

THE CANADIAN THEOSOPHIST

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THEOSOPHY AND MODERNISM

There can scarcely be any doubt in the mind of the student that the trend of Modernist thought is Theosophie. Those who recognize the necessity of a choice between the form and the spirit readily see that any movement that depends chiefly for its influence upon the outer fashion and ceremony it presents, must have lost its bearings. The melancholy reproach in in one of the Mahatma Letters—"Some of them want a ritual!"—is but an echo of a more indignant Master-Builder, St. Paul, who, by the way, has not yet been identified among those who rule the occult hierarchies.

St. Paul gives the Galatians his full mind on the subject. "Now that ye have come to know God, or rather to be known by God, how turn ye back again to the beggarly rudiments, whereunto ye desire to be in bondage over again?" God, here, is undoubtedly The Holy One, the God of the Mahatma Letters, page 393, not "an extra-cosmic anomaly," but "each man his *God*—within himself in his own personal, and at the same time—*impersonal* Avalokiteswara," which is the same conception as the Christos esoterically. The tendency to return to the "beggarly elements" is Karmic, of course, and we must recognize that there are many who belong to that class and who require, as St. Paul also recognized the need, "milk for babes," and he did not scorn to feed milk to those who did need it.

The writer of the epistle to the Hebrews also recognized the distinction. "For

when by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk, and not of solid food. For every one that partaketh of milk is without experience of the word of righteousness, for he is a babe. But solid food is for full-grown men, even those who by reason of use have their senses exercised to discern good and evil." Those who aspire to wet-nurse the babes of the Theosophical Movement will stand high in the estimation of the babes, but it is not to them that the world will turn for enlightenment.

The experience of the Christian Churches indicates what happens when the world is fed upon milk rather than upon strong meat. To-day the churches have lost their grip on the popular heart and mind, and in despair they are turning in every direction, looking for some panacea for the general materialism. It is only in the Modernist Movement that the Church has any hope. Canon Barnes, who has recently—and worthily—been elevated to the See of Birmingham, writing in *St. Martin's Review*, designates Hort as the real father of Modernism in the Church of England.

The great English theologian was an Irishman. Fenton John Anthony Hort was born in Dublin in 1828, the great-grandson of Josiah Hort, Archbishop of Tuam in the 18th century. He was the contemporary and friend of B. F. West-

cott, J. B. Lightfoot and E. W. Benson at Trinity College, Cambridge. With Westcott he prepared the text of the New Testament which is now recognized as the standard. In his Hulsean lectures, "The Way, the Truth and the Life," there appeared also some "Notes and Illustrations," which Canon Barnes quotes, and they are to be commended to Theosophists as well as to Churchmen.

"There can be no surer sign of decrepitude and decay in faith than a prevalent nervousness about naming and commending reason. . . . The fear of doing injury by a bold policy is perversely fallacious. . . . Criticism is not dangerous save when it is merely the tool for reaching a result believed on the ground of speculative postulates." He urges the weakness of an exclusive appeal to credentials. Such, he says, is "an appeal to external signs of supernatural power and knowledge in our Lord and the apostles. . . .

But, supposing the supernatural power and knowledge proved, what do they prove beyond themselves?" And again: "Experience is unsafe only so far as it is incomplete: false only by false and arbitrary selection out of experience."

Superstition, adds our new Bishop, arises from a false selection; and materialism is accepted by many men of science because they arbitrarily assume that in physical phenomena they perceive complete reality. On what does Hort, then, base his Christian theism? He starts by reminding us that "all great speculative questions are insoluble save on some view which gives unity to the universe." Nothing more is necessary to indicate that essentially, he is at one with the synthetic philosophy of the Mahatmas. Modernism based on this rock foundation is bound sooner or later to Orient itself, and if the Church be willing, to guide it into the way of all Truth.

