

THE CANADIAN THEOSOPHIST

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THE QUICK AND THE DEAD

We all consider ourselves living entities, speaking of the dead only in the ordinary, accepted meaning of that word; occultists make a division between the Living and the Dead which is different from the usual one. Some people are living realities to the Masters and have become so as the result of definite effort on their part to raise themselves from Death into Life; all others, though they may walk and talk and use their senses and sense organs, are from the Master's point of view dead. Looking out from Their world of life and reality, the Masters saw a world full of dead people and They planned how a few of these people might be made living, might be resurrected. Hence the founding of the T. S. in all ages and in many countries. Read in this connection *The Voice of the Silence*: "No warrior volunteering in the fierce fight between the living and the dead, not one recruit can ever be refused the right to enter on the path that leads toward the field of battle." This gives us a clue to the reason why the admission to the T. S. is made so simple: those who are dead, but who aspire to be made alive, however their aspiration, should be given a chance

How can we become like the sun, self-luminous, energizing and not devitalizing all we touch and contact? We want the power to shine by our own light, to vitalize into health, comfort all the forms we touch, spreading the sunshine of joy and wisdom everywhere. To this end each of us must kill his lunar body, leave his race, the lunar race, and pass from that to which at present he belongs, into the solar race, to which we ought to belong. By the majority of our members that has not yet been accomplished. Most of them have not yet realized that there is a part of their being in which the germ of the solar race abides; that just as the lunar pitris give us our physical life and constitution, so there are other kinds of forefathers who give us the vitality of Fire in another and higher aspect of our constitution. . . .

We have in us two sets of forces, one solar and another lunar. The former relates to our egoic pedigree, the latter to the pedigree of our personality. The one we inherit from our ego ancestors, the Agnishvattas, the other from the Barhishad pitris, our physical progenitors. Both sets of forces work in us—and it is the struggle between these that is spoken of as the great battle between the living and the dead.—B. P. Wadia in *The Theosophist* for June, 1922.

Most of us at present are like the moon; we shine by borrowed light and are unaware that our natures are in process of disintegration. For us the problem is:

MASTERS OF WISDOM— NINOMIYA

By CHARLES LAZENBY, B.A.

The average man, when he sees some other human being acting and stating views which are contrary and antagonistic to his own, is apt to say: "I would that I could remove this obstacle from my path," and, in the blindness engendered by his sense of separation, he is quite willing to sacrifice his opponent. For a Master of Wisdom there is no such problem. All men are his friends and the least developed is as impersonally dear as the highest developed. Everything that man does is of interest and value, and the work of The Master is to aid in the development of individuality and self-responsibility at all points on the human ladder.

In a series of articles I have dealt with the dharmas of a number of Masters of Wisdom, and herein I wish to state the ideal in action of The Master of Wisdom who presides over agriculture. In the Eleusinian Mysteries this Master was known as Triptolemus. In his winged chariot, that is, his Kama-Rupa, used in the service of Buddha or Mercury, he rides over the whole earth, making men acquainted with the blessings of agriculture. He was the inventor of the plough, and taught men how to sow and store grain.

Although the Eleusinian Mysteries have sunk below the surface in our modern civilization, The Masters of Wisdom, who presided over the various departments of that great drama, have not ceased to be active, and are found in various countries teaching men the lessons of which they are the custodians in the work of the Lodge.

If we have a bird's-eye vision of the whole Race, and an intricate knowledge of the historical development of every country and tribe, we should have no trouble in following, life after life, the work of the various Masters of Wisdom. This is so because the Masters of Wisdom are always incarnate and continuously active, each in his own dharma, appearing in all countries as they are needed. Not, however, having this vision, the most we can do is to pick out, here and there, an incarnation of a particular Master, and view his work in

relation to the total evolution. Let us then, in this article, view the last incarnation, but one, of the Master Triptolemus.

We must go to Japan at the end of the eighteenth century, remembering that toward the close of every century there is a movement of the Lodge, and a special activity of the Masters of Wisdom in every direction.

On the slopes of Fuji, the sacred mountain, snow-capped and beautiful, there was born in 1787, in the little village of Kayama, a child, destined to become the economic and agricultural saviour of Japan, which country, as Madame Blavatsky tells us, is to play, during the next three hundred years, an important part among the nations of the world. He was born into great hardship and poverty, typical of the state of the people he came to redeem.

At the age of fourteen we find him instructing an old Buddhist priest in the meaning of certain Buddhist Sutras. The old man said, "I am now over seventy years of age, and have never understood the meaning of these words at all, but you, a mere boy, can understand them; come, be my successor in this temple," and the boy replied that he had other work to do.

Thus, at an early age, the Master, Ninomiya, Sontoku, known colloquially as Kiujiira, gave evidence of his inner greatness and his understanding of the deeper mysteries.

Two years before this incident, he had begun his practical work by redeeming the lands along the Sa River from floods, by the planting of trees (pine).

Later he organized the Hotoku Society, literally the "Reward of Grace," which has been so dominant a factor in the development of Japan, and promises at the present time to become the ruling force in the Japanese industrial life through the twentieth century.

Technically speaking, the Japanese are the sixth family, of the seventh sub-race of the fourth root race, and, for the students of the Secret Doctrine, this fact explains the significance and importance of Japan in the present cycle.

Let me quote a few of the rules of the Hotoku Society as given to them by Ninomiya:

“Any member of this society must be industrious and economical, living according to his means, and holding up the standard of conduct that will tend to his own and his country’s prosperity. He must sow good seed, plant good roots, and thus he will enjoy eternal happiness.”

“Hotoku is not a religion; it is a system of morality based on philosophy, discountenancing mere speculation. It endeavours to assimilate all that is good in Japan and foreign countries. It endeavours to unite the higher and the lower classes, the wise and the simple. Its aim is to combine the teaching of this world and that of the future world—it shall make every effort to dispel superstition and spread the light of truth.”

“This Society shall hold no relation to any political party, nor shall it be responsible for the actions of any of its members who belong to one or other of the political parties.”

