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EDITED BY ALBERT E. S. SMYTHE
FOR
THE THEOSOPHICAL SOCIETY IN CANADA

Are we not bound rather to take as
the true aphorism of this century,
the declaration of Horace Greeley:
"I accept *unreservedly* the views
of no man, living or dead"?

—H.P.B. in *Isis Unveiled*, I. x.

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Note: Bruce Hill was not / Albert D. Smythe's pseudonym. Ben Madigan on p. 95 was a note!

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

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THE SECRET DOCTRINE

One of the extraordinary misconceptions that later students in the modern Theosophical Movement have been led into is the idea that The Secret Doctrine is the product of Madam Blavatsky's own mind, and that she obtained it through psychic sources. The Secret Doctrine, as she has frequently pointed out, is a synthesis of science and religion.

What Madam Blavatsky did was to publish a series of books outlining the main principles of the Secret Doctrine, and giving as much detail and explanation about it as the world will be able to digest during the century for which she wrote. No more, she declared, would be given until 1975. Abundant corroborations are being constantly furnished in the meantime by the progress of the science of the schools and laboratories. We have also, in the meantime, been furnished with additions to, explanations of, and in many cases contradictions of the statements made by Madam Blavatsky. Those who prefer these later statements are welcome to do so, and should be given every liberty in that respect. But those who received the message in the first place from Madam Blavatsky believe that gratitude, if nothing else, requires that they should transmit her message intact, and that while they do not wish to limit in any degree the freedom of those who would speculate upon it, or prevent them taking a hostile or contradictory attitude towards those original teachings, yet they conceive it is only right that such hostility and contradiction should be made plain, so that later students should not be

misled, or prevented from having the opportunity of judging for themselves.

Madam Blavatsky herself is in reality no more an authority than any other. She does not rely on psychic or clairvoyant proofs for the confirmation of the Secret Doctrine. It is recorded, as far as thought can be recorded, in the chronicles of the prehistoric past, available to those who have the key. The preface to The Secret Doctrine makes a plain statement.

"These truths are in no sense put forward as a *revelation*; nor does the author claim the position of a revealer of mystic lore, now made public for the first time in the world's history. For what is contained in this work is to be found scattered throughout thousands of volumes embodying the scriptures of the great Asiatic and early European religions, hidden under glyph and symbol, and hitherto left unnoticed because of this veil."

The charge, therefore, that those who would maintain the study of the Secret Doctrine are set on a dogmatic course is the absurdest nonsense. The whole genius of the Secret Doctrine leads the student away from personal allegiances and dogmatic assertion. The Secret Doctrine is the guarantee of the impersonality of the Theosophical Movement. The hypotheses on which it rests leave the mind free as air, subject only to its own laws. Those who would fetter us by special applications, however plausible, or by allegiances, however respectable, do not understand or have never studied the message of the Secret Doctrine itself.

THE WORK AND AIMS OF A THEOSOPHICAL LODGE

A Theosophical Lodge (or a Theosophical Society) should, by virtue of its very name, be an embodiment of Theosophy, that is, an organism able to manifest, in its collective life as well as in the individual life of its members, and to radiate into other organisms; THEOSOPHY—in the same way in which a man, if he be a great and powerful factor in society, must needs be the impersonification of an ideal or set of ideals, and a centre wherefrom the magnetism of this particular ideal radiates, influencing the lives of his fellow-men—individually—and the culture of the social body of which he is a member—collectively.

The ideal makes the man. THEOSOPHY makes the T. S. lodge in its ideal form. If a Society or lodge, calling themselves "Theosophical," do not embody nor radiate THEOSOPHY, they are counterfeits, which in the world of business would be punished by the laws, which the Great Law of Karma must, sooner or later, take into account.

What then is THEOSOPHY, this ideal or soul, which all Theosophical organisms, societies or lodges alike, must incarnate and impersonate, if they be true to their name and honest towards themselves?

Theosophy, as a system, cannot possibly be understood except the nature of man, as a complex and trinitarian being be first grasped, except the two streams of evolution that concur to make the present Man be firmly apprehended.

Man (male or female) is first—in time—a part of a great compound Centre of energy, or Being, which we call a Planet. A Planet, as all organisms do, passes through successive cycles of manifestation and non-manifestation, that is, incarnates over and over again. Our Earth-Chain is the present incarnation of that compound centre which, in its last incarnation, constituted the Moon-Chain, the last remnant of which is seen in the present globe which we call the moon. As a fragment of the Earth-Centre a Man is, therefore, the re-appearance of an analogically related fragment of the Lunar Centre—and by fragment is meant here: a little centre within the Great Centre. In other words, a human being is

at first the reincarnation of a lunar entity. This entity has reached a certain point of development at the end of the Moon-Chain; it will progress further—normally—during the Earth-Chain. During the Moon-Chain it has learnt to respond to the cosmic vibration 3, for instance. It has embodied up to a degree of relative perfection a certain Cosmic Principle; it has embodied the life of a certain Logos to the limit of its responsiveness. Now, as it appears upon the soil of primeval Earth, it is working towards a new, higher goal, towards the manifestation of the *next* cosmic vibration, or principle; that is, following the previous example, the vibration 4. This human entity, centre within the great Lunar Centre (monad within the great Lunar Monad) as it reappears in the Earth Centre, manifests as a *Human Personality*, that is a compound entity composed of 3 elements, or developing, both successively and simultaneously its three aspects: knowledge, love and activity. This human personality is said to represent the watery element in Man, and to be devoid of fire, that is to say of the principle of *self-immortality*, which principle is the characteristic of the Soul.

Up to the middle of the Third Root-Race human beings were solely *human personalities*, and no fire dwelt in them. Then, as the Fourth Race was near its preparatory stage, that is, as the vibration 4 was nearing its period of *definitive* manifestation within the Earth-Chain (in this 4th Race of the 4th Round), a new vibration was superimposed to the fundamental note of Earth. The vibration 5 thrilled through Space from some planetary Centre within the solar orb, and, breaking through all the globes or layers of our planetary Chain, TOOK FORM upon our Physical Earth, giving its baptism of fire, its Soul to our Planet, to our Humanity. This "form" taken by the new cosmic vibration, its synthetic reality, 5 (as a treble potentiality), the Holy Pentagram, SANAT, became multiple. The Root of all knowledge and spirituality became the Tree, became the "Undying Race," the many Pentagrams, the Wise Ones, the "essential souls" of Hu-

manity. And not only did the Holy Pentagrams take form, in order to manifest upon Earth the Archetypal Reality of the Vibration-form, the mastery of which they had attained in a previous cycle or system, but they gave to all the evolving human *personalities* (which then constituted earthly humanity) sparks of their Fire, emanation from their own essence. Thus to every personality became attached (symbolically speaking) a soul-germ; in the personal-human soil were planted SEEDS, seeds, whose key-vibration was therefore 5—in other words, potential Pentagrams.