THEOSOPHIC STUDY

III.—EXTENSION

By ROY MITCHELL

Nothing in life proceeds haphazard. It is only our failure to observe chains of cause and effect that makes us think so. When we succeed in anything we are too busy pluming ourselves on our success, and when we fail we are too ready to yield to discouragement to watch wherein actually lies the difference in the processes. If we could succeed or fail with detachment we would soon perceive vital differences.

Our student, now, having laid down his framework of questions, should start gently to work finding the answers he requires. At first he must let industry take the place of vision. If he require satisfaction in his work, let him find it in thoroughness of method, in friendliness with the whole project, or in the actual quantity of material he can put together.

As the filling of the framework proceeds under his hand, the student will find that he should not confine himself to the ma-

terial of his quest, but should accept anything that seems to be connected with it. Parallels in other religions will present themselves, and should be noted. A symbol, let us say, in the Celtic system, supported by, or paired with, one from the Greek or Hindu, is far more useful than if the symbol stood alone or had a dozen of its kind in the Celtic. It is a sort of Rosetta stone for later use in deciphering the riddle. Presently, having found several references to a bridge, for instance, the student will find it profitable to go afield and search for bridge symbols in other systems as affording him a clue to those in his particular field.

This is the sort of thing he will find. Cuchulain, in his adventures, comes upon a magical bridge spanning an abyss beside a mountain. It stretches out dizzily before him, now broad, now narrow, now secure, now precarious as a spider filament, now it contracts to nothing, now

stretches interminably, again it rises perpendicularly before him or falls away into the chasm. In the Zoroastrian system there is a razor-edged bridge called Chinvat, over which the disciple must pass. Again, in the Zoroastrian there is the symbol of a rope stretching from the past into the future, and on it the disciple balances himself. In the very heart of Hindu philosophy, the crux of the Vedanta, is the bridge Antahkarana, whose name indicates that it is not only a bridge, but a vehicle of the Self. It is a bridge between lower and higher mind, and the implication is that the disciple must not only cross it, but he must create it. There is also a hint that he must become the bridge. In the Latin tradition we get another bearing the idea of the Bridge Makers, the *pontifices*, at the head of whose occult college stood the Greatest Bridge Builder, the Pontifex Maximus, whose name the Roman Catholic Pontiff has taken to himself.

This is a mere beginning of the bridge material in symbolism, and when the student has put together enough on any point to get an intuition of what it means, he should begin the next step, that of extension.

Before I go on to describe it in detail, however, I should like to make sure that my reader understands the first principle in the interpretation of all mystery stories. It is one he will find out in due course by the process I have described, but he can be saved a great deal of trouble if he will realize it and bear it in mind now.

The central figure in any mystery story is the Ego—you and I. When Cuchulain climbs a mountain, it is I who climb or must climb the mountain. If Perseus slay a Gorgon, it is I who must slay something in me that corresponds to that Gorgon. I find my way to a garden of the Hesperides, I slay my mother Clytemnestra, I listen to the discourse of my Divine Guide on the field of Kurukshetra. I, the candidate in the mystery, am the protagonist, the first worker, and every other figure in the drama is a power, good or evil, in my own being. The first task,

therefore, of the student is to find the protagonist in his story, the type of the Ego, and make constant revision as I have done above. Almost invariably that protagonist will be identified with the symbolism of the Sun. He will be a Solar hero, he will be descended from the Sun, he will be a miraculously born type of the Sun Himself, and he will move, as the Sun does, in a drama of recovery of a high estate. The student must find, then, the Sun or the son of the Sun. He will be Lugh in the Irish, or Cuchulain, Ahura-Mazda in the Zoroastrian; Hercules, Dionysos, Apollo, Theseus, Perseus, Jason, Oedipus, Orestes, Prometheus in the Greek; Osiris and Horus in the Egyptian; he is variously Rama, Krishna, Arjuna, and at the last Vishnu, Himself, in the Hindu. These symbolic First Workers will have other meanings in all the worlds of being, but this is the first one the student needs, because when these stories lived as mystery drama the candidate himself enacted that central role and was required to identify himself with it.

