

THE CANADIAN THEOSOPHIST

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

VOL. IV. No. 4

TORONTO, JUNE 15, 1923

Price 10 Cents

THEOSOPHY IN ACTION

II. METHOD

By ROY MITCHELL

The preliminary step to any real efficiency on the part of a Theosophical unit must be an intimate realization of the meaning of the declared objects of the Society.

Let me restate them: (1) To form a nucleus for the universal brotherhood of mankind without distinction of race, creed, sex, caste or colour; (2) To encourage the study of comparative religion, philosophy, and science; (3) To investigate unexplained laws of nature and the powers latent in man.

As stated, they constitute a general description of the aims of the Society and a declaration to the world at large. Beneath this generalization they state the threefold means of all occult research—the trinity of essentials without which no Theosophical work can thrive. Neglecting any of them our work inevitably falls below the measure of balance and symmetry which entitles it to the name of Theosophy. I would beg my readers to remember that Theosophy is the highest and most inclusive word which we possess to describe the aspirations of man. All other words we use describe only parts of it. It is all the wisdom there is, and when we start in quest of it we are assuming something which will require all our powers.

The initial means in the quest is the pledge of Brotherhood, the first necessity in all white magic. It is not a sentimental consideration for the student of Theosophy. It is a stern and uncompromising fact, the denial of which is deadly peril. The whole fabric of true religion is based on it, occult instruction is only possible when one realizes the law, and instruction can continue only when one embodies the ideal of Brotherhood in his daily life. Denial of Brotherhood in thought or in act checks the vital currents in the body at once, insistence in the denial renders right-hand occultism impossible. The first practice of all occult students must be, as soon as they find their stream of force running low, to trace back to the immediate offence against Brotherhood which has checked the stream. Rarely is it further back than a day, often not more than a few minutes.

The second means is study in the field outside of us. The field designated in the phrase "comparative religion, philosophy and science," is so comprehensive as to include all the symbolic, written and oral traditions of human learning. The Theosophical requirement is that we shall study and that our study shall be comparative, not what is modernly known as comparative religion merely, but com-

parative philosophy, comparative science, the comparisons of religions with philosophies, of religions with sciences, of philosophies with sciences. It is in comparison that we get fertility. There can be no exoteric religion, philosophy or science in the world complete. Human handling will defile it within the first hour. But by comparison we can arrive at the completeness of which each is a part. In the article on Study I shall have more to say on this point. For the moment it will suffice us to remember that study by comparison is not optional with the Theosophist. It is an obligation put upon him because it is his source of supply of the elements needed to round out his knowledge of the God within as well as the God without. Living in the world as Theosophists are required to do, because Theosophy exists for the world and not for its devotees, comparative study is the means whereby he elicits intuitions.

The third is least understood of all, we have looked on it so often as providing for psychic research, the more phenomenal forms of yoga and recondite science. As a matter of fact it is a covering phrase for the third essential in Theosophical work—the process of testing for verity. It is the means whereby we discriminate between true and false in what we gather by our second means. Without this constant testing in ourselves and by examination of our own latent powers our study goes for naught. What is written in religion, philosophy and science can only have one value for us, its application to our problem of consciousness, and only by our own experience can we know if anything be true. No fact in the universe possesses the slightest value for us unless it is a statement for us in terms of a great cycle of a fact which is true in our smaller cycle. Theosophy which will not test within the cosmos of a man is no Theosophy at all, and by every warrant in the ancient tradition we are authorized to cast it out.

Thus we have in Theosophy three obligations—three because we are three-fold, compounded of spirit, soul and lower self—and no Theosophist can be complete

without using all three, the field, the aim, and the test. Neglecting any, he is less than a Theosophist, however fine he may be in every other regard. It is not a question of how high he stands. Our question is of balance and even development which alone can give us steadiness. Are we going then to make a Theosophical Society out of individuals who are, each of them, less than Theosophists? People try quite gravely to do so. They say, "I will devote myself to Brotherhood and to development of powers and leave comparative study to the intellectual people"; or "I will devote myself to Brotherhood and comparative religion and leave tests to those more daring than I"; or some, most foolhardy of all, who say, "my interest is in study and latent powers. I shall leave sentimental considerations of Brotherhood to those who like them."

The means to Theosophical progress cannot be so delegated. Lacking Brotherhood the student cannot go beyond the Eye Doctrine. Lacking comparative study he will starve for the fragments of truth needed to evoke the powers of his soul. Lacking the third means of personal test he will have to rely upon the reputed vision of some other. He will read of hierarchies and *logoi* and great time cycles as if they mattered in themselves, or as if salvation lay through them instead of through his Divine Self. To such a one, "As above, so below," might as well never have been written.

The health of the Theosophical Society and its efficiency in the tremendous task that it has essayed will be the measure of its even development along these three lines, not development in the aggregate, but development in each individual. Neither the altitude of its thought nor the magnitude of its operations will matter so much. The Lords of Life can endow us with high thought if that would serve, and we only need to cheapen our method to get magnitude. Neither will serve. Adherence to the long-tested balance of our three objects has served before and will again.

(Next month, "Theory.")

CHELASHIP

(Continued from page 48)

One other qualification is necessary to crown the neophyte's work, and that is an implicit confidence in his master's power to teach and his own power to learn (Sradha). The importance of this qualification is liable to be misunderstood. An unswerving confidence in the master is not required as a means to build up a system of priestcraft, but for an entirely different reason. It will perhaps be readily granted that the capacity for receiving truth is not the same in every mind. There exists a saturation-point for truth in the human mind, as there is one for aqueous vapour in the atmosphere. When that point is reached in any mind, fresh truth becomes to it undistinguishable from falsehood. Truth must by slow degrees grow in our minds, and a strict injunction is laid down in the Bhavagad Gita against "unsettling the faith of the multitude" by a too sudden revelation of esoteric knowledge. At the same time it must be remembered that no man can be expected to seek after a thing the reality of which is improbable; the dreamland of an opium-eater will never be a subject of exploration to anyone else.