This occurred for this reason: had human personalities been left alone in their effort *fully* to manifest the vibration 4 of the 4th Root-Race, they would have failed, because of the influence of the Past, or their Lunar past, dead, yet alive *in them*, as the powerful force of Inertia, ever resisting motion, that is, progress. This power of Inertia, this pastward attraction had to be neutralized, or else failure was certain. Such is the Law, which Law is in fact the Law of Sacrifice; for the power of Sacrifice alone can neutralize the force of Inertia. The attraction futureward neutralizes the attraction pastward. No such neutralization, however, is possible except beings who *are the future* descend into the present to redeem it from the thralldom of the Past. Mathematically speaking (n) can only progress toward the condition ($n+1$) when ($n+1$) descends into (n) to fight *there* and neutralize the influence of ($n-1$). For a Pentagram to descend into the sphere of the tetragrams (viz., Lower Quaternary of Man, or personalities) in order to redeem them from the influence of the "lower triangles," this is Sacrifice. This is also what may be called "transvolution," that is a mode of evolution which, to the lower entities which are blessed by it, appears as an involution; a breaking "through" lower spheres in order to attract their denizens upward.

Thus the Holy Pentagrams, sacrificing themselves in order to counteract the downward tendencies of physically awakened and mentally incipient Man, manifested upon Earth at the moment when the 4th Root-Race was nearing its preparatory stage, and implanted in Humanity the

seeds of the future cosmic vibration, the image of the Pentagram, a potential Soul. Everything in the Cosmos manifesting in three aspects, the souls as well as the personalities, are threefold, and, to the personal knowledge correspond a soul-knowledge, to the personal love a soul-love, to the personal activities a soul-activity. In other words the personality manifests knowledge, love and activity in their FOURTH stage of manifestation; the soul, or Ego, manifests knowledge, love and activity in their FIFTH stage of manifestation; this in term of the scale of perfection of the Planetary Logos in the body of which we are atoms striving after synthetic perfection.

Now the vibration 5 is related especially to this aspect of the triune Soul (the higher Triad of MAN, that is the *new* Planetary Logos, the body of whom *we* are building), which is *Manas*, or Mind, or Knowledge. Knowledge which is of the Soul manifests as Wisdom. This Wisdom which IS the Manas aspect of MAN that is God, this is THEO-SOPHIA. The embodiment of this 5, of this cosmic vibration attracting Humanity upward and futureward, is Theosophy, the Wisdom of the Soul of MAN, the becoming Logos.

Theosophy, therefore, is a *sacrificial gift* from those Holy Pentagrams transvolving (for *them* evolving toward Bliss) on Earth, something that *descended* from above, that did not *evolve*, that, by its very nature, cannot ever evolve. It is a seed planted in the fermenting soil of the personally human mind, which personal mind is but the apex (at present) of the lunar-terrestrial *evolution*, the best thing which we, human ex-lunar monads, have been able to produce in our sphere of expression: the Planet Earth.

Now this seed *may or may not* germinate. Where the soil is good, there the seed will germinate; where bad, it will not. However, good or bad, mean (1) rich in earthly salts or devoided of them (2), cultivated or untilled. The Holy Pentagrams are the Gardeners in their activity aspect (*Atma*); they toil, and as they toil they water the field, the water (love *buddhi*) being brought through great efforts and sweat (the salted sweat symbolizing the bitterness of the personal self which leaves

the body of the gardeners through their skin, only as they toil in sacrificial gift). In other words, through the united gift of *the germinal power* manifested in the seed (Venus),

the atoning or dissolving power in the Water (Mariah, the Sea: Mercury),

the life-guiding power expressed by the Gardeners (Christos),

the germ grows and becomes in its turn a tree, shedding its shadow upon another part of the soil, thus protecting it from being burnt by the *physical Sun*, opposing the sunshine. (Thus are the Pentagrams called by Sun-inspired religions: the Adversaries, the Rebels.) As the germs grow they take from the soil and give back to the soil; and this illustrates quite accurately the relation between the Ego (germ and plant) and the Personality (the Soil).

Theosophy therefore is a *gift*, and cannot be understood except it be considered as such. All the powers of our personal humanity—or rather prae-humanity, as Man is a soul—could not *evolve* Theosophy. The greatest minds of earth—if divorced from or unlinked as yet with their soul—all together could not evolve Theosophy *in this present Round*; and should there be no struggling souls *now* on Earth, there would be in a way no Fifth Round for our Planet, as there would be no seeds (shistas) for it.

This means therefore that *the way of approach* to, and the *attitude* toward Theosophy MUST be essentially different from the way in which to study, say, Philosophy or Mathematics. We must come to Theosophy as we receive a gift. There is no gift which does not presuppose a Giver. *Theosophy always presupposes a Guru*, from the Maha-Guru down to the smallest "spiritual" teacher.

This leads us to examine the way in which we come in contact with Theosophy, incarnation after incarnation. As the seed of wheat archetypally exists as a practically immutable reality, out of which are fashioned by deva-builders numberless grains of wheat which are planted every autumn, rest during the winter, germinate during spring, and fructify in the summer; so Theosophy archetypally IS as an unchangeable reality throughout the myriads

of cycles of a Manvantara, and yet seeds of Theosophy are planted in the human soil every fall, when a cycle decays and ends. Greater cycles there are, embracing whole zodiacal years, and smaller ones recurring every Century. As the Century enters its last or autumnal quarter, the seed is planted; the new Century begins after Christmas (6 days in the yearly cycle of 365 units, therefore about two years and a half in the century's cycle), its Sun entering then Capricorn, the Gate of the Avatar. It is winter time. If the seed is not frozen by the cold winds of materialism (that is, if the seed has been planted *deep* enough into the soil and the old roots have been enough *destroyed*) then, as Spring begins, as Aries appears (the Creator), the germ pierces the earthly crust and ascends towards fruitfulness. Taurus gives it Life-power and direction (discrimination), Gemini form, Cancer water that causes growth, Leo warms it and brings the nuptial hour. Virgo liberates toward spirit, and starts the involution of the future essence, Libra marks the gift of the fruit to the Thirstied Ones, and with it Fall appears again, decay, and the new sowing for the next harvest. The four seasons correspond to the four quarters of the Century; every zodiacal sign represents a complete eight years cycle, plus the transitions.

