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IS THEOSOPHY A DEFINITE PHILOSOPHY?

The recent controversy concerning differences of opinion as to whether Theosophy has or has not a definite philosophy — so that one can say that Theosophy does teach this and not that — resolves, as so often occurs, into a matter of Semantics — a matter of what is indicated by the term Theosophy.

We have now three distinct things called Theosophy. Mr. Sri Ram insists that Theosophy is Truth. In this he is but repeating what the Maha Chohan writes in his much quoted letter. "Buddhism" he writes, stripped of its superstitions is eternal truth and he who strives for the latter is striving for Theo-sophia, Divine Wisdom, which is a synonym of truth". As eternal truth is something which transcends, in large part if not wholly, the powers of the rational mind, it may be claimed that it has no definite philosophy. This is Theosophy number one, "Abstract Theosophy".

Toward the close of the last century the Theosophical Mahatmas presented some portions of their knowledge for the study, critical examination and use of mankind. For this purpose, their direct agent H.P.B. was both the focal point of projection and the main centre of resistance to take the inevitable recoil in her own person; a martyrdom she accepted, with full knowledge, beforehand. In the nature of things it is only possible to project Spiritual ideas backed by Spiritual energies into human life, if there is, as it were, a breach-block of men and women, willing and able to take the recoil

in their own lives. Because the members of the Society in those early days failed to remain solidly united, in the face of enemy attacks, around H.P.B. and the knowledge she brought, she almost alone had to take the recoil, and the Movement failed to reach the high hopes held for it.

Thought at that time was divided in the West between a completely materialistic Modern Science which had reached a degree of complacency in which it believed that the end of all possible knowledge was shortly to be within its grasp, and an almost equally materialistic and deeply superstitious Religion. Consequently the first work was one of great destruction to clear the ground and make a place where the doctrines of Theosophy could find attention. This was done by the publication of *Isis Unveiled* which showed up both Science and Religion in their true colours. Then tentatively with articles, but chiefly through the books, *The Occult World* and *Esoteric Buddhism*, written by Mr. Sinnett with material supplied by the Mahatmas - the first outline of what was called Theosophy was cast, almost with the effect of a bomb, into Western thought. This was followed by innumerable articles, now available in the *Collected Works of H.P.B.* and finally by the great work, the chief authority as to what the modern declaration of Theosophy teaches — *The Secret Doctrine. The Key to Theosophy* and *The Voice of the Silence* followed this.

Difficult as the study of this Modern

Theosophy undoubtedly is, demanding the utmost, the highest intelligence the student can muster to extract from its postulates, its doctrines, and its statements their implications, which bear directly upon the thought and life of man, yet surely it is a demonstrable fact that this philosophy is the most definite and detailed exposition regarding Man and Nature that the West, or the world has ever seen or even dreamed of possessing. This is Theosophy number two, — “Modern Theosophy”. In 1923 it was added to by the publication of the *Mahatma Letters* which put into the hands of the student material of inestimable value and gave a new impulse to study and investigation. It highlighted the outstanding differences between “Modern Theosophy” and “Neo-Theosophy”, — the number three exposition, going by the name Theosophy.

Theosophy number three, which has been distinguished from Theosophy itself, under the name Neo-Theosophy by many writers, is the product of prominent past leaders of the Theosophical Society. It is a popularised variant of the former, simplified and made popular by the inclusion of many clairvoyant experiences and investigations. It demands little of the reader in the way of thought or effort, and so would be of value for the use of enquirers and dilettante students, but unfortunately its compromise with popular prejudice has gone so far as to make it unfit to be put forward as Theosophy together with the former, because Theosophy and Neo-Theosophy are irreconcilable and often antithetic.

Every effort in the past to enlighten mankind spiritually has rapidly become materialised and distorted to make it conform with popular belief and prejudice. In this age, for the first time, we have the written and published record of the philosophy. This is a great advantage, yet, unless it exists as a dynamic influence in the minds of men it will fail to act as a Spiritual leaven for mankind. Herein lies the great importance of maintaining the principles of Theosophy unimpaired, transmitting them into the future.

The object of the article under discussion, was not only to insist that Modern Theosophy is a definite philosophy, an obvious and demonstrable fact, but to urge the great importance of making and maintaining a clear distinction between these two irreconcilable philosophies, Theosophy and Neo-Theosophy, which both are looked upon and studied as one thing called Theosophy. This most important part of the article has received little attention.

Why is it so important that Theosophy should at all times be distinguished from Neo-Theosophy, or any variant of the original philosophy? If it is true that Modern Theosophy is actually a small part, but a part of the wisdom of the Elder Brothers of Humanity, then despite what errors, or blinks, it may contain, we have for study something beyond value, something of inestimable value, and to allow this to be mixed in and overlaid by the speculations or investigations of *anyone* is actually monstrous folly, and stupidity on our part. This is the first time, within historic time, that such knowledge, clear and definite as to its unchanging principles, has been made publicly available.

Mr. Barr's fears that recognition of the definiteness of Theosophical doctrines may lead to dogmatism, and to *The Secret Doctrine* becoming a Theosophical Bible, are well founded. When it is claimed that Theosophy is Truth and the *S.D.* is the chief authority as to what Theosophy teaches, it is difficult to avoid the implication that Theosophy is a Religion, and like all Religions it claims to be in possession of the Truth.

An examination of *The Secret Doctrine* or any of the early Theosophical works, will show that the doctrines and statements of Theosophy were presented as a challenge to critical examination; evidence supporting the contention under consideration was advanced and the whole matter argued in comparison with other existing views. Since then both Theosophy and Neo-Theosophy have been put forward, for the most part, more and more, as truth to be accepted and be-

lieved, rather than as theories to be critically examined. Discussion and controversy have practically disappeared in the Theosophical world. They are regarded as unbrotherly, and amiable agreement and the determined submergence of dissident views have become imperative in order to maintain a superficial and purely emotional harmony. This fall from grace, we maintain, is the chief cause of the lack of vitality, remarked upon, in our Society today.

The Maha Chohan, again, showed the way out of this difficulty when he pointed out that these doctrines they were preparing to promulgate were but theories to us (to be confirmed by the advances of Modern Science) but were unimpeachable facts to those who know.

Let us then cease trying to be a Religion and once more take our place as a Science

and a Philosophy, and present Theosophy not as beliefs to be accepted or rejected according to whether or not they fit in with individual prejudice, but as theories behind which we take our stand as affording the only rational explanation of the mystery of human life, and a philosophy which can give the means to orientate man's life in the Universe and enable him to live purposefully, with knowledge, and fruitfully if he so wills.

To rigorously adopt this attitude is actually nothing more than being honest, for what right have we to put forward any of our doctrines as Truth? However, strongly any of us, individually may be convinced of the truth of any part of Theosophy, we cannot prove it; we have no right to advance it other than as a theory, to be examined, to stand or fall on its own merits.

W. E. WILKS, ORPHEUS LODGE

WHAT CAN WE TEACH?

BY NELLIE DALZELL

There was a knock on my door; it was the Census Taker. She was just a girl, late 'teens or early twenties, corn silk hair worn in a huge bun, blue eyes and a face that looked scrubbed. She was very business-like.

"Gottaaskyosomequestions," she said. "D'yamind?" She ran all the words together.

I answered her questions until she came to one.

"Whachurdyablongto?"

"No church, I'm a Theosophist."

"C'magin," she said.

I repeated, "A Theosophist."

"Neverheardofit. Howjaspellit?"

I spelled it for her, and she went on from there.

Her questions over, she folded her papers in her brief case. "This The--, Theos-- or whatever it is, what is it, a new religion?" she asked.

"No," I replied, "it's a study of all the religions the world has known, up to and including today."

"Gawsh, ain't you satisfied with what they teach you in church?"

"We want to reach the basic facts," I answered. "We, or at least, I, am not satisfied. They say 'believe', but I want to know."

"Well, what do you know?"

I spoke of reincarnation and karma.

"Oh, I know about that. You folks believe when you die, you come back next week, somebody's dog or cat, don't you?"

I explained, as well as I could, the difference between the real teaching, and the idea which she and many more have. Then she said, "That Karma, too. If I hit you today, next time around you hit me, and so on. When do you stop?"

* * *

It so happens that that was the teaching of Karma which was given to me when I first came to a T.S. meeting in 1912. The vice-president of that day said, in his lecture on Karma, "the repercussion would go

on, life after life, until the original impulse was worn out."

I couldn't accept that, and I said so, only to be told, "Mrs. Besant said so, and she ought to know." I have not found that teaching in her books, but of course I have not read all she wrote; but I have met perhaps a dozen people in all, who think that is true Theosophical teaching.

