

THE CANADIAN THEOSOPHIST

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THE MESSAGE FOR CANADA.

No movement that aims at universality can fetter itself with forms or ceremonies. The divine airs of life are not to be gathered in a wind-bag, even that of a god. The Breath goeth where It listeth and we may hear Its voice, but cannot tell whence It cometh or whither It is bound. "So is every one that is born of the Spirit." But there is a sure token. "By their fruits ye shall know them." If the great movement inaugurated in 1875 is to degenerate into a sect, then those who represent it in the world have failed in their duty. It was to be a synthesizing and not a proselyting movement. It was to speak to every man in his own tongue. He was to listen gladly on hearing his own language, and all others were to gather the same divine meaning from the common message. Surely this is what was meant by the Pentecostal revelation, when all who were together were filled with the Holy Breath on a day, when, as it were, tongues of fire sat upon the heads of each of them. Parthians and Medes and Elamites, and the dwellers in Mesopotamia, in Judea and Cappadocia, where they have just discovered the tomb of St. George, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, and sojourners from Rome, both Jews and proselytes, Cretans and Arabians: they are all gathered in this new place of Canada, and it is for them to testify that they hear us speaking of the mighty works of God. The Divine Wisdom, Theosophy,

be it religion, or philosophy, or science, is for every man in his own tongue, in his own form, but it is not for the stewards of the mysteries to say who shall hear, and who shall be refused. "Ask and ye shall receive," was the ancient condition, and all that are hungry and athirst are welcome to the feast of brotherhood.

The Theosophical Society in Canada should be such an influence for unity, such a touchstone for discovering the underlying harmony of purpose in all religious effort, such a heaven for transforming into one vital substance the whole mass of the nation, that the soul of the people, severed like the body of Osiris, would be reunited in a living whole, able to respond to the Living Breath, filled with a purer energy, inspired with diviner ideals. There is too little in the Canada of to-day of a common public opinion, clear as to public duty, sound as to public morality, earnest as to public welfare, eager for a national life of beauty, truth and justice. These things are not to be had through petty rivalries, through outworn traditions, through trivial civilities. There must be vital devotion, flaming sacrifice, an illuminating loyalty not to a unit or a portion, but to the whole, and to the whole as representing a new stage of manifestation in the Divine Life. Canada must live the life if she would deliver her message to the world, and the law of that life it is the task of the Theosophical Society to set before the people—the law of brotherhood.

FOHAT.

Fohat being one of the most, if not the most important, character in esoteric cosmogony, should be minutely described. As in the oldest Grecian cosmogony (which differs widely from the later mythology), Eros is the third person in the primeval trinity, Chaos, Gaea, Eros; so Fohat is one thing in the unmanifested Universe and another in the phenomenal and cosmic world. In the manifested universe he is that occult, electric, vital power which under the will of the Creative Logos, invites and brings together all forms, giving them the first impulse, which in time becomes law. But in the unmanifested Universe Fohat is an abstract philosophical idea, since Kosmos is not yet born, and the gods still sleep in the bosom of "Father-Mother." He is simply that potential creative power in virtue of whose action the *Noumenon* of all future phenomena divides, so to speak, but to reunite and emit the creative Ray. When "the Divine Son" breaks forth, then Fohat becomes the propelling force, the active power which causes the One to become Two and Three—on the cosmic plane of manifestation. The triple One differentiates into the many, and then Fohat is transformed into that Force which brings together the elemental atoms and makes them aggregate and combine. We find an echo on this primeval teaching in early Greek mythology. Erebus and Nox are born out of Chaos, and under the action of Eros give birth in their turn to Æther and Hemera, the light of the superior and the light of the inferior terrestrial regions. Darkness generates light. See in the Puranas Brahma's "desire" to create, and in the Phoenician cosmogony the doctrine that Desire (pothos) is the principle of creation.

Fohat is closely related to the "One Life." From the Unknown One, the Infinite *Totality*, the manifested One, or the periodical cyclic Deity, emanates; and this is the Universal Mind, which, separated from its Fountain-Source, is the Demiurgos or creative Logos of the Western Kabalists, and the four-faced Brahma of the Hindu religion. In its totality, viewed from the standpoint of Manifested Divine thought

in the esoteric doctrine, it represents the hosts of the higher Creative Powers. Simultaneously with the evolution of the Universal Mind, the concealed wisdom manifests itself as the Logos. By the action of this manifested wisdom, represented as these innumerable centres of spiritual energy in the Kosmos, the reflection of the Universal Mind (which is Cosmic Ideation and the intelligent Force accompanying such Ideation) becomes, objectively, the Fohat of the esoteric philosopher. Fohat, running along the seven principles of Akasa (or Æther), acts upon the manifested Substance, or the One Element, and by differentiating it into various centres of Energy, sets in motion the law of Cosmic Evolution, which, in obedience to the ideation of the Universal Mind, brings into existence all the various states of being in the solar system.

Fohat, then, is the personified, electric, vital power, the transcendent binding Unity of all cosmic energies, on the unseen as on the manifested planes, the action of which resembles (on an immense scale) that of a living Force created by *Will*. Fohat is not only the living symbol and container of that Force, but is looked upon by occultists as an Entity—the forces he acts through being cosmic, human, and terrestrial, exercising their influence on all those planes respectively. On the earthly plane his influence is felt in the active magnetic force generated by the will of the magnetizer. On the cosmic, it is present in the constructive power that carries out in the formation of things—from the planetary system down to the glow-worm or the daisy—the plan in the Divine Thought for the growth and development of that special thing. Fohat is, metaphysically, the objectified Thought of the Gods; the "Word made flesh" on a lower scale, and the messenger of cosmic and human ideas; the active force in Universal Life. In his secondary aspect Fohat is the solar energy, the electric vital fluid, and the preserving fourth principle, the animal soul of Nature, so to speak, or Electricity.

—The Secret Doctrine, Vol. I.

MRS. BESANT ON NEUTRALITY.