But what is the Seed? The Seed is one among the numerous, essentially identical yet outwardly differentiated seeds that have their source and higher, four-dimensional reality in THE Seed, "that bread that came down from Heavens" as Jesus said symbolically. But the seed is also a Life, the Life of the Messenger, or messengers, who poured their very blood into it so that it might live, who moistened the soil of the field with the tears of sacrifice. Knowledge, as personalities know it, needs no blood, no tears, no Life to ripen. It is a weed, however beautiful it may be, beautiful but fruitless. Wisdom which is Love radiating through sacrifice: Theosophy—this wisdom CANNOT be separated from the Life, from the *womb* that bore it. Therefore, whenever Theosophy is found and the Messenger who "transmitted" it is recognized as such, the human being who

is inwardly "hungry" for the "Bread of Life," who has tasted of all personal foods and has been satiated and nauseated by them, who longs in his heart and mind for Truth—if he wishes truly to be rejuvenated by Theosophy, must come to its study in an attitude of *spiritual gratitude*.

However, two points are essentially to be considered in this respect: (1) No one can say truly that he has "found Theosophy," that he has found the Living Christ of Wisdom incarnated, except he has tested the finding over and over again in mental earnestness and a spirit of unemotional higher criticism; except he has asked for proofs, both objectively and subjectively, and has not found them wanting.

(2) This being done, the student or would-be disciple must not fail to differentiate within himself *personal devotion* from *soul-devotion*, reject the former and accept the latter; for the former breeds fanaticism and sectarianism. Soul-devotion is the aspiration of the spark of fire within towards reabsorption into the Flame whence it originated; it is an aspiration towards *wholeness*, rooted in that love which knows itself as independent from the changing personalities, recognized only as the offerings to be burnt upon the altar of sacramental activity.

Having seen now what Theosophy is, what principle in Man will respond to it if there is a sufficient yearning in the lower man to neutralize the force of Inertia of its vehicle and principles, and how Theosophy must be recognized and approached, we must come now from the general to the particular and consider our present cycle and the position in which our generation stands.

The Theosophical Society—in its original and now nonexistent form—was founded by H. P. B., Olcott and Judge in the fall of 1875, the last quarter of the year ushering in the last quarter of the century. Of the 3 founders, H. P. B. was the *only* source wherefrom teachings originally flowed. Olcott wrote practically nothing except his "Buddhist Catechism" and his own biography in connection with the T.S. Judge acknowledged in all his writings H. P. B. as his Teacher and as the fountainhead of Theosophy in this present cycle.

The "Secret Doctrine" (together with the other explanatory or subsidiary works of H. P. B.) is therefore the Primeval Atom (ANU, the One) of the Soul-Wisdom incarnating through H. P. B. in the Century; it is the Centre of Soul-Wisdom, the radiating Pentagram, the focus from within which or through which ALL the Soul-energies that can possibly pervade this Century will be poured. It is the "Svayambhuva" of this little cosmos: our Century, the nucleolus of its *Egoic egg*.

This, however, refers *ONLY* to the *Ego* of the Century, not to its *personality*. It does not mean that all cosmic or all creative energies which will build or are building this Century, its humanity, its culture, etc., must pass through H. P. B. This would be a non-sense. Forces are ceaselessly pouring into manifestation, movements, organisms, ideals are constantly formed (especially to-day as the centurial "spring" is at hand) which are essential, and rooted in most high Energies. However, these do NOT pertain to the Ego, do NOT build the Ego or soul of the Century. They build its *Personality*. They are the reincarnation of high or low Lunar Energies, that is of the Quaternary of our Planetary Logos, NOT of his Higher Triad.

All this being understood, we come back to our starting point. What is the duty of a Theosophical organism, lodge, or society? What is the dharma of a Theosophist, as Theosophist?

To *TRANSMIT* and *RADIATE* into the collective being of the Century the Soul-Energies *GIVEN* through and by H. P. B. This duty, therefore, is two-fold, applying as it were to two different types of beings: the *Transmitters* and the *Radiators*, that is those who diffuse the teachings and preserve their integrity, and those who permeate the undifferentiated, inorganic or soulless human material of the Century with the differentiated, organizing and spiritualizing soul-energies liberated by and focused through H. P. B. in her dual aspect, as soul and as personality. These two types of duty may or may not be included within the Lodge's or Society's scheme of activity. No Theosophical *Movement* however is complete or fruitful without both these duties being performed either by separate

organizations or by individuals belonging to one all-embracing organization.

Considering the Theosophical Incarnation as a whole, we discover therefore in it the work of three types of beings, of three types of Soul Progenitors:

- (1) The work of the Incarnators,
1st Ray—1st Logos.
- (2) The work of the Preservers,
2nd Ray—2nd Logos.
- (3) The work of the Creators,
3rd Ray—Demiurge as a Host of
Builders.

H. P. B. was the Incarnator of the Theosophical Impulse of this Century (1875-1975). Judge, and those who pursued his work, were the Transmitters and Preservers. The work of the Creators, of those whose duty it was to radiate Theosophy into the fermenting material of the 20th Century, has been until now mostly a failure. Mind, the Demiurgic element, is neutral in essence. It may either be attracted by the true Atma (Spiritual Will) or by its reflection in Matter (Personal Will). Those members of the Theosophical Movement whose dharma it was to incarnate this creative, demiurgic element, have mostly been attracted to the Atma of Matter (the God of Matter—Kali), following, as they did, the line of least resistance, which in our present Age leads to Matter and disintegration. As a result, Theosophy has become in their hands *materialized*; instead of expressing the Christos, it has presented in its place the image of the Anti-Christos. Shiva has become Kali. And they, as Demiurges, have built with matter a material soul to the Century, instead of accomplishing their higher duty which was to build with the soul-energies brought to them by H. P. B., a spiritual Ego to their generation, and the following ones.

