

THE CANADIAN THEOSOPHIST

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

VOL. I. No. 4.

TORONTO, JUNE 15, 1920.

Price 10 Cents

“THY SHADOWS LIVE AND VANISH”

“Have perseverance as one who doth for evermore endure. Thy shadows live and vanish; that which in thee shall live for ever, that which in thee knows, for it is knowledge, is not of fleeting life: it is the Man that was, that is, and will be, for whom the hour shall never strike.”

The whole problem of personality is wrapped in these words, and until they are understood we shall never be free of the sin of idolatry. The great protest of the Old Testament is against idolatry, the materialization of the divine ideals. The Israelites were never satisfied until they had an earthly king, clinging to the materialization and forgetting the divine power. They worshipped personality, rather than the Self impersonal and individual. They trusted their senses rather than their spiritual consciousness.

When the King was born again in a manger and stripped of the glories of earthly sovereignty, the nation had fallen so low, beneath its former idolatry, that it could no longer reverence even the person of the King, but desired to fall down before the trappings of rank and dignity and sovereign estate. So they crucified the King of the Jews. They no longer revered a Soul, no longer a man, only an idol of power.

So it is always with those who follow personalities. These are evanescent as a cloud. They may be beautiful as a rainbow, but they are no more substantial. They come and go as the weather changes, and man who sets his heart on them is filled with weariness and sorrow. In the

Theosophical Society there has been the same longing for idols that characterized similar bodies in the past, the same blind adhesion or repulsion, as the case might be, and often the one changing to the other, as moods altered.

Is it not significant that the Masters, those who have attained to supernormal stages of development, conceal themselves from the hero-worshippers and the frenzy of fanatical adorers, and prefer the skepticism of those who rely on their senses instead of on their reason? It is not good for men to worship their fellows, and it is not good for men so to be worshipped.

The Masters, when they came to the world, came in lowliness and humility, and are known only to their own kind. To meet them and to know them we must be of their fashion. We must seek the Self and find our refuge in It. There is that within us that will lead us to the company of the Great Ones, but if we fail to find it, we shall fail to find them.

Here is the advice of one teacher to his pupil: “Now, let me elevate a signal. Do not think much of me, please. Do not place me on any pinnacle. Think kindly of me, but, oh, my friend, direct your thoughts to the Eternal Truth. I am, like you, struggling on the road. Perhaps a veil might in an instant fall down from your spirit, and you would be long ahead of us all. The reason that you have had help is that in other lives you gave it to others.”

“To live to benefit mankind is the first step.”

THEOSOPHY

Theosophy is at once a Philosophy, a Science, and an Art.

As Philosophy, it gives the general principles that govern the processes of the "Great Becoming" which we see as the Universe around us and ourselves. It shows the relation that exists between us and the Universe, and between us and the Heart and Cause of the Universe—the Being underlying the Becoming. This relation, as Carlyle declared, is the essence of real Religion.

As Science, Theosophy deals with the details of the Universal Laws, with Consciousness in its various states, with the action of the multifarious Energies, Powers and Forces which arise in the Great Becoming, and with the evolution of the infinity of Forms which embody Infinite Being.

As Art, it is applied to Wisdom. It is a man's practical endeavour to express in his life, in both its religious and ethical aspects, the Wisdom and Will of that Being which is the Heart and Cause of himself, as it is the Heart and Cause of the Universe.

There have been Theosophists—those who have practised the Art of Theosophy—in all ages. In the hoary past they founded a Brotherhood which exists today, its members being of various nationalities, and living and working wherever needed. From time to time this Brotherhood has sent publicly into the world one of its members as a Teacher, to reawaken in the minds of men the spiritual, moral and ethical truths which have become obscured or have been forgotten.

Gautama, the Buddha, was such a Teacher. Jesus, the Christ, was another. He is declared in the Bible to have been a member of the "Order of Melchizedek" (an old name of the Brotherhood), and to have asserted that the Doctrine He taught was in no sense His own. To keep the Lamp of Truth burning clear and bright through every age, whatever its vicissitudes, is one of the duties of the Brotherhood, and, while at all times acting as Guardians, Inspirers and Helpers of

Humanity at large, and of individual Aspirants in particular, the Brotherhood makes the special public effort referred to whenever the Law which governs these matters permits. Towards the latter part of last century such an effort was made, and the result is the great interest that has been aroused in Theosophy and all that it implies.

The trend of Theosophy will best be understood from an examination of a few of its main principles.

The philosophy, as a background for its generalizations, postulates an Omniscient Eternal, Boundless and Immutable Essence, inconceivable, indescribable, devoid of attributes, without any relation to manifested Being. In this Absolute Reality the Universe arises and lives and moves and has its being.

The present Universe is one of an infinite series of Universes, each of which is better than its predecessor, and is bettered by the Universe that succeeds it. The Soul of the Universe—Theos—is Eternal; its manifestation or "embodiment"—Nature—is ever changing, or, as named above, Ever-Becoming.

Every being in the Universe is a manifestation of the Soul of the Universe. Each individual Soul is, in essence, therefore, identical with the Universal Soul, Theos. Each is, in manifestation, an integral part of Nature.

Law reigns supreme in every realm of Nature. An universal whole forms a stupendous Order. There are two aspects of Law, Cyclic Law and Karmic Law. The first is the law of periodicity, obvious in day and night, life and death, sleeping and waking. To it, every kind of action is subject without exception. The second, Karmic Law, is simply Causality universally applied. Never questioned on the physical plane, it is equally operative on the mental and moral planes. To illustrate: What a man thinks, that he is. What a man deserves, that he gets. How he gets it is regulated by Karmic Law; when he gets it is regulated by Cyclic Law.

In the Universal Soul are infinite possibilities of perfection. For each great Manifestation certain of these possibilities are set apart for realization, thus forming a divine Ideal, a universal Plan, which guides and determines all evolution. There is, therefore, a basic scheme for each successive Universe.