The Theosophist for March is chiefly remarkable for a "Letter to the T. S. on the Liberal Catholic Church" by Mrs. Besant, as president, in which she once more affirms the neutrality of the T. S. Mrs. Besant requests that the letter be reproduced in the sectional magazines, which conditions of space make impossible in The Canadian Theosophist. Mrs. Besant states that "Brotherhood without distinction of creed means a loving recognition of each creed as one of the roads by which the Highest may be reached." "Personally," she says, "my past makes the root-religion of the Aryan race, Hinduism, my natural expression, as Buddhism was that of my predecessor, Col. Olcott." She regards the Old Catholic Church as having "preserved the Apostolical succession, as did the Anglican Church when it tore itself away from obedience to the Roman See," and the Liberal Catholic Church as "a subdivision of the Church Catholic." She found that "the unwise zeal" of members of the Church caused friction in the T. S., and that those "in whose very blood ran a dislike of ceremonial and a distinct dislike of Roman Catholicism and of Catholicism in general" were regarded "as less good Theosophists than those who joined the Liberal Catholic Church, and the Lodges were made less congenial to them because of their dissidence, so that some even left the T. S., as having become sectarian." Also that "the idea that the Liberal Catholic Church was the Theosophical Church, had become a barrier, keeping out the ordinary public and prejudicing them against Theosophy." She remarks "the world cannot be Christianized, for Christianity is only one of its many religions, but it can be Theosophized, by bringing back to all religions the truths given to each by its Founder, keeping each for its own adherents." She proceeds: "American feeling runs high because of certain Roman Catholic attempts to dominate American politics and thus to undermine the Republic." "Hence the very name of 'Old Catholic' or 'Liberal Catholic' aroused angry antagonism among the ignorant. The fact

that I have not myself joined that Church has, I fear, been unfairly used against it by some; I do not belong to any religious denomination, for the only one which, by my past, is my natural expression, is closed against me by my birth in the West. But I regard the Liberal Catholic Church with the same loving and reverent sympathy as that with which I regard all subdivisions of the great religions." She regrets that her name should have been used by both sides in the controversy, and adds: "Theosophical Lodges ought obviously not to be used as fields for propaganda of any special religion with a view to make proselytes. Lectures expository of any faith may be, and have been, freely delivered in Theosophical Lodges. But no attempt should be made to win adherents for one form of religion or another. Hindu, Buddhist, Christian ceremonies ought not to be performed in a Theosophical Lodge, unless the Lodge habitually lets out its hall for any public purpose; in that case it would not be identified in the public mind with any particular form and thus exclude others. A member must never be made to feel that the Lodge is an inappropriate place for him. Lectures on religions come within our Second Object: proselytism breeds antagonism, and is against our principles. The public has grown out of the idea that all Theosophists are Buddhists; we must not let it grow into the idea that all Theosophists are Liberal Catholic Christians," She thinks "that if Liberal Catholics are invited to lecture they should be accorded the titles they wish to use. She quotes Bishop Leadbeater as saying that he has "told the people here over and over again that they are not in the least expected to join themselves to the Church or to Co-Masonry, if they do not feel that those are useful lines of activity for them," but he felt he "had the right to expect . . . a kindly tolerance." This is probably as much of the long letter as Canadian members will be interested in. The point is that as no preference is to be given to one of the great religions more than another—Hindu, Moslem, Buddhist, Christian, Parsee or Sikh—so neither

should Greek or Anglican, Methodist or Baptist, Presbyterian or Congregationalist, Liberal Catholic or Salvation Army, have any preference among the Christian sects in relation to the T. S. Individual members are free to do as they please, but must not invoke the Society in their affiliations.

THEOSOPHY IN CAMP.

The G. A. C. Journal of August 2 last, in the Editor's Corner, had the following note:—

Intolerance is one of the chief curses of this country, and, perhaps, of this continent to-day. It has run riot and is laying waste with discontent and hardship communities that once were peaceful. If the Churches want to win the soldier, tolerance must be the virtue that they must pre-eminently develop. There must be tolerance of human nature. There must be no "Piety Trust." The Churches are getting wise to the fact that, now that the soldier has returned to his home, he is not so ready to link himself with Organized Christianity as they had expected him to be. The reasons for this are not far to seek. In the first place, while the Churches are necessarily in the world, there is too much of the world in the Churches. To be acceptable to orthodox one has to think in a groove. There is little liberty of thought. The interpretation of certain Biblical truths must be on certain lines only. Other important truths, some of which have been experienced by the soldiers, are tabooed because the leaders of the Churches know little or nothing of them. If one is a Spiritualist, one is liable to be deemed soft in the head. The believer in the Occult is viewed with suspicion. To confess to being a Theosophist is to be put without the pale. Yet there were more believers in Theosophy—even if unconscious believers in it—than in many other denominational beliefs, amongst the boys at the Front. The brotherhood of man was and is understood by the returned men as few Church "pillars" understand it, because they have lived and experienced it. The man from the trenches knows without fear of contradiction that

there is the divine in man because he has seen it exemplified in his experience. The warrior has seen men of other religions than his own, live, suffer, and die for the liberty and principles for which the Union Jack stands. He has stood by the funeral pyre of the Hindoo stalwart who perished in France. He has seen the corpses of the Chinese laborers, whose assistance released fighters by the thousand. He has seen the remains of men of other nationalities who have their own religion, which we have called and are pleased to call heathen. These men one and all have been knit by that unseen force that cannot be explained. It has taught him who has a desire to see and know the truth that in spite of colour, race or creed there is at least one common ground upon which all could stand and visualize the great divinity that was in every man. But, according to a lot of teaching in the Churches, all this is wrong.

FELLOWS AND FRIENDS

Mr. B. P. Wadia left Krotona on April 9. He will speak in Buffalo on the evening of May 4, arriving there at noon of that day. He will lecture in Rochester the evening of the 5th, and leave next morning. He sails for England about June 5, and will spend the intervening time in New York, Washington and Philadelphia. He is accompanied by Dr. Woodruff Sheppard, of Seattle.

* * *

Mr. A. P. Warrington has resigned the office of National President of the American Section T. S., and Mr. L. W. Rogers, so well known in Canada as propagandist lecturer, has been chosen to succeed him. Mr. Craig Garman has returned to work at Krotona Headquarters, and other changes are said to be pending. Mr. Warrington goes to Paris as representative of the American section for the Congress on July 17, and will subsequently proceed to India.

AT REST.

Thomas W. Thomasson, of Vancouver Lodge, on March 28th, at Seattle.