The truth perceived by the higher faculties of the Adepts cannot be proved to one who has not developed these faculties, otherwise than by showing its consistency with known truths and by the assertion of those who claim to know. The sanction of a competent authority is a sufficient guarantee that the investigation will not be fruitless. But to accept any authority as final, and to dispense with the necessity of independent investigation, is destructive of all progress. Nothing, in fact, should be taken upon blind, unquestioning faith. Indeed, the Eastern sages go so far as to say that to rely solely on the authority of even the Scriptures is sinful. "Alone," says our Master, "the Adepts—that is, the embodied spirits—are forbidden by our wise and intransgressible laws to completely subject to themselves another and a weaker will, that of free-born man."

The wisdom of the course actually followed is almost self-evident. Reason is the immediate perception of the fact that the eternal alone is true, and reasoning is the attempt to trace the existence of a thing all through the scale of time; the longer the period over which this operation extends the more complete and satisfactory is the reasoning considered to be. But the moment any fact of knowledge is realized on the plane of eternity, reason becomes changed into consciousness—the son is merged in the father, as the Christian mystic would say. Why, then, it may be asked, should confidence in the teaching of the Master be a requisite qualification at all? The reply lies on the surface. No one takes the trouble to enquire about what he does not believe to be true. Such confidence in no way demands a surrender of reason.

The second part of this qualification, the confidence in one's own power to learn, is an indispensable basis of all endeavours to progress. The poet uttered a deeper truth than he was aware of when he sang:

"Yes, self-abasement leads the way
To villain bonds and despot's sway."

The moment a man thoroughly believes himself incapable of realizing the highest ideal he can conceive of, he becomes so; the conviction of weakness that apparently supports him really robs him of his strength; none aspire for what they consider absolutely beyond their reach. Occultism teaches us that infinite perfection is the heritage of man. He must not blaspheme against his innermost divine self, the Augoeides of the Greeks and the Atma of the Brahmans, by self-abasement, for that would be the unpardonable sin, the sin against the Holy Ghost. Christian doctors have tried in vain to identify this particular sin, the deadliest of all; its true significance lies far beyond the narrow horizon of their theology.

The last accomplishment required is an intense desire for liberation from conditional existence and for transformation into the One Life (Mumukshatva). It may be thought at first sight that this qualification is a mere redundancy, being

practically involved in the second. But such a supposition would be as erroneous as to conceive Nirvana as the annihilation of all life. The second accomplishment is absence of desire for life as a means of selfish enjoyment; while the fourth is a positive and intense desire for a kind of life of which none but those who have attained the first three accomplishments can form any adequate conception. All that need here be stated is that the neophyte is expected to know the real nature of his ego, and to have a fixed determination to retain that knowledge permanently, and thus get rid of the body, created by allowing the notion of "I" to fasten itself upon an illusory object.

We shall now pass to the consideration of the minimum amount of these accomplishments indispensable to a successful study of occultism. If the desire for liberation, which constitutes the last accomplishment, is only moderately strong, but the second, indifference to the fruits of one's action, is fully developed, and the six qualifications well marked, success is attained by the help of the Master, who moulds the future incarnations of the pupil and smooths his path to Adeptship. But if all the accomplishments are equally strong, Adeptship is reached by the pupil in the same incarnation. Without the second and fourth accomplishments, however, the six qualifications "water but the desert."

The accepted chelas are those who have acquired the four accomplishments up to a certain point, and are being practically trained for Adeptship in this life; to the probationary class belong such pupils as are qualifying themselves, under the guidance of their masters, for acceptance.

A few words may here be said regarding the "lay chelas"—those who study occultism without any intention of aspiring for regular chelaship. It is evident that, by theoretical study of the esoteric doctrine, the first of the four accomplishments can be achieved; the effect of this in regulating a person's next incarnation cannot be over-estimated. The spiritual energy thus generated will cause him to be born under conditions favourable to

the acquirement of other qualifications, and to spiritual progress in general.

Lay chelas, as the name implies, are men and women in the world who, while they understand the higher teaching and life, and revere the teachers, are yet unable to overcome their personal desire for a worldly career. They limit their spiritual growth by adherence to bonds imposed upon themselves by their own Karma, and, while realizing the possibilities of the human spirit, have not reached the point where they can evoke with an iron will the dormant powers in themselves. They are captives in worldly chains, who, peering over the prison walls, breathe ardent wishes for their comrades engaged in the struggle of self-conquest. Lay chelas have it in their power to terminate their self-inflicted imprisonment, and become probationary chelas whenever they choose; and, when they are ready, the door of admission is open to them. It is each man's privilege to attain all that is possible to any man, Karmic laws governing one and all. The German poet-philosopher, Goethe, has wisely said: "Despair is the only true Atheism."

An intellectual appreciation of the esoteric doctrine is not without its merits. On this point one of the greatest of India's occult teachers, Sankara, says: "A theoretical study of the philosophy, though unaccompanied by the requisite accomplishments, produces more merit than the performance of all the duties enjoined by the formalities of religion eighty times over."

A great misapprehension regarding the Mahatmas has grown up in the outside world, and altogether distorted views are entertained of their nature, spiritual attainments, and fellowship with their brother-man. They are erroneously represented as utterly devoid of feeling or sympathy with the imperfections and weaknesses of the race. They are characterized as lictors of an iron law which knows no mercy or compassion, and has no concern with the daily trials and sorrows of human nature. This false conception of them is due to several causes, the chief one being our own selfishness,

which prevents the realization of perfect *unselfishness*. They are the votaries of abstract justice; the servant of the unvarying, immutable law; the greater their power, the greater is their obedience to the law.

They are self-less, having neither personal interests to subserve, nor individual preferences to express. Because they are self-less, and in their dealings show no hostilities or friendships, they are misunderstood by men who cannot appreciate such lofty ideals and exalted motives. Unlike the ordinary man in his personal weaknesses; above the limitations of daily wants and needs; untrammelled by the bonds which hold in subjection the man of flesh; they live wholly in the spirit. The lake in the mountain-height of their being is never a tossing waste of waters, for the gusts of caprice and desire never sweep through their souls; it is always a clear mirror, that reflects life eternal, and spreads the image of peace over the "house of life."

The Mahatma's unselfishness produces a standard of justice that will sanction no act which wrongs the least of us, even though it would benefit the majority. They look upon an individual and determined purpose of attaining Nirvana (the culmination of all knowledge) as, after all, "only exalted and glorified *selfishness*, and it is only the self-sacrificing pursuit of the best means to lead on the right path our neighbours, to cause as many of our fellow-creatures as we possibly can to benefit by it, that constitutes true Adeptship." They shake off their personal ego, the illusory apparent self, and recognize their true self in a transcendental divine life. Our Master says, "If we would not be selfish, we must strive to make other people see that truth, to recognize the reality of that transcendental self, the Buddha, the Christ, or God of every creature."

