

# THE CANADIAN THEOSOPHIST

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## Some Thoughts on National Consciousness

By F. B. HOUSSER

Canada this month celebrates her sixtieth anniversary of nationhood and many discussions are taking place concerning the question of National Consciousness.

There is a deep mystical truth behind the idea of National Consciousness which has been lost. We in this country have learned to think of National Consciousness according to the European idea and Europe has degraded almost every fine idea it has been given. It has de-humanized Art by making it a thing apart from Life. It has debased Religion by professionalizing it and it has perverted the idea of National Consciousness by making it stand for Political Consciousness.

Europe, to use a phrase of Spengler's, has "become." When a thing "becomes" it grows hard-set, conventional and decadent. America is still "becoming." Our outlook is of necessity creative. We have yet to live our life. It is therefore necessary to re-value all our ideas in terms of our own outlook instead of accepting all imported ideas holus-bolus. The present is a good time to start re-valuing the idea of National Consciousness. What is it? Does National Consciousness make us, or do we make it? The subject is a big one and we can only take up a few suggestive thoughts in one short article.

National Consciousness is linked up with the Theosophical doctrines of Re-incarnation and Karma. The ramifications of these doctrines are too deep and far-reaching for us to comprehend at present in their entirety. We know however, that not only do we enter into incarnation with our own karma, but that we also share the karma of our immediate family, our immediate friends, our city, our country, our continent, our race, our age, and the whole Humanity of our day. A man's national or race characteristics are as much a part of his earth personality as his private inhibitions. His outlook on life, his way of judging things, his reactions to Nature and to people are tingured by his nationality.

Earth, air, fire, and water enter into the personality of a man. The elemental life of these is in him and their characters vary in different localities of the earth. Hence a man born in the northern half of the North American continent will share in his organism the elemental life of the earth, air and water of Canada. All other men and women born in the country will have similar influences at work in them. Krishna tells us that these qualities of Nature have their empire over the senses and organs, the

thinking principle and the discriminating faculty. They cloud discrimination and delude the Lord of the body and this is what they have done in Europe. Yet, on the other hand these qualities, when made subservient to the creative faculties of the individual or of the nation impart a distinctive character to speech, manners, creations of art and other activities. We call this influence "background" or "environment."

Arising out of a nation's background or environment comes its religious philosophy. It seems rather striking that the nations which have given the world the framework of its philosophic-religious ideas have been those nations which have had austere and inaccessible regions as a background of environment. India has its Himalayas; Ancient Scandinavia its Arctic wasted and sea-girt mountains; China its great interiors not unlike ours; Palestine its outlying Arabian Desert.

Religious ideas are handed down in myths and the symbolism of a people's mythology is always borrowed from their background or natural environment. Canadians will find the basis of a national or North American philosophy in the story that Modern Science has to tell of the geological history of the northern half of this continent especially if he will interpret it in the light of the Secret Doctrine of Theosophy. The Canadian North may prove to be the inspiration of a new philosophic idealism in the years to come. Europe never produced a scripture. America may.

Across the northern regions of Canada and down through the Cordilleran area of the North American continent, that area comprising the ridge known as the Rocky Mountains, are sacred and occult centres of the earth. The most ancient traditions of the North American Indian speak of them. They are hinted at in the letters of Mahatmas and by Madam Blavatsky whom we have reason to believe visited some of them. Some time, if not now, these places will likely become active spiritual centres for the development of the promised new race. In the meantime their very presence is inspiring to contemplate and

their occult influence on the life of our people is probably far more extensive and deep than we at present realize.

The background of American peoples, and especially of Canadians, is replete with potentialities for the creation of an idealistic national consciousness which is creative and which will inspire contributions of literature, art, philosophy and science to the world at large and which will draw other nations of the earth to us instead of, as in the past, our being drawn to them for inspiration.

Do we make National Consciousness or does it make us?

If we reflect deeply on any question like this we find that the answer resolves itself into a paradox. Two seemingly contradictory and equally true statements can be made about it. This is because the Truth is always beyond the grasp of the human mind. So it is when we endeavour to give a correct answer to the question just cited. National Consciousness both makes us and we it.

The Secret Doctrine states that there is a universal and highly diffused medium called "Astral Light" which must not be confused with "Akasa," the noumenon of the phenomenon referred to. The Astral Light, we are told, has the power of retaining the images of thoughts and acts. "All future events," writes W. Q. Judge, "are the thoughts and acts of men. These are producers in advance of the picture of the event which is to occur. Ordinary men, recklessly and wickedly, are making these events sure to come to pass." On the other hand, he is careful to say, the sages and Adepts who control the productions of their thoughts, make only such pictures in the Astral Light as are of benefit to Humanity.

Modern Science has discovered some facts about light which help to make these statements about the Astral Light sound less fantastic. Light waves have a very much more rapid vibration than the retina of the eye. Hence, because our sight is slower than light waves, happenings and events appear to pass before us, and we are conscious of their having to occur, occurring and receding into the past. If our eyes, however,

could keep pace with the vibrations of the light waves, these events would appear to remain stationary just as if we were able to see as fast as the moving picture film turns, the picture on the screen would not appear to be moving at all. In other words the picture is still on the film after it has passed before our eyes. So, similarly, the image of an event remains after we have seen it take place and we have said "it is over." So likewise it is said regarding the Astral Light of Theosophy that, in the upper realms of this light, there is no such thing as Space and Time in the human sense. The only difference between the Astral Light of Theosophy and Einstein's light is that in the Astral Light, thoughts as well as events are imaged.

Now if this be so, it must have an important bearing on the building of National Consciousness. If every event and thought in our history, and every happening and thought of each generation of Canadians, including our own, remains fixed as an image in the Astral Light, not only all that has happened in America in the history of man is daily influencing us, but also all that happened on this continent before man was here at all. Therefore it was said just now that the geological and legendary history of the country, when interpreted by the Secret Doctrine, can give us the basis of a national or North American philosophy. It makes us. But the opposite is also true, namely, that every man or woman who has ever lived here, makes National Consciousness. We are making it now for ourselves and for those that come after us.

This thought, if we accept it, is a very unpleasant one when we reflect on certain aspects of our national life as it is to-day. But the thought also carries with it a grand creative concept, namely, that we can make Canadian National Consciousness as lofty and idealistic as we choose. This will be accomplished not so much by what we do as by what we are.

There is a tendency among present-day idealists to hold that National Consciousness is a thing to be rid of. Looking at the question from the point of

view of evolution in the Secret Doctrine sense, this is true. But before we are rid of national consciousness we shall have to be rid of many other less fundamental things. As long as man returns to the earth for successive incarnations he will experience the influence of National Consciousness, because National Consciousness is one of the causes of re-incarnation.

If any one is inclined to doubt that this is good Theosophy he should read what the Adept K.H. has to say about himself in a letter to A. P. Sinnett on page 33 of "The Mahatma Letters." "I confess" he writes "that I individually am not yet exempt from some of the terrestrial attachments. I am still attracted toward some men more than toward others, and Philanthropy, as preached by our Great Patron 'The Saviour of the World, the Teacher of Nirvana and the Law,' has never killed in me either individual preferences of friendship, love for my next of kin, or the ardent feeling of patriotism for the country in which I was last materially individualized."

### DOMINION DAY, 1927

From Grand Pre with its brimming tides  
And orchards on every hand,  
To our Western gate on Georgia Strait  
Where wondrous mountains stand,  
Whether bred to the sea or the hills or the  
plains,  
We are born to one sacred land.

Our freedom brought from Runnymede,  
Our blood from Senlac Hill,  
The heritage of our fathers' faith,  
Good heart, and steadfast will  
To receive and uphold the living word—  
These are our watchwords still.

The din of nations on the march  
Resounds. We wait the Voice  
That shall to every living soul  
Proclaim the mightiest choice—  
The reign of brotherhood wherein  
The man-god may rejoice.

Bliss Carman

## THE EVIDENCE OF IMMORTALITY

By Dr. Jerome A. Anderson

*(Continued from page 65)*

### III.

#### Thought and Imagination.

Opposition is the law of differentiation, or rather, the means by which differentiation is accomplished. No force can be exerted except it be opposed by a counter force. The two may be disparate, the one yield to and be replaced by the other, but opposition of some degree is absolutely essential to the exhibition of energy. This being so—and its truth is self-evident—it follows that the manifestation of the faculties of the soul will tend to duality; there will be in each enough differentiation to afford the necessary basis for its activity.

It may undoubtedly happen that one faculty finds the necessary opposing force at times in other faculties, as when reason opposes desire. But this outer opposition is not essential. Each faculty will be found to fall naturally into two great divisions which oppose each other sufficiently to afford the necessary energies to enable both portions to manifest and develop. Thought is no exception. In the Kosmos itself Primordial Thought divides into Absolute Wisdom, or the knowledge of worlds to be, and Creative Imagination, or the power to clothe those Primal Ideas in form.