These two teachings, Reincarnation and Karma, have been so misrepresented, not only by ministers and revivalists, but even by some people who are T.S. members. Following are some examples of these misrepresentations; some are deliberate, some give the teaching overlain by the speaker's own ideas.

During World War I, a very popular revivalist came to our town. He said in his lecture, "Now don't you go astray, led away by these people who preach reincarnation. Why, they'll tell you your old aunt, or granny, who died last week, is the cat that yowled all night on the back fence. Remember? You flung a boot at it, or you should have. I know I would." A certain clergyman thought that was very smart. My employer, who belonged to his church, introduced me to him as, "Mrs. Dalzell, who believes in reincarnation, you know." He talked for a long time about the stupidity of such an idea.

The store where I worked at that time was a rendezvous for Orange Lodge members, and one day there were five or six sitting in a group at the door of the store. The clergyman was one. He was a very big man, with enormous feet. I was going to lunch, and he slid his foot in front of the door.

"Please move your foot, I want to get out for lunch," I said.

"Not so fast," said the reverend gentleman. "Say, boys, this girl believes when she dies she'll come back in another fellow's body."

A general laugh followed.

"I don't believe anything of the kind," I said.

"Why, I heard you say it."

"You did not. I'll come back, yes, but in a body of my own."

"Somebody's cat," said a smart Alec who had heard the revivalist.

"Move your foot, please, I can't waste any more time."

But the clergyman was, he said, going to get to the bottom of it: so I stood with my back to the door, turning the handle behind me. I lifted my foot and brought my heel down on his toes. I didn't know he had a bunion!

The next day, two of the men who were leaving that week for training camp, came to see me. They asked many questions about reincarnation, and eventually one said, "Do you expect me to believe that?" and the other, "Got a ny reading matter I could have? I want to know more about it." I supplied him with pamphlets, and he came back for more before he went overseas.

Another wrong impression is given by many Theosophists, and others, when they try to place themselves in previous lives. They have, almost all of them, been kings or queens, or someone quite famous historically. One of our Lodge presidents, who had spent some time in Krotona, and was an E.S. member was quite surprised to find I did not know Theodore Roosevelt was a reincarnation of Julius Caesar. "My, I thought everybody knew that!"

Then, World War II came along and a gentleman who assured me he had studied the matter very deeply, said, "Of course, F.D.R. is Julius Caesar. Everybody knows that." Another man said, "I always knew Julius Caesar would reincarnate in England. No doubt about it, he's Winston now."

There you are: T.R., F.D.R., and Winston, all for many years in incarnation at the same time. Is Julius being overworked, or is he another trinity?

Queen Elizabeth I comes in for a lot of attention, too. A woman who worked in my masquerade store, said, "You know, Mrs. Dalzell, you really made a good job of this dress. It's almost exactly like the

one I wore when I was Queen Bess."

"Were you in a play?" I asked.

"I was Queen Elizabeth in my last incarnation."

Yet another woman trying on the Queen's dress, said "I'm very fussy, but I have a right to be. I used to be Queen Bess in my last life. Wonder why they called me 'Bess of Hardwicke'!"

"In an American T.S. magazine I remember reading an article on reincarnation by a woman who had 'positively' been Queen Bess, and just before writing she had been taken in her astral body to Avitchi there to see herself being punished for the terribly wicked life she had led as the Queen. Another woman was quite insulted when a letter she had written to a certain movie studio was unanswered. "I told them I was Queen Bess, and I knew how things ought to be done, and I could give them lots of pointers. But they went ahead and made the picture, and they certainly made a mess of Queen Elizabeth."

Once, I was told, "Oh yes, you people have all been kings and queens, all important. The rest of us are just run-of-the-mill. Nothing else left."

Couldn't we give up the idea of placing ourselves ahead of the rest of humanity, and just give the teachings as they come to us from the Masters and H.P.B.? The would-be student would then be able to think things out for himself. Does it matter what we have been? We are mostly run-of-the-mill today.

According to a correspondent in the magazine *Fate* a few years ago, Hitler has reincarnated in the body of a 'pure, gentle girl', who has no idea or recollection of her previous life!

H.P.B. is not allowed to rest. She is now, so say some people, a young Hindu lad. Again, a lady explorer found her as a Hindu girl. She published a photograph of a rather fat, solemn little girl, with large eyes, who remembered being in a room with a lot of books. These two, supposed to be H.P.B. were written and talked about

thirty years ago. Where are they now? Could H.P.B. have kept quiet for so long a time?

There is a tendency among many Theosophists to think, and often say, "Having come as far as I have," and I wonder, have we really gone farther on the road than the average person? How do we know the status of our neighbour, or of ourselves!

There are many questions asked concerning the time between incarnations, and many different answers are given. The Bridie Murphy story of a few years ago had many believing that one incarnation followed another almost immediately. Some years ago a certain Col. de Roches, in France, using hypnosis, drove the consciousness of his medium back from middle age to babyhood. He had a clairvoyant and a stenographer in the room. The clairvoyant saw a red thread attached to the medium until the new baby stage was reached, then it disappeared, and all was quiet for a while. Then the thread appeared again, and the voice of a very old man came. He told of his life, going back, year after year, to babyhood. Again, the voice of an old woman, who told them where her body was buried, giving names and dates, which was afterwards verified. Before her time, a soldier who had been in the retreat from Moscow came. I have not the book (Maeterlinck's *L' Hote Inconnu*) now, but I think it was published in the early days of this century. The soldier did not die in the retreat, he lived much longer, and the medium, middle-aged, was supposed to be the fourth incarnation following the soldier! A famous hypnotist, at one time well known in England, told me that in hypnotism the consciousness was driven from the body, and the hypnotist imposed his own consciousness on the empty body. I do not know if this is correct, but it is the explanation given to me by a practitioner. In the cases quoted, viz., Bridie Murphy and Col. de Roches, who or what spoke through the body of the medium? The personalities of former incarnations, or any wandering elemental, or elementary which just hap-

pened to be passing by? This is *not* the Masters' teaching of reincarnation.

The teaching of the Masters concerning Karma is often misrepresented, yet it is simple as we have it in the original books. It is the effect of a cause, itself becoming a cause; and we ourselves determine if that effect brings pleasure or pain. We cannot ignore our Karma, we must learn to understand it, to make the most of it, and benefit by it. And we can safely leave the Karma of others to the law.

Some time ago a Lodge member was afraid to help another, when she could have done so easily. She said to me, "I'm so afraid of interfering with his Karma, and making it worse for him." No amount of explanation would erase that idea. It was useless to tell her that whatever she did would only affect her own Karma.

People ask "Why?" What did they do in the past to merit the present? Personally, I would rather not know the reason until I have worked out the result. An ancient Egyptian papyrus says "Man comes into being many times, yet knows nothing of his past lives, except occasionally some day-dream or a thought carries him back to some circumstance in a previous incarnation. He cannot, however, determine in his mind when or where the circumstance occurred, only that it is something familiar. In the end, however, all of his past lives will reveal themselves." (from the Papyrus of Anana, 1320 B.C.)

Another question frequently asked is, "What's it all about? Why are we here, and where do we go from here?" H.P.B. has told us of the many universes, beside our own, a glowing future to which we may look forward. Greater and more glorious than the one we know, and we, as spirit in incarnation, must gather experience from them all. We are asked to prove the existence of these universes. If we quote H.P.B. or the Masters as our authority, we may meet with a disdainful "Huh, how do you prove them?"

The late Sir James Jeans, astronomer,

and author of *The Mysterious Universe*, corroborates H.P.B. He says, "A few stars are known which are hardly bigger than the earth, but the majority are so large that hundreds of thousands of earths could be packed inside each and leave room to spare; here and there we come upon a giant star large enough to contain millions upon millions of earths. And the total number of stars in the universe is probably something like the total number of grains of sands on all the seashores of the world. Such is the littleness of our home in space when measured up against the total substance of the universe."

What can we teach our questioners? Nothing. We can only give them the teachings as they come to us, and they must study for themselves. We can be sure no sincere student will remain untaught, but in each case lower Manas must reach upward, in an endeavour to contact Higher Manas. This can only be accomplished by individual effort.

To accept blindly the results of other men's thinking is stagnation. The personality perishes at the end of an incarnation, and the immortal monad receives nothing.

Soon, the new Teacher will arrive. What will he find? Theosophists, all over the world, spreading the teachings as they were given, or Theosophists, each pushing forward his own ideas, and so holding back those who would learn?

We are told, if men have profited by the teaching given, more will be brought to us by the new Teacher; if not, he will be withdrawn.