For the purposes of the Plan and in accordance with Cyclic and Karmic Law every Being pursues an obligatory Pilgrimage, self-imposed, through all Nature's Kingdoms, from the most subjective and spiritual, through the most objective and material, onwards to the spiritual state from which its pilgrimage began.

The first half of the Cycle—from the Divine to the Human—is a Cycle of Metempsychoses, and is accomplished through the force of the original impulse. In the human stage Individuality is acquired, and the last half of the Cycle is a Cycle of Reincarnations, and is accomplished through self-induced and self-devised efforts. Every being in the Universe was, is, or will be Man, if not in the present, then in the past or a future evolutionary period.

The whole Universe is living and conscious. The word "inorganic" has no significance. There is no "blind force," no "dead matter." The Universe, from our point of view, is a Totality of being. Every being is a microcosm of Energies, pervaded by Consciousness and limited by Form. Their collective Consciousness is the Universal Mind in which rests the Ideal Universe. That collective Mind is what the Masons call "The Great Architect of the Universe." The hosts of beings (in each of whom is a part of the Universal Mind) are the constructive labourers. Prior to their reaching the human stage, the work of these beings is directed by higher Intelligences, called by Christians Archangels, and in Theosophy Dhyān-Chohans. The present privilege and duty of Man is to be a self-conscious and self-controlled co-worker with Nature and her Creative Intelligences. His destiny is to become himself a Dhyān-Chohan or Archangel.

From this selection of the principles of Theosophy, Man's relation to the Universe

and to its Heart and Cause will be evident. His being is indissolubly one with Infinite Being. His Higher Self is identical with the Higher Self of all Beings. The whole Universe is a Brotherhood—a Universal Brotherhood of beings without any distinction whatever. That Brotherhood is not derived from the fatherhood of God, but is based on the essential identity of each being with God.

The Science of Theosophy will show to its students the Laws which reveal the presence and the operation in Nature of the Divine Ideal. It will supplement the desire to do good, which is present in all of us, with the **knowledge of what is good to do**, in which most of us are most lamentably deficient.

The Art of Theosophy lies in two directions, an interior and an external, in Meditation and Action, of which real life consists. In Meditation man learns the Divine Will: having learned it, he must express the Will in Action. Each man has his own share in the Divine Work which no others can do. This is the basis of Duty, which is always individual, unconventional, and independent.

THE MOST ANCIENT PEOPLES

It is to this period [seventh sub-race of the Third] that we have to look for the first appearance of the Ancestors of those who are termed by us the most ancient peoples of the world—now called respectively the Aryan Hindus, the Egyptians, and the oldest Persians on the one hand, and the Chaldees and Phoenicians on the other. These were governed by the **Divine Dynasties**, i.e., kings and rulers who had of mortal man only his physical appearance as it was then, but who were Beings from spheres higher and more celestial than our own sphere will be long Manvantaras hence.—S. D. II., p. 328 (343).

* * *

Canst thou destroy divine Compassion? Compassion is no attribute, it is the Law of Laws—eternal Harmony, Alaya's Self; a shoreless universal essence, the light of everlasting right, and fitness of all things, the law of Love eternal.—Voice of the Silence.

TO MY CANADIAN BROTHERS

During my stay in America, to which I came for the purpose of attending the International Labor Conference under the auspices of the League of Nations, several times I received invitations to visit your wonderful country and your new Section. I very much regret I did not find it possible to meet you personally, to visit your many Lodges and to render some service to the great cause dear to us all. I had the good fortune and great pleasure of meeting your General Secretary, Mr. Smythe, in Buffalo, and availing of his kind invitation, I wish to send a short message of greetings to you through the channel of the Canadian Theosophist.

As one who has worked for the cause of Theosophy for twenty years, nothing gives me a greater thrill of pleasure than the news of the formation of a new autonomous Section of the International Theosophical Society. It means new workers for the spread of the great message which H. P. B. gave us in the last quarter of the last century. She was the light-bringer to a materialistic and a superstitious world, and it became the duty of those who worked with her in the spreading of the great message of Theosophy to break down, as much as possible, the binding creeds which divide men from men, nation from nation, race from race. On the soil of what appeared to be destruction, ultimately was reared a structure of an organization which has steadily grown in proportions, to which many have brought their service and their homage. In the rearing of that structure the great messenger of the White Lodge, H. P. B., was assisted by one whose name will ever go down in the history of the Theosophical movement as that of a person to whom not only respect, but reverence, is due—Colonel Henry Steele Olcott, the President-Founder of the Theosophical Society. In the structure which he constructed, with the help of many, thousands upon thousands have come to learn the mighty wisdom of H. P. B., and to you, the members of a new Section, what other message can I give save this: Render unto the

Theosophical Society that which you have received from it, and that can be done only by your high endeavor to bring within its fold new seekers after the wisdom. The basis of our unity in the Theosophical Society is not only one of organization, but primarily is of our common goal, purpose and teaching. The goal and the purpose being dependent on our teachings, naturally, as students of Theosophy we emphasize the fact that the teachings of Theosophy should be spread far and wide, enabling others to realize Theosophy as we are trying to realize it ourselves. Those teachings have been rightly spoken of by a Great One as a result of their breaking the silence of centuries, and the trouble They have taken and the sacrifice They have shown ought to inspire us to do our work as their representative H. P. B. showed us to do. In a memorable passage in a message which was sent to the American Convention in 1891, she says:

“ . . . Every wish and thought I can utter are summed up in this one sentence, the never-dormant wish of my heart, ‘Be Theosophists, work for Theosophy! Theosophy first, and Theosophy last; for its practical realization alone can save the Western world from that selfish and unbrotherly feeling that now divides race from race, one nation from another, and from that hatred of class and social considerations that are the curse and disgrace of so-called Christian peoples. Theosophy alone can save it from sinking entirely into that mere luxurious materialism in which it will decay and putrefy as civilizations have done. **In your hands, Brothers, is placed in trust the welfare of the coming century; and great as is the trust, so great is also the responsibility.**’ ”

In this message to the American Section comes also the message to Canada, and in sending you this word of short greeting I can do no better than draw your pertinent attention to her words.