In the microcosm, or man; there is an exact parallel. Thought naturally divides itself into two great faculties—Reason and Imagination. The latter has never been accorded its proper place in the estimate of the faculties of the soul. The Sensational school of philosophers deal with it, strange to say, with more fairness and a more acute perception of its importance than any other class. They assign it creative functions, but assert that it can only use materials which have reached the mind through the senses—whence, in truth, they also derive all the faculties of the soul. They admit that the forms produced by the imagination

are new, but not the material. Still, they see that the power to take even old material and work it up into something quite new and unlike the old, is unique, and that, therefore, imagination, while employing memory as its agent in gathering material, is much more than mere memory.

It is, indeed. Few realize the tremendous power exercised in the idliest imaginings. Dream, for example, is a state where reason is notoriously in abeyance, often entirely absent, yet even the most foolish of dreams reproduce landscapes, persons, conversations, and so on, with a wealth of matter, and an accuracy of detail which is marvellous if philosophically examined. Memory may, and does, furnish much of the material for these idle visions, but this is simply because the soul is delighted with its sensuous existence, or with portions of it, at least, and deliberately reconstructs these by the magic power of its truly creative faculty. If it be discontented with its environments of any kind, physical, mental or moral, it will quietly discard or reject these, and construct for itself others brighter and better in which memory has little or no part.

This Universe is but the Imagination of God. Whatever part may be played by reason in its beginnings, imagination is the mighty agent which carves out every detail. And we can easily see that reason such as we know could well be Absolute Wisdom. Imagination is the genii at whose touch form appears. It is the opposite pole of thought, for thought and imagination are but the positive and negative aspects of one and the same thing. Thought deals with externals; imagination with interior things. Of course, reason also deals with internal things, as does also imagination with externals, but this is not the method ordinarily employed. Imagination, in truth, is slowly changing the whole earth, and especially man himself, but molecular matter is unwieldy and needs a more powerful imagination than that of man to bring about a speedy change.

But we have every reason for supposing that finer states of matter are more easily affected. Indeed, there is no other

way of accounting for the forms we see in dreams except to suppose them to have actually leaped into being, "full panoplied," in response to our imagination, and to be constructed out of matter in these rarer conditions. They persist only so long as our feeble wills hold them intact, even as the very universes will persist just so long as the mighty Creative Will of their Cosmocratores holds the idea of them clearly in its imagination, when they, too, will fade away like the vagaries of a departing dream.

The "written-upon-the-tablets-of-the-brain" theory has long been abandoned by thoughtful Sensationalists, or Materialists, for they recognize the insuperable mechanical difficulties which beset such an explanation. Idle dreams and equally idle fancies in waking are but the moods of a childish giant; they pre-empt the power which will be exerted when the giant realizes his strength and exerts it intelligently.

Another thing to be remembered, and which will have a most important bearing upon the course of our future argument, is that the imagination is the subjective faculty of the soul, *par excellence*. Reason is its objective faculty, for it so universally exercised upon external phenomena that it can scarcely be said to act interiorly, in the true sense of the term. But with imagination it is different. Its first step is to retire within, it can not be exercised while the mind is occupied with externals. For it no exterior universe is required, except to furnish material for its inner activity. In sleeping or waking, in night-dreaming or day, the external universe is unnecessary; it creates its own worlds, and peoples them with its own beloved, utterly indifferent as to whether external universes exist or not.

Reason represents the working phase of existence; imagination its opposite, or rest, and both are equally necessary to a happy existence. The law of cycles, of alternating activity and resting, is seen throughout all nature. Ever the night follows the day; ever are the tired faculties of activity recuperated by the grateful cessation from toil. It is a law of life; it is but another example

of those "pairs of opposites" by which manifestation is accomplished, and through which existence wends its blissful way.

There will never be that total cessation from toil which Western religions teach, nor is there warrant for this in all nature. "Work, then rest," is the command of Nature, and it has been recognized, if but dimly by every people who have set one day apart as sacred from toil.

Imagination is a most perfect means of resting (for rest in its true sense is but a change of occupation) inasmuch as it is above all limitations of time. When one retires into its recesses for pleasure, he cares not whether past, present or future be the subject-matter for its creations. Naturally, the young choose the future; equally naturally the old prefer to live in the past. When one sits down to rest in the fictions of today, does he not enter with an equal zest into the lives and loves of the Antediluvians, the old Greeks and Romans, the ancient Britons, as with the fates of those of the present? One rather prefers, if there be any choice, that a time be selected by the novelist which enables him to *complete* the picture presented, thus leaving no element of happiness to the uncertainty of the future. For uncertainty is the minor chord of our human existence both actually and musically.

The real difference between minor and major music is unexplainable by the science of music alone. But psycho-physiology comes to its aid, and shows that the difference consists wholly in the sense of incompleteness and uncertainty which causes the feeling of sadness, and that this is due to the relation of the key-tone to the over-tones. In major music this is evident, and both harmony and melody return to it as a base of support clearly defined and evident to the most untrained ear. In minor music this relation is concealed by the position of the key-note, which is neither prominent nor dominant. Therefore, there runs through it all a sense of incompleteness and uncertainty which causes the soul to feel that melancholy which must

always attend it so long as it wanders in doubt and uncertainty. It may be, and is, sweet, for it is buoyed by hope, but throughout is the wail of Demeter for Persephone.

And the imagination is not bound to the rock of reality, as is reason. There need be no incompleteness nor uncertainty to its creations. Throughout the days of life one must toil with imperfection both within and without; during sleep and death is restored the perfect and unconditioned, else would the heart get hardened and the hands grow weary

    Holding them up for their heritage

Excepting the moments of sensuous enjoyment, the only rest the soul knows in waking life is found in the imagination. It constitutes the sole rest of the child who has not learned to live in the sensuous and whose happy imaginings are but the fast disappearing vestiges of its blissful life beyond the grave. The boy soldier gets more true pleasure in the mock-drill and the ragged attempt to imitate the uniform, than the real soldier does in all the glory of the actual battle. The child is yet living in its imagination, and the adult turns lovingly to the same source of happiness until he is taught by a false philosophy of life to seek happiness in the fleeting and equally unreal pleasures of sensuous enjoyment.

(To Be Continued)

## THE STUDY OF THE SECRET DOCTRINE

The Logos, which is the aggregate of the Gods and lesser beings (I. 279-80), comprises eternally everything that ever was, is, or shall be. In the Unmanifested Logos, which is one with the Absolute, subsist all the beings, as also all the mineral, vegetable, animal and human forms that existed in the worlds which have been, but which have passed into latency, and also all the forms that are to exist in the worlds that are to come (I. 282). From this latent state the Gods, the Dhyān Chohans, are the first to emerge, and thereupon they constitute the world of the Manifested Logos (I.

573). The synthetic unity of the Dhyān-Chohan consciousness, activated as Cosmic Ideation, or the Third Logos, calls into existence, successively, the lower worlds, even to the material world, which is outermost from the Divine.

Considered as Divine Consciousness and Causal Energy the Logos is a duad, but as it participates in the Absolute it is said to be a triad; and when the Causal Energy becomes kinetic, projecting the Light of the Logos, it becomes a quaternary—"the Three fall into the Four" (I. 66). This Light of the Logos, the Life-breath, so to say, of the Hosts of Gods, becomes differentiated into all the forces and elements of the cosmos, which is thus fashioned by the Thought of the Gods, who thus enact the "laws of Nature" (I. 339-40). In and from this Light the man-bearing Earths are born. "These cosmic children, like their pigmy inhabitants, are at first nuclei; then ovules; then gradually mature; and becoming mothers, in their turn, develop mineral, vegetable, animal and human forms" (II. 188).

The Light, crystallized, becomes the minerals, and from the decomposed elements of the mineral kingdom are formed the physical structures of the vegetable and animal kingdoms; but on our Earth the mammal-forms of the latter were evolved from the surplus vital energy of the earliest human races (ii. 169-70), all the forces and elements of "what is called matter" (I. 49) being utilized by Nature for fashioning the forms in which the hosts of beings, from the humblest to the loftiest, may suitably incarnate, all of them gradually progressing, through successive incarnations, toward the human stage.

In the Divine World, that of the Manifested Logos, every man "is an individual Dhyān Chohan, distinct from others" (I. 265), even while on earth he is but a mortal, and in the mid-world a semi-immortal. Passing through a long series of incarnations, it is his destiny to become one with his God-self, the Dhyān-Chohan individuality; and at the close of the vast Cycle of Necessity the Dhyān Chohan is merged again in "the Peace that passeth all understanding" of the

Unmanifested Logos, whence the same individual Dhyan Chohan, preserving even the essence of its human personality (I. 266), will arise at the dawn of the next World-day, to don again its robes of glory, and go forth for still more sublime adventures in the outer realms of Being.

James Morgan Pryse.

### MR. MacDONALD'S ODE

The great Ode written by Mr. Wilson MacDonald for the Diamond Jubilee should become familiar to the lips as well as the mind of every member of the Theosophical Society in Canada. It is one of the noblest utterances that any Canadian poet has given us. We quote two stanzas:—

Austere historian of the age of man!

Would that your faithful chronicle might record:

"She was a nation loved and wooed by Pan

And beauty in her kingdoms was restored.

Her frontiers danced with flowers and singing trees,

Nor any gun was fired along her coast,

Nor on her highways, any armed host,

Nor rich nor poor were found between her seas:

She was of truth a lover, and a thrall

Of Justice: fair and tolerant to all."