We cannot teach our students that the Masters and Teachers are infallible. They tell us they are not, *when they must use words*. But the words they use are the best possible with which to convey their meaning, and some truth will shine through, no matter how many different ideas are arrived at by different people. We cannot say any of these ideas are wrong. Each is right for the individual thinker, for today. Tomorrow brings greater understanding.

SOME EARLY CANADIAN LODGES

Enquiries have been received from time to time respecting early Theosophical activities in Canada, but our records have been sadly incomplete except in respect of the oldest branch, Toronto Lodge, which was chartered in February, 1891 and whose Minute Books from that date have been preserved.

Recently however, through the kind cooperation of The Theosophical Society, Pasadena, complete information has been received of three other Lodges which were established in the eighteen-nineties. These Lodges were formed during or shortly after Mr. Judge's terms of office, first as General Secretary of the American Section and later as President of The Theosophical Society in America which came into being as a separate organization after the schism of 1895.

The first intimation that other Canadian Lodges existed in the early 1890's was found in 1953 when reading through the report of the Annual Convention for 1896 of The Theosophical Society in America. A brief reference was made to the fact that Mount Royal Lodge had not sent in an annual report for the previous year. "Mount Royal Lodge" could mean only a Lodge in or near the City of Montreal, so a letter was sent to the then Secretary of Montreal Lodge, Miss Marie Reine Desrocher (now Mrs. E. Hall of Dana Point, California) asking if any information could be obtained concerning this earlier Lodge. Miss Desrocher enquired from the older members of Montreal Lodge and also searched through old city directories and newspapers of around that period, but no mention of the Lodge could be found.

Much later an enquiry concerning Mount Royal Lodge was directed to The Theosophical Society, Pasadena, and very quickly a reply was received which gave full details of the date of the chartering of the

Lodge and the names of the charter members. The reply also stated that Mount Royal Lodge was the *third* Branch established in Canada. As it was known that Toronto Lodge was the first Lodge chartered in Canada, a further enquiry was sent asking for information relative to the *second* Lodge. Another prompt and detailed reply was received which stated that this second Lodge was the Kshanti Theosophical Society of Victoria, B.C. One of the Kshanti Lodge members helped to establish the first Lodge in the City of Vancouver in 1897.

The following information has been compiled largely from the detailed reports received from The Theosophical Society, Pasadena; we acknowledge with much gratitude the assistance given by Miss Grace F. Knoche of that Society in searching through the archives to obtain the information requested. We are also grateful to Mrs. Ann Wylie, National Secretary of The Theosophical Society in America, for her kindly help.

It is published with the expectation that it will be of interest to our readers and in order to have a permanent record of these early lodges for the use of future historians of the Society. It is hoped that the information given, names of the charter members and early officers, dates, etc. may encourage members of the lodges to search local records for any additional information. If any of our readers can add to the data given, we would be very happy to publish their findings.

Kshanti Lodge, Victoria

An application for a charter for this Lodge was received by Mr. Judge on June 28, 1892; a provisional charter was mailed on July 4 and the permanent charter was issued on August 20. Apparently the moving spirit in this effort was Mr. Hessay W. Graves of the Customs Department at Victoria, who was a former member of the

Narada Branch, Tacoma, Washington. At that time the Theosophical Movement was very active on the west coast of the United States and under the able direction of Dr. Jerome A. Anderson, an excellent magazine, *Pacific Theosophist*, was started in August 1890. One of the prominent workers was Dr. Allan Griffiths who with tireless vigor and energy worked to spread Theosophy throughout the coastal areas. Here, for example, is a report of his activities for the year 1894 as reported in the Feb. 1895 *Pacific Theosophist*: "Cities visited, 100; Lectures given, 99; Informal, Branch and Quiz Meetings, 159; Attendance at Meetings, 10,000; Leaflets distributed, 17,900; Press Reports, 200 columns; Miles travelled, 6,000; Branches formed, 5." Dr. Griffiths was one of several devoted workers—Mr. Abbott B. Clark was another and a later issue of *Pacific Theosophist* reports on a lecture tour which took him as far south as San Diego. In reading old issues of this magazine, one can feel the vitality and enthusiasm of these early workers, and doubtless it was in accordance with the ardent spirit of the West Coast Movement that Mr. Graves took steps to form the first Lodge in Victoria and in the Canadian West.

Here are copies of the letters issued from the Theosophical Society's Headquarters in New York relative to the formation of Kshanti Lodge.

June 28th 1892

Executive Committee American Section T.S.
 Mr. Alexander Fullerton
 Mr. Elliott B. Page
 Mr. E. B. Rambo
 Mr. E. A. Neresheimer, 24 Maiden Lane,
 City
 Mr. Alexander H. Spencer, 64 Leonard St.,
 City
 Dr. A. P. Buchman, Fort Wayne, Ind.
 Sirs & Brethren:-

An application has been received this day for the issue of a Charter to a new Branch, to be called the

KSHANTI T.S.,

and to be located in Victoria, British Columbia. The application is signed by Hessay W. Graves, late member of the Narada T.S., and by W. Harold Berridge, Frank C. Berridge, William Berridge, Anthony B. Johnson, Thomas C. Christensen, Charles R. Ahlstrom, Sarah Louisa Whyte, Anna E. Green, Charles Green, and James Weetman, joining simultaneously with application for Charter. No objection is known to the issue of the Charter, and the application is endorsed by *Dr. Allen Griffiths*, Pacific Coast lecturer. Please record your votes below, Mr. Neresheimer sending to Mr. Spencer, Mr. Spencer to Dr. Buchman, and Dr. Buchman to myself.

Yours fraternally,

/S/ William Q. Judge, Gen. Sec'y

aye

no

/S/ William Q. Judge

Alexander Fullerton

E. B. Rambo

Elliott B. Page

June 28th 1892

Mr. Hessay W. Graves,
 Customs, Victoria, B.C.
 My dear Sir & Brother:-

I have received with great satisfaction your letter of the 19th enclosing ten applications for membership in the T.S. and the application for a Charter to the proposed Kshanti T.S., and also an express order for \$20. I at once send out to the Executive Committee for their consent to the issuance of the Charter, and I meantime admit to membership your ten fellow applicants for Charter. It will be some ten days or so before I can receive from the Executive Committee their consent to the Charter, and I shall then be in England in attendance upon the Convention of the European Section, but a provisional Charter will be issued by my assistant, Mr. Fullerton, and upon my return the regular permanent Charter will be sent you bearing my signature. As soon as the provisional Charter reaches you it will be the duty of the Charter members to meet and organize by the election of a President and Secretary, notice of their

election being then sent to this office. I will ask the very especial attention of the President and Secretary-elect to the contents of the white circular addressed to Presidents and Secretaries, as careful observance of these simple rules so very greatly avoids confusion and letter writing to this office, and also simplifies the work of the officers themselves. I shall send you to-day certain documents which we use in Branch work, a complete set of all the papers heretofore issued as "Branch Papers", and which you will find very useful for discussions and literary exercises, as well as a supply of application blanks. I will ask you to observe that we never use the application blanks as circulars for distribution, but only in case of *bonâ fide* applications for membership.

Let me urge upon you very warmly the expediency of promptly establishing a Branch library. It is almost impossible to over-estimate the good which is accomplished by having a Library accessible to members. Their Theosophic instruction and improvement are very largely conditioned upon their being able to secure proper reading. The nucleus of a library can very easily be formed by the presentation of one book by each member, and then the library will be sure to grow. I will send you a specimen of a syllabus of discussions had in the Aryan Branch, as you may derive some suggestions from it, and I will send also some of the remaining copies of a little circular which preceded the Forum. I sincerely hope that your Branch will have a long and prosperous career, constantly growing in numbers and strength, and diffusing Theosophic thought through the community. Nothing is more certain than that the strength of the Branch depends upon the degree in which its members actually work for the Cause, and one of the most efficient works is in seeing that Branch meetings are interesting and instructive. As soon as possible they should be made open to the public and strangers should be welcomed. It is in this way that outsiders be-

come interested in a Branch and desire to be members of it. Gradually, too, the use of the local press may be secured for the insertion of occasional articles upon Theosophy, and in this way many other persons get to hear of and to understand the subject. I shall always be glad to hear from you and to give you any assistance whatever in my power, and I greatly rejoice that in your far-off region we have a new center of Theosophical influences and activity. With kind salutations to all your fellow members,

Truly and fraternally yours,

/S/ William Q. Judge, Gen. Sec'y

July 4th 1892

Mr. Hessay W. Graves,

Customs, Victoria, British Columbia,

Dear Sir & Bro,

I mail you herewith a Provisional Charter for the Kshanti T.S., under which you should meet & organize, as stated in Mr. Judge's last letter. The consent of the Executive Committee was received this morning.

