

THE CANADIAN THEOSOPHIST

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VOL. V. No. 2

TORONTO, APRIL 15, 1924

Price 10 Cents

THE RETURN OF THE MASTERS

In the early days of the Theosophical Society it used to be said that there would be no success for any section of the movement that did not support before the world the idea of the Masters. The conception of these Elder Brothers of the human race has so faded even from the minds of many members of the Society that it is but infrequently one hears them referred to in some places, and even when they are mentioned it is in terms so foreign to the first accounts in which they were described that it is difficult to recognize them. The very common idea now held about them is of beings who dwell on the astral or psychic or mental or some higher plane of consciousness, and there is little to suggest that they are men of flesh and blood like the rest of us, who have attained a fuller if not a complete control over their physical bodies, and possess a knowledge of the laws of the inner worlds and of life that places them on a higher level than the race in general. But as they have great privileges they have also great responsibilities, and they spend themselves and their powers on the welfare of humanity. They are utterly unselfish, utterly wise, and relatively to us, utterly powerful.

Knowing what they did, two of these Brothers undertook to make one more endeavour to awaken the race to a sense of its opportunities, and using Madam Blavatsky as a messenger they helped to begin the Theosophical Society in 1875. It will soon be forty-nine years since that effort was made, and, compared with what

it might have been, it has been a failure. Its literature has been perverted; its teachings have been forgotten and supplanted by others, its cardinal principles have been subverted, and in the main the public have little opportunity of learning to-day what the Theosophical Society originally stood for. But there has remained a nucleus that in spite of all has been true to the foundation ideas—Brotherhood, Toleration, Independence, Freedom, Democracy. In opposition we have had schisms, partisanship, slavish subservience to reputed leaders, dogmatic organization and autocratic control. Those who tacitly submitted to these things were made to feel their inferiority and their undesirability to those who accepted the domination of the majority. Sweet reasonableness departed, and crisis after crisis was precipitated in efforts to eject the unwelcome. The result was to discredit the movement and to cast blame where it was probably little deserved.

Now there comes a new cycle in this forty-ninth year of the history of the Society, and the first official indication of it is the statement published elsewhere which appeared for the first time in *The Theosophist*, to be kept there constantly, written by Mrs. Besant, President of the Society, at the suggestion of the General Council, and embodying her own oft-repeated statements on "Freedom of Thought."

Simultaneously there has appeared a volume of Letters from the Masters written between 1880 and 1884 which comes

almost like a new revelation of the spirit and intent of those Elder Brothers who assisted in the founding of the Society. In these we read of their teachings, their theories, their practice. We are helped to understand their nature and to realize that there is nothing unhuman or superhuman about them. They are impatient of our follies, but infinitely patient of our ignorance. They pity our weaknesses and compassionate our aspirations. They shun our superstitions and encourage our enquiries. They ask for no worshippers, and resent all idolatry. They do nothing to interfere with the natural liberty of the mind, and they honour a manly independence.

But they make it clear that it is useless for them to try to teach those who cavil at every step of the teaching, and who do not wish to accept the conditions of instruction. If one wishes to study chemistry one of the conditions is practical work in a laboratory. If one wishes to understand and study life, one of the conditions is that the study must be experimental and in accordance with the laws under which life evolves. Those who refuse to recognize these laws may take their own course and find out their own mistakes, though lacking the power of discovering the correct way without terrible suffering, which is probably compensated by the strength of character and force of purpose thus gained. But such suffering is not to be attributed to any act or thought of the Masters. They have offered to teach and they can do no more. Those who prefer to accept a different code, a method, alluring and plausible, or a path more in accord with their inclinations, are at liberty to pursue that method, but they must not confuse it with the Way of the Masters, and they must not blame the Masters for the delusion into which they have fallen.

A study of these Letters will indicate how far the majority of the members of the Theosophical Society have strayed from the original conceptions of the Movement. Chief of all these errors is the insistence upon a leadership which was never authorized and an apostolical succession which is mythical. The result of this, whether intentional or not, has been

that a vast Apocrypha has grown up which has submerged the original instructions, which are now relegated to top shelves and locked cupboards when they are not prohibited altogether, usually on the plea that the reader is too stupid or immature to understand what the Masters have had to say; but, on further effort to reach these books, obviously as the result of a determination on the part of some self-constituted censors not to permit their circulation. For these the statement on "Freedom of Thought" particularly applies. Perfect liberty for every student to read all the literature of the movement, Apocryphal or not, is the bulwark and palladium of the Society. In no other way will the discrimination of the student be developed; in no other way is it possible to break down the tendency to create an orthodoxy which frowns on outsiders, obliterates Brotherhood, turns students into gulping nestlings who swallow everything dropped into their gaping beaks, and becomes the opportunity of every visionary who can gain official approval.

The root of all this is egotism, which arises out of the cultivation of the personality and its desires. The utter self-abandonment of the Masters, their anonymity, their unpierced privacy, their willingness to leave their teaching to the judgment of all, wise and simple alike, confident that those who have ears to hear will hear, and that no other can—these constitute the antidote provided and the sufficient index for all sincere souls.

THEOSOPHY IN ACTION

XII. PURITY

By ROY MITCHELL

Throughout these essays I have urged that we of the Theosophical Society are required to be more concerned with method than with result. A high method must inevitably bring a wide result, and it will be none of our business if the result is not in our time. Knowing as we do the slow cyclic process by which Nature works from a cause to a visible effect, we of all people should learn to be patient in the knowledge that once the cause is

laid down the effect will inevitably follow in its due course, whether we live to see it or not. When we drop to the materialistic mood in which we wait impatiently for results to follow at once upon the causes we have set up, we step into a region of *maya* where we try to persuade ourselves—and succeed all too frequently—that we have brought about conditions which are in reality the flowering of long antecedent causes. We do not create a Theosophical Society out of nothing; we draw to a focus long-gone students of the mysteries, united for the most part in one thing only, their preoccupation with the mysteries. They are hampered by all their individual karma, their racial and family limitations, and the one grave mistake they can make about themselves is that because they were persuaded to Theosophy in an hour they can, on grounds of reason alone, persuade others in an hour. We do not make a Theosophist as we so naively believe: we awaken one.