Such dreams are vain, but not in vain such dreams;

For in their exaltation we arise; And even as water from our lakes and streams,

We are caught up in glory to the skies,

And, girded for new vision, we return From the high, splendid clouds, like April showers,

And, at our touch, the flame of sleeping flowers

In the cold, hueless hearts of men will burn;

For, as in dreams of night arose the morn,

So all our deathless deeds in dreams were born.

### ECONOMIC THEOSOPHY

#### V.

We must some day, at last and forever, cross the line between nonsense and commonsense. And on that day we shall pass from political government to economic administration—from competition in individualism to individuality in co-operation.—Carlyle.

In taking up the consumption or distribution end of economics we enter practically virgin territory so far as the existing orthodox economical theories are concerned. These have concerned themselves absolutely with production and completely misunderstood the true and only valid reason for production, viz., consumption. The confusion has arisen through mistaking the medium of exchange (currency)—the sign of wealth—for wealth.

The writer is of the opinion that the best explanation in brief of the new economics ever likely to be penned is the synopsis to "Profits" by William Trufant Foster and Waddell Catchings (Pollack Foundation for Economic Research). It follows, therefore, as an introduction to the next few articles.

"Progress towards greater production is retarded because consumer buying does not keep pace with production. Consumer buying lags for two reasons. First, because industry does not disburse to consumers enough money to buy the goods produced; second, because consumers, under the necessity of saving, cannot spend even as much money as they receive.

"There is not an even flow of money from producer to consumer and from consumer back to producer. The expansion of the volume of money does not fully make up the deficit, for money is expanded mainly to facilitate the production of goods, and the goods must be sold to consumers for more money than the expansion has provided.

"Furthermore, the savings of corporations and individuals are not used to purchase the goods already in the market, but to bring about the production of more goods.

"Under the established system, therefore, we make progress only while we are filling the shelves with goods which must either remain on the shelves as stock-in-trade or be sold at a loss, and while we are building more industrial equipment than we can use.

"Inadequacy of consumer income is, therefore, the main reason why we do not long continue to produce the wealth which natural resources, capital facilities, improvements in the arts, and the self-interest of employers and employees would otherwise enable us to produce.

"Chiefly because of the shortage of consumer demand, both capital and labour restrict output, and nations engage in those struggles for outside markets (export trade) and spheres of commercial influence which are the chief causes of war."

No amount of pious exhortation to be good, or illogical indulgence in cheap sneers about industry beating sloth, can be of any avail in altering the fact that the present system is anything else but a sad, chaotic mess. An earthful of angels could not remain angels under the foolish system we contrive to rub along with. Is it any wonder, for instance, that vengeful suppression fails to eradicate crime?

Most adults, when in a reminiscent vein, can visualize themselves as the victims of the combined efforts of that arch-enemy of the schoolboy and his satellite, the dominie. In initiation to the mysteries of Euclid, who does not remember the panic evoked as he watched the teacher changing the familiar A, B, C, to X, Y, Z, in order to trap the unwary memorizer who had failed to understand the theorem?

It would seem that, despite that early experience, most of us in later life commit the same old mistake in our treatment of the science of economics. All of us can readily appreciate the economic law which asserts that cash credit can never exceed cash debit. But when the same law is stated as Collective Commodity Prices can never exceed Collective Consuming Ability, the complexity is too much for us, and we find the law openly flouted to the deep distress of all

in greater or less degree.

With the knowledge gained by the new economics of Major C. H. Douglas we see that overproduction (really under-consumption) is directly due to disobedience of the economic law that Cash Cr. cannot exceed Cash Dr. In other words, the monopoly of financial credit Galley Three—Canadian Theosophist by robbing the community's consuming power (real credit) at a greater rate than the value of actual amount of consumption results in a slowing of production and consequently a still greater reduction in consuming power.

Can the part equal the whole? Yet this is the very absurdity of our present financial system. The fable of the Goose and the Golden Eggs would seem to be a reminiscence of some previous civilization which failed to grasp the principles of economics. For example: the only purchasing medium we have as consumers of goods is acquired in the form of wages, salaries and dividends. But these are only a part of the total costs in any consumed commodity. Our system demands, however, that the consumer must pay the total cost of any commodity consumed, i.e., it insists that the part is equal to the whole, which absurd idea our old friend Euclid exploded.

The trouble is that the banks when granting a loan against future production—thus automatically coining money, the gold theory notwithstanding—insist on the return of the money put in circulation for the purpose, although the part used for capital or production goods is still in existence less depreciation and the consumer pays for something he never gets. Under the system, therefore, the consumer (everybody—even the bankers themselves) do not get the purchasing power necessary to consume all the consumable goods produced; to say nothing of those that could, in addition, be produced.

Ottawa.

C. V. Craik.

"The basis of justice is the memory of injustice; the passion for right is the shudder at wrong."

—British Weekly



## THEOSOPHY'S FOUR GIFTS

The annual convention of The Theosophical Society (formerly The T. S. in America) was held at 64 Washington Mews, New York City, April 30 last, Mr. J. F. B. Mitchell presiding. Mr. Charles Johnston was temporary chairman, and Mr. E. T. Hargrove, the other surviving member of the Executive Committee was present. Judge Robert W. McBride, of Indianapolis, who died at an advanced age during the year, was replaced by Mr. J. F. B. Mitchell. A change in the Constitution was adopted whereby no person can be admitted to the Society until he has been passed by the Executive Committee. This centralizes in the hands of the three gentlemen of the Committee the work of the whole Society throughout Europe and America. "It would be folly to suppose," said Mr. Hargrove, "that because H. P. B. used certain methods then, she would be using the same methods today." It was announced that Mr. Johnston's splendid translations of the Greater Upanishads were to be published in book form, the first volume being ready, at \$1.50. These books will only be sold to individuals, from P.O. Box 64, Station O, New York City, so that they may not fall into the hands of "other organizations, for resale." Space does not permit full quotation of Mr. Mitchell's very fine and inspiring address, but the salient passages are appended. Addressing the convention as permanent chairman, he said in part:

"How are we to fulfil the responsibility with which we are entrusted? How are we, the delegates and members of the Society, upon whom the responsibility rests, to carry the Movement forward during the next forty-eight years? This is the question which we meet here to face, and to answer it we shall need all the wisdom and light we can command.

"We shall need understanding. We shall need to bring to mind what the Society is, and the aims for which it was founded. I need not remind you, however, more than by that word, of what you all know. You know the Society's Constitution, its By-laws, its declara-

tions and its principles. You know that it is an open platform, no more committed to what we call Theosophy or the writings of H.P.B., and Judge, and others of our members, than it is to Buddhism or the Zend-Avesta, to Catholic or Protestant Christianity, to Rosicrucian alchemy or to modern science. It can have no dogmas, no creed, nor can anyone commit it, in matters of opinion and belief, so as to limit the freedom of its members to seek truth where they will, and to follow it, wheresoever it may lead them. Understanding this, it rests upon us to preserve and to maintain it,—to keep the Society wholly free, as free as truth itself, open to all men of good will, inviting and welcoming to its membership all those who, 'seeking a higher life hereafter, would learn to know the path to tread in this.' . . . . .

"We are, as I have said, bound to preserve this free character of the Society, and as no one could expect all those who use and enjoy a library, to feel personally responsible for its maintenance, or for the carrying out of the purposes of its founders, so we must be on our guard against any tacit assumption that the duty of all members is the same, or that we should all approach the Society's problems from the same point of view. . . . .

"Today Theosophy is widely misapprehended throughout the world. The name has been travestied and prostituted; and the world has not thought to distinguish between the counterfeit and the real. But there is no member of the Society, no matter how ignorant of its history he may be, who has not found in it what his own experience proves to him to be genuine and true, and by bearing testimony to this he aids it and its work in the world. . . . .

"What is implied in our motto: 'There is no religion higher than Truth?' Surely one implication is this: that every man can follow and serve Theosophy as he follows and serves his own truth, the truth of his own ideal; in being true to that he is being true to Theosophy. Theosophy lives in his truth as it lives in all truth, and in serving his own vision of it he is serving the Movement. Every-

one, every member, has his own contribution, and his own kind of contribution, to make to the work,—and we need the contributions of all. . . . .

“The more of truth we have found in the Society, the more our own truths expand towards its truth, the greater this sense of responsibility must become, that we should keep, available for others, what has been so richly given us. No man has ownership of truth; all men, in greater or less measure, are its trustees,—responsible for what has been entrusted to them.

“Let us remember that though the Society is an open platform, it is not an *empty* platform. Those who founded it, as a meeting place for all honest views of life, brought to the symposium that they invited, a view which many of us have come, in part, to share. It is not a matter of dogma to believe that, just as tinder brought in contact with a flame will blaze, so an honest heart and open mind will kindle and catch fire when brought in contact with the truth. Every member, in his own measure and degree, has known that contact and kindled to it. Each has his own faith—his own knowledge—to which he must be true; and those of us, whose faith and knowledge rest in what we call Theosophy, must be true to it. We must believe what we profess to believe. We must have the honesty, the consistency and the courage to act upon it, and the will to press forward to that greater Truth to which it points.

