

THE CANADIAN THEOSOPHIST

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A SONG OF BROTHERHOOD

By Wilson MacDonald, Toronto, Canada.

I, who sing this, am of no land :
For though my heart is fondest of one land,
Yet is this fondness truer because I love all lands.
I hate the sin of mine own flesh and blood,
And love the virtues of mine enemy.
I am of England only as England is of truth.
I am of France only as France is virtuous.
I am of Germany only as Germany is clean.
I burned my last sad prejudice but yesterday ;
Now am I free to speak, being of no land.
'Twas no pure fount of pride bade me prefer
A bloated Saxon, heavy with his wine,
To sad-faced Bedouins, fasting, and at prayer.
Brother of France, brother of Germany, brother of the American States,
Brother of Japan, brother of the most unknown isle,
If thou art true, then art thou more to me
Than one of mine own kingdom who is false.
In war, my sword would urge its gleaming thrust
With better play, through traitors at my side,
Than at true-hearted foes.
I have seen dark-skinned men with great pathetic eyes ;
And have cheered coarse, dull, white wretches who slew them :
And in those days I called myself a patriot.
Now am I patriot to the kind deeds of a Brahmin ;
To all that assists the ultimate ends of Harmony
In the wild songs of savages ; to the good in everything.
My flag is sewn by the fast shuttle of feet
Wherever, and whenever, good Samaritans tread the highway.
My National Anthem is the Silence of Universal Peace.
I love the sound of the breaking of bread, in India,
Better, far better, than the sob of waves
That kiss iron keels at Cowes.
I am more of America than I am of Canada.
I am more of the World than I am of America.
I am more of the Universe than I am of the World.

Should some unfortunate on Mars need aid,
 I would bind up his wounds as tenderly
 As were he one of mine own house on Earth.
 I have no creed; and know no law that is evil:
 I am one of the Hosts of Barbary;
 And even the clouds oppress my expansion of soul.
 If I were given three things to damn
 I would damn creed three times.
 If I were given three more things to damn
 I would damn creed three more times.
 Had creeds been damned ten thousand years ago
 How hungry, now, would be the Ganges' crocodiles;
 How free the blue-eyed Irish.
 When will come Brotherhood? When will come the Christ?
 I answer "Not until creeds are one
 With the vain dust of their own temples."

II.

The greatest teacher is he who comes both to learn and to teach.
 Go, Methodist or Baptist, in Burma: say—
 "I come, my brown-skinned brother, to learn from thee
 All that thou hast of Truth: I come to give
 All that I know of good."
 Strange, when the garnishments are torn away,
 How like the Gods of other nations are
 Unto my God.

III.

I would build high a fire,
 Whose tongue would sear the silver on the stars:
 And for my fuel would gather scripts of creeds,
 Worm-eaten altars, and the robes of priests;
 And treaty parchments brown, and pitiless swords;
 And all that militates against the Brotherhood.
 And to the warmth would I call Esquimaux,
 And Hottentots, and Englanders, and Arabs:
 And there, while eyes grew eloquent and tongues mute,
 I would assemble all the Hosts of Barbary.

IV.

Listen to me, O warring tribes of Earth:
 I am no longer of any land, or of any creed.
 I am a patriot to the kind deeds of a Brahmin;
 To the good impulse of the lowest scaled Pagan.
 So, would'st thou join me, comrade, test thy heart:
 And if those chambers harbor no malice;
 And if thou hast swept them clean of Prejudice:
 And if thou art ready to slay a creed at God's command—
 Even a creed which thou lovest as Abraham loved Isaac—
 Then, the Hosts of Barbary await thy company.

Dec. 18th, 1911.

ANNIE BESANT

"Annie Besant, London, October 1st, 1847, 5.39 p.m.," are the horoscopic data given in the astrological diagram in Mrs. Besant's autobiography. She says it was always somewhat of a grievance to her that she was born in London, "when three-quarters of my blood and all my heart are Irish." Perhaps that will explain to some of our British and American friends why, with all the disagreements we may have with her—with all her faults we love her still, and why, too, we can pardon the enthusiastic admirers who can see no faults in her at all. Mrs. Besant's own story of her life is not sufficiently read by students of the T. S. Those chapters of "The Storm of Doubt," "Atheism as I Knew and Taught It," "The Knowlton Pamphlet," "Mr. Bradlaugh's Struggle," "Socialism," are the fitting prelude to the Theosophy, Hinduism, Indian Home Rule and World Politics of later years, and make the subsequent events intelligible.

There are many in all sections of the Theosophical Movement who seem quite unable to appreciate Mrs. Besant's real greatness because they differ with her on matters touching their own judgment and experience in Theosophy. They cannot make themselves sufficiently impersonal to judge her from a perspective of fifty or a hundred years hence, when so many of our illusions shall have vanished; when Karma shall have cancelled many of the scores we have carefully set down; and when so many of our poignant problems shall have lost all their importance. A quarter of a century is a long time to cherish enmity, and I for one discovered long ago that I was not a good hater. I was willing to leave vengeance to the Lord, and the settlement of old scores to the Lords of Karma. In 1907 I found Mrs. Besant of the same mind and, agreeing to disagree, found in the noble toleration and brotherhood inculcated by the Theosophical platform, a common field of work. It is surely wiser to emphasize our agreements than our disagreements. And it cannot too often be reiterated that the Theosophical Society is not expected to be a body of people who are in absolute intellectual agreement.