If men could understand what existence would be without that "struggle for life" which is the real and most prolific source of woes, sorrows, and crimes, they would have the first realization of the moral height and spiritual outlook of the

Mahatma's life. While recognizing the causes of this struggle, and rightly appreciating the motives which actuate man in his desire to be above want and properly to discharge his duties as the head of his family and a member of society, it is to be stated that there is no plane of life where these causes do not exist, and the struggle is unknown. A conviction of this truth, which is deep hidden in the recesses of our being, comes from the spirit within, and is brought home to us by a knowledge of the worth and worthlessness of this earthly life and the infinite possibilities which lie beyond it.

The Mahatmas do not ignore the conditions of daily life; they are aware of its self-imposed limitations, and fully sympathize with and feel for the struggling masses of humanity, but the higher cannot stoop to the lower, the lower must see the heights above and scale them if it will. It must never be thought that the Mahatmas are creators; they are only inspirers and educators. With their perfected spiritual eye they can discern the smallest spark of spirituality flickering in a human breast, and they lose no proffered opportunity to fan the flame into life and activity. It is only the spiritual suicides, or the culpably indifferent, contented with negative virtues, who will completely shut out the beneficent influence of these great souls.

The Mahatmas undoubtedly have a human side to their characters, but it is so inseparably interblended with their higher spiritual nature that no one who tries to dissociate the two parts of their being will ever understand either correctly. The commonplace plausibilities which largely make up our daily life do not enter into the serener atmosphere where they dwell. Ordinary notions of conventionality, which are often mistaken for life itself, have no place in the true life. To approach the Mahatmas from this side is utterly hopeless. They look not to the exterior man, high or low, rich or poor, polished or coarse; the spiritual eye penetrates the outer mask of existence and perceives the inner springs of our nature. But, while surveying the soul-plane of

each individual, they are unable to help any beyond the limits of their own Karmic deserts. The Mahatmas are co-workers with Nature and not its subverters.—
From "Man: Fragments of Forgotten History," pages 145-162.

A SECRET DOCTRINE PRIMER.-I.

The Secret Doctrine combines experience, spirituality, which is unselfishness, and love of truth beyond any other system before the world. It is derived from old records and the traditions of the human race. It is not a revelation, except in the sense that all wisdom is a revelation to those who have not already come in contact with it. What we do not know is secret to us, and it is a strange tendency of the human mind, noted by all observers, that we dislike what is strange to us, and hesitate even to listen to it. But the Secret Doctrine is not really strange, for we can find it all over the world, printed in all kinds of books, written in all sorts of manuscripts, and partly embodied in all kinds of religions and philosophies, cherished by wise men in all ages, and handed down by them from generation to generation.

To know the Secret Doctrine completely would mean that we knew all that is to be known in eternity. But we can learn enough to give us a complete understanding of the life we have to live. It helps us to live with other people and to understand their lives and thoughts, to bear with their strange ways and to be kind to them in spite of their cross words or unkind acts. It explains the great evils in the world like war and disease and death and crime, and the painful things that we like to put out of our minds and do not care to think about. For it shows that we are all a part of them and they are all a part of us, and that if we wish to change them we must first change ourselves. Until we changed very much we could only know a small part of the Secret Doctrine, so what we can talk about is only that part which we can use in our minds to-day, until they grow stronger and wiser and able to use more of it. It is, for us, therefore, just what we are able to know as we now are.

There are people in the world who know a great deal more about it than any of us, and they are always ready to teach those who can learn more, or who wish to use it to make the world a better place for everybody to live in. But none of these wise men will teach any person unless he is really ready to use what he learns. They teach in quiet, for they do not like to make a show of themselves in the world, and they do not care what people think about them. These wise men know men who are wiser than they, and they say there is no end to such men, each wiser than the last, until we come to the greatest and wisest of all who knows all that there is to know. But when we get up as high as this we do not think about men as we do now. We become more and more of one mind and think less of the things that keep us away from each other, and more of the things that draw us together. Some people love one of these wise men best, and others choose another; but this is foolish, when they are all like each other in what they know, and in their love and their truth.

What we know of this wisdom is very little compared with the vast amount that could not be told us while we live as we do. The world has become a field of strife, where men fight for what they want instead of helping each other to get what they need. As long as we think more about ourselves than about other people we shall not be able to learn the things by which we could help the world. One great book which tells about the Secret Doctrine has never been heard of in our part of the earth. But a great deal has been taken from it and is to be found in the holy books of the world, and when these things are gathered together we find that they all agree, because they all came from the same wise book. Three copies of this book are said to have been made, and the last of these was hidden away three hundred years ago in India. There, and in China and other countries, hidden in caves and temple shrines, these wonderful books are kept safe for the time when all men shall wish to know them and live by their wise laws.

Toronto.

Grace Hill.

ONLY ONE WAY

The Occult Press Review has printed an article credited to "The Life Study Club," entitled, "The Great White Lodge of Our Solar System," and will be glad to furnish copies of the same to those interested. The Review is issued from Los Angeles, Box 1240, Station C. The following paragraph represents the spirit of the article: "No intermediary Force—no Master—demands or permits divine honours; no Spiritual Teacher or Initiate of whatever grade desires worship or adoration from His pupils. Gratitude, reverence and love are truly the due of Those who seek tirelessly to serve their human brothers and thus advance race progress. They ever teach and proclaim that each individual soul *must* work out its own salvation, which can never be done by slavish submission or blind and unquestioning obedience. No Master or Spiritual Teacher can do more than point the way over which themselves have passed; each individual in turn must pass that same way over the Christic Path, through overcoming the lower nature, through the true building of character, through Purification and Sacrifice. No other way than this there is to enter the Portals of Initiation through which a soul must pass to reach the Great White Lodge and become a member therein."

10th June, 1923.