Mrs. G. Simmons, Winnipeg, in December.

CRUSTS AND CRUMBS.

Enquiries about "Crusts and Crumbs," as to what it was and how it was, are perhaps best answered by the following letter. For ten years the General Secretary had been writing two columns weekly in the Toronto Sunday World upon all sorts of topics from a Theosophical point of view, under this heading. It was found that people liked Theosophical thought as long as their prejudices were not aroused by Theosophical terms. There is a natural and immediate response to truth wherever it is honestly and conscientiously expressed, however simple and unsophisticated the attempt. The letter followed the appearance of the last "Crusts and Crumbs" on February 29:

"Dear Crusts and Crumbs,—One just has to write to you this week to tell you how much 'Crusts and Crumbs' has been to some of us. 'Crusts and Crumbs' was an education. One never found it dull; always thought-provoking, often inspiring. You can readily believe that many of us bought our Sunday World solely for our 'Crusts and Crumbs.' And now we read our last! Thanks so much for what you have done for some of us. I was particularly interested in your review of Robert Lynd's book. I knew Robert Lynd quite well, and sat on the same committee with him when members of the London Central Sinn Fein Branch—in the days before Sinn Fein came out in its present militancy. Many of us were very enthusiastic over Ireland's Literary Renaissance and self-help movements in general. Apart from Irish types, Lynd was very fond of Mazzini's 'Duties of Man' as a text-book for the new Young Ireland. We used to hold our meetings in the Bijou Theatre, Bedford Place, on Sunday evenings. On one auspicious occasion we had W. B. Yeats talk to us on 'Ireland and the Arts.' On another night Padraic Colum came to us. Later many of us withdrew—we felt we had to. Lynd carried on with his literary activities; some turned to Socialism. I became interested in Theosophy, then landed in Canada; then came the war, and overseas once more. 'Crusts and Crumbs,' as a cutting, often came in my mail and was treasured. Amid

much that was depressing it was helpful and hopeful. While overseas I had the good fortune to be able to attend quite a number of the Folkestone branch's or lodge's meetings, hearing, among others, Mrs. Elder, Major Graham Pole and Miss Draper. I was able later, in London, to hear Mr. Sinnett, Mrs. Ensor, Dorothy Grenside, Mr. Dunlop, Loftus Hare, E. L. Gardiner, Lady Emily Lutyens, Mrs. Ransom, Miss Charlotte Woods and Clara Codd. It was good. One began to sense something of the meaning of brotherhood at those meetings, the war bringing together a very international or cosmopolitan gathering. Your 'Crusts and Crumbs' was often read in lodge rooms in London, Eng., by English members, and was often passed on from bunk to bunk in a hut at Sandling Camp before "lights out." Once I found a 'Crusts and Crumbs' in a signaller's 'dugout' on Lalsford Hill, near Shorncliffe. And now do tell us of 'The Canadian Theosophist.' Is it to be of the nature of the English 'Vahan'? To whom should one send subscription, how much, and when may we expect the first issue? My wife attended quite a number of your earlier Thursday night classes this winter, until sickness intervened. Again assuring you that the seed is not all falling on stony places. VICTOR HOLLAND.

"Box 67, Port Credit, Feb. 29."

PSYCHIC VISION.

Psychic vision is not to be desired, since Psyche is earthly and evil. More and more as science advances the psychic will be reached and understood. Psychism has nothing in it that is spiritual. Psychic motion being only motion on the psychic plane, a material plane, the psychologist is right who sees in it nothing beyond matter:

Animals have no spirit, but they have psychic vision, and are sensitive to psychic conditions; observe how these react on their health, their bodily state.—S.D. III., 542.

* * *

The little-minded ask, "Does this person belong to our family?"—Taittiriya Upanishad.

AN ANGLICAN BISHOP THESOPHIZES

Rt. Rev. Dr. George Nickson, Bishop of Bristol, recently preached an invigorating sermon in Great St. Mary's Church, Cambridge, on the necessity of getting away from the traditions of the Church back into the living spirit of Christianity. The real question, he asserted, was "Has the Church any contribution to make towards a solution of the modern problems confronting her in the realms of thought and of society?" The important change that is to be observed, he stated, was "in the character of the test which in almost all departments of life is being applied." Historical methods are yielding in importance, he held, to experimental. Whether it be acceptable to some thinkers or not, this is an acceptance of the pragmatic position. People have ceased to ask what led up to this or that event, or what formed this or that institution. They ask "Does that state of things stand for help and progress in life to-day? Does that formula offer a solution of the problems not merely of the past, but of the present? Does that institution work? Does it fulfill a necessary and helpful function in society?" And following this comes the question, "How can I best to-day fulfil my life, here and now, and what will inspire me to do it?" The Bishop quoted Emerson also. "Let us have nothing which is not its own evidence." He went on to expound this view in a passage which is applicable to every church or society or organization which aims at the discovery and practice of truth.

"It is to this task of readjustment and of emphasis that the Church in this day of challenge must address itself. There is a widespread feeling, by no means confined to the schools, that real Christianity as opposed to its institutional or popular presentation, was strangled at its birth. The prejudice of Judaism, the genius of a Paul, the inevitable pressure of ancient modes of thought, the tendency to organize movements and crystallize ideas, all this, we are told, has destroyed the primitive simplicity and significance of the Founder's message.

The task of the Christian Church is to emancipate the religion of Jesus from the trammels with which Christianity has invested it. In the recovery of the true perception of the Founder will come the guide to truth and the test of all reality.

"I cannot but think," proceeded the Bishop, "that the expectations of religious revival based on the results of historical and critical study are doomed to disappointment unless they are accompanied by a corresponding increase of spiritual experience and perception. Intellectual discoveries are barren apart from spiritual attainments.

"It would be presumptuous of me to belittle the contribution to religion in general and to Christianity in particular which has been made through historical research. It has had a noble task. It has solved not a few of the difficulties which have stood in the way of intellectual assent to our creeds; it has helped towards the re-establishment of Christianity as a reasonable religion for the world; it has offered a clearer perception of the rich purposes of God for men. But the power of Christianity rests primarily not upon research, but upon experience. The former may remove difficulties, but the latter transcends them."