Mr. T. H. Martyn has written an excellent article on Mrs. Besant in the August Messenger, in which he dwells on her work for the Indian nation. As this will undoubtedly in the future form one of the chief claims for her place in history, I will quote this paragraph:—

"To secure Home Rule is the objective of various organizations in India; some want one thing incorporated and some another; some demand that every possible power be immediately vested in the proposed new Indian Executive; others to avoid further delay desire to secure just so much as the existing British Parliament is prepared to bestow, and to make a start with that at the earliest possible moment. Thus there are extremists and moderates. It is, I judge, to the latter body that Mrs. Besant belongs, and it is as such that those who are preparing the Home Rule Bill for the British Parliament seem to value her co-operation and assistance. During October (1919) a joint committee of the Houses of Parliament was taking evidence on certain vexed questions which had to be decided before the proposed new law was submitted to Parliament, and every day some more or less vital principle affecting the future constitution of new India had to be considered in the light of expert evidence. It will be seen that, as the retiring President of the Indian National Council, Mrs. Besant is a very responsible factor in this new nation-building process. Sometimes I marvelled at the influence this one woman has exercised and is exercising in the making and re-making of the British Empire, or as it is now often referred to by a powerful section in Britain—the British Commonwealth. Just fancy what it means to come almost single-handed to the rescue of a nation of three hundred and fifty million people; to find it in a parlous state, its ancient institutions thrust aside without finding substitutes which could fittingly take their place; its national life impaired; the great mass of its people ill-nourished in mind and body, and chronically living on the verge of starvation; all its great departments controlled by people of another race; an exhausted nation, limp,

inert, sinking into oblivion with nought but ancient splendour, ancient power, ancient influence to contrast with to-day's indignities. Just imagine what it means to succeed in making India live again a self-governed partner among the other self-governed nations that make up altogether Earth's greatest empire. Well, all that is on the verge of accomplishment. It is true that many factors have co-operated to bring about the result, but all through the process, the one predominant synthesizing influence at all times, and at every stage, seems to have been that of Mrs. Besant."

Since Mr. Martyn wrote this the Indian self-government scheme has been launched and the happiest results are anticipated. Egypt is being similarly treated. Such is the self-determining, self-revealing tendency of the age. But those are political questions, and the Theosophical Society has sedulously avoided any sort of political entanglement.

Mrs. Besant has carefully observed this principle, and while preserving her own freedom of action, she has not committed the T. S., nor any of its members to any countenance of the splendid work she has carried on outside the Society's limits. Mrs. Besant has been a great and splendid president, and in nothing has she been finer than in preserving the neutrality of the Society over which she presides. She spoke recently of laying down her office, but there is no successor in sight and it is to be hoped that she will consent to act for at least another term.

A spontaneous movement is on foot among the National Societies to make a birthday gift to Mrs. Besant on the occasion of her 73rd birthday on the first of next month. "Our hoard is little but our hearts are great," and any offering that expresses the gratitude and admiration of those who love and esteem her will mean more to Mrs. Besant than its mere intrinsic value. Mrs. Lillian Davy, 124 Wellington Street, Ottawa, has consented to act as treasurer for this purpose, and any one who wishes to contribute to a birthday gift for Mrs. Besant should send their remittance to Mrs. Davy.

—A. E. S. S.

AMONG THE ADEPTS

CONFIDENTIAL COMMUNICATIONS FROM
THE HINDU ADEPTS AND
CHRISTIAN MYSTICS.

By FRANZ HARTMAN, M. D.

A POSTSCRIPT TO HIS "REMINISCENCES"
TRANSLATED BY FRITZ HAHN

(Continued from page 94)

Helen grew up amongst a host of apparitions from the so-called "spirit-world." Amongst them, however, one especially appeared very often. This seemed to her a Hindu of imposing personality with piercing eyes. Not a "spirit" of some departed one, but the astral body of her teacher, Master, and protector living in Tibet at the time whom she met later on in person. The first time she saw him in his physical body was while on a visit to Paris, where he was attached as a member to the embassy from Tibet. She recognized him at once and wanted to approach him—but he motioned her not to do so. After many years she met him personally in Tibet. He was the one who liberated her from her "mediumship" and taught her by the use of her magical will instead of being dominated by these lower "spirits" to dominate over them.

According to the reports of his deeds this master was an Adept and Yogi possessed with powers which were nothing short of "magical" or "divine." Witness to these was not only H. P. Blavatsky, but many other persons, amongst them myself. Some of these facts are reported by Blavatsky in her book, "In the Caves and Jungles of Hindustan" (Leipzig, 1899, published by W. Friedrich) as a novel, where the Master is introduced under the name of Gulab-Lal-Sing. Theosophists call him "Mahatma Morya." His real name is only known to the Initiates. In this book of hers he is described as a man of unusual height, rich and independent, initiated in the secrets of Magic and Alchemy, whom nobody would dare to suspect as a fraud. Notwithstanding his extensive knowledge, he never mentioned anything about it in public and kept his accomplishments a secret

except to a very few friends. Though appearing only as a man of about 40 years of age, Initiates maintain that he has lived more than 300 years in this his present incarnation. I do not want to express my opinion and prefer to keep silent about similar occurrences, which are natural enough to those acquainted with the Hindu Yoga Philosophy, hardly understood in Europe.