DAMODAR

In the supplement to The Theosophist, July, 1886, there appears this note: "To relieve the anxiety of a great many friends who have been anxious to learn the fate of our Brother, Damodar K. Mavalankar, and to dispel the rumours of his death, which came by way of Sikkim and Darjeeling, we are very happy to state that we have positive news as late as the 7th of June that he has safely reached his destination, is alive, and under the guardianship of the friends whom he sought. The date of his return, however, is yet uncertain, and will probably remain so for a long time to come.—(Signed) H. S. Olcott, T. Subba Row."

WHAT IS A FRIEND?

Two men were talking about friendship, and one of them had praised Emerson's splendid essay. The other said, "I don't know what Emerson wrote on friendship, but I am willing to accept for myself the definition of a friend, written by some unknown writer, that I found somewhere the other day printed on a little slip of paper. Let me read it to you."

"What is a friend?" he read. I will tell you. It is a person with whom you dare to be yourself. Your soul can go naked with him. He seems to ask of you to put on nothing, only to be what you are. He does not want you to be better or worse.

"When you are with him you feel as a prisoner feels who has been declared innocent. You do not have to be on your guard. You can say what you think, so long as it is genuinely you. He understands those contradictions in your nature that lead others to misjudge you.

"With him you breathe free. You can take off your coat and loosen your collar. You can avow your little vanities and envies and hates and vicious sparks, your meanness and absurdities, and in opening them up to him they are lost, dissolved on the white ocean of his loyalty. He understands. You do not have to be careful.

"You can abuse him, neglect him, tolerate him. Best of all, you can keep still with him. It makes no matter. He likes you. He is like fire that purges all you do. He is like water that cleanses all that you say. He is like wine that warms you to the bone. He understands, he understands.

"You can weep with him, laugh with him, sing with him, pray with him. Through and underneath it all he sees, knows and loves you.

"A friend, I repeat, is one with whom you dare to be yourself."

* * *

No true Theosophist, from the most ignorant up to the most learned, ought to claim infallibility for anything he may say upon occult matters.—H. P. B.

THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY
IN CANADA.

Published on the 15th of every month.



Conducted by the General Secretary, to whom all communications and remittances are to be addressed at 22 Glen Grove Avenue, Toronto, Canada.

Entered at Toronto General Postoffice as second-class matter.

OFFICERS OF THE T. S. IN CANADA.

GENERAL EXECUTIVE:

H. R. Tallman, 71 Ellerbeck Ave., Toronto.
Miss C. M. Menzies, 1242 Nelson St., Vancouver.
J. Hunt Stanford, 17 Westmoreland Ave., Toronto.
F. E. Titus, 80 Grosvenor St., Toronto.
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

Mrs. Hamaker writes: Typographical errors will appear in all articles in any magazine, but in my article there is one which disturbs the meaning of the following paragraph entirely. On page 36 (issue May 15, 1923) it read "5. No publicity or almsgiving," whereas it should read "5. No publicity of almsgiving." Other typographical errors are not worth consideration. Yours fraternally, Alice Warren Hamaker.

* * *

Attention is called to the letter in our Correspondence Column from Mrs. Josephine Ransom asking for information regarding the activities of Fellows of the T.S. in various public activities and works of charity and humanitarian interest. If individual members or Secretaries of our Lodges will take this matter up and correspond with Mrs. Ransom it will be of assistance and encouragement to workers everywhere. The schedule suggested will guide the compiling of returns.

Greetings have been received from several of the General Sections since their Conventions have been held. Col. Raymundo P. Seidl of the Brazilian Army has been re-elected by the Brazilian Section. In his letter he mentions the suggestion he has made for the insertion in the oath of allegiance taken by soldiers and navy men the "formal and positive promise of never crossing the frontiers of their countries for conveying war to any other nation." This he believes would be a warrant for peace among men. Mr. J. Kruisheer, Blavatskypark, Weltevreden, Java, has been elected by the National Society in the Dutch East Indies in the place of Mr. D. van Hinloopen Labberton, who resigned on removal to Sydney. He sends "best wishes for peace and spiritual progress." Mr. J. Bruno Bischoff, P.O. Box 935, Pretoria, has been elected General Secretary of The Theosophical Society in South Africa. "Although our number is very small," he writes, "compared with the vastness of South Africa, we trust that we can make our influence felt and bring our Message to all who are open to receive it." Mr. J. H. Perez, Savoy Chambers, 46B, Cairo, has been elected General Secretary of the Theosophical Society in Egypt at the Convention held at Alexandria. "My fellow members of the Egyptian Section," he writes, "and myself are united in sending you our warm greetings, and wish for the closest co-operation between the various National Societies throughout the world in favour of the cause which all of us have so much at heart."

* * *

The following greeting was sent to the Chicago Convention of the American Section, T.S., where it was read and received, Mr. Rogers states in acknowledging it, with applause: Mr. L. W. Rogers, National President, American Section, T.S., 826 Oakdale Avenue, Chicago, Ill. Dear Sir and Brother,—On the occasion of your annual convention it gives me great pleasure once more to convey the fraternal greetings of the Theosophical Society in Canada to you and to your whole membership as represented in what I trust

THE ELECTIONS

GENERAL SECRETARY

Albert E. S. Smythe

GENERAL EXECUTIVE

Roy Mitchell
 H. R. Tallman
 J. Hunt Stanford
 A. L. Crampton Chalk
 R. H. Cronyn
 Miss C. M. Menzies
 James Taylor

will be one of the most successful gatherings of Theosophists that has ever assembled. The advances made during your term of office have been most notable, both in membership, in organization, in permanent establishment of your offices, in publication work, and, above all, in the appeal to the public. In your huge field the inspiration to work is enormous and it rejoices us to see that you are rising to the opportunity. You have been good enough recently to call attention to some of our own local work. As well as in Toronto, the Vancouver Lodge has also undertaken to establish a permanent home for itself and has already made considerable progress in forming the financial nucleus which seems to our Western brethren necessary before commencing to build. In Montreal, as a preliminary step, the Branch has become incorporated under the laws of the Province of Quebec, so as to be able to hold property, and they have a solid body of optimists there who expect to realize their aim of a permanent building. We are but a feeble folk compared with yourselves, but we feel that the same blood runs in our veins and the same fire burns in our hearts. The great cause in which we are enlisted demands our utmost and we shall feel stimulated to know that as you withhold nothing so we must also be prepared to give all to achieve that which we have pledged ourselves to accomplish. We are not working for the Theosophical Society, as H. P. B. reminded us, but through the Theosophical Society for Humanity. This sublime aspiration should purify all our desires and consecrate all our efforts to the end that Humanity should the sooner learn to know itself at its best and highest. Those who have led us and helped us in the past are a gage of the great things that are to follow, and that we may be worthy to join you in the selfless quest of Love and Wisdom is our most sincere and earnest wish. And to this we commit ourselves with most cordial and sincere good will to you all. (Signed) Albert E. S. Smythe, General Secretary, Theosophical Society in Canada.