Mr. Judge will return from Europe by the middle of August, & I invite you to send back at that time this Provisional Charter, in order that he may issue to you the Permanent Charter bearing his own signature.

Fraternally yours,

/S/ Alexander Fullerton, Acting Gen. Sec'y

Aug. 20th 1892

Mr. Hessay W. Graves,

Customs, Victoria, British Columbia

Dear Sir & Brother:-

I have very great pleasure in sending to you today the Permanent Charter for the Kshanti T.S., it to take the place of the Provisional Charter issued in my absence. Will you kindly return to me the latter? I have not yet heard from your branch of the election of President and Secretary, and shall be very glad for that information, as I wish to make the fitting entry in my books and in the "Path".

Very truly and fraternally yours,

/S/ William Q. Judge, Gen. Sec'y

The only other references to Kshanti Lodge which we have found are two reports from the Secretary, Wm. H. Berridge, who was one of the Charter Members, of the Lodge activities in Dec. 1894 and Jan. 1895, as published in *Pacific Theosophist* for Feb. 1895 and a further report for September 1895, published in the Nov. 1895 issue; these are as follows:

"The following is a list of the addresses delivered here during December and January:

'That Which Reincarnates', 'The Three Objects of the T.S.', 'Races', Mrs. Blodgett; 'The Masters', W. H. Berridge; 'Reincarnation and Heredity', H. W. Graves; 'Cycles', G. F. Jeanneret; 'Reincarnation', F. C. Berridge; 'Practical Theosophy', Capt. Clarke; 'The Secret Doctrine', H. W. Graves; 'The Ethics of Theosophy', W. H. Berridge; 'Modern Saints', Capt. Clarke.

The whole of the address on 'Cycles' was reported by one of the local papers."

The other report read:

"The following is a list of addresses delivered here during September. 'Rebirth and Natural Law', F. C. Berridge; 'Scripture Evidence of Reincarnation', Capt. Clarke; 'Hypnotism', H. W. Graves; 'The Bible', C. H. Chesley, G. F. Jeanneret. During last month we had Dr. Griffiths with us. He held four most successful meetings and has given another fresh impetus to theosophical work in this city."

No information has been received as to how long Kshanti Lodge continued its activities, but on Nov. 4, 1901 a new charter was issued to "Victoria Lodge" through the Theosophical Society in America (Adyar). Its first officers were, Henry M. Drumblents, President, and Mrs. May King, Secretary. One of its early Presidents was Capt. C. E. Clark who may be the "Capt. Clarke" referred to in the above reports from the Secretary of Kshanti Lodge.

In 1903 Victoria Lodge sponsored a visit from Mr. C. W. Leadbeater, and the Secretary of the Lodge reported at the Annual Convention in Chicago the following year

that, "Mr. Leadbeater's visit in September last year was a great and long-looked-for event. The public showed great enthusiasm and the theatre was crowded, but reaction set in very quickly and we cannot get an audience now unless we have a good speaker. After struggling for some time we came to the conclusion to retire for a time from public work until better able to satisfy the need . . ." (In those early years, Mr. Leadbeater was much in demand as a public lecturer for the Society, but in 1906, disclosures concerning his sexual instructions to young boys precipitated another crisis in the Society. At an enquiry held in London, Mr. Leadbeater admitted the charges and was allowed to resign. His re-instatement by Mrs. Besant in 1907 caused another rift and resulted in the resignation of many members who disagreed with her action and who were unable to accept her pronouncement that Mr. Leadbeater now "stood on the very threshold of Divinity.")

Mount Royal Lodge, Montreal

The third Theosophical Lodge established in Canada was the Mount Royal Lodge of Montreal, P.Q. which was chartered by Mr. Judge on July 11, 1892. This Lodge was formed principally through the efforts of a Mr. Henry Cohen of Fort Wayne, Indiana. The five Charter Members were Louis Edward Trudeau of Montreal, Dr. and Mrs. James Harvey Fulton of 2444 St. Catharine St., Montreal, Mr. John Withell, 40 St. Matthew St., and Mrs. Jennie A. Wanless of 662 Sherbrook St. Mr. Trudeau was elected as President and Dr. Fulton as Secretary.

Dr. Fulton is also listed as a member of the Advisory Council, which included representatives from all over the world, for the Theosophical Congress held at the Parliament of Religions, World's Fair of 1893 in Chicago from September 15 to September 17. The Theosophical presentation there attracted much interest.

We have no record of the activities of

(Continued on page 140)

NOTES AND COMMENTS BY THE GENERAL SECRETARY

I regret to report the death on Dec. 14, 1962, of Mrs. Meta Thornton, a former member of Toronto Lodge who during the busy and strenuous years following the purchase of the property at 52 Isabella St., was a staunch worker for the Society. Mrs. Thornton will be fondly remembered by many members. Our sincere sympathy is extended to her husband, Reginald, to her sister, and to other members of her family.

* * *

Welcome to our latest contemporary, *The Theosophical Light*, a bi-monthly magazine, which becomes the official organ of The Theosophical Society in East Africa, the first issue of which was received early in December. And congratulations to the Society in East Africa for its enterprise in starting this new journal. This Society is composed of Lodges in Uganda, Kenya, Tanganyika and Zanzibar, and its General Secretary is Mr. R. H. Patel. In his introductory message, Mr. Patel pays homage to the two Founders, H. P. Blavatsky and Col. H. S. Olcott and extends congratulations to Nairobi Lodge, Kenya, "for their bold and far-sighted step in building the premises first of its kind in East Africa in spite of many hardships and difficulties. Their confidence in the future of East Africa and of The Theosophical Society is praiseworthy."

The Theosophical Light becomes the forty-first journal issued by the National Societies and Federations in the Theosophical Society (Adyar), in which there are at present forty National Societies, three Federations and two Presidential agencies. These various magazines reflect the devotion and unselfish labour of the many persons in all parts of the world who share in their production and who are concerned in passing on the "good news" of Theosophy to their fellows. In mentioning these mag-

azines, we must not forget the excellent journals issued by other Theosophical organizations and by independent groups, all of which contribute greatly to the constant flow of Theosophical ideas into the race consciousness.

* * *

Among Theosophical magazines, *The American Theosophist* for Nov. 1962 should be singled out for special notice as an example of a well-planned issue devoted to one theme, the "elaboration of a philosophy emergent in contemporary science". In the seventy years following the first scientific intimation of "the infinite divisibility of the atom" (H.P.B.)—a discovery which shattered the whole system of the previously neatly packaged physics—science has moved forward on ten-league shoes. But philosophy and ethics have not kept pace with the implications arising out of modern science. Perhaps we are still so close to the picture that we are concerned in wonder about detail, and are as yet unable to see the integrating vision of the light which the new science will throw on the one central theme, the true nature of man and his relationship to the universe.

* * *

A notice of the December, 1962, Convention of the Theosophical Society at Adyar, its 87th, reminds us that there will be only twelve more of such Conventions, before 1975, the year in which some students expect a re-statement of the Ancient Wisdom. If it comes at that time—or sooner, or later—it is to be hoped that the then living members of the Society will have vision enough to welcome it even if it upsets existing ideas. The tendency of the mind toward dogmatic certitude concerning that which it has accepted and considers to be incontrovertible, can overwhelm the innate and ever-questing "wonder about Life" which the Psalmist said was the beginning of Wisdom.

* * *

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EDITORS: MR. & MRS. T. G. DAVY
LETTERS INTENDED FOR PUBLICATION SHOULD BE
RESTRICTED TO NOT MORE THAN FIVE HUNDRED WORDS

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It was announced in the *Adyar News-Letter* for November that the new edition of *The Mahatma Letters to A. P. Sinnett* was almost ready for sale. This is a third and revised edition, the first published at Adyar, and includes a new and comprehensive index.

* * *

I have very much pleasure in welcoming into the fellowship of the Society Mr. and Mrs. J. Plewes of Hamilton Lodge; Mrs. Florence A. Morden, and Mr. Fritz Stall-

mach, both of Toronto Lodge, and also in welcoming Mr. and Mrs. R. H. Griffith who have been demitted to Victoria Lodge.
D.W.B.

THE ANNUAL ELECTION

Nominations for the Office of General Secretary and seven members of the General Executive should be made during March and should be received at Headquarters by April 1.

Will the officers of each Lodge kindly have this matter brought before their Lodge and then have the nominations sent promptly to the General Secretary at 52 Isabella St., Toronto 5. According to the constitution, nominations must be made through a Lodge and the consent of the persons nominated should be obtained.

—D. W. Barr, General Secretary

REVIEW

“Some Aspects of Science and Its Emerging Philosophy”. A compilation of essays in *The American Theosophist*, November, 1962, official organ of The Theosophical Society in America, Box 270, Wheaton, Ill., U.S.A. Single copies \$0.50, annual subscription \$2.00.