[Madame Blavatsky's own account published in her "From the Caves and Jungles of Hindustan," is as follows: "A good while ago, more than twenty-seven years (1879), I met him in the house of a stranger in England, whither he came in the company of a certain dethroned Indian prince. Then our acquaintance was limited to two conversations; their unexpectedness, their gravity, and even severity, produced a strong impression on me then; but in the course of time, like many other things, they sank into oblivion and Lethe. About seven years ago he wrote to me to America, reminding me of our conversation and of a certain promise I had made. Now we saw each other once more in India, his own country, and I failed to see any change wrought in his appearance by all these long years. I was, and looked, quite young, when I first saw him; but the passage of years had not failed to change me into an old woman. As to him, he appeared to me twenty-seven years ago a man of about thirty, and still looked no older, as if time were powerless against him. In England, his striking beauty, especially his extraordinary height and stature, together with his eccentric refusal to be presented to the Queen—an honour many a high-born Hindu has sought, coming over on purpose—excited the public notice and the attention of the newspapers. The newspaper-men of those days, when the influence of Byron was still great, discussed the 'wild Rajput' with untiring pens, calling him 'Raja-Misanthrope' and 'Prince Jalma-Samson,' and inventing fables about him all the time he stayed in England. . . . I gazed at the remarkable face of Gulab-Lal-Sing with a mixed feeling of indescribable fear and enthusiastic admiration; recalling the mys-

terious death of the Karli tiger, my own miraculous escape a few hours ago in Bagh, and other incidents too many to relate. . . . 'No! there is no use doubting; it is he himself, it is the same face, the same little scar on the left temple. But, as a quarter of a century ago, so now; no wrinkles on those beautiful classic features; not a white hair in this thick jet-black mane; and, in moments of silence, the same expression of perfect rest on that face, calm as a statue of living bronze. What a strange expression, and what a wonderful Sphinx-like face!'"]

To those who find these occurrences unreal like, impossible, and ridiculous, I like to point out that the illuminated of all nations agree on the following: When man truly knows himself and can utilize his latent powers, he will realize to a far greater extent than is usually understood his lordship over creation; not by physical power and superior intellect, but by inherent soul power over all inferior beings, and over the whole of nature as a heavenly being, limited only by Karma, the Law of Justice.

The sage, Patanjali, who lived about 500 years before the Christian era, describes in his "Yogi Aphorisms" the powers of such a "regenerated" man. One must have the ability to enter the state of Samatthi (All-Consciousness); to know the past and future; to penetrate humanity spiritually; to read their thoughts as in an open book; to see far into the future; to transfer one's consciousness to any place within our planetary system; to submerge himself spiritually in another being; to take possession of his organism; to control his body as to weight, and make it light or heavy or even invisible; to dominate the elements, and exercise many other powers. I do not find it very desirable to speak or write much about it, as it would not help any one not possessing these powers—and hardly anyone would undertake the first step, namely, holiness within, without which every other step would be fruitless, or even harmful. For the impure the revelations of the holy mysteries and the misuse of these would be the

surest way to domination. The publication amongst the ignorant would open the gate to superstition and folly. That is why these and the following lines are written only for the intelligent.

Besides this first Adept, Madame H. P. Blavatsky from early youth had communication with another Master, known later in Theosophical literature by the name of Mahatma Kut Humi. Both are mentioned in the Puranas (Vishnu Purana, book IV., chaps. 4 and 24, and book III., chapt. 6), known as The Rishis (philosophers) and Hindu rulers. It mentions about the Moryas, descendants of the Rajputs, to be destined to re-establish the Kshattriva caste, a race of warriors, but, esoterically, fighters for truth and light.

[Two persons—Devapi, of the race of Kuru, and Maru, of the family of Ikshwaku—through the force of devotion, continue alive throughout the whole four ages, residing at the village of Kalapa. They will return hither, in the beginning of the Krita age, and becoming members of the family of the Manu, give origin to the Kshattriya dynasties. In this manner, the earth is possessed, through every series of the three first ages—the Krita, Treta, and Dwapara—by the sons of the Manu; and some remain in the Kali age, to serve as the rudiments of renewed generations, in the same way as Devapi and Maru are still in existence.—Vishnu Purana, Book iv., chapter xxiv.]

Many have asked, and will ask in the future, Why the Adepts selected such a comparatively unknown woman to re-establish the reign of truth on earth. Why didn't they choose an eminent celebrity amongst scientists, an acknowledged authority, in whom the scientific world had absolute confidence? Why not a Max Muller, a well known university professor, or perhaps the Archbishop of Canterbury, or why not the Pope himself?

In response one might ask—Why did the Lord make Jacob Boehme, the mystic, an ordinary shoemaker? or, Why did he not choose his saints and prophets from amongst the doctors, professors and other authorities? The reason they selected H. P. Blavatsky for this mission to proclaim

the Secret Doctrine to the world was because she was the best fitted. She possessed the rare psychic organization which was necessary to establish soul-communication between herself and the Adepts. It may be explained that the individuality embodied in the person of Blavatsky, even before her birth, was a pupil and of kindred spirit belonging to the inner circle of those Adepts. In other words, in the person of Blavatsky was embodied a disciple of the Masters, endowed with the necessary facilities for such a mission, and the fit instrument for this particular work. For such a purpose Blavatsky did not need to be well known or learned, neither had she to be a saint. She had to have understanding and will power. Both of these she possessed in a very high degree.

In every person is incarnated a spiritual individuality, a higher ego possessing those talents and qualities acquired in a former existence. Therefore it happens daily that man has far more knowledge within than he personally possesses, and the initiation of man consists exactly in this: to let what you spiritually know and realize reach your personal consciousness. If you were in your former life a celebrated physician, artist, musician, occultist, etc., etc., you will appear in your next life a born physician, born artist, etc., etc. In such a manner there developed in Blavatsky gradually those talents and qualities, which her individuality acquired in a former life. She was a messenger of the Masters and this connection lasted throughout her life.

The influence of other adepts besides the ones mentioned extended not only to H. P. Blavatsky, but to others, especially those of her acquaintance expected to be useful to her in this work. Some of these, for instance, Col. Olcott, Damodar K. Mavalankar and W. T. Brown, met these Masters personally. Many started spiritual communication with them, but only a few were capable of continuing it. Many were carried away by their self-conceit, self-delusion, and the desire for self-glorification and thirst for power, repelling thereby the sublime and the serious, rendering their connection ineffec-

tive. Instances are plentiful. I will mention the following one: V. S. Solovoff, former bosom friend and afterwards slanderer of H. P. Blavatsky, writes in "A Modern Priest of Isis," page 79:—

"On the way to the hotel we could talk of nothing but the wonderful portrait of the 'Master,' and in the darkness he seemed to stand before me. I tried to shut my eyes, but I still saw him clearly in every detail. When I reached my room, I locked the door, undressed and went to sleep.