Many other rules relate to the affairs of agriculture and the redemption of waste lands. This was particularly Ninomiya’s work, though it is not so important to us in dealing with him as a Master of Wisdom. His teaching in regard to religion is very interesting to us. He says: “There is only One Way in the world. Shintoism, Buddhism, Confucianism, etcetera, are only so many gates by which we may enter this ‘Way.’ The sects of Buddhism, etcetera, are only so many smaller paths leading to the same great ‘Way.’

“The relation of these various sects to Truth may be illustrated thus:

“There is a stream of pure clear water, several men throw in colouring matter, one green, another indigo, another purple, another red, each man thinking his own colouring the best. But if this discoloured water be lifted out and thrown on the ground and allowed to soak through the soil into the stream again, it will be as pure as the stream at its fountain head; so the various religions are not essentially different. It is a mistake to think that there are different truths in this world. There are many ways to climb Mount Fuji—you may take a path from Yoshida or from Subashire, or from Suyama. If you follow any of these paths you will eventually reach

the summit, but there is only one summit, so there are many ‘ways,’ but if they do not lead to the one truth, they are false. Even if you study all the scriptures of Shintoism, Confucianism and Buddhism, etcetera, and go to the extreme and become a hermit, you can never exceed the purpose for which these religions exist, namely, to bring salvation to men. If you put any other object before you, you are led by false teaching. The true teaching of these religions is to save the world, therefore, even if you become scholars, you must remember that the object of your scholarship must be to save the world, otherwise you had better not be scholarly.

“As heaven and earth are one, so is truth one the world over. But there are many degrees in the knowledge of truth. All the different sects of the different religions differ from one another more or less, because they are confined to very narrow limits. These limitations and barriers must be thrown down. The opinion of a man so hedged about by Sectarianism is valueless so far as I am concerned. There are many books which teach the truth, but each has its peculiar trend, there is no complete teaching. I look on the unwritten book of nature and compare their teachings with it. If they are not contradictory, I accept them.”

Ninomiya once said: “Common people often talk about chance or luck; they think that people are like pears or persimmons turned out of a box and it is mere accident which comes to the top. They mistakingly think that their position in the world is a matter of chance. I shall teach you the true meaning of destiny. It is revolution towards a given point. Providence was first revealed to man through the order and law manifested in the planets. So, by the same order and law, if you do good to others, happiness will come to you, and if you do evil, misery will be sure to follow. Of such things the common people say ‘chance,’ ‘luck,’ or accident, but I say, There is always a causal relation and a true destiny.”

“I have a saying, ‘My body is borrowed and I lend it to its previous owner, and I pray that the people may be peaceful and happy! The former owner is heaven. We

must not think our bodies are our own. We must be willing to sacrifice for the people, for our country and for the world, and must pray that we may rescue even one man, one family, one village. This is the spirit of my saying and of my whole life.

"My duty is to restore deserted places. Of these there are many kinds: good fields deserted; places where the soil is barren; wealthy men living in luxury who are not useful to the country; men of talent and scholarship who have not learned to use these gifts for their country's benefit; men with healthy bodies, living in idleness—all such are waste places. Among these the waste and corruption of the mind is the greatest evil, but our duty is to cultivate all.

"If I follow the law of love to my boy, I will obtain the truth, even although I do not study it.

"The problem of good and evil is a very difficult one. It is a mistake to talk of the origin of evil, for there is none. The difference between good and evil arises from man. If there were no men, there would be no good nor evil. It is like saying 'far' and 'near.' Suppose you put up two stakes, one marked 'far' and the other 'near'—your position decides which is far and which is near. The difference depends only on your standpoint. In the same way there is no good and evil. When they are closely connected with human interests, man often mistakes one for the other. To judge truly of anything, whether it be good or evil, we must not be too closely connected with it, we must view it impersonally. There is nothing absolutely good or absolutely evil."

These quotations are a few of the Master's sayings, and will give the reader only a superficial glimpse of his greatness.

He died in 1856, but his work lives on, and the power of his life increases every day. Where he is in the present incarnation, I do not know, but probably he is active in the "Back-to-the-Land" movement, which is so characteristic of the present time.

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 54.)

Two friends of mine, however, a European woman, and a Hindu man, saw Shri Krishna when visiting one of His outer temples. They were both of them Shivites. But their lives are given to the service of humanity and blest to thousands and Shri Krishna and Shiv are one. So there, in His Temple, the God appeared to them. They saw Him in blue, His sacred colour, as depicted in all Hindu art.

Thus, even in the Kali Yog (Black Age, when spirituality is lowest), it is possible by bhakti to meet the Gods face to face.

Much easier is it to see Mahadev.

At quite an early stage in the Path of Yoga, in some cases, He appears, immediately and always, in answer to the thought of the aspirant, and He takes the form of the Great Ascetic known to every Hindu throughout the length and breadth of the Sacred Land.

Sister Nivedita has advanced the theory that the form of the great Ascetic is moulded from the early Aryan view of Himavat, solitary, lofty, soaring above in sublime contemplation, clothed in snowlike white ashes, the moon shining above the range.

Now this theory, like those of the Psychical Society, exemplifies the poverty of working from below up instead of from above down. The Ramakrishna Mission, to which the sister belongs, is doing a most merciful and compassionate work. In Calcutta this devoted woman carries a holy influence into the zenanas. In Benares her colleagues care for the outcast, the sick, the dying. A man aged 108 years, a human monkey, has the last long days of his pilgrimage soothed and comforted there.

But the Mission resolutely and admittedly turns deaf ears to the keynote of India's mysteries, struck by the great Gurus who lead us to direct and first-hand knowledge of the Gods. They claim to take their stand on the Vedanta and forget the voice of the Teacher crying therein,

“Awake! Arise! Seek out the *Great Ones* and get understanding!” They say they will have none of esoteric mysteries. How can they know therefore that the Gods literally take the forms known to their worshippers? That those who have earned the right to do so see the Great Ascetic, as such, face to face.

Helena Blavatsky taught that wherever there are Adepts living, or occult temples, schools, or libraries, a veil of illusion, a *maya*, is employed to conceal them from intrusion. Thus people think that they see a yawning precipice or other obstruction, where none exists, to prevent them from going where they are not desired. There is reason to believe that India is honey-combed, especially in those places of great reputed sanctity, with concealed temples, schools, and homes of Adepts and their pupils, all of which are veiled by *maya* from the vulgar gaze. Just as one overlooks something which is before one's eyes all the time, so these Sacred Places are right in front of people if they could see them, if they were not blinded by intention to them.

