

THE CANADIAN THEOSOPHIST

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VOL. I. No. 3.

TORONTO, MAY 15, 1920.

Price 10 Cents

“LET ME NOT SHAME THAT CITY”

With the birth in Canada of a Theosophical Society, solving, as it does, certain problems of alliance with other societies whose temperament is unlike our own, come other and new problems from which Canadian Theosophists have hitherto been free.

The first and most important of these is the measure of centralization which will go with the new order. It is not a problem which can be settled out of hand. It will recur with every new generation of incoming members of the section; but at least it is possible now by a general realization of the principles involved to establish an ideal of the processes by which the Canadian Society will flourish and propagate itself. Such an ideal created now when the form of the section is still plastic may, if it be valid, become the ruling genius of Theosophy in Canada.

It is my firm belief, based on many years' observation of the government of national Theosophical bodies, that the Canadian lodges should strive to reduce centralization to a workable minimum. An analogy of the new organization should be found in the loose yet effective tie which unites these Canadian provinces into a Dominion, and that same easy but powerful bond between the sister Dominions of the Empire. Only so can our Theosophical movement attain to the standard of nationality of the people it would serve.

It is a very human impulse which makes a man try to embody in stone and mortar

a symbol of that for which he labours, and it would be a very beautiful thing if he could remember that it is only a symbol. Fine motives impelled the cathedral builders of the middle ages to project in beautiful forms the symbol of Christ's Body upon earth. The offence against life crept in when the cathedral became of greater importance than the Body of Christ for which it stood.

I suppose nine-tenths of the sorrows of the Theosophical renaissance have arisen out of the desire on the part of well-meaning persons to erect a material form in which the movement could have its headquarters and from which it could disseminate the message of the Society. It all sounds so efficient to say: "Here shall be a place from which speakers may go forth, in which books may be published, where propaganda may be prepared: it shall be a haven for those who wish to study and devote themselves to the Ancient Wisdom, and it shall be a place where the Lords of Life may concentrate the forces of life."

Such a centre does all the things it purports to do, but at a heavy price. The pure ideal is exchanged for the form; problems of administration and politics creep in; workers in the outlying places fall inevitably into that gross form of materialism which says that one place is holier than another, that life would be easier somewhere else than where one is; it draws from the smaller centres their most devoted workers; it drains the money from the struggling lodge for the upkeep

of an expensive machine elsewhere, and, worst of all, it identifies the concept of the Masters with false ideas of place.

Every piece of mechanism used by the Theosophical Society should tend to turn the eyes of the worker to his own field. Only when the emanations from a headquarters do that will they justify themselves. When their tendency is to say, "We are stronger than you are, look to us for help, for sustenance, and for the skill needed to carry on your work," however much kindness and sacrifice have gone into the words, an offence has crept in.

I have often wondered if it were not possible to organize a Theosophical section in terms of the same brotherhood between lodges that exists between members of a family; that there should be no leadership save by the merit of the moment; that the younger should derive his aid; not from one official source, but from many surrounding him; that the details of administration be assumed by a lodge as a lodge and contributed out of its strength for the common good; and the task in due time passed to another lodge strong enough to carry it. Then the movement would grow as the grass grows—not seed-

ed by a professional seedsman, but spreading quietly from where it is to where it is not. Grass in Alberta does not grow by virtue of grass in Ontario, but by the quiet effort of grass in its own patch of sunlight, and watered by its own rains.

The spread of the Ancient Wisdom is so much a matter of the laying on of hands; it passes from man to man, and passes so much more easily where its giver lives and works near by and proves his faith in his deeds, that I see it less as a waving of arms than as an interlacing of fingers.

Whenever I hear the phrase, "a strong headquarters," all I can see is an overshadowed and weakened appendage of outside lodges, on which it lives, and which, however kindly it be, must crush by its very strength.

There is a line in John Masefield's "Pompey" which might serve as a motto for a section which abstained from materializing and degrading its ideal.

"There are two Romes, Metellus, one built of brick by hodsmen. But the Rome I serve glimmers in the uplifted heart. Let me not shame that city."

Roy M. Mitchell.

SPIRIT AND AIM OF THE MOVEMENT

In Madam Blavatsky's message to the convention of the American Section of the T. S. in 1888 the following passages occur:

Theosophy has lately taken a new start in America, which marks the commencement of a new cycle in the affairs of the Society in the West. And the policy you are now following is admirably adapted to give scope for the widest expansion of the movement, and to establish on a firm basis an organization which, while promoting feelings of fraternal sympathy, social unity, and solidarity, will leave ample room for individual freedom of exertion in the common cause—that of helping mankind.

The multiplication of local centres should be a foremost consideration in your

minds, and each man should strive to be a centre of work in himself. When his inner development has reached a certain point he will naturally draw those with whom he is in contact under the same influence; a nucleus will be formed, around which other people will gather, forming a centre from which information and spiritual influence radiate, and toward which higher influences are directed.

But let no man set up a Popery in Theosophy, as this would be suicidal and has ever ended most fatally.

Since the Society was founded a distinct change has come over the spirit of the age. Those who gave us commission to found the Society foresaw this wave of transcendental influence now rapidly growing. . . . The Theosophical So-

ciety led the van of this movement; but . . . Theosophy pure and simple has still a severe battle to fight for recognition.

. . . The philosophy of the rational explanation of things is of the most vital importance, inasmuch as it alone can furnish the beacon light needed to guide humanity on its true path. . . . On the day when Theosophy will have accomplished its most holy and important mission—to unite firmly a body of all nations in brotherly love bent on pure altruistic work and not for selfish purposes—only then will it become higher than any nominal brotherhood of man.