"Suddenly I woke up, or, what is more probable, I dreamt, I imagined, that I was awoken by a warm breath. I found myself in the same room, and before me, in the half-darkness, there stood a tall human figure in white. I felt a voice, without knowing how or in what language, bidding me light the candle. I was not in the least alarmed, and was not surprised. I lighted the candle, and it appeared to me that it was two o'clock, by my watch. The vision did not vanish. There was a living man before me, and this man was clearly none other than the original of the wonderful portrait, an exact repetition of it. He placed himself on a chair beside me, and told me in 'an unknown but intelligible language' various matters of interest to myself. Among other things he told me that in order to see him in his astral body I had had to go through much preparation, and that the last lesson had been given me that morning, when I saw with closed eyes the landscapes through which I was to pass to Elberfeld: and that I possessed a great and growing magnetic force. I asked how I was to employ it: but he vanished in silence. I thought that I sprang after him; but the door was closed. The idea came upon me that it was an hallucination, and that I was going out of my mind. But there was Mahatma Morya back again in his place, without movement, with his gaze fixed upon me, the same, exactly the same, as he was imprinted on my brain. He began to shake his head, smiled, and said, still in the voiceless, imaginary language of dreams: 'Be assured that I am not a hallucination and that your reason is not deserting you. Madam Blavatsky will show

you to-morrow in the presence of all that my visit was real.' He vanished; I looked at my watch, and saw that it was about three o'clock; I put out the candle, and went to sleep at once.

"I woke at ten o'clock and remembered everything quite clearly. The door was locked; it was impossible to tell from the candle if it had been lighted during the night, and if it had been long burning, as I had lighted it on my first arrival before the visit to Madam Blavatsky. In the coffee-room of the hotel I found Miss A. at breakfast. . . . We set off to the Gebhard's. Madam Blavatsky met us, as I thought, with an inigmatical smile, and asked: 'Well, what sort of a night have you had?'

"'Very good,' I replied, and thoughtlessly added: 'Have you nothing to tell me?'

"'Nothing particular,' she said; 'I only know that the Master has been to see you with one of his chelas.'"

Superficially judging and inexperienced people can see nothing else in this experience than the result of a vivid dream. But there is enough evidence in it to show me to what extent scepticism can blind one. It is certain that one cannot see the "vision" (Mayavirupa) of another being except through the inner eye. The accompanying circumstances amply prove that the vision did not originate in his own brain.

(TO BE CONTINUED)

* * *

The religion of the ancients is the religion of the future. A few centuries more, and there will linger no sectarian beliefs in any of the great religions of humanity. Brahmanism and Buddhism, Christianity and Mahometanism will all disappear before the mighty rush of facts. "I will pour out my spirit upon all flesh," writes the prophet Joel. "Verily I say unto you . . . greater works than these shall you do," promises Jesus. But this can only come to pass when the world returns to the grand religion of the past; the knowledge of those majestic systems which preceded, by far, Brahmanism, and even the primitive monotheism of the ancient Chaldeans. —Isis Unveiled II., 613.

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OFFICIAL NOTES

The headquarters of the American Section are now located at 645 Wrightwood Ave., Chicago, Ill., where all communications should be sent to Mr. L. W. Rogers.

* * *

The new English Headquarters in London is announced as at 23 Bedford Square, W.C. The Government expropriated the former Headquarters property.

* * *

Only four new members reported in August, one from Blavatsky, Winnipeg; one from Ottawa, and two from Hamilton. Hamilton keeps the public meeting going during the summer.

* * *

Several of the Lodges have been very remiss in making their returns and members who find themselves without magazines after this month will know that their secretaries have failed in their duty. It is the business of the Secretaries to stir up the members. It is equally the business of the members to see that the Secretaries do not forget to stir them up.

Chicago, 11 August, 1920.

To the General Secretary
T. S. in Canada:

My Dear Sir,—The American Section T. S., at its recent annual convention, held at Chicago, commissioned me to extend to you and the Canadian Section its warmest greetings and its best wishes for the future welfare of your Section in our great movement, The Theosophical Society.

Yours fraternally,

Julia K. Sommer,

Secretary of the 1920 Convention
of the American Section T. S.

FELLOWS AND FRIENDS

Mr. L. W. Rogers, National President of the American Section T.S., gave a series of five lectures in Winnipeg, Sept. 5-9. We hope to have an account of his visit next month.

* * *

Mr. Charles Lazenby, B.A., of the Toronto Lodge, who is now in Scotland, is reported in "Theosophy in Scotland" as having had a campaign week in Inverness which he took by storm, a Lodge being established. Another Lodge was established in St. Andrew's, where the Rector of the Cathedral attended a meeting and took part in the discussion.

* * *

The Misses Annie and Elizabeth Morris, of the Hamilton Lodge, have put their Theosophical thought into the most practical form by adopting a little boy, which has been named Theo Service Hamilton. He is thriving splendidly and promises to be a fine and healthy child. Who knows to what great ends Service has been born! The example set (and followed) by these Hamilton sisters is something on which Canadians may ponder.