This is merely the Bishop's way of expressing the old truth, which is voiced in the Bhagavad Gita, that we learn in action. Theory is little. Practice is everything. And it matters little how the theory be recognized or whether it be unknown or unheeded, provided that the practice be followed. Not everyone that calleth Lord, Lord, but he that doeth the will of the Father shall enter into the Kingdom. Under whatever name or sign, whatever banner or leadership, man lives the life he shall learn the truth. And so the Bishop affirms.

"It would be meaningless to speak of a Roman love, an Anglican love, or a Non-Conformist love: God is love, and where love is there is God. And the implication is clear. It is that a common spiritual experience of a common Lord and Master is the starting point for a common fellowship."

And all that Theosophists have to add to this is to say that it would be meaningless to speak of a Buddhist love, a Moslem love, a Hindu love, a Parsee love, a Sikh love, when God is one

and His love indivisible.

“Of teachers there are many; the Master Soul is One. Live in that Master as Its ray in thee. Live in thy fellows as they live in It.”

NON-COMFORMITY IN A CATHEDRAL.

Dean Welldon recently invited Rev. Dr. Jowett, the eminent Methodist preacher, to preside in Durham Cathedral. The outcry against this “act of sacrilege,” as some regarded it, was very remarkable. The church papers and many dignitaries, like Lord Phillimore, president of the Church Union, protested to the Bishop of Durham against Dr. Jowett being permitted to preach in Durham Cathedral.

Dean Welldon himself, who has the approval of his bishop, says: “The time, I think, cries aloud for Christian reunion or inter-communion. Many people fear that Christianity is losing ground in the national life. Beyond all doubt there is a danger of the nations of Europe lapsing not only from Christian faith but also from Christian morality. It is essential, then, that all Christians, or at least all Christians of the reformed churches, should close up their ranks.”

Can the Theosophical Movement assist in bringing about this reunion or inter-communion, by pointing the way back to the fundamental truths of all religion? Efforts to emphasize special forms, cere-

monies, creeds or dogmas evidently accentuate the differences. It is only on fundamentals that agreement can be expected. In “The Key to Theosophy” these fundamentals are stated (chapter xii.): “Universal Unity and Causation; Human Solidarity; the Law of Karma; Reincarnation. These are the four links of the golden chain which should bind humanity into one family, one Universal Brotherhood.”

These doctrines are all Christian teachings, and permeate both the Old and New Testaments, although obscured by the theological accretions following the second Council of Constantinople in 553 A.D. The ritualistic superstition that would shut out Dr. Jowett from Durham Cathedral is obviously not something to be encouraged. And obviously also if ritualistic practice is unable to survive the announcement of such truths as Dr. Jowett has to declare, there must be something vitally and essentially wrong with it. St. Paul recognized this in his letter to the foolish and bewitched Galatians: “How turn ye back again to the weak and beggarly rudiments, wherunto ye desire to be in bondage over again?”

WHITE LOTUS DAY.

It is desirable that the Lodges should observe White Lotus Day, May 8, the anniversary of Madam Blavatsky's death in 1891, as a memorial of her work and sacrifice and of the inauguration of the movement to which she gave her life. The occasion may also be regarded as commemorative of all the other companions of the Way who have rested from their labors, and who loyally in their several spheres did what was in them for “the orphan Humanity.”

The proceedings should include a reading from the Bhagavad Gita, preferably the second chapter, and from Sir Edwin Arnold's “Light of Asia,” preferably the stanzas (or a part of them) on Karma. There should be music, and an address on The Secret Doctrine and its implications, and references to other prominent Theosophists and to local workers who have passed away are appropriate. A good many Lodges will hold their celebration this year on Sunday, May 9.

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Mrs. George Syme, Winnipeg.

GENERAL SECRETARY:

Albert E. S. Smythe.

OFFICIAL NOTES.

A visit to the Western Lodges was decided upon by the General Secretary on hearing that Mr. L. W. Rogers had been called to Krotona to take the position of National President, rendering it necessary to abandon his lecture tour. It was not known at the time that Mr. Munson was planning a tour in British Columbia, as no notification had reached Toronto to that effect. Mr. Munson is a most welcome worker, and it is hoped that the visit of the General Secretary will not interfere with Mr. Munson's dates, particularly as the dates for Vancouver and vicinity have been left at the disposition of the Vancouver members of the General Executive.

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Delay in the issue of the first number was due in large degree to the refusal of the post office authorities to accord mailing privileges to The Canadian Theosophist. The difficulty was a technical one, for which we felt there was no proper ground. Before going to press a further communication would indicate that the privilege will be granted. On the definite refusal for the

first number that issue was finally mailed to our subscribers at ordinary postal rates.

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Mr. George McMurtrie, acting book steward of the Toronto Lodge, has received a fresh supply of Theosophical books from London, including the latest publications and reprints; among them are new volumes by Mrs. Besant, C. Jinarajadasa, Clara Codd, James H. Cousins, and others. Jacob Boehme's works, summarized by Dr. Franz Hartmann, reprinted as "Personal Christianity," is in stock, and all of Madam Blavatsky's works.

* * *

The General Secretary was in Ottawa on April 11 and addressed the Lodge members in the afternoon. Several members stated that while at first opposed to Canadian autonomy, now that they understood what was intended they would heartily support the work of the Section. Suggestions as to propaganda work in the Maritime Provinces were made by Mrs. Davy. In the evening Mr. Smythe addressed a large audience at The Forum on "Theosophy the Science of Life."

* * *

During the last year, writes Mrs. Besant in "The Theosophist," the Theosophical Society has added to its roll of National Societies the names of Ireland, Canada and Mexico; Chile, Argentina and Brazil were chartered in January, 1920; at the end of the preceding year Egypt was added, and Denmark and Iceland became self-contained, thus separating from the Scandinavian Section, which has now, in becoming Finland, Norway, Denmark and Iceland, left Sweden alone, and it assumes its own National name. A Scandinavian Federation preserves the Scandinavian tie, while leaving the constituent Nations free to develop their National values. With the ratification of the Peace Treaty, Germany, Austria and Hungary resume their seats in our organization; Bulgaria has formed seven Lodges and its Charter goes to it; Poland is in touch with Adyar. Twelve National Societies are thus newly graven or re-graven on our column of Theosophy, our forty-four and a half years' old League of Religions.