Orthodoxy in Theosophy is a thing neither possible nor desirable. It is diversity of opinion, within certain limits, that keeps the Theosophical Society a living and healthy body. . . . Were it not for the existence of a large amount of uncer-

tainty in the minds of Theosophists, such healthy divergencies would be impossible and the Society would degenerate into a sect in which a narrow and stereotyped creed would take the place of the living and breathing spirit of Truth and an ever-growing Knowledge. . . . According as people are prepared to receive it, so will new teaching be given. . . . It depends on the assimilation of what has already been given how much more will be revealed and how soon.

The Society was not founded as a nursery for manufacturing Adepts. It was intended to stem the current of materialism, and also that of spiritualistic phenomenalism and the worship of the Dead. It had to guide the spiritual awakening that has now begun, and not to pander to psychic cravings which are but another form of materialism.

MAN'S EARLIEST RELIGION

What was the religion of the Third and Fourth Races? In the common acceptance of the term neither the Lemurians, nor yet their progeny, the Lemuro-Atlanteans, had any, as they knew no dogma, nor had they to believe on faith. No sooner had the mental eye of man been opened to understanding, than the Third Race felt itself one with the ever-present as the ever to be unknown and invisible ALL, the One Universal Deity. Endowed with divine powers, and feeling in himself his inner God, each felt he was a Man-God in his nature, though an animal in his physical self. The struggle between the two began from the very day they tasted of the fruit of the Tree of Wisdom; a struggle for life between the spiritual and the psychic, the psychic and the physical. Those who conquered the lower principles by obtaining mastery over the body, joined the "Sons of Light." Those who fell victims to their lower natures became the slaves of Matter. From "Sons of Light and Wisdom" they ended by becoming the "Sons of Darkness." They had fallen in the "battle of mortal life with Life immortal," and all those so

fallen became the seed of the future generations of Atlanteans.

(Note).—The name is used here in the sense of, and as a synonym of "Sorcerers." The Atlantean races were many, and lasted in their evolution for millions of years; all were not bad. They became so toward their end, as we (the fifth) are fast becoming now.

At the dawn of his consciousness, the man of the Third Root Race had thus no beliefs that could be called religion. That is to say, he was equally as ignorant of "gay religions, full of pomp and gold" as of any system of faith or outward worship. But if the term is to be defined as the binding together of the masses in one form of reverence paid to those we feel higher than ourselves, of piety—as a feeling expressed by a child toward a loved parent—then even the earliest Lemurians had a religion—and a most beautiful one—from the very beginning of their intellectual life. Had they not their bright gods of the elements around them, and even within themselves? (Note. The "Gods of the Elements" are by no means the Elementals. The latter are at best

used by them as vehicles and materials in which to clothe themselves . . .) Was not their childhood passed with, nursed and tended by those who had given them life and called them forth to intelligent, conscious life? We are assured it was so, and we believe it. For the evolution of Spirit into matter could never have been achieved; nor would it have received its first impulse had not the bright Spirits sacrificed their own respective super-etheral essences to animate the man of clay, by endowing each of his inner principles with a portion, or rather a reflection of that essence. The Dhyanis of the Seven Heavens (the seven planes of Being) are the Noumenoi of the actual and the future Elements, just as the Angels of the Seven Powers of nature—the grosser effects of which are perceived by us in what Science is pleased to call the “modes of motion”—the imponderable forces and what not—are the still higher noumenoi of still higher Hierarchies.

It was the “Golden Age” in those days of old, the age when “gods walked the earth, and mixed freely with the mortals.” Since then, the gods departed (i.e., became invisible), and later generations ended by worshipping their kingdoms—the Elements.—Secret Doctrine II., p. 272-3.

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THE PSYCHIC CRAZE

The advent of Sir Oliver Lodge, the great British scientist, has centred the attention of the thinking public upon the revelations of science as to after death conditions. The researches of this eminent savant and his contemporaries have proved that we survive bodily after death and that there is no sudden change between our personality here and on the other side of the great divide. But neither the scalpel of the anatomist nor the microscope of the physicist can reveal the ultimate truth about the human soul.

According to the trained investigators of the East, man besides his physical body is possessed of other bodies composed of subtler and finer matter invisible to ordinary sight. During what we term life, these

to disintegrate or die. Being drawn into the sphere of a medium's influence it may bodies interpenetrate and surround the physical or body of dense matter. That by a slight extension of our normal powers of sight these bodies can be glimpsed is proved by the invention of Dr. Kollner, of London. By means of a simple scientific apparatus he has enabled anyone to see the “aura” of a human being—the usefulness of which has been proved in the diagnosis of diseased conditions of the physical organism.

Upon the death of the physical body a separation of these bodies of finer matter takes place. The etheric body or body made of the ether, which is an exact replica of the dense physical body, lingers for a matter of two or three days in the neighborhood of the corpse. It is the wraith seen by those who have been frightened by churchyard ghosts. It possesses no independent life apart from the dense body, and is dissipated into its component elements shortly after what we term death. Another body of even finer matter is called ordinarily the astral body or “kamarupa.” This is separated at death from the physical body and is also, as far as form is concerned, the exact image of the body we are most familiar with. Here we have the “spooks” of the spiritualistic seance—the intelligence responsible for the spirit messages valued so highly by our friends the spiritualists. It is in reality only a “shell” of astral matter animated by the lower intelligence or mental qualities of the deceased. The real “man” or the “spirit” is not, except in rare instances, present in this elusive form. It is surely reasonable to think that we are, after death, to have a rest from the trials and sorrows of the present life and is rather disconcerting, to say the least, to imagine that we are to be at the beck and call of every little circle of curiosity mongers who chance to hold a seance.