* * *

A correspondent writes warm thanks from Ireland for the Canadian Theosophist. "Besides enjoying them as only a thirsty man can enjoy a refreshing draught, I felt touched at being still included in the Canadian circle. The first instalment of three together was forwarded to me when I was at Newcastle for my

fortnight's holiday. I carried them into the drawing-room of the boarding-house on a wet Sunday afternoon, and first one person, then another, came to me to ask about them and to discuss Theosophy. Soon I had lent them all round, and I found a stock-broker and two school teachers were really interested, and we had most interesting walks and talks after that which were mutually helpful."

* * *

Older members of the Theosophical Society will regret to learn of the death of Mr. Samuel Stuart, for a long time the most active member of the Auckland Lodge, serving as Secretary and then as President. He passed over on May 6th, in his 65th year, and was buried on White Lotus Day. Mr. Stuart was a born mathematician, an accomplished astronomer, an artist, and a staunch Theosophist from the first days of the movement in New Zealand. Mr. Stuart was always independent in his outlook and thinking, and his numerous articles in the last thirty-odd years were most welcome and instructive. "Divine Life" devotes nine or ten pages to a tribute to his memory from Mr. Will Dalton, Secretary of the Auckland Theosophical Society.

AMONG THE LODGES

Mr. H. Buchanan, manager of the Vancouver Book Concern, 119 Pender Street west, has on hand a large stock of slightly soiled pamphlets, all by Mrs. Besant, which are being sold as noted: "Spiritual Life for the Man of the World," 35 for \$1; "Is Theosophy Anti-Christian?" 15 for \$1; "Theosophy and Art," 25 for \$1; Leaflets, a series of single sheet talks on Theosophy, 1, Theosophic Life; 2, Theosophy; 3, Karma; 4, Reincarnation, 100 for \$1.

* * *

Vancouver Lodge reports: "We keep up all our activities during the summer, and although the attendance is small, still it seems worth while. We have a great number of visitors passing through Vancouver, and they all look us up. We have already had this year several passing through from Australia to England.

Many come from the South for a short visit; some from the east going south and across the Pacific, and most of them drop into our rooms, if not to attend a lodge meeting, to look over the library and have a talk with the one in charge. We meet some very interesting people in that way."

OUR EXCHANGES

The Cuban Revista Teosofica for August, consists largely of translations, including instalments of two articles by Mrs. Besant on "Mental Unfoldment" and "The Unity of Religions"; one by Mr. Jinarajadasa on "Wisdom and Beauty."

* * *

"Theosophy in South Africa" tempts one to use an ancient phrase by discussing a paper on Theosophy and Christianity, by Rev. C. M. Bone, B.A., and picking him fairly clean. Mr. Bone says that Mrs. Besant "accepts scientific theories without ever having received any training to fit her to deal with these matters." To which the rejoinder is merely, "An Honours B.A. of London University, with a smattering of science!"

* * *

In "Divine Life" for September, Celestia Root Lang continues to show, as she once asserted, that she never read the Secret Doctrine, by iterating and reiterating what everyone knows to be false who has read Madam Blavatsky's writings. Here is a quotation from her article on "The Celestial System of Unfoldment": "The adherents of H. P. B. may be called the old type of Theosophists; you hear nothing from them in regard to the Higher Self being the Inner Master; they are taught to look outward for the Master." When she makes assertions like this how can one accept Celestia's estimate of her own enlightenment? The whole trend of the teaching of the Secret Doctrine, of the "Key to Theosophy," and of the "Voice of the Silence" contradicts her assertion. Did she ever read the ninth and tenth chapters of the "Key," for example, and if so, how does she reconcile them with the statements she constantly

makes in "Divine Life"? Has she ever read this statement by the Master K. H., which is familiar to "the adherents of H. P. B."? "The best and most important teacher is one's own Seventh Principle centred in the Sixth. The more unselfishly one works for his fellow men and divests himself of the illusionary sense of personal isolation, the more he is free from Maya and the nearer he approaches Divinity."

* * *

"Theosophy in Scotland" for August reports the Scottish Section Convention, which was presided over by Mr. B. P. Wadia, who evidently won the sympathies of the members. A silver coffee service was presented to the retiring General Secretary, Major Graham Pole, after his ten years of service. Mr. Knudsen was also in attendance. The Scottish Section reports 132 new members for the year, with a total of 712 members. Mr. Wadia gave an address on the position of the Theosophical Society in the world to-day, in the course of which he pointed out that Gautama Buddha had been forbidden to proselytize or to try to convert people, and that he refused to establish any institution or allow his teachings to be embodied in a creed. Each was to live the life and practise the teachings in his own way. After his death, however, a religion and creed arose, and the spiritual truth shown forth by him more or less disappeared. This is the danger in the Theosophical Society that it should not remain true to its original impulses—the forces which spiritualize our work. Mr. Knudsen gave a most interesting address on "Proofs of Higher Consciousness."

* * *

An impressive indictment of the indenture system is drawn up by John Griffiths in "Theosophy in New Zealand," in a "Study in National Karma." The conditions of these legalized slaves in Fiji are much worse than the ordinary condition of any slaves previous to the Civil War in the United States. "Commercially, we in New Zealand benefitted by having a supply of cheap sugar, and the shareholders of the Colonial Sugar Refining Co. benefitted by receiving a divi-

dend of 32½ per cent. prior to the war. During the war profits increased, but though the cost of living more than doubled, the wages of indentured coolies amounted to no more than 30 cents a day for men and 25 cents a day for women, while they worked from sunrise to sunset." The residential, social and moral conditions would have been denounced under any other government. "The murder rate was eighty times higher in Fiji than in India, and the rate of suicide was sixty-six times higher among indentured Indians than among free Indians. The degradation of women was especially marked, the change from communal village life with its traditions and religious observances being fatal to morality." Mr. Griffiths hopes that New Zealand will decide aright in dealing with this problem and "secure for the nation the happy Karma which belongs to those who care for the weak and the undeveloped, who protect them from temptation, and who subordinate commercial aims to moral issues."