Now for the process of extension of notes. The mechanism of it is very simple. It consists in taking a double sheet of foolscap, marking it, let us say, "Cuchulain's Bridge," or "The Bridge Tradition—First Extension," and after going over the scattered and unorganized material in the notes, writing about it. The student should set himself to write a thousand words, very much as a designer sets himself to fill a given space, and just as the designer expects to put down many lines he will not want at last, the student should not mind if much of what he writes does not make very good sense. He is not writing an essay. He is feeling out a sketch. It will console him greatly to know that good writers and all artists destroy three or four times as much as ever sees the light of day.

Keeping in mind the basis of which I have spoken, that the Ego is always the hero of the myth, and that every other factor is some power, quality or function, within the field of the various planes, the student should proceed to volatilize his

notes. That is, he should translate or distil the idea out of the form. He might write something like this:

The symbol of a bridge evidently has to do with mind. It is in the nature of a link, over which a candidate must go in initiation. He must pass from a lower state to a higher one, proceeding in a subtle matter of mind, a changeable and elusive medium. Wherein is my mind thus changeable? What are the mental processes that would give a clue to the sudden changes of Cuchulain's bridge? When would it be broad? When razor-edged? Why razor-edged? What is the chasm that might engulf the Ego if it failed to hold its place on the bridge? Is it that the Ego must pass over a bridge in the realm of mind, or that, having learned to cross, he must make a bridge over which another can pass? This is the implication in the idea of the pontifex. If so, what other is to go over it? If I am a bridge-builder for another, I am in the capacity of a Redeemer or Saviour of some other being. "I am the Way. None other cometh unto the Father but through me." (Note in margin: Look up this and similar texts.) May not the symbolism of a bridge merge into the symbolism of a door? Of a way? Of a path? What is the chasm? Is it a break in the chain of evolution? Do we make a way over it for some other and lower one? Is this what is meant by becoming the bridge?

The extension gathers strength as it goes. Sometimes questioning, sometimes offering an answer, sometimes opening up a whole new series of bearings on the problem, the student begins to elicit from his own inner being intuitions regarding the symbol, and having enriched and ordered his enquiry, he will find that he has created a new habit regarding all things that touch it. Let him develop a single topic as I have indicated, and see what happens to his reading. His mind will have become eager and pointed, he will have a new light on everything that comes under his eye, and his study will cease to be merely acquisitive. It will become creative.

That first projection of which I spoke is a compartmented reservoir, and as each division fills, the student should extend it, always abstracting inferences from the lifeless data. Each section should be carried forward only a short distance. That is why I have set a thousand words. When the thousand is made, another section should be extended in its turn. Not in the sequence of the projection, but as any section comes to the point where the student feels he can distil it.

When the whole projection has been extended, or any considerable and more or less complete division of it, the student may make a second extension, and when he does so he will find that many of his questions will become statements. It may seem laborious to some persons to write so much, but for most of us who have not yet learned to make orderly and recoverable thoughts it is the only way.

At first he will get greatest encouragement out of the identities he will find. Then presently he will come on a great discovery. He will learn by experience what nobody else can tell him to any purpose, that the secret of occultism is in its contradictions and not in its easy identities. Then the unfriendly Gordian knots that trouble him most at first will prove to be most magical.

(Next month—Discrepancy.)

OCCULT MASONRY DARKNESS MADE VISIBLE By MATTHEW GIBSON

When our Fellowcraft, having figuratively attained proficiency in the second degree in Masonry, crosses the threshold of a Master Masons' Lodge, he enacts in symbol that fact of real initiation by which in the course of time he will enter into the knowledge of his own spiritual nature.