THE GENERAL EXECUTIVE



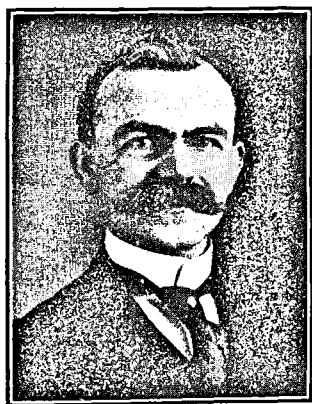
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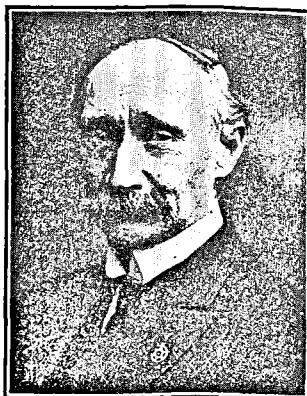
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MR. CHALK



MR. MITCHELL



MR. SMYTHE



MR. TALLMAN

THE GENERAL EXECUTIVE.

MISS MENZIES

Miss Catherine M. Menzies was born in Elora, the pretty village on the Grand River, about thirteen miles from Guelph, Ontario. She is of Scottish descent, and spent the greater part of her life in Manitoba, where she taught school. About fifteen years ago she went to Vancouver. She joined the T. S. in 1913, and for five years has been secretary of the Vancouver Lodge. She has always performed her work with great thoroughness and untiring energy. Since 1912 she has been connected with the "Star" movement, and for the last three years has been organizing secretary for Canada. It was through the "Star" movement that she came into the T. S. She is also interested in educational work, and has taken an active part in the "Child Welfare Association" in Vancouver, assisting in the secretarial work. Her abilities have been exercised rather in organization than in platform work, and her very efficient assistance has figured largely in building up the splendid Vancouver Lodge, with its present active membership of 130. Miss Menzies, like so many earnest workers, is a very modest, unassuming individual, and not at all given to personal publicity of any kind. The genuine qualities of her character, however, will make her a capable and helpful member of the General Executive. Miss Menzies is familiar with Headquarters work, having been in the office of the National Secretary of the American Section for three months in 1915 and for four months in 1916.

MR. TALLMAN

Harry R. Tallman took up the study of Theosophy after hearing Mr. L. W. Rogers speaking in Hamilton about seven years ago. Mr. Tallman had investigated spiritualism and was ready for something more reasonable and scientific. Fond of general reading, he found in Theosophy the most satisfactory system of thought he had met and joined the Hamilton group in July, 1913. A year later, July 15, he became a fellow of the Toronto Society, the Hamilton Lodge not having been chartered at that time. Business engagements led to his removal to Toronto in September, 1915, and in February, 1917, he was elected Secretary

of the Toronto Lodge, a position he has since continued to hold. He has been a most efficient and business-like Secretary, and his earnestness and attention have been an important element making for the success of the work in Toronto during the last few years. Mr. Tallman has an excellent Theosophical library and occasionally takes part in the public meetings, his address on "Occultism in Longfellow" being included in the April programme. He is a careful, earnest and instructive speaker. Like Mr. Mitchell and many other members of the Toronto Lodge, he is a Freemason. He has specialized on the Bhagavad Gita, of which he has all the known English versions, preferring Sir Edwin Arnold's "Song Celestial" and the translation by Mr. Charles Johnston, with its illuminating comment, for general use.

MR. MITCHELL

Roy Mitchell, although his family belong to Toronto, was born in Port Huron, Mich., and his affiliations are almost altogether Canadian. Of a Bohemian turn, he gave up a university career for the wider education of the newspaper world. He joined the staff of the Toronto World about the same time the General Secretary did in 1903. Subsequently Mr. Mitchell went West and had newspaper experience in Winnipeg, Vancouver, Seattle and San Francisco. He carried a copy of "Leaves of Grass" with him from Toronto and became an apostle of Walt Whitman, whose writings he makes a text for the interpretation of Theosophy and the Secret Doctrine. The latter he studied in Seattle and subsequently in Toronto, where, after a voyage from New York to San Francisco round the Horn in a new vessel, he settled for eight years as editor of the Central Press Agency. During all this time he was interested in theatrical matters, while at Varsity having led a troupe of "supers" in many important Shaksperian productions. He was director of the important productions of the Toronto Arts and Letters Club, but went to New York some years ago, where he was associated with the new dramatic movement carried on in the Little Theatres, becoming technical director of the Greenwich

Village Theatre, where his productions were highly valued in the New York papers. He has recently been appointed director of the Hart House Theatre in connection with the University of Toronto. Hart House is the Students' Union in a new form, combining everything that makes for the social, athletic and cultural life of the University. The building is a beautiful one, and the theatre the most complete in existence for its size. It seats about 500. The plays produced this season include Ben Jonson's "Alchemist" and some of Dunsany's and others of the new school. Three original Canadian plays are to be produced annually. Mr. Mitchell is an interesting and forceful speaker, and, gifted with an inexhaustible verbatim memory, his wide reading and travel make him an attractive conversationalist. For many years he was secretary of the Toronto Theosophical Society, for which he speaks on Sunday evenings once a month. Mr. Mitchell joined the Toronto T. S. in 1909 and was secretary of that Lodge for a number of years.

MR. CHALK

Alfred Leslie Crampton Chalk is of English birth, a native of London, where he was born in 1890. He came to Canada in 1911, and joined the T. S. as recently as 1916. He has been a most energetic and devoted student, however, ever since, and has been secretary of Orpheus Lodge, Vancouver, since 1917. His dharma places him in opposition to all forms of organized religion, and he describes himself as belonging to the "back-to-Blavatsky" school of Theosophy. Which may be interpreted as meaning that fundamental principles are of more importance to him than frills and flapdoodles. Mr. Chalk is a chartered accountant by profession.