Nor do we awaken his theosophy alone. We rouse with it all his theosophic karma and the forms into which his theosophy has been cast in ages gone by. This one with his spiritism, that with his magic, another with his love of cloistered community, a fourth with his sense of a need of a personal teacher, a fifth with tatters of ritualism still flapping in his mind. One with pledges given to art, or one to social service, or one to scientific inquiry.

These are all as they should be. They are our filamentary ties with the life around us, ties through which our force may go and ties also through which we will draw our sympathy with the life of our generation. That theosophy should exist for itself or for its students is not enough. Every law requires of it that it should exist for the world and wax strong by its service of the world. If the Theosophical Society did not have them but lived to itself it might as well not exist. They are our great advantage.

None the less, they are also our great peril. While our big fellows can draw from Theosophy their refreshment and energy, and then going into the world can lavish it upon what they love best, the little, muddily-minded fellows—and it will

not be unbrotherly to admit that we have a few—must needs lug their dear desires into the Society itself and demand of us in the name of tolerance and brotherhood that we also love and feed them.

We have been told so often how hard it is to carry a Theosophical Society in the purity of its first ideals. This is the reason. Because we fail to discriminate between pure Theosophy and all its applications we are overborne by foreign growths, all perfectly valid in their own places and all ruinous in ours.

The churches have had to learn the lesson again and again. Just a few years ago some sentimentalist invented the idea of having a special Sunday, with a special collection for something or other. Then somebody added another, and presently another. But there are only fifty-two Sundays in a year, and when it began to tell on the revenue the amiable people who could not see it as a mistake in principle did see it as a mistake in finance, and I think they stopped it. We may have to run the same course, and when our Theosophical Society has been picked white by a host of affiliated movements, our sentimentalists may be able to descry in physical deficits a truth they could not understand in the realm of ideas.

Then we will know, widely enough for it to be of any practical use, that our Theosophical Society is at its greatest potency when we conceive it as a power house that makes energy for whatever purpose the user may have for it. He may use it to give light, to give warmth, to turn a machine, to cook his food, to cure his diseases, to shock himself off this plane altogether if he insist upon it, but we will be at great pains to see that when he acquires the power he will carry it afield and make it his contribution to the world. It will be so much better than coming in and taking up our good time with long arguments about the use to which the powers could be put. Mostly we have ideas of our own on that subject, and if we are too proud to beg the Theosophical Society for help with our hobbies, we should try to instil a similar pride in him. Failing that we should protect the Society against him.

Because I am of the theatre shall I make this Theosophical Society which has given me so much and which I love for it, a cockpit for all the quarrels, jealousies and frenzies of the theatre Should I not rather carry my ideas of Theosophy into the theatre? Because I am a Mason shall I carry Masonry into Theosophy or Theosophy into Masonry? Shall I bring politics into Theosophy or take Theosophy into politics? There is surely no problem here if we stay with the principle involved; if we feel in our hearts what we say with our lips that Theosophy is a whole world and a whole culture and an ample field in which no fertile mind need fail for lack of work; if we decide that Theosophy is to be kept above our karma and the swirl of our desires; if we confine ourselves to pure Theosophy and leave the debatable and always difficult application of it to individuals working in other spheres than ours.

A simple and patient tree that stands by the road has a device by which it throws its seed far from it lest the seed grow up and choke it, and although in our sentimental moods we think it tragic that the tree should never be able to caress and encourage its little seedling, it achieves the Lord's work better that way. It lives longer and has more little seedlings.

I think sometimes that if I were a Black Magician and wanted to destroy the Theosophical Society this would be the surest way. I should not fight it head on. That would make it flourish more. I should do everything I could to encourage its little cart-before-the-horse adherents to weave a myriad votive garlands of their hobbies and distantly-related enthusiasms and lay them reverently upon it until they had crushed it to death in the sacred name of brotherhood.

NOTE: *This is the Concluding Essay in a Series of Twelve.*

It has been suggested that Mr. Mitchell add a supplementary series of six articles on Theosophic Study. They will be: (1), Revaluation; (2), Projection; (3) Extension; (4), Discrepancy; (5), Catharsis; (6), Standards.

THE WOMAN WHO FELL FROM THE SKY

V. THE TURTLE

By FRED B. HOUSSER

In attempting to interpret the symbolism of these North American Indian stories certain difficulties are met with unlike most of the other systems. First there is the absence of written material. Scholars have not yet learned to translate the monumental inscriptions of Mexico and Peru. No Rosetta stone has been found by which a clue may be developed. The records of the northern tribes, what there are of them, appear in crude pictograph writing on buffalo robes, pieces of birch bark, and mysteriously and secretly hidden in the patterns of wampum belts or the notches of sticks. There is only one existing record that I know of among the northern tribes that gives a first-hand Indian account of creation, i.e., the Wal-am-Olum of the Leni Lenapi, which we shall discuss later. Even this is in dispute amongst the scholars, some claiming it to be a mere forgery, some saying that it refers only to a local deluge tradition, and some that it is just a savage attempt to express a poetic idea existent in the mind of one obscure aboriginal man.

Another difficulty to be faced is the probable fact that the red man's traditions are based upon a very early statement of the ancient wisdom which we Theosophists believe to have been originally taught by Divine Kings. Even in the systems of Egypt and India there are signs that we are dealing with a later statement of the tradition and again, in America, we find a different species of animals used to represent principles, hierarchies and beings. The zodiacal system of the Mexicans differs, so the writer believes, from other zodiacs in that it contains eight, instead of twelve signs and, as it is not exactly known from what original roots the Mexican names of these animals are derived, or what the meaning of those roots were, one of the most useful means of interpretation is denied us.

We cannot leave the creation story we have been studying, however, without referring to one of the most important symbols occurring in it, one of the most prominent figures, in fact, in the annals of all the northern Indian tribes, namely, the turtle.

Practically all the tribal traditions of the American Indian north of the Rio Grande state that the world, the great island, rested on the back of a turtle. We have seen this in the Wyandot story.