The first generation of Creators having failed, it became necessary to *reincarnate* true, spiritual Theosophy, in order that the *second* generation of Creators (those of the centurial *spring*) have the chance to do their work, to do it against dangerous odds, yet with possible chance of success if strong, impersonal, sacrificing enough.

The future will show the result.

In the meantime the duty is clear and must be made clear to all. Every lodge, every individual Theosophist, must understand the present situation, the present dharma. Knowing what Theosophy is, and is not, every Theosophical Centre—and it is the duty of every member to become one of those—must discriminate between Theosophical action, soul-creation, spiritual self-development on one hand—and personal, materially bent activities, kamic and sexualized creations, religious, priestly inspired and “secret” development. Having discriminated, it must *act*, not for the sake of accomplishing great deeds, but for the sake of the Century, of which every one who has *consciously* linked himself with the Theosophical Movement is a potential soul-nucleus, a seed within the Great Seed of the Egoic Triad of Master-Souls, that collectively IS the nucleolus of the slowly manifesting Nucleus of the Future Race.

Zahaz. D. Rudhyar,
7020 Hollywood Blvd.,
Hollywood, Calif.

ART AND DESTINY

Mankind is being taught to attain to THAT, which exists out of time and space, by using time and space. Our highest tool of cognition, so far, is creative art. How its various aspects are related to each other is one of the problems in philosophy. . . . In literature of the highest type, we have both a brilliant “wording painting” and a graphic dramatization of events and ideas. From literature, according as time-values or space-values are dealt with, the arts develop. On the side of time, literature leads to drama, and drama tends to poetry, and poetry through its essential musical quality leads on to music. On the side of space, the word-painting of literature is linked to painting, and painting in two dimensions rises to a three-dimensional manifestation in sculpture, and sculpture to those wonderful abstract conceptions of rhythm and beauty which architecture gives. It is not difficult to see how drama, narrating events in time, is related to painting, which depicts events in space. Sculpture is like a dumb poetry, while poetry sculpts image after image from

the matter of the imagination. The description of Goethe and Lessing, that architecture is "frozen music," gives us the clue to the relation between music and architecture.

All the forms of art lead man's consciousness to grasp those values to life which the Monad finds on the Buddhic plane. The artistic sense of humanity is rudimentary as yet, but with the growth of Brotherhood more will be sensed in life of art. On the other hand, with the development in men of their artistic sense, there will be a greater power to realize Brotherhood.

Lastly, when we have come to the utmost limits of artistic creation, and begin to feel in us powers and realizations not expressible even in the highest art, then shall we know those activities which characterize the Monad on this true plane of Atma. But how shall we join Nirvana and this earth of ours into one realm of action is a mystery of the future.

* * *

To understand fully the evolution of consciousness is to solve the mystery of God's nature. Yet since all life is HE, and since we, too, are fragments of HIM, our growth in consciousness is both a discovery of HIM and a growing into HIS likeness. Yet while we discover HIM, it is ourselves whom we discover. This is the mystery of consciousness, that the part is the Whole. But to know this is one thing, and *to be* this another. To be the Whole is only possible as we act as the Whole, and that is by giving ourselves as fully and freely to all within our little circle of being as the Whole gives of itself to all within the vast circle of Its being. It seems incredible that we shall ever be capable of imitating the Whole. Yet because that indeed is our destiny, HE has sent us forth from HIM to live our separated lives. That the only life worth living is to join in HIS eternal Sacrifice is the testimony of all who have come from HIM and are returning to HIM.

—From C. Jinarajadasa's First Principles of Theosophy.

NO ANNIHILATION

"Nihil" in the minds of the Ancient Philosophers had a meaning quite different from that it has now received at the hands of the Materialists. It means certainly "nothing"—or "no-thing." . . . "Nihil" therefore stands—even with some Christian theologians and thinkers, especially with the earlier ones who lived but a few removes from the profound Philosophy of the initiated Pagans—as a synonym for the impersonal, divine Principle, the Infinite All, which is no Being or thing—the En or Ain Soph, the parabrahm of the Vedanta. Now St. Denys was a pupil of St. Paul—an Initiate—and this fact makes everything clear. The "Nihil" is *in esse* the Absolute Deity itself, the hidden Power or Omnipresence degraded by Monotheism into an anthropomorphic Being, with all the passions of a mortal on a grand scale. Union with That is not annihilation in the sense understood in Europe. (*Note.*—According to the Eastern idea, the All comes out from the One, and returns to it again. Absolute annihilation is simply unthinkable. Nor can eternal Matter be annihilated: co-relations may change. That is all. There can be no such thing as annihilation—in the European sense in the Universe.) In the East annihilation in Nirvana refers but to matter: that of the visible as well as the invisible body, for the astral body, the personal double, is still matter, however sublimated.—The Secret Doctrine, III. 402.

THE ANNUAL ELECTIONS

Nominations for the office of General Secretary and for seven members of the General Executive should be made by Lodges during the month of March so that returns may all be in by the 9th of April. Secretaries will kindly see that the matter is brought before their respective Lodges, and when nominations are made have them sent at once to the General Secretary. Nominations must be made through a Lodge and reach the General Secretary by April 9, when the nominations will close. This will enable ballots to be sent out on or before May 1, and the voting to close on June 1. Nomination returns should be mailed in a separate letter.

THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY
IN CANADA.

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J. Hunt Stanford, 17 Westmoreland Ave., Toronto.
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A. L. Crampton Chalk, Gilford Court, Vancouver.
Richard H. Cronyn, P.O. Box 585, London.
James Taylor, 789 West 18th Avenue, Vancouver.

GENERAL SECRETARY:

Albert E. S. Smythe.

OFFICIAL NOTES

Members in arrears are not qualified to vote on Lodge affairs, nor will their ballots be eligible in the elections. Secretaries should see that all delinquent members are notified and endeavour to maintain the whole membership in good standing.

* * *

Mr. Jinarajadasa appeals to the Lodges in India to contribute from five to ten rupees (\$2 to \$5) a month to a "T. S. Public Purposes Fund, Mrs. Besant to disburse the fund for the benefit of schools and colleges, to assist the order of the Brothers of Service and to enable Mrs. Besant's paper, New India, to continue to assist her political work. Members outside India who wish to contribute are requested to address their donations to Mr. Jinarajadasa, care of A. Schwarz, Adyar.