If ever I return to America I shall try to visit your Canadian Section, and avail myself of the opportunity of Theosophical service in your country, but as I have laid

my services at the feet of our revered President, Mrs. Annie Besant, it will be for her to decide, and in closing I earnestly appeal to you to give your intelligent

and hearty co-operation to her who is bearing the burden of the work of our International Society.

Your faithful servant,
B. P. WADIA.

“LIFE AFTER DEATH”

The lecture given by Mr. B. P. Wadia in the ball-room, Stattler Hotel, Buffalo, on the evening of May 4th, 1920, on the subject, “Life after Death,” was heard by a large and apparently very interested audience.

In approaching his subject, Mr. Wadia said the first question to consider was, “What are the avenues open to us for the investigation and study of life after death?” First of all, there was the study and research opportunities offered to us by the spiritualists, and the value of this research lay not in the phenomena, but in the methods whereby such phenomena became evident. Secondly, there were the Societies for Psychical Research. The facts collected by these Societies were obtained and worked out in a scientific manner, by the thoughts, deductions and experiments of great scientific men, whose opinions could not be idly set aside. Thirdly, there was the collection, from time immemorial, of the experiences of all mystics of all ages and climes, of religious seers and dreamers of dreams—and we must remember that the value of such histories lies not in the fact that such men may have been called “saints,” but rather in the manifestations and qualities of the life which could be called saintly.

Fourthly, there was the direct investigation of the realms beyond, by trained occultists, whose work was not carried on by the help of scientific speculation, but on the basis of scientific facts. Mr. Wadia enlarged on the difference between the mystic and the occultist—the mystic simply follows his unconscious urge, but the occultist uses his conscious knowledge, and according to set plan evolves faculties, which enable him to contact the manifestations of the human will. Mr. Wadia briefly referred to the great Yogis.

Having discovered the means of investigation, the next thing of importance to consider was the right understanding of the word Man. We have sometimes been told that Man is but a bundle of flesh, blood, nerve tissue, etc. Easterners have a beautiful thought which portrays Man as “one who can never die, whom fire cannot burn, nor water drown.” Mr. Wadia smiled as he said, “We Easterners think many of your Western modes of expression very crude; for instance, you say, ‘I have a headache,’ or ‘I am sick,’ but we say ‘My head feels pain,’ or ‘my body is sick,’ and so on. Then you say ‘Man has a soul,’ but we say ‘Man is a soul, possessing body,’ which is surely the higher conception.”

He then went on to speak of double evolution—that there was evolution and purifying of the body, just as there was the evolution of the soul. Westerners are taught that Man has but one body, and lives in but one world, but the Easterner knows that Man lives in three Worlds, in three bodies, composed of matter interpenetrating. First, the world of Mind, in which he functions in his mental body; secondly, the world of Emotion, which he contacts in his psychic body, and lastly, the world of Action, which he knows through his physical body.

What happens then when a man dies? He simply throws aside one of his bodies, namely, the physical, the one of flesh and blood. He does not change suddenly; a man is no different because he takes off his overcoat when he comes in from the street, so when he casts off his physical body and passes on, he does not suddenly become a “saint.” The only difference is, that instead of being able to live in three worlds, he can now only live in the two that are left to him—the World of Emo-

tion and the World of Mind. We are, therefore, not transported suddenly to any Heaven or Hell, and the only Hell to be feared when passing on was that of boredom. Mr. Wadia then graphically sketched the position of a man, wholly wrapped up in his business life and the physical desires of his body, being deprived of that physical body—or dying, as we say. How would he fare? Having only energized in the one world—the world of Action, the world of Emotion and the world of Mind would have little or nothing to give him, and he would necessarily be stranded in a hell of boredom.

With a little smile Mr. Wadia said, "Hobbies are valuable things." Hobbies, all intellectual pursuits, all the avenues that we open in the World of Mind; all the development of the highest emotions, all the loving, the giving, the helping, with which we enrich the world of Emotions; these are what will give us wonderful opportunities for progress and lives of great interest when we pass on, and are only able to contact the two worlds, that of the Emotions and that of the Mind. Then, in time, another "death" occurs, when the emotional body disintegrates. The period of time passed before this disintegration takes place varies from 60 to 200 years, according to capacities for emotion previously developed by the soul. Not being able now to live either in the physical or emotional worlds, we have only the one world left to us—the World of the Mind.

The Heaven-World is the World of the Mind, where thought processes of a very intensive nature and character take place. Here such a soul as Plato and other great ones are able to function at ease, and carry out and enlarge all their projects, and increase their services to humanity. Those souls, however, who have not developed sufficiently to respond to this high Mental World, fall asleep, and have wonderful and beautiful dreams. Such dreams are realities, and there the mother is reunited to the babe she has lost; loved ones are found and greeted again, and all the dreams we dreamed on earth, and the things we longed and prayed for, are real-

ized. The length of time that may be spent in this Heaven World of the Mind is from 500 to 1,600 years, getting longer as the powers of mind become more and more intense. The dreams of the Heaven World are not the vague dreams of ordinary sleep, but are like unto the vivid dreams of a great seer or visionary. With the disintegration of the Mind Body, all the experiences accumulated through life in the three Worlds are gathered up into each soul's innermost consciousness, and with that increased knowledge and gathered experience, each soul once more, through the gates of birth and reincarnation, takes up again the cross of the flesh, and follows on its great evolutionary journey, in the wake of the Christ, or the Buddha, or the Krishna, whoever its particular Master may be.

Mr. Wadia was here reminded of a story. A bishop and two priests were sitting playing cards. The bishop said to one of them: "What would you do if Death suddenly came and said he would claim your life in five minutes?" "Oh!" said the priest, "I would run as fast as ever I could to the altar and there I would kneel down and pray." Then the bishop asked the second priest the same question, and he answered, "I would just kneel down and pray where I am." Then both the priests turned to the bishop and cried, "But what would you do?" "Oh!" said the bishop, "I would just go on playing." If it was worth while spending any of his time playing cards, then he could not do better than spend the last five minutes of his life in trying to finish the game.

