

THE CANADIAN THEOSOPHIST

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A BISHOP'S ERRORS

The following letter by the President of the London Lodge appeared in the London Free Press of Saturday, October 15th, last. It was called forth by the strictures of the Bishop of Huron. Mr. Cronyn, who is the son of Mr. Hume Cronyn, M.P., as a consistent student of Theosophy, provides a temperate but conclusive reply to the Bishop:

Editor Free Press: May I have space to comment upon the sermon given by the Right Rev. Bishop Williams in St. Thomas on Sunday, September 25, as reported in the issue of the St. Thomas Times-Journal of the following day?

My purpose in writing is to attempt to correct misconceptions which may have arisen in the minds of some, as the result of the denouncements made by his lordship from time to time. I would not base a letter of this nature on a newspaper report, were it not that I have myself heard him make similar statements from the pulpit in St. Paul's Cathedral and therefore have no reason to believe that on this occasion he was reported incorrectly.

I quote a portion of the sermon as reported, which contains three very definite charges: "(1) It (Theosophy) is utterly contrary to the teachings of Jesus Christ. (2) All movements of that kind deny the divinity of Jesus Christ, and without belief in Christ's divinity there can be no true Christianity. (3) The whole structure of Theosophy is cradled in fraud, falsehood and immorality."

On the first charge, one can only say that if his lordship meant that Theosophy is contrary to present-day presentation of Christ's teachings, his statement was substantially correct. But that which Christ taught and the interpretations the Church of to-day puts on His teaching may very conceivably be two entirely different things. Do away with the creeds, theological dogma, and doctrines with which Christianity has adorned itself and we find little in Christ's teachings that is not contained in the ideas of brotherly love between man and man and perfect justice between God and man. With such ideas Theosophy in no way conflicts.

If there may be any possible ambiguity in the first charge, there can be none in the second. The implication is that Theosophy with other kindred systems of thought denies the divinity of Jesus Christ. This is either an intentional or an ignorant misrepresentation. Theosophy in no way denies this, it does not attempt to belittle the Christian conception of Christ's divinity, it merely raises the concept of man out of the mire of superstition and irrationalism, wherein the Church has held it so long. The Theosophical teaching is that man being the son of God is himself divine. If the first two words of our Lord's Prayer mean anything at all, they mean this. The difference between Christ and man is a difference of degree and not of kind. He is divine in actuality, we are divine in

potentiality. If the ideal of love, wisdom and power held up to us in the life of Christ is altogether beyond the attainment of man, then, to use St. Paul's words when dealing with this same subject, "If in this life only we have hope in Christ, we are of all men most miserable." The misconception that Theosophy denies the divinity of Christ is a common one and it is regrettable that his lordship was not better informed.

In passing, it is interesting to note that the bishop says: "Without belief in Christ's divinity there can be no true Christianity." Is the test of true Christianity in belief then, rather than in the manner of life? One often wonders if this is not true of modern Christianity, and his lordship lends support to this idea when he says: "Christianity itself is a bundle of beliefs—prepared for us by Jesus Christ in His teaching." If this is in any sense true, it is here that Christianity and Theosophy differ widely. The one purpose behind all Theosophical knowledge is to enable its possessor to lead a more Christian life—I use the word Christian advisedly. The mere belief in Theosophical theories does not make the holder a true Theosophist. Is it the existence of this difference between Theosophy and modern Christianity, which prompted the committee appointed to report on Theosophy to the Lambeth Conference of Bishops to state that "The attraction of Theosophy for many thoughtful Christian minds lies largely in its presentation of Christian faith and life as a quest"? In employing the word thoughtful the committee showed rare appreciation for the fitness of words, it is only thoughtful people who are attracted towards Theosophy, and that it should attract Christian people of this class does not augur well for the current presentation of Christianity.

The third charge laid against Theosophy is that "the whole structure of Theosophy is cradled in fraud, falsehood and immorality." The Toronto Globe reported this statement as "the whole Theosophical thought, etc." It is therefore

difficult to know exactly what his lordship had in mind when he made these general statements. It is hardly necessary to point out that such charges as are indicated by these statements are without foundation in fact, and cannot be substantiated. Even were they true, surely it is patent to every thinking person that the criterion of any theory is truth, and of any statement of teachings is in the life it inspires its adherents to live, and neither theory nor teaching is in any way affected by the source from which it comes.

The object for which the society was formed is:

1. To form a nucleus of the universal brotherhood of humanity without distinction of race, creed, sex, caste or colour.
2. To encourage the study of comparative religion, philosophy and science.
3. To investigate unexplained laws of nature and the powers latent in man.

In the report of the above-mentioned committee is to be found the following statement: "The committee recognize frankly that there is nothing in the Christian faith which precludes sympathy with the pursuit of the three stated objects of the Theosophical Society."

The Society does not proselytize, it merely stands ready to supply a rational and practical explanation of the meanings of life to those who feel the need of it. This the Church signally fails to do and herein lies the special danger of Theosophy to organized Christianity.

What is the purpose behind these violent arraignments? Perhaps it is contained in the bishop's words: "These (Christian Science and Theosophy) are the most dangerous theories that are abroad to-day and the most necessary to avoid." Dangerous to whom, and in what sense? Since the day is admittedly past when man, like an infant, allowed himself to be fed intellectually by some exterior imposed authority, we can see that these two are dangerous only to irrational and dogmatic Christianity. The Lambeth committee perhaps sensed this danger

when they said in their report: ". . . we must admit that different schools of thought within the Church are alike in danger in falling into a stereotyped line of teaching, into a narrow dogmatism and traditionalism forgetful of the needs of such souls as are deeply conscious of the mystery into which all known truths shade off and of the fascinating and perplexing questions on which Bible and creed alike leave speculation free. . . . like Clement and Origen, we may claim all life and learning as food for thought, developing what might be called a true Christian Theosophy, embracing the spiritual experience of poets, saints and mystics, and reverently speculating beyond the borders of revelation, so long as we hold fast to the historic facts of the creed and to the sacramental communion of the Church."