“There is no religion higher than Truth.’ What does it mean to us? Let us think of our own religions; and first, though not only, as that word is generally used in the world, to denote the outer forms in which we worship and seek to open ourselves to the Supreme. It is right that we each should have and value our own form, our own approach to divinity and truth; that we should each follow the religious exercises in which we were brought up, or which appeal to us most and help us most. Yet if we permit the use of these religious forms to degenerate into sectarianism and narrowness, so that we cannot enter sympathetically into the worship of others,

and look at the outer symbols they use, instead of to what lies behind; or if we begin to assume that our own forms contain the only expression of the truth, so that we wish everyone to worship as we worship,—then surely we fall away from our motto and from the consistent living of the truth in which we profess to believe. . . . .

“If we profess belief in Theosophy, we are professing belief in something which is, as yet, but a germ in us; is as yet but a seed which must be tended, guarded and made to grow. Theosophy is not a body of opinion, a set of doctrines. Much less is it our present understanding of any doctrines. It is Truth. It is Wisdom. It is Eternal Life. It is a living thing, an infinite thing, and it is therefore for ever beyond each one of us. But to whatever extent it has come to us, to whatever extent we have entered into it, we feel its call to reach out and take more from it, to accept its gift of itself, to follow where it leads.

“Let me paraphrase our purpose once again. It is to keep Theosophy *alive*; to keep our Movement a *living* Movement. What is the difference between a living and a dead religion? Shall we perform our task if we preserve certain forms of intellectual belief, if we make known, all over the world, the doctrines of Karma and Reincarnation and the existence of perfected men; if we make people think of the evolution which lies beyond us in the future, as they think today of the evolution which lies behind us in the future, as they think today of the evolution which lies behind us in the past? If we fill the world with opinions, shall we have fulfilled our task? Each of us must answer, no. For intellectual belief is not in itself a living thing. It is a reflection of a truth. It differs from the truth as the moon differs from the sun. It reflects a ray, half of whose life it has killed by its own inability to respond and kindle to it. It is not itself the flaming heart and source of quickening life. We are charged with a living and a life-giving Movement; not with a dead moon. The difference between a living and a dead religion is like that between a living and a dead language. If

it be a living language, there must be men who speak it, whose native tongue it is. If it be a living religion, there must be men who live it, who find in it their motive, guide and goal; whose path it is, and who walk in the way which it makes clear.

"We are the servants of a life transcending ours. We are the flame-bearers of a truth greater than our own, which we yet may carry forward as each one of us carries forward the truth which is his. But there is only one way to keep a flame alive, and that is to give it fuel. There is one pre-eminent need in which all life shares,—the need of food. And where, in all the wide universe, are we to find the fuel and food for the living flame of truth, if not in our own hearts and lives? . . . . .

"It has been said that though Theosophy must for ever transcend all efforts to define it, yet it bears four hallmarks by which it may be known; manifests itself in four ways, and offers four gifts,—though in essence all four are one. Intellectually it is an attitude. Practically it is a method. Ethically it is a spirit. Religiously it is a life. These four are consecutive, the first leading on to the last. . . . .

"In the last analysis, the Theosophical Movement exists to give this life to men. That is its purpose; and if it is to live, it is needful that it should fulfil its purpose. Frustrate the destiny, the purpose, of any living thing, prevent its coming to the fruition of that for which it exists, and it dies. So it must be with our Movement. In little and in big, for the youngest and the oldest, the truth that is seen but not followed, the right that is recognized as right but not lived, must fade from our sight and become for us as though it were not. In us it must die. And unless the attitude and method, which the Theosophical Society has taught us, can be brought continuously in us and in our successors to their fruition as a spirit and a life, sooner or later the grave of our Movement must be added to the graves of the dead religions of the past. The symbols of our faith may remain,—golden symbols, truly. But today in Egypt, the desecrators of graves

strip golden images of the truth from the mummies of its ancient priests and kings. It is in living men, in us, not in symbols, that a religion, a faith, a philosophy, a spirit or a truth can live,—that a Movement can remain a living movement, giving its gift of life. It is only as we ourselves are true to the truth we profess, that we can cause it to live in the world."

Every sincere Theosophist in the Theosophical Society in Canada can echo these views, and must as truly recognize that the life of the Society in this Dominion as certainly depends upon the sincerity with which its members observe the principles for which they are banded together. It is distressing to find, with these shining words from Mr. Mitchell of New York, that The Theosophical Quarterly in which they are printed, carries a notice that "we are obliged to make it clear that we have no connection with any other organization calling itself Theosophical." From Canada at any rate, we can return the message carried elsewhere in the Quarterly, and "proclaim fraternal good will and kindly feeling" to our brethren in New York.

\* \* \*

### THIS MUCH I FEEL

Because I have from images besought  
The secret symbols in religions seen,  
Where art of man (that souls have loved  
and wrought)

Is linked with loving nature. Does it mean  
That I am one idolatrous, and lost?  
That I have squandered a religious zeal?  
Well! if it be, I reckon that the cost,  
Is worth the price of truth. This much  
I feel.

That God is manifested 'neath His sun;  
By many names in many forms and ways,  
And as my life, quickly its course will run,  
To different forms I dedicate my days.  
Thus can I live embracing, till I know  
All aspects of His nature for my soul.

H. L. Huxtable.

# THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY  
IN CANADA

Published on the 15th of every month.



Edito.—Albert E. S. Smythe.

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## OFFICERS OF THE T. S. IN CANADA.

### GENERAL EXECUTIVE

Felix A. Belcher, 250 North Lisger Street, Toronto.  
Edwin E. Bridgen, 276 Prud'homme Avenue, Notre Dame de Grace, Montreal, P. Q.  
Miss Nellie Gates, 96 Rothesay Avenue, Hamilton.  
George I. Kinman, 87 Ravina Crescent, Toronto.  
George C. McIntyre, 20 Shannon Street, Toronto.  
Kartar Singh, 9 Toronto Street, Toronto.  
Joseph E. Wright, 5 Alexandra Apartments, West Court, London, Ont.

### GENERAL SECRETARY

Albert E. S. Smythe, 26 West Glen Grove Ave.  
Toronto 12.

## OFFICIAL NOTES

Mrs. E. de Rathonyi has been elected General Secretary of the T.S. in Hungary. Her address is VI. Delibab u. 20, Budapest, Hungary. We congratulate our Hungarian brethren on their organization and progress.

It has been announced that Dr. G. S. Arundale and Mrs. Arundale will visit Toronto on November 5th and 6th. It was at first arranged that the visit would be on September 18 and 19, but changes in the plans shortening the tour were found to be necessary. The visit will be under the auspices of the Toronto Lodge. The subject of his lectures will probably be "The Science of Consciousness" and "The Religion of the Sun." A meeting for members only will probably be arranged. All the arrangements for the tour have been made at the Chicago headquarters.

It will be observed that two Lodges, the Halifax and the North Vancouver Lodge, have disappeared from the active column. Three other Lodges are repre-

sented by one member each, and five others are under the constitutional number to hold a charter. At the same time it may be said of four of these that they are doing more and are more active than several Lodges with much larger membership. In small communities there is an exceedingly limited field in which to make headway, and to preserve what is held is almost all that can be done.

\* \* \*

Annual headquarters dues are now payable, \$2.50 for each member, which includes subscription to the Canadian Theosophist. During the year 116 members have failed to pay their dues. Many of these have simply neglected to do so, without any desire to dissociate themselves from the Society, and we may hope for many reinstatements. This is largely a matter for the Secretaries and Treasurers of the Lodges. The Montreal Lodge is a model in this respect. It collects the annual dues along with the local dues in January each year. When July comes around the headquarters dues are all in hand and are sent up in the first week of the month. This practice is commended to Lodges who let their members fall into arrears. Members should note that if they have not received their membership card for 1927-28 they are in arrears and will not receive the Magazine after October.

\* \* \*

During the year the Toronto members of the General Executive have met monthly and talked over the work of the National Society. The election of members entirely in the East this year will make it possible to arrange a meeting of the whole Executive. The General Secretary at once sent out notices for such a meeting on the first Saturday and Sunday of August in Toronto and acceptances have been received from all three of the new members. It is planned to make the occasion a kind of convention or assembly of as many members as may be able to visit Toronto. To have had it at Exhibition time would not have been convenient, as visitors usually like to spend all their time at the Exhibition Park. On Saturday morning the General Executive will meet and consider the

Agenda prepared, for which suggestions are now invited. This meeting may be carried on in the afternoon if business warrants. The annual picnic of the Toronto Theosophical Society will occupy the rest of the afternoon and evening, and all members are cordially invited to attend. On Sunday morning Mr. Roy Mitchell is to speak on "Ministry to the Dead," the last of his course of lectures on the Pagan Christs. On Sunday afternoon a meeting will take the form of an open Forum when the leading aspects of Theosophical teaching will be touched on in short addresses, and questions and discussion will follow. In the evening addresses from the visitors and others will be included in a programme of an attractive nature for the general public. A general convention of the Society is not possible under present conditions, but it is hoped that these meetings may take the place of a local convention.