The Editorial Board of *The American Theosophist* is to be congratulated on the success of its policy to devote occasional issues to the discussion of a single theme. The latest is an absorbingly interesting, well-balanced collection of articles written by Theosophists who, with the exception of our International President, Mr. N. Sri Ram, are scientists by profession. Several of the scientific contributors are American; others live and work in England, France and Australia. It is gratifying to know that so many brilliant thinkers are active workers in the Theosophical Movement, and of course there are many other Theosophists who are leaders in various scientific fields who are not represented here.

(Continued on page 141)

LETTERS TO THE EDITORS

The Editors

The Canadian Theosophist

As the author of *Mithras: The Fellow in the Cap* (Rider), reviewed by Miss Laura Gaunt in the C.T. of Jan.-Feb. 1959, I was extremely interested in the references to Mithraism made by Roy Mitchell in *The Use of the Secret Doctrine*, (C.T. Nov.-Dec. 1962). Mr. Mitchell was quite correct about the link between this cult and Freemasonry which certainly retains many features of that last of the Mystery Religions, the sheepskin apron, for instance, being a remnant of the animal skins worn by Mithraic initiates to denote their degrees. But his pamphlet was written 40 years ago and he had evidently not had access to my sources of information which prove without shadow of doubt that Mithraism was indeed the religious rival to so-called Christianity, for it was the last form of that solar monotheism which was the religion of the ancient world *said* to have been superseded by Christianity, but actually perpetuated, often in a degenerate form, by that Catholic Churchianity which adopted so much of its outlook and many of its rites, including the omophagia now renamed "transubstantiation", which was a feature of the cults of Dionysus and Bacchus long before the Mithraic Eucharist was partaken by the Roman Legionaries.

Zeus, Apollo, Bacchus, Dionysus, Helios, Attis, Mithras were but different names given to the one Supreme God—the Monarch of the Skies—the Light that lighteth every man that cometh into the world. Conclusive evidence for this is found in the works of the Emperor Julian, the last great Mithraist of history, who, had he lived, might well have re-established the ancient religion in place of the eclectic Churchianity which had by his time replaced the original Essenic Christian Gospel. In his Hymns to King Helios, and The Great Mother he makes it clear that Helios, Attis and Mithras are only different aspects of the same supreme Deity. In the 18th century, Bishop

Warburton, Chaplain-in-Ordinary to the reigning king, and a peer and companion of those great classical scholars, Pope, Addison and Dryden, solved the basic mystery of the pre-Christian religion once and for all by pointing out in his book, *The Divine Legation of Moses*, its essential monotheism and its odd habit of continually resolving the Many into the One. Augustine of Hippo (*City of God*, Book VI. Ch. 2.) commented on this same point.

There seem to have been two chief reasons why the facts of Mithraism have been so well concealed: primarily, the frenzied efforts of the Catholic theologians and Bishops to eliminate any traces of the ancient Faith, once they had discovered the similarity of its rites—especially the Eucharist—with those of the newer religion; but also because of the peculiar and superstitious habit of the pagans of concealing the real name of the God they worshipped by using one of his other synonyms. Plutarch tells us (Roman Questions 61) that this was because they believed that if the enemy knew the name of their Tutelar God, they, too, might evoke his help by charms and calling on him. Thus, although it is now known that Constantine was a Mithraist before his conversion to Christianity (the famous *Labarum* was obviously the sword and crown of Mithraism), and that the Emperor Julian was its greatest advocate, both seem to have referred to the supreme God as Apollo, Helios or Attis, in preference to Mithras whom it is now established beyond doubt they both worshipped. I feel sure that Mr. Mitchell, if he were still with us, would have been interested in these further discoveries concerning a very important element in the history of religion.

Esmé Wynne-Tyson

Author of *The Philosophy of Compassion*, *Mithras: The Fellow in the Cap*, *This is Life Eternal*, *The Unity of Being*, *Prelude to Peace*, etc., etc.

Editor of *World Forum*.

☆ ☆ ☆

The Editors
The Canadian Theosophist

We wish to express our appreciation for the splendid article "Boomerang" which appeared in the September-October (1962) issue of the Canadian Theosophist magazine. It portrays so vividly, yet so simply a tremendous lesson on the workings of the Law of Karma. We also noted a particularly fine article by the same author in a previous issue of the magazine entitled: "Roy Mitchell".

In future issues, we would like to have the privilege of reading and studying more articles by this good "teller of stories" about practical and real happenings in everyday life which exemplify the true teachings of Theosophy.

Ruth Hamilton, Secretary
American Philosopher Library



The Editors
The Canadian Theosophist

May I make two comments on the Nov.-Dec. issue, a copy of which is to hand?

First. On Page 110 we are given a balance sheet for the Theosophical Society in Canada. And it would be in my opinion more correct to publish not only information about the "Receipts and Disbursements" but also the amount of money in the credit of the Society in shares or other investments. As well as cash on hand. And for good measure we think the Toronto Theosophical Association should publish its balance sheet also.

This would bring into sharp relief what the Canadian Section has. And also the Toronto Lodge. And not left unknown to new members.

Second. We enjoy articles on "oldtimers", many of whom we have known, who served the cause. And have always regretted the attitude taken in the Canadian Section, as distinct from that of the Canadian Federation, in its continued "witch hunt" against the Neo-Theosophists. I joined the Society in 1925. And my membership certificate was signed by Annie Besant. Had

this unpleasantness been kept out of the Canadian Section, as it was in the American Section, we would have not \$782.71 in the bank. But many more members. And more money to work with.

I commend to new members of the T.S. all five volumes of *Old Diary Leaves*, written by Col. H. S. Olcott, who was approved by the Mahâ Chohan in his letters of 1881. And I quote:

"The doctrine we promulgate being the only true one, must, supported by such evidence as we are preparing to give, become ultimately triumphant as every other truth. Yet it is absolutely necessary to inculcate it gradually, enforcing its theories, unimpeachable facts for those who know, with direct inferences deduced from and corroborated by the evidence furnished by modern exact science. That is the reason why Col. H.S.O. who works but to revive Buddhism may be regarded as one who labours in the true path of theosophy, far more than any other man who chooses as his goal the gratification of his own ardent aspirations for occult knowledge."

In other words the teachings of truth may be found operative in places frowned on. Even among those who also teach religion.

Frederick E. Tyler, F.T.S.

"SCHOOL OF THE WOODS"

The many friends and admirers of that eminent and long-time Theosophist, Prof. Ernest Wood, will be interested in a unique school which he has established in Houston, Texas, where he and Mrs. Wood are now living. The "School of the Woods", for children between the ages of two-and-one-half to five, is a non-profit project using the Montessori method of teaching combined with ordinary kindergarten techniques and the "creative imagination of the teacher". Prof. Wood characterizes the school's methods as "those of the gardener."

The American Theosophist, Dec. 1962

END AND BEGINNING . . . ARE DREAMS

A Short Story

BY CHARLES R. CARTER

In the late afternoon of June 10, 1915, a thrush took wing from the moist and weed-ridden gardens of the Chateau Vert Bois, three kilometres north-east of Poperinge.

With laden beak the thrush sought its nest in the branches of a willow tree that leaned over a placid pond in the adjacent meadows facing the chateau.

Lieutenant Daryl Ainsley rested his elbows upon the sill of an opened window. The chateau now served as a place of detention for the Provost of the British General Staff of the Expeditionary Forces in Flanders. He watched the thrush alight beside its nest and three opened beaks rise up expectantly.

The thrush dropped into each waiting beak a protesting, squirming worm, forcing down each gullet in turn the newly acquired diet.

The face watching from the chateau window lost for a moment its distraught, haggard expression in a faint smile. It was a young face, with large and soft expressive blue eyes that borrowed a fleeting joy from watching the mother thrush feeding her young.

At that moment British Staff Officers sitting around a table at their headquarters in St. Omer were listening to a tall thin-lipped General reading from a dispatch that had come by special messenger from England.

" . . . therefore, we consider that under such unusual and utterly unpredictable circumstances of an enemy gas attack, Lieutenant Daryl Ainsley of His Majesty's Selkirk Border Regiment should receive the greatest consideration and leniency possible for his decision to order his platoon from certain death in the front line trench to a temporary position in the second line trench. In presenting this petition to the consideration of His Majesty's War Office, we the undersigned suggest that an active platoon

in the second line of trenches would be of more military value when the poison gas had cleared than a dead platoon in the first line."

The General paused and searched the questioning faces before him with steel grey eyes wherein was not the slightest trace of benevolence.