MRS. COX

Mrs. J. Cromwell (Myra F.) Cox has been one of the prominent workers in the Ottawa Lodge since she became a Fellow of the T. S., in October, 1917, when Mr. L. W. Rogers organized the Lodge, after a stirring campaign. Her introduction to Theosophy, however, had taken place about ten years ago, through reading Mrs. Besant's "Ancient Wisdom" and Madam Blavat-

sky' "Isis Unveiled." Theosophy appealed to her immediately as the open door to knowledge of the fundamental things of life and of the universe.

Mrs. Cox is a Canadian, born in Fredericton, N.B., her father, also a Canadian, of Scottish parentage. She took a leading part in the suffrage movement, and was president in Ottawa of the Local Council of Women. It gives her much pleasure that she was one of the first directors of the "Women's Century," which has had such a successful career. She was a charter member of the Association of the Blind in Ottawa, and has been particularly interested in this work for the unsighted. Another social movement in which she has taken earnest part is the Women's Hostel, of which she has been secretary. She was one of the founders of the Girls' Home, which afterwards became the Hostel. With this has been associated the Travelers' Aid movement, an international organization usually carried on under the auspices of the Y.W.C.A. As a twenty years' resident of Ottawa her adherence to Theosophy has been of the utmost advantage to the cause in the Capital City. Her charming and engaging demeanor and gentle nature are a recommendation of any cause she espouses.

MR. KNECHTEL

Although Mr. Knechtel comes to us as one of the representatives for the West, he was born in Ontario, of pioneer ancestors, and learned the first of life's lessons in Toronto. He owes much to the early guidance given him in a truly Christian home and to the elementary truths taught him during the many years that he was a member of the Central Presbyterian Sunday School, but upon nearing the age of maturity he found that the creeds and dogmas that he was expected to accept, instead of giving a broader horizon to his earlier teachings tended to cramp and crystallize them. So he started out on a search for Truth by leaving orthodoxy and joining the Swedenborgian movement; this gave him his first real glimmer of Universal Brotherhood; then the "call of the West" drew him out to where the barriers of rank and caste are submerged and a practical angle

of Brotherhood was brought to view. Finally, Mr. L. W. Rogers passed through Calgary on a lecture tour, and the Truth as revealed by Theosophy was glimpsed. Mr. Knechtel became one of the charter members of Calgary Lodge, and is now serving as President, previous to which he had filled the office of T. S. Secretary for some five years.

MRS. SYME

Mrs. George Syme, or Sarah Townsend Syme, is another of the later members of the Society who are to take up the torch from the failing hands of the generation now passing. She joined the T. S. in April, 1912, has worked hard and to the best of her ability in the interest of Theosophy in Winnipeg since then. Her devotion was recognized by the Lodge in her election as President at the last annual meeting. Mrs. Syme was born in Fairmount, Minnesota, May 15, 1885. It was through Mr. C. Jinarajadasa that she first heard of Theosophy when he lectured in Winnipeg in 1911. Mrs. Syme is extremely interested in the Canadian section, and she thinks that as Canada is still in the cradle as regards Theosophy there is a stupendous task before the laborers to prepare for the coming of the next Messenger.

MR. SMYTHE

Albert E. S. Smythe first became acquainted with occult ideas in the papers on odic force published in Cassell's Family Magazine in the sixties. He was born a Moravian, and as a child had the instruction of that primitive Episcopal Church. He attended the Church of Ireland (Protestant Episcopal) from his 11th till his 22nd year. In Chicago from 1884 till 1887 he was a regular attendant at St. James-on-the-Lake and Grace Methodist Episcopal Churches. In Edinburgh, from 1887-89, he sang in the choir of St. Giles' Cathedral, having been a choir-boy in St. Patrick's Church, Ballymena. His father having joined the Congregationalists, he has had opportunities to be intimate with the more important Protestant churches. He met William Q. Judge in 1884 during eleven days on the Guion liner "Wisconsin," while

crossing to New York, Mr. Judge being then on his way back from India. Mr. W. P. Phelon, author of "The Three Sevens," was employed in A. C. McClurg & Co.'s at the same time as Mr. Smythe. In 1887 he returned to Britain and resided in Edinburgh- where he studied "Isis Unveiled," "The Secret Doctrine," and other Theosophical works lent through the Scottish Lodge. Having a choice in 1889 of going to London to study or to America to work he chose America and began Theosophical propaganda as soon as he arrived in Toronto on 10th September, 1889. A lodge was formed in Toronto in 1891, one of the last to which Madam Blavatsky issued a charter under the old autonomous constitution. The charter members were Mrs. E. Day Macpherson, Dr. Emily H. Stowe, Dr. Augusta Stowe Gullen, Algernon H. Blackwood (now the celebrated novelist), and Mr. Smythe, who was elected president. He resigned the office after a few years, but continued as president of the E. S. He lectured in the United States over the eastern territory to Chicago in 1896-7, and after 18 months in Ireland in the days of the origin of the Irish literary revival under W. B. Yeats, George W. Russell and the Dublin group, lectured from January to May, 1899, all over the U. S. from New York to San Diego, winding up at Point Loma. Mr. Smythe's brand of Theosophy was not acceptable to Mrs. Tingley, who then expelled him and his friend D. N. Dunlop, now so prominent in the English society. After this "purple" demonstration Mrs. Tingley announced in her magazine that Mr. Smythe would be either insane or dead in a year. Her occult forces appear to have miscarried. In 1907 Mrs. Besant granted Mr. Smythe an interview in London when he was endeavoring to bring about a reunion of the saner elements of the movement. This attempt was frustrated by the New York group. Mrs. Besant's attitude of broad tolerance and neutrality was one that challenged co-operation and as she welcomed him to a renewal of the fellowship which Col. Olcott had suspended in 1895 he rejoined the activities of the Toronto T. S. with which he has since identified himself. He was re-elected president

in February, 1917. He regards brotherhood as the cardinal principle of the Theosophical movement, and the 13th chapter of the first epistle to the Corinthians its finest exposition. Mr. Smythe was elected President of the Toronto Dickens Fellowship on April 9; he is President of the Walt Whitman Fellowship; has been President of the Toronto Press Club and is active in various public movements.

EDITING THE MAGAZINE.

The following suggestions are submitted in the hope that they may stimulate thought and discussion on the above vital matter. We would suggest that you communicate to Toronto Lodge, upon whose shoulders the main burden of the work is falling, any suggestions that you have to offer in this connection.