#### AMONG THE LODGES

Mr. Roy Mitchell has arranged a series of talks on the Pagan Christs for Sunday mornings in the Toronto Theosophical Hall. The lectures are illustrated from ancient sculptures and designs and cover the lives of Krishna, Baldur, Hercules, Horus, Atys, Dionysus, Buddha and others.

\* \* \*

Mr. Lionel Stevenson, Ph. D., of the University of California, and an F.T.S. of Toronto Lodge, spoke in the Theosophical Hall, Toronto, on Sunday evening, July 10. He had been a delegate at the Authors' Association, in Ottawa from Vancouver. His subject was the tendencies of European drama.

\* \* \*

On Wednesday, June 8, members and friends of the Hamilton Lodge gathered for a social evening and a very pleasant time was spent in the new Lodge Rooms in the National Building, Hughson Street. Mrs. Hale and S. Beckett of Toronto were welcomed at this celebration, and the news that Miss Gates, the indefatigable secretary, who has stuck to the bridge through storm and calm ever since the local society was founded, had been elected to the General Executive, brought

her many words of congratulation. The pleasant surroundings delighted all who had contacted them for the first time, and to judge by the enthusiasm displayed Hamilton members were waiting to express themselves in activity and, the opportunity having arisen, were quick to seize it. The lodge looks to the future with confidence. Sunday lectures will be held in the evening at 7.15 o'clock instead of in the morning.

#### FELLOWS AND FRIENDS



Mr. E. E. Bridgen, President, Montreal Lodge, new member of the General Executive

Mr. Albert Smythe has been advised by his medical attendant to abstain from work for three months at least. Under these circumstances he has abandoned newspaper work in the meantime, and has undertaken the charge of the Toronto office of Mr. J. F. M. Moodie, of Calgary, president of the Sentinel Oil well Company, 324 Bay Street, Toronto. All correspondence for the Theosophical Society should go as usual to 26 Glen Grove Avenue, Toronto, 12.

\* \* \*

The Australian Theosophist for May 15 fell into an error in announcing that "Dr. Norwood of the City Temple, London (and formerly of Adelaide), paid a visit to the Toronto Lodge on Sunday

evening, November 15." There are several Dr. Norwoods. Dr. Robert Norwood, the Canadian poet, now rector of St. Bartholomew's Church, New York City, the greatest Protestant Episcopal Church outside of St. Paul's Cathedral, London, is perhaps the most distinguished of them all. At any rate we think so in Canada. His reputation as a preacher in New York is unsurpassed. The vast crowds which fill his Church from Sunday to Sunday when he preaches is evidence of how eagerly the people listen to the heart doctrine when they hear it.

\* \* \*

"The Occult Digest," 1900 North Clark Street, Chicago, Ill., is publishing a reprint of Dr. Franz Hartmann's book "In the Pronaos of the Temple of Wisdom," with the subtitle, "The True and the False Rosicrucians."

\* \* \*

Mr. Roy Mitchell has won commendation for the success of the Diamond Jubilee Pageant in Toronto of which he was Director. It was recognized as the most original, the most artistic, and at the same time the most interesting and popular spectacle that has been produced in this country. "It is mostly a show for the younger generation to remind them of the foundations on which the nation is built and to recall to their attention the many elements that have gone into it," said Mr. Mitchell, in explaining it. "This is emphasized in the first of the floats, a symbol of the childhood of the land standing at the gate of its future." From the first Viking explorers and the Cabots, through the times of the French pioneers, Jacques Cartier, Brule, Marie Herbert, Champlain, Madeleine of Vercheres, Henry Hudson, and General Wolfe, to the coming of the U. E. Loyalists, Louis Roy's paper at Niagara, Mackenzie's first sight of the Pacific Ocean, Simcoe and Castle Frank, the Red River Settlers, and Laura Secord down through the Victorian period to the present times, the pageant was a vast and glowing procession illustrative of Canadian national life and history. Mrs. Roy Mitchell also had the direction of a pageant for the Bishop Strachan School which was presented on the 13th and 15th of June.

## MR. BELCHER'S LETTER

Editor Canadian Theosophist:— May I express through the Canadian Theosophist my deep appreciation of the confidence reposed in me by those members of the Canadian Section who gave me their votes in the recent election for the Executive Committee. The vote was so large relatively, being nearly one fourth of the total, that it has aroused in me a deep sense of responsibility. I accept my share of the blame that attaches to previous Executives for the apathy that our General Secretary deplors in connection with the Society's affairs. For the Executive Committee is like a Board of Directors of an industrial organization. If business falls off it is not the unfortunate shareholders but the Directors who are to blame. Also it is no use whining about competition. That should only act as a stimulant to us and cause us to make great efforts to show the excellence of our wares, for they do excel. The Ancient Wisdom that meant so much to us when we first heard of it is as fresh, as vitalizing as ever. We must ask ourselves in all seriousness whether we are doing all that can be done to pass on our splendid heritage intact to those who know it not or only imperfectly. A suggestion has been made by the West End Lodge of Toronto that a full meeting of the incoming Executive be held in Toronto and in order to make it possible proposes that the funds of the Section be drawn on for transportation expenses of the newly elected members from London Hamilton and Montreal. This might be made the occasion for a definite renaissance of enthusiasm for the furtherance of the Objects of the Society. Since a Convention of the Section is not feasible owing to our magnificent distances it would be well for all our Lodges periodically to discuss the best methods of carrying on the work and transmit the results to the General Secretary for consideration by the Executive. In this way a Convention could be held by correspondence and interest reawakened if definite methods can be outlined and faithfully followed.

Felix A. Belcher.

# STATEMENT OF FUNDS

Year Ending, June 30th, 1927.

Receipts	Disbursements
Balance from last year .....	Per Capita paid Adyar .....
Lodge Fees and Dues .....	Magazine Cost .....
Magazine Receipts .....	Postage and Envelopes ....
Bank Interest .....	1069.93
	Stencils for Addressograph .....
	Stencil Cabinet .....
	Printing of Due Slips and Mem-
	bership Cards, etc. ....
	Petty Cash — Postage and
	Stationery, etc. ....
	Office Supplies .....
	Balance forward .....
\$2522.53	\$2522.53

## STANDING OF THE LODGES:

Lodges	New Members	Joined on Demit	Reinstated	Left on Demit	Dead	Resigned	Inactive	Total 1926	Total 1927
Banff .....	...	...	...	...	...	...	1	7	6
Calgary .....	1	6	...	...	1	...	5	14	15
Creelman .....	...	...	...	2	...	...	...	3	1
Edmonton .....	1	...	1	2	...	...	3	15	12
Halifax .....	...	...	...	...	...	1	...	1	...
Hamilton .....	5	...	...	1	...	...	6	34	32
London .....	1	...	...	1	...	...	4	34	30
Montreal .....	7	...	...	...	...	1	5	52	53
Ottawa .....	2	1	2	1	...	...	2	9	11
Regina .....	...	...	...	...	...	...	...	2	2
Regina, Alcyone .....	...	...	...	...	...	...	...	1	1
St. Thomas .....	...	...	1	...	...	...	1	7	7
Summerland .....	...	...	...	...	...	...	2	7	5
Toronto .....	24	5	12	2	4	1	29	232	237
Toronto, West End .....	...	...	...	...	...	...	...	16	16
Vancouver .....	3	...	...	...	...	...	35	62	30
Vancouver, North .....	...	...	...	2	...	...	1	3	...
Vancouver, Orpheus .....	...	2	1	...	...	...	5	19	17
Victoria .....	...	...	...	...	...	...	1	5	4
Vulcan .....	...	...	...	...	...	...	...	4	4
Winnipeg, .....	...	...	...	...	...	...	13	22	9
Winnipeg, Blavatsky .....	...	...	...	...	...	...	...	1	1
Members at large .....	1	...	1	1	...	...	3	12	10
Total .....	45	14	18	12	5	3	116	562	503

## GENERAL SECRETARY'S REPORT

It is difficult to realize that it is eight years since the effort was first made to constitute the Theosophical Society in Canada. Least of all was the present General Secretary then able to conceive that during these years he was to carry on the work of the central office in Toronto. The impossibility of the task, as it seemed at that time, made it almost fantastic to attempt it. The foundation is being laid of that Nucleus of Brotherhood which must yet inspire the whole Dominion to the "earnest expectation" with which St. Paul tells us, the creation "waiteth for the manifestation of the sons of God," or as the Secret Doctrine has it, the Manasa Putras. It is we ourselves who are those godlike beings, if we only could understand our own true nature. Men cannot credit such an amazing assumption, and prefer to run after other men with no greater privileges than themselves and no greater gifts than may be found in their own consciousness if they will but seek the hidden pearl in that untilled field. Yet we must not minimize the work that has been done in the last eight years. That would be to discredit the value of those things that have been done through us, and the power of those forces which, in spite of our weakness and our sloth, have used us to spread the message of the Divine Wisdom. I constantly direct the attention of enquirers to Chapter xii of "The Key to Theosophy" as giving the very best answer to those who wish to know what is expected of us. And the following chapter sets forth the truth which so many try to conceal, that "The Theosophical Society does not even expect, far less require of any of its members that they should be ascetics in any way, except—if you call *that* asceticism—that they should try and benefit other people and be unselfish in their own lives." If our members all tried to do this, they would find that the Masters are much nearer the T.S. in Canada than they may have imagined. The Masters are not seeking publicity, and as they have declared, they will send no Messenger from the east to the west till 1975. But

they have also assured us that those who learn to "Know, Will, Dare, and be Silent," will be recognized when ready and will be helped.