All mystery initiations are to be so understood. They are not events by which an immediate change is brought to pass. They are the symbols of changes to be brought about within us when we have

achieved the preparations necessary to a great change, and the complex symbolism of the outer ritual is a series of clues to the processes through which we must go. This stepping up into the consciousness of the third realm of our being, a realm still dark to all but a few of mankind, is the real means to the understanding of the phenomena of life, and the other two degrees are merely moral and mental preparations for it.

In every religion and mystery system this third degree, in which we pass from a reasoning state to a state of direct cognition of truth in the things about us, is something we must bring to pass in our own right. The more we examine it the more we must be convinced that it is not something to be attained by a mere emotional conversion. Neither can it be something to be attained by the mere fact of physical death. Since every other power we possess is bought by patient effort, this greatest power is not a thing which can be bestowed upon us by human or divine favour. The law of growth must apply here as elsewhere.

So when such a ritual revolves around a tradition of death and a raising from death, as it does in all the systems, it is not good enough for the thinking man to interpret it as a reference to a literal death. I think it is only the man whose thoughts are slaves to his wishes who can regard it so. The great teachers who have experienced this state have all attained it while still in the body and have taught in lightning flashes of clarity by virtue of having attained it. Most of them have used phrases which make it clear that the death and resurrection constantly referred to are, as I have said in earlier articles, a death of every one of us from spiritual unto material things which must be adjusted by a resurrection from the material into spiritual realms again.

I think it is so we must learn to view our third degree. We must see it as the symbol of a process by which forces latent within us are by patient effort brought into full play; purifications by which voltages that would destroy our impure

bodies if they were released too soon can be energized with safety; the lighting up of new centres of vision in our bodies; perhaps the attainment of consciousness of a fourth dimension in space with a correspondingly increased insight into the mysteries of motion and time; certainly a vastly increased capacity for affection, for devotion and for sacrifice, and an at-one-ment with our fellow men on the five planes of matter in which we have our existence.

Is it to be wondered at that if this third realm of our being, which ordinarily we tap so rarely and to so little purpose, actually involves forces so mysterious that we can only describe them in symbol? "The peace that passeth understanding," Jesus calls it. Jacob Boehme said he could see the grass growing and that the whole experience was like a "morning redness." Wagner's touch of it he called "being at the world's centre." Some have said it is like the lighting up of a torch in the head—a morning star. Whitman's description of it is peculiarly beautiful:

"Swiftly arose and spread around me the
peace and knowledge that pass all
the argument of the earth,
And I know that the hand of God is the
promise of my own,
And I know that the spirit of God is
the brother of my own,
And that all the men ever born are also
my brothers and the women my
sisters and lovers,
And that a kelson of the creation is love,
And limitless are leaves stiff or droop-
ing in the fields,
And brown ants in the little wells be-
neath them,
And mossy scabs of the worm fence,
heap'd stones, elder, mullein and
poke-weed."

The old mystics and occultists used a thousand signs, tokens and words for it, signs they had picked up in their quest of what had become of the Master—spiritual marriages, fiery crosses, rebirth into a new world, becoming as little children, the up-standing, losing the world

to find it. Is it to be wondered at that it cannot be described in plain words and made understandable to the mind of man, any more than, let us say, the concept of a fourth dimension of space can be made understandable to us who are not yet full masters of three. Here is a symbolism which is a mystery because it transcends the power of mind.

Is it to be wondered at either that because it releases so many high potencies which require a corresponding high purity or it will destroy the body, it cannot be given to the fool and the knave? The fact that it is above mind is our warrant for symbolism. These dangers are our warrant for secrecy. Every mystery system warns against rushing forward and being accessory to one's death by strangling, against gazing upon the unveiled Isis, against eating and drinking of a communion unworthily. These potencies, if they are roused before purity and power of mind and faith in the stabilizing power of the Great Architect, can strangle and can blind and they can admit the selfish man into selfish magic which is, for a cycle, condemnation to his own soul.

