leaving on me a prodigious impression, greater I think than almost any man with whom I have ever spoken. He had an amazing judgment of values. He had an almost incredible tenderness and forbearance . . . Though I suppose physically I am almost twice his size, I always felt extremely small in the presence of Professor Dick. I knew him for a very great man.

From the tribute by Reginald Machell, the English artist, *The Union* quoted the following:

My recollections of Brother Dick would fill a volume, but the things that stand out to me most in him are his absolute loyalty and his big heart. Wherever he is, or wherever we shall be, he will be the same absolutely unshakable, loyal, big, sincere, and tender heart. Katherine Tingley's closing address was reported in part as follows:

He was truly mystical. He was a Theosophist in the highest sense. His simplicity was so charming, so beautiful, and so inspiring; and his inner knowledge always made me feel that he lived half his time in another world . . . Brother Dick was wonderfully like Mr. Judge . . . He had retired into the realm of inner mystic thought and life, where he was indiffer-

ent to the praise or the criticism of the world, but rejoiced in being a Theosophist, sustaining our philosophy by his living, and being loyal, true, and noble.

Kenneth Morris, Welsh Poet and Professor of Literature at Theosophical University, contributed the following verses:

VALEDICTORY: F. J. DICK
KENNETH MORRIS

So was this outward beauty thinned away
That you, with sudden-quicken'd sight,
saw through,

And were amazed with joy; and might
not stay,
Those wide, bright worlds that dawned
then on your view

So beckoned you. And now, what loss is
ours?

What loss? since nothing outward now
can hide

Those wisdoms, insights, values, gifts and
powers

Which are the Soul, and permanent; and
abide

Both here and yonder. What loss then?
Your faith

That pulsed so firm here, is not changed.
We hold

Another champion's risen, there beyond
death,

For the same Cause you served here from
of old.

So, Friend, take the Bright Silences! Go
free

In that Unseen Nearer-than-aught-we-see!

* * *

And now a few words about Kenneth Morris. Pages of appreciation for him appear in *Flowering Dusk* by Ella Young, Irish poetess and Phelan Lecturer on Celtic Literature at the University of California. Several pages summarizing other critiques of him are found in Dr. Emmett A. Greenwalt's book, *The Point Loma Community in California—1897-1942*, published by the University of California in 1955. (Reviewed in *The Canadian Theosophist*, July-

August, 1955). Therein attention is called to a review in *The New Statesman*, in which AE compared Morris to Lord Dunsany. But here for the first time are published personal letters written by AE to Kenneth Morris, which the latter allowed me to read and copy, but with the proviso that they were never to be published during his own life-time nor so long as AE himself was living.

On the publication of *The Fates of the Princes of Dyfed* at Point Loma in 1914, with illustrations by Reginald Machell, AE wrote:

My dear Kenneth Morris:

Thanks for your beautiful book. It is beautiful, as beautiful as anything of the kind I have met. I do not know your Welsh legends or to what extent you have based your tales on them; but I can see that you have had your vision and the book is yours and the Great Inspirer's. It is full of exquisite color. You are one of the few in the modern world who have the old bardic imagination. Long may you keep it.

And again:

My dear Kenneth Morris:

I had only hardly read your book of wonder when writing and my further reading confirms my admiration of the beauty and dignity of your conception. You will get recognition for it surely. May be not now. The world takes a long time to recognize spiritual beauty, but it is certain. I suppose you do not care greatly, the joy of doing it being the great reward.

BOOK REVIEWS

Reincarnation in World Thought, compiled and edited by Joseph Head and S. L. Cranston. Published 1967 by The Julian Press, Inc., New York; 461 pages with Index, Price \$8.50.

Thousands who have read the comprehensive anthology, *Reincarnation—An East-West Anthology*, prepared by the same com-

plers in 1961, will join with many other thousands in acclaiming this new impressive book which is more than an anthology for it is an extensive study of the theory of reincarnation as presented in religions, philosophies and sciences from the earliest known records of human thought up to the present time. Some of the more significant material from the previous book has necessarily been included, but there are several hundred pages of new selections from ancient and modern sources all supplemented by well-written and annotated background material.