Again, in the Encyclical letter covering the whole deliberations of the conference, we find the following: "On the other hand, it must not be forgotten that these movements (Spiritualism, Christian Science and Theosophy) are very highly symptoms and results of reaction against materialistic views of life. We cannot but sympathize with persons who seek a refuge from the pressure of materialism. It is the part of the Church to afford such a refuge, and, if it fails to do so, there is something wrong with its own life." The question therefore presents itself, Does the Church afford such a refuge, moreover a refuge wherein the refugee may develop anything which may be called a true Christian Theosophy, embracing the spiritual experience of poets, saints and mystics, and reverently speculating beyond the borders of revelation? We earnestly believe that such is one of the outstanding imperative needs of the Church to-day, and in the degree in which it fails or succeeds to establish such an office, may be measured the future usefulness and life of the Church. We can conceive that the formation of such a centre within the Church would forever remove the difficulties which surround such questions as Church union and the

relation of the Church to outside movements, if, indeed, it did not altogether remove the cause giving rise to such movements.

The Theosophical Society is in no sense adverse to intelligent criticism of either Theosophy or the Society, on the contrary it ardently welcomes it, but it does resent, and probably not without justification, abusive misrepresentation. It has been the latter rather than the former which has characterized Bishop Williams' pronouncements on these subjects, and in so doing he has shown a deplorable lack of knowledge of the subject on which he was speaking. Had he made the study of the subject, that would have been warranted by the statements he made, we feel satisfied that he would have refrained from such broad and sweeping charges, not on account of any possibility of his having become reconciled to our beliefs but because such a study would have perhaps disclosed to him the eminent Christian spirit which underlies one of the most elementary of Theosophical teachings, namely, charitable tolerance towards the beliefs of others, which seemingly his own faith has failed to reveal to him.

I wish to apologize, Mr. Editor, for having presumed upon your patience and generosity to this extent. My excuse is that for some time past the cause which we espouse has been the subject of attacks of unwarranted malice, and in justice to all concerned, we feel that the public should be given the opportunity of hearing the truth on these matters.

R. H. Cronyn, President.

The Theosophical Society, London.
London, Ont., October 13th, 1921.

Note.—The report above referred to and from which various extracts have been quoted is the report of the committee composed of 37 bishops appointed to consider and report upon the Christian faith in relation to (a) Spiritualism, (b) Christian Science, and (c) Theosophy. The committee was appointed by the conference of bishops of the Anglican com-

munion held at Lambeth Palace, July and August, 1920. The report is contained in the encyclical letter with resolutions and reports of this body. The conference consisted of 252 archbishops and bishops from all parts of the world.

In making the above extracts, it has not been the intention to give the false impression that the report of the committee on Theosophy was as a whole favourable towards Theosophy. R. H. C.

THE MYSTIC CITY

By MRS. WALTER TIBBITTS

Author of "The Voice of the Orient;" "Cities Seen;" "Pages from the Life of a Pagan: A Romance."

(Continued from page 7.)

M. Ramaswamier was a government official in Madras earning R. 600 per mensem. Here is his account of seeing in the flesh the same Guru of whose spiritual appearances to myself will appear in the next chapter. He lived at Tinnevely. This is taken from his account written in a private letter which afterwards appeared in the "Theosophist" for December, 1882 [dated Darjeeling, October 7, 1882].

"One day in September last while I was reading in my room, I was ordered by the audible voice of my blessed Guru, M—Maharsi, to leave all and proceed immediately to Bombay, whence I had to go in search of Madam Blavatsky wherever I could find her and follow her wherever she went. Without losing a moment, I closed up all my affairs and left the station. For the tones of that voice are to me the divinest sound in nature; its commands imperative. I travelled in my ascetic robes." When he reached Bombay H. P. B. had gone on a few days before in charge of a chela, no one knew whither. He took a ticket to Calcutta and, after tracing her to Darjeeling, he found she was not going to Thibet just then. But he had reason to know that the two Mahatmas were at Sikkhim, and One of Them was recognized as a high official of Thibet. This confirms private information of my own that one

with the Tsai Lama, also that the head of the spiritual hierarchy of Thibet is himself a man of advanced knowledge. This makes Dr. Sven Hedin's account of the remarkable impressions he received in conversation with him the more interesting.

Mr. Ramaswamier continues: "In despair, I determined, come what might, to cross the frontier which is about a dozen miles from here, and find the Mahatmas, or—DIE." He did not know a word of the language of those parts, he had no passport in Sikkhim, and very little money. He was bent on one engrossing idea, to find and see his Guru. After various adventures, on the second day from Darjeeling he came near Sikkhim about 9 a.m. There he met a horseman. "From his tall stature and the expert way he managed the animal, I thought he was some military officer of the Sikkhim Rajah. Now, I thought, I am caught! He will ask me for my pass, and what business I have on the independent territory of Sikkhim, and, perhaps, have me arrested and—sent back, if not worse. But—as he approached me, he reined the steed. I looked at and recognized him instantly.

. . . I was in the awful presence of Him, of the same Mahatma, my own revered Guru whom I had seen before in His astral body, on the balcony of the Theosophical Headquarters!" The Master addressed him in Tamil, for the Adept can speak any language He chooses. A long conversation of absorbing interest ensued. After the Blessed One had resumed His ride, two mounted chelas in the rear, Mr. Ramaswamier remained rooted to the spot for an hour. He concludes: "And now that I have seen the Mahatma in the flesh, and heard His living voice, let no one dare to say to me that the Brothers do not exist. Come now whatever will, death has no fear for me, nor the vengeance of enemies, for what I know, I KNOW!"

The ashrams of these Divine Men are hidden. Even if one actually gained the site, he would never perceive it unless his eyes were opened. There the magnetism is so perfect that no discord can live, and

gether. Some of us have, nevertheless, seen these ashrams and their Blessed Inmates by clairvoyant vision. Since the days of Helena Blavatsky, when physical appearances of the Mahatmas were necessary to arouse the world's attention, they have practically ceased. The people who need to see Them are now sufficiently advanced to meet Them on the spiritual plane. Thus spiritual force is economized.

An amusing instance of the folly of seeking physical manifestations of the Masters was afforded by an aspirant for knowledge, who, fired by the description of the skushok of Tiksay Lamasery (in "When Three Empires Meet," by Knight), and feeling convinced that he was a Mahatma, once rushed up post haste from India to Ladak hoping to see him. All the time a great adept was sitting in the very room he had started from!