The turtle seems to have been thought unsurpassed among the animals in wisdom and understanding unless it be by the serpent. It was the turtle who presided at the councils of the animals at the creation of the world. It was a turtle who is said, in the Wyandot tradition, to have made the sun by going into the sky and catching the lightning. It was a turtle again who helped the Wyandots slay their terrible enemies the Hookeh giants who were cannibals and magicians. Stories are told how the turtle captured the prize in every contest amongst the animals. The turtle tribe was one of the most honoured amongst the Indians, three divisions of it being given by Barbeau as sitting around the council fire. One of the great mounds in Minnesota represents a turtle forty feet long by twenty-seven feet wide and twelve feet high.

Just what occult significance, if any, the turtle represents we do not know definitely yet. Its task of supporting the Great Island, however, is suggestive of the Greek analogy of Atlas, and between the two figures are found several corresponding attributes.

"The myth of Atlas," writes H. P. B., "is an allegory easily understood. Atlas is the old continent of Lemuria and Atlantis combined and personified in one symbol. The poets attribute to Atlas, as to Proteus, a superior wisdom and universal knowledge, and especially a *thorough acquaintance with the depths of the ocean*, for both continents bore races instructed by Divine Masters and both were transferred to the bottom of the sea."

"He (Atlas) personifies a continent in the west, said to support heaven and earth at once, an allusion to the gigantic

peaks of the Lemurian and Atlantean continents."

Now, Atlas, by the way, as H. P. B. points out, is not a Greek word and has no satisfactory etymology in the languages of Europe. Atlas is a Toltec word. Atlas means "the border of, or amid the water." It also means "war," and it likewise means "the top of the head" (see *Isis Unveiled*, Vol. I).

Atlas carrying the world may be conceived of as performing a sacrifice for mankind. In other words, he can be thought of as a Nirmanakaya, "one who, whether a Chutuktu or a Khubilkhan, an adept, or a yogi during life, has since become a member of that invisible host which ever protects and watches over Humanity within Karmic limits" (see *Glossary*, H. P. B.).

These attributes of Atlas with the hints thrown out as to their real significance apply aptly to the Turtle.

We have tried to show to what extent the turtle is represented as watching over the red-man humanity. It was amphibious, able to live on earth (form) or in the water (formless). Tradition seems to indicate that its symbol represented, like Atlas, the old continent of Lemuria and Atlantis. It possessed, like Atlas, a "superior wisdom and universal knowledge." It supported the land where Nanabush the "Grandfather of Beings, the father of the turtles" is said in the *Walam-Olum* to have dwelt and helped mankind, so, therefore, like Atlas, the continents it represents "bore races instructed by Divine Masters."

Perhaps we have a hint of something in H. P. B.'s remark that the relative root "Atl" as in Atlantis signifies not only water, but also "the top of the head," the place of illumination. Hence, it may be that we find the chief deity of the Mexicans, a figure corresponding to the Christ, is called *Quetzaco-atl*, the termination suggestive of this same idea.

* * *

He that loveth his brother abideth in the light. . . . But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because the darkness blindeth his eyes.—1 John ii. : 10.

OCCULT MASONRY CASUAL SIGNS

By MATTHEW GIBSON

From what I have said in the preceding essays, it will be evident that any enquiry into the meaning of Masonry must be far wider than a discussion of its moral issues, its symbols, its fable and its charges. These are nothing in themselves, but merely a manifold key to the opening of a wider mystery—a mystery co-extensive with life itself. Such an enquiry must be in terms of all life, and must avail itself of all commentaries upon life, irrespective of time or race or creed.

It would be a hopeless task if it had to be performed in a single life; but, in terms of the Masonic research itself, the seekers, led by the Wardens, come to labour and return to refreshment again and again.

It is obvious, too, that Masonry is merely a name for a world-wide search for the secret of the regeneration and liberation of the soul, and, whether our present expression of that search live or die, other enquirers in other forms of the mysteries will, each in his turn, resume the quest for the truth about the ancient edifice. Only in such a sense as this is there real justification for the saying that Masonry is spread over the whole surface of the globe and that the sun is always at its meridian in respect of Masonry.

Our search must be for traces of this ancient quest, taking them from any source and prizing them, not for any authority they may be supposed to possess, but for the clues which they afford to the destiny of the soul.

It has been said that, if writers wish it do it, all Masonry could be interpreted in terms of present-day Christianity. I might add that it can also be interpreted in terms of modern Buddhism, or modern Hinduism, or modern Mohammedanism, or modern Taoism—if anybody cared to take the trouble to do it. It would be a great pity, however, thus to cloud issues, because all these religions have been seriously altered since their beginnings, and no longer represent the pristine doctrine

of their Founders. But Masonry, because of its peculiar organization and its adherence to its landmarks, without committing itself officially to any exoteric religion, succeeds in remaining pure. It thus holds a position central to all religions and very closely identifiable with all religions at their source.

It must be from this central and eclectic position that the student shall proceed, looking for casual signs, tokens and words by which he may restore the ancient and genuine secret of a master in the work.

I do not think they will be the little group we use, although we can trace these through various systems. I think our Masonic signs, tokens and words are merely a covering device for a great number of indications which, like ours, will divide themselves into three great groups—the inevitable three groups of occult study.

“Casual signs” is a phrase to cover the whole field of symbol, depicted or written. It is the language of the soul and the means of describing things of the soul so that the descriptions will rise superior to language. When a man has had some measure of what Dr. Bucke calls cosmic consciousness, it is almost invariable that he turns to symbolism, either traditional, as in the case of Wagner and Dante, or native, as with Blake and Whitman. The reason is that the concepts of the spiritual world are incapable of being stated explicitly in words, but have to be described in figures of speech, which, when they are universal and accurate, form a definite code. It is by the comparison of these symbols that we arrive at any idea of the spiritual nature latent in us. Further, a symbol is something within which one's ideas can grow. There is a time, for instance, when the cross is purely historical; then it is capable of being interpreted morally; then intellectually, as a symbol of two forces in life; then given a spiritual interpretation—all without loss of the original form. We have a host of symbolic devices in the Western world which are the common property of mankind—of immaculately born ones, of crucified ones, of risen ones, of trees, of

mounts, of rivers, of temples, of builders, of the converting of dross into gold, of heroes, of great conflicts, of journeys of the pilgrim, of sacred animals, of adventures—and they are all spiritual commentaries on the great work of the soul. They are our casual signs or symbols.