"This petition is signed by three members of Parliament, and of course by many of the clergy wherein the Ainsley's have been prominent for a good many years." He threw down the dispatch with a gesture of impatience.

Through the large western window of the ancient Hotel de Lille the sun flooded the room with a soft mauve light from the stained glass panes of the upper arches. The General's red and gold tunic collar challenged the soft sunlight with a military defiance; words came from his lips like metal from a stamping press. "It is not a matter of unpredictable circumstances that we have to consider," he said in a toneless manner, "we have to consider the fact that Lieutenant Ainsley took upon himself the personal responsibility of ordering the retreat of his platoon from the post of duty without the order or sanction of his superior officer . . . and this in the moment of a threatened attack by the enemy. I maintain there is no alternative than to carry out the sentence of the Field Court-Martial given here last week dated June the third, nineteen hundred and fifteen . . ."

* * *

Officers of His Majesty's Royal Selkirks had heaved a deep sigh of relief when the Colonel of the regiment had ordered First Lieutenant Charles Maitland to be the officer in charge of Ainsley during the period of his arrest and while awaiting his General Field Court-Martial. To be the constant companion of a comrade in great danger of

facing a firing party was an experience to be avoided, if at all possible. More so when every officer who faced that gas attack on the Whit-Monday of May had their own private opinion concerning what had happened in Ainsley's section of the trench where the gas was at its worst.

"Maitland!" They repeated the name with satisfaction. "Yes, the 'old man' chose the right person in Maitland . . . Hadn't he fathered Ainsley since his first day in the line? Not yet twenty-one! Just a boy . . . Why in hell didn't they give these youngsters a period in the reserve line? These 'death and glory' Generals who fought with maps and whiskey-and-sodas those few safe and comfortable miles behind the line! Why not Court-Martial young Ainsley on the fire step of a trench during a gas attack, so as to get the reality of what others experienced—then announce the verdict! Announce it whilst men coughed up blood and foam and suffocated in the blood of their melting lungs!"

Maitland had heard it all spoken in the Mess at billets. Had even to lock the explosive and whiskey-relaxed 'Daisy' Groombridge in the French stable after the finding of the General Court-Martial.

"Those b—— red-tabbed ——s!" 'Daisy' had shouted, and shouted it much too near the Mess. "Look at the shape of the line at Ypres! A horseshoe with men in the tip getting shot in the back by enemy crossfire . . . Bah! —— idiots!"

Maitland had pushed 'Daisy' into the soft hay in the empty stall and sighed with satisfaction when he closed his eyes and lapsed into a lurid mumbling.

The day after the sentence, Maitland and Ainsley left for detention at the Provost Headquarters, Chateau Vert Bois, near Poperinge.

* * *

From his chair beside the table where a draught board held its red and black discs in a suspended game, Maitland watched his prisoner at the window.

His mentally spoken resentment found

release in inward reflection. "It could just as easily have been me," Maitland thought, "yes, just as easily! 'Daisy' Groombridge was right. 'Daisy' had fought in the Retreat from Mons, stumbling back before the vast blue-grey waves of Von Kluck's divisions, utterly exhausted from lack of sleep and food. Maitland heard again 'Daisy' mumbling his accusations upon the hay, ". . . those b—— fools! Fighting this war on the same lines as they did the Boer War . . . no strategy . . . just pure butchery now of trench warfare . . . hurling men upon machine gun emplacements to be cut down like ripe corn . . . again and again . . . ah! Generals! Yes, general —— nuisances! Bah! Khaki cloth as a protection against machine gun bullets . . . bah!"

Maitland's gaze wandered to the boy at the window. The daylight revealed the havoc of these last waiting days when the sunshine brought with its golden rays a hope that the night killed with dark despair. The pulse in Maitland's cheeks throbbed. He gazed at the corn coloured wavy hair, its tight waves reaching back from the temples. The long lashes—under the darker yellow-gold eyebrows—motionless as the boy looked out upon the meadows. The nose rather thin with fine moulded nostrils, and lips so perfect in their formation they had no place on the face of a man.

During those first few days of trench warfare, Maitland had seen Ainsley's blue eyes mist over with grief when a shell had mutilated some of the men in his platoon. Then they had reminded him of blue iris dulled in a heavy morning dew.

Maitland tried to picture the face at the window transformed by distended nostrils, the sensitive lips set in passion—the passion of killing—and the eyes hard and merciless; a smoking revolver . . . and he unaffected by the dead around him as a result of his firing.

"No!" Maitland thought. "Might as well picture Christ in Ainsley's place and dressed in his uniform. Yes, that's it! Christ would have ordered his platoon back to

safety from certain death."

Maitland knew he must call a halt to this visioning.

"Shall we finish our game, Ainsley?" he asked. Ainsley answered him, his gaze still upon the meadows. "Please . . . in a moment. The meadows remind me of . . . of . . ."

The words died upon his lips as they always did when the Soul within him tried to reveal its past joys, the people he loved across those few miles of sea that now loomed before his mind's eye a fathomless gulf.

From the rear of the chateau, footsteps hurried over the flagstones, followed by a knock upon the door. Maitland crossed the room and closed the door behind him. A Staff Major returned Maitland's salute and asked, "You are Lieutenant Maitland, I believe?" Maitland felt the tell-tale tingling racing up his spine.

"Yes, sir!"

"The sentence will be carried out at sunrise tomorrow. Will you see to it that Lieutenant Ainsley is acquainted with this order, and makes preparation for his spiritual adviser and comforter?"

"I will, sir!"

Maitland saluted again. The major returned it, and hastened away.

When the orderlies brought in the dinner, Maitland knew Ainsley was fully aware of the state of things. Sensitives can and do become *en rapport* with another's state of consciousness more easily when that other's whole being exudes sympathy as Maitland's did now.

It was a tragic make-believe, that meal. Both men toying with their food, each afraid to wound the other with mention of the inevitable.

At 10 p.m. Maitland left his prisoner sitting upon his bed cot, his knuckles white from the pressure of his clasped hands around the raised knee. Maitland ordered coffee, and after a whispered command to the sergeant, accepted from him a bottle of cognac.

"It's the only way," Maitland said.

The sergeant nodded, and watched Maitland spike both cups heavily with the liquor. Back in the room, Ainsley sipped his coffee.

"It's terribly strong, isn't it Maitland?" he asked with a smile.

"Yes, I intended it should be," Maitland replied.

"I understand." Ainsley spoke the words with surprising indifference. "It's not so bad now that one really knows. In fact, it is a relief."

Maitland nodded. "Empty your cup," he suggested, "the sergeant has another waiting for us in the kitchen."

"You may keep the remainder," Maitland said to the sergeant, "but just heat these two cups. There's so much brandy in them that they're rather mildly warm."

Back in the room again Maitland waited and blessed the gods for brandy. He watched from his cot the colour slowly mounting in Ainsley's cheeks, and when Ainsley stretched upon his cot with his head resting upon his cupped hands, Maitland said, "May I read you something of . . . of . . . well, a spiritual nature? Or would you rather I asked the orderly Corporal to procure a Padre?"

Ainsley answered with closed eyes. "What are you going to read?"

"You may have heard it before," Maitland replied, "it's called *The Song Celestial*. It's written by Sir Edwin Arnold—an Oxford professor who investigated the Eastern religions. I've studied them myself," he added, "and I'm sure they will help you now . . . I'm sure they will!"

Maitland lifted his haversack from the floor beneath his cot and took out a thin brown book.

"Now, are we ready?" he asked.

"Ready and waiting," Ainsley replied. Maitland was gladdened by sensing a sudden cheerfulness in his voice. It lessened the tension within him.

"Finish off the remainder of your night-cap." Maitland requested, glancing at the half-empty cup beside the cot. Ainsley

obeyed, then regained his old position of relaxation, whilst Maitland turned over the leaves of his book. "Now, here we are," Maitland said a little proudly, "just you listen to what I think are the most beautiful lines ever written." His voice was pitched clearly with an underlying rich tenderness.

"Nay, but as when one layeth
His worn-out robes away,
And, taking new ones, sayeth,
'These will I wear today!'
So putteth by the spirit
Lightly its garb of flesh,
And passeth to inherit
A residence afresh."

Ainsley's voice, interested and filled with a soft acceptance, asked "How long have you studied this . . . this . . .?"

"It's really a famous Sanskrit poem called *Bhagavad Gita*. I first was posted on it when I was in India. We were stationed at Bangalore at the time. Our senior Major, Major Wingate, was a very advanced occultist. He never tired of teaching me the Ancient Wisdom. How long? . . . Well, I enjoyed his friendship for seven years."

"Thanks, Maitland. Will you read me more of it?"