The astral shell or body we have mentioned lives a shorter or longer period upon its own plane of consciousness—the period being determined by the strength of the lower desires and the lower mentality of the personality. It then begins

be temporarily revived, can be materialized and placed upon exhibition. It has the memory of the life just passed impressed upon the matter of what corresponds to our physical brain and can, therefore, tell interesting facts in the past history of the deceased. If by any chance the "real man" is in this body during the period immediately after death, as sometimes happens, then such facts as he understands in his new life may be sent over in a message. But, remember, he is just the same person—noways wiser or less liable to delusion or error—and is besides surrounded by conditions he understands no more than a little child just born into a physical body. But as we have said, this case of the "real man" communicating is rare. Generally the message comes from the "spook," which is merely a part of him, or from the mind of the medium, or from some other entity that has taken possession of the "spook" form for a time. The "spirit" or the "real man" is withdrawn to a higher region of consciousness where, detached from earth-life, he assimilates and enjoys the highest experience of his past incarna-

tion. It is a state of rest and comparative bliss—a preparation for future lives of effort.

None of the victims of the present psychic craze seriously question "What is the intelligence?" from which or from whom the messages come, whether through medium, ouija board or other method employed. Nobody seems to want to know. The fact that the phenomena occur seems the great thing, stimulating to a greater thirst for communications all those who dabble in "occultism."

The practice of receiving and developing the power to get these messages is accompanied by grave dangers, moral and physical, both to the medium, the sitters and the disembodied entity. Only ignorance and the natural desire to get news of loved ones gone before can excuse this dabbling in what pertains to sorcery and demonology. The world is possessed by a psychic weakness or plague.

* * *

The foregoing communication from the pen of Mr. A. M. Stephen, president of the Julian Lodge, appeared in the Vancouver World.

THREE SOULS - - ONE MAN

Robert Browning, in his "Death in the Desert," states the Theosophical conception as concisely as any poet in the English language. The following are his lines:—

This is the doctrine He was wont to teach,
How divers persons witness in each man,
Three souls which make up one soul: first,
to wit,
A soul of each and all the bodily parts,
Seated therein, which works, and is what
Does,
And has the use of earth, and ends the
man
Downward: but, tending upward for ad-
vice,
Grows into, and again is grown into
By the next soul, which, seated in the
brain,

Useth the first with its collected use,
And feeleth, thinketh, willeth—is what
Knows,
Which, duly tending upward in its turn,
Grows into and again is grown into
By the last soul, that uses both the first,
Subsisting whether they assist or no,
And, constituting man's self, is what Is—
And leans upon the former, makes it play,
As that played off the first: and, tend-
ing up,
Holds, is upheld by, God, and ends the
man
Upward in that dread point of inter-
course,
Nor needs a place, for it returns to Him.
What Does, what Knows, what Is: three
souls, one man.

In Abt Vogler, he says:—

Out of three sounds he frame, not a fourth sound, but a star.
Consider it well.

A confirmation of Browning's statement of the doctrine of Jesus is found in Matthew xiii. and 33.

"The Kingdom of Heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened," and again in John, "The Kingdom of Heaven is within you." Further, "When ye pray, after this manner pray ye: Our Father who art in Heaven, etc."

The Theosophist, whether he be a nominal Christian or not, recognizes these souls.

It is often useful, when seeking truth, to take into the mind a key-word and ponder it—to follow the thought that links it through innumerable generations and genuflexions to its root-thought. Such a word is "ponder"—to weigh with care and patience. Another such word is the name "man," given to that being who alone in the forms of the animal kingdom of this-earth can "ponder."

The name "man" the thinker—implies one who is able to ponder and can work with intelligence, producing through his body and for his body—preservation—as do all animals, but also with his emotions and thought creating and building in deeper worlds—other bodies for his own happiness and the well-being of his kind. From the same Sanscrit root spring the words "manufacture," "manifest," "domain," etc.—and "Manas" is the Hindoo name for the central or second body of the triune man, body, soul and spirit.

I speak of this central body first because it is through the mind that we strive to contact others, and also because it is this "man" quality which has permeated and built through evolution the physical bodies we wear while incarnate. Our mental images are changing from day to day, and these changes in mental conception reflect outward in our physical life. As a man thinketh, feeleth and willeth—so is he sure to portray himself in the objective life, sooner or later.

The "thinker," however, who builds the world of imagination and determines

the nature of the changes in consciousness, both emotional and physical, is itself not determined by the "brain"—though, as Browning says—it is seated therein and determines physical action from that citadel.

It may, from its middle ground, look either up or down and enter freely into union with the father-spirit, the mystical path—or may send its energies outward into the physical life to serve the needs of manifestation—the occult path.

Each human being is on the physical side a "son of man," born in time through change and many forms of experience in the evolving life of the race, but equally each human being is on the spiritual side a true "Son of God," eternal, and one with the "Father." In the world of change he is born over and over again of "manas"; in the world of spirit—he is unchanging, immortal, and permeated with the Holy Spirit of Truth, which shines forth as intuition of reality, and manifests as Love to all life in all forms throughout the realms of manifestation. That man or woman who dwells in conscious and permanent union with the eternal Spirit within, and at the same time goes outward in his or her thoughts and actions for the helping of mankind—we call a Mahatma—a Master of Wisdom.

The word "Mahatma" comes from the two Sanscrit words—Maha—great, and Atman—spirit. That is—one who is great in spiritual union and who yet through love to man takes on the sorrows and limitations of the human race, and abides with them for their comfort and instruction.

Enters into us this love and compassion, the leaven which is the Kingdom of Heaven begins its work of leavening the three measures of meal—three souls—one man.

Read now again the Browning lines at the beginning of this study and you will see the Theosophical statement shining through them.