Now the architecture of these concealed temples is, as far as I have been able to observe from several of them, the same as those visible to everyone.

Several friends, more advanced, have the privileges of access at will to the Hidden Temples and the knowledge of all the Gods of the Hindu Pantheon who visit those Temples. It is of these that the Divine Song sings:

*From food creatures become; from rain
is the production of food;*

*Rain proceedeth from sacrifice; sacrifice
ariseth out of action.*

For in these Temples the Gods animate Their images which become alive with living Fire. It was my privilege to see clairvoyantly part of such a Temple of the white worship of Shiv. It was evidently of enormous size, as the part I saw was at least twice the length of Karli Cave and of the same style of architecture. But at the further end, in place of the Buddhist daghoba, was a gigantic Hindu image. I have seen other Temples of different construction. We use images—idols (or pictures)

for two purposes in the outer worship. They are used for three in the Hidden Worship.

1. We use them for concentration of thought. To create a mental image of the God or Guru whose attention we wish to attract with our mantra.
2. The idol may be magnetized by Mahatmas so that the spirit of a God may be in the stone. There is one Lingam so holy, because it has been so magnetized by a Guru of Gurus, that wherever that small stone goes, there Mahadev Himself is present in the room. It *must* be worshipped every day. If any inadvertent neglect occurs in its worship, voices are heard and apparitions appear in the house. It brings to the guardian of its shrine either the Highest Good or the greatest evil, according to the response of his nature to Its testings.
3. In the Occult Temples in response to the mantra sung by the advanced occultists who frequent them, The Gods themselves are present in Person and animate Their images with Their living fire.

Every real brahman of knowledge, not only by the thread, has his or her appointed place in these Temples to minister to the Gods. Some of these brahmans and brahminis are even of western birth. Others have been raised from lower castes. For the real Hindu religion a brahman or brahmani can be created wherever the Hindu ideals are cherished in the heart and carried out in the life.

Some of the critics in the west may cavil at this statement, as they did at similar ones before, saying that Hindus, and especially brahmans, are born, not made. One who has spent all her adult life in the closest connection with brahmans and brahmanism may presumably know more on the subject than one who writes from Fleet Street. Two Hindu friends of mine have been made brahmans from lower castes, and one European woman has been made a brahmani. This is in accordance with the custom of the ancient days, as described in all Hindu literature, that people were raised to a higher caste by performing sacrifices and exhibiting virtues.

In every age there have been pupils in the school of Raja Yoga whose *karma* has required a western link in one or more of their chain of incarnations. And therefore there has always been a western school of occultism subordinate to, but affiliated with, the White Lodge of the Himalayas. Like the swallows, these easterns in western garb have, even before the days of steamships, found their way Home. When Greece was at the height of her glory she was the nation selected to contain the western centre of occultism. A constant stream of Greek philosophers sought knowledge in India from the divine Apollonius, Pythagoras, and Plotinus downwards. In our time the Gurus of the Lodge selected Great Britain as the headquarters of western occultism. With the exception of Helena Blavatsky, all the western initiates I know of are of Anglo-Saxon or Keltic origin. There seems to be a special connection between Hindustan and Ireland. Many words in the language even are identical.

Some of these people reap the reward of their sowing in past lives by finding themselves possessed of abnormal faculties in clairaudience, clairvoyance, and the personal knowledge of the Mahatmas, from early youth. To others there comes a sudden breaking through of these divine lights when the guru is found.

When people are very advanced indeed they are allowed to visit these Hidden Temples in the flesh. A woman of world-wide repute as a teacher was once taken by a brahman girl to a door in Kashi and left outside. The brahmani entered alone. Never again could the other succeed in finding that door.

Below the Trinity and the Seven around the Throne there are vast hierarchies of spiritual beings, the "cloud of witnesses" of the Christian religion, the "gods" of pagan worship. The lower ones preside over the functions of nature. Mrs. Besant told an interesting story of one of these orders at the Benares Convention of 1907. It related to the gnome creation. She had recently established the Theosophical Society in Buda-Pesth. A Hungarian Government Minister had joined. He told Mrs. Besant that all his life he had been connected with gnomes. He first saw one when

visiting a mine. A little man about four feet high had appeared. While sitting with him Mrs. Besant herself saw one of this order climb upon his knee.

Other friends have had personal experience of the little folk of the "fairy" species. As narrated of the sea-serpent, my life of world-wide travel has convinced me that the blase old world of our time errs too much on the side of scepticism than of credulity.

It is comparatively easy to obtain control of an elemental and then the operator can perform what magic he pleases. Of these methods I know nothing but they are said to be of a low and disgusting kind, and to appertain to the dark side of Shiv worship.

The Origin of Evil! The vexed question *par excellence* of the unenlightened mind through all the ages, since the day of Eve and her serpent. Here is the solving. "The asuras are the fruitage of the first planetary chain. Born of the first body of Brahma (The First Person of the Hindu Trinity), when they were cast off they became the Body of Darkness." The reason of their fall was that they sinned the one sin against the Holy Ghost which in occultism is never forgiven. Their main characteristic was *ahamkara*, or spiritual pride.

Thus Brahma, the Creator of the Universe, is Himself responsible for the existence of evil. He created evil that good may come. Where sin abounds there doth grace much more abound. There is always a foundation in nature for all world myths. Lucifer, Mephistopheles, Satan and Co. have their origin in the generalissimo and his hosts of evil on this planet; those we know in occultism to our cost as "the dark people." They were made by God that they may test and try and purge the aspirant to Him.

I have seen rakshashic temples (Rakshashas are adepts working on the dark side of nature) built after the following styles. One was similar to the ordinary richly ornamented Hindu temple with pointed spire. The elaborate carvings on the chura and gurbha griha were in careful preservation, and it stood upon an exquisitely-kept grass lawn surrounded by green trees.

The second was evidently a disused Kashmiri Sun Temple. It was partly ruined and it stood in a valley flooded by water.