"Of course—gladly. Now, here's the part I know by memory," Maitland said, and closing the book upon his thumb, quoted: "I say to thee weapons reach not the Life; Flame burns it not, waters cannot o'erwhelm, Nor dry winds wither it. Impenetrable, Unentered, unassailed, unharmed, untouched,

Immortal, all-arriving, stable, sure, . . .
. . . Thus is the Soul declared! How wilt thou; then,—

Knowing it so,—grieve when thou shouldst not grieve?"

Maitland paused. Darkness enveloped the cot where Ainsley lay.

"Then all that we have seen in the front lines are not dead men—but empty bodies?"

Maitland considered the question, watching the circle of his flashlight now resting

upon the open book. His voice was soft as he answered.

"Yes! Empty bodies. Listen:
"He who shall say, 'Lo! I have slain a man!'
He who shall think, 'Lo! I am slain!' those both

Know naught! Life cannot slay. Life is not slain!"

"Listen carefully to this, Ainsley," Maitland said with soft entreaty.

"Never the spirit was born; the spirit shall cease to be never;

Never was time it was not; END AND BEGINNING ARE DREAMS!

Birthless and deathless and changeless remaineth the spirit forever;

Death hath not touched it at all, dead though the house of it seems!"

There followed a long silence. Maitland withdrew his thumb from the book and lay motionless looking out from the window to where a star glittered brightly in the indigo ceiling. From the battlefront came the thudding of the 'heavies'.

"Are you awake, Ainsley?" Maitland asked at length.

"Only half awake, Maitland. Isn't it strange that one can see mentally when half asleep?"

"No," Maitland's reply came instantly, "that half-sleep state is a favourite poise that the Soul delights in. It stands in the corridor of the two worlds. It is receptive of both. Perhaps it would be better to put it this way—the brain consciousness has been half-emptied of mundane things, half-filled with the subjective. Hence the less dense state of being gradually edges the dense state out and the Soul stands free from all physical encumbrances. Indians call this state the *svapna* which really means the consciousness is then acting upon the astral plane. Astral means starry realm—all very difficult to explain in our language."

"You seem to be able to explain it easily enough," Ainsley said.

"You mean I've made plain to you the first few steps the Soul takes on its journey back home?"

"Yes, I mean that." The finality in Ainsley's voice eased Maitland's mind of the thought of partial success, and urged him to follow through—"Are you apprehensive of tomorrow, Ainsley? If so, the few hours are still ours to attempt some more steps upon the occult path . . . if you wish."

"No, but I would like to ask you two questions, Maitland, that you do not have to answer unless you choose."

"Ask them."

"Do you think this . . . this event of tomorrow could have been avoided?"

"There is no doubt in my mind—no, it could not have been avoided. It was a karmic debt brought over from your previous life. A wonderful opportunity to obtain merit. Thousands of men have lost their physical bodies on this long line of battlefield with less merit attached to their loss than in your case."

"Really?"

"Yes. You saved your platoon from a terrible death, didn't you?"

"Well, yes, I suppose I did, but I did not think at the time that I was doing anything of a far reaching nature. I just couldn't endure the . . ."

"My God, Ainsley," Maitland cut in, "that is just where you stood naked for a beautiful moment before your God and he accepted your offer . . . Do you realize what I mean? The Christ consciousness — that people talk so much about, and do so little with — stood out in you and touched the very hand of God . . . and . . . Ainsley, God's hand will close upon yours at dawn tomorrow. Ainsley! In the long madness ahead of many of us who have our eyes open to its hellishness — the selfishness wherein all the forces of evil are using mankind . . . I . . . I must not use the word envy . . . no, I must find a better word, and what I want to say to you is that I congratulate you on your choice. Thousands are yet to die with nothing but hatred pulsing through their whole being and the lust to kill, whilst you . . . you . . .!"

Maitland left his sentence quivering in

mid-air, and could not see the smile of understanding the peace that he . . . he had been the means of putting there . . . there upon the boy's lips.

"Do you have any more questions, Ainsley? If only I can answer them I shall be most gratified to do so!"

"No, I have no more questions, Maitland, except — how can I ever repay you for all this . . . this beautiful liberation from fear and ignorance that had almost frozen my very Soul?"

It was a long time before Maitland spoke. When he did it was very brief.

"Oh, we'll talk about that some other life, eh?"

"Are you tired, Maitland?"

"Yes. I almost forgot to say our prayer that I want you to remember the meaning of in the morning. Ready?"

"Yes."

Maitland flashed his light upon the pages of the book and read:

" . . . If thou hearest that the man new-dead
Is, like the man new-born, still living man—
One same, existent Spirit—wilt thou weep?
The end of birth is death; the end of death
Is birth: this is ordained! and mournest thou,
Chief of the stalwart arm! for what befalls
Which could not otherwise befall? The birth
Of living things comes unperceived; the death
Comes unperceived; between them, beings perceive:
What is there sorrowful herein, dear Prince?"

Maitland flicked off the light, knowing the value of silence that tends to establish union between the listener and the subject. He felt the mental circle had been joined, that the crisis was now over and forever behind them both. He was content to lie there in his cot,

his consciousness suspended between the two worlds. When he at last looked at his wrist-watch, the illuminated hands told the hour to be 2 a.m.

"Ainsley," he said softly. No answer came. He felt a strange glow of satisfaction in the long healing silence.

* * *

Someone lifted his hand. He opened his eyes and saw Ainsley gazing down at him, and upon his face a light shone. A spiritual light that lifted Ainsley's lips in a serene smile, and gave back to his eyes a glory wherein only Love found room.

"They are here, Maitland," Ainsley said softly.

Again steps upon the flagstones, and a loud knock on the door.

Maitland opened the door. "We are ready," announced a Captain from another regiment answering Maitland's salute. "Take the prisoner through the arch that leads to the stable yard," he added.

At the kitchen door, the sergeant stood up with two cups of coffee upon a tray. The odour of brandy came from the cups. Maitland took them. In the room Ainsley smilingly refused the coffee, and put his arm around Maitland's shoulder.

"Goodbye for now, Maitland," he said. "Thanks for everything that you have done for me—and that you will never know!"

At the arched gateway, the Captain waited to take his place beside Ainsley—a hint that at the arch Maitland's duty finished.

Maitland extended his hand in silence. Ainsley held it for a few seconds, then said, "End and Beginning . . . are Dreams," and smiling, walked through the arch.

There came a muffled roar from the battle-front. Maitland walked towards the arch and saw from the corner of his eye the helmets of the firing party . . . saw Ainsley shake his head in refusal of the Padre's offered service.

Before Maitland had reached the chateau door hurrying footsteps caught up with him. It was the Padre.

"Lieutenant Daryl Ainsley refused the last rites of the Church!" the Padre said. "He

informed me they were given last night. Who gave them . . . ?"

The remainder of the Padre's words were drowned by a stinging volley of rifle fire that echoed across the meadows. Maitland watched a thin wreath of blue-grey smoke float over the wall top, then turned his gaze to the willow tree leaning over the placid pond. The willow branch that held the nest and its young was moving to and fro, and the startled mother thrush was cutting with swift wings the flaming orange coloured eastern sky.

SOME EARLY CANADIAN LODGES

(Continued from page 130)

this Lodge nor of its term of existence but apparently it did not survive the effects of the Judge-Besant controversy of 1895. One of the Charter Members, Mrs. Wanless, chose to follow Mr. Judge and became a member of The Theosophical Society of America of which Mr. Judge was elected President for life. Unfortunately for the Theosophical Cause, both in America, where his unstinting labour had built up a strong and widespread organization, and for the world movement itself, Mr. Judge's life came to an end in 1896. Mrs. Wanless subsequently joined forces with Mrs. Tingley and moved to California in 1898 where she died in 1938.

Whether any seeds of Theosophical thought lived through the long period of silence which followed the cessation of the Mount Royal Lodge is not known, but it was not until May 18, 1905 that a new lodge was formed as a lodge in the American Section (Adyar).

Beaver Lodge, Toronto

Chronologically it would seem that the fourth Canadian Lodge was Beaver Lodge, Toronto, formed about 1895. However the story of this Lodge is so closely associated with that of Toronto Lodge that the two will be combined later.

Vancouver Lodge

The date of the first Theosophical activity in Vancouver has not been established.

In a letter dated Feb. 22, 1938, Mr. A. E. S. Smythe stated that "In 1891 a Lodge was established in Vancouver", but from the context it would seem that this should have been 1897.