—Margaret Swan Lazenby, F.T.S.

* * *

"Great Sifter" is the name of the "Heart Doctrine," O Disciple.—Voice of the Silence.

DREAMS

Dreams are important because they are, as it were, rays of light escaping through chinks in the floor of the "real," or heaven-world—a world in which the real life goes on all the time, but the soul in us is only free during the sleep of its "body," and this means the personality.

It has been written that men "rarely discover that there is such an addition to the planet they inhabit. Their real lives are lived only in dreams; in their waking life they forget the other half of existence. If but for one instant man could remember his sleep, he would not treat dreams as phantasies of the brain.

The wonderful transition from waking to sleeping goes on as night comes upon the world with ever recurring regularity. The souls of men re-franchise themselves from the body, and they return to their bondage, helpless to reveal themselves. . . . And the MYSTERY lies just across the threshold of sleep, and is but a step in advance of it, and yet remains an undiscovered country."

According to this, each man is really TWO beings, but as yet is only conscious of one of them. Rather, the greater, the real, part—the Soul, DOES know, but the lesser man, as he is in his waking conscious life in the brain, knows nothing—NOTHING AT ALL. He may vaguely suspect, or even think he "believes," but if he did, he would not continue in his present way of life; he would realize its utter unreality, its hollowness, even its absurdity.

Real mystics know something about the inner world, but you do not meet them, for if they went out into the lower world they would soon lose their faculty of "remembering." The world of flesh and matter is too terribly powerful. Mystics are the only people who can remember a little.

ARYAVART.

* * *

Compassion does not mean to spare the beloved from ordeals. The thing called happiness so often means that content which is a kind of neglect by the gods. There is a right and a left hand to compassion.—"The Last Ditch," by Will Levington Comfort.

CHILDREN MAKE HISTORY

A special correspondent of the London Daily News has been questing for the new world that was to follow the great war. He has been rather disappointed in finding in Britain only a tendency to revert to pre-war conditions and considerations. He found the International Woman Suffrage Alliance busy debating "That a married woman should have the same right to retain or to change her domicile as a man, and that her domicile should be of equal importance with that of her husband in deciding legal questions."

The women of Hungary wrote to say: "We believe it to be of supreme importance, after the long interval of these tragic years, that representatives of all the affiliated countries should meet to discuss the gravest problem of all—how to uphold the inherent vocation of women to rear humanity in mutual love and respect for all races, creeds and classes. We must discuss how to rear a new humanity that would strive towards the reign of peace, justice and equality in this erring world."

The women of Holland also included among their proposals that "the education of children should be based on international understanding and good-will among the nations."

There is the most urgent necessity in order to bring about this result and to have the importance of the training of children thoroughly understood, that the facts of reincarnation should be widely spread abroad, so that children may be given credit for their own innate wisdom, the essence of experience in past lives; while their originality and unconventional judgments of existing methods should be given more attention than is done under a system which credits them with nothing to begin with.

Children should be taught from the first that they come into the world to co-operate with their fellows for the common good, and that the world can be made a paradise by such co-operation and in no other way.

THE CANADIAN THEOSOPHIST MR. WADIA IN BUFFALO

THE ORGAN OF THE THEOSOPHICAL SOCIETY
IN CANADA.

Published on the 15th of every month.



Conducted by the General Secretary, to whom all communications and remittances are to be addressed at 22 Glen Grove Avenue, Toronto, Canada.

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OFFICIAL NOTES

Secretaries of lodges and others are requested to send in items of news of the lodges and other matters of interest to the members.

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All lodge returns should be made as complete as possible in view of the end of the sectional year at June 30.

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Mr. L. W. Rogers, in accepting the position of National President of the American Section, defers "a full statement of the policies" he hopes to develop until the May Messenger, but assures his constituency his field work "will not be abandoned but intensified."

* * *

A university student writes from the West: "We went to the meeting of the Theosophical Society this morning. I was very interested and impressed by what I heard: practically everything the speaker said applied to something that I had been puzzling over, or fitted in with something I have studied. This one lecture seems to have clarified my ideas wonderfully."

Mr. Wadia's address to the members of the Society in Buffalo on May 4 was a rallying call around the principles upon which the movement was founded, and he based his observations largely on the concluding chapter of "The Key to Theosophy." He used the phrase, "Back to Blavatsky."

It was important to realize the righteousness of their cause, he said, and the strength at the back of it, but he feared that it did not occur to many members to ask from time to time if the movement was going on the right lines of thought and feeling and activity. Others had taken for granted in the past movements of a similar kind that all was going well before they broke up. Their members were confident of strength before they knew that disintegration was upon them. Before they could set themselves to check it they found it was too late. Movements of this kind were destroyed because of the weakness, the folly, the lack of knowledge of their adherents.

In the third volume of the Secret Doctrine H. P. B. speaks of an attempt to tell the world over again in the fourteenth century, and at the end of the last quarter of every century to bring to Europe and the Western world the knowledge of spiritual truths. Those attempts failed. Their continuity was not maintained.

In what direction then is the movement of the nineteenth century going? Is there danger of a similar result. Are we going to do what our predecessors did not do and establish the movement on its intended basis? Are we going to be like some of the great religious movements that have gained the whole world, but have not gained their own soul. Have we the living realities of these religions in their pristine purity and power. We have their temples and their shrines, but is their life spiritual in its nature and character?