IV.

PERSONAL EXPERIENCES OF THEM

This chapter is the crux, the kernel, the climax, the coping stone, without which all the foregoing and the finale would be but moonshine. Annie Besant once said, "If the Mahatmas do not exist, the Theosophical Society is an absurdity and there is no use in keeping it up." We may go further and say, if the Mahatmas do not exist, evolution is an absurdity, and all the groaning and travailing of creation void.

An Adept is the flower of His age, its perfect fruition, and like the aloe, He only blooms at rare intervals. When He cries, "It is finished!" all Nature rejoices at her crowning triumph. Unashamed she looks the Perfect Man in the face, and her ministers, the devas (spiritual hosts) shout with joy.

A Perfect Man! One to whom all Nature, all knowledge of our solar system is an open book! Who can never make the mistakes and show the weaknesses mortal flesh is heir to! To whom the body is but a shell, and "death" a voluntary act! Who holds the keys of death and hell! At Whose feet ultimate rest and peace may be found! Has not this ideal been ever with us as a far off, dimly seen,

sublime possibility, the "too good to be true" of girlhood's golden dreams and untried, inexperienced days? Then one thought of the Master as necessarily a hermit, a man retired from the world, clothed more or less in skins, and living in a jungly cave. One had yet to learn that He may be found in evening dress at Government House and in Grosvenor Square. That His pupils carry court trains into royal Presences, and sit upon Indian *gadis*, as well as wear the sunset robes and rosary of the ascetic in the heart of the jungle.

At least eleven of my personal friends are direct pupils of the Mahatmas. Their intercourse with Them is independent of Helena Blavatsky and continues at the present time. Most of them, however, though not all, know one or other or both of the two Great Ones who sent H. P. B.

1. Five are English people.
 - One knows Masters M. and K. and other Masters, including a Greater One.
 - One knows Masters M. and K.
 - One knows Master M.
 - One knows another Master.
 - One knows Master M., another Master, and a Greater One.
2. One is a Colonial. She knows Master K. H. The glorious Unknown appeared to her in a vision in her far-away native land, the other side of the world. Later Mrs. Besant toured the colony carrying with her the portrait of her own Guru. My friend had hoped to recognize Him of her vision and was bitterly disappointed to find Mrs. Besant's portrait was of Another. When eventually she saw the portrait of Master K. H. she was consoled.
3. Five are Hindus. One of these, a resident of Kashi, was taught as a young man by a sage who constantly was present at his puja (worship) in the astral body. He did not know the identity of his Guru until eventually Pundit Bhawani Shankar came to Benares bringing the portraits of Helena Blavatsky's Masters. My friend told him of his Guru. Thereupon the pundit produced the second

portrait of Master K. H., who was seen to be the Sage of the puja room. My friend has for many years known both Masters M. and K.

Another Hindu friend knows Master M., but is a pupil of a Greater.

The remaining three Hindus are advanced occultists who have access to the White Lodge, to the Hidden Temples, and to the gods whenever they wish.

The pupils of the Mahatmas are of every nationality and station in life, the men and women who have earned the right to know more than those around them, and to use their knowledge for their service. Two occupy Asiatic thrones. Another dwells in ambassadorial halls. Others hail from colonial ranches, American law courts, and Russian steppes. One even met the Guru from an Anglo-Indian Club, but more find Them in the bazaars. There are about three hundred pupils of fourth and fifth race people (Turadians and Aryans) in the occult schools the majority of whom are Asiatics, Indians, and Thibetans. About half of them live outwardly as men of the world, and at least two Adepts of the Lodge hold Government appointments, under the Thibetan and India Governments respectively. The remaining half of the Fourth and Fifth Race pupils live in seclusion.

The crossing of the Bar! The Ascension into Heaven! The descent into Hell! Words are poor weak things, all inadequate to describe these events in the life of a chela (disciple). That is why words are not employed in the occult service. In Raja Yoga, the Kingly Science, the Ego of the Master communicates direct with that of the pupil without the medium of words, thought flashes to thought, the voiceless language of dreams. All is practical demonstration on the spiritual plane. Even on the physical plane very little is said. Beyond the giving of a mantra to Mahadev, the keynote of my spiritual life, I have received hardly any theoretical instruction whatever. My knowledge, limited as it is, is derived direct from a close connection with practical occultism, both white and black, for many years. For in Raja Yoga there is no going back, once the pupil has met the guru. Easier were

it for a child to re-enter his mother's womb than for the child to undo the Second Birth. If he have strength to surmount the obstacles of the Way, well. If not, he has to gain it through the terrible lessons of failure taught by the black art.

Now the Bar is crossed, to some extent, more often than many suppose. An immense number of people, at the present stage of the race's evolution, are in some sort of touch with the Other Side. In almost every hotel or steamboat you will find someone who, knowing that you are interested, will confide that they have direct experiences of seeing or hearing of the psychic plane, "second" sight or hearing, forerunners of the sixth, or following race to ours, when all shall possess these and greater powers. These people keep silence to the general public, who have not such experiences, for various reasons. At the house of Cecil Husk, the London materializing medium (I give no opinion *re* the genuineness or otherwise of his phenomena), I met a woman who had had experiences for twenty years, but had never told her own sister for fear of being thought "mad." An equally powerful medium was the wife of an officer of Simla, who objected to her phenomena being talked of because "People say I can do what I like with others and get what I like from them." We may take it as settled that the science of the unseen world opens as sure a field to the earnest investigator as that of chemistry. But all dabbling and investigating in it is dangerous child's play, fooling with sparks and dynamite, unless the student seeks help from the Fount of all Knowledge, the Guardians of the Wisdom, looks for light from the pure and steady radiance of the White Lodge of the Himalayas. Up to two hundred thousand years ago Egypt held the Hall of Wisdom. But with the decline of the Fourth Race and advent of our own, the Fifth Aryan Race, the Lodge migrated to Himavat. How pitiful and puerile the patient toil of Messrs. Myers, Podmore and Co., working from below up, compared with the stream of knowledge, though carefully regulated with the needs of the age, poured from above down.