The election results as above were attained on the vote of 594 members. Of these five spoiled their ballots either by failing to sign or otherwise identify their votes, by marking all the names with crosses or by leaving the ballots blank. Mr. J. L. Purdy, candidate for the General Secretaryship, got 153 votes, and Mr. Smythe 434. The first choice votes for the candidates for the General Executive were as follows: Cecil Arden, 12; Odo Barry, 18; Felix A. Belcher, 30; A. L. Crampton Chalk, 38; Richard H. Cronyn, 36; Alfred J. Franklin, 11; E. H. Lloyd Knechtel, 10; Harry Lorimer, 6; Miss Catherine M. Menzies, 39; Roy Mitchell 129; James Rogers, 38; J. Hunt Stanford, 37; H. R. Tallman, 104; James Taylor, 45; Reginald Taylor, 2; David B. Thomas, 27; Wash, E. Wilks, 7. A table showing the process of the counting and the distribution of votes will be given next month.

It may be of interest to compare the vote with the paid-up membership of the Lodges for the year to date, exclusive of losses, which will reduce the total to about 200 fewer members than at the end of last year. This may be attributed to the constant agitation carried on during the year by disruptive elements.

Aleyone, Regina	9
Annie Besant, Hamilton.....	16
Banff	5
Brotherhood, Victoria	16
Calgary	31
Creelman	2
Edmonton	15
Fellowship, Ottawa	15
Halifax	1

Hamilton	31
Julian, Vancouver	11
London	39
Medicine Hat	2
Montreal	50
Nanaimo	2
North Vancouver	18
Orpheus	26
Ottawa	23
Regina	9
St. Thomas	7
Summerland	13
Toronto	242
Vancouver	148
Victoria	37
Vulcan	11
West End, Toronto.....	19
Winnipeg	29
Members-at-Large	17
<hr/>	
Total	844

motor at 8 o'clock, by which time the ballots had been all straightened out and were soon divided into two piles and counted for the vote on the General Secretaryship. This having been settled, the seventeen candidates were divided among those present (as to their ballots), and the spoiled ballots having been eliminated the quota was ascertained, 74 being the number. The counting was all completed by 10.30, when Mrs. Smythe furnished some refreshments. Mr. Marks took a number of the visitors in his car to their homes, and Mr. Kinman took a report to the papers and to the Canadian Press, and a night letter to a western gentleman who had sent the money to have an early report.

TO THE MEMBERS

No greater privilege can be conferred upon anyone than the opportunity to work. I trust I have a full appreciation of the privilege, and of the confidence shown by the members that the opportunity will not be wasted. In my re-election for a fifth year of service I do not pretend that I can do full justice to the onerous duties which the conditions of the situation in the T.S. in Canada impose, but the consideration of the majority of the members in the past makes me hope that we shall be able to remedy some defects, and carry on the work with greater success than ever.

The counting of the ballots in the election on 13th inst. was superintended by Mr. A. S. Winchester, barrister, of Toronto, who is well known as an authority and expert in the proportional representation system of voting. This is the second year that Mr. Winchester has been kind enough to give his services, and The T. S. in Canada desires, through its Executive, to express their appreciation and gratitude to him. The scrutineers were Mr. G. I. Kinman and Mr. Robert Marks, Toronto T.S.; Mr. Walter Cotton and Mr. Charles McCausland, West End Lodge; Mr. J. A. Wallace and Mr. Cecil Williams, Annie Besant Lodge. Mr. Purdy had also been invited to be present, and when he, Mr. Wallace, Mr. Cotton and Mr. Kinman arrived at seven the opening of the envelopes was immediately proceeded with. These afforded some interesting incidents. One lady sent a private letter in her ballot envelope, and her ballot to her correspondent. She got it back in time to be counted. Several letters were enclosed with the ballots; one had a cheque, and several forgot to prepay postage, leaving a double amount to be collected from the General Secretary. Mr. Cecil Williams soon arrived and, shortly after, Mr. McCausland. Mr. Marks brought Mr. Winchester in his

The issue in the present election was made very clear. It is the issue of tolerance and brotherhood. Perfect freedom has been given everyone in the T. S. in Canada to hold any views he pleases. But in practice it is obvious that the majority must have a determining voice in finding what may be called the greatest common denominator of the views of the members in general. The "divine average," as it has been phrased, is necessarily a fluctuating, but, one hopes, an ascending mark. As understanding unfolds and interpretation proceeds not only shall all who study come nearer agreement, but that agreement should be on a constantly higher level. It should enter more and more into the things that

are not seen, which are eternal, and abandon more and more the things that are seen, which are temporal.

We must never forget that we are a part of a world movement, however, and that we have our contribution to make to that movement. The ideal of independence and freedom of thought which Madam Blavatsky represented implies all the diversity that is possible with a realization of true Brotherhood. The 'slave mind' which Nietzsche deprecated, is not inclined to such independence, and often prefers to follow with the crowd. It will be no credit to the Theosophical Society if its members cease to be independent thinkers and care only to follow a leader. The element of thought and the quality of spiritual power which Canada seeks should above all partake of the nature of the impersonal, if it is to have any affinity with that coming race of which we hear so much and see so little. If the Buddhic principle has any special characteristic it is impersonality. "God is no respecter of persons." The Buddhic principle is the real inspiration of a true democracy. Canada has given evidence that even in secular matters this is appreciated, for example, in the abolition of titles among her citizens. Also in her refusal to assert the fancied independence which would separate her from the sister nations of the British Commonwealth she has sensed the great principle which Whitman voiced when he said "Anything is but a part."