* * *

The General Secretary for India, Rai Bahadur Purnendu Narain Sinha, writes: "My dear Brother,—This is the fourth time I have been re-elected as General Secretary of the Indian National Society.

India is as good as a continent, with its diverse races, and languages and big territorial divisions. There is much work here to do, though there is a splendid possibility for the future. I feel the weight of my responsibility ever more and more and hope by mutual good-will all the General Secretaries will be able to bear their burden for the work of the Masters and the service of humanity at large. Yours sincerely and fraternally."

* * *

In his quarterly letter as vice-president, January 22, Mr. Jinarajadasa observes: "From on all sides in India, Lodges are begging me to come and visit them. But since I must leave for Europe in April, I have planned to concentrate my work in Adyar for the time. That work is to study the records of the T. S. Letters from the Masters, of the year 1875-77, which have never been published, are awaiting copying, and annotating; these, and other letters later, from 1880 onwards, will form a companion volume to the volume already published, "Letters from the Masters of Wisdom." Two steel boxes contain the "Scrap-Books of H. P. B.," and many letters of H. P. B., and Colonel Olcott, a rich mine of fascination. Daily I look longingly at these precious boxes full of records, but daily I must perforce pass on to my desk, there to grapple with a heavy correspondence. But to work for the Masters is to give a part of oneself to those who ask in Their name, for knowledge, for guidance, for comfort. . . . I will close with these words of the President to all: 'Make the Lodge a centre of blessing in your town, so that everyone knows there is a Lodge in the town. The value of Theosophy is that it makes workers.' " Mr. Jinarajadasa says his plans are to leave India early in April for Europe, and then return about October or November. Early in 1924, he has planned to go to America, via Java, China and Japan.

* * *

Mr. F. E. Titus writes: "I venture to suggest that in the April Canadian Theosophist the General Secretary and each member of this year's Executive Committee be allowed space to report such special features of the year's activities as each may

choose; that Lodges which nominate candidates be granted space to present the merits of their respective candidates or reasons for such nominations, that by letter you immediately notify all members of the Executive and each Lodge of the above arrangement, specifying the amount of space to be allotted to each and the date on or before which the correspondence is to reach you; that the magazine for April be printed in time to go out on the same mail with the ballots. This will give a fair and equal opportunity to all, and will give the members of the Society some material upon which to base their judgment in the marking of their ballots."

In view of recent communications this appears to be an excellent suggestion, and if the space occupied by Lodges or members of the Executive can be kept within bounds there should be no difficulty about it. If the whole magazine was occupied with such communications we could only give about 10,000 words, and with twenty candidates and seven members of the Executive to report this would only give about 400 words each, or a little less than four times the space occupied with Mr. Titus' paragraph above. If this be satisfactory such letters or articles should reach the editor not later than Monday, April 9. If the conditions as to length are not observed it will obviously be necessary to edit the communications so as to give them all room, but this will not be done unless it is found necessary for space. Perhaps those of one mind could unite in making their appeal.

AMONG THE LODGES

The Secretary of the London Lodge writes: At our last Lodge meeting there was passed a unanimous vote of confidence in the General Secretary, and the hope was expressed that he would remain with us.

* * *

Toronto Theosophical Society held its Annual Election of Officers on Wednesday, February 21st, completing the 32nd year of its history. Mr. Albert E. S. Smythe was elected President for the seventh consecutive term. Mr. J. Hunt Stanford was re-elected Vice-President; Mr. H. R. Tall-

man, Secretary; Mr. G. I. Kinman, Treasurer. All other officers and committees remain very much the same as before. The Annual Report of membership shows the year 1922 beginning with 285 members, to which 50 had been added during the year. From this 57 members had been lost through death, resignation or non-payment of dues, leaving a net loss of 7 for the year with present membership of 278. A large portion of the loss was due to members who could not be traced, owing to change of residence, also to general financial depression. The number of fully paid up members, however, was 230, as compared with 213 a year ago. The Lodge hopes to be able to collect the larger portion of the dues still unpaid. The Treasurer's report showed receipts of \$4,450.89, which after paying expenses and interest in connection with buildings, left \$1,813.91, which had been used to liquidate debts on the Society's property. The Society's assets in buildings and equipment were now close to \$11,000.00 over all liabilities. The Women's Auxiliary, through bazaars, rummage sale, and other activities, realized during the year about \$1,600 for the Building Fund. The Entertainment Committee raised during the year nearly \$350, about half of which was required for expenses, the balance being turned over to the Trustees. Mr. Kartar Singh, Secretary of the Building Club, has paid over to the Trustees \$750 during the year, which amount is made up of systematic donations from month to month by members and friends for the purpose of supplementing the Building Fund. It is with regret that we have to announce the loss of our Lotus Teacher, Miss Jessie Lang, who is leaving the city for residence in Montreal. Under Miss Lang's direction the Lotus Class has reached an attendance of about 20 children and the Lodge looks forward to the time when these Theosophists of the coming generation will take their place in the work of the Society. The Lotus Class during the coming year will be under the direction of Miss M. Crafter and Mrs. Jefferson. Toronto Theosophical Society takes this opportunity of sending best wishes for success to all Lodges of the Section.

H. R. Tallman, Secretary.

CORRESPONDENCE

THEOSOPHICAL POLICY

Editor Canadian Theosophist: In the February issue of the Canadian Theosophist we have our General Secretary setting forth his views on the Theosophical Policy which will be henceforth administered by him as General Secretary of the Canadian Section. So far so good. We now know on what kind of food we are to be fed. Of course if we do not like it we can leave it according to our individual taste. I have no fault to find with Mr. Smythe's statements if they were made by him as an individual member of the Society, but when he declares so wholeheartedly that as General Secretary he intends to pursue only one line of thought or study and administer it to us in small or large doses just as it strikes his whim or fancy, then it is time to ask ourselves are we really out to form the Brotherhood we boast so much about, or are we no better if no worse than all the different sects around us with their creeds which already are swamping and crushing out the best instincts in humanity. Let us ask, does Mr. Smythe think that with the presentation to the world of the Secret Doctrine the last word has been said upon all matters appertaining to the eternal progress of humanity? That the Secret Doctrine contains the Alpha and Omega of all that is necessary to uplift all humanity in this age.