If this is the ideal set before the members how much more is it incumbent upon the officers of the Society to try and make these ideas and principles a living power in their lives! The Executive Committee especially, singled out of the nine millions of the people of Canada, have a heavy responsibility to represent worthily the highest that humanity has achieved in heart and life before the world. Drawing their authority from Madam Blavatsky, the author of those volumes which placed the Ancient Wisdom before the West for the first time in extant history, they have a double duty of loyalty to her teachings and their dissemination throughout the world. Canada has been notable in this respect, and has preserved unalloyed and ungarbled what was brought of that precious treasure.

Every man must interpret that message for himself, and must leave his brethren free also to their own interpretations, but he must beware of adding to or taking away from what has been written, so, that those who follow may not be deprived of the pure light that has been lighted for himself. False teachers abound in these days, and our officers should be like shepherds of the sheep when the wolves are about, to warn and to point the way. On the effectiveness of that service will largely depend the growth and solidarity of the Society. When the officials waver, little can be expected of the rank and file.

The instructions given by Madam Blavatsky are simple and explicit in this respect. "First, by studying and comprehending the Theosophical doctrines, so that they may teach others, especially the young people. Secondly, by taking every opportunity of talking to others and explaining to them what Theosophy is, and what it is not; by removing misconceptions and spreading an interest in the subject. Thirdly, by assisting in circulating our literature, by buying books when they have the means, by lending them and inducing their friends



to do so. Fourthly, by defending the Society from the unjust aspersions cast upon it, by every legitimate device in their power. Fifth, and most important of all, by the example of their lives."

To reach this end concentration is necessary. Members must be prepared to give at least as much time to Theosophy as the ordinary devout Church member gives to his Church, even if not quite so much as the average bridge player gives to her game. Concentration gives power, and if it be cultivated for good or for evil it will strengthen the whole character. Those who have concentrated their faculties upon Theosophy have made wonderful discoveries in the various fields of consciousness. This does not mean any special "occult" practice, but merely giving the "attention" that is necessary to the understanding of any object, whether it be the management of a pea-nut stand or the direction of a railway system. Try to understand the relation of Theosophy to humanity and the cosmos and the concentration that ensues will lift the most ordinary person, if he dutifully strives, far onwards on the path of the pioneers, and yet without removing him from his immediate duties and companions.

Our records for the year that has just closed do not warrant any great degree of assurance that these things have weighed with our membership so far. Our numbers are less by 59 than last year. Nearly one in ten have fallen by the wayside. Two Lodges have supplied more than this lapse themselves, Brotherhood, tolerance, magnanimity, the eager, constant, unwearying search for truth had been too great a strain. Well, "other heights in other lives, God willing," as Browning says.

Our business is to find wherein we have failed, whether the fault be ours. Have we been unsympathetic? Have we been asked for bread and given a stone? Have we neglected the little ones of the Way? Have we thought more of the proud in their high places than of the humble and meek? Have we been more interested in our own personal progress than in the slow climbing and feeble steps of our neighbours? These are problems we must

consider and I confess that they present the most difficult questions that the Society raises for a sincere member. We all share the karma, the things done and undone that delay and debar each of us. We make the Society, and we cannot assert that it is the fault of another and not ours when the indictment holds us in judgment. We must remedy this matter if it be in our power. There should be growth and not decay in our work.

We have had but few reports from local secretaries during the year. Our column of "Among the Lodges" has been but sparsely filled. There should have been more local happenings reported, and thus more interest aroused for members who might be absent from Lodge meetings. If a Lodge makes no sign to its fellows the impression is apt to spread that deadness has overtaken it. Can the Secretaries or some one in their place, duly appointed, not give evidence of the local activity so that all may hear what is being done in each Lodge?

As a national society we have failed in one thing. There should have been more local and organized propaganda, more lecturing and appeals to the public. Since the tour of the General Secretary in the spring of last year nothing of this sort has been done, except the visit from Seattle to Vancouver of Mr. Tannatt, and the meeting in Oshawa, Ontario, organized by the members in that city, both these activities being carried out by the National society. The local lodges should understand that the headquarters is ready at any time to do what can be done to assist anything of that kind. No request for help has come to the headquarters, and while it is understood that the Lodges are all autonomous and expected to make their own decisions and arrange their own affairs, we should have been glad to be called on for assistance of any kind that we could render. If it be possible to arrange a lecture tour for the coming season we shall be pleased to have suggestions or requests. We have in the neighbourhood of \$1200 of a balance in the funds this year, and should be able to finance a lecture tour if a satisfactory lecturer can be agreed upon. The Lodge that lives solely for itself

cannot expect to attain to great illumination in the Wisdom. It is by sharing what we know with our fellows that a great light is kindled.

The Canadian Theosophist has been the chief channel of communication between the T.S. in Canada and the world at large as well as with its own members. During the year it has kept two things in mind. One has been instruction in ethics and philosophy; the other has been instruction in the history of the movement. Both these are valuable, but some minds are unable to embrace both aspects. There are some who possess what has been held to be a feminine characteristic, and who believe only what they wish to believe, whatever the facts may be. They do not wish to believe or accept certain views of things, and they decline to accept them, whether historically true or not.

It is obvious that tolerance does not mean anything to such minds. Tolerance is not a wishy-washy endurance of what is disagreeable in the lives or the thoughts of other people. It is a careful understanding of what others hold, and a cheerful acquiescence in the liberty they ask for their beliefs, coupled with as large a perception of the necessity to such minds of their beliefs as the student can acquire. People do not accept beliefs by chance. Something in their experience or want of experience has driven them temporarily to the views they hold. All beliefs are temporary, and change as the believer gains more light and understanding. Only knowledge, the result of experience, can supplant mere belief.

The true Theosophist, therefore, never believes anything. He seeks knowledge, and not hearsay, or brain knowledge, merely, nor anything that can be had from books. These things help, but they do not reign eternally. Convictions come slowly, and tolerance arises when conviction has been based on the long and often painful experience which opens the gateways of life.

A few people have written to say they could find nothing in the Magazine to interest them. Since last July we have had many valuable articles in the Magazine both on the philosophic and the

historical side of Theosophy. The series of "Letters that may Help You" were warmly received by the majority of readers. We have been publishing the opening chapters of Dr. Anderson's fine book on Immortality. Splendid articles from W. B. Pease, Lawren Harris, F. B. Houser, C. V. Craik, A. M. Stephen, John O'Neill, Mrs. Hamaker, Mrs. Wisdom and others have afforded students much food for thought. Mr. James M. Pryse contributed some historical communications which have attracted the attention of the whole Theosophical world. He has been assailed with virulence by some who are not so anxious for the truth as for support of their own views, a most dangerous temptation to the student. Various correspondents have written pro and con on this subject, and "W.M.W." has made some important contributions also on the historic side. We hope to have further assistance from Mr. Pryse in the study of The Secret Doctrine itself as well as on its authorship. Mr. Pryse is one of the very few on this continent who were personal students of Madam Blavatsky. His recent books, Adorers of Bacchus and Prometheus Bound, contain more occultism than whole libraries of the psychic romances that have been circulated in theosophical circles during the last generation.

Tolerance, then, is on test as to whether it means wishy-washy wobbly sentiment on the one hand, or hard unyielding crystallized opinion on the other; or whether it takes the higher ground of trying to understand the facts of history, the working of each fellow student's mind, and, with living convictions, to deal gently with what appears to be error in the minds of others.

I have for some weeks past been lying on a bed of severe illness, severe enough to make one dwell on the last things. For over a month I had opportunity to think of many incidents in the last eight years with tolerance, with hopefulness, with gratitude, and not least in gratitude for the great kindness shown me in my illness. It has been a great honour and a great trust to be General Secretary of this vast Dominion during these years. Once more to be given the privilege for

another year stirred one to the deeps to find something responsive in one's heart and soul worthy of the stewardship. It is not enough to say that Karma brought the gift. There is more than Karma in the Universe. The complement of Karma is Love, which makes Karma possible. That thought is one to make humility itself humbler. Love has only one disciple—Service. While life and breath last there can be nothing for those who follow the Master but to serve till the cold clay releases the living spirit to the rest that prepares for a new life and new duty.

Fraternally,  
Albert E. S. Smythe.

### HERESY HUNTS

They have been having a heresy hunt in the Presbyterian Church in Ireland, where a minister of the type of Toronto's Dr. Shields, attacked a professor in the Assembly College. It was the usual objection of the old to the new, but the Churches have moved a long way in the last fifty years and have imbibed a good deal more of the real spirit of Christ than they are sometimes given credit for. At any rate, after a trial, and a hearing before the Assembly itself Professor Davey was acquitted of the charges brought against him by a vote of 707 to 82. Fifty years ago the verdict would have undoubtedly been the other way. The inheritors of the old wrath should surely stop to consider that it is they who are holding up the traffic on the high roads of spiritual and mental progress, and they should remember that the world is only waiting till the undertaker removes them, that it may move on unobstructedly.