Above all, this Buddhic democracy of ours should be a community of Love, the divine agape, yoga, far removed from the lower aspects of the manifestations of attraction, but also far removed from those separative tendencies which accompany a merely personal point of view. "If I have prophecy and know all mysteries, and all science, and if I have all understanding so as to remove mountains, but have not yoga, unity, I am nothing." There remaineth these three, understanding, imagination and love, but the greatest of these is love. This love never fails. It seeks not its own ends. It endures everything, trusts everything, waits for all. It is very patient, very kind. It

makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful. It is never glad when others go wrong, it is always slow to expose, always eager to believe the best.

These are old standards, but if Canadians can realize them they will have done something new. We can but try. But we must hold together. It will not help to withdraw and think we are better than other people. That would never create the nucleus of Universal Brotherhood that is our aim. Let us understand this clearly. When we encyst ourselves in any special mood our manvantara is over; we are in pralaya. And the mischief is that as in other states of illusion, we are not conscious of our situation.

The new Executive will meet or correspond early in July and formulate whatever may seem desirable in the way of carrying on our work, and in the adoption of new policies and modifications of old. We have had a trying year, but having been tried we must now show that we have come through the test with profit to ourselves and advantage to the cause in which we are enlisted.

A. E. S. S.

FELLOWS AND FRIENDS

Mr. and Mrs. Hugh R. Gillespie, who have been in England during the winter, are returning to Australia via America, and will be in Toronto for about a week early in July. They sail on June 26, and Mr. Gillespie will speak on Sunday evening, July 8.

* * *

It will interest our readers to know that Mrs. Walter Tibbits, author of "The Mystic City," which appeared in the last volume of *The Canadian Theosophist* as an extract from her book, "Cities Seen," was left a widow by the death, through an accident, of her husband, Major Tibbits. She has written a note, partly biographical, but chiefly intimate and personal, with details of some psychic experiences since his transition, and a photograph. To Lady Angela Forbes' question, What is worth while? she answers, "To know the White Lodge is worth

while; Work is worth while; Love is worth while." She concludes with Mr. G. W. Sharpe's statement: "Spiritualism is only a stepping-stone to something higher," and she adds: "That highest lies at Benares, the vortex of the spiritual life of the planet."

AMONG THE LODGES

Mr. Jack Logie, the indefatigable Secretary of the Summerland Lodge, announces a Summer School of Social Science under the auspices of the local Labour party during the week August 26-September 2 next. The Log Cabin on the Okanagan Lake at Summerland is the place of resort, and the programme will deal with industrial history, Marxian and Fabian socialism, communism, social reform, social welfare, etc.

* * *

No. 10 of The Sprite, the Vancouver Lodge Bulletin, had the following notes:—During the closing weeks of his visit to Vancouver Mr. Mitchell has given unsparingly of his time to the Lodge, lecturing on Sunday evenings and speaking at Lodge meetings. His lecture on "The Eternal Now" was one to be remembered especially. This course of Sunday evening lectures was closed with one on "What is Theosophy?" delivered on April 8th, in the Globe Theatre, to a large and appreciative audience. Mr. Mitchell also lectured for the Karma and Reincarnation League on March 5th, on "Karma," dealing with the subject in his usual illuminating manner. On April 10th the Lodge gave a farewell party to Mr. Mitchell at the Lodge Rooms. Musical items were given by Mrs. Saville, Miss Alma Shore, and Mr. A. J. Harrison, and refreshments were served. In making a small presentation on behalf of the Lodge, the President touched in brief on the great debt of the members to Mr. Mitchell for the help and inspiration he had given so abundantly to all the activities of the Lodge. Mr. Mitchell, in replying, said that his stay in Vancouver had been one of the happiest times he had ever spent; he had felt himself to be among friends,

in a "snug harbour," and he had enjoyed himself enormously.

CORRESPONDENCE

THE STRANGER FROM INDIA

Editor, Canadian Theosophist: An editorial note appeared in the February issue of the Theosophist (Adyar) about the comparative lack of brotherliness shown by the Canadian Theosophists to a stranger when visiting this Dominion, while brotherliness of the Australian Theosophists to the same stranger while in their midst was described and gratefully acknowledged by him, and he is quoted saying to Mrs. Besant: "I suppose you have no Theosophists in Canada, for I never met one."

You raised the question, Mr. Editor, in the March number of Canadian Theosophist, asking "Who was the stranger?" and I understand that Mr. Jinarajadasa's recent communication makes it clear that the stranger alluded to by Mrs. Besant in February Theosophist was the Right Honourable Srinivasa Sastri.

Believing that there must be misunderstanding somewhere, and in justice to the Theosophists in Canada, I beg to state the following facts as I learned them when Mr. Sastri was in Toronto.

On two occasions in Toronto, at Canadian Club and Empire Club luncheons, Mr. A. E. S. Smythe, General Secretary of the T. S. in Canada, met Mr. Sastri in my presence, and when I mentioned to Mr. Sastri that Mr. Smythe was the head of T. S. in Canada he told me that he knew it, and that he had already talked to Mr. Smythe. I knew that Mr. Smythe was anxious to have some more time with Mr. Sastri, but Mr. Sastri was so busy that after repeated efforts I myself was only able to have a talk with him on the very eve of his departure. Mr. Smythe was also anxious that Mr. Sastri should speak at the Theosophical Hall, but how to get arrangements made was the problem, as the noted visitor was staying at the Government House as the guest of the Government of Canada, and supplied with a Canadian secretary who assisted

in arranging meetings which were mostly of representative political bodies.

I have in my possession two articles written by Mr. Smythe to the press in support of Mr. Sastri's mission.

Kartar Singh,

449 Yonge St., Toronto.

TEACHING OR PERSONALITIES

Editor Canadian Theosophist: To me this is the most critical moment I have ever known in the Movement. It is "Choose ye this day," and involves a decision as to whether one will repudiate H. P. B. or not. But in reality it all comes back again to what I have been seeking in all the controversy of the past few years, which is, the chance to try to stand alone. The new Messenger of 1975 will need some different material and different conditions to deal with. We will need *traditions* of courage, and they must be furnished by us who are now being tested. Our test is not whether we believe in H. P. B. or in Leadbeater, but whose *teaching* do we accept, and *why*? And now there *must* be a "courageous declaration of principles," without which we add to the difficulties of the next Messenger. In point of fact, the choice between H. P. B. and Leadbeater as teacher is simply a by-product of the real issue. Exoterically Sinnett is going to make a lot of trouble, but in reality it is all Karmic, and the Masters are only giving us another chance. How many will weakly straddle? It so happened that after reading Sinnett's book all the morning, and thinking about it all afternoon on the train, I spent the evening on the "Transactions of the Blavatsky Lodge." I was fairly electrified by the difference in essence. In the one there was absolutely nothing but a distorted view of a personality. The other an exalted, broad, profound philosophy that carries one to conditions where the personal self simply is not—where one "enters into the closet of God and sees causes." To H. P. B.'s teachings I myself owe and give whole-hearted acceptance. To H. P. B. loyal gratitude. As for Mr. Sinnett—"The rest is silence."