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Discussing the problem of immigration, which is necessitous for the continental island according to Mr. Leadbeater, "Theosophy in Australia" doubts that it can become a live issue until "people in general have been educated beyond the intellectual fallacy now dominating a considerable section of the working classes, that the fewer the workers included in the unions the greater the prosperity, and when morally they have reached the stage of realizing that the special opportunities enjoyed here should be under proper safeguards, fully shared with their less fortunately situated brothers in older countries. It is also remarked that "under our voting system and our party government, the big national question seldom becomes a live issue in politics. Men trained in obedience to party, and elected under a system 'which counts heads instead of weighing them' do not readily think nationally." Our Australasian contemporary concludes that "it is quite certain that if the Great Plan needs the blending in Australia of many peoples, the Trades Hall cannot indefinitely postpone the day of immigra-

tion. Immigration may become a live issue in some way other than a slow educational process. It may become a live issue through fear. Nearly every utterance upon immigration is coupled with a reference to Japanese activity in the Pacific." T. H. Martyn contributes an article on "The Problem of Poverty and Wealth" in which he expounds Henry George's philosophy. How many Theosophists have read "Progress and Poverty"? Another article on "Social Reconstruction," by J. W. Bean, treats the subject from a more occult point of view, conceiving of social reconstruction as the rebuilding of a particular civilization. If our civilization is not rebuilt it will be destroyed.

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Papyrus, the Egyptian quarterly, has a third article on "The Secret Doctrine and Ancient Egypt" in which some of the statements of writers not altogether in harmony with the S. D. are brought together. As in many other contemporary writings, there is a note of warning and the shadow of disaster. A Master is quoted: "The law of cycles being one and immutable, when your Race, the fifth, will have reached its zenith of physical intellectuality, and developed its highest civilization (remember the difference we make between material and spiritual civilizations), unable to go any higher in its own cycle, its progress towards absolute evil will be arrested (as its predecessors the Lemurian and Atlantean, the men of the third and fourth races, were arrested in their progress towards the same) by one of such cataclysmic changes, its great civilization destroyed and all the sub-races of that race will be found going down their respective cycles, after a short period of glory and learning." The Papyrus essayist observes that a struggle is inevitable. "Careful students of Theosophical works published during the past half-century cannot fail to see that this vast struggle is upon us. If we should be defeated, mankind would again 'progress towards absolute evil' and the inevitable cataclysm would follow with its equally inevitable delay of myriads of years. Hap-

pily we have a sporting chance of success, but this will depend on our fullest efforts and on the clearest reconnaissance and detection of our dread foe." Another sentence may be quoted: "The object of the White Lodge is not to dominate, but to develop self-mastery and the will to advance in every Ego—a very slow process."

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In reviewing "Spiritualism: Its Present Day Meaning," a symposium recently issued, the editor of the "Occult Review" declines to consider the renewed interest in the subject as denoting either "a passing from a logical and scientific to a spiritual and mystic conception of life, or a reconciliation between the two—that is, between Science and Faith." He prefers to suggest that it "denotes the extension of scientific methods to a wider field of enquiry than that to which they have hitherto been applied, and the recognition that these methods, subject to the necessary modifications involved by the conditions dealt with, are as applicable to psychical phenomena as they are to investigations on the normal physical plane." He very satisfactorily combats the "undiluted pessimism" of one contributor, but he scarcely leaves the doctrine of Maya in an intelligible state for the casual reader. There is a sentence in The Secret Doctrine worth remembering: "The first lesson taught in Esoteric philosophy is, that the incognizable Cause does not put forth evolution, whether consciously or unconsciously, but only exhibits periodically different aspects of itself to the perception of finite minds." [II. 487 (511).] J. W. Brodie-Innes, a former president of the Edinburgh Scottish Lodge, and author of many occult novels, contributes an article on "Divers Hauntings," in which many interesting cases are described. In the case of the Poltergeist, which is confined to certain localities, he suggests that in these places there are conditions which make some unknown force available which is controlled by a discarnate will, in the way that vessels and balloons are controlled by "wireless."

In the July Theosophist Mrs. Besant speaks gravely of the Asiatic situation. "The greatest peril of the future is a conflict between Asia and Europe, a conflict which would dwarf all former wars." She thinks the British connection, "as we call it tersely," can alone prevent this, "and anything which weakens or threatens it is a crime with unknown possibilities of woe to mankind. This is the crime committed by General Dyer." General Dyer has been completely repudiated by the British Government, and it appears that the horrible Amritsar tragedy has brought home to British statesmen in some degree the necessity of having wise and prudent persons representing the Empire in its great outlying divisions. Kipling and other writers have shown the necessity, but politicians are among the most ignorant of men, blinded always by little local interests for which they would sacrifice the universe. "Adult Childishness" is a sensible article on the selfishness of people who think themselves unselfish, as, for example, the wife who says, "My husband shall have no happiness except through me," or the husband vice versa. C. Spurgeon Medhurst writes interestingly of his expanded views since "fifteen years ago, when a Baptist pastor in Southern California, in an excess of Baptist fervour I wagered my horse and carriage that no member of any other church could bring satisfactory Biblical proofs of the existence of infant baptism in the early Church. Later, when I gave ministerial assistance to a band of needy labourers whose political views were unpopular," he says, "I was dismissed in disgrace." W. Scott Lewis writes on "Modern Science and Theosophy." Dr. Weller Van Hook contributes an article on "The Cultural System and Its Head," which visualizes the universe as a vast bureaucratic organization wrought up to the highest degree of German efficiency in which "willy-nilly every one plays his part, unless he be inept, a drone, a renegade or a criminal." We wonder which of these four castes we belong to. It will be difficult for the ordinary Presbyterian to see any advantage in this over ordinary Calvinism. "The civilizations, then,