(TO BE CONTINUED)

HEALTH AND SPIRITUALITY

I think it is St. Paul who indicates that true spirituality consists in good spirits and cheerfulness maintained through all the affairs of everyday life. This is the positive mood. In contrast to this there is the negative mood of low spirits, depression, gloom and "the blues." The mood of psychism.

Cheerfulness depends largely on the health of the physical body. We find people who are afflicted with permanent ill-health inclined to be fretful and look on the dark side of things, unless they are among the strong-souled who can transcend material conditions and make their own positive mood.

Making moods is the chief concern of the Ego, which is the connecting link between God and animal. It is his business to turn the activities of the animal into positive channels so that they may be purified and transmuted into higher powers.

The animal gets force for his activities from God, it passes down through the Ego outward in cheerfulness and sympathy or inward in depression and separateness. The Ego can will which way it shall go.

The work of directing force goes on unceasingly. We know it as thought. To us time is thought and thought is time. Every second is a mental image of something. Here is a crux of the process of liberation.

Perfection would be for each thought or second of the day to be spent in the Presence of God, in complete harmony with all created things. This we cannot expect to do "all in a minute." Violent impulses lead inevitably to moods of deep depression when we re-discover that we are human and creatures of separate feeling. True advancement is in devoting a part of everything we do to the God within. It is the same principle as that of giving a tithe of our possessions. We cannot rise suddenly to the spiritual height of giving all, but our way to the sacrifice is paved by a regular and persevering willingness to give part. By this process we can gradually purify and lift our desires into as-

pirations and then we are ready for another stage of life.

It cannot be too clearly realized that our failures to keep tryst with this ideal arises mainly from the ill-health of the physical body. Even a slight disturbance creates a congestion of force within us. When we are overtired or have indigestion the force is not being passed on naturally in good spirits and we are conscious of unhappiness and we blame other people, our circumstances, and worry and fret over details that at another time would not disturb us in the least.

In the case of being tired. Sometimes to lie down for a while will change our whole outlook on life from black to at least light brown. In a horizontal position a person is not receiving so much force as when standing. Taking the feet off the floor allows the force already abroad to be distributed and given off and the mood lightens.

When there is undigested food in the system the gases formed press against the nerve centres of the body, which are the force conductors. Depression results, and then when the pressure is lifted our mood becomes buoyant again.

Look for the cause of a mood of depression in the physical body, mend that and the machinery will go smoothly again.

Jocelyn Taylor.

SPIRITUAL KNOWLEDGE

Spiritual knowledge is a real knowledge of our own SELF; accurate, scientific, assured, and therefore *potent*; not helpless and inane as at present, a mere *something* which we hope to have *revealed* to us when we pass the portals of the grave. The mere religious ideal or *faith* is of no service here. All such ideals will have their due fulfilment; but they are not the *reality*. So long as there inheres in them a *personal* quality, they are temporary and finite; they are part of the hopes and desires of our lower nature, and belong not to that ONE REALITY which lives and moves in all, and is free from all conditioning qualities.—Kingsland's Esoteric Basis of Christianity.

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OFFICIAL NOTES

Members cannot vote in the election of the General Executive unless their dues have been received at headquarters for the year ending June 30 next.

* * *

William R. Gray, 16 South Frederick Street, Dublin, has been elected General Secretary of the T. S. in Ireland. He transmits the good wishes and the assurance of the hearty co-operation of the members of the Irish National Society in the work of the T. S. to Canadian members.

* * *

We have to acknowledge the "most affectionate greetings and best wishes for peace and prosperity of the Secretary-General, Coronel Raymundo Pinto Seidl, and his confreres of the T. S. in Brazil, on the occasion of the annual election. Canada heartily reciprocates the cordial expressions of our southern brethren, and desires for them the highest realization of their spiritual aspirations.

Copies of The Secret Doctrine, three volumes and index, may be had from Mr. McMurtrie, 65 Hogarth Avenue, Toronto, for \$17.50, post free. The Secret Doctrine Abridged, by Katherine Hillard, may be had for \$3.50. The Key to Theosophy, London edition, \$2.25, or Los Angeles verbatim reprint edition, \$2.75, may also be had.

MR. WADIA'S TOUR

Mr. Wadia's tour has been continued westward with unabated success, and as far as reports have come in, evidently with great advantage to the members who have heard him. The attendance has not been what it might have been at some points, but this is due frequently to local causes, and perhaps insufficient publicity. Canada cannot be regarded as a favourable ground for Theosophical propaganda, so that any results are satisfactory, and the fact that the seed is sown means later harvests. London Lodge had not sent in a report in time for the magazine, but we hope to have one for next month, and the meetings were among the most successful held anywhere. Calgary sends a similar message.

WINNIPEG

Mr. Wadia arrived here at 8.30 a.m. on Thursday, March 30th, from St. Paul and went to the Fort Garry Hotel, where he was immediately interviewed by reporters from both the newspapers, we having advised them beforehand of the time of his arrival. The result was that a good report of the interviews appeared in each of the evening papers, together with Mr. Wadia's picture. In the afternoon Mr. Wadia was the guest of honour at a reception at the home of Hon. Robert Rogers on Roslyn Road. This tea was arranged by Mrs. Robert Rogers, who is a member of our Lodge, but who, unfortunately, had to leave for the coast on the Saturday previous to Mr. Wadia's arrival. Hon. Robert Rogers, however, kindly offered to look after the arrangements, provided that two of our ladies, Mrs. R. H. Griffith and Mrs. H. Lorimer, presided over the tea tables. Members of the Canadian Authors' Club, the Press Club and the Theosophical