Mary F. Lang.

New York, Palm Sunday, 1923.

ACTIVITIES OF F.T.S.

Dear Secretary,—In answer to frequent inquiries concerning the application of Theosophy to the affairs of life, we are trying to compile a list of our members engaged in some kind of reform work outside the T.S.

Kindly put numbers against the various headings and where special work is being done an indication of the nature of it. Where there are no objections to the name of the person being given we shall be pleased to have the full name of the person so engaged.

Some of the information will be used for publication, so we shall be glad if you will indicate where it is advisable not to publish a name. If it is possible give full particulars. Although we have asked for the minimum, we should be glad if you would give the maximum, viz.:

- Mrs., Miss, or Mr.
- President or Secretary of
- Works on such a Committee
- Member of society for
- Keenly interested in and promotes.....

and any other details that you may be able to find out.

We invite your co-operation in this most important work with regard to your country.

Yours faithfully,

Josephine Ransom.

Religious.

Educational—Teachers, Promoting New Ideals, Influencing Teachers' Organizations, On School Committees.

Politics—National, International, Peace Movements, League of Nations.

Social—J. P.'s, Unemployment Committees, Municipal Reforms, Child Welfare.

Industrial and Economic—Promoting Men's and Women's Trade Councils and Unions, Co-operative Societies, Prison Reform, Social Clubs, Agricultural Reform, Anti Vivisection, Housing Reform and Garden Cities, Brotherhood Movements.

Arts—Rhythmic and Grecian Dancing, Music, Painting, Sculpture, Architecture, Drama, Literature, Crafts (hand).

Science—In all its branches.

Medicine and Healing.

Psychic Research.

Psychology.

Outdoor Life—Scout Movement, Girl Guides, Healthy Games, Woodcraft.

WHAT IS A CHILD?

An experiment. A fresh attempt to produce the just man made perfect: that is, to make humanity divine. And you will vitiate the experiment if you make the slightest attempt to abort it into some fancy figure of your own: for example, your notion of a good man or a womanly woman. If you treat it as a little wild beast to be tamed, or as a pet to be played with, or even as a means to save you trouble and to make money for you (and these are our commonest ways), it may fight its way through in spite of you and save its soul alive; for all its instincts will resist you, and possibly be strengthened in the resistance; but if you begin with its own holiest aspirations, and suborn them for your own purposes, then there is hardly any limit to the mischief you may do. Swear at a child, throw your boots at it, send it flying from the room with a cuff or a kick; and the experience will be as instructive to the child as a difficulty with a short-tempered dog or a bull. Francis Place tells us that his father always struck his children when he found one within his reach. The effect on the young Places seems to have been simply to make them keep out of their father's way, which was no doubt what he desired, as far as he desired anything at all. Francis records the habit without bitterness, having reason to thank his stars that his father respected the inside of his head while cuffing the outside of it; and this made it easy for Francis to do yeoman's service to his country as that rare and admirable thing, a Freethinker: the only sort of thinker, I may remark, whose thoughts, and consequently whose religious convictions, command any respect.

—G. B. S. in "Misalliance."

MR. JINARAJADASA'S NOTE

Mr. C. Jinarajadasa writes from Adyar, April 5, to say that on page 181 of the Canadian Magazine the review of Mr. Sinnett's book "clearly suggests that it was Bishop Leadbeater who brought about the estrangement between Madam Blavatsky and Mr. Sinnett." He states as follows: "Bishop Leadbeater and I arrived in London in December, 1889. Already by that time Mr. Sinnett claimed to be receiving communications from the Master K. H. through an Irish lady who was very well known to all who formed the inner circle of the London Lodge at the time. As a matter of fact, all who were in touch with the situation of the time and its later developments knew that had Mr. Sinnett cared to listen to Bishop Leadbeater, the gulf between Mr. Sinnett and H. P. B. would not have been so wide. Incidentally I would point out that two years before H. P. B. passed away, when she presented a copy of her "Voice of the Silence" to Bishop Leadbeater, this is what she wrote on the fly-leaf: 'To my sincerely appreciated, beloved Brother and friend, W. C. Leadbeater—H. P. Blavatsky.' The presumption is therefore that she at least knew what C. W. Leadbeater (as he was then) was like as a man and a worker."

What we want to know now is the name of the Irish lady who succeeded in converting Mr. Sinnett and Mr. Leadbeater to the Mars and Mercury theories in contravention of the teachings of the Masters in The Secret Doctrine.

THE PEACEFUL IMMORTALS

In building our lives on immortal lines we have thrown away the burden of anxious scheming, laying the responsibility of our success on the genius within, the genius who cannot fail, for his light is drawn from the infinite Light. Thus we ease our hearts of a weight they have carried for ages, thereby tasting the first fruits of liberty and peace. For in the will of the genius we are free.

So when we deal no longer with mortals forever at strife, but with the immortals above them who are full of peace, we find

another lightening of our load, another mighty secret of power and joy. For one of the bitterest things in our lives, though we never knew it, was the perpetually foiled longing to constrain others to do our bidding, to see with our eyes, to act not from their own wills but from ours. This desire is the hotbed of hate. And hate is twice cursed, in the victim and in the tyrant. We have been for ages full of its two-edged swords.

But hate shall cease from henceforth for evermore. We shall no longer seek to constrain anyone to do our bidding. It is not our bidding that needs to be done, but the bidding of the genius in each, the wise divinity within the other's heart. When we surrender our wilfulness and bow to the light in another, we draw forth wonder and willing help. The lord of his inmost fortress sees in us a friend, all doors are opened to us, and we are made free of every secret within.—Charles Johnston in *The Song of Life*.