The third was the ordinary Hindu temple, containing an immense black lingam.

The fourth resembled the style of the Bisheshwar Temple at Benares, but by this time my clairvoyant power was going and I could see little of it. All the four temples were Shivite, but were shown by the Brothers of the Shadow, who also worship Mahadev, for the purposes of delusion.

The dark opposing forces are used by Mahadev in order that they may test and try the pupils of the Good Law. They also worship Shiv, build temples to Him, and have access to His holiest Temples.

These temples of black occultism are always situated near the temples of the Shiv worship of the Right Hand Path. Wherever there is a centre of white occultism, there also is a point of attack for the opposing forces who ceaselessly war against the white magicians. Kashi is a powerful centre for black occultism as well as for the white side. Wherever a man or woman, or a society, is trying to labour up the heights of Heaven, there also will the dark people be ever present, trying their utmost to drag them back to the depths of hell. Hence the treacheries, discords and scandals which have, ever since its birth, threatened to destroy the Theosophical Society. Hence mistaken conduct on the part of its leaders. These opposing forces are employed by Mahadev for our use, but only as we fight against them. They are fulcrums of leverage to strengthen our power for good.

(TO BE CONTINUED)

LORD LYTTON to LORD SALISBURY

The commonest error in politics is sticking to the carcasses of dead policies. When a mast falls overboard, you do not try to save a rope here and a spar there; in memory of their former utility; you cut away the hamper altogether. And it should be the same with policy. But it is not so. We cling to the shred of an old policy after it has been torn to pieces; and to the shadow of the shred after the rag itself has been torn away. And therefore it is that we are now in perplexity.

THEOSOPHICAL JOKES

"Theosophy in New Zealand" braves the warning once given by "a high authority" about making jokes, and recites a few. "It is only after reading 'Man Visible and Invisible,'" it observes, "that you will enjoy the blundering of the nervous and unready lecturer who said that 'you can know the aura of the savage because it is not level at the corners.'" Another member is said to have delivered the good advice, "You should not meditate for seven months following an operation under chloroform, because the anæsthetic upsets the planetary system." This will explain the Mars and Mercury discrepancy. There are two Spoonerisms. One lecturer announced: "We will now chase the train of evolution," and another repeatedly based his argument on "the cause of law and effect." On an Auckland and not a New England platform a lecturer spoke of "the wisdom delivered through the gnosis of the Gnostics." We can add Mrs. Lang's classical reminiscence of the Toledo reporter who wrote that the "leading doctrines of Theosophy were Karma and Recrimination." He bulded better than he knew. The last issue of Papyrus has a beauty in referring to "Man: Whence; How and Whether!"

PATting ON THE BACK

I don't go much, writes a western correspondent, on statements re Masters' attention to this or that. As you say, we get what we deserve or need for the work. There is always a tendency among us frail mortals to look for the reward of favour, acknowledgment of service, etc. What the Masters are doing or thinking about us is best forgotten. Let us, as you say, advance the cause by hard work and so forth, and fix our attention on the needs of our fellows. We must keep our eyes down among the men and women we meet every day, not letting them (our eyes) stray up to the Masters or Gods to search for signs of approval. Darn it all! One is always wanting someone to say "thank you," or "well done!" which is the beginning of this damning love of admiration.

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OFFICIAL NOTES

No member is now in good standing or entitled to sit and vote on business questions in the Lodges until he has paid his annual dues. The Magazine cannot be sent to those not in good standing. Please notify your Secretary at once as to when you can pay your dues.

* * *

The New Zealand T. S. reports that its School roll has 54 scholars, as compared with 72 on the Sydney roll, but as the New Zealand scholars are largely day pupils, they are not so profitable. Vasanta College is in its fourth year, and while receiving much gratuitous service, it now requires the assistance of the whole Section. In Canada we have adopted the policy that every local activity should bear its own burden, always providing that other localities are welcome to assist in any activity that appeals to their judgment. It is the principle which Theosophists of all people need most to cultivate—*independence*. There is an impression that *Brotherhood* is best shown in helping others. That is just the point. Some people think it is best shown in receiving help.

H. R. Tallman, Toronto Lodge.
Miss C. M. Menzies, Vancouver Lodge.
J. Hunt Stanford, Toronto Lodge.
F. E. Titus, West End (Toronto) Lodge.
A. L. Crampton Chalk, Orpheus (Vancouver) Lodge.
R. H. Cronyn, London Lodge.
James Taylor, Vancouver Lodge.

A table of the returns of the votes as counted by Mr. A. S. Winchester, assisted by the three scrutineers appointed by the three Toronto Lodges, Mr. Kartar Singh, Toronto Lodge, Mr. Walter Cotton, West End Lodge, and Mr. James A. Wallace, Annie Besant Lodge, and Mr. Robert Marks, who had driven Mr. Winchester in his motor car, and was invited to help in the counting, will be found on the opposite page. It will be seen that Mr. Tallman was elected at the head of the poll with a first choice vote of 98, Miss Menzies coming second with 80. Mr. Tallman's surplus elected Mr. Stanford, with the addition of a few scattering votes in later distributions, including five from Mrs. Cox's distribution. Mr. Titus was the next to make the quota of 79. He started with 49 and got 9 from Mr. Jackson, 5 from Mr. Knechtal, and 14 from Mrs. Cox. Mr. Pease of Victoria and Mr. Thomas of Montreal had run neck and neck from the start with 39 each, till the eleventh count, when Mr. Thomas gained a slight advantage over Mr. Pease, whose votes were then distributed, 41 going to Mr. Chalk, who had crept up steadily from the first. Eight of Mr. Pease's votes also went to Mr. Cronyn, and these, with 30 from Mr. Chalk's surplus, elected him. A surplus of 17 from Mr. Cronyn's vote added to Mr. Thomas's ballots were not sufficient to offset the 27 votes that Mr. James Taylor got from Mr. Barry when his votes were distributed, and Mr. Taylor was elected by 5 votes over Mr. Thomas, who had only 72. The surplus of three votes from Mr. Stanford and one from Mr. Titus, had they all gone to Mr. Thomas, would not have been enough to elect him.