Are there spiritual landmarks that may serve as gauges to measure the strength of the Theosophical movement? Mr. Wadia said he had studied Theosophy for twenty years, and found that H. P. B., who was

ONCE MORE---TO B. P. WADIA

Once more the message our Light Bringer spoke,
The great Heart Doctrine, sifter of men's souls;
Once more the power that drives, inspires, controls,
Once more the sword that strikes the master-stroke;
Once more the faith that moves the pilgrim folk
To seek within themselves the ancient scrolls
Of Life and Change, and all between the poles
Of Dark and Day since first the cosmos woke.
Once more the Old Lion of the Secret Lore
To rend the false and make the true appear;
Once more the Master's Word, serene and clear,
With judgment just to measure out the score,
To point the Way that all may reach the Door,
And, understanding Love, abandon fear.

4th May, 1920.

A. E. S. S.

the Light Bringer for the last century, had laid down cardinal principles that could be applied to every changing condition. In the midst of the great wave of spiritual regeneration taking place all over the reconstructed world, how had we been true to those principles, and given the power of those original impulses to the world? It seemed a pity to him that the works of that great Light Bringer were not studied analytically and carefully. It was strange that in the world at large they were beginning to be appreciated, but not in demand in the Society she founded.

He commended the study of "The Key to Theosophy," and would preface his remarks about it by saying that these writings of H. P. B. must be taken in a certain light. She makes certain claims. The light she was bringing was not of her own making, but the Light of the Masters of the Great White Lodge. The questions for his readers were: Was she the Light Bringer? Did she bring the Light?

"Which of you has taken the trouble to read her books?" Mr. Wadia pointedly asked. She changed the point of view, he said, of every sincere reader. Those

thinking in terms of their village she made think in terms of the globe. Those who thought in terms of the globe she made think in terms of cosmoses. They would find if they studied the movements of the 16th, 17th and 18th centuries that there was a continuity with the light of the 19th., though it was different in one respect, the previous ones being private, shrouded in mystery and clouds and with an occult atmosphere, while that of the last century was public. They should read the letters in the early days from the Masters. Knowledge was Power.

They must make up their minds, was H. P. B. the Messenger of the great Lodge or not, and if the light was still burning. She presents a set of teachings about the future of the Society of the utmost value. These principles could have been applied to the future of the T. S. ten, twenty years ago. What are those principles? When they had determined that, he would leave to them the application.

"I am of the opinion we are at the point of a very critical moment in the history of the movement on account of world events," said Mr. Wadia. In 1875 the Society was started. If it fails or

has failed, another impulse will be given in 1975. In fifty more years would come the birth of another movement. What would the function of that movement be if we let the present one fail?

"I don't mean there will be no Theosophical Society. There may be thousands and thousands of members, but will the members keep the force and life of the Master that has moulded and guided the Society? As a spiritual entity it will fail if the life is withdrawn and ceases to mould the shape and form of it. Therefore to judge the movement we require the measure that H. P. B. lays down," he asserted.

He quoted from "The Key to Theosophy," in the closing chapter, where H. P. B. speaks of "the great need which our successors in the guidance of the Society will have of unbiased and clear judgment. Every such attempt as the Theosophical Society has hitherto ended in a failure, because, sooner or later, it has degenerated into a sect, set up hard-and-fast dogmas of its own, and so lost by imperceptible degrees that vitality which living truth alone can impart. You must remember that all our members have been bred and born in some creed or religion; that all are more or less of their generation, both physically and mentally; and consequently that their judgment is but too likely to be warped and unconsciously biased by some or all of these influences. If, then, they cannot be freed from such inherent bias, or at least taught to recognize it instantly and so avoid being led away by it, the result can only be that the Society will drift off on to some sand-bank of thought or another, and there remain, a stranded carcass, to moulder and die."

In judging our own work this principle of unbiased judgment must be invoked. Mr. Wadia called attention to the importance of the several clauses in H. P. B.'s statement, in which she put before the members of the Society in plain language what was expected of them, and the results.

"Are these effects to be seen in the T. S. to-day?" he asked. Her prophecy he

also quoted. If these principles were observed the Society will live on into and through the 20th century. It has lived into it. Will it live through it?

"It will gradually leaven and permeate the great mass of thinking and intelligent people with its large-minded ideas of religion, duty and philanthropy. Slowly, but surely, it will burst asunder the iron fetters of creeds and dogmas, of social and caste prejudices; it will break down racial and national antipathies and barriers, and will open the way to the practical realization of the Brotherhood of all men. Through its teaching, through the philosophy which it has rendered accessible and intelligible to the modern mind, the West will learn to understand and appreciate the East at its true value. Further, the development of the psychic powers and faculties, the premonitory symptoms of which are already visible in America will proceed healthily and normally. Mankind will be saved from the terrible dangers, both mental and bodily, which are inevitable when that unfolding takes place, as it threatens to do, in a hotbed of selfishness and all evil passions. Man's mental and psychic growth will proceed in harmony with his moral improvement, while his material surroundings will reflect the peace and fraternal good-will which will reign in his mind, instead of the discord and strife which are everywhere apparent around us to-day."

Mr. Wadia asked them to look at their own condition inside and outside the Society, and at their psychic development. Had these things taken place? He read the further passages, describing the centennial efforts to spread the truth and predicting the result should the present one be successful.

"If we find that we are not doing so our duty is to bring those original impulses back to their proper place. We have a unique duty to perform and discharge in the 20th century, and we must be bold enough to fulfil it." It would be wise, he thought, for every Theosophist to take stock of the situation. This was true of every section, every lodge, every

official, every member of the Society. They lived according to the principles of H. P. B. or they did not. There should be individual effort to follow them out. Certain things they had done came up to the standard H. P. B. set. Others did not, and still others threaten to fall short. They must judge that, and he would like to see them take up the task. Had their lodge, had their section, had the whole international Society been true to these principles?

If it were, then, he quoted again, "the next impulse will find a numerous and united body of people ready to welcome the new torch-bearer of Truth." He read to the end of the chapter mentioned. He did not propose to say whether they had been true or not.