The Magazine shall be known as the Canadian Theosophist, and shall be published monthly. It shall be the official organ of the Canadian Section of the Theosophical Society.

It shall be under the jurisdiction of the General Council of the Canadian Section, which shall be responsible for its conduct along lines compatible with the ideals of Theosophy.

It shall be conducted by the Editor, who shall be appointed by the Council for an indeterminate period of time.

The duty of the Editor is primarily to concern himself with the literary quality of matter submitted for publication. So long as articles come within the scope of the three objects of the Society he is not called upon to pass judgment upon the views expressed. It should be the endeavor of the Editor and his Associates to obtain the ablest articles upon all subjects within the scope of the three objects of the Society, irrespective of viewpoint, so that expression may be given to the widest range of thought upon all subjects.

The General Secretary may hold the office of Editor, but it is not necessarily desirable that he be so appointed. He shall, however, be *ex-officio* a sub-Editor, and shall have at his disposal a definite amount of space in the pages of the Magazine. Be-

yond this he shall have no control of the policy of the Magazine by virtue of his office as General Secretary.

Additional sub-Editors shall be appointed from time to time as it may be considered advisable. Such appointments shall be made only by the General Council, in consultation with the Editor.

The following Sections shall be established within the pages of the Magazine:

First Section—General Secretary.

Second Section—Containing articles pertaining to Universal Brotherhood, its real meaning and progress.

Third Section—Containing articles on Philosophy, Science and Religion.

Fourth Section—Containing articles pertaining to Occultism, Psychology, Physiology, etc.

Art Section.

Lodge News Section.

Book Reviews Section.

Correspondence Section.

The Correspondence Section shall be open to everyone and shall permit of just criticism of the Society and its work. Its purpose shall be the promotion of free and fearless discussion of all matters that are of vital interest to the members of the Section. It shall be conducted with absolute impartiality, but in selecting letters for publication due regard shall be given to the literary quality of the matter submitted.

Special attention shall be given to the republication within the first three sections of the best articles that emanated from the pens of the founders of the Society and those closely connected with the inception of the movement. (Victoria Lodge thinks this sounds like putting the Founders on a pedestal.)

It shall be the chief endeavor of the Editor and his Associates to make the Canadian Theosophist an instrument for the expression of the best thought the mind of man has to offer, and pre-eminently to keep its pages free from all sectional, political and religious domination. (Unnecessary and limiting in its tendency.—Victoria Lodge.)

The aim should be to fill its pages with articles of a highly intellectual and literary value, free from all such flavor of senti-

ment as is incompatible with true intelligence; a fearless and determined effort should be made to lead its readers towards a more intelligent understanding of the principles of Theosophical thought, and to a more practical application of the same.

Exchanges shall be established with all centres of Theosophical and Philosophical thought in America and the Old World, with a view to strengthening the influence of the Canadian Theosophist and of promulgating the principles for which it stands.

Hoping that your Lodge will give this matter earnest thought.

Yours fraternally,

A. L. CRAMPTON CHALK,

Secretary Orpheus Lodge of T.S.

* * *

The foregoing letter was addressed to the secretaries of the Canadian Lodges last year, but as nothing has been heard in Toronto in regard to the admirable program suggested, it is here reproduced, with the hope that it may inspire further correspondence and criticism. The editor has adhered as far as possible to the spirit of the suggestions made in getting out the first numbers, but the exigencies of space, not to mention the high cost of giving, naturally limit the fulfilment of these aspirations.

It is to be hoped that original contributions of merit will flow in; that secretaries will report the events and activities of importance in the Lodges; that summaries of the more notable papers and addresses will be sent; and that matters of local interest and general appeal will be described for the Magazine with immediate despatch.

There has not been time since the election of the General Executive to consult the members on editorial policy, and the General Secretary has taken the responsibility of getting out the magazine as a matter of urgency to provide for the self-conscious existence of the Canadian organization. Criticism is welcome, suggestions are desirable, but good original matter is the one thing needful. We begin in a modest way, but we hope that our patronage will warrant expansion.

To the General Secretary
Theosophical Society in Canada:
re Ballots

Dear Sir,—It seems to me a weakness in our system of voting that the ballots should be signed and turned over to the lodge secretaries in that condition. It might in some cases materially influence the vote. Suppose the secretary himself and another lodge member were candidates, and one candidate is to check up the vote by verifying the voter's name on the ballot. I think that secretary would have a very unfair advantage, in that people would not like to vote against him over their signatures.

There are two methods of holding a national election without resorting to this doubtful expedient. The Law Society of Manitoba elects its Benchers or Executive, by mailing ballots direct to each voter. When marked they are returned by mail direct to the secretary. Similarly you as General Secretary could mail ballots to each member; register them if necessary. The voter himself must be relied on to mail them back. In a club I belong to we simply vote on a "return" postcard which is a ballot. We do not sign them. Error is negligible and fraud unknown with our post cards. There is absolute secrecy. Surely T. S. members are "grown up" enough to vote in the same way.

Even if they must be signed let them be sent to you direct and not to a local person.

The second method is to advertise the names of the candidates (by posting up) for two weeks, together with the information that ballots may be had and cast at such a time and place. At the proper time—which may be an extended one—the voter can go and get a ballot and place it, after marking with the cross, in a ballot box. The secretary can be scrutineer and check the voters off his list as they vote. After voting he opens the box and sends the contents to you.

I prefer the voting by mail and sending ballots direct to Headquarters. More people would vote than at a booth. To save expense the lodge secretaries might distribute the ballots with instructions to

mail them to Headquarters after marking.

I hope I have made good my protest.

I also reret that our executive should be made up of lodge presidents. They usually have enough to do otherwise and are powerful enough within the lodge. Past presidents would be ideal. I have thought a good deal about lodge organization and believe the distribution of offices and frequent change of officers is very desirable. I am strongly against a small strong centralized body of national officers. Could the membership be asked to discuss a proposed by-law making lodge officers in office ineligible for seats on the national executive or, better, one limiting that body to past presidents only?

W. A. DEACON.

AMONG THE MAGAZINES.