It is notable that there were only two ballots not completely filled. One of these

COUNT	1	2	3	4	5	6	7	8	9	10	11	12	13	14												
CANDIDATES		Tallman's Surplus	Result	Dodswell's and Dyson's Votes	Result	Jackson's Votes	Result	Robert's Votes	Result	Knechtel's Votes	Result	Cox's Votes	Result	Barry's Votes	Result	Pease's Votes	Result	Chalk's Surplus	Result	Cronyn's Surplus	Result	Menzie's Surplus	Result			
	Odo A. Barry	31	31	31	31	31	31	31	31	31	31	31	31	31	31	31	31	31	31	31	31	31	31	31	31	
	A. L. Crampton CHALK	52	52	52	52	52	52	52	52	52	52	52	52	52	52	52	52	52	52	52	52	52	52	52	52	52
	Mrs. Myra Cox	23	24	24	24	24	24	24	24	24	24	24	24	24	24	24	24	24	24	24	24	24	24	24	24	24
	R. H. CRONYN	39	40	41	41	41	41	41	41	41	41	41	41	41	41	41	41	41	41	41	41	41	41	41	41	41
	Mrs. Lilian Davy	18	18	19	19	19	19	19	19	19	19	19	19	19	19	19	19	19	19	19	19	19	19	19	19	19
	C. E. W. Dodswell	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2
	Mrs. Alice W. Dyson	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5
	Ernest W. Jackson	10	10	11	11	11	11	11	11	11	11	11	11	11	11	11	11	11	11	11	11	11	11	11	11	11
	E. H. Lloyd Knechtel	19	19	20	21	24	24	24	24	24	24	24	24	24	24	24	24	24	24	24	24	24	24	24	24	24
	Miss C. M. MENZIES	80	80	80	80	80	80	80	80	80	80	80	80	80	80	80	80	80	80	80	80	80	80	80	80	80
	William B. Pease	39	39	39	39	39	39	39	39	39	39	39	39	39	39	39	39	39	39	39	39	39	39	39	39	39
	L. H. D. Roberts	21	21	21	21	23	23	23	23	23	23	23	23	23	23	23	23	23	23	23	23	23	23	23	23	23
	J. Hunt STANFORD	52	52	52	52	52	52	52	52	52	52	52	52	52	52	52	52	52	52	52	52	52	52	52	52	52
	H. R. TALLMAN	98	79	79	79	79	79	79	79	79	79	79	79	79	79	79	79	79	79	79	79	79	79	79	79	79
James TAYLOR	35	35	35	35	35	35	35	35	35	35	35	35	35	35	35	35	35	35	35	35	35	35	35	35	35	
Reginald D. Taylor	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12	
David B. Thomas	44	44	44	44	44	44	44	44	44	44	44	44	44	44	44	44	44	44	44	44	44	44	44	44	44	
F. E. TITUS	49	49	49	49	49	49	49	49	49	49	49	49	49	49	49	49	49	49	49	49	49	49	49	49	49	
Non-Transferable																										
TOTAL	629	629	629	629	629	629	629	629	629	629	629	629	629	629	629	629	629	629	629	629	629	629	629	629	629	

came from Mrs. Cox's votes and one from Mr. Roberts' count. One vote had been sent in marked with crosses instead of being numbered. This is a highly intelligent return from 629 voters. Three ballots were sent in unsigned.

NEW MEMBERS OF THE EXECUTIVE

MR. HUNT STANFORD

Mr. J. Hunt Stanford comes from an old Worcestershire (Eng.) family with Cromwellian traditions. His immediate forebears were Wesleyan Methodists, and although he was brought up in that faith



MR. HUNT STANFORD

and received his early education at Wesleyan schools, he tells us that, even as a lad, he revelled in the spicy adventure of heresy. One of the recollections of his boyhood is of offering a prayer to the Lord Buddha (about whom at that time he knew next to nothing), and then defiantly waiting to see what the Christian God would do about it! The study of Comparative Religion is one of Mr. Hunt Stanford's life interests. He commenced it almost as soon as old enough to make enquiries, was fortunate enough to have a father who knew him every encouragement and assistance, and to-day it is to him of greater interest than ever. He first contacted Theosophy thirty years ago—in the year he attained his majority, but he was not ripe for it just then; and it was not until some fourteen or fifteen years afterwards (seven years of

which were spent in the Roman Communion) that he discovered it to be what he had been searching for for so many years. He has been a member of the Toronto Lodge since 1913, is the present Vice-President, and is one of the Trustees of the Toronto Theosophical Hall. Mr. Hunt Stanford is a member of the Royal Institute of British Architects, and has been in practice for himself in Toronto since 1914, except for four years spent in active service. He went overseas with the 170th Battalion as a Q.M.S., reverted to the ranks to get to France, served at the front with the 20th Canadians and other units, regained his rank, and was mentioned in despatches for gallant and distinguished services in the field. While he was overseas two of his children began the study of Theosophy and attended many of the meetings of the Toronto Lodge, and both of them are now members of the Society. He is hoping that a third child will also be joining up ere long. Mr. Hunt Stanford is an enthusiastic Dickensian, and a lover of Carlyle—in the restoration of whose Chelsea home he assisted in 1895.

MR. TITUS

Mr. Titus is one of the older members of the Toronto Lodge and was proposed for the presidency when Mr. Smythe resigned in 1894, but declined to act. Subsequently he lectured for the American Section, where he was received with much approval. He also issued a pamphlet about this time on Theosophy and Science. He thought highly of Colonel Olcott and named his second son after the first president. During the next twenty years he had been living chiefly at Gore Bay, Manitoulin Island, where he carried on Theosophical work by sending out pamphlets and books to Lodges and enquirers. He had engaged in political work during this time and when the Drury Government came into power in 1919 he became Solicitor to the Lands and Forests Department in the Parliament Buildings. This necessitated his return to Toronto, and shortly afterwards he withdrew from the Toronto Lodge and joined the West End Lodge, which then had affiliated with the Theosophical Society in Canada. Mr. Titus is a lawyer,

and before he left Toronto had been partner in the firm of Mercer, Bradford & Titus, of which the late lamented Major-General Mercer was the senior partner. Mr. Titus has a charming wife and two sons, Edward and Olcott. We would have been pleased to have his portrait, but he declined to furnish a photograph.