succeed one another in a colossal order that is pre-determined and pre-arranged." One is inclined to ask where does Narada come in. An interesting letter from the Hon. Secretary of the Sydney Lodge, Mr. J. E. Greig, takes exception to Mr. Jinarajadasa's letter in the March Theosophist, and affirms the absolute neutrality of the Sydney Lodge, which has 700 members, in connection with the L. C. Church and all other churches. He quotes Isis II., page 544, to the effect that "the Apostolic Succession is a gross and palpable fraud," and points out that it is not a part of the duty of members of the T. S. to hold a dogma either for or against this view. "We have been brought up in that atmosphere," he states, "and we venture to claim that it is the only sort of atmosphere that will permit of the continued usefulness, even of the continued existence, of the T. S." Ignatius Donnelly's "Atlantis" is reviewed as though it had just been published, and the reviewer naively observes that "the writer does not appear to be acquainted with the record of occult investigations with regard to Atlantis!" Atlantis was published in 1882, and is quoted several times in the Secret Doctrine, but who reads the Secret Doctrine nowadays?

IMPERSONALITY

The question of personality is so large that it might seem as though its successful solution should resemble the working out of a complicated mathematical problem. But the greatest truths are the simplest, and if we reflect a moment on what personality isn't, perhaps it will help us to see what it is.

Some orate forcibly against personality. That doesn't prove that they are free from it.

Some say little, but the effect of what is said is to imply that they are impersonal. They seem so modest, but are only politic.

Some are afraid to talk about personality, thinking that it must be shunned as an ogre.

Yet others preach a doctrine of impersonality which takes everything human

out of life and makes of it a cold negation. This doctrine has no patience with evolution—all faults must disappear at a single stroke.

Impersonality isn't talking; it isn't silence; it isn't insinuation; it isn't repulsion; it isn't negation. Above all, it isn't a diplomacy which masks ambition.

Impersonality means freedom from personality, but none of us is going to attain that, right away; we are doing well enough if we are persistently, albeit slowly, overcoming.

For practical purposes:—If we are developing the Child-Heart; if we are learning to love things beautiful; if we are becoming more honest and plain and simple; if we are beginning to sense the sweet side of life; if we are getting to like our

friends better and extending the circle; if we feel ourselves expanding in sympathy; if we love to work for Theosophy and do not ask position as a reward; if we are not bothering too much about whether we are personal or impersonal—this is travelling on the path of impersonality.

This is for the individual.

For the T. S. impersonality means not to worry itself as an organization; to endeavour to get broader and freer; to merge itself, more and more, into the living spirit of the movement—its Higher Self; neither to despise itself because it is a form nor to exalt itself because it has a soul; to become less doctrinal and more human.—Robert Crosby (July 12, 1897), in "Theosophy."

SPIRITUAL MATHEMATICS

There is one criticism of the Theosophical philosophy which is invariably heard whenever people are brought in contact with it for the first time.

"Theosophy," they say, "repels me because it is so vast and intricate. One never seems to come to the end of it."

Obviously this is its greatest claim to consideration. A philosophy, to the end of which an ordinary human being can come, is dead. The test of its vitality is the extent to which it expands with the mind of the student and fills his life at every stage of his evolution.

Occasionally, a book appears of which something of this sort may be said. It is, as it were, cosmic. It opens countless avenues of thought, which the student must travel for himself. Whether he agree or not with the theories set forth is quite beside the point. For P. D. Ouspensky his admirers advanced the claim that his work, "Tertium Organum," of which Nicholas Bessaraboff and Claude Bragdon are the English translators, is to be placed amongst these books of all the ages. Obviously the author has intentionally challenged such a comparison, for he has had the sublime audacity to place his work, by its very name, in

line with the "Organon" of Aristotle and the "Novum Organum" of Bacon.

The basis of Ouspensky's philosophy is a protest against the positivistic tendency in science, that attitude which is content to measure and tabulate the facts of the universe as reported by our five senses; and either denies the existence of a noumenon, a why and wherefore within, or believes that it may be approached through the phenomena. A scientist of this type is, says Ouspensky, like a savage in a library. The books are to him of such a size, weight, and shape. Of the world of ideas within them, he is ignorant. To admit the existence of an enigma is the first step towards solving it. Admitting the existence of a noumenon, how may we approach it? Emphatically, not by a study of sensory phenomena. One may know all about the parts of a watch, without having the least idea of its use, much less of the conception of time which it symbolizes. The supreme message of the "Tertium Organum" is that this approach must be by way of a comprehension of the higher dimensions of space.

Probably we have all heard more or less about the fourth dimension. Hinton discussed it with an extraordinary com-

bination of breadth and minuteness in such books as "A New Era of Thought" and "Scientific Romances." Mr. Claude Bragdon, himself, has reduced the method, studying the problem to its simplest form in his "Primer of Higher Space." Briefly, this method is that of analogy from the lower to the higher dimensions. By considering the limitations of an imaginary two dimensional being from the standpoint of three dimensions, we may arrive at some conception of our own limitations in relation to a higher space. Ouspensky follows this method and enlarges upon it.

Like Hinton, he starts with Kant's theory of the categories of Space and Time, the idea that the thing in itself, the actual object, is unknown to us. All we know is that it arouses in our consciousness the sensations or categories of Space and Time. To Kant the thing in itself was unknowable and hence not to be discussed, to such men as Hinton and Ouspensky the limitations placed upon our perception of it are merely those of ignorance, our consciousness of it may be expanded infinitely. By a sequence of reasoning, as simple as it is brilliant, the latter tries to show that, while a plane being might recognize these categories, a large part of what appears to us as space would appear to him as time. An angle or a curve, for example, would appear as movement in the line. Actual movement in objects would appear as some enveloping condition analogous to what we call life. Suppose a cone to pass through a plane world. When half way through, the point would appear, to plane beings, as the past, the larger end as the future, the curve of the side would seem motion, the actual motion through the plane, Time or even Life itself. The cone itself, and the fact that it existed at all times, unchanged, would be quite outside their conception.