Rev. William Corkey closed a brilliant defence of Professor Davey with the words: "Let us not make the same mistake as did Scotland with Patrick Hamilton, and reject Professor Davey with his great gifts and saintly spirit, whom God has given to us, and against whom his accusers have absolutely failed to substantiate any charge, but have sought to bring his condemnation by appealing to the prejudice, the ignorance, and the

passions of the people in such a way as to remind us of the persecuting spirit of Rome in her worst days."

From a perusal of this report one turns to an article in the Los Angeles magazine, "Theosophy," published anonymously by "The Theosophy Company" of that city in which a follow-up attack is carried on against Mr. G. R. S. Mead, editor of *The Quest*, and a well-known authority in matters occult, and at one time a secretary of Madam Blavatsky's.

It is no part of our business to defend Mr. Mead either as a Theosophist, a critic of Madam Blavatsky, or an editor of *The Secret Doctrine*. But he is known to be a man of scholarly attainments, of great devotion to the cause which Madam Blavatsky lived and died for, and to that principle which asserts "There is no religion higher than truth." In his presentation of the truth as he sees it, whether about Madam Blavatsky, *The Secret Doctrine*, or anything else, he has a right to be heard; and we all have a right to disagree with him if we so think fit. Mr. Mead, after very close intimacy with Madam Blavatsky and her students has seen proper to dissociate himself from the Theosophical Society, as indeed the Magazine "Theosophy" has done, but he has carried on his work under the second object of the Society without interruption and with very great success, if we are to judge by the international reputation which he has gained. His character is beyond reproach. But these things do not count with the magazine "Theosophy" and its anonymous proprietors. Because he assails a pet thesis of theirs with a statement of his opinions, backed up by many others, they call him a scoundrel, convicted of fraud, convicted of mendacity, and so forth. Had the attack been over a signature it would have been bad enough, but anonymous abuse of this kind marks the level of the assailant.

The Magazine "Theosophy" ought to come into court with clean hands when it accuses Mr. Mead of misrepresenting or suppressing truth. *Suppressio veri* and *suggestio falsi* are supposed to run together, and when "Theosophy" set out to make a deific trinity of H.P.B., W.Q.J.,

and R.C., there was not a little suppression required to attain the desired end. It is not intended to suggest that two blacks make a white, but merely to insist that clean hands are required from those who make charges. Mr. Mead was a close friend of Mr. Judge, as he said, and when Mr. Judge told Mr. Mead, as he told other friends, that the Mahatma messages which he had delivered had been written by him and not precipitated, he was merely giving in confidence his personal and private defence. Mr. Mead did not violate that confidence, and "Theosophy" styles him a scoundrel in consequence. If Mr. Mead had broken faith with Mr. Judge what would "Theosophy" have called him then?

Mr. Judge's defence in public took another course. He invoked the neutrality of the Theosophical Society as making it impossible for the Society to render a decision on the existence or non-existence of the Mahatmas, which was, Mr. Judge declared, the real issue. On that issue Col. Olcott, the President, ruled Mr. Judge right, and the case was never tried. Subsequently, the inquisition desired by Mrs. Besant and her friends was proposed as a "Court of Honour," and when Mr. Mead states that Mr. Judge refused to answer any questions the refusal was to submit to that Court.

The abuse of Mr. Mead is apparently an effort to discredit anyone who might in the future point out the discrepancies that exist in the legend that is being built up in Los Angeles of a new Theosophical Movement founded by an alleged pupil of Madam Blavatsky. Suppression of the truth and abuse of those who honestly endeavour to convey accurate impressions of what was a highly complicated situation in the middle nineties will serve no sincere purpose. There are things that can never be told, since they touch occult matters with which the public and the profane have no business. If that cannot be accepted as an explanation so much the worse for the intuition of the doubter.

No one has done more than the magazine "Theosophy" to rake up old skeletons and in this process many questions

are being dragged to light with results other than had been anticipated in Los Angeles. Neither Madam Blavatsky nor William Q. Judge ever professed to be saints. It was left to those who claimed to be their successors to do that. When Madam Blavatsky died, or "was recalled," as Mrs. Cleather phrases it, there was no one left to take her place, and no one has taken her place. Usurpers enough have turned up to make history, but they know what authority they possess. De-luded, lacking discrimination, one after another they sought out some one to tell them what to do, to lead them, to make disciples of them. Few of them have thought of standing on their own feet and telling the little or much they knew out of their own experience.

Those who have done so, like G. R. S. Mead, are not regarded as Arhats or Mahatmas or Messiahs, but they are doing what H. P. B. expected them to do. Was there ever a more pathetic appeal than that which she made to her pupils when she saw that they would make an idol of her in spite of all occultism to the contrary?

"Were any of you so foolish as to suppose that it was to poor, miserable H. P. B. you were giving your pledge? All she can do is to send to each earnest one among you a most sincerely fraternal sympathy and hope for a good outcome to your endeavours. Nevertheless, be not discouraged, but try, ever keep trying; twenty failures are not irremediable, if followed by as many undaunted struggles upward. Is it not so that mountains are climbed? And know further, that if Karma relentlessly records in the Esotericist's account, bad deeds that in the ignorant would be overlooked, yet, equally true is it that each of his good deeds is, by reason of his association with his Higher Self, a hundredfold intensified as a potentiality for good."

This is not the spirit of carping and faultfinding and anonymous scurrility. When we point out errors of doctrine and historical fact we have done our duty. We can only suppose that people are acting in the qualities, the gunas, and cannot help themselves. So we can par-

don the people and avoid their errors. We are but fallible and know only in part.

This was brought home to the present writer while lying convalescing during the month of June. Some papers given him in 1923 and thrust aside on a back shelf were recalled and gone over. He had not read them before. There were several copies of "The Searchlight" published in April and May, 1898, and November, 1901, and October, 1905. If anyone can spare the other issues of this series he would be much obliged. He was during this period outside the organized Societies. He had been expelled by Mrs. Tingley. Alexander Fullerton, General Secretary of the American Section, had declared in the Annual Report for 1906 that he was the one person that Mr. Fullerton would never permit to enter the Society. From the moment of his return in 1907, when he had been readmitted by Mrs. Besant he had been endeavouring to "heal the breaches" and make it possible for all who follow Madam Blavatsky to come together in Brotherhood, Tolerance, and Freedom. Mrs. Besant, unfortunately, under the tuition of C. W. Leadbeater, has done more to raise barriers to such reunion than could have been imagined possible in 1891. It may be that it is intended that there should be no such union of forces, which might, under human weakness, merely build up a huge dogmatic organization like the existing churches. Certainly there is no one but Madam Blavatsky herself that can hold the loyalty of the absolutely selfless and disinterested student.

Mr. Judge was the finest of all who had followed Madam Blavatsky. After her death it is difficult to know what happened. His health certainly broke down, and in his weakness he may have done what in his full strength he would not have been tempted to do. His association with Mrs. Tingley, who was accepted by the Council of the T.S. in America as Mr. Judge's successor, appears to have dated for some time before his death. Several of his intimates now state this, and evidence to this effect can be had. At present I must refer to the

statement by his closest friend, co-author with himself of "Letters that Have Helped Me," Mrs. Julia Campbell Verplanck Keightley, who wrote as "Jasper Niemand." In the "Searchlight" for May, 1898, I read her statement, dated in 1896:

"Now in regard to the present Outer Head. It is well known to members of the Inner Council in America and Europe that the present Outer Head has for two years past assisted Mr. Judge in the *inner* work of the School as his associate and equal. Some of these Councilors were doing important work under her directions, and by the order of Mr. Judge, for some time before he passed away. The present Outer Head had the entire confidence of Mr. Judge, and has that of the Council. The Council, composed of members in America and Europe, is in entire harmony and unity on this point, and especially those members of it who were in close touch with H.P.B. during her lifetime. I have lately met, in America, with some hundreds of Esotericists, and I have not met a single one who would not agree to what I say here, and again, this is specially true of those members who knew H.P.B. Their loyalty and trust, while not deeper, perhaps, than that of others, yet has an added touch of personal certainty about it, for they recognize her. For myself, I may say that as early as June, 1894, Mr. Judge told me of the standing of the present Outer Head in the school, and spoke of her work at that time and for the future. I am one among several to whom he so spoke himself. Of his appointment of the present Outer Head there is absolutely no doubt; and there is also no doubt of her entire ability to fill that appointment; or of her right to it; or that it came from and was directed by the Master. All these things are sure. All the Council believe the Outer Head to be the greatest occultist we have yet had among us."

This statement is certified to as correctly copied by Dr. Herbert Coryn, one of Madam Blavatsky's secretaries; and by Mr. Basil Crump, now associated with Mrs. Cleather in her work for Buddhism in China and the East.