MR. CRONYN

Mr. Richard H. Cronyn is the present President of the London Lodge, to which office he has been elected for the second year. He has shown himself as having an intimate grasp of the principles of Theoso-



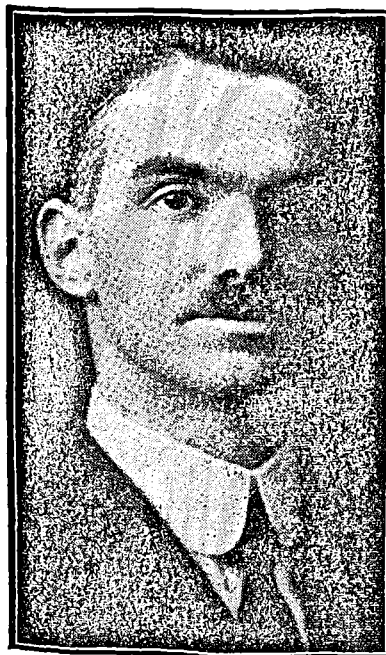
MR. CRONYN

phy in dealing with the controversies that have arisen in the press, and his reply to the Bishop of Huron, which is being made ready for circulation, indicates the possession of literary and dialectic skill which will be of sterling value to the Movement. Mr. Cronyn first met with Theosophy in the form of Esoteric Buddhism, and read for well over a year many of the best Theosophical books. He had the experi-

ence of many students in finding the books that he needed coming to him in the apparently fortuitous fashion that has frequently caused comment. The books he got were chosen quite at random, sometimes chance purchases at book stores. The fact that he was reading Theosophy as expounded through the Theosophical Society did not in the slightest interest him. It was the subjects themselves that he found engrossing, and it was not till he had been reading for over a year that he finally decided to find out what the T. S. was. He joined the Society in 1919 and has been a decided addition to its ranks in London. Mr. Cronyn was educated at Ridley College, St. Catharines, and at McGill University. Our photograph, which is an excellent likeness, is from a drawing by a corporal in the Flying Corps, with which body Mr. Cronyn served in France in the Great War.

MR. TAYLOR *James*

Mr. Taylor was elected to the General Executive last year, but we now present his photograph for the first time.



MR. TAYLOR

A YEAR'S WORK

Summing up the work of the year in numbers is not the most satisfactory way perhaps, but it at least indicates a certain amount of activity, and activity is life. We are by no means the "Shell" that a deserting brother recently thought the Society to be, but we are not perhaps moving very much faster than the shell creatures usually do. It is well to be satisfied with strength before we seek for speed, however, and there can be no doubt that the Section is stronger to-day than ever. We are learning to know each other, and we have found that we can disagree without getting wild about it, though some think this is still necessary. It is quite in order to pass resolutions of disapproval of the General Secretary or anybody else if it is likely to do any good, and is not merely the assertion of personal feeling and doubt, if not something of that deeper and more dangerous feeling of hate which antagonism too easily slips into. We should not be afraid of criticism. We do not know who may be sent to teach us. It is for us to use our intuition and learn the lesson that comes. Scholars invariably have a poor opinion of the teacher. Later on in life they change their views. We are all at school, whatever our age, and some of us are but youthful pupils. We do not need to fight, though we do disagree. It is in conflict that we learn whether we have the faculty of hatred in our souls. If we have, then we must beware. It is hate that makes the black magician, and nothing else. If you hate anybody, you have the beginning of the great evil, the heresy of separateness, active within you. It is easy to ask yourself honestly if you really do hate anyone or not. There is no Brotherhood where there is hate, and no Theosophy. One test of hatred is the willingness to allow the other fellow to have as free conditions as you wish for yourself; as much freedom of speech; as much freedom of thought. If you simply cannot bear to allow the other fellow to live or have an opinion of his own, what do you call this sentiment? The true answer to this will be a self-revelation to many. Hate to-day is the malady of the world. The

nations are dying of it. Humanity is sick to death through hate. Ignorance, idleness, famine, and all the train of evil follow this black cloud of hate. Religion, formal, dogmatic religion, feeds that cloud with its poisonous miasma. It is for the Theosophical Society to show the world by the attitude of its members that forms of religion have no power to interfere with the kindly human-hearted relationships of man with man. All religion should represent God. And God is Love.

Our honoured President spoke a little doubtfully of our Constitution in her last presidential address. "We hope," she said, "that the great independence of thought claimed will grant the same right of individual judgment to others, and not degenerate into intolerance." This is what our Section stands for, and we should be careful to see that the liberty is not abused. Even the General Secretary should be allowed to have an opinion. Our Constitution is based on the primal principle of the Society—autonomy. This means that each member should be able to stand alone. If each member does so, and cooperates with his fellows, recognizing the link of Human Solidarity, every Lodge will be independent and strong. The old way was to lean upon someone—visiting lecturers, old and experienced members, oversea authorities, anybody but oneself. There is only one way to stand alone, and that is to begin working for others. If one does the work the Master's power flows through the worker. If the Lodge does the work, it grows strong in the Master's strength, and the results are evident. The member or the Lodge that is looking for help from outside is not getting into the current of the Master's Will, and cannot expect to develop. What have you done to help anyone else this year? What have you done to help your community? What have you done to spread the message entrusted to the Society? The answers will enable you to understand your success or failure.

Six Lodges were chartered during the year, Halifax, N.S.; Aleyone, Regina, Sask.; Annie Besant, Toronto; Vulcan, Alta.; Fellowship, Ottawa, and Julian, Vancouver. Most of the members have al-

ready moved away from Halifax, but it is hoped that those who remain will form a real nucleus and gather around them a body of workers and thinkers. Four other former Lodges remain below the standard of membership, but it has been decided not to withdraw their charters for the present until they have an opportunity to make one more effort to establish a vital centre. The visit of Mr. Wadia during the late winter months, following that of Mr. Wood has done much to awaken new energy in the Section, and a little effort will enable the harvest to be reaped. Strength is nothing in itself, but without strength we can do no work, and it is to spread the Gospel of Brotherhood in every walk and work of life that the Society exists. A substantial gain in membership has been made, but the lapses are still heavy. Last year the lapse was 137, of whom 41 have been reinstated. This year the lapse is only 110, and many of these should be regained. When it is remembered that most of the lapses are for non-payment of dues and do not represent loss of interest in Theosophy it is surely a matter for the Lodges to take up. Members who cannot pay \$2.50 a year might be provided for until they could afford the sum.