Society were present at the reception, at which Mr. Wadia was asked to give a half-hour address on the Indian situation. His speech met with a very hearty reception, and Prof. W. T. Allison moved a vote of thanks and especially complimented Mr. Wadia on his excellent English. This talk was reported at length in both papers the next day and no doubt added greatly to the success of the lectures. The first public lecture at 8.15 p.m. Thursday night was on "Man, the Maker of his Destiny." The hall engaged for the lecture, unfortunately, did not prove large enough and we are sorry to say that some 50 to 75 people were unable to gain admittance. We were also, unfortunately, unable to make any better arrangements for Friday night, but the audience on this night (subject: "The Religion of the Future") was not quite so large, and although the hall was over-crowded but few were turned away. On the second night Mr. Wadia answered some two dozen questions. On Saturday afternoon Mr. Wadia addressed a members' meeting at 3 o'clock and at 8 p.m. spoke to the University Fellowship, this on invitation of professors present at the Thursday reception. Sunday, April 2nd, was his busiest day. In the morning at 11 he spoke to the Fort Rouge Labour Forum on the Indian labour situation and Gandhi, about 300 being present. In the afternoon at 3 the Central Labour Church had arranged a special mass meeting for him in the Strand Theatre. At this meeting Mr. Wadia continued his talk on the Indian situation, and answered a number of questions. The theatre was quite full, about 1,200 being present. For the evening lecture on "The Spiritual Life," we had succeeded in obtaining a larger hall, seating over 800. In spite of this, however, the hall was again over-crowded, extra seats had to be brought in and many stood throughout the lecture. There must have been between 900 and 1,000 present. The lecture made a great impression, judging by the attention of the audience and the remarks since made by people who attended. After the lecture at 7 p.m. Mr. Wadia spoke to the members and a few others from about 8.30 to 10.15, when he

left to catch the 11 o'clock train for Regina. The audiences for the two first lectures were about 400. Every meeting which Mr. Wadia attended in Winnipeg was either full or over-crowded and he seemed well pleased with the results obtained. I do not remember any lecturer we have had here as good as Mr. Wadia, and he seems generally to have made a very good impression. His Sunday lecture especially was one remarkable for its power, and it is to be hoped that his services as a lecturer will be at the disposal of the section again at some future date.

The Free Press Evening Bulletin of March 31, reported the reception as follows: Hon. Robert Rogers, Roslyn Road, extended his hospitality to the members of the Canadian Authors' Association and of the Theosophical Society on Thursday afternoon in honour of a visitor from India, Mr. B. P. Wadia. Tea was partaken of in the large dining room, the table being centred with a shower of jonquils and green; Mrs. R. H. Griffiths and Mrs. H. Lorimer presiding. Among the guests were noticed: Mr. B. P. Wadia, Mr. and Mrs. H. Lorimer, Dr. W. T. Allison, Prof. and Mrs. A. Perry, Mr. and Mrs. John McRae, Mr. and Mrs. Burton Kurth, Mrs. T. G. Mathers, Mrs. Claude Nash, Mrs. R. V. Turner, Mrs. A. Woods, Mrs. Crossley Greenwood, Mrs. R. H. Henderson, Mrs. V. Patriarche, Mrs. Kennedy, Mrs. Woods, Mrs. G. H. Parker, Mrs. George, Mrs. Scott, Miss Helen Parr, Miss Mary Scott, Mrs. C. V. Alloway, Major Ney, Prof. W. F. Osborne, Mr. L. H. D. Roberts, Prof. G. A. Sproule, Prof. R. Johnston, Prof. and Mrs. A. L. Phelps, Prof. and Mrs. Fletcher Argue, Mr. Graham Spry, Prof. D. C. Harvey, Hopkins Moorhouse.

REGINA

You will be interested in hearing about Mr. Wadia's visit. The President, Secretary and Mr. Wallace met Mr. Wadia and his secretary at the station and escorted him to the Kitchener Hotel, where rooms had been engaged for him. A few minutes were spent in arranging the details of the programme, and then Mr. Wadia had an interview with a reporter. A very

good editorial came out in the evening paper. The subject for the first night was "The Labour Movement in India." It had been advertised for three days and we expected a good number. There were about one hundred and fifty persons present. A reporter was also present and a very good report appeared in the morning paper. We expected a larger crowd at the night's lecture, the subject being, "Man, the Maker of His Destiny," but we were doomed to disappointment, for there were not nearly as many present as on the previous night, and no reporter. After the lecture Mr. Wadia held a meeting for members only. Some members of Regina Lodge also attended this meeting. We were treated to a very helpful and inspiring talk, which will be long remembered by those present. Mr. Wadia's subject the last night of his visit was "The Spiritual Life of the Man of the World," and attracted even a smaller number than on the other nights, but those present were those who were deeply interested and no doubt much good will follow. After the lecture the members of Alcyone Lodge, with Mr. Wadia and Mr. Bekins, were entertained at the secretary's home, where Mr. Wadia gave a wonderful and inspiring talk. It was then decided that the Lodge would meet weekly and study "The Key to Theosophy." A social time was spent until train time, when several of the members escorted Mr. Wadia to his train. Everyone was loth to see him go. We felt his visit was all too short. The Lodge received a great impulse, and the older members received much light on present-day troubles, and Regina in general is bound to be benefited by Mr. Wadia's visit.

CALGARY

Mr. John Packer promises a full account for next month of the meetings in Calgary, which, he says, have proved to be a great success.

* * *

Esoteric philosophy shows only *physical* man as created *in the image* of the Deity; but the latter is but "the *minor gods*." It is the HIGHER-SELF, the real EGO who alone is divine and GOD.—S. D., I., p. 445 (479).

AMONG THE LODGES

Ottawa Lodge, at its annual meeting, elected the following officers for the new year: President, Mrs. H. M. Davy, 124 Wellington St.; 1st Vice-Pres., Mrs. M. F. Cox; 2nd Vice-Pres., Mr. J. F. Compton; Secretary, Mr. D. H. Chambers; Financial Secretary, Mr. D. A. Simons, 6 Rock Ave., Lindenlea; Treasurer, Mrs. J. F. Compton; Councillors, Mrs. D. H. Chambers, Miss M. Maxwell, Mr. C. Arden; Auditors, Mr. H. M. Bradley, Mr. S. Jenkins.

* * *

The president's report of Vancouver Lodge for the year past concludes with the thought the Lodge has every reason to be satisfied with the year's work. "We have held our own in the midst of troublous times and we have maintained a spirit of real harmony in our proceedings which augurs well for big developments in the future." Conditions in Australia, the United States, Great Britain and New Zealand are pointed to as examples of the fact that owing to the "conditions of life and to the very tense psychic atmosphere in which we are living" greater progress must not be expected. The Book Concern reports stock on hand of \$600, and a balance in the bank of \$250. The lowering cost of books may reduce this estimate. The Library added 138 new volumes, and the loans were 2,755. A typewriter was presented to the Lodge by Mr. Galloway. The Lotus Circle work has already been mentioned for its successful dramatic work. The Building Fund was augmented by a bazaar and shows a balance on hand of \$1,219. A printing plant was acquired by the Lodge during the year for the sum of \$460, but its value is placed at \$900. Assistance was given to the work being done in Nanaimo and Chilliwack. It is hoped to extend this work to Mission, Abbotsford and New Westminster.