Mr. Wadia touched on the subject of freedom of thought. It was really a wicked thing to try and impose one's own opinion on another, or to accept as truths what we did not really feel or know to be so. It was incumbent on us all, however, to seek earnestly along all the ways of investigation open to us, that we might find true knowledge for ourselves. He spoke of the wearing of mourning for the dead, and said it was really very wrong indeed to do so, for it only hinders the work of the beloved ones, and to try and get messages from the "dead" was very

wrong also, as to bring them into contact again with the physical world was to cloud their vision and retard their progress. They had far greater interests to pursue than we had, and very much more to engage their attention. To the Easterner, birth is coming from death to death, while death is a passing from life to increased life. "Those whom we mourn as dead," concluded Mr. Wadia, "are very much more alive than we are—it is we who are dead."

Mr. Wadia has an arresting and wonderfully magnetic presence, and his fine voice, perfect speech and clarity of expression, together with the absolutely unruffled, calm deliberateness of his address strike the listener with forceful significance. One cannot help wondering why evangelists and others—who claim such a monopoly of the Truth—should need the aid of such wild exhortations, such thumping of Bibles, such contortions of face and body, in order to clinch their arguments and drive home their points. When we stand on sure ground we are not disquieted; it is only the quagmire of doubt and ignorance that causes floundering and excitement.

For those who had never given the matter serious attention, or who were unacquainted with Theosophical teachings, Mr. Wadia must surely have blazed a trail for awakening thought to pursue; while those of us already seeking, or with our feet on the Path, felt that we had been refreshed beside "still waters," and came away saying in our hearts, "My cup runneth over."

J. W. LANG.

* * *

All is impermanent in man except the pure, bright essence of Alaya. Man is its crystal ray; a beam of light immaculate within; a form of clay material upon the lower surface. That beam is thy life-guide and thy true Self, the Watcher and the Silent Thinker, the victim of thy lower Self. Thy Soul cannot be hurt but through the erring body; control and master both, and thou art safe when crossing to the nearing "Gate of Balance."—Voice of the Silence.

VISION OF CONSOLATION

A True Story.

Dorothy seemed to be a perfectly normal child of eleven years, not particularly imaginative, nor given to reading fairy tales. Indeed, her chief pleasure is in her stamp collection.

She has a great love for pets, and a few months ago picked up an unfledged robin, which had fallen out of its nest, and cared for it until it was feathered. It seemed to have little idea of flying, having never been taught, and used to hop after her wherever she went around the house, until one day a cat killed it. This was a cause of intense grief for the poor child, which lasted until she undertook to mother a little pig, the youngest of its litter, and weakened by some accident of birth. She kept this creature for some time, but one day fed it too much pure milk, and it died.

The poor child grieved herself sick over this second loss, and I was growing alarmed over her, when one morning, going to waken her, she jumped up in bed radiantly happy and told me the following beautiful experience.

"Oh, mother, I have seen Bandoula (the robin) and piggy. We were in a lovely garden, just full of flowers, and were playing together. On the other side of the walk was a baby that I did not know. Then the gate at the end of the garden slowly opened, and Christ came in, followed by Birth, Death and Happiness. Death and Happiness went up to Piggy and Bandoula and touched them, and they went out with Death. Birth and Happiness then went to the baby and touched it while Christ looked on, and then you woke me."

When I asked her how they were dressed she replied, "in long garments," and to the question how did she know they were Birth, Death and Happiness, her answer was that she "just knew."

How did she know these were Birth, Death and Happiness? She knows nothing of Maeterlinck's "Blue Bird."

N. W. J. H.

THE CANADIAN THEOSOPHIST

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.

OFFICERS OF THE T. S. IN CANADA.

GENERAL EXECUTIVE:

Miss Catherine M. Menzies, Vancouver.
H. R. Tallman, Toronto.
Roy M. Mitchell, Toronto.
A. L. Crampton Chalk, Vancouver.
Mrs. M. F. Cox, Ottawa.
F. H. Lloyd Knechtel, Calgary.
Mrs. George Syme, Winnipeg.

GENERAL SECRETARY:

Albert E. S. Smythe.

OFFICIAL NOTES

Toronto Lodge takes fifty copies monthly of the magazine. Librarians would find it an easy way to add to their funds.

* * *

Donations to the General Fund received from Edmonton Lodge, \$11; W. B. Pease, Victoria, \$25; E. A. Lucas, Vancouver, \$10; Calgary Lodge, \$25.

* * *

Secretaries of the Lodges will be supplied with notification slips of the members' dues. These should be returned to the General Secretary, with the dues, when remitting.

* * *

Members' dues are payable for the year 1920-21 on July 1, and the amount, \$2.50, should be handed to the local secretaries as soon as possible. Members-at-large will remit to the General Secretary their annual dues of \$5.

* * *

Mr. Roy Mitchell finds that his engagements in the University of Toronto will not permit him making as extensive a visit west as he had hoped, but he expects to be able to go as far west as Calgary and Edmonton, and perhaps to Banff and

Salmon Arm and the Okanagan Valley. This would be between the middle of August and the middle of September, but he has been unable to make definite dates yet.

* * *

M. Charles Blech, General Secretary of the "Societe Theosophique de France," writes: My dear Colleague, I am exceedingly sorry to inform you that, Mrs. Besant, not being able to come to Europe this year, the Paris Congress is not going to take place in 1920, and will be postponed to next year. It seemed to us that without our beloved President, this Congress would lose its chief interest. The postponement of the Congress has been decided upon in agreement with the General Secretary of the English Section, to whom I am much indebted for the kind assistance rendered in endeavouring to secure the attendance of Mrs. Besant. Yours fraternally, Charles Blech."