Truly the teachings of H. P. B. are a wonderful guide and inspiration, but to stop short there is not in harmony with all nature, which is ever unfolding her secrets to our gaze. There are those in the Society who feel that Her teachings are all-sufficient for their needs; there are others who know that our present Teachers are giving to the world much Wisdom and Truth, something which the average man of to-day can grasp and apply to his everyday life. Truths which are (we believe) the result of careful study and persistent investigation. Is it not only another angle of the same Truth which is being presented? There is a fair minority of the Canadian Section who are of this opinion. With these facts known

to us, is it a wise policy for any General Secretary to come out boldly and say, henceforth you shall have more and more of the teachings of the Secret Doctrine administered to you? Surely Mr. Smythe's views of justice and fair play have undergone an eclipse, and for the time being his usual clear vision has been obscured or pushed to one side, as something which in his opinion has served its day and is now only fit for the scrap heap. After a careful study of the article in question one is forced to ask Who is forcing a cleavage in the Section? Are we not losing sight of the fact that there are those amongst our members (who claim to be good Theosophists) who will be tolerant even to the point of being submissively meek, but when it comes to entirely sinking our own power and right to think, study and act for ourselves we draw the line and say, so far and no further will we surrender our individual opinions. If the statement on page 180 in the February Canadian Theosophist that "It is this Master who is seated in the heart of every creature, who alone can unite us in Brotherhood" is true (and some of us believe it is so), then only by that Master manifesting Himself can we ever attain to harmony.

While admitting a fair amount of impartiality in the administration of the Magazine in the past, there still remains much to be desired. Go carefully over the Magazine for the past two years and compare the articles written about matter contained in the Secret Doctrine with articles written by or about our President (Dr. Besant), what do we find?—the teachings of the S. D. lauded and upheld every time, while Dr. Besant's failings and shortcomings are indeed many.

The time has come when both sides of the situation must be faced and a solution found for our ills. How to arrive at a satisfactory solution is the question which must be faced; the Section's very life depends upon it. No need for us to trot out old differences of opinion as to which is the most correct in the presentation of the Truth, the past Leaders or the present. In my opinion both have their place in the Society and in the heart of every true Theosophist.

The gauntlet has been thrown by our General Secretary. Shall it be taken up? Unless he is prepared to meet both sides with fairness in the future, then a contest for the position of General Secretary is inevitable, because both sides (all sides) are worthy of consideration and must receive food congenial to their particular growth. Such spiritual food can only be administered by a G. S. who is always Just, Broad-minded and Impartial. Such a one will hold the Section together in the bonds of Brotherhood. Yours sincerely,

James Wallace.

93 St. Joseph St., Toronto.

MR. JUDGE AND THE T. S.

The anniversary of the death of Mr. W. Q. Judge on March 21 twenty-seven years ago may not inappropriately be linked with the following letter, which explains itself. The point dealt with has not been generally recognized. Mr. Judge had no desire to sever connections with the Theosophical Society, but desired to take advantage of the autonomy that would have been possible had Col. Olcott affiliated the T. S. in America with the T. S. It may be said that the editors of "Theosophy" cordially apologized, but did not print the letter following:

The Editors "Theosophy,"
504 Metropolitan Building,
Los Angeles, Calif.

Gentlemen,—I cannot imagine what led you so totally to misrepresent me on page 397 of your October issue, or what end you could hope to serve by it. However, there it is, and it stands over against the verbatim report of what I said, which is to be found on pages 80-81 of the official report of proceedings of the Boston Convention in 1895—less than a page, and not long as you say. I presented the resolutions of the Toronto Lodge and argued that there was nothing in them inconsistent with the resolutions to be voted on by the Convention. I had to present them as delegate of the Lodge, but I was free to vote as I pleased and I defended my position and cast the vote of the Lodge—three votes indeed in favour of the resolution. This you conceal, perhaps not intentionally, by simply giving the numbers, 191 to 10.

The ten were cast by Messrs. Fullerton, LaPierre and Read. My three votes were among the 191. Yet you say I strongly opposed the adoption of the resolutions, and actually specify the reason. What I said was: "The international character of the Society has not been demonstrated to any great extent except in sending delegates to the Annual Conventions held each year, and if we are sufficiently brotherly I cannot see why that connection should not continue in the future as in the past." Is this what you call strong opposition? Some of the delegates told me I had helped them to come to a decision in favour of the resolutions. However, there is more in it still. It was the expectation of all, or nearly all, I believe, that Col. Olcott would accept the situation as he had done in 1890 when H. P. B. declared the autonomy of the T. S. in Europe. Col. Olcott had written Mr. Judge in 1893: "If you want separate Theosophical Societies made out of Sections, have them by all means. I offered this years ago to H. P. B. and even to A. P. S." This was in Mr. Judge's mind, and I happened to be in the office at 144 Madison Avenue when Mr. Judge was handed a letter, with a Spanish postmark, from the Colonel. "Now it will be all right," said Mr. Judge as he opened the letter. However, it gave no satisfaction. Mr. Judge still expected recognition from Olcott, for he wrote as follows: "It may be of use and interest to know that Col. Olcott on June 14 writes to E. A. Nerseheimer: 'The copy of the Executive notice which I have just issued will show you that I had anticipated your wishes, by taking the very view that your action (at Boston) was perfectly lawful and within your clear rights; moreover that it was probably the most judicious one to take under the circumstances.' You might do well to let the others know this. The notice will probably come later. As ever (signed) William Q. Judge." On June 25 he wrote me again: "My dear Smythe,—Do not use at all the contents of the letter I sent you yesterday about Olcott's notice. I relied then on his statements in a letter to Nerseheimer, but to-day the official notice has come and it pretends to abolish us and it recognizes Fullerton and the rest. Hence

if you used the letter people will accuse us of not being right. The old man is not to be depended on. As ever, (signed) William Q. Judge." "What the soldier says is not evidence," we are told on excellent authority, or I might quote what my very dear old friend Clark Thurston told me was the real reason of Col. Olcott's opposition to the T. S. in America. Mr. Thurston had been in London and met the Colonel who had just arrived from Spain. They were old comrades of the Civil War and could talk confidentially. Perhaps Mr. Thurston might tell you what the Colonel said. The best illumination on his action is given by what he did at the annual meeting at Adyar in the following December, when he changed the Constitution, eliminating the clause that had given him power to affiliate any body with his Headquarters or Parent Society which had common aims. Had he done so with the T. S. in America there would have been no difficulty, but he did not take that course and the clause was eliminated it would seem to prevent anything of the kind. This is an old story and the main figures have passed away. The principle for which Mr. Judge stood, the autonomy of the Societies, whether local, sectional or otherwise, has been vindicated and to-day the T. S. in Canada has an autonomous Constitution guaranteeing as perfect liberty as any body can desire which wishes to follow Theosophical aims. Justice should be done Mrs. Besant in this respect at least.