* * *

Ottawa Lodge reports for the term ending 31st December as highly successful in every way except in the matter of membership. Meetings were regularly held, 22 devoted to study, at which Leadbeater's Textbook of Theosophy was continued till

the 1st of September, when it was decided to study from all available sources instead of from one book. This system was followed till November, when it was unanimously decided to study the Secret Doctrine at the weekly meetings. Mrs. Maude Lambart-Taylor conducted the weekly meetings during the month of October and continued her instruction on the Voice of the Silence.

* * *

Victoria Lodge, having considered the suggestion of the Toronto West End Lodge that a district federation be organized, passed a resolution stating "we believe that we have all the organization necessary for the present for the carrying on of the work of the T. S. in Canada."

* * *

Mrs. Edith Fielding has been elected president and Mrs. M. A. Keir re-elected secretary of North Vancouver Lodge, which anticipates an active and prosperous career in the coming year.

* * *

The following have been elected officers for the Montreal Lodge: President, D. B. Thomas; vice-president, Prof. A. A. Young; treasurer, W. T. Burroughs; secretary, Mrs. Alice R. Hamaker; librarian, Miss C. Burroughs; assistant treasurer, Miss G. Fortescue.

FELLOWS AND FRIENDS

The General Secretary has been re-elected President of the Toronto Branch of the Dickens Fellowship, which has 742 members. This is the third term for Mr. Smythe. He is also president of the Walt Whitman Fellowship, and a vice-president of the Toronto Social Hygiene Council.

* * *

Mr. J. Hunt Stanford, Licentiate R. I. B. A., announces that he is taking his son, Mr. Leo Hunt Stanford, into partnership with him. Both are members of the Toronto Lodge, Mr. Stanford, senior, being vice-president. He contributed all the architectural work on the new headquarters, which is so generally admired.

"Kindly send me two copies of The Canadian Theosophist, issue of March 15, as I have special use for them on account of the first article, 'Evolution,' by Mary F. Lang. It is one of the best things I have ever seen." So writes a public librarian from Eastern Canada.

* * *

Mrs. J. L. Lawson, 1030 McMillan Avenue, Winnipeg, died from cancer on March 2 after a long illness. Mrs. Lawson was long a devoted member of Winnipeg Lodge and is much regretted.

CORRESPONDENCE

ELECTION SLATE

Editor Canadian Theosophist: I protest vigorously against the action of members sending round "slates" of nominations for election of the Executive Committee of the Canadian Section, T.S. The Montreal Lodge officials have received such "slates," so others must also be receiving same, and it is a disgrace to the T.S. that this has started. It is an invitation to partisanship, the opposite of co-operation and brotherhood, and will lead to the destruction of the Society. Nominees should be elected to the executive for their executive ability, and not for their opinions on questions being debated by members on which there is a difference of opinion. I hope all voters will remember that. Yours fraternally,

Alice R. Hamaker.

4120 Western Avenue,
Westmount, Montreal,
April 3, 1922.

ATOMS

Every atom in the Universe has the potentiality of self-consciousness in it, and is, like the Monads of Leibnitz, a Universe in itself, and for itself. It is an atom and an angel.—S. D. I., p. 107 (133).

Every Monad is a living mirror of the Universe within its own sphere.—S. D. I., p. 631 (691).

The Secret Doctrine was published in 1888.

THE NOMINATIONS

There were twenty-three names put in nomination for the General Executive. Of these, four, representing duplicate nominations from the same Lodge, have withdrawn their names in favour of their fellow members of their own Lodges. These nominations were made by other Lodges without ascertaining whether the members would consent to stand. Another member nominated is not in active membership, having received a demit. Mr. Roy M. Mitchell, a member since the organization of the T. S. in Canada, was also nominated, but his name was withdrawn on the understanding that he has taken up residence in New York City. The nominations that remain are—in alphabetical order:

Odo A. Barry, Brotherhood Lodge, Victoria.

A. L. Crampton Chalk, Orpheus Lodge, Vancouver.

Mrs. Myra Cox, Ottawa Lodge.

R. H. Cronyn, London Lodge.

Mrs. Lillian Davy, Ottawa Lodge.

C. E. W. Dodswell, Halifax Lodge.

Mrs. Alice W. Dyson, North Vancouver Lodge.

Ernest W. Jackson, Annie Besant Lodge, Toronto.

E. H. Lloyd Knechtel, Calgary Lodge.

Miss Catherine M. Menzies, Vancouver Lodge.

William B. Pease, Victoria Lodge.

Laurance H. D. Roberts, Winnipeg Lodge.

J. Hunt Stanford, Toronto Lodge.

H. R. Tallman, Toronto Lodge.

James Taylor, Vancouver Lodge.

R. D. Taylor, Edmonton Lodge.

David B. Thomas, Montreal Lodge.

Ferdinand E. Titus, West End Lodge, Toronto.

Mr. Smythe was the only nominee for the General Secretaryship.

Several members have been insisting on a secret ballot and arrangements are being made whereby all who desire to conceal their vote may do so. The ballot at

present is practically secret, only the General Secretary having an opportunity to check off a member's votes, and the General Secretary, even were he interested in such details, which he is not, is far too busy a man to be bothered with more than the routine of assuring that the ballot is valid. It will save much time and trouble if the members hand their ballots to their local secretaries, but, of course, they are welcome to use the secret method.

THE DREAM

God took fire and cloud,
Earth and sky and sea,
Soft rain and tempest loud
And made a body for me.

God hummed in my waiting ear
The song of a red-blue star,
And said, "Remember this in the world
Where the men and the women are."

God looked in my waiting eyes
Till the light began to gleam,
And He said, "In the dust and murk of
the world
Do not forget the Dream."