"My business is to put to you a question and let you find the answer. My task is to indicate to you this chapter. You must find the meaning."

These original impulses of which he spoke have to do with the Masters. Where did we find these impulses? In "The Secret Doctrine," in "Isis Unveiled," "The Voice of the Silence," "The Key to Theosophy," "The Modern Panarion," in "Five Years of Theosophy."

"Those works are not studied to-day," he declared. "The one question is to ask what H. P. B. has to say." Had they read what she said of the great war; of the adjustments between the two continents of Europe and Asia, or the wonderful passage in "Isis" about the true kind of spiritual leaders in many spheres, including warfare and politics? That was one of the serious tasks the T. S. had to take up.

Everyone talked of treading the path of Service, but there were paths of Service with which they had no concern. For example, many had engaged in Red Cross work, and it was noble and beautiful work, but what would have been the effect if all those workers had put their energy into some work making war impossible? These were questions Theosophists must ask. There was great talk about sacrificing in the Lodge or the Society. It was a wonderful idea sacrificing for a wider ideal. But what did we

sacrifice? The knowledge of the great truths of Theosophy? Do we possess it in such a manner as to be able to give it? We take it second hand—accept it wholesale. That clear and impartial judgments are not exercised was obvious. How were we to build faculty but by going to the source of inspiration. He was not saying that the works of Mrs. Besant, of Mr. Leadbeater, of Mr. Jinarajadasa, were not useful. They were, but members of the T. S. should not neglect the building up of faculty so as to enable them to give out H. P. B.'s teaching in better fashion. The difference between H. P. B.'s teaching and other writings was that they helped to build faculty.

They were apt to take an optimistic view, and think everything was going well. They should neither be optimistic nor pessimistic. The members of a Society whose motto was, "There is no religion higher than truth," should face facts. They should be realistic. Over emphasis was laid on either the weak or the strong side. They needed to know the truth. How far had they been true to the original impulses of the movement? When that question was answered they would find the work of their branch and their section go on smoothly and produce the results of which H. P. B. spoke.

* * *

Mr. Wadia's visit to Buffalo was an attraction to all who could manage to attend. An E. S. meeting was held at 3.45, a members' meeting at 5 o'clock, and a public lecture on "Life After Death" at 8.30. From Hamilton there were Miss Gates, Miss Robinson, Miss Carr and Mrs. Laidlaw. From Toronto came Mrs. Joyner, Mrs. Belcher, Mrs. Clemens, Miss Mullen, Miss Jessie Lang, Mr. F. E. Titus, Mr. J. E. Dobbs, Mr. Kenneth O'Brien, and the General Secretary. From St. Thomas Mr. and Mrs. Garside attended.

* * *

Sow kindly acts and thou shalt reap their fruition. Inaction in a deed of mercy becomes an action in a deadly sin.—Voice of the Silence.

To reach Nirvana one must reach Self-knowledge, and Self-knowledge is of loving deeds the child.—Voice of the Silence.

AMONG THE MAGAZINES

The O. E. Library Critic, which is published bi-weekly for 25 cents a year at 1207 Q Street, N.W., Washington, D.C., is devoted to prison reform and educational work among prisoners, but carries much Theosophical matter, and is a free critic of the Society's policies, administration and leaders. People who do not like just criticism should not render themselves liable to it. Other kinds of criticism do not bother the wise. Mr. H. N. Stokes, the editor, is one of the Theosophists who depend on first principles and who stick to the Movement in all its forms. He puts his attitude admirably in the issue for March 20, 1918: "Even if one admits, as I do, that to be a Theosophist does not require allegiance to any organization, and while I believe that one can acquire as much, probably more, benefit in certain ways from other organizations, such as the United Lodge of Theosophists, which stands for the highest principles and has not taken up untheosophical fads, still the fact remains that the Theosophical Society, commonly known as such, is at the present day the one efficient machine for spreading its truths. Its rivals in the field are nowhere to be compared with it. Therefore, I still maintain that loyalty demands that even its dissenting members stand by their flag and fight for the purity of its teachings; that they try to save the ship instead of deserting it."

* * *

"Personally, I would rather, I think," says Mrs. Besant in an article in the April Herald of the Star, "have the regularized polygamy of the East than the unlicensed polygamy of the West. In the one case the children and the wife are all legitimate, and the children have a claim on the father as well as the mother, because the wife is always treated with respect; even where there are three or four wives they are treated respectfully, because the husband cannot leave them to poverty and misery, and is bound to support them in the condition to which they belong; whereas in the West, in unrecognized polygamy, the woman is cast off, her child

is illegitimate, and she sinks lower and lower until she has to face the worst degradation of the streets. There is no dishonor inflicted on the man."

* * *

The Vahan, organ of the T. S. in England and Wales, has been much exercised of late over the difficulties of cost and space, and of providing "the sort of sectional organ we want, namely, one which would interest and help the members and yet not interfere with the circulation of The Theosophist." Mrs. Ensor has drawn up some suggestions as to contents. These are: 1. An Outlook, consisting of three sections contributed by the three General Secretaries (England, Scotland, Ireland). 2. Notes from other countries, in order that we may be kept in touch with work in countries other than our own, and especially notes of our Leaders. 3. Notes from the Publicity Department on propaganda work in the three countries. 4. Reviews of books. 5. Questions and answers. 6. Lists of Lodges with their activities and other necessary official information. 7. One article. 8. Advertisements—provided a strict censorship is exercised as to their suitability." Mrs. Ensor also proposes that articles on scientific development, on philosophy and other special current topics be contributed by Theosophical writers. In order to do this she thinks an extra charge of \$1.25 a year per member should be made. The issue for April is of 16 pages, 9½ of which are occupied by advertisements and the cover, and about four more with lecture lists of the lodges. This leaves only five columns for reading matter.