Do with this letter what you will, but I shall be obliged if you can bring yourselves not to hand me down to posterity as untrue to William Q. Judge, whom I first met in 1884 on the steamer when he was returning from India, on his way back to New York.

Sincerely and fraternally yours,

Albert E. S. Smythe.

* * *

The masses have to pass through a dual transformation: (a) to become divorced from every element of exoteric superstition and priestcraft, and (b) to become educated men, free from every danger of being enslaved whether by a man or an idea.—S. D. III., 263.

CHELASHIP

There are so many questioners who ask about Chelaship (Chela means disciple in Sanscrit—literally "brat") that your letter comes quite apropos to experiences of my own. You say that these applicants must have some answer, and in that I agree with you. And whether they are ready or unready, we must be able to tell them something. But generally they are not ready, nor, indeed, are they willing to take the first simple step which is demanded. I will talk the matter over with you for your future guidance in replying to such questions; perhaps also to clear up my own mind.

The first question a man should ask himself (and by "man" we mean postulants of either sex) is: "When and how did I get a desire to know about chelaship and to become a chela?"; and secondly, "What is a chela, and what chelaship?"

There are many sorts of chelas. There are lay chelas and probationary ones; accepted chelas and those who are trying to fit themselves to be even lay chelas. Any person can constitute himself a lay chela, feeling sure that he may never in this life consciously hear from his guide. Then as to probationary chelas, there is an *invariable* rule that they go upon seven years' trial. These "trials" do not refer to fixed and stated tests, but to all the events of life and the bearing of the probationer in them. There is no *place* to which applicants can be referred where their request could be made, because these matters do not relate to places and to officials: this is an affair of the inner nature. We *become* chelas; we obtain that position in reality because our inner nature is to that extent opened that it can and will take knowledge: we receive the guerdon at the hands of the Law.

In a certain sense every sincere member of the Theosophical Society is in the way of becoming a chela, because the Masters do some of Their work with and for humanity through this Society, selected by Them as Their agent. And as *all* Their work and aspiration are to the end of helping the race, no one of Their chelas can hope to remain (or become) such, if any

selfish desire for personal possessions of spiritual wealth constitutes the motive for trying to be a chela. Such a motive, in the case of one already a chela, acts instantly to throw him out of the ranks, whether he be aware of his loss or not, and in the case of one trying to become a chela it acts as a bar. Nor does a real chela spread the fact that he is such. For this Lodge is not like exoteric societies which depend upon favour or mere outward appearances. It is a real thing with living Spirit—men at its head, governed by laws that contain within themselves their own executioners, and that do not require a tribunal, nor accusations, nor verdicts, nor any notice whatever.

As a general thing a person of European or American birth has extreme difficulty to contend with. He has no heredity of psychical development to call upon; no known assembly of Masters or Their chelas within reach. His racial difficulties prevent him from easily seeing within himself; he is not introspective by nature. But even he can do much if he purifies his motive, and either naturally possesses or cultivates an ardent and unshakeable faith and devotion. A faith that keeps him a firm believer in the existence of Masters even through years of non-intercourse. They are generous and honest debtors and always repay. How They repay, and when, is not for us to ask. Men may say that this requires as blind devotion as was ever asked by any Church. *It does*, but it is a blind devotion to Masters who are Truth itself; to Humanity and to yourself, to your own intuitions and ideals. The devotion to an ideal is also founded upon another thing, and that is that a man is hardly ready to be a chela unless he is able to stand *alone* and uninfluenced by other men or events, *for he must stand alone*, and he might as well know this at the beginning as at the end.

There are also certain qualifications which he must possess. These are to be found in "Man: Fragments of Forgotten History," towards the close of the book, so we will not dwell upon them here.

The question of the general fitness of applicants being disposed of, we come to the still more serious point of the relations

of Guru and Chela, or Master and Disciple. We want to know what it really is to be the pupil of such a Teacher.

The relation of Guru and Chela is nothing if it is not a spiritual one. Whatever is merely outward, or formal, as the relation established by mere asking and acceptance, is not spiritual, but formal, and is that which arises between *teacher* and *pupil*. Yet even this latter is not in any way despicable, because the teacher stands to his pupil, in so far forth as the relation permits, in the same way as the Guru to his Chela. It is a difference of degree; but this difference of degree is what constitutes the distinction between the spiritual and the material, for, passing along the different shadings from the grossest materiality to as far as we can go, we find at last that matter merges into spirit.

(We are now speaking, of course, about what is commonly called *matter*, while we well know that in truth the thing thus designated is not really matter, but an enormous illusion, which in itself has no existence. The real matter, called *mulaprakriti* by the Hindus, is an invisible thing or substance of which our matter is a representation. The real matter is what the Hermetists called *primordial earth*; for us, an intangible phase of matter. We can easily come to believe that what is usually called *matter* is not really such, inasmuch as we find clairvoyants and nervous people seeing through thick walls and closed doors. Were this *matter*, then they could not see through it. But when an ordinary clairvoyant comes face to face with *primordial matter*, he or she cannot see beyond, but is met by a dead wall more dense than any wall ever built by human hands.)

So from earliest times, among all but the modern western people, the teacher was given great reverence by the pupil, and the latter was taught from youth to look upon his preceptor as only second to his father and mother in dignity. It was among these people a great sin, a thing that did one actual harm in his moral being, to be disrespectful to his teacher even in thought. The reason for this lay then, and no less to-day does also lie, in the fact that a long chain of influence extends from the highest spiritual guide who may be

long to any man, down through vast numbers of spiritual chiefs, ending at last even in the mere teacher of our youth. Or, to restore it in modern reversion of thought, a chain extends up from our teacher or preceptor to the highest spiritual chief in whose ray or descending line one may happen to be. And it makes no difference whatever, in this occult relation, that neither pupil nor final guide may be aware, or admit, that this is the case.