Tokens, too, are more than we are inclined at first to make of them. They have particularly to do with personal contacts, the teaching of one qualified to instruct. In the East, there is the tradition of what is called the *guruparampara* chain. Literally it means "teacher beyond and beyond," and, in its fullest connotation, means that every created being is at once the pupil of some one above him and the teacher of some one below him. It means, also, that one thrives spiritually in the measure that one relays the teaching, getting from above in the same measure that one gives to the one below. Again and again, we are said to change our places in the chain, until at last we find a *guru* or teacher, who is our initiator. It is curious to find how all religions have a place somewhere for this tradition of the initiator, called in the East the *acharya*, or wise one. The final liberation is said to be the one in which he lights up and lifts the disciple by his own power to a communion with all living things. This lifting they call *acharyabhimana*, and so attractive is the idea that Christianity has emphasized it to the exclusion of almost everything else. From the teacher, by personal contacts, one receives those indications and instructions which we call tokens.

The third fruit of the quest, words, is again wider than our use of it. It means, in fuller sense, the oral and written tradition, what the Eastern religions call the *shabda*, or the thing heard. It is also called the thing told and received. It is never to be taken as authoritative or obligatory, but as instruction to be held tentatively in the mind until it can be proven or disproven. This represents the great mass of occult literature, and the immensity of it is scarcely realized until one becomes a student of occultism and mysticism. Then one realizes how the greatest figures in the history of mankind have not

only been preoccupied with the riddle of the soul, but have sought to solve it by study of the ancient occult tradition.

We are apt to think sometimes that when we come from the West to the East with the results of our search we must bring with us only those things which belong specifically to the symbolism of modern Masonry. In the ancient obligation, we are charged to bring with us all we have learned that can bear upon the mystery of life and of the Builder who is mystically dead within.

THE EGYPTIAN MYSTERIES

By ALICE WARREN HAMAKER

(CONCLUDED FROM PAGE 16)

Souls are beings caring for or considering the work of bodies and material evolution, and they have no consciousness of true goodness, but only a shadow of goodness. This causes in them a habit of beauty and virtue, and this we can see in their work or result in the ordinary man on earth. According to the Hermetic teaching neither beauty nor virtue represent true goodness, and for man to become conscious of the "GOOD" he must expand his consciousness beyond beauty or virtue, these being only a lower stage of consciousness leading to a knowledge of true goodness. A soul is looked upon as being a separate entity to the man on earth, even though dwelling in him, and can be invoked by suitable rites, and it has always been part of the Mysteries that a human being, sometimes a woman as often as a man, specially prepared for such rites, should allow his or her soul to be invoked for divine purposes, and the body completely entranced during such a ceremony. The chief difference from the ordinary spiritualistic mediumism and these mystery rites lies in the fact that the true soul of the medium is invoked and set free to perform divine acts untrammelled by the lower personality, and assisted by other divine beings also invoked for the purpose. No obsession of the body by any outside being is allowed, and no so-called "control" is allowed to

(CONTINUED ON PAGE 29)

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.

Subscription, One Dollar a Year.

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Albert E. S. Smythe.

OFFICIAL NOTES

Mrs. Annie Besant, President of the Society, sails for England this month and is due to arrive in London during the second week of May. She is to give five lectures in Queen's Hall, on "Civilization's Dead-locks, and the Keys," on the five Sunday evenings of June.

* * *

Mr. Jinarajadasa is expected to arrive at Vancouver in June. Lodges which have not yet sent in their applications for a visit from him to Mr. L. W. Rogers, National President, 826 Oakdale Avenue, Chicago, Ill., should do so at once. It is understood, of course, according to Mr. Jinarajadasa's own intimation, that he will only be able to visit a few of the larger centres.

* * *

Still another movement has arisen out of the ranks of the T. S., and naturally it is to the members that it looks for support. There is a strong feeling that it is better to carry Theosophy into other movements than to bring them into

Theosophy. But each has to choose his own path. Mrs. Maud Sharpe is the Secretary at 29 George Street, Portman Square, London, W. 1, England, for The Theosophical League for the Federation of the Nations. Many of our active members have already allied themselves with the League of Nations through the bodies organized for its support, but there may be others who prefer to join a body which works under the banner of Theosophy as such. The instrument matters little if the work only gets accomplished.

* * *

The President of the Montreal Lodge writes as follows: A circumstance has recently arisen which, in the interests of all Lodges and members, makes it necessary for this Lodge to request that the use of the Membership Card, as an introduction to a Lodge, other than that of which a person is a member, be explained in the "Canadian Theosophist." It is stated on the reverse side of the Membership Card that the card serves, among other things, as "Introduction card in travelling." This Lodge believes that if this were observed and the card presented when visiting a strange Lodge, and if this custom was generally observed, it might save explanations, and also become the means of protecting Lodges and members against persons posing as members of the Society, who are not connected with it.

* * *

The first three issues of "The Young Theosophist" have come to hand, being the organ of "The All-India Federation of Young Theosophists." This body was formed last December, to include those under thirty years of age. It appears to be a part of the world-wide revolt from the domination of older people who are unable to get out of the ruts they have made themselves or fallen into. The conclusion of one article reads: "Let Youth not be blinded nor frightened and try to explain things away. We will be lectured on Tact, on Younger Brothers and Elder Brothers, on tolerating orthodoxy, and all the rest of it. We have had enough of that, and that is why we are where we are still—in the grip of superstition and

cruel custom. Let us in the name of Truth break it and establish real Brotherhood."

NOMINATIONS AND ELECTIONS

The following nominations have been made for the General Executive:

CALGARY Lodge—

Mr. E. H. Lloyd Knechtel.

MONTREAL Lodge—

Mr. David B. Thomas.

Fellowship Lodge, OTTAWA—

Mr. Alfred J. Franklin.

Mr. Roy Mitchell.