God breathed on my quiet heart,
So fresh and still and new,
And then I lived—because God said
That I would remember You.

E. A. Lucas.

NO EVOLUTION

The Logos or Creative Deity, the "Word made Flesh" of every religion, has to be traced to its ultimate source and essence. True Esoteric philosophy, however, speaks neither of "creation" nor of "evolution," in the sense that the exoteric religions use. The many personified Powers are not evolutions from one another, but so many aspects of the one and sole manifestation of the Absolute ALL.—S. D., I, p. 350 (374).

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.—S. D., II, p. 487 (511).

VOLGA

Age is in their wasted features;
 Terror dulls their piercing cries;
 Little children, loved of Jesus,
 Falling nevermore to rise.
 Look- the sunlight now is pouring
 In their cups of sunken eyes.

We who feel our tables groaning
 With their wealth of meat and grain;
 What care we of gentle children,
 With the breath of famine slain?
 What to us the tombless graveyards
 On the cold Podolie plain?

All day long the white-rimmed Volga
 With a ghastly meal is fed,
 All night long she moveth seaward
 With her crop of bloated dead,
 Holding up their sores in pity
 To the cold moon overhead:

Frozen sores with awful gaping;
 Twisted faces carved with pain;
 Wasted limbs and swollen bellies;
 Here are Russia's sleeping swain.
 Can we on the day of Judgment
 Cleanse our garments of this stain?

Miles and miles of moonlight glowing
 On a far more ghostly hue:
 Miles and miles of smoking snowbanks
 With dead hands protruding through:
 Dumb, dead hands that plead in silence
 To the soul in me and you.

There's a land where sorrow's children
 Never know the foot of play.
 I can hear them slowly, slowly,
 In their ghost-like bodies pray
 For the crumbs our burdened tables
 In the feast hour cast away.

Olga might have been your daughter;
 O her wealth of golden hair;
 When you think of children's laughter
 Can you leave her lying there,
 Where the Volga waits to take her
 On that last ride of despair?

We can rub our hands as Pilates,
 But, from that far wailing shore,
 God will bear the Volga's burden

Unto every Christian's door.
 And the dead upon your threshold
 Will lie there for evermore.

But the preachers go on praying;
 And the little people die.
 And the children, loved of Jesus,
 Vainly, with their thin lips cry;
 Vainly plead their swollen faces
 To a sullen winter sky.

And the Volga moves to seaward
 With her crop of bloated dead,
 Holding up their sores in pity
 To a cold moon overhead.
 For the nations have forgotten
 What the Master Jesus said.

Wilson MacDonald.

DISTRESS IN RUSSIA

Mrs. Maria Youshkeyvitch-Sarker, 39
 Seaman Avenue, New York City, writes as
 follows:

As one very much interested in Russian relief work—Russia being my own country—and as a member of the Theosophical Society there, and at present of Central T. S. Lodge of New York, I take the liberty of asking you for your co-operation from the Canadian Theosophical Society, in order to help relieving the distress of hunger of our Russian Theosophical brethren. Having heard of your admiration and esteem for Mme. H. P. Blavatsky, I hope very ardently that it will give you an added interest in my desire to help my fellow Theosophists. With this object in view, I am sending you application forms of the American Relief Administration, which can be filled out and forwarded to the above mentioned Administration in New York. The applications could be made out in the name of Mme. Anna Alexeevna Kamensky, National President of the Russian Theosophical Society, Ivanovskaya 22, Petrograd. Mme. Kamensky will distribute the food amongst the needy members of T. S. It would interest you to know that I had a liberal response from the T. S. in U.S.A. Hoping for your kind co-operation for this great humanitarian work.

THE MESSAGE OF THE POETS

BROWNING

There have been many and various interpretations of the term genius. To the majority of those who have speculated upon its meaning as correlated to the other phenomena in human life, it has appeared more or less as an accident. No method has yet been evolved by biologists whereby even a single human being of genius may be produced. The task of evolving this peculiar human quality is seemingly beyond the reach of the scalpel and the test tube and must be relegated by the physicist to the great realm of undiscovered and unknown quantities governed by laws equally unknown to him.

Some few of our modern philosophers have, in their speculations, arrived a little nearer the truth than the materialists. We have mention in the works of several who are regarded as authorities among modern thinkers of a new faculty, "intuition." This faculty, as yet little understood, transcends the reason as exercised by the concrete mind. It is, as stated by Bergson, "the faculty of entering into the nature of the thing known," of forming complete judgments, of seeing the thing cognized in its proper relationship to everything else in the Universe. It is identical with the vision of the seers and prophets, the inspiration of the artist and the illumination of the saint.

It is this quality which makes the difference between a versifier and a poet. It is this spiritual value which academicians cannot classify that causes us to say of one piece of metrical composition, "This is verse" and of another "This is poetry."

It would seem then that all poets, who deserve the name, must have a spiritual message for the age in which they live—a message peculiarly their own. For, although we maintain that they one and all draw their inspiration from a common source on the intuitional level, yet, each having a personality which is his own, must deliver his vision to others through

the medium of and coloured by that personality.

I shall not attempt to analyze the temperament of the poet, Browning, whose work I shall make selections from, in support of the foregoing statements. Robust virility and an unflinching vision of the true objective of life were his in a large measure, and if at times the passing show absorbed his interest and crowded his pages with portrayals of the fleeting and ephemeral in human life, yet there were not wanting the high moments when the things of eternity were clearly seen and as adequately expressed as lay in his power. That he had discovered the source of all true knowledge, which lay in "the Kingdom of Heaven" within the recesses of his own soul, seems more than probable when we remember these lines from "Paracelsus":

"Truth is within ourselves; it takes no rise

From outward things, whate'er you may believe:

There is an inmost centre in us all,
Where truth abides in fullness; and around,

Wall upon wall, the gross flesh hems it in,

This perfect, clear perception—which is truth;

A baffling and perverting carnal mesh
Blinds it, and makes all error, and, 'to know'

Rather consists in opening out a way
Whence the imprisoned splendour may escape,

Than in effecting entry for a light
Supposed to be without."