The book is divided into six parts, the shortest being the first, "Reincarnation in Myth and Symbol". Of the 115 page section on "Reincarnation in the World's Religions", 45 pages are devoted to the convincing evidence of reincarnation in Christian thought from the time of the early Church Fathers to the present day. "Reincarnation in Theosophy and Masonry" is another short section of 16 pages. Part 4, "Reincarnation Among People of the World" is an interesting section which shows that thoughts on reincarnation existed among the so-called "primitives" and aboriginals in Africa, Australia, Oceania, Malaysia, Asia, America and Europe. The longest section (Part 5) some 200 pages is given over to "Western Thinkers on Reincarnation" from the time of the legendary Greek teacher, Orpheus, through the Greek and Romans, the Renaissance and the Reformation, then on through the 17th to the 20th century. In the final section (Part 6) the views of modern scientists, psychologists and philosophers are noted. But such a brief description cannot give any adequate idea of the great wealth of the contents. Those who have accepted the hypothesis of repeated rebirths under the compensatory law of justice will find their belief confirmed from many varied and little known sources and will welcome this well-documented volume as a reliable source book for their own use and in presenting their views to others.

The appearance of *Reincarnation In World Thought* only six years after the previous volume *Reincarnation—An East-West Anthology* indicates an interest in the subject so widespread as to require the publication of this new volume. Reincarnation has become a belief held in common by thousands—perhaps hundreds of thousands—on this continent. For centuries it has been accepted throughout the East and now it is profoundly influencing Western thinking. Books such as these two could be thought of as contributing to the preparations going on quietly to make ready the way for the guiding spirit of the coming century. The concept of Reincarnation is potent medicine and its general acceptance could not fail to bring about revolutionary changes in religion, philosophy, psychology and the whole field of social thought and behaviour. Truly this present century may be "the last of its kind". —D.W.B.

☆ ☆ ☆

Theosophy—What's It All About? by Geoffrey A. Farthing. Published 1967 by the Theosophical Publishing House London Ltd., paperback, 92 pages. Price 10/6.

This, as the title indicates, is an introductory book and it outlines concisely and clearly the principal concepts of Theosophy. The author, a member of the T.S., is one of the growing number of persons in the Society who find in its early literature—the original message of Theosophy—something of inestimable importance to modern men of intelligence and integrity who are sincerely seeking a basic philosophy, an attitude toward life and its problems, which meets their inner needs. It was refreshing to note that the bibliography did not include any of the sugar-coated, watered-down expositions which a few decades ago, were offered to the public as Theosophy.

The book was written for newcomers and in the first chapter a number of provocative questions are asked in an endeavour to arouse thought about the problems raised so that the ground may be cleared

to make way for the alternative concepts which follow. In the second chapter, which the author admits is the most difficult, the fundamentals of *The Secret Doctrine* are presented clothed in the author's own words and thoughts. Subsequent chapters deal with the purpose of life, man and his bodies, life after death, reincarnation, karma, esoteric knowledge, and evolution by self-effort.

But although the book is an introduction to theosophic thought, it is not written so that "all who run may read". It demands much from its readers for in its easy style and logical sequence of ideas, many profound concepts are to be discovered which

the newcomers will be forced to consider carefully. "Wisdom cannot be passed from one having it to another not having it"—and Theosophy is always an individual quest for ever deeper understanding both by newcomers and older members alike. The earnest student will find in this book a challenge to discover Theosophy for himself; it does not pretend to offer an unerring guide to the goal of Truth, but does give the guide lines and encourages the earnest seeker to go forward, testing and confirming for himself.

A good introductory—but not elementary —book. —D.W.B.

G O D

God is an infinite power governing our souls.

He is unseeable and unknowable but dwells within us.

He is conscience, reason, and all the emotions we have ever felt.

He is a voice that makes no sound.

He listens to our subconscious waiting for a word from us.

God is a feeling more than a thing, he is thoughts more than words.

God is knowledge without superstition or myth, logic without prejudice, mind without body.

God is Man as he would like to be, a super deity, an all-knowing creation
Immortal and Indestructible.

Merrilee Anderson,
Grade 10, Prince of Wales Secondary School,
Vancouver, B.C.

IMPORTANT ADDRESS CHANGE

The Toronto Theosophical Society, including the office of the General Secretary of the Theosophical Society in Canada, will move on or about October 1st, 1967, to temporary quarters at:

310 DUPONT STREET, TORONTO 4, ONTARIO

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