The funds of the Society will be reported next month. The various lecture tours and the printing of pamphlets have practically exhausted the balance that had been accumulated. There is, however, a good stock of pamphlets left on hand for distribution at nominal rates. Sufficient were sent out to all the Lodges for Mr. Wadia's campaign, gratis, but it is hoped that the Lodges will send for more at the cheap rate of 75 cents a hundred assorted. The larger pamphlets sold separately, that is, unassorted, are \$1 a hundred.

It is not possible to budget for another lecture campaign until the new year's subscriptions come in, and members and officers are requested to see that the annual dues are collected at as early a date as possible.

The General Secretary has to thank the members who have corresponded with him for much patience and forbearance. As he has no assistance in the clerical and rou-

tine work of the Section and must do it in the leisure left from his ordinary employment and while others sleep, it is obvious that as the work grows some new arrangement must be made for assistance. Mr. Tallman, as Acting Treasurer, has been of the greatest help in handling the banking account, and in addressing the envelopes monthly for the Magazine on the Addressograph, and some assistance has also been given in packing the envelopes and stamping those which require it, but all other work necessarily falls on the General Secretary.

The only suggestion that can be made for the General Executive would be to have a Conference at some central point in September, when the members of the Executive could meet and discuss policy. The Section should pay the cost of travel, and public meetings might be held in connection with the Conference, at the place selected. What the country needs is a propaganda campaign, branching out from already established centres.

We are fortunate to have avoided much of the disturbances of which we hear echoes from every side. There is no need for any ripple of these gales to affect us if we only remember to devote ourselves to principles, for these endure, while personalities are but shadows that live and vanish. In a little time we shall all have vanished away. Let us see to it that we have done something to ally ourselves with the Word, the Logos, the Eshwara, that endureth forever.

A. E. S. S.

* * *

The man who joins a fraternity loses something of his independence. He must submit to regulations, he must learn to adapt himself to the conditions of home life, and to the idiosyncrasies of a score or more of people. He will often have to yield his desires and his rights, perhaps, to the will of the organization, for those who go into an organization must be willing to do what will bring the greatest good to the greatest number. He must learn to get on with people, to give up, to be unselfish, to do that which will be most helpful and advantageous to his brothers.—The American Boy.

THE CANADIAN THEOSOPHIST
STANDING OF THE LODGES:

Lodges	New Members	Received on Demit	Reinstated	Left on Demit	Dead	Resigned	Inactive	Total, 1921	Total, 1922
Banff .....	...	...	...	...	...	...	...	5	5
Calgary	8	...	1	...	1	...	9	44	43
Creelman .....	...	...	...	1	...	...	...	3	2
Edmonton .....	...	...	...	1	1	...	6	21	13
Halifax	13	...	...	...	...	...	...	...	13
Hamilton	9	1	...	1	...	...	2	26	33
London	9	1	2	...	...	...	4	33	41
Medicine Hat	2	2	...	3	...	...	7	11	5
Montreal	20	1	1	2	1	1	3	45	60
Nanaimo	1	...	...	...	...	...	1	6	6
Ottawa	2	...	...	11	...	...	8	52	35
do Fellowship	3	10	...	...	...	...	...	...	13
Regina	2	1	...	2	...	...	2	16	15
do Alcyone	11	4	...	...	...	...	...	...	15
St. Thomas	1	...	2	...	...	...	2	10	11
Summerland .....	...	...	...	...	...	...	...	12	12
Toronto	42	7	13	8	3	4	27	240	260
do West End .....	...	1	...	2	1	...	3	23	18
do Annie Besant .....	...	15	...	...	...	...	...	...	15
Vancouver	11	3	4	5	1	6	19	154	141
do North Vancouver	1	2	2	...	...	...	...	10	15
do Orpheus	2	...	3	...	...	...	1	24	28
do Julian	14	...	5	...	...	...	...	...	19
Victoria	10	2	4	1	...	...	...	32	47
do Brotherhood	2	2	...	1	...	...	...	9	12
Vulcan	4	6	...	...	...	...	...	...	10
Winnipeg	1	2	4	...	1	3	13	59	49
do Blavatsky .....	...	...	...	1	...	...	3	12	8
Members at Large	3	6	...	7	...	...	...	16	18
Total	171	66	41	46	9	14	110	863	962

FELLOWS AND FRIENDS

The death of Mr. William G. Glenn on Saturday, July 8, occurred on the anniversary of the death of Mr. W. R. G. Ross on July 8, 1921. Mr. Glenn had been ailing with heart trouble for some time, and his death was not unexpected. He had perfect reliance on the good law, and was the most cheerful man in his circle of friends. When the Western Lodges desired to form the Canadian Section in 1919,

and some difficulty occurred in getting the Constitution agreed upon, Mr. Glenn while on a business trip to the Pacific Coast visited all the Lodges and brought about harmonious action. He made many friends in the West at that time, and his loss will be regretted there as in Toronto.

* * *

Mr. Charles Lazenby, B.A., has been in Toronto during the month of June, and gave a series of lectures and addresses in The Theosophical Hall covering a wide

range of subjects. These embraced the science and philosophy of The Secret Doctrine, and dealt with such topics as Plato, Lao Tse, Lucifer, The Cyclic Law, The Labours of Hercules, The Trinity in all Religions, Cupid and Psyche, The Light of Asia, Emerson, and Evenings With the Poets and With the Mystics. Mr. Lazenby expects to spend the summer at Nobel on Georgian Bay and conduct a summer school there. He will also attend Bon Echo for a summer school for ten days. He is accompanied by Mrs. Lazenby and their interesting little daughter Petrovna.

* * *

Mrs. H. M. Kensit, who was a member of the Ottawa Lodge, and who has joined the Toronto Lodge, has lately completed a course in Social Science at the University of Toronto. She has been appointed secretary to the local branch of the Social Hygiene Council, and from her work in Ottawa with the Big Sisters and other movements, with which she had great success, her new field of work is certain to be a fruitful one.