* * *

Alas, alas, that all men should possess Alaya, be one with the Great Soul, and that, possessing it, Alaya should so little avail them.—Voice of the Silence.

* * *

Having learnt thine own Ajnyana (non-wisdom), flee from the Hall of Learning. This hall is dangerous in its perfidious beauty, is needed but for thy probation. Beware, Lanoo, lest dazzled by illusive radiance, thy Soul should linger and be caught in its deceptive light.—Voice of the Silence.

BIRTH OF PRIESTCRAFT

"The struggle of Bel and then of Mero-dach, the semi-god, with Tiamat, the sea and its dragon . . . is a page torn out of the History of the Secret and Sacred Sciences. . . . It relates . . . to the . . . systematic persecution of the Prophets of the Right Path by those of the Left. The latter, having inaugurated the birth and evolution of the sacerdotal castes, have finally led the world into all these exoteric religions, invented to satisfy the depraved tastes of the "hoi polloi" and the ignorant for ritualistic pomp and the materialization of the ever immaterial and Unknowable Principle."—S. D. II. 503 (529).

The Bible from Genesis to Revelation is but a series of historical records of the great struggle between white and black magic, between the Adepts of the Right Path, the Prophets, and those of the Left, the Levites, the clergy of the brutal masses. Even the students of occultism, though some of them have more archaic MSS. and direct teaching to rely upon, find it difficult to draw a line of demarcation between the Sodales of the Right Path and those of the Left.—S. D. II. 211 (221-1).

* * *

THE FEEBLE-MINDED

An anthology of more than usual interest to students of psychology has been compiled by Dr. Helen MacMurchy, so well-known as an authority on the mentally defective, and who has recently been appointed to an important Government position at Ottawa. "The Almosts," as it is called, is "a study of the feeble-minded." (Toronto: Thomas Allen, \$1.65). It consists of selections from Shakespeare, Bunyan, Scott, Dickens, Bulwer Lytton, Charles Reade, Victor Hugo, George MacDonald, George Eliot, Joseph Conrad, Robert Louis Stevenson, Nathaniel Hawthorne, and some contemporary writers describing the "feckless," as they are called in Scotland; "naturals," "innocents," those in whom neither the kamic fires nor the manasic light have penetrat-

ed the thought vehicles. They are but children still. Dr. MacMurchy says "simple pleasures and occupations are all the feeble-minded need. The occupations of children make them perfectly happy. . . . The marvelous improvement that care, kindness and training bring about in the feeble-minded is almost incredible to those who have not learned it first-hand."

The volume is an interesting study for those who may have wondered about the "sin of the mindless" spoken of in The Secret Doctrine, a condition which led to such notable consequences in human evolution. Feeble-mindedness is atavism of a striking character from this point of view.

* * *

A MOTHER'S GUILD

"I am a mother, therefore, I must be loving, patient and gentle, so that I may make my home happy and train my children wisely."

This daily affirmation is the cornerstone about which has been built the edifice of a quite unique organization, without fees and without meetings, "The Mothers' Thought Guild," started by a lady in New Zealand some five years ago, who held high ideals of motherhood, and now has many thousands of members all over the world.

In Toronto, where it was first started in Canada, there are 60 members, and it is hoped that any mothers who realize that the capacity to give their children spiritual guidance does not come to them without thought and study, will write for further information to the secretary, Mrs. Mary E. Budd, 199 Balsam Ave., Toronto, and join what should be one of the greatest thought-powers in our land.

* * *

Search for the Paths. But O Lanoo, be of clean heart before thou startest on thy journey. Before thou takest thy first step, learn to discern the real from the false, the ever-fleeting from the ever-lasting. Learn above all to separate Head-learning from Soul-wisdom, the "Eye" from the "Heart" doctrine.—Voice of the Silence.

AN IMPERIAL SACRIFICE

Lord Fisher sets what will probably be called an example of faddist philosophy, in a striking letter to *The Times*. It may be a counsel of perfection, but all the more reason why it should be followed. Some one must make a beginning, and the biggest and strongest and wisest would have the best right. Lord Fisher says:

"This last portentous war probably altering the whole face of the earth (and certainly establishing a new Community of Nations on a basis only conceivable by the Apostolic Socialists), was waged against a military tyranny that would have stamped out Freedom and established War as the only god to worship!

"All nations spent their best blood, and only by God's Providence (and not by their own arm) did they win!

"When each country demands of another repayment in cash for what was spent in this common cause, it has all the aspect of the price of blood, and as if we were setting a valuation on those millions of young souls who sacrificed their lives for Freedom, not for Cash!

"Can't all these international debts be wiped out?"

"England will lose most! Let her lead! And like that great similitude (written for our example) say to all ('moved with compassion'): 'I forgive thee all thy debt!'"

* * *

AMONG THE LODGES

Mr. W. G. Hooper addressed the members of the Toronto Lodge on April 7 on the occasion of his visit to the city as a delegate of the Brotherhood Federation. He stated that he was still a member of the Wesleyan Church. He had challenged them to show that he had done anything in violation of the Plan. He was a seeker for truth, and now he had found it, and they could not show that he was not the best Methodist in England. Mr. Hooper is the author of the remarkable volume on "Æther and Gravitation," published in 1903. When Miss Edith Ward read it she invited him to come to the Theosophical

Publishing Co., and when he arrived congratulated him on being a student of *The Secret Doctrine*. He had never heard of the book, but had independently worked out theories identical with the positions taken in H. P. B.'s book. If ether was matter it must have weight. Young agreed to this in 1802. Science refused to accept this view, but he had worked on this line. Life came from the ether cells, he said. The light atoms were the blood corpuscles of the solar system. Mr. Hooper has published a second volume, "The Universe of Ether and Spirit," and his contribution to the subject has been recognized by the Royal Astronomical Society of England, which elected him one of its Fellows. His address in Toronto was much appreciated.