It is stated that Mrs. Tingley was at

the Convention, and perhaps Mrs. McKinstry was there too, in Boston in 1895, when Robert Crosbie, George Ayers and Louis Wade presented the argument which led to the formation of the T.S. in America. That Society broke in two in 1898 when the present writer was abroad in Great Britain (June, 1897-December, 1898), and Mrs. Tingley took the bulk of the Society with her and dissipated their numbers, as it seems it was her policy to do. The other moiety asserted itself to be the one and only Society and still continues to exist, publishing the excellent "Theosophical Quarterly" in New York. This organization explains the appointment of Mrs. Tingley, it appears, by declaring that she was the true and legitimate leader, but that ambition tempted her and she fell.

Leaders have always been the bane of the Movement. In the Nature of things there can be no leader. Every man must find his own leader in his Higher Self. All who find that Master will find themselves in perfect unity and fellowship.

A. E. S. S.

### THE FELLOWSHIP OF FAITHS

Mr. William Loftus Hare attended the Convention of the T.S. in England June 4-7. He regarded the Fellowship of Faiths "as the serious business of the Convention."

"The matter is very serious," he continues, "and should be exposed to all Theosophists. I will state the case briefly.

"September 10, 1925: A.B. and Raja issued their famous circular letter to the members of the General Council. It was handed on to the National Council.

"October 3, 1925: I moved my amendment to Gardner's motion to affiliate the Society to the World Religion and lost it, of course.

"October 9, 1925: I sent A.B. a copy of my speech which she would have received early during November.

"October 15, 1925: T.S. in Canada wrote declining to enter and giving reasons, being opposed to the World Religion. Their letter would reach early in November.

"November 1, 1925: Our General Secretary published in News and Notes a very brief report giving only the terms of my amendment and its defeat, and the document itself was never communicated to the membership except in a very brief precis.

"November 5, 1925; Czecho-Slovakian T.S., as a protest against the blasphemous folly performed at Ommen, surrendered its Charter.

"December 1, 1925: Our General Secretary published a few lines on "The World Religion" to remove some misunderstandings by adding greatly to them. He explained how the T.S. was to become an integral part of the World Religion, but no F.T.S. is called upon to subscribe to any statement or declaration other than the well-known Objects of the Society. It needs the mind of a casuist to appreciate how the Society can adopt some basic principles but its members be not bound by them.

"December 10, 1925: The London Lodge, as a protest against the proposed affiliation of the National Society to the World Religion withdrew from the National Society and so informed the General Secretary and the President.

"December 23, 1925: The General Council at Adyar adopted the President's proposal with one or two votes in the negative. The legal minutes is in The Theosophist for March 1926 p. 754 and is signed by J. R. Aria the Recording Secretary of the T.S. It is significant that the document headed "The Basic Truths of Religion," as there printed, differs in one important respect from the one which was circulated by the President in September 1925 and adopted by our National Council. The revised version reads specifically: "The World Religion will thus help in preparing the way for the Coming of the World Teacher. . . ."

"There is no record of the appointment of Mr. Arundale to the Recordership of the World Religion. Mrs. Besant's comment in 'The Theosophist' for February 1926, vol. xlvii., p. 551, reads as follows:

"At the end of its first half century, it (the T.S.) has so faithfully fulfilled its task that it was possible for its true

founders. . . . . to stand, with its President, before the Ruler of our world and receive the work for the next half century, comprised in three institutions, destined to become world wide: The World Religion, The World University, the World Government (by the Restoration of the Mysteries, i.e., by the recognition of their place as the World Government . . . . . It will be seen that Wedgwood is in charge of the World Government! He has twice addressed the Conventions, 1926 and 1927 without revealing this secret.

"January 10, 1926: was occupied in passing a vote of censure on me at the National Council for my interview with the 'Daily Sketch.' Very largely as the result of this I was removed from the Council at the election in April, 1926.

"The propaganda of the World Religion, The World Teacher and the World University continued with energy until it received a rebuff at the Annual Convention in 1926.

"June 12, 1926: In the presence of the President I moved a resolution resisting the President's efforts to force upon the Society a new World Religion and a new alleged World Teacher. In reply, the President defended the World Religion as arising actually out of the first Object, and on June 21 in a personal letter to me sent me a copy of the "Basic Truths of Religion."

"July 10, 1926: I reported to my correspondents the meaning of the President's statements and the agitation died down. It was called a "triumph for Krishnamurti" in the press.

"August 1, 1926: News and Notes published a statement by the President in which the following words occur: 'As long ago as 1911 I lectured on Emergence of a World Religion. . . . The time has come for Theosophy to be recognized as the World Religion.'

"October 21, 1926: At Toronto the President visited the Canadian General Executive and was cross-questioned by the members who reported her answers in the 'Canadian Theosophist' for November. Speaking of the World Religion Mrs. Besant said:

'We chose three words, which I think

were rather unfortunate. We chose the words The World Religion. That quite naturally gave rise to the idea as if it were something separate, materially separate, from every religion. We changed the name to the Fellowship of Faiths. We meant that all religions had certain great truths in common and that all the truths were really Theosophy. But we didn't say it. Then at a Council meeting we changed the name to the Fellowship of Faiths. I can quite realize how some, not being present at the discussion, are looking at the World Religion as if it were some new thing, but practically I think it will be understood.

"Five members record their identic impression of this famous interview which supplants the World Religion, forced on the Society, by a Fellowship of Faiths, which is a very different thing.

"January 10, 1927: Having read this report I addressed to the members of the National Council and the General Secretary a letter urging that in consequence of Mrs. Besant's statement the resolution of the National Council of October 1925 should be rescinded.

"January 15, 1927: Mr. Gardner's answer is printed in News and Notes for February. He said that the decision of the General Council of December, 1925, had not been altered as no meeting had taken place since that date, nor had any alteration of title or modification been officially notified. Here then is a clear case of contradiction of the President by the General Secretary, conveying the impression that the latter is right and the President is wrong.

"June 6, 1927: At the British Medical Hall in the absence of Mr. Jinarajadasa, who was to have spoken on 'The Fellowship of Faiths,' Mrs. Besant herself came forward and made the most astounding statement. She said almost in her opening words 'I invented the term World Religion and that at the discussion on the matter at the General Council the suggestion came from her that a better phrase would be 'Fellowship of Faiths,' but that by a mistake in the record of the minutes the original phrase was retained. How this declaration can be ac-

cepted and explained I do not know.

"The President and the Vice-President forced the Society to accept the 'Basic Truths' and to seek affiliation with the 'World Religion.' For twelve months the matter was debated all over the Theosophical world; the lecturers and writers defended it and officials recorded it.

"When challenged by me the President said no word about the Fellowship of Faiths and left it till her visit to Canada to make the vital change. The fact is she realized that it was breaking the Society in twain. Thrown over by Mr. Gardner she now throws him over in turn with a crowd on the platform behind her which knows her new version to be inaccurate.

"The statement was received in embarrassed silence and we do not know even now whether we have affiliated to a World Religion by the order of 'The Ruler of our World' or whether there is merely a Fellowship of existing religious faiths.

"If the latter, I state that the T.S. always existed to bring the faiths and their adherents into a closer fellowship and no new campaign was needed. Further, the resolution of October 3rd, 1925, in honour should be cancelled and an injustice be set right.

"I hereby call upon the President, General Council, National Council, to free the Society from the shackles they have put upon it."

"William Loftus Hare."

27 Westholm N.W. 11,  
London.

### STRENGTH

The idea of what strength is, changes, goes through many transformations in consciousness. In primitive man strength is an outward apparent force in the body and its passions. With increase of understanding the individual comes to live in many different moods, in a wide range of ideas, intuitions, subtle sensations, in various faculties, even in a number of phases at one and the same time. Thus a man can converse with another intelligently, and be living emotionally an ex-

perience that has nothing to do with the conversation, or be pondering some suggestion he received an hour previous, and his intuition be searching for a glimpse that sees all these in relation to a higher phase of consciousness toward which he aspires. His real strength will not be apparent in any one of these, but resides deeper within, accumulating, adjusting itself through many minor moments for some inward great happening. It seems that consciousness of strength retreats to an inner, impersonal sanctuary in advanced individuals; perhaps in lofty souls it is hidden entirely.

Thus gentleness, the perpetual elasticity called kindness, understanding, tolerance and its companion, good-will, can hide a man's real strength until in true greatness he "may appear as nothing in the eyes of men."

Lawren Harris.

### A PRAYER

Spirit of Truth, wilt Thou inspire  
The hearts we lift to Thee,  
Kindle anew the deep desire  
For Truth to make us free.

Spirit of Peace, accept our wills  
And bring them to Thy Throne,  
Enfold them in the Peace that stills  
And sanctifies Thine own.

Spirit of Righteousness, whose Light  
Convinces men of sin,  
Teach us how Thou would'st have  
us fight  
Thy victories to win.

Spirit of Comfort, strong and pure,  
In whose control we live,  
Help us more bravely to endure  
And give as Thou dost give.

Spirit of Love, the Father's mind,  
Our Guide and Counsel be,  
Grant that all those who seek may  
find  
A selfless Life in Thee.

Whitsuntide 1927.

V. M. McCallin.