AMONG THE LODGES

At a recent meeting of the West End Lodge (Toronto) of the Theosophical Society in Canada, the following resolution was unanimously passed:—Resolved, that having in view the renewed attacks upon Mrs. Annie Besant, President of the Theosophical Society, and her friend and co-worker, Mr. C. W. Leadbeater, we, the members of the Toronto West End Lodge Theosophical Society, in regular meeting assembled, hereby declare our appreciation of their faithful and effective continuance and amplification of the teachings and high ideals inculcated by Madam H. P. Blavatsky, their patience, tolerance and magnanimity under vindictive and malevolent attacks, and their unflinching devotion to the Cause of Theosophy, and that we assure them of our continued and increasing confidence in them.—West End Theosophical Society. (Signed) Walter Cotton, Secretary.

* * *

Our work goes on steadily and continuously, writes a correspondent from Victoria Lodge. Good attendance of the public is recorded at our Sunday evening lectures

and also at the public study class on Friday evenings. Our membership is increasing, and generally speaking, the condition of the Lodge is sound. Our members have been helped in a spiritual way by Mr. Wadia's visit, and wish to record their gratitude to him, and also to express their satisfaction and thanks to our General Secretary and Executive in having made Mr. Wadia's Canadian tour not only possible, but highly successful, by reason of their efforts. On May 7, "White Lotus Day" was observed at our public Sunday meeting, and "the message" of the messenger was restated in a simple presentation of the purpose of her life. Lodge meetings are becoming increasingly vital and members are taking interest in the affairs of the Society. They have just lodged a protest with our international president, for what they consider to be an unjust censure of our General Secretary by the president in her address in the 1921 Report concerning his report of the Canadian Section. Our members also took exception to her remarks regarding Canada and its membership. We have just held our annual meeting and elected officers for the coming year. The reports for the year were very satisfying and the Treasurer reported a credit balance.

CORRESPONDENCE

THE ELECTION

Editor Canadian Theosophist: The recent election of the Executive Committee finds two Provinces represented and five Provinces without a representative. These five unrepresented Provinces have Lodges with a total membership of about one-third of the Section. Without any disparagement of those who were elected to the Committee, may I suggest that such a result is not in the best interests of the Section, and that some change in the method of election should be adopted ensuring a representative of the various portions of the Section? The Federations provided for by our Constitution might be moulded so as to produce the required result. For the purposes of the election at least, should not that plan be put into effect, with the provision that where the Federation so desires it may dis-

pense with a Convention, and representatives may cast their ballots by mail? May I venture to suggest also that for future elections Lodges nominating candidates be invited to send to the sectional magazine with the nomination a short resume of the reasons for presenting the name and of the qualifications of the candidate? Preferably, this should come from the Lodge of which the candidate is a member, for of what real assistance to the voter is a recommendation by the members of a Lodge of candidates, members of other Lodges, of whom they have no personal knowledge? All communications thus sent in should be printed in an issue of the section magazine issued a sufficient time before the election to reach the electors before they cast their ballots.

F. E. Titus.

Toronto, July 3, 1922.

DEATH—AND AFTER

Editor, Canadian Theosophist: I am interested in the questions raised by W. Pease, Esq., in last month's number of the Canadian Theosophist. Can you spare room for me to point out something he seems to have overlooked? The teacher who is above all responsible for so many misconceptions of our life after death—C. W. Leadbeater—was surely a pupil of Mme. Blavatsky herself? And although the details of his latest researches may possibly go beyond anything she told us herself in the Secret Doctrine, it is incredible that Annie Besant should have countenanced any "distortion of H. P. B.'s teaching," which could continue "acting like a slow poison upon the society for nearly thirty years." If there is any truth in such an assertion, the "Masters" have obviously deserted the Theosophical Society and its President. Our dear friends who are so zealous for the future of the T. S. seem to forget the great object of the Society was to form a nucleus of Universal Brotherhood. So long as we are unbrotherly, allowing hatred and malice to encourage the horrible literature in circulation at present, it will make little difference whether the next Great Teacher comes in 1925 or 1975. He can have no possible use for our Society—as "*by their fruits ye shall know them.*" No one can apply the old test fairly to the

life and teaching of our President without realizing that both she and C. W. Leadbeater are worthy successors of the martyrs and prophets of old. They are, at least, "Faithful Servants"—great souls who turn many to righteousness, who will shine like stars in the days to come when the "workers of iniquity" have vanished from the earth. It would be a very different world if, instead of looking for spots in our great suns, we would open our hearts to their teaching and realize the Brotherhood of Man. Mr. Pease insinuates that the teaching of purgatory implies Jesuitical influence, and seems to suggest conscious and deliberate designs against the T. S. on the part of a few highly trained individuals—whose names are left to our imagination! May I suggest that this form of insidious attack is far more likely to emanate from the Jesuits than from Mme. Blavatski's friends! At least, no one can doubt that H. P. B. fought the Jesuits in the open—she was absolutely incapable of approving the methods which her "friends" use in the warfare of to-day. But if Leadbeater and Annie Besant are Jesuits, for pity's sake let us all become Jesuits, too—and as fast as possible!

Amy L. Hannam.

Brotherhood Lodge, Victoria, B.C.

DEATH—AND AFTER

Editor, Canadian Theosophist: A line in my letter entitled, "Death—and After," printed in the C. T. for May, appears to have given rise to some misunderstanding. I will therefore ask you to be kind enough to allow me to refer to it.

It is: Neither the intellectual nor the spiritual nature is more than a spectator of drunkenness, for instance. The Higher Self is the "Lord," whose "servants" (personalities) he entrusted with five, two and one talents. He admitted that he was a hard man reaping where he had not sown, and gathering where he had not strawed. Note that the faithful servants entered into the joy (or life) of their Lord.

Neither the purity of the Immortal Ego nor that of its vehicle—the causal body—can be sullied by any act of the personality. The wheat is garnered; the chaff consumed in the fires of Kamaloka.

Victoria, June 26.

W. B. Pease.