Mr. J. Hunt Stanford.

Mr. R. H. Cronyn.

Mr. H. R. Tallman.

TORONTO Lodge—

Mr. Roy Mitchell.

Mr. H. R. Tallman.

Mr. J. Hunt Stanford.

West End Lodge, TORONTO—

Mr. Felix A. Belcher,

Mr. Walter Cotton.

Orpheus Lodge, VANCOUVER—

Miss Helena M. Hesson.

NORTH VANCOUVER Lodge—

Mrs. Edith Fielding. .

WINNIPEG Lodge—

Mr. Laurance H. D. Roberts.

All the above Lodges, except the West End Lodge, Toronto, nominated the present General Secretary for another term of office. As no other was nominated he stands elected.

It is understood that all these nominees have consented to stand for election, but if not it is requested that notification be sent at once to the General Secretary. The ballots are being prepared and will be sent out not later than May 1. They will be returnable so as to reach the General Secretary on June 2, when the voting will close. Scrutineers will be appointed by the local Toronto Lodges, and it is hoped to obtain the services once more of Mr. Winchester to conduct the counting of the votes, which are to be cast under the

Hare-Spence system of Proportional Representation.

It should be clearly understood that only members who are fully paid up for the year ending June 30, 1924, are entitled to vote, and to these only will ballots be issued. The ballot is a secret one, full instructions regarding the process being given on the ballot form which should be carefully read by the voter.

FREEDOM OF THOUGHT

There has been a somewhat protracted discussion in the T. S. in Canada over the subject of Freedom of Thought. A certain section of the members held strongly to the view that only those doctrines and opinions which were considered "orthodox" or endorsed by recognized leaders and teachers should be allowed to be ventilated in the Lodges or allowed to appear in the pages of the Sectional Magazine. One party objected to the teachings of the Founder of the Society, Madam Blavatsky, being given any prominence; another party objected to anything but these teachings appearing. The majority of the General Executive have consistently stood for liberty to all. When one side was given it was recognized that a reasonable reply was the right of the other. It happened, however, that personal feelings were engendered, and personalities became the issue rather than principles. Nothing could well come of such a course, and for a year past it was thought wise to repress mere discussion and keep the Magazine on reasonable and tolerant lines which could offend no one, but instruct all on grounds of unquestioned principle. This policy has evidently proved acceptable to the majority. It is to be regretted that a number of the minority have been unable to reconcile themselves to this policy and have decided to withdraw from the T. S. in Canada and affiliate with the Adyar Headquarters direct. The largest body of these belong to the Vancouver Lodge, and according to the ruling of the President, Mrs. Besant, they are forming a new Lodge. At a meeting held on April 3rd Mrs. Teeple, on behalf of the Canadian members, moved that it be an instruction to both executives of the old

and the new Lodges from that meeting that the members were unanimous in wishing that harmonious relations continue between them, and that to this end joint Lodge meetings be held when possible. This was seconded by Mr. James Taylor and carried.

It is understood that the members of the Julian Lodge intend to merge with the Vancouver Lodge. It is stated that Mr. A. M. Stephen, of the Julian Lodge, and Mrs. Teeple, of the Vancouver Lodge, may both be visiting the East during the summer.

It is a matter of satisfaction to the General Executive, only five of whose members elected last year remain, that they have been justified by the official statement drawn up by Mrs. Besant at the request of the meeting of members of the Executive of the whole Society in Vienna last summer, and that they have acted throughout the past years in the spirit and to the letter of this statement. It is to appear monthly in the official journals, and it stands as a criterion for all who wish to carry out the principles of the Theosophical Society. We trust the time will come when many misunderstandings will be cleared up and many illusions dissipated, so that those who now have separated themselves from the Theosophical Society in Canada will perceive that the freedom they desired was always extended, and they may reunite themselves in the true tolerance which does not seek unanimity in intellectual knowledge, but mutual good-will and forbearance in the aims and ideals of life.

MRS. BESANT'S STATEMENT.

“As the Theosophical Society has spread far and wide over the civilized world, and as members of all religions have become members of it, without surrendering the special dogmas of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any author-

ity to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The members of the General Council earnestly request every member of the T. S. to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.”

Some years ago when Mr. Warrington was General Secretary of the American Section an official statement was published in the official organ of the Section that no member should be elected president of a Lodge unless he belonged to a certain body which has no official connection with the Theosophical Society. The statement has never been withdrawn or corrected until now. Mrs. Besant's statement is but a re-declaration of the original principles of the Society, often voiced by her before. If all the members will endeavour to live up to this broad and simple policy we shall become a body with real influence in the land, and will the more readily be able to adopt those higher conceptions of life that unfold within the heart as we achieve perfection in the rudiments of real Brotherhood.

AMONG THE LODGES

The Toronto Lotus Circle holds a sewing meeting on Friday evenings, and the material is bought out of the Love Box money to help the Building Fund. It is hoped that sufficient work will be done to justify having a booth at the Fall bazaar, but little fingers are slow, and little eyes often turn away to other interests. It is well to mention the faithfulness of some of the parents. Three little children who live at a distance, are brought regularly every Sunday afternoon by their father, and every Friday night by their mother.

The father has to return home with the children, and then come all that distance again to the Sunday evening lecture. The mother is sunshine itself at the little sewing meeting and is always ready to help with parties or anything that may be going forward. The Society as a whole surely must be the gainer, for quiet service of this kind. The Lotus Circle is a vital activity, because the children must be looked after for future fundamental work. Suggestions from members for work would be welcome.

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On the evening of February 27th, 1924, the regular meeting of the Julian Lodge, Vancouver, B.C., was marked by an unusually large attendance and a vital discussion of first principles. Mr. A. M. Stephen lectured on the subject of the "Christ Myth." The seven-fold minor keys which H. P. B. mentions were applied to the New Testament story in an endeavour to make clear the Theosophical attitude towards the man Jesus. Bliss Carman, our Canadian Poet Laureate; Professor Charles Hill Tout, whose thesis on the origin of man won him international fame as an archaeologist; Dr. E. P. Fewster, our beloved Vancouver poet and friend of poets, and others combined to make the discussion of deep significance and value. Dr. Ernest Hall, who had invited the discussion, also spoke splendidly in response to the paper. Dr. Hall, who is an able exponent of the Abrams theories and psychology in application to medicine, adds much to our Lodge work. Mrs. Irene H. Moody, prominent in educational circles here for many years, also contributed to the evening's results. By request the next Lodge meeting will deal with "Theosophy Applied to the Present Social Problem."