* * *

The Messenger for June contains a half-page advertisement of the writings of William Q. Judge, with the note: "W. Q. J. is the Antaskarana (the bridge) between the two Manas (es)—the American thought, and the Indian—or rather, the trans-Himalayan Esoteric Knowledge.—H. P. B." The books mentioned are The Ocean of Theosophy, Echoes from the Orient, Notes on the Ghagavad Gita, and Letters That Have Helped Me. To earnest students these books are invaluable.

* * *

Mr. H. Baillie-Weaver, General Secretary of the T. S. in England and Wales, writes: "I have just seen the first number of the "Canadian Theosophist," and I write to congratulate you upon its appearance; upon the establishment of the Canadian Section, and upon your election to the position of General Secretary. I trust that the work will go forward by leaps and bounds, now that a Section has been established, and that it will strengthen Theosophists all over the world to greater effort, and I may add that it will be a great pleasure if at any time I am able to be of use to you or your Section. With my best fraternal greetings."

The National Publicity Department at Krotona writes in connection with the requests made by some Canadian members for literature, notwithstanding the changed status of the Section. Krotona has been most generous in extending assistance of this kind, but we must not impose on good nature. Mr. Ussher writes: "As you may be aware, this department mainly depends on voluntary donations for its support. Only the rent and salaries for the two workers have been defrayed from the office of the National Secretary. All the other expenses, such as printing, postage, and current expenditures, have been paid for by donations. Of late we have not solicited any donations through circular letters, but are planning to do so in the very immediate future. Of course, we shall refrain from sending these letters to

our Canadian patrons. So far we have filled requests for free literature coming from Canadian Lodges, but of late informed them that in future we would have to render a bill for leaflets on account of the changed status of their sectional affiliations. In no instance have we rendered a bill as yet. This is to advise you that we shall be guided by this policy in future which has been necessitated by the high cost of printing. In fact, we have charged the English, South African and Australian Sections for supplies of this nature, so that we are in no wise discriminating against you. If you should care to reprint some of our literature until you can find time to devise some of your own leaflets, feel free to do so. Please remember that we shall be happy to aid you in any way possible."

TO VICTORIA AND BACK

The General Secretary's tour extended from May 9 to June 4 over 6,000 miles of travel, giving eight public lectures, and attending ten Lodge meetings and social gatherings. Consultation with Western members of the Executive was had, and it was decided to draw up necessary by-laws as soon as possible. Suggestions for these may be submitted. The question of a convention was left over, as it was not considered that any advantage could be gained from one at present. It was recognized that any attempt to build up a top-heavy headquarters would be inadvisable, as likely to constitute a drain upon the local Lodges which would not be justified.

It is hoped that every Lodge will endeavour to make itself as important as Headquarters, and that the growth of the Section generally will suffice to maintain the Sectional Headquarters adequately. The local Lodges are to be encouraged to undertake missionary work in their own adjacent territory. Toronto has already done such work in Hamilton, London, and elsewhere. Winnipeg is looking towards Port Arthur, Portage la Prairie, Brandon,

Moose Jaw and other towns. Calgary sees Lethbridge, High River and other places in need of help. Vancouver has already been active, and will endeavour to stir up British Columbia. The Okanagan Valley promises to be a fruitful field.

The problem of procuring lecturers is a difficult one, but it is hoped that the ablest speakers in the local Lodges will be available for some of the work to be done. The offer of the American Section to send their National lecturers over the line will be accepted when arrangements can be made to avoid clashing of engagements. For this purpose it is suggested that the Lodges notify the General Secretary of any proposed lecture arrangements.

The Executive Committee agreed that competent auditors be appointed in Toronto for the annual reports, and that a Minute Book be kept of the Executive business.

In speaking to the Lodges, the General Secretary dwelt on the origin of the Section, which had been opposed by Toronto until Victoria, Vancouver and other Western Lodges took up the matter and urged

it. The autonomy of the Lodges was emphasized, no interference from Headquarters being contemplated beyond the transaction of routine and constitutional business.

The tendency to psychism was deprecated, and the cult of pure Theosophy as a spiritual philosophy and a practical guide in the duties of life was commended. The non-dogmatic or scientific attitude of the Society was emphasized, and it was pointed out that mere intellectual agreement was not expected, but the deeper harmony of the heart and soul in brotherhood. Opinions change from time to time, and inevitably from incarnation to incarnation. It is not worth while to quarrel over such transient views. But character and principle are vital.

A broader tolerance was enjoined, and a wider acquaintance with past and contemporary Theosophical literature recommended. Madam Blavatsky's writings are essential sources of the modern Theosophical thought.

Neither the Society nor the individual member can grow save by work for others. The Society has a mission to the young nation of Canada, to permeate it with the principles of brotherhood and spiritual wisdom. Only Canadians can suitably undertake this work. They are the trustees of this spiritual treasure in the Theosophical Society, and they have a great responsibility to the people of this new country to deliver faithfully the message of the Master.

Only one hitch occurred. It was at Regina. Mr. Hawkes writes at considerable length detailing the arrangements made, and regretting the failure of the General Secretary to be present. But as the General Secretary had not been notified of the arrangements, he hopes to be excused.

The response everywhere was most inspiring and encouraging. It would be senseless to make comparisons. The conditions in the various cities and towns vary to an extraordinary degree. There are strong centres at Winnipeg and Vancouver, and these, with Toronto, must be the main centres of activity for the present. Victoria, Calgary, Edmonton, Medicine Hat and other places are quite the

rivals of Ottawa, Montreal and Hamilton.

One or two things may be noted. For failure to study the Secret Doctrine many students have gone off to "Rosicrucian" studies, and on other lines. For a thorough ground work in Theosophy there is nothing just as good as Isis Unveiled, The Secret Doctrine, The Key to Theosophy, and Madam Blavatsky's other writings. In these the language and the thought forms, even, of which some think so much nowadays, are those of the Masters, and familiarity with them is the obvious means of cutting channels in the brain stuff to make communication easier. The Masters want helpers, not babes that are always needing support and nourishment. Those who refuse to partake of the strong meat and prefer something simple and light, a milk diet, in fact, cannot expect to be entrusted with the heavy burdens and responsibilities of the world's Karma.