Two interesting pre-Mauryan statues have been dug up in India, one of them of King Ajatasatru. It is the name of a king who lived five hundred years before our era and died 518 B.C. He was a son of King Bimbasara, King of the Sisunaga family. In "The Modern Review" for February, in which this item appears, there is an article on "Indian Nationality and Hindustani Speech," in which the spread of Hindustani as an all India language is recognized and advocated. The Hindus, suggests Lajpat Rai, should learn to write it in Deva Nagri and the Mussalmans in Urdu. "For the first four years of a child's life no other language should be thrust upon him." The difficulty of supplanting Urdu, Marathi, Gujerati, Canarese, and the other Indian languages is racial as well as linguistic, but the advantages of a common language should overcome this or any other obstacle. There is an old tradition that Sanscrit is yet to be the common language of India.

* * *

"Divine Life," in its March number, has reached Vol. xv., No. 8, and is described as "the pioneer magazine of the Sixth Race." Another cryptic statement concerns the editor—"whose Invisible Editor is the Conqueror on the white horse." The

editor, in fact, is a dark horse. The sixth race ought to be, and generally is, a steeplechase, but "Divine Life" is chiefly "after" Mrs. Besant. There is a criticism also of the recent chapters in the magazine "Theosophy" purporting to be a history of the Theosophical Movement, much of which criticism is just and well grounded. The editor disclaims any hostility to Madam Blavatsky, but the animus is plain. S. Stuart's articles on "Cycles and Periods" are valuable, as the work of this senior student always has been. Martha Elizabeth Webb writes very well on "The Power of the Word," but makes the common mistake of accepting the authorized translation of St. Paul's statement: "The natural man receiveth not the things of the spirit of God, for they are foolishness unto him," taking "natural" to mean "physical." St. Paul's word in the original is "psychic." It cannot be too strongly emphasized that the "psychic man receiveth not the things of the spirit." Psychism has torn the Theosophical Movement to pieces.

AMONG THE LODGES.

Dr. T. P. C. Barnard, district lecturer of the American Section, spoke in Hamilton on Saturday evening, April 10, and the next morning. On Sunday evening he spoke in Toronto and had a fine audience. His address on "Reincarnation" was well reported in the Hamilton Spectator.

* * *

"I received your letter re 'Election Ballot for General Executive,' but, unfortunately, am not in a position to give a genuine opinion on the different candidates, as all are complete strangers to me."

This letter was from Alberta, and was replied to by the General Secretary as follows:—

"I have received your ballot form, but am unable to use your power of attorney. One object of our constitution is to present the use of proxies in voting, so that a perfectly independent expression of the members' opinions may be obtained. It is one of the things that we hope for, that the Canadian members should come to

know each other better, so that they may be able to co-operate and assist each other more intelligently in the work of the Society. It is well to cultivate a central interest, but we must have lateral interest also."

* * *

Edmonton Lodge of the Theosophical Society has its room at 338 Tegler Block. Public meetings are held on Sunday afternoon at 3.30, and the lodge meets on Tuesday evenings at 8 o'clock for study work, etc. These meetings are well attended, and are conducted by the President, R. D. Taylor, assisted by Allan Wilson, Secretary. They are always interesting and instructive. The room is centrally located, is always open, and visitors to the city are welcome at all times. There is also a good lending library.

THE CANADIAN LODGES

Banff Lodge.

President, vacant; Secretary, George Harrison Paris, Banff, Alta.

Calgary Lodge.

President, Miss Annie L. Stephenson; Secretary, E. H. Lloyd Knechtel, 510 Rosedale Crescent, Calgary, Alberta.

Creelman Lodge.

President, S. M. Stone; Secretary, Frederick T. Schmidt, Box 85, Fillmore, Sask.

Edmonton Lodge.

President, R. D. Taylor; Secretary, Allan Wilson, 338 Tegler Block, Edmonton, Alta.

Hamilton Lodge.

President, W. F. Gothard; Secretary, Miss Nellie Gates, 329 King Street East, Hamilton, Ont. Lodge room, Royal Templars' Building, Walnut and Main Streets.

London Lodge.

President, Edward H. McKone; Secretary, Mrs. Helen M. Shaw, 287 King Street, London, Ont. Meetings held at 212 Dundas Street.

Medicine Hat Lodge.

President, John W. Pickard; Secretary, Gordon Victor Cook, 558 Parkview Drive, Medicine Hat, Alberta.

Montreal Lodge.

President, J. F. McLean; Secretary, Miss Helena Burke, P.O. Box 351, Station B, Montreal.

Nanaimo Lodge.

President, Dr. W. E. Wilkes; Secretary, Mrs. Norah Reynolds, 725 Cosmos Road, Nanaimo, B.C.

Ottawa Lodge.

President, Mrs. Myra F. Cox; Secretary, Joseph F. Compton, Apartment 2, 4 Howick Place, Ottawa, Ont.

Regina Lodge.

President, John Hawkes; Secretary, George Black, 1823 Osler Street, Regina, Sask.

St. Thomas Lodge.

President, George L. Haight; Secretary, Mrs. Hazel B. Garside, 66 Hineks St., St. Thomas, Ont.

Summerland Lodge.

President, Mrs. Kate Bentley; Secretary, J. W. S. Logie, West Summerland, B.C. Lodge rooms are in the Ritchie Block, West Summerland, and Library in Drug Store below.

Toronto Lodge.

President, Albert E. S. Smythe; Secretary, Harry R. Tallman, 71 Ellerbeck Avenue, Toronto, Ont. Lodge rooms, No. 501-2, 22 College Street.

Vancouver Lodge.

President, James Taylor; Secretary, Miss Catherine M. Menzies, 1242 Nelson Street, Vancouver, B.C. The lodge rooms are at 221-5 Duncan Building.

Julian Lodge, Vancouver.

President, A. M. Stephen; Secretary, G. E. James, 310 Empire Building, Vancouver, B.C.

Orpheus Lodge, Vancouver.

President, W. C. Clark; Secretary, A. L. Crampton Chalk, 2002 Whyte Avenue, Vancouver, B.C.

Victoria Lodge.

President, W. B. Pease; Secretary, Miss Ruth Fox, 1048 Collinson Street, Victoria, B.C.

Winnipeg Lodge.

President, Mrs. George Syme; Secretary, Laurance H. D. Roberts, 404 Rosedale Avenue, Winnipeg, Man.