What, then, of our three dimensional category of Time? Strive to grasp the Present. It disappears into the past and future. May not the various "presents" of a man's life be simply limited glimpses of one timeless whole? Further, may not this whole be but a part of a greater Whole? As C. W. Leadbeater points out,

the finger-tips, placed on a table, appear, on the plane, as five circles. Three-dimensionally, they are part of one object, the hand. Gradually there dawns on one the idea of a timeless and omnipresent That, in whom "we live, and move, and have our being." How may this intellectual idea be changed into a certain realization?

To Hinton the sense of higher space seemed capable of development by mechanical means. He devised an elaborate educational apparatus of coloured and numbered blocks for the purpose. Ouspensky, on the contrary, declares that the fourth dimension can never be known in terms of the third. We should need, he suggests, a new language even to discuss it, which implies a total readjustment of our psychology. Looking about him for the method of this readjustment, he finds it in the works of the great mystical and occult writers. Not that he completely accepts their conclusions, indeed, he criticizes them freely, particularly the type of occultist who knows everything; but he allows their work to have evidential value, as to the true approach to man's intuitional nature. This is sufficiently startling. Such writers have been accustomed to receive little but ridicule and contempt from the World of Science. Not seldom they have turned on their attackers, but few have had the courage of H. P. Blavatsky to come stoutly forth and meet the savants on their own ground. Yet here is a Professor of Mathematics, clear, cold, incisive—dealing with Love, Religious Devotion, Yoga, Intuition, all that is highest in man, in terms of the most logical and least emotional of all the sciences.

He will meet with fierce opposition. He is too careless of established theories and reputations to escape it. But to students of Theosophy, at least, he should appear as one more factor in that extraordinary movement of Science towards Theosophical methods of thought, which H. P. Blavatsky prophesied, so long ago; and of which the discoveries of Crookes and Lodge furnish so brilliant an example.

L. H. Floyd.

ART AND RELIGION

There appears at the present time, especially in some of our Canadian cities, to be a lack of appreciation of art and things beautiful. All is swallowed up in the race for wealth. Even here in the Far West, as it is sometimes called, where there are so many Old Country people, it is the same. Painting and sculpture are hardly in their infancy, poetry is too little studied, and although there is an effort being made to increase public interest in poetry, and what might be termed good music, Jazz is the popular favorite.

If one remarks on this fact, the reply is that the country is young. That is true. But if evolution and re-incarnation are truths, why can we not bring over and develop the higher side of our nature instead of encouraging the lower? There certainly was no Jazz in the time of Orpheus.

We are told this is all the reaction from the war. That, again, is a mystery, as, after so much suffering, and bereavement, the tendency, one would think, would be to uplift and spiritualize, not to demoralize.

Art and beauty tend to raise the vibrations and develop the soul. Even a creature as low as a snake is charmed by sweet music. Yet we are satisfied, indeed frequently delighted, to hear this discordant Jazz. Surely, taking men as a whole, he is in his infancy. The higher forms of art and beauty must be inspiring, and make men realize that somewhere, we may not know where, there is a Great Cause, God, call it what you will, for all that is beautiful and elevating.

The churches of the present day are by no means beautiful. They are frequently absolutely ugly both inside and out, and often their members are dressed in the gloomiest of garments, and wear the most doleful faces. Why? Religion should cause happiness, not depression. What is there to be depressed about? No matter what religion is followed it should have no gloom in its teachings. Beautiful surroundings wherever found are always uplifting and should be encouraged in every walk of life.

Why can we not try to make our cities, churches, hospitals, homes, beautiful? Even the little children could help by cultivating their gardens. Life would be much sweeter and clearer, and our God would be much nearer than he sometimes is to-day.

Lilian A. Wisdom.

CORRESPONDENCE

TOLERANCE.

Editor, Canadian Theosophist: The T. S. stands first and foremost for Brotherhood and Tolerance. How is it we cannot let the other man have his own individual religious belief without scathing that particular form of religion from some of our platforms? This is being done. Some of our members who perhaps have not studied along the line of the world religions may not know that all come from the same source, the Vedas, the old wisdom or mystery teachings, the Christian religion as much as any other. Its Bible, H. P. B. tells us, is a part of the old Aryan Secret Doctrine, and is one of the most occult books in existence, and cannot be understood except by its key, Theosophy. This being the case, why antagonize strangers by so strongly ridiculing everything pertaining to Christianity, even its Messenger, the Master Jesus? All religions deteriorate. The Christian is not peculiar in that respect, and it is man's own fault that this happens. We are in consequence condemning ourselves by this attitude. Moreover, it is worse than foolish to stand on a platform of a society which so strongly teaches tolerance and take this very intolerant attitude.

F. T. S.

UNDER A MISAPPREHENSION

The personal column of the English London Times has the following advertisement in a recent issue:

"Can any London Theosophist Prove to an Untrained Inquirer the Existence of Super-Physical States and Forces? Write, Box E, 572, The Times."

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Blavatsky Lodge, Winnipeg.

W. A. Deacon, President; W. A. Moore, Secretary, 511 Agnes Street, Winnipeg; phone Sher. 1756.

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Information as to membership, literature, etc., may be had from the General Secretary, Theosophical Society in Canada, Toronto, or from the officers of any local Lodge.