However, the first charter issued for a lodge in Vancouver was dated May 14, 1897 and this was issued by The Theosophical Society in America, the organization founded by Mr. Judge and his followers. The Lodge's first President was Mr. Thomas Parsons who had become a member of the T.S. in America in Oct. 1896. It was largely due to his efforts, stimulated by those of Mr. William Stewart of the Kshanti Lodge in Victoria that the Vancouver Lodge was formed. For months prior to this Mr. Parsons conducted weekly study-groups in the city.

The Charter Members of the Lodge were, Mr. and Mrs. Thomas Parsons, Mr. Thomas Edward Knapp, Mr. Frederick Albert Round, Mr. George Sydney (who was its first Secretary), Mr. and Mrs. Richard F. Swalwell, Mr. Martin G. Anderson and Mr. Lemuel H. Norton.

One of the early reports after the charter had been issued read: "We conduct two study classes on Sunday and Wednesday evenings, and public meetings Sundays at 3 p.m. in Sullivan's Hall. Fully one-half of our members are already earnest students. We have started a subscription list for the Indian Relief Fund and hope to take up other practical work as we perfect organization. Our Branch shows signs of a strong constitution and is going to grow." (from *The Theosophical Forum*, June, 1897).

In the July 1897 issue of the same publication there is a notation concerning the "Good reports" from the Vancouver Branch which is doing "excellent work" in "spreading Theosophy in Vancouver". Mr. Parsons wrote, "as fresh fuel is added, the fire of this northern center will burn brighter."

New members continued to come in during the next few years, and the Branch, with Mr. Parsons as President, was duly rechartered after the Chicago Convention in

February, 1898, having adopted the Constitution and expressed themselves in favour of the platform of work inaugurated there. It was thenceforth called "U.B.L. No. 11" (Universal Brotherhood Lodge No. 11).

But evidently all members did not subscribe to the new order and refused to follow Mrs. Tingley, for on April 20, 1898, a new charter was issued to "Vancouver Lodge" by the American Section. One of the early secretaries of the new Lodge was Mr. Frederick A. Round who was one of the Charter Members of the original Lodge.

There were two Theosophical Lodges in Vancouver for several years, until sometime after 1901 when the U.B.L. No. 11 seems to have passed out of the picture, leaving only the Vancouver Lodge. But up to that time the U.B. Lodge was active, Mr. Parsons was its President and new members were being admitted.

The next installment of the story of early Lodges in Canada will deal with Toronto Lodge which was formed in 1891 by Mr. A. E. S. Smythe and four associates, and also with Beaver Lodge which came into being after the Judge-Besant controversy in 1895 and whose original members were Mr. A. E. S. Smythe, Mr. S. Beckett (who established the original Secret Doctrine Class in Toronto and which still continues) and a few other members who chose to follow Mr. Judge. It is hoped to have this ready for the next issue of the magazine.

—D.W.B.

REVIEW

(Continued from page 132)

It was recently stated that 90 per cent of all the scientists who have ever lived are living and working today. This should not be surprising when we consider the remarkable achievements and rapid progress of science during the past thirty or forty years. It is therefore even more regrettable that the study of science, which forms part of

the second object of the Theosophical Society, has been generally neglected since the early days of the Movement. This phase now demands our reawakened interest and attention.

A student cannot but be impressed with the fact that so much scientific thought of the last quarter of the 19th Century has largely been discredited in the 20th. The original Theosophical teachings were diametrically opposed to the then very materialistic dogmatism of science, but they now appear to be in accord with modern discoveries and theories. There has been a remarkable trend in recent years for scientific ideas to coincide with much of the occult knowledge first released through the writings of Madame H. P. Blavatsky. Victor Endersby refers to this in his article "The Faces of Janus":

"The average modern reader of scientific items has been reared in a new era undreamed of in those days, and parts of what Blavatsky taught and which were scientific abominations at the time, are now accepted dogma; when one explains to a younger modern some of the Blavatsky teachings, the response is likely to be, 'So what? Everybody knows that'."

In these articles science is considered from several aspects which fall within the Theosophical frame of reference. The titles

—"Science and the Universe", "The Future of Science and Man", "Aspects of Space-Time and Mass", "The Impact of Technology on Man's Spiritual Progress", "Science and Religion"—to name some, indicate Man's quest for a synthesis of Religion, Philosophy and Science, reminding us of one of the purposes of the Theosophical Movement.

The articles are excellent without exception, and are highly recommended reading for all students with or without a scientific background. Mr. Victor Endersby's "The Faces of Janus" is a well-considered and fair appraisal of the scientific content of early Theosophical teachings. Dr. Hermine Sabetay's contribution is a revealing study of "Mineral Matter and Living Forms"; this is an area in which—considering the limitations of materialistic science—further research will probably show the reliability of the occult doctrines.

The American Theosophist's symposium leaves the reader with a feeling of optimism for the future of Theosophy. It is expected that the time is not too far off when science will be self-compelled to expand its range of study beyond Matter. When that time comes the beacon of Theosophy will stand to point the way to some of the many mysteries of the Universe. T.G.D.

INDEX

THE CANADIAN THEOSOPHIST, VOL. 43

Allegory, An	41	Canadian Lodges, Some Early	127
Angus, Jane	12	Carr, Mabel	55
Antiquity of Man, The	47	Carter, Charles R.	9, 87, 135
Austria, News from	12	Coming Race, The	116
Baldwin, Laura	89	Dalzell, Mrs. Nellie	111, 123
Barr, D. W.		Davy, Ted	47, 95, 108
..... 11, 35, 40, 49, 59, 83, 97, 107, 127		East African Convention	22
Bendit, Laurence J.	38	Election, Annual	11, 35, 60, 132
Boomerang Thrower, The	87	End and Beginning are Dreams	135
Buchanan, Mrs. M. D.	71	Financial Report	110
Burch, T. B. G.	107		

Garratt, Ronald	28, 109	Poulin, J. M.	15, 85
Gaunt, Miss Laura	60, 61	Prentice, J. M.	20
Gayatri, A Commentary on the	93	Presidential Address	1
Griffith, Mollie	25		
Hale, Charles M.	13	Ram, N. Sri	1, 50
Hamilton, Ruth	134	Reincarnation, The Doctrine of	32
Hamilton Lodge	53	Religion of Love	106
Harris, Iverson L.	47, 116	Reviews:	
Harrison, Miss Elouise R.	39, 63, 116	Eternal Mystery, The	40
Hindsley, Miss Madeline	59	First Five Lives of Annie Besant, The	20
Hoeller, Stephan A.	13	Letters from AE	61
Howard, Mary	36	Paradox and Poetry in <i>The Voice of the Silence</i>	95
Humphreys, Christmas	55	<i>The American Theosophist</i> , Nov. 1962	132
Intellect and Heart Light	71		
Judge, William Q.	41, 89, 93	Sattelberg, Richard	65, 85, 104
Karma	89	School of the Woods	134
Katsunoff, Rev. R. G.	73	Schweitzer, Albert and the Reverence for Life	104
Lakin, Mrs. C. P.	107	Secret Doctrine, The Use of the	97
Layton, Felix	37	Slater, V. W.	15
Legros, George Cardinal	71	Small, W. Emmett	8
Lord's Prayer, The	73, 109	Smith, Dr. Henry A.	107, 112
Middleton, E. K.	16	Some Words on Daily Life	18
Mitchell, Roy	9, 97	Spontaneous Generation	63
Montreal Lodge	36, 60	Styff, H.	32, 106
Moving Forward	112	Sun is Blue, The	71
Notes and Comments		Theosophic Living	28
.....	11, 35, 59, 83, 107, 131	<i>Theosophist</i> , <i>The</i>	35, 50, 59
Obituaries:		Theosophy — A Fixed and Definite System?	49, 85
Burch, T. B. G.	83	Theosophy, A Way to Freedom	25
Dean, Mrs. Mary	11	Theosophy — Is It a Definite Philosophy? 13, 15, 37, 50, 53, 85, 121	
Hale, Charles M.	11	Toronto Lodge	12, 70, 108
Henderson, Tom	11	Touch of the Real	8
Hindsley, Miss Madeline	83	Tratnik, Mrs. J.	109
Kershaw, Mrs. Ada	35	Tyler, Frederick E.	39, 134
Mackay, Mrs. Daisy	59		
Parker, Mrs. Florence	59	Van Assche, Mrs. Inez	106
Thornton, Meta	131		
Olcott Harijan Free Schools	36, 86	Weaver, Cedric	13
Orpheus Lodge	90	What Can We Teach?	123
Patel, R. H.	22	What the Masters Teach	55
Philosophy and the Ancient Wisdom —		White Lotus Day	90
Ethical Perspectives	65	Wilks, W. E.	40, 121
Philosophy of Religion, The	42	Wisdom From Ancient Egypt	111
Poem - The Phoenix	89	Wynne-Tyson, Esmé	42, 133

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