I HEAR IT WAS CHARGED

I hear it was charged against me that I sought to destroy institutions,
But really I am neither for nor against institutions,
(What indeed have I in common with them? or what with the destruction of them?)

Only I will establish in the Mannahatta and in every city of these States inland and seaboard,

And in the fields and woods, and above every keel little or large that dents the water,

Without edifices or rules or trustees or any argument,

The institution of the dear love of comrades.

—Walt Whitman.

* * *

Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider.—Bacon.

PROMISE

Joseph Andrew Galahad contributed "Promise" to the January issue of *The Lyric West*.

Oh, I shall walk these streets when you are dust!

And I shall still be ore when you are rust!
For only he who breaks the faith shall die
And moulder with his body bye and bye.

While he who keeps the faith shall come again,

And tread the earth among the sons of men:

Shall see old faces in new walks and say,
"I knew him somewhere, in some other day."

Shall see old walls, old marbles, standing yet—

And think, "I knew these things, but I forget."

Shall do some penance for a wornout sin,
And know that one more clean he can begin:

Shall reap some fine reward for some old deed,

And go with steady feet to sow good seed:
Shall know with every life a clearer light,
And shape his Destiny beyond the night.

It is the law. And all the laws are just.
Oh—I shall walk these streets when you are dust!

BY FIRE AND WATER

That worlds (also races) are periodically destroyed by fire (volcanoes and earthquakes) and water, in turn, and renewed, is a doctrine as old as man. *Manu*, *Hermes*, the *Chaldees*, all antiquity believed in this. Twice already has the face of the globe been changed by fire, and twice by water, since man appeared on it. As land needs rest and renovation, new forces, and a change for its soil, so does water. Thence arises a periodical redistribution of land and water, change of climates, etc., all brought on by geological revolution, and ending in a final change in the (polar) axis.—*The Secret Doctrine*, II. 725-6.

THE CANADIAN LODGES

BANFF LODGE.

President, vacant; Secretary, George Harrison Paris, Banff, Alta.

CALGARY LODGE.

President, W. J. Hoskyn; Secretary, James Rogers, 927 Fifth Ave., Calgary, Alta.

CREELMAN, SASK.

Address Frederick C. Williams.

EDMONTON LODGE.

President, Reginald D. Taylor; Secretary, Miss Alice M. Daley, 2 McLean Block. Rooms, 204 Empire Building.

HALIFAX LODGE.

Dormant. Address Mrs. Moore, 60 Larch St.

HAMILTON LODGE.

President, C. Dumbray; Secretary, Miss Nellie Gates, James and King William Sts. Lodge room, Royal Templars' Building, Walnut and Main Streets.

ANNIE BESANT LODGE.

President, Mrs. Alruna Wallace; Secretary, James A. Wallace, 18 Fullerton Ave., Hamilton.

LONDON LODGE.

President, Richard H. Cronyn; Secretary, Mrs. Helen M. Shaw, 297 King Street, London, Ont. Meetings held at 212 Dundas St.

MEDICINE HAT LODGE.

President, Oswald A. Rimmer; Secretary, C. Barton Browne, P.O. Drawer 800, Medicine Hat, Alberta.

MONTREAL LODGE.

President, Charles Fyfe; Secretary, E. E. Bridgen, 231 Addington Ave., Notre Dame de Grace, P.Q. Meetings at Room 1, Tooke Building, St. Catherine and Peele Streets.

NANAIMO LODGE.

President, Mrs. Evelyn M. Bate; Secretary, John C. McGuffie, 425 Vancouver Ave., Nanaimo, B.C.

OTTAWA LODGE.

President, Cecil H. Arden; Secretary, David H. Chambers, 531 Bay Street, Ottawa, Ont.

FELLOWSHIP LODGE, OTTAWA.

President, Alfred James Franklin; Secretary, H. M. Bradley, 4 Rockcliffe Way, Ottawa, Ont.

REGINA LODGE.

President, Mrs. Stevens, Suite 1, Smith's Block, Regina, Sask.

ALCYONE LODGE, REGINA.

President, H. G. Smith; Secretary, Mrs. Clara Forler, Suite 2, Duncan Apartments, Regina, Sask.

ST. THOMAS LODGE.

President, George L. Haight; Secretary, Mrs. Hazel B. Garside, 19 Park Ave., St. Thomas, Ont.

SUMMERLAND LODGE.

President, Mrs. Kate Bentley; Secretary, J. W. S. Logie, West Summerland, B.O. Lodge rooms are in the Ritchie Block, West Summerland, and Library in Drug Store below.

TORONTO LODGE.

President, Albert E. S. Smythe; Secretary, Harry R. Tallman, 71 Ellerbeck Ave., Toronto, Ont. Lodge rooms, 52 Isabella Street.

TORONTO WEST END LODGE.

President, Walter Cotton; Secretary, Mrs. Elizabeth Belcher, 250 North Lisgar Street, Toronto.

VANCOUVER LODGE.

President, James Taylor; Secretary, Miss Catherine M. Menzies, 1242 Nelson St., Vancouver, B.C. The Lodge rooms are at 221-5 Duncan Building.

ORPHEUS LODGE, VANCOUVER.

President, W. C. Clark; Secretary, Dr. W. E. Wilks, F.R.C.S., 604 Vancouver Block, Vancouver, B.C.

NORTH VANCOUVER LODGE.

President, Mrs. Edith Fielding; Secretary, Mrs. Alice W. Dyson, 523 19th Street East, North Vancouver, B.C.

JULIAN LODGE, VANCOUVER.

President, A. M. Stephen; Secretary, Mrs. Grace Fewster, 2590 Fifth Avenue West, Vancouver, B.C.

VULCAN LODGE.

President, Guy Denbigh; Secretary, Robert Greacen, Vulcan, Alta.

VICTORIA LODGE.

President, vacant; Secretary, George Sydney Carr, 33 Government St., Victoria, B.C.

BROTHERHOOD LODGE, VICTORIA, B.C.

President, Odo A. Barry; Secretary, Ashley Wilfred Boyden, 330 Pemberton Building, Victoria, B.C.

WINNIPEG LODGE.

President, Laurance H. D. Roberts; Secretary, Fred. W. Hall, 67 Oak Street, Norwood, Man. Lodge room, No. 33, Music and Arts Building, Broadway and Hargrave Sts. Public meeting,