* * *

The Secretary's annual report of Ottawa Lodge for year 1919-20, was presented at the annual meeting on April 29, and will interest other Lodges as to methods of work in the Capital City. The report is in part as follows:

The activities of Ottawa Lodge during the year 1919-20, reviewed in this report, commenced on June 5, 1919. At that time the regular weekly Lodge meeting was being held every Thursday evening in the auditorium of the Conservatory of Music, Bay St., and in addition, a public meeting was held every Sunday evening in the same hall. At the end of June activities were suspended for the summer months and when Lodge work was resumed in September in the recital hall of the Conservatory of Music, weekly public meetings were abandoned. Early in December, yielding to financial pressure, it was decided to accept the hospitality of Mr. and Mrs. Davy, and since that time Lodge meetings have been held at their home, 124 Wellington Street.

At the beginning of the fall season the study of the Theosophical Manuals was again taken up, but later in the season several manuals having been used, attention was turned to the "Ancient Wisdom," by Annie Besant, and this text is still in use.

From the standpoint of publicity—the carrying of Theosophy to the outside world—the year's work has been particularly gratifying. Propaganda and publicity fall entirely within the purview of the Publicity Director's Department and will, of course, be covered in that officer's report, but I should like to make brief mention of our lecture work, in connection with our membership records. In the past year Ottawa has been visited by Mr. Rogers and Dr. Barnard, of the American Section; Mr. Smythe and Mr. Mitchell, of Toronto Lodge, and Mr. Bardorf, of Montreal Lodge. It is interesting and encouraging to note the results of these activities. At the beginning of the year the records indicated 44 active members. Three of these have since been transferred to the inactive list, one has been demitted to Toronto Lodge and one became a member-at-large. Against this, 11 new members were admitted during the year, making our total active membership at the present time 50—a net gain during the year of 7 members. Most of our new members received their early instruction in Theosophy at the hands of our Publicity Director, Mrs. Davy, who conducted the beginners' class formed by Mr. Rogers in November, 1919.

Problems of finance and the question of a permanent home for the Lodge have from time to time received attention. In regard to the former, at a recent meeting it was decided to introduce the "mite-box" plan to enable members to make voluntary contributions to the general funds of the Lodge whenever possible. Up to this date it has not been possible to secure and furnish suitable permanent quarters.

The members are familiar with the steps leading up to the formation of the new Canadian Section, for which a charter was granted by the President in December last. The Theosophical Society in Canada—as the new Section is styled—came into official being on January 1, 1920, and although it has been in existence only a few months, it is not too early to say that its future is assured and the outlook most encouraging.

It seems fitting that some mention should be made in this report of the de-

lightful custom that we have adopted of holding an annual picnic, and also of the various informal social gatherings that have been held during the past winter. These latter perhaps may not be technically considered within the limits of a report such as this, but they have, nevertheless, certainly tended to increase that spirit of unreserved comradeship and brotherhood so necessary to the success of a movement such as ours.

From this brief retrospect we may take every encouragement. Ottawa Lodge has been functioning as a unit on the physical plane for only a little over two years, but during this time we have clearly demonstrated our will to live, to grow, and to serve in the Master's School.

* * *

Winnipeg reports a busy time with Mr. Munson's lectures, though local conditions rendered the date of his visit unfavorable. Mr. Munson's lectures began on Good Friday and went over the Easter week-end. The musical festival followed on Monday, and cold, blustery weather prevailed. New members are coming in steadily.

* * *

Mr. Wadia, when in Buffalo, was accompanied by Mr. Hugh R. Gillespie and Mr. A. F. Knudsen. Both these gentlemen are expected to lecture for the Canadian Lodges, but Mr. Knudsen was unable to say when he would be free. Mr. Gillespie expects to be in Canada in June, beginning at Montreal on the 22nd and going westwards. If it is found to be unsuitable for public lectures at this season, he would speak to the Lodges with equal pleasure. Among his subjects are: "The Scientific Basis of Reincarnation," "The Real Meaning of Karma," "The Triangle of Experience," "The Birth of the Soul," "Creative Thought," "The Power of Efficient Prayer," "Our Own Adyar," "Glimpses of Indian Cities," two stereoptican lectures with photographs taken by Mr. Gillespie; "Ecclesiasticism v. Democracy," "Breakers Ahead for the Good Ship T. S.," "The Elements of Theosophy." This is a most attractive list of subjects. Mr. Gillespie may be addressed at the Theosophical Association, 135 Broadway, New York City, till the end of May.

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, David H. Chambers, Apartment 2, 4 Howick Place, Ottawa, Ont.

Regina Lodge.

President, John Hawkes; Secretary, George Black, 1008 Scott Street, Regina, Sask.

St. Thomas Lodge.

President, George L. Haight; Secretary, Mrs. Hazel B. Garside, 66 Hincks 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.

Blavatsky Lodge, Winnipeg.

President, W. A. Deacon, 650 McDermot Ave., Winnipeg.

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False learning is rejected by the Wise, and scattered to the winds by the Good Law. Its wheel revolves for all, the humble and the proud. The "Doctrine of the Eye" is for the crowd; the "Doctrine of the Heart" for the elect. The first repeat in pride: "Behold, I know"; the last, they who in humbleness have garnered, low confess: "Thus have I heard."—Voice of the Silence.