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The Secretary's annual report for the year 1923 of the Ottawa Lodge stated that thirty-eight weekly Lodge meetings were held during the year. From January 4 to February 15 meetings were held in Room 214, Booth Building, through the kindness of Miss Maxwell; from February 22 to July 26 at the home of the Vice-President, Mrs. Cox, and from October 4 to date at the home of the President, Mr. Arden. The period from January 18 to May 31

was covered by a programme drawn up by the President and provided for papers on different subjects by the members, alternate meetings being given over to the study of the Secret Doctrine, and one meeting in four being open to friends. From the beginning of the Fall session to the present time the subject of study has been "First Principles of Theosophy" by Mr. C. Jinarajadasa, leaving one evening a month for the Secret Doctrine. At the open meeting on Feb. 1 we had the pleasure of a visit from Miss Isobel B. Holbrook, of Chicago. Mrs. Maude Lambart-Taylor, of New York City, was with us from April 17 to 22, and delivered public lectures at the Palm Room, Chateau Laurier. In the month of October Mrs. M. F. Cox and Mr. Cox left the city to take up residence in California. A social evening in honour of Mrs. Cox was held at the home of Mr. Arden, when she was presented with a small token of esteem. There were twenty-nine members at the beginning of the year. Since that time one has resigned, ten have become inactive, four have left the city, four have been demitted, and three have delayed paying headquarters' dues, leaving seven members in good standing.

FELLOWS AND FRIENDS

Mr. L. W. Rogers has been re-elected National President of the American Section, T. S., by a vote of 957 to 29 out of a membership of nearly 8,000. It is complained that members do not take sufficient interest in the ballot.

* * *

It has been suggested that Messrs. Claude Bragdon and Nicholas Roerich should be consulted with regard to the proposed erection of a national headquarters for the American Section. These eminent architects are well-known Fellows of the Society.

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Among the five hundred books by Canadian authors chosen to be sent to the British Empire Exhibition at Wembley to represent Canadian literature are the following by members of the T. S. in Canada: Shakspeare for Community Players, by Roy Mitchell; Contrasts, by Lawren S. Harris; The Rosary of Pan, by A. M. Stephen,

and The Garden of the Sun, by Albert E. S. Smythe. * * *

Bliss Carman, Poet Laureate, recently arrived in Vancouver, and is for the present the guest of Dr. E. P. Fewster, Vice-President of the Julian Lodge. His trans-continental tour has been one continued triumph and his reception at this Vancouver recital was marked by a generous ovation. His readings, throughout the tour, have included his wonderful mystical poem, "Shamballah," of special interest to Theosophists. This poem, it is said, has been an especial favourite with the audiences which have assembled to do honour to our poet.

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It is announced in The Messenger, the official organ of the American Section, that the remaining portion of the Krotona property has been sold. It will be remembered that under Mrs. Besant's arbitration the proceeds of the first sale were divided between the Section and the E. S., of which Mr. Warrington is the United States head. The property known as the Ternary was also set apart for the E. S. It is this that is now sold. Mr. Warrington has gone to live at Ojai (pronounced O-high), where the two brothers Krishnamurti and Nityananda also are at present, for the benefit of their health, which continues delicate.

CORRESPONDENCE

THE ELECTION

Editor Canadian Theosophist: Having been nominated by the North Vancouver Lodge as candidate for the Executive Council, Canadian Section of the Theosophical Society, I should like it to be understood by those interested that I stand, first and foremost, for that independence for which, through the Magazine, the Canadian Section has been striving since its inception, for sane Theosophy and for principle above personality. I am, yours fraternally, Edith Fielding

North Vancouver, B.C., March 14, 1924.

* * *

Editor Canadian Theosophist: Those in the Vancouver Lodge, T. S., who are loyal to the Canadian Section, together with the Julian Lodge, Vancouver, B.C., have

nominated Miss H. Hesson for the Executive. In so doing they believe that the best interests of Theosophy in Canada will be furthered materially and spiritually. Miss Hesson's devotion to Theosophy is expressed in action. As an educationalist, she has held a permanent position on the staff of Point Grey Schools for many years. As Librarian of the Vancouver Lodge, by her executive ability and devotion to the work, she has built up a splendid library of well-selected and valuable books. Her own private library, placed at the disposal of students of Theosophy, is one of the best in Western Canada. She has also held executive position in organizations devoted to social reform and has, in all cases, distinguished herself by the extreme earnestness and sincerity of purpose with which she carried forward her work. She possesses intelligence, training in executive work, and is loyal to the principles underlying the T. S. Her many friends in Vancouver sincerely hope that the Canadian membership will select her as one of the representatives from the West.

F. T. S.

WOMAN AND INTUITION

Editor Canadian Theosophist: I am not going to write an essay, but just a few thoughts from a woman's standpoint, which may be useful to some reader. We can all write if we bring our will to it. Perhaps it is as well that every member does not live up to his responsibilities in that way or else our editor would be swamped. Still I do not see why we should all refrain because of that idea, as there must be many channels through which we can direct our thoughts. I am sure if any woman member were to sit quietly down with humility, love of service, and faith in her intuition or in the inspiration of the Voice within, she could write something of intense interest to herself, and probably to others. Where is our zeal for service? Are we each and all in this city and in every Lodge of the Canadian Section, doing our best for those of our own household and those we are put in contact with? There is nothing which gives greater happiness than constant service. May our love be equal to the task of fighting down

thoughts of our own needs, and how much others may be doing for us, and throwing that energy into thinking of all others and the work first. Such is the Way of the Masters and the path of thorns and peace for us.

Barbara G. Jackson.

Toronto.

THE EGYPTIAN MYSTERIES

(CONTINUED FROM PAGE 23)

speak through the lower personality, but the soul of the medium is set free to communicate with other beings, and speak through its own lower personality.

Souls are described by the Egyptians as being imperfect, and unable to complete their work entirely. They yield to the things they generate, and become excessively immersed in the matter, of which they should merely be guardians. They are dominated by impulse, habit, inclination and longing for the things inferior to them. Their minds are multi-form and adaptable, and while their intellect and idealism is of a high order, their power or dominion over their own sphere is limited and defined. They exist to pass from imperfection to perfection, but only as souls, and their limitations are inherent, even in perfection.

In invoking souls, whether in bodies, or not, these considerations have to be taken into account, and the Sacred Rites adapted in consequence. Hence, therefore, the apparent inconsistencies noticed by Porphyry in the fact that though the Egyptians admitted the divinity of souls, yet in certain aspects they were commanded by the priests as though other than divine. The same is true of all the other classes of being invoked by the Sacred Rites. Each have limitations inherent even in their divinity or perfection, for an absence of limitations can only be in the ABSOLUTE and INFINITE.

Heroes are described as beings somewhat resembling souls, but unattached to the world of matter, though they take material bodies. Very little is said of them and their invocation in this particular work of Iamblichos, but it is not stated in Hermetic works now known that heroes have been souls, or men, but that they became the class called heroes in

some unknown way. The Egyptians did not think that man was the greatest kingdom known, and that it was the object of all created entities to become men at some time or other, as many others have tried to teach. Humanity was considered by the Egyptians as only one of many avenues to divine perfection.

Heroes are said to take bodies in the world of matter for the purpose of benefiting souls and helping them in their work. This was also part of their own work in life and of benefit to themselves, and thus at intervals men appear on earth, generated by heroes taking birth, with an express purpose in life, and they leave behind them the result of their work to fulfil itself, and this persists long after the removal of the hero from the material world. Heroes are to be known by the lasting impression they leave behind them, and how they were to be invoked in the Sacred Rites, almost nothing is said.

About the class of demons a very great deal is said, and a great many arguments for or against Porphyry's ideas are discussed by Iamblichos. The bulk of this work of Iamblichos is taken up by the consideration of demons and their place and work in the world.

The gods encompass all phenomenal worlds, and from them both heroes and demons are said to be derived, and the difference between them is that the demons are produced from the generative and creative powers of the gods, and have the phenomenon of manifestation and materialization in their care, while the heroes are derived from the forces of life in the gods, and have in their care the distribution and laws regarding souls and divine units in that manifestation. The heroes sustain life and assist the souls in the development of reasoning faculties and other faculties that will set them free from birth, while the demons have the work of adjusting the various planes of matter to the impulses of life, and of bringing to maturity that which is begun. As souls and heroes progress adjustments are required in nature on all planes to maintain the regular order of things, and the perfection of the whole in its evolution to divinity. These adjustments are

effected by demons, and part of the Sacred Rites is to invoke the demons, confine them in suitable images, according to the nature of the demons invoked, and thus learn from them the future thus generated by present actions, and assist them. Only by invoking the demons can it be known how to avoid such calamities as come upon men by their own actions, and their ignorance of the forces against which they trespass and cause disharmony.

Again, another important function given the demons is that of piloting souls through their pilgrimage on earth. Each soul that descends is first given a purpose to fulfil by one of the heroes, by command of the gods, and then a demon is allotted the work of maintaining that purpose till the soul returns back to its own sphere. It is there to turn and adjust all things towards that purpose during the life, and it cannot do otherwise till released from its work by the soul's return from earth. Such demons are invoked by suitable rites to enable people to know what it is that causes troubles for them, and what they should do to maintain the harmony in all things in their lives.

Much is discussed regarding the value of divination through the invocation of demons, and the method of such invocation ceremonies. Iamblichos says that the value of divination by invoking demons lies in the value of the knowledge of the intentions of the gods, since the demons are the entities carrying out such intentions, and also in spreading abroad a certain influence possessed by demons in matter. It is admitted that by invocation of the gods themselves such influence is greater and more effective, yet the subtle influence of demons is of value, and in a certain way of more value, for men are full of imperfection and disharmony, and the demoniacal influence has therefore a closer touch than that of the gods themselves, who are so much nearer perfection, and include so much more than men, as men, can consciously attain.

By using the word demon in this work, it must be noted that demons include what would now be called angels as well as demons, and a list of the classes of demons is given, for they range from the lowest

and least intelligent, and therefore to us apparently mischievous, to the highest, who seem to be almost godlike.

As regards the method of invocation, it is done by a materializing process in images fashioned to different shapes in accordance with the class of demon to be invoked. Iamblichos states that this knowledge cannot be given to anyone outside the priesthood, but that they do know the parallels between certain exceedingly odd shapes of images, and the natures of the demons. This knowledge is still quite unknown, but undoubtedly it would be quite a scientific knowledge to regain once more the parallel between form and character, for form is decided after the character and characteristics of an entity have been decided in the higher spheres, and that there is a mathematical parallel is undoubtedly true. Iamblichos does state, however, that such parallels would not be obvious to men when considering the class of demons, which knowledge had come down to them at that time from the earliest days of the Egyptian Mysteries.

The gods are described as encompassing the whole of the universe, and yet having certain portions under their own particular guidance, but without the division, differentiation and separation required by other and lower entities. The mystery regarding it is not explained, as it could not be, but souls, or the divine part of men on earth, know this of themselves.

Invocation of the gods is by specially arranged prayers in a "foreign language" in parts, which language is not effective in translation, there being some effective reason for the sound of certain syllables. The gods are invoked by prayers, music and appropriate incense, and they appear in a liquid fire, and a long list of such appearances is given, giving the characteristic of the gods appearing under such apparitions. Not that gods have special characteristics, but appear with such on this plane in order that they could become visible. Iamblichos says, however, that the invocation of the gods is not for the purpose of divination or information, but to bring the influence of the gods deeper into the plane of mat-

ter, and make this world more godlike by each invocation.

The gods do sometimes communicate by frenzy or entrancement, and also in dreams, but Iamblichos gives as a sign by which one may judge whether it is a god in the person, or a disease of the body, that if there is any sign of bodily disturbance, such as perspiration, heat, cold, or foul breath, then there is no god communicating, but either a lower entity or disease. Then again if it is a god entrancing or inspiring the body of a person, such a body will show some godlike movement, swaying in rhythmic movement, dancing, or extraordinarily musical vocal sounds will be made, all of which the person will not naturally do without a god acting in inspiration. Under such condition, the communications would, of course, be divine and genuine, otherwise not.

There is much in this work of Iamblichos that would be of help to persons who dabble in modern spiritualism, and who are desirous of bringing it within true occult scientific methods. At the present time few spiritualists know how to judge the value of the communications, and how to know who are the controls of communicants. There is a great deal said by Iamblichos, on this particular subject, and it is very reasonable and fair, and would be of good value for this purpose.

There is also a long discussion regarding the value of ceremonies and invocations, for Porphyry was a Pythagorean. Pythagoras was inclined to eliminate many ceremonies and invocations, and concentrate the attention to the removal of imperfections, because all the beings invoked by such ceremonies are necessarily imperfect, even though their imperfections may be other than the invokers, and they may be perfect in that in which men are imperfect. Iamblichos, though at one time a follower of Pythagoras, had become an Egyptian priest, and is at pains to show the value of the Egyptian system. The Egyptians discount the value of matter as against the value of immaterial existence, and to them if the

blood of a dead animal, or the fumes from its burning, will provide a channel for the entrance of a new sphere of influence, and the gaining of new knowledge, they can see no wrong in such practice. They declared this world of matter impermanent in the most complete sense as compared with the world of demons, heroes or gods, and death therefore of little account.

Whether this was the ancient Hermetic teaching is doubtful, and certainly Pythagoras, after his visit to the Chaldean and Brahman Mysteries, was strict in this reform. Probably the Egyptians did very little of this, for most of the ceremonies of invocation described by Iamblichos rely on music, prayer, dancing, whirling, and a "foreign language." He does not give any specific account of any animal sacrifice, but does defend it. The Egyptian claim is that the gods encompass all, and for souls to concentrate on the elimination of imperfections, means that they will only perfect as souls, and not as gods, and that all things, even souls, are in existence to sacrifice themselves to become the vehicles of gods, and godlike perfection is so much more than a soul could attain as a perfect soul. On that argument the whole controversy between the value of self-perfection and non-individualism lies. This has been a never-ending argument since the dawn of mysteries, and is still an undetermined argument to-day. It is the great difference between the occult and mystic paths, and no Teachers can solve the question as to which is the one to follow. To some the one idea attracts, to others the other.

Iamblichos goes on to state that candidates for initiation were not allowed to touch anything dead during their candidacy because of the "eidolon" that exists round dead bodies. This "eidolon" is the simulacrum of the spiritualists, or the Scottish wraiths, and is a kind of reflection of the corpse with that part of the reflected life of the corpse that has not yet been discarded back to the natural elements. The "eidolon" has no connection with the soul that has left the

body, and is a potent factor in the invocation of demons. The candidate for initiation is aiming for communication with the gods direct, and any connection with demons at that period would be detrimental. This statement shows that while animal sacrifices were undoubtedly practised at the time that Iamblichos wrote, they were not considered the highest part of the Sacred Rites, and we have no account of such Rites. No doubt there were Rites performed in view of the common people, for whom communication with the higher demons would be of some value, and other Rites performed before a select congregation for communication with the gods.

The whole theological system of the Egyptians was an attempt to represent the productive principle of the universe, and it was from that side of the divine aspect that their symbols were copied. They looked upon the material world as the "ilus" or slime, sometimes called mud, and included under this term all that part of the universe in which there is nourishment and procreation. The term "matter" therefore applied to a sphere much greater than the dense physical. The next plane above the "material" world was the archetypal world, in which procreation and nourishment did not exist. In this archetypal world the Logos formed the types that were to materialize in the world below, hence the symbol of the Logos sitting above the lotus flower, which grows in mud, or above the round disk (globe).

The ancient teachings of the Egyptian Theosophers were that before anything was is the One Divine Being, abiding immovable in the aloneness of His own absolute unity. He is the source of all, and yet none of these things are in Him. From Him came forth the "God Sufficient in Himself," the self-engendered and self-sufficient. He is the Beginning, and the God of Gods. From Him are being and essence, and He is the Noetarch, Chief of the Realm of Thought. He is also called Eikton, for in Him are the First Mind and First Intelligence, and he is worship-His own substance. Next come the lead-

er Emeph, the leader of the celestial divinities, and he is the Mind itself, perceptive of itself and converting perceptions into His own substance. Next comes the leader of created things, and the Creative Mind itself coming into the realm of objectivity, when it is called Amon. Then Amon becomes the doer and the completer of works, and He is called Phtha. As a dispenser of benefits he becomes Osiris. Below that there are four generative principles, each male and female, dividing as they descend to the world of "matter" or procreation.

The Egyptian Initiation was attained by the soul standing aloof from the things of the generated world, and following the true principle of the Realm of Intelligence, or the archetypal world. Procreation and generation, and finally nourishment, are the things that keep the soul in the world of "matter," and keep it from the final Initiation into the world of the Logos. In the initiatory ceremony of the Egyptians the true name of Amon was given, by which sound alone can release from "matter" be gained.

This is the gist of the work of Iamblichos, and very little more is known about the ancient Egyptian Mysteries, which were closed by the continuous invasions of uncivilized and less civilized people that swept across Egypt at intervals. No doubt there were corruptions, but the ancient knowledge was still there, though it had become unsuited for the new races to follow, and had to make way for new Mysteries. The ancient teaching never alters, but man does not stand still, and as the Divine Mind becomes more and more alive in man, the presentation of the ancient teachings and the ancient Mysteries must progress accordingly, and to change something it is sometimes necessary to sweep away the old, leave the field fallow for a time, and then plant anew. So as Hermes has passed away from this world of "matter" in the Egyptian sense, the Hermetic or Egyptian Mysteries have been closed entirely, so that the world may receive new Mysteries from another World Teacher.