Thus it happens that the child who holds his teacher in reverence and diligently applies himself accordingly with faith, does no violence to this intangible but mighty chain, and is benefitted accordingly, whether he knows it or not. Nor again does it matter that a child has a teacher who evidently gives him a bad system. This is his Karma, and by his reverent and diligent attitude he works it out, and transcends erstwhile that teacher.

This chain of influence is called the *Guruparampara chain*.

The Guru is the *guide or adjuster*, and may not always combine the function of teacher with it.—Z. in "Letters That Have Helped Me."

THE GODS

Atoms and Monads, associated or dissociated, simple or complex, are, from the moment of the first differentiation, but the *principles*, corporeal, psychic, and Spiritual, of the "Gods"—themselves the Radiations of primordial nature. Thus, to the eye of the Seer, the higher Planetary Powers appear under two aspects: the subjective—as *influences*, and the objective, as mystic FORMS, which under Karmic law, become a *Presence*, Spirit and Matter being One, as repeatedly stated. Spirit is matter *on the seventh plane*; matter is Spirit—on the lowest point of its cyclic activity; and both—are MAYA.

Atoms are called "Vibrations" in Occultism; also "Sound"—collectively.—The Secret Doctrine, Vol. I., 633.

* * *

The object of the White Lodge is not to dominate, but to develop self-mastery and the will to advance in every Ego—a very slow process.—Papyrus.

THE MAGIC TREE

The brilliant young Indian poet H. Chattopadhyaya, has published another volume of poems with the above title (The Shama's Publishing House, "Aghore Mandir," Mount Road, Madras, India, \$1.) He has already arrested the attention and won the admiration of such competent critics as Sri Aurobindo Ghose, Rabindranath Tagore, James H. Cousins, Laurence Binyon, Arthur Symons and George Russell. It is not difficult to see in whose footsteps he has walked, and he has followed to noble purpose. The motto for his latest volume is from "A. E."—"And from the magic tree of life the fruit falls everywhere." Those who are familiar with "Homeward: Songs by the Way," "The Earth Breath," and other books by A. E. will recognize the cadence and tones. There are fifty quarto pages beautifully printed in the volume from which the following is taken:

ALCHEMY

Standing on the flowering verge
Of the dawn-lit dew-washed earth
Seemed my body to emerge
From the vast in shining birth.

Melody of running feet
On the ancient ways I heard,
Once again the life-throb beat
In each perished flower and bird.

Someone lit the dusk within,
Touched by darkness into stars . . .
All my soul forgot its sin
And my flesh forgot its scars.

When a Stranger no more strange
Spoke, and turned me into gold,
"In the heart of you was change,
Therefore was the world grown old."

* * *

The Secret Doctrine teaches us that the reconstruction of the Universe takes place in this wise: At the periods of new generation, perpetual Motion becomes Breath; from the Breath comes forth primordial Light, through whose radiance manifests the Eternal Thought concealed in darkness, and this becomes the Word (Mantra). It is *That* (the Mantra or Word) from which all This (the Universe) sprang into being.—The Secret Doctrine, III., 226.

"IN SPIRIT AND IN TRUTH"

The study of Theosophy has of late been taking on a critical character. It is natural that for those who have just broken the bonds of a conservative orthodoxy, or escaped from the dogmatism of an effete sectarianism, the means of liberation should appear to be unique, and that the gratitude of the liberated should be unbounded. But too much sentiment may retard progress just as much as too little. Those who give themselves up wholly to one or another system of psychic thinking will eventually find themselves bound in new bonds as galling as ever were the old.

The one test for all these systems is universality. The real Theosophical outlook has no limitations. The horizon is limitless as space itself. Many students shrink with dread from its immensity. It is natural for the more timid that they should seek the psychic shelter offered by ceremonial religion, or by such systems as provide a "local habitation and a name" to those who should or would seek the Formless.

"Neither here nor at Jerusalem" was the old warning. They that worship the Holy One must worship in Spirit and in Truth.

Hence it is that it has always been easy for the priesthoods to attract the masses who are pleased to think they are associated with the personal government of the Universe and the family compacts by which such government is alleged to be carried on.

The Secret Doctrine, on the other hand, assists the student to escape from such personal limitations, while insisting on the inner compulsion of a life of sacrifice to the Spirit of Impersonal Brotherhood, in which all humankind are as one, and the Unity is incarnate in a perfected Humanity.

A. E. S. S.

WHO WAS THE STRANGER?

The Theosophist for February has this reference in connection with the texts "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven"; and "Forasmuch as ye have not done it to the least of

these my brethren ye have not done it unto me." It is from Mrs. Besant's "Notes on the Watch-Tower."

"I thought of these words the other night, when a messenger from India—'the Motherland of my Master,' as H. P. B. called it, whose future, she said, depended on the persistence of the T. S.—a stranger in the Dominion of Canada, after gratefully mentioning—in a speech after a Welcome Dinner in Madras on his return—how he had been welcomed as a brother by Theosophists wherever he had gone in Australia and New Zealand, said, turning to me: 'I suppose you have no Theosophists in Canada, for I never met one.' Truly the light of the Brotherhood we profess had not shone there. I could only show him the next day the words of this year's Annual Report from Canada: 'Our policy in Canada is based on the view that we are not to be expected materially to further the interests of other organizations than our own.'"

MATTER ETERNAL

Matter is "primordial 'only at the beginning of every new reconstruction of the Universe—matter *in abscondito*, as it is called by the Alchemists, is eternal, indestructible, without beginning or end. It is regarded by Eastern Occultists as the eternal Root of all, the Mulaprakriti of the Vedantin, and the Svabhavat of the Buddhist, the Divine Essence, in short, or Substance; the radiations from This are periodically aggregated into graduated forms, from pure Spirit to gross Matter; the Root, or Space, is in its abstract presence the Deity Itself, the Ineffable and Unknown One Cause.—The Secret Doctrine, III., 223.

* * *

I thought someone was trying to convert me to Buddhism or Mohammedanism. The picture showed domes and minarets against the bluest of blue skies, on which appeared the words ARE YOU LOOKING EAST? And then my eye fell on the small type at the bottom:

"The teeming millions of Asia are the great potential market of the future."

So it was just the old Western religion after all!—Daily Herald, London.

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