The darkness which is made visible must be something within a man. I have spoken before of the great sphere of darkness in which we find ourselves when we close our eyes and inhibit our senses. A Master Masons' Lodge is like that and we must light it up. The testimony of the sages and seers is that we will come then into a world so wonderful that this in which we now live is by comparison called outer darkness. And the explicit statement in all the mysteries is that we continue to come back until we do light it up. That is what coming to earth is for.

ADOPTING MEATLESS DIET

Amongst the first things one is apt to hear when first coming into contact with Theosophy is, that most Theosophical students do not eat meat. Fired with zeal for a new cause, and full of enthusiasm, the new recruit at once decides: "No more meat for me." It seems so simple; there is nothing to it; just stop eating

meat and then hey, presto! all the wonderful "powers" he is so eagerly reading about will soon be his. But, alack! and alas; he lives to discover that it is by no means as simple as it seems, and often, amid a profound discouragement, he learns that "powers" are not so easily gained, but are acquirements for which he must pay a price he little reckoned on in his early enthusiasm.

All the reliable guides on Occultism teach us that meat eating must be stopped and all desire for both it and alcohol completely killed out before the student can with safety raise his eyes to higher levels.

There is a wise and an unwise way of doing everything. The wise way to stop meat eating is very gradually, for it is by no means as simple as it seems. The body is made up of millions of living entities, each with a grain of conscious intelligence, and that intelligence has been taught that meat is a necessity to it. The process of un-teaching it is a slow one. There is a constant change going on amongst the body cells; old ones die off, new ones take their place. The new ones must be taught to get along without meat. It can be done, but it should be done by degrees.

As meat is gradually eliminated, what is to take its place? We must eat. It is just here that the snag that upsets the apple cart makes its appearance. Most people commence at once to eat an increased quantity of bread, porridge, cakes, pies, and everything containing sugar. With the loss of the meat stimulation comes a craving for something to take its place. Tea, coffee and sugar seem to meet the demand to a nicety, and they are indulged in. The body commences to pile on fat, often there is illness, in almost every case there is digestive disturbance more or less serious, the results of which do not appear for a long time. Happy is he with whom the fuss commences at once and makes him so intolerably uncomfortable that it cannot be borne. A remedy is found, and no serious impairment of digestive function is brought about.

The safe and sane way to change over from meat eating to a meatless diet is

gradually to cease from it. First drop pork in every way, shape and form. A heavy meat eater, one who eats meat three times a day, should eat it only twice a day for a couple of months; thence once a day for a couple of months, then once a day every other day for a couple of months, then twice a week for a couple of months, then once a week for the same length of time, and then drop it.

As this gradual elimination is going on there should be an increased consumption of uncooked vegetables and fruits. The utmost care should be taken to avoid any increased consumption of starchy foods, sugar, tea or coffee. If this is not done, then, in all seriousness, the last state of the man is worse than the first. Never a day should pass without a large dinner plate of uncooked food being eaten. Salads of uncooked vegetables should take the place of the missing meat, and uncooked fruits should be eaten freely. Whole wheat bread only should be used.

"Heat disperses magnetism." So says Occult Science. "Heat disperses the vitamins," says Modern Science. Without magnetism and without vitamins, food is "dead," all its energy and force have departed. The man who lives on a diet of cooked foods grows fat, loses his energy, becomes mentally lazy, dull and listless. The man who eats freely of uncooked fruits and vegetables, strikes his normal weight and keeps it, is full of energy, mental vigour and the joy of life.

Mary Roebuck.

THE SIMPLE SECRET

There are cycles within greater cycles, which are all contained in the one Kalpa of 4,320,000 years. It is at the end of this cycle that the Kalki Avatar is expected—the Avatara Whose name and characteristics are secret, Who will come forth from Shamballa, the "City of Gods," which is in the West for some nations, in the East for others, in the North or South for yet others. And this is the reason why, from the Indian Rishi to Virgil, and from Zoroaster down to the latest Sibyl, all have, since the beginning

of the Fifth Race, prophesied, sung, and promised the cