

THE CANADIAN THEOSOPHIST

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NEW LAMPS FOR OLD

The following article from "Theosophy in India" for May should prove useful to many Lodges which are thinking about their work for next winter as they ought to be doing. Mr. Roy Mitchell's articles should also be studied in this connection. There are practical hints in these papers which have already brought results. We must try and adapt to our local work in Canada what is found to be effective elsewhere.

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There is often a great reluctance of old (perhaps one should say aged) T. S. officials to allow changes in the Lodge's working, as proposed by young people full of energy and often with iconoclastic ideas, perhaps because of sad experience in past efforts which failed after a brief trial. An examination of past failures will, however, generally show that such were caused by the old members throwing cold water on new schemes or refusing to co-operate. Happy is the Lodge where the old President in charge throws himself whole-heartedly into the plans of younger members, for even when such are rather of the "wild-cat" variety, there is always a chance of success, and anything is really better than a state of stagnation, in which so many of our Lodges unfortunately are at the *present time*.

To illustrate what I mean I will give a personal experience. Some time ago I settled in a town "somewhere in India" and soon got in touch with the local T. S. Lodge, finely and satisfactorily housed in its own

premises, but, alas, having little activity. About the only thing done was a weekly study class run by the President (who had been in that post for a number of years), the attendance at some being only two or three, and often nil. Being on the right side of forty, and accustomed to fairly active T. S. work, I began to investigate the conditions, and found that, though the Lodge had a good membership, with dues paid fairly regularly, the members seldom put in an appearance, and took no interest in the Lodge working, consequently it had developed into a "one-man show" and practically limited to a "one man" attendance. I felt such should not continue, and after "sounding the depths," and finding that the President was willing to "get a move on," negotiated an election of officers and got myself appointed Secretary, so that I would have some official standing to initiate lines of work. Then—what to do? First, rearrangement of the Lodge rooms, furniture, library, etc., to make the place more attractive for members and enquirers, and then—"At Home" days; running a social club where free refreshments (always a draw) were provided, followed by talks on interesting topics, not necessarily Theosophical (but often Theosophy without the label); sometimes a dinner to a few selected people. Theosophical lectures of course occasionally, the celebration of great people's anniversary days (Buddha, Mohammed, etc.), and the inevitable study class, the latter with better attendance and not always in "Rounds and Races." Meetings

were arranged for young men on (shall I whisper) semi-political lines, but as such has not proved quite as successful as hoped, however resulting in a few of the older T. S. members becoming interested, it will probably develop into a sort of Fabian group.

There is a talk of starting a club to further the third object of the T. S. and also of running a class for studying astronomy, astrology and Palmistry. Articles on Theosophy and kindred subjects have also been sent to the local paper, arousing a good interest among the reading public. The reader may think that all this is the result of one individual, the worthy (sic) writer, but such is far from being the case. When it was seen that real business was meant, a small group of enthusiasts, gathered, including the old, (but youthful) President, and one or other initiated the various lines of activity, the others supporting.

Apart from the work being necessary and to a fair extent useful it has really been great fun carrying on the activities. To say that the workers have been *kept busy* is scarcely necessary, for sometimes nearly every night in the week has been occupied by one meeting or another. The enthusiasts feel, however, that all nights should be engaged, and they should keep their hands full in the odd nights generally with cinemas, concerts, etc. ("All work and no play makes Jack a dull boy.") And the result? That "dead feeling" pervading unused buildings has departed—let us hope for good—from the Lodge premises, there is instead that subtle feeling of aliveness. Some of the older T. S. members have woken up, and are taking a keen interest in the Lodge's work. New people have joined the T. S. and more are coming in. The list of sympathisers has grown and a greater number of the outside public, including Mohammedans, attend our functions.

Judging by the results so far, after only a year's work, we do not feel downhearted, oh, no,—but rather encouraged to pursue our methods. And so, weary T. S. Lodge officer, who scans this article, do not despair of your Lodge, however dead or dormant (hateful word) it may

seem to be. Realize that the fault may probably lie with you and so—get out of your old ruts. Changing times need altered methods. The public and the members will not respond solely to the old-time study class and Theosophical lecture. People are interested in social work, politics, psychism, new thought, etc., and also like a little frivolity and amusement sometimes. Step down from your pedestal, and approach the people along the lines that interest them, always, of course, remembering that all good work is Theosophical work. With tact you can catch your fish by making the bait attractive, and it is always possible to give Theosophy with what you say and do, perhaps minus the label, and, above all, do not think that because you are a T. S. member of long-standing that you should forever "rule the roost" or that the T. S. Lodge is yours. Encourage the young to step forward and take up the responsibility of officership and where possible gracefully retire from your very old standing of President or Secretary (I often wish that a general rule could be enforced against a person occupying a particular post for more than 12 months consecutively). You, an old member, can work just as easily out of office as in office, and you will find that your advice will be sought for and followed, as that of age and experience should be, more readily than it probably is at present.

The present Youth Movement in the T. S. is really a reproach to the older members, for it shows that youth has really been eager for Theosophy, but has been crushed down by age. Thus, when the way out has been shown by our wise "youthful" leaders, G. S. A. and others, youth has leapt forward with a whoop of joy, and will, I feel sure, soon lead the T. S. in this land, at least, if not all over the world. The old must give way to the new. So abandon the old, unattractive ways and adopt methods suitable for the present time, admit youth freely and on equal terms in our Brotherhood, and all will go well with the work to which we are pledged. What say you? Jasper.

THEOSOPHIC STUDY

II.—PROJECTION

By ROY MITCHELL

All occult study is based on the fact that when one asks a question he creates in mind a vortex into which ideas swirl. They are his own fragmentary ideas of the past, the unripened fruit of long looking upon the world, and one by one as they pour into the lighted field of his attention he examines them for their capacity, partial or entire, to answer the question he has asked.

I would like my reader to stop now and test this by asking a question aloud and then watching the rush of answers to it. There will present themselves many curious phenomena I have not time to deal with here, for the most part phenomena of animal mind, but there is one that is of the utmost importance to us. Having asked his question and started the stream the student must not interrupt it by rejection of an idea. He must let ideas pass in review before him, regarding them dispassionately because all are germinal of truth, although he may not be able to use more than one or two at the moment. So while he is critical of all, he must be unfriendly to none, else the stream will stop. When an unfriendly reaction to an idea occurs it is because the human elemental is at work, and if the student obey the lower prompting to exclude that idea he will have broken the line of association which is our great intellectual instrument — an instrument without which all intellection would fail.

This is the trick of compassion, and it is the reason why brotherhood is the first essential to wisdom. It is not because the unbrotherly will displease the god or go to hell or something of the sort. It is because he will cut off the life-giving currents of his being. The man who gives his animal self an antipathy has furnished the adversary with a weapon that will kill creative thought, and, although the unbrotherly man may continue to think he is thinking, he is not thinking at all, but giving up the portal of his mind to a most inefficient and pri-

vative guardian who passes the enemy and rejects the friend.

Since questioning then and the orderly review of a stream of ideas is the wisdom process in little, it will be so in large, and the Theosophical student will be at his best when he conforms to the law. He should project his inquiry in question form, not a single question, but a scheme or framework of questions that will at once elicit a flow, provide for its critical survey and guard against interruptions. And because mechanical processes and mastery of medium are of considerable importance at the outset, I would recommend the following method. Get a few quires of old-fashioned folded foolscap, faint close ruled for choice, and good enough to induce a gentle pride. It is not our business to kick the animal nature to death. It is our business to enlist him, set him happily to work, and thus discipline him to a higher use than the satisfaction of his own directionless desires and resentments.

The foolscap will serve better than either a bound note-book or a loose-leaf book. The former is too fixed, the latter not fixed enough. There should be the fewest possible variations from the first plan and the ring book tempts too many. It is a modern delusion of the fickle-minded.

The student should then divide his foolscap into twelve page sheaves and open up his projection. Let us suppose he is going to study the religion of ancient Ireland. The first sheaf he will mark in the upper right-hand corner of the page will be for Preliminary Notes and Journal, in which he will write down the aim of the research and record stages of progress as they develop. This is an important section for reasons I shall discuss in a later article.

Now because it is desirable that he have a clear idea of the original sources of his study material and of the early documents, antiquities and traditions, the student should mark a sheaf for "Sources of Material." Following this comes a section

devoted to "Bibliography." This is for available books and articles, and as he progresses he should list every one he can find referred to in what he reads, leaving a line or two of space against the time when he is in a position to make a critical note on it. Next he should devote a section to "Maps and Charts," because in every religion the topography of the country forms an important part of the symbolism.

These will, as the saying is "circumscribe the topic" and provide for a general survey from the outside. His attack on the religion itself and its meaning will best be made through the divinities. Two sections will be needed here and three pages should be allotted to a prefatory note and three to each of the seven great Gods identified with the seven days of the week, the planets, the principles, the *shaktis*, the *chakras*, and the cosmic powers. He may know nothing about them at first and he is unlikely to know more unless he orders his inquiry. There is no need yet to enter a word beyond the name. He is not engaged in deciding that Bodb-derg is such-and-such. He is only asking, "Who and what is Bodb-derg?"

There will be a section for the "Heroes," the divine men—perhaps several sections before they are all allotted their spaces in the framework. The section should be marked "Heroes," and three or four pages labelled for each. Then a section or perhaps more for the "Hallows," the sacred things—mounts, rivers, trees, crosses, swords, spears, rainbows, cups, clouds, fires, lamps, rings, animals, flowers, bridges, towers, musical instruments—that belong to the symbolism of the body.

A section also—in Irish lore—for the fairy peoples, Formorians, Tuatha de Danaan, Firbolgs, and so on. Then a section for reference to "Initiation" and two sections for the doctrines of the Lesser Mysteries, Brotherhood, the Immortality of the Soul, Reincarnation, Karma, and the Masters and Cycles. A section also for the "Nature of Man." This last division will be most easily approached through the numerical keys, and two pages each should be given to the threes, fours, fives, sevens, nines and twelves.

There is nothing so far but a framework, an *esquisse*, a set of books opened for an enquiry, a series of questions to be answered. I hope no reader will get the impression that this is over-precise or silly. The same man who will go sedulously to school to learn to keep the accounts of a business may suppose that a high emprise of research obeys different laws, that wisdom will grow freely. The only things I know that will grow freely are weeds.

Now the student is equipped to study and record his study. He has a chambered form which will evoke ideas, give them a place into which they may flow, and an orderly index by which they may be found again. He may now start to read, and he may read anything he can find. It is not necessary that he shall read Theosophical books on the subject. Indeed, if he has assumed the work in the right spirit, it will have been because there are no Theosophical books on the subject. He will not need now to care about the authority of inference in his books so long as they give him facts. A rather stupid book will do him more good than a good one, because it will stir him to a realization of the need of a Theosophical interpretation in his chosen field. Our Irish student might well begin, for instance, on MacCullough, just by way of finding out how wrong a human mind can be without its owner being put under restraint.

It is not at all necessary for a start that the student possess a library on his subject. He will find enough easily available material right at hand. A Theosophist with an Encyclopaedia Britannica and the Secret Doctrine can do more than another man with lined bookshelves. The older and smaller encyclopaedias are useful, so is the little Dictionary of Non-Classical Mythology in Everyman's Library. Most valuable of all will be a search through the indices of the Doctrine and Isis. Once he has a few names everything will be grist to his mill.

Each item he finds, if he can use it or see any prospect of its use, should go into its place in the framework, and he will find that if he will keep his questioning mood and resist premature judgments, which are

the interrupting and destroying factor, there will come a change in his mental habit. He will put a new value on everything he reads, his attention, now pointed definitely, will be keenly alert for the material necessary to his scheme. I think he will find that he never really studied before until he created the questioning vortices that an enquiry demands.

I have used a religion as a type and I think a religion is best for a start, because every one of the great religions is a complete system of Theosophy of its time, and a mirror of our Theosophy. Even if a student desire to study a single phase of Theosophy, he will do best to make a preliminary examination of that religious or philosophical system in which his phase predominates. From it he can then extend into his chosen field.

It is not that, as the literal minded may suppose from the foregoing, we should create specialists in the various religions, although that would be a fine thing in itself, that we should have more specialists to replace our present amiable smatterers. The real aim is to give point to the study of Theosophy. With the successive phases of the method I shall deal as I go along in this series, but no one can know how magical is the method unless he has tried it for himself or until he does try. These words cannot convince him. The most I hope for them is that they will start him.

(Next—Extension.)

* * *

The Church of the Future will be free alike to men and women who cling to ancient creeds and to those who believe that they have no creed. It will have no creedal or racial terms of admission. It will be active in palliative works of charity and mercy, and in all efforts to prevent suffering, disease and sin. The most characteristic attitude and purpose of its members will be that they all fight persistently the awful evils which actually exist in human society, barbarous and civilized alike, no matter what theories they may individually hold as to the origin of these evils.—Ex-President C. W. Eliot, Harvard.

OCCULT MASONRY THE MIDDLE CHAMBER

By MATTHEW GIBSON

We come now to a special consideration of the realm of mind, which is the present home of the Ego—the Builder—a second degree Masonic lodge, the place of the Fellowcraft who is to be raised in the third degree later on. This is the middle chamber of the mystery systems, the place where a battle has to be fought, as our symbolism has it, where an ear of corn has to be brought to full fruitage above or alongside the running water of desire.

From the viewpoint of the occultist, mind itself is a function of a plane of matter. It is symbolized as air, and occupies the same relation to desire as air does to water, and to the physical plane as air does to a solid. It is none the less matter on its own plane, and is a subtle medium out of which thoughts are made. The yoga school of Patanjali begins with the statement “all thought is a modification of the thinking principle,” which means literally that when the Ego contemplates a thing it makes a form or eidolon of it in the subtle matter of mind. Such a form remains poised for an instant, then slips over into the desire world and becomes the prey of the animal nature in whose vehicles our Egos live. This is not something to be believed, but to be tested by practice. A new-born thought form is immaculate at the time it is made. An instant later, when the animal seizes it, it becomes his, and tinged with his desires it lies in the animal’s current in space, capable of being revived in reproductive memory. So the Ego goes on from instant to instant coining forms, each of which is united magnetically with the preceding one. Our thinking, then, is a process of making a long thread of thoughts in the matter of mind. This the Eastern occultists calls the sutratma, or jewel thread—our time consciousness. The test of this is to be found in Lipps’ theory of Empathy, or *Einfühlung*, by which one seems to enter into an object and feel it as a body. It is one of the tests of great art. Actually, the occultist says, what the be-

holder enters into is his own mind-plane eidolon of the object viewed. The magnetic tie between thought forms is the explanation of the association of ideas, as also of the processes of recollective memory, by which a whole train of thought can be recalled and revived.

For a long period we only create forms thus at the demand of the animal. He wakens and evokes our forgotten powers, as Chiron the Centaur, half man and half animal, trains the young Greek heroes, Actaeon, Jason, Castor, Polydeuces, Achilles and Aesclepios, all types of the Ego in varying crises of life; as the sub-human Silenus trains the young saviour Dionysus; or as, in the Teutonic story, the dwarfed Mimi trains Siegfried to forge the sword Nothung with which Siegfried eventually slays him. These are a few of the many myths of the education of the soul to its task by the very creature he must ultimately subdue.

Every demand of the animal is answered by a thought form until the lower self has thus encased himself in a complex of forms which give pain and must be broken up to give freedom and a new start. The Greek calls these forms eidolons, the Buddhist calls them skandhas. They are our past, and remain in their broken, unrelated state until we transmute them and weld them into our experience. They are the sub-conscious mind about which psychologists talk so much these later days; they are, until they are transmuted, the animal mind. They are the rubbish at the building of the Temple, and it is not until we organize and re-shape them that we become *sculptores lapidum liberorum*, Free Masons, or makers of free stones. Until then, whatever our nominal degrees, we are cowans, the users of un-squared and hollow stones. With this, however, I shall deal more fully in a later article.

Presently there comes a time when one enters the first degree in Masonry and realizes himself as separate from the lower being; then when having made this discrimination he stands up in the realm of mind intent upon controlling the powers of mind and turning them upon the mysteries of life

instead of feeding swine, as the Prodigal story phrases it.

Here real occultism begins. This is the first of many battles at the fords of Jordan, and only in the measure that attention can be steadily maintained on any given idea can a battle be won. But this is not all.

Patanjali, the Hindu sage, has said that separation of Ego from animal can be gained by holy mutterings. The Chinese, we saw, said the first degree in their mystery was Keng, or perfect words. The Tower of Babel failed for lack of unity of tongues; a word is the object of all Masonic search. Here again we have a curious tradition of a people destroyed at the fords of Jordan because of inability to say a certain word.

There is far greater mystery here than we are apt at first to believe. Speech is the peculiar power of the Ego over the animal. Without speech there can be no concepts; without thought we can have no speech. Conversely, with perfect thought we attain perfect words. Of old, it was thought that to know the true name of a thing was to have power over it. and to-day, with Coue and many another demonstrating the power of words over the unconscious or animal mind (mind debased by disease), we are coming again to a realization of the old doctrine of words of power.

The second degree in the mysteries is not only a matter of gaining power over the animal nature. There is an element of sacrifice, of prayer, of having to say "The God will establish." It is the growing recognition of the divine quality of the Ego and its essential unity with mankind. That is why for all our victories we have to begin here to remember the heart and its ties, just as before we were made to remember speech and its offences. Before the man who has established himself in strength can continue on the path a great choice confronts him. He may deny the God and turn into black magic, the ice bound hell of the selfish man, or, turning to the right, he may lay down his life in service, knowing that true stability is in the God. So believing, now an occult artificer of forms, and with the name of a master artificer upon his lips, he may enter in at the porchway he has made, into the darkened temple of the Shekinah.

FROM THE GENERAL SECRETARY

A year ago the choice was presented to the members of the Theosophical Society in Canada to recognize the ideals embodied in the General Constitution of the Society, and recently affirmed by the President, at the request of the General Council, in a statement of freedom of thought, no teacher nor writer having "any authority to impose his teachings or opinions on members." "Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth." On this issue last year's election divided the Society three to one. The minority during the year has taken the step of withdrawing from the National Society and affiliating with the Adyar Headquarters. While this is deeply to be regretted, and chiefly for the impression it must leave upon those outside our ranks, we must recognize the perfect right of members to follow their own judgment, and at the same time congratulate those who have withdrawn on maintaining their connection with the Theosophical Society, whose principles remain unaltered. The effect on the National Society is primarily to reduce our membership to 600. This in the coming year will probably also affect our revenue. But we carry over \$375, largely the result of a generous donation of \$220 from Mrs. Hugh R. Gillespie towards office assistance. We must hope for an increase in our membership, and now that the situation has been cleared and there is no further need for controversy, personalities having been eliminated and principles recognized as the sole basis of our discussions, we can approach the public assured of having a definite and welcome message for those in difficulty or distress. It will be the aim of the Executive to organize, if possible, such lecture activities as may assist the local lodges and open new ground in our vast territory. It is especially desirable that the local lodges should, where possible, conduct campaigns in their own immediate field. Vancouver Lodge has done this in British Columbia, and Toronto Lodge has assisted Hamilton, London and St. Thomas, and hopes to extend this work. If each lodge would resolve to form a new centre in its neighbourhood during the next year, we

should make definite progress. The publication of "The Mahatma Letters" and of "The Early Teachings of the Masters" has given an impetus to the study of the first principles on which the Society launched its work, and this in itself is a hint to members where to direct their attention. The British Association for the Advancement of Science, which meets next month in Toronto, may well suggest to us the proper attitude of the student. However they may differ, the great scientific men do not refuse to hear each other's testimony. And the true scientific enquirer hopes to learn from the contributions of those opposed to his views, even if they decline to listen to his. There is nothing more sacred about a theological or "occult" truth than about a scientific or philosophic one. "There is no Religion higher than Truth," and he who would be a selfless sage must first become a sensible citizen. Our thesis is Brotherhood, and we propose to demonstrate it in action and by study. The breadth and magnanimity of it is revealed as we pass along the Path, and the misunderstandings of life are shown to us by years of experience. Nothing is so important in our study as to recognize the identity of the teaching in our various religious systems. We have no mission to add anything to that which is already there. But we can unveil much that is hidden, though our own system may have nothing new to add. When we have fathomed and crowned the depths and heights of the Ancient Wisdom we may consider further expansion. I have written these words as a preface to my acknowledgments to the members of the T. S. in Canada of the trust they have once again reposed in me, and my grateful thanks for their support. I have a deep sense of the responsibility and obligation involved and of my own inadequacy. But the Great Law respects sincerity.

Albert E. S. Smythe:

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It is personal selfishness that develops and urges man on to abuse of his knowledge and power. And selfishness is a human building, whose windows and doors are ever wide open for every kind of iniquity to enter into man's soul.—Secret Doctrine, iii. 50.

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OFFICIAL NOTES

Prof. Jose Romano Munoz has been elected General Secretary of the T. S. in Mexico for the four-year period ending Nov. 17, 1927.

* * *

Exclusive verbatim reports of Mrs. Besant's lectures on the Sunday evenings of June in London were published in "The Clarion," Robert Blatchford's old paper.

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Members and Lodge Secretaries will please note that Headquarters dues for the year 1924-1925 are now payable and should be forwarded to the General Secretary as soon as possible.

* * *

Our readers will be pleased to see the photographs of three of the new members of the Executive. Mr. David B. Thomas's had not come to hand at the time of going to press. We hope to have it next month.

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A little magazine of 16 pages in Russian with the title, we presume, of "Theo-



MRS. EDITH FIELDING

sophy" is being published by the editor, A. Kamenska, whose work for Theosophy in Russia has long been distinguished. She is to be addressed at Grand Rue 8, chez Mlle. A. Huguenin, Geneva, Switzerland. Mrs. Besant's reference to Russia in her presidential address is particularly notable.

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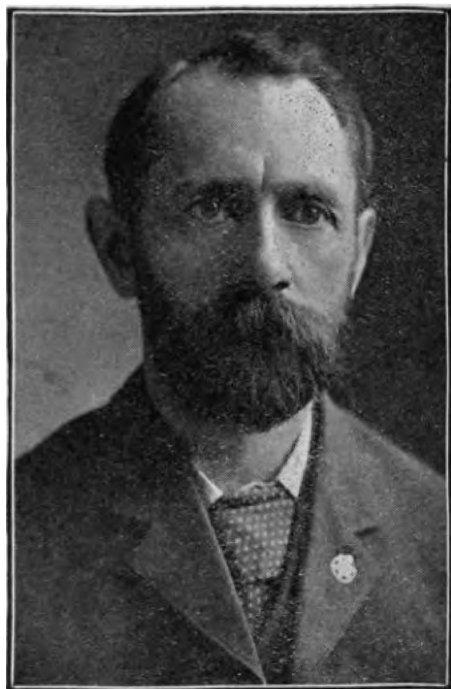
An International Culture League has been founded in Vienna, and the promoters state that "many unions, societies and famous persons, many of international standing, have promised their help." It appeals to Canadian Theosophists to assist, the library of the Institute having a special department for Theosophy. Ludwig Ehn, Wien III, Adamsgasse 25/10, Austria, is the address.

* * *

Miss Cecilia Johns writes from 26 Gordon Street, Gordon Square, London, W.C. 1, that she "went personally to



MISS HELENA M. HESSON



MR. FELIX A. BELCHER

Greece a few months ago, and I shall never forget the misery and horror that I saw in Salonika and other parts of Greece and Macedonia." She is interested in the "Save the Children" Fund. At the time she wrote 26,500 children were being fed. A shilling feeds a child for a week; \$5 will save a life.

* * *

The Young Theosophist has reached its sixth number on May 15 and announces 600 members in India, and the movement is spreading in other countries as well. Members must be under thirty, and nothing could be better than to allow the young people to get away from the old fogies and develop their own ideas on the principles which to some seem nar-

(CONTINUED ON PAGE 74)

Mr. Felix A. Belcher is an Englishman, born in London, December 7, 1861. He has been many years in Canada, where he joined the Toronto Lodge about thirty years ago. He founded the West End Lodge about fifteen years ago, and has always been an earnest worker. In his conception of Theosophical work he thinks the study of comparative religion is of the greatest importance in establishing the practice of universal brotherhood, though he does not underestimate the value of science and philosophy. His main desire is, as Madam Blavatsky insisted, to make real Brotherhood characteristic of the Society, resting on the underlying unity of principle, without requiring uniformity in outward forms. Mr. Belcher belonged to the Church of England, but subsequently to joining the T. S. he associated himself with the Society of Friends. He is an earnest and informative speaker and a close reasoner.

row but which open up the widest prospects in the universe. Youth is ever for the Open Road, and with Theosophy for a compass there is no field that it may not explore to advantage, especially when it is remembered that the real Open Road is a road to service. Lodges should encourage the formation of Young Theosophist Lodges after explaining the aims and ideals of the Movement.

* * *

"The Mahatma Letters to A. P. Sinnett," edited by Mr. A. T. Barker, has sold to the extent of three editions already, and a fourth is in preparation. This will contain a copious index, which is all that has been needed to make the book complete. This index will be sold separately, so that those who have copies of the earlier editions may obtain it. With respect to the errors in spelling in the text and in punctuation, we understand that the editor transcribed the letters from the originals *as they were*, his idea being that if he started to alter anything, correct the spelling, etc., students might wonder how much had been altered and might therefore lose confidence in the accuracy and good faith of the transcription. Readers may be sure they have the Letters as they are to be read in the original manuscripts. Copies may be had from Mr. George McMurtrie, 65 Hogarth Avenue, Toronto, at \$6 each.

MR. JINARAJADASA'S VISIT

Mr. C. Jinarajadasa will be in Toronto on Thursday and Friday, October 16 and 17, and will speak under the auspices of the Toronto and the West End Lodges. The Lodges are co-operating and the first night has been allotted to the Toronto Lodge for a lecture in the Theosophical Hall, 52 Isabella Street, and the second to the West End Lodge at their meeting place, Sovereign Hall, 805 Dovercourt Road. On Thursday evening, the 16th, after the lecture, at 10 o'clock, a private meeting for members of the T. S. will be held, when friends from distant Lodges are invited to be present. Mr. Jinarajadasa was to be in Vancouver July 3-5. Thence his tour takes him by Spokane to Butte, Helena, Glendive, Minneapolis, St. Paul, Milwaukee,

arriving in Chicago for the Convention of the American Section, Aug. 9-13. After a rest he will proceed in September to New Orleans, via St. Louis, Kansas City, Omaha, Oklahoma City, Dallas and Houston. Northward from New Orleans the tour takes in Atlanta, Birmingham, Louisville, Cincinnati, Detroit, Lansing, Toledo, Cleveland, Pittsburg, Buffalo, to Toronto. From Toronto Mr. Jinarajadasa goes to Rochester, Boston, New York, Philadelphia, Baltimore, and Washington. Mr. Jinarajadasa is accompanied by his wife, and they are sailing from New York early in November en route to India.

FELLOWS AND FRIENDS

Mr. H. C. House, of the Fellowship Lodge, has left Ottawa, and his removal is much regretted by the Fellowship Lodge, with whom he had been an active worker. He had edited the Lodge Bulletin, and this indicated the high order of his Theosophical conceptions.

* * *

Mr. and Mrs. George S. Arundale left Bombay on the 1st inst. for a six months' tour in Europe in connection with the Educational and Youth Movement. Mr. Arundale will attend the Summer Conference of the Theosophical Fraternity in Education to be held August 1-14 at Letchworth, the Garden City in England.

* * *

Among the delegates composing the "Pax Special" who addressed the public meeting in Massey Hall, Toronto, June 4, on behalf of nineteen countries bearing a message of peace and good will, was Mme. Ramondt-Hirschman, a member of the T. S. in Holland, President of the Dutch Section of W. I. L., Hon. Cor. Secretary of National Council of Women of Holland, and member of the Committee for the Reconstruction of Europe. She undertook to bear a message of greeting from the T. S. in Canada to the President and the members of the national societies she met. Dr. Lelia Davis, of the Toronto Lodge, was active in the organization of the Peace meeting.

* * *

A book has recently been translated from the Danish which I thought ought to be

interesting to any Theosophist. It is "The Philosopher's Stone," by J. Anker Larson, published in English by the McMillan Company. I know of nothing in recent fiction exactly like this novel, writes Mr. Fred B. Housser. It is a summing up of the real thing behind what we call "modernism," showing it to be inevitable, and at the core beautiful, though on top sordid. Larson's answer to life is the answer, as I see it, of Theosophy. The central figure, Dahl, joins the T.S. (as it was some thirty or more years ago), and flickers out in a blind-alley of psychic research. Theosophists, of all people, ought to find "The Philosopher's Stone" a great book. The writer was apparently familiar with the inner workings of the T. S. in his own country, sees what it is up against wherever it is planted, and relates it intimately to individuals and to life. He criticizes in no petty fashion, sees all sides of life, loves men and women deeply, and leaves the reader at the end where the Gita, the Bible and all sacred literatures leave us."

* * *

The inaugural meeting of the Blavatsky Association was held at the Headquarters, 22 Craven Hill, London, W. 2, on November 13th, 1923. Hon. Mrs. A. P. Davey, in opening the proceedings, said that since the suggestion arose as a result of Mrs. Cleather's recent publications, that a movement of this nature should be started, Mr. William Kingsland had collaborated with Mrs. Cleather in drafting the Constitution, and they were, in fact, its founders. . . . The Constitution was . . . put to the meeting and approved. . . . The rule excluding members of "existing Theosophical organizations" was passed. In order to avoid personalities as much as possible, it was decided not to have a President, and even a proposal to make Mrs. Cleather and Mr. Kingsland Official Founders was rejected on the same ground. The following were elected members of the Council: Mrs. Alice Leighton Cleather, Mr. William Kingsland, Mrs. Wallace Kidston, Miss Elsie Higginbotham and Miss Mary Garrett. The Hon. Mrs. A. J. Davey was elected Hon. Secretary, Mr. C. H. Collings, Hon. Treasurer, Mr. F. L. Gardner, Hon. Auditor, and Mrs. Cleather, Corresponding Secretary for the East.—*From Dawn, May 1.*

AMONG THE LODGES

It may be encouraging and helpful to other Lodges to hear what the Montreal Lodge has been doing and plans for the future. The "conditions" which each Lodge thinks is worst in its own city, are as difficult in Montreal as it is possible for them to be, but the Lodge has made a record in various ways, notably by sending in the dues of all the members on July 1! This is according to the Constitution, but not according to general custom. Mr. Brigden is the active and energetic president. The following has been addressed by the Executive to the members:—

At the end of June, according to the usual procedure of the Montreal Lodge, activities were suspended until the beginning of September. The meetings have continued a little longer, and will commence about two weeks earlier than formerly, which is due to an increasing interest, and the shorter break should enable the Fall work to be taken up more earnestly than has been manifest in some years past. The six months just ended have been active and interesting, and we believe real progress has been made. Although attendance at the members' meeting has not been large, the public meeting on Sunday evening has been both more interesting, and drawn an increasing number, due in part to our better quarters, also to better organization, including advertising. It is the intention of the Executive to make the Fall activities more productive of real, useful work than ever before in the history of the Lodge. There are two purposes in view: First, to provide for the mental and spiritual needs of our members; second, the spreading more widely the knowledge of Truth. To do this effectively the Executive need the active co-operation of all members, by support and attendance, by willingness to help actively in the work, and by financial aid, and it is their sincere belief that if Theosophy is worth anything at all in our lives, it should call forth our best efforts. Although activities will be suspended, it does not mean a period of inactivity, but a period of preparation undertaken by the Executive and other members remaining in town, so that by the beginning of September the work of the Fall and Winter should be so organized

that the efforts put forth will enable us to attain our objects, and lay a foundation for a larger and more vigorous future for Theosophy in this city.

CORRESPONDENCE

"THE EARLY TEACHINGS"

Editor, Canadian Theosophist: In reviewing the worked edited by me, "*The Early Teachings of the Masters*," your reviewer suggests that I have been guilty of omitting at my discretion from the letters which I have published, and he quotes a case on page 123, of these omissions, though later he supposes the omissions are not of my doing, but of the manuscripts from which I publish. I have explained in my introduction that when the teachings were received by Messrs. Sinnett and Hume, the instructional part was distributed to the early students. The omissions which your reviewer notes were made by Mr. Sinnett himself.

It was in March, 1923, that *The Theosophist* announced my "*Early Teachings*" as being in the press. I had the whole book in print then, from the manuscript of Bishop Leadbeater, when in April I discovered the fuller manuscript of Miss Arundale. The book had to be reset, and this and my departure for Europe and procuring the American copyright, delayed the issue of the work till November. I met Mr. Barker in June in London, but he made no mention of his compilation, on which he must have been then busy. The first notice which I received of his book was the publisher's announcement, which reached me in January, 1924. There could be no possible thought of "co-operation," as I knew nothing of what he was doing, not being in the confidence of Mr. Sinnett's Executrix. It would be interesting to know whether my announcement in March, 1923, hurried on the publication of Mr. Barker's book, or whether he was at work independently. I would demur to the statement that "the publication of these letters by Mr. Jinarajadasa should settle the question of the propriety of the act." I only published what had been authorized for issue to members by Mr. Sinnett himself and concurred in by the Masters. I had access

to copies at Adyar of a large number of the "personal letters" in Mr. Barker's book, but even if I had been given permission to publish them, I should not have done so in quite the way in which he has done, seeing the remarks of the Masters concerning the trust vested by them in Mr. Sinnett.

Your reviewer presumes that the further volume which I have promised is a continuation of "*The Early Teachings*." This is not the case. The volume in contemplation is a totally different work, "*Letters from the Masters of the Wisdom*," the first series of which was issued in 1919. I am arranging the material for a second series. These are letters written to other correspondents than Mr. Sinnett.

Since publishing the "*Early Teachings*" I received last January in Calcutta two more manuscripts of that work. Mr. Barker's book undoubtedly fills in the gaps in my manuscript in several places. On the other hand, my manuscript contains two parts which I believe are not in his—(1) pp. 111-122 and (2) pp. 164-178, American edition.

C. Jinarajadasa.

Los Angeles, Calif., June 16, 1924.

QUARTERLY LETTER FROM THE VICE-PRESIDENT

I write this letter from Sydney. I arrived in Melbourne in time to preside at the Australian Convention at Easter. Four days were spent in the discussion of the activities of the Convention. There was much anxious consideration concerning the affairs of the School on co-educational lines which the Section had started seven years ago. All the troubles in the Section during the past three years had reacted on the School, so that there were heavy losses on its management. The School has been closed, but its land and buildings have not yet been sold. There is a deficit of at least \$6,000 which the Section will have to find.

The Blavatsky Lodge in Sydney has now a membership of 420; its new building of ten storeys, which is to cost £60,000, is rapidly going up, and the Lodge hopes in October next to hold public meetings in the new hall.

I enclose my address to the Convention; but I omit references to purely Australian matters. I have noted in the course of thirty-five years' connection with the T. S. how a large number of those who have dropped out of the T. S. started by feeling that there was some great crisis coming, and that it was their mission to put the T. S. on a proper basis. Hence my address to the Convention.

Although at least half the delegates and members at Convention were members of the Liberal Catholic Church, that Church was not once mentioned during the four days' deliberations at Convention. Of course, Bishop Leadbeater was mentioned, when a resolution of confidence and thanks was passed. No one mentioned the L. C. C., not because it was in any way ignored, but simply because we were all keen on the development of the Section's work, and the work of that other organization was separate in our thoughts—a striking commentary on the forebodings of those who three years ago thought that, because some of our best workers in the T. S. in Australia were also members of the L. C. C., therefore all our activities would be swamped by the activities of the Liberal Catholic Church.

I arrive in San Francisco in June, and shall be in U.S.A. till the first week of November, after which I return to India via Europe.

C. Jinarajadasa.

Sydney, April 29, 1924.

THE VICE-PRESIDENT'S ADDRESS To the Australian Convention, T. S.

There is one danger confronting us all, against which we must be on guard. It comes from that most subtle form of vanity which says to us that "the Society is in danger," and that we have the mission of saving it. Each member who has left the Society, and shaken the dust of his feet at us because we refuse to follow him, left the Society in order to "save" it. Each group so leaving has claimed to be the true T. S., and under the direct patronage of the Masters. There are several such groups in America, and also in Germany. Some who left the Society in 1895 over the "Judge trouble" have all this time been on the

watch to see the T. S. collapse; and since then all those who have disagreed with the policy of our President and have left the Society have been waiting for the T. S. to be "landed in the ditch." But instead of collapsing, the T. S. grows steadily; country after country is being organized into National Societies, looking to Adyar and the President for inspiration. There is each year a larger output of literature, a greater development of Theosophical teachings, and a wider application of Theosophical ideals to practical life by those who look to Adyar and our revered President. Why does the T. S. grow from year to year? H. P. B. gives the reason. I quote from an article of hers lying in the Adyar records, which has not yet been published, but will be soon.

The T. S. cannot be destroyed as a body. It is not in the power of either Founders or their critics; and neither friend nor enemy can ruin that which is doomed to exist, all the blunders of its leaders notwithstanding. That which was generated through and founded by the "High Masters" and under their authority if not under their instruction—MUST AND WILL LIVE. Each of us and all will receive his or her Karma in it, but the vehicle of Theosophy will stand indestructible and undestroyed by the hand of either man or fiend.

The T. S., being indestructible, can never be in need of salvation at our hands. Let us then beware of exaggeration of values so that we feel compelled to "save the Society" at the expense of charity and the ordinary decencies of life. Certainly each of us has a service to render to the Society; the T. S. needs every man and woman of goodwill. But let us devoutly pray that, when our day of service is over, we shall know it, and also how gracefully to leave our place to others who can serve the Society better.

My brothers, we gather in a Convention partly to organize the Section's work on a better footing in the coming year, but much more to put into practice the great ideals which we profess. Theosophy, as a body of ideas, will spread, whether we as individuals help or not just now. If we do not do the work, others will. But Theosophy must not remain a mere intellectualism, and therefore its development as a gospel of life depends

absolutely on us. We Theosophists must not only show new values to things, but also new ways of doing things.

One special application of Theosophy needed just now by the world is to show that the effectiveness of a piece of work depends more on the number who co-operate to do it, and less on the brilliance of the few experts who can do that work well. Two or three people of mediocre attainments, who will work together in utmost friendliness, will do more to help the world on its way than one very able man or woman who prefers to work alone. It is always better to succeed, even if slowly, with the collaboration of another, than quickly by oneself. For where there is a spirit of co-operation, an Invisible Worker joins the visible workers. Was not this what Christ said? "Where two or three are gathered together in my name, there am I in the midst of them."

It is the spirit of the worker which is supremely important to-day. For in the coming civilization much more will be contributed to man by the unseen forces than has been possible in the past. Wisdom and strength, health and peace can be ours, for each individual and for each nation, if we will accept with eagerness the World Spirit of to-day.

We must accept it during this Convention. We must think not of the Lodge, but of the Section, and of the Section only in terms of the T. S. at large. We must think not of our city, but of Australia, and of Australia only in terms of one Humanity. We must not be glamoured by the superexcellence of one policy over another, but seek instead those points which two contrasted policies have in common. The World Spirit cries out, "Get together." We must get together heart and mind and soul, so that when Convention is over we are closer knit in Brotherhood, and firmer cemented as the foundation stones of the future House of Humanity. A part of Theosophy is learnt from books and lectures; a part from meditation and contemplation; but one vital part of Theosophy is learnt only as we learn to work with others. It is in the greater gladness with which we look at a brother's face, in the keener sympathy with which we share his troubles, that we shall learn the hidden power in Theosophy. Let us learn that les-

son during this Convention, and by getting together make a centre for the World Spirit which seeks to teach the whole world how to get together.

We come to-day to learn how to serve Humanity. Let Humanity be our watchword, as we plan for work in the coming year to make Theosophy a living power in Australia.

C. Jinarajadasa.

HOME INFLUENCE

It is not enough that you should set the example of a pure, virtuous life and a tolerant spirit; this is but negative goodness—and for chelaship will never do. You should even as a simple member—much more as an officer—learn that you may teach, acquire spiritual knowledge and strength that the weak may lean upon you, and the sorrowing victims of ignorance learn from you the cause and remedy of their pain. If you choose, you may make your home one of the most important centres of spiritualizing influence in all the world. The "power" is now concentrated there, and will remain—if you do not weaken or repulse it—remain to your blessing and advantage. You will do good by encouraging the visits of your fellow members and of enquirers and by holding meetings of the more congenial for study and instruction. You should induce others in other quarters to do likewise. You should constantly advise with your associates in the Council how to make the general meetings of the Lodge interesting. New members should be taken in hand from the first by the older ones, especially selected and assigned to duty in each case, and instructed thoroughly in what you have already learnt, so that they may be capable of participating intelligently in the proceedings of regular meetings.—From Letter IV. of "Letters from the Masters of the Wisdom."

THE HERESY OF SEPARATENESS

What is the distinction between these various Hierarchies? In reality these Fires are not separate, any more than are the Souls and Monads to him who sees beyond the Veil of Matter or Illusion. He who would be an occultist must not separate either himself or anything else from the

STANDING OF THE LODGES:

Lodges.	New Members	Joined on Demit	Reinstated	Left on Demit	Dead	Resigned	Inactive	Total, 1923	Total, 1924
Banff .....	.....	.....	.....	.....	.....	.....	.....	5	5
Calgary	2	1	2	2	.....	6	8	30	19
Creelman .....	.....	.....	.....	.....	.....	.....	.....	2	2
Edmonton	4	.....	.....	.....	.....	.....	4	15	15
Halifax .....	.....	.....	.....	.....	.....	.....	.....	1	1
Hamilton	2	.....	2	.....	.....	.....	4	30	30
do Annie Besant .....	.....	.....	.....	13	.....	.....	.....	13	.....
London	6	1	1	1	.....	.....	4	39	42
Medicine Hat .....	.....	.....	.....	.....	.....	.....	.....	2	2
Montreal	7	2	4	1	1	.....	10	50	51
Nanaimo .....	.....	.....	.....	.....	.....	.....	2	2	.....
Ottawa .....	.....	.....	.....	3	.....	1	9	22	9
do Fellowship	2	2	.....	1	2	.....	2	13	12
Regina .....	.....	.....	.....	.....	.....	.....	5	7	2
do Alcyone .....	.....	.....	.....	.....	.....	.....	4	9	5
St. Thomas .....	.....	.....	.....	.....	.....	.....	2	7	5
Summerland	3	.....	.....	.....	.....	.....	9	13	7
Toronto	17	2	14	2	1	.....	38	244	236
do West End	3	.....	.....	3	.....	.....	3	19	16
Vancouver	16	10	6	74	.....	.....	22	128	64
do North Vancouver	3	2	.....	2	1	.....	5	18	15
do Orpheus	1	.....	.....	.....	.....	.....	6	25	20
do Julian	1	.....	.....	9	.....	.....	3	11	.....
Victoria .....	.....	.....	1	1	.....	1	4	15	10
do Brotherhood .....	.....	.....	1	14	.....	.....	1	16	2
Vulcan .....	.....	.....	.....	.....	.....	.....	5	12	7
Winnipeg	9	.....	3	7	.....	.....	9	29	34
do Blavatsky .....	.....	.....	1	.....	.....	.....	.....	.....	1
Members at Large.....	.....	2	1	2	.....	.....	4	18	15
Totals	76	22	36	135	5	8	163	795	627

rest of creation or non-creation. For the moment he distinguishes himself from even a vessel of dishonour, he will not be able to join himself to any vessel of honour. He must think of himself as an infinitesimal something, not even as an individual atom, but as a part of the world-atoms, as a whole, or become an illusion, a nobody, and vanish like a breath, leaving no trace behind. As illusions, we are separate, distinct bodies, living in masks furnished by Maya. Can we claim one single atom in our body as distinctly our own? Everything, from spirit to the tiniest particle, is part of the

whole, at best a link. Break a single link and all passes into annihilation; but this is impossible. There is a series of vehicles which become more and more gross, from spirit to densest matter, so that with each step downward and outward, we get more and more the sense of separateness developed in us. Yet this is illusory, for if there were a real and complete separation between any two human beings, they could not communicate with, or understand each other, in any way.—From H. P. B.'s *Notes to Pistis Sophia, Lucifer, viii. 46.*

THE CANADIAN LODGES

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

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Glover, 1813 Second Ave. S.W., Calgary, Alta.

CREELMAN, SASK.

Address Frederick C. Williams.

EDMONTON LODGE.

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H. W. Taylor, 11128 125th Street. Rooms, 306
Empire Building.

HALIFAX LODGE.

Dormant. Address Mrs. Grace Moore, 23
Commodore Apartments.

HAMILTON LODGE.

President, C. Dumbrey; Secretary, Miss Nellie
Gates, 96 Rothesay Avenue. Lodge room,
Royal Templars' Building, Walnut and Main
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President, E. E. Parsons; Secretary, Mrs.
Helen M. Shaw, 297 King Street, London, Ont.
Meetings held at 212 Dundas St.

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S. Logie, West Summerland, B.C. Lodge rooms
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M. Beck, Suite 48, Eugenie Apartments, Nor-
wood. Lodge Room, Bank of Nova Scotia Bldg.,
Portage Ave. and Garry St. Public meetings,
Sunday, 3 p.m.