For a description of the experience which accompanies the birth of the new faculty of clearly discerning spiritual values, we have few passages in our language so adequate as several which occur in an "Epistle, Containing the Strange Medical Experience of Karshish, the Arab Physician." Here our poet sketches with a few masterly strokes:

"The sudden element that changes things,
That sets the undreamed of rapture at his hand,

And puts the cheap, old joy in the scorn-
ed dust."

Browning attempts to convey to us the wonder and speculation caused in the mind of the Arab physician who had met, conversed with and studied the personality of Lazarus, who had been raised from the dead by the Nazarene. He describes the strange change in Lazarus—the changed outlook upon life which caused him to be misunderstood by his friends and acquaintances in fact, to be regarded by them as a lunatic at times. Speaking of the man who had returned from that unknown realm beyond the portals of death, he says through the physician:

"He holds on firmly to some thread of life,
Which runs across some vast, distracting
orb
Of glory on either side that meagre
thread,
Which, conscious of, he must not enter
yet—
The spiritual life around the earthly
life;
The law of that is known to him as this,
His heart and brain move there, his
feet stay here."

If space permitted, further extracts would more clearly show that the poet had intimate knowledge of the mental condition of the man on whom the glory of the "inner vision" had dawned and that he understood the way in which such a one would face life, who "knows God's secret, while he holds the thread of life." The study of this remarkable poem will convince anyone that Browning was conversant with certain laws of the inner life not ordinarily known to the average man.

There is, moreover, in "Rabbi Ben Ezra", a splendid philosophy of life that is based upon a knowledge of the eternal in man and the fact that he is a spiritual being, part of a vast evolutionary scheme of which we can sense neither the beginning nor the end.

"Poor vaunt of life indeed,
Were man but formed to feed
On joy, to solely seek and find and feast:

Such feasting ended, then
As sure an end to man:
Irks care the crop-full bird? Frets doubt
the maw-crammed beast?
Then, welcome each rebuff
That turns earth's smoothness rough,
Each sting that bids nor stand but go!
Be our joys three parts pain!
Strive, and hold cheap the strain;
Learn, nor account the pang; dare, never
grudge the throe!
Fool! All that is, at all,
Lasts ever, past recall;
Earth changes, but thy soul and God
stand sure;
What entered into thee,
THAT was, is and shall be:
Time's wheel runs back and stops: Pot-
ter and clay endure.
Look not thou down but up!
To uses of a cup,
The festal board, lamp's flash and trum-
pet's peal,
The new wine's foaming flow,
The master's lips aglow!
Thou, heaven's consummate cup, what
needest thou with earth's wheel?"

Vancouver.

A. M. Stephen.

THE SECRET DOCTRINE

The Secret Doctrine is the accumulated wisdom of the ages, and its cosmogony alone is the most stupendous and elaborate system: e.g., even in the exotericism of the *Puranas*. But such is the mysterious power of occult symbolism that the facts which have occupied countless generations of initiated Seers to marshal and explain are all recorded in a few pages of geometrical signs and glyphs. It is useless to say that the system in question is no fancy of one or of several isolated individuals. It is the uninterrupted record covering thousands of generations of Seers, whose respective experiences were made to test and verify the traditions (passed orally from one early race to another) of the teachings of exalted Beings who watched over the childhood of Humanity.—S. D., (abridged), p. 161.

THOUGHTS ON PRAYER

In a "Garland of Quiet Thoughts" which I have, there is this quotation:—

"Prayer is the wing wherewith the soul flies to Heaven, and meditation the eye wherewith we see God."

I read lately that true meditation was not the sitting down to look at "the end of one's nose" as it were, or the centring of one's thoughts on any particular subject, but, was that quickened surge of the soul which rises at any great call to the inspiration, and flows out to greet the infinite. To me, it seems also that *such* soul meditation is the highest and truest form of prayer.

Lip-prayer, which petitions, now makes me shamefaced, and I cannot indulge in it. I do, however, believe in prayer. Jesus taught the prayer—"Our Father which art in Heaven"—etc., and if there was not a use for such prayer He would not have taught it. There is a time when we take the "daily bread" in the literal sense, but I think that the prayer which petitions is for use only during the *childhood* of the soul, and when a soul has found itself, the only request it then can make is that its channel may be used in ever greater degree for the inflowing and outpouring of the Spirit; it no more petitions God, it *converses* with Him, being more and more conscious of the all-wondrous Unity. It is the feeling of being "left-out" that occasions agonies of prayer.

I hold that when men and women put into their lives every onward urge that arises within them—just doing "ye next thyng" as *best* they can, striving ever to be more loving and stronger hearted, they are *actually* living a life of *continual* prayer. The greatest and most effective prayers that are ever prayer, are the birth of loving thoughts, the speech of loving words, and the action of selfless deeds.

I heard a droning sound through the years,
Monotonous, timed with the drip of tears!

And I cried—"Whence this issue that penetrates

Like filth through a foul-made sod?"

But I *knew* 'twas the prayers that supplicate

Boons—from a far-off God.

And shamed, I remembered *my* voice, ere I found

The greater knowledge, had helped swell that sound,

I had cried to a God with majestic form,
Who ruled with omnipotent might,
But far outside all Life's stress and storm,
Lost to my self-dimmed sight.

When my soul awaked, I saw a new God,
And rejoiced o'er the groping ways I had trod,

The little birds on their blythe way winging,

Love-light shimmering from face to face,
A beautiful flower from a small seed springing,

The twinkling of star-light in space.

GOD is the UNIVERSE—the GREAT ALL-in-ALL—

Then wrap in HIS Silence your suppliant call.

He speaks every moment to each listening ear,

Each seeing eye His Presence descries,
While Love *knows*, at need, to draw without fear

From soul-depths, the helpful replies.

J. W. L.

THERE IS BUT ONE

There is but one indivisible and absolute Omniscience and Intelligence in the Universe, and this thrills throughout every atom and infinitesimal point of the whole finite Kosmos which hath no bounds, and which people call Space, considered independently of anything contained in it. But the first differentiation of its *reflection* in the manifested World is purely Spiritual, and the Beings generated in it are not endowed with a consciousness or Intelligence before they have acquired such, personally and individually. This may be a mystery, yet it is a fact, in Esoteric philosophy, and a very apparent one, too.—S. D., I., p. 277 (298).