The West is strong and vigorous, and with proper attention to fundamental study will not fall behind in any respect.

The General Secretary has to acknowledge the unfailing courtesy and kindness he everywhere received. It was a privilege to meet such cordial friendship.

* * *

AMONG THE LODGES

Calgary Lodge sent in eight applications for membership in June.

Mr. Hugh Gillespie, of Australia, has wired to Toronto cancelling his arrangements for the proposed lecture course.

Miss Nettie Gates, Secretary, writes that "the Hamilton Lodge members wish to send their hearty appreciation to the Editor of the Canadian Theosophist. We feel that its pages contain a strong influence for unity, and also that the Editor's hope is to lead its readers to mental and spiritual enlightenment, to quicken the evolution of humanity, and make practical the sum total of spiritual opportunity."

* * *

Former Toronto members who sent greetings eastward by the General Secretary were: Mrs. Campbell and Mrs. Driscoll, in Winnipeg; Dudley Barr, Mrs. Templeton, Mrs. Lillian Wisdom, Mr. Wilkin-

son, E. A. Lucas, in Vancouver; Mrs. Sterling, Miss Elvera and Miss Nina Sterling, Mrs. Knowles (formerly Miss Alice Hughes), in Victoria; Mrs. Glover (formerly Miss Lillian Smith), in Calgary. Mr. Knechtel, of Calgary, is a former Toronto resident, and sent messages to eastern friends.

* * *

J. B. Marshallsay reports that Vancouver Lodge has had exceptional progress and activity in the last few months, conditions which it is hoped can be maintained during the coming warm weather. On April 20th our city was visited by Sir Oliver Lodge, who gave his lecture, "The Evidence for Survival," to an audience of well over 3,000, this number showing how widespread is the interest here in modern researches into the superphysical. The Sunday public lectures in the Lodge rooms are always well attended, and 25 new members have joined this year, so that we now number 150. We were privileged to have a visit from Mr. Ray M. Wardell, of Seattle, last month. His address aroused much interest and filled the lecture hall to overflowing. White Lotus Day (May 8th) was signalized here by a joint meeting of the three Vancouver Lodges—The Vancouver, The Orpheus and the Julian—at which the memory of our beloved founder, H. P. B., H. S. O. and W. Q. J. was celebrated with biographical addresses and readings from their works. This month our efforts are to be augmented by the assistance of Mr. Eugene W. Munson, National Lecturer for the American Section, and Mr. A. E. S. Smythe, General Secretary, both of whom are scheduled to speak for us.

* * *

The Edmonton Lodge, which has been carrying on its work before the public modestly but steadily, has had a decided revival of activity. After the series of lectures delivered by Mr. Munson in April, six of the faithful friends who, by their presence, had encouraged the efforts of the Lodge for many months, became members of the Society. Those lectures were fairly well attended, but the number of applications for the inauguration of an elementary study class, suggested from

the platform, was too small to warrant organization along that line. The enthusiasm of the members, however, was intensified when word was received from Toronto advising of Mr. Smythe's proposed visit to the Western Lodges, and our expectations have been more than realized by the General Secretary's presence amongst us. Mr. Smythe arrived on the evening of May 15th, more than one day before his advertised time, and lectured on "Theosophy, the Science of Life," in the Lodge room at the regular Sunday evening meeting. General regret was expressed that this early arrival had not been foreseen, in order to have Mr. Smythe advertised for Sunday, but the information soon spread among the members and friends, and the small room at 338 Tegler Building was uncomfortably full. On Monday, the 17th, Mr. Smythe addressed the members, and outlined the constructive work in which all must unite in order to make our newly formed Section a strong factor in the upbuilding of national character. This meeting took the form of a social, the ladies providing a light refreshment towards the close of the evening. On Tuesday the public heard Mr. Smythe speak on "Theosophy and the Churches" in the Haddon Hall. The attendance was not a large one, partly owing to the counter attraction set up by the Alberta Musical Festival, but much interest in the subject was shown by those present. Mr. Smythe left on the morning of the 19th May, for the Pacific Coast, thus bringing to a close a visit which has gone far to unite in brotherhood all the members under the Canadian National Section.

AMONG THE MAGAZINES

The Theosophical Quarterly for April has a remarkably fine analysis of the records of scientific forecasting in the literature of the Theosophical movement from the publication of "Isis Unveiled" onwards, in connection with the Einstein theories of light and gravitation. The question is asked, "How far have these explicit prophecies, made by the Adepts more than a third of a century ago, been

fulfilled?" A very satisfactory answer is supplied in the Quarterly Notes and Comments. Charles Johnston contributes one of his masterly translations, with comments, on the Isha Upanishad. Mr. Johnston also contributes a severely critical article dealing with Sir Oliver Lodge's psychism. He attributes the blindness of the Society for Psychic Research to its "stupid and fundamentally unscientific" attitude towards Madam Blavatsky in accepting the report of Richard Hodgson on phenomena which he had never seen. "It seems to us, through the operation of Karmic law, because they refused to work the works of light, they are now led to work the works of darkness." Sir Oliver did not take part in the attack on Madam Blavatsky, but neither did he take part in her defence. "There can be no graver spiritual offence than to keep back spiritual light from mankind, by attacking and defaming the bringers of the light," is Mr. Johnston's conclusion. Here is a helpful passage from the "Screen of Time": "It was one of the paradoxes of occultism that the nearer we draw to the Master, the further away he seemed to us—for as we grew towards him, we became more clearly conscious of our shortcomings and our faults. If we understand this, we shall not be discouraged, and it is right that we should understand it, and take courage and hope from it."

* * *

Mrs. Besant describes, in the May Theosophist, her plan of "International Council for Theosophical Education," and prints the draft of a constitution by Mrs. Beatrice Ensor, Secretary of the "Theosophical Educational Trust in Great Britain and Ireland." "Where," she asks, "shall the reconstruction of society begin more securely than in the schools, and in what schools shall the citizens of the New Era be found, if it be not in those in which the Divine Wisdom permeates the atmosphere in which teachers and pupils live?" It is a very serious question, however, whether the segregation of Theosophical pupils and teachers will assist the reconstruction of society. Mrs. Tingley has practised segregation with the deliberate object of

wrecking the Theosophical movement, and within her limits she succeeded. Are we not in danger of narrowing down our interests to the circle of our society and our enquiries to the pursuits and personalities of those who belong to it, when the original idea was gradually to "leaven and permeate the great mass of thinking and intelligent people with its large-minded and noble ideas of Religion, Duty and Philanthropy"? People will not come to segregated communities. We must go to them, partake of their lives, be among them but not of them, if we are to make the impression needed. Are we doing this? We must not "degenerate into a sect." One of our Canadian members, Mrs. Alice Warren Hamaker, of the Montreal Lodge, contributes an article on "The Path and Everyday Life." There are some excellent and practical considerations for the man with a job in a large corporation, with a salary that just covers his living expenses, and his time and energy so exhausted by his work he has none left for any hobby; and for the woman with a family and a limited income, with constant work, worry and confined environment. Work, she points out, is a necessity to life, "and no one is an acceptable student on the Path who is lazy; sloth being one of the vices that lead to annihilation—the others being hate, selfishness, cruelty and lust." Mr. Leadbeater writes on "The Angel of the Valley," a charming article that recalls Maurice Hewlett's "Lore of Proserpine." Leo French's article on Saturn and Capricorn will attract students.

* * *

Theosophy in India for March asks for "youthful and trained enthusiasm to spread the ideals." The idea is to get young men, after leaving college, to devote some years to a temporary Sanyasa or Bhikshuship. An excellent article describes the Ramayan by Tulsi Das as "the best and most trustworthy guide to the popular living faith of the Hindu race at the present day—a matter of not less practical interest than the creed of their remote ancestors, and its language, which in the course of three centuries has contracted a tinge of archaism, is a study of

much importance to the philologist as helping to bridge the chasm between the modern tongue and the medieval. It is also less wordy than the Sanskrit original, and probably in consequence of its modern date, is less disfigured by wearisome interpolations and repetitions. While it never soars so high as Valmiki in some of his best passages, it maintains a more equable level of poetic diction, and seldom sinks with him into such dreary depths of unmitigated prose."

* * *

"Theosophy" for June continues the history of "The Theosophical Movement" begun in February, and gives a pretty full account of the rise of official psychic research from the time of the London Dialectical Society's investigation in 1869 to the foundation of the S. P. R. in 1882, and the subsequent Coulomb plot at Adyar. That it was a plot and a clumsy one is well brought out. The editor is not too careful about names. In an earlier instalment, Mrs. Emma H. Britten was repeatedly referred to as Emily. In the present, Stainton Moses is named Stanton. With some tendency to emphasize personalities, the tone of the magazine in general is excellent.

* * *

"Divine Life" spends a lot of time cavilling over the Theosophical Society's failure to do what the editor of "Divine Life" thinks it should have done. The T. S., this critic says, "in following their outer leader, have ignored their inner Master." The T. S. has neither taken nor failed to take this course. The T. S. is neutral and open to people of any mind. Even the editor of "Divine Life" could be a member of the T. S. and practice toleration and brotherhood therein towards all the other members, whether they follow a leader, an inner Master, or none. It seems difficult for some people to understand, not to say realize, such an ideal. "Divine Life" is set on erecting a dogma for Theosophists or others to accept. That is easy. It is a much more difficult thing to belong to a society which has no dogmas and to practice toleration towards all the multitude of members who have all

sorts of dogmas and beliefs of their own. A letter from "F. T. S." is published in the May number, speaking of Theosophy as having "long ceased to be an effective working principle for the uplift of the whole of humanity." As the editor of "Divine Life" deliberately gives currency to such views without question, it is reasonable to suppose that she has forgotten, if she ever read, the last chapter of "The Key to Theosophy." She does not appear to have been freed from "inherent bias."

* * *

The O. E. Literary Critic, Washington, D.C., makes the following reference to the Canadian Section:—The Canadian lodges have withdrawn from the American Section, T. S., and have organized "The Theosophical Society in Canada," which is still a branch of the Adyar T. S., but independent of Krotona. Canadian Theosophists have manifested a broader and more democratic spirit than their fellows in the United States, and the selection of Albert E. S. Smythe as General Secretary is a guarantee that this spirit will be fostered. In the first issue of the official organ, The Canadian Theosophist, we find the constitution of the new society. In this occurs the following (Art. v, Section 7): "No member of the Theosophical Society shall promulgate or maintain any doctrine as being advanced by the Society," a short sentence, but one of great import, as it blocks the establishment of an official Theosophy, or in other words, a creed. Meditation on this sentence is commended to the General Secretary of the American Section, whose letter to a new member, asserting the existence of an official Theosophy, was reviewed in the "Critic" of January 21, as well as to the official and semi-official lecturers who seem bent on committing the T. S. to various dogmas. The new society would do well to avoid such titles as "national lecturer" altogether and to insist that such speakers as it may have occasion to send into the field shall make it clear that they are expressing their personal views only. The Canadian Theosophist can be had for \$1 a year from headquarters, 22 Glen Grove Avenue, West Toronto, or if more convenient, through the O. E. Library.

Frances Adney has a good article in *The Herald of the Star* for May on Walt Whitman, "one of Democracy's Mystics." Whitman, she says, "had conquered matter sufficiently to receive at times direct light from his radiant Augoeides; and at such moments he could strike a prophetic note which would harmonize well with the mystic chants of the sacred scriptures of the elder world." It is told in another article how the British military authorities enabled some 2,000 Mohammedan soldiers to make the Haj pilgrimage to Mecca, supplying the pilgrim's dress, the camels and all other necessary requirements. In an article on Australia, J. K. Powell writes: "Whereas India will move ever so slowly in the direction of emancipation from material slavery, Australia, from the moment she accepts Proportional Representation as her machine for electing politicians to power, will inevitably stagger the whole world in economic and social advancement."

* * *

Magazine received: *Revista Teosofica*, Cuba; *Bulletin Theosophique*, France; *Bulletin Theosophique*, Belgium; *Adyar Bulletin*; *The Messenger*; *Papyrus*, Egypt.

OUR SELF-MADE DESTINY

From the remotest antiquity mankind as a whole have always been convinced of the existence of a personal spiritual entity within the personal physical man. This inner entity was more or less divine, according to its proximity to the crown—Chrestos. The closer the union the more serene man's destiny, the less dangerous the external conditions. This belief is neither bigotry nor superstition, only an ever-present, instinctive feeling of the proximity of another spiritual and invisible world, which, though it be subjective to the senses of the outward man, is perfectly objective to the inner ego. Furthermore, they believed that there are external and internal conditions which affect the determination of our will upon our actions. They rejected fatalism, for fatalism implies a blind course of some still blinder power. But they believed in destiny, which from birth to death every

man is weaving, thread by thread around himself, as a spider does his cobweb; and this destiny is guided either by that presence termed by some the guardian angel, or our more intimate astral inner man, who is but too often the evil genius of the man of flesh. Both these lead on the outward man, but one of them must prevail; and from the very beginning of the invisible affray the stern and implacable law of compensation steps in and takes its course, following faithfully the fluctuations. When the last strand is woven, and man is seemingly enwrapped in the network of his own doing, then he finds himself completely under the empire of his self-made destiny. It then either fixes him like the inert shell against the immovable rock, or like a feather, carries him away in a whirlwind raised by his own actions.—*Isis Unveiled II.*, p. 593.

INSTRUCTIONS FOR MAKING OUT CHARTER APPLICATIONS

1. Be sure that each proper name is legible. In case of doubt print the name on the margin of the application.
2. Each person signing the Charter application must also sign an application for membership in the T.S.—in the case of new members. Old members must furnish a demit from the lodge to which they belong.
3. Ladies who are married should sign their given (not their husband's) name. The prefix Miss or Mrs. should be placed before all names of ladies.
4. To determine the correct amount of Section Dues, consult the table on the back of the membership application, and send the amount opposite the month in which the application is signed.
The Charter fee is \$1.00.
6. Please furnish a typewritten list of charter members.
7. A lodge organized in a city where no other lodge is established, should take the name of the city.

All correspondence should be directed to the General Secretary, 22 West Glen Grove Avenue, Toronto.

SERVICE

The Way is long. Can'st thou with
patience
Tread the well-worn path,
And help thy brother?

The Way is steep. Can'st thou in pity
Bear the burden of a weaker one?

The Way is narrow. Can'st thou swerve
not
To left nor right,
But keep straight on?

Then know—I am thy brother;
I the weary and oppressed;
I AM THE WAY.

EDITH FIELDING.

HELP FOR MRS. BESANT

Editor, Canadian Theosophist: I hear that Mrs. Besant is badly in need of money to carry on her work. Can the Canadian Section do anything to help her, do you think?

LILLIAN DAVY,

124 Wellington St.,
Ottawa, June 7.

ELECTION METHODS

Editor, "Canadian Theosophist": In the Canadian Theosophist for April there appears a letter from a Winnipeg member protesting against the manner in which the recent election of the Executive Committee was carried out. The writer of this letter does not think that the ballots should be signed, and the reason which he gives is, in my opinion, a very good one. It has always appeared to me that two of the most important requirements of a ballot are, first, that it shall be secret, and, second, that the manner of voting shall be made as simple as possible, so that a large number may be induced to register their opinion on the question at issue.

The suggested post-card system appeals to me as the best solution of the problem. It is simple and therefore would probably result in a larger total vote being registered. It would, however, be both neces-

sary and desirable that the ballots be sent to the Lodge Secretaries for distribution; necessary, because ballots would only be distributed to members who were in good standing, and the most up-to-date information in this respect is generally in the hands of Lodge Secretaries; desirable, in order that the Sectional officers handling the election be relieved of as much of the clerical work as possible on account of the lack of a regular headquarters staff. Lodges would, of course, be made responsible for the dues of those members to whom they sent ballots. The return post-card could then be mailed direct to the General Secretary, unsigned.

In regard to the last paragraph of the letter referred to, I am unable to find that the General Executive is made up of Lodge Presidents; according to the latest directory there are only three Presidents on the Committee. I do not see what object would be gained by restricting the constitution of the National Executive in any way; I believe that the system of voting used (Proportional Representation) will ensure the election of an Executive which will be thoroughly representative of the views of all members, and this fact, combined with the fact that there will be no Section Headquarters in the general sense of the term, should preclude any possibility of the "small strong centralized body of officers" to which Mr. Deacon refers.

LAWRANCE H. D. ROBERTS,
Winnipeg, May 15th.

THEOSOPHY FOR THE BLIND

The Braille and "Servers of the Blind" League has been recognized by the British Government officially as a Society for the Blind. This means that inspection has shown the work done to be sufficiently useful to warrant the distinction. There are over 780 blind people on the books of the League, which has put 15 Theosophical volumes into Braille during the year ending March, completed the twelfth volume of the magazine, the Light-Bringer, and established 40 centres. This work offers an example for imitation in Canada.

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. Lodge room, No. 33, Music and Arts Building, Broadway and Hargrave Sts. Public meeting, Sunday at 3.

Blavatsky Lodge, Winnipeg.

650 McDermott Ave., Suite No. 3. No officers. Call Garry 3271 any time.

* * *

Of teachers there are many; the **Master-Soul** is one, Alaya, the Universal Soul. Live in that **Master** as **Its** ray in thee. Live in thy fellows as they live in **It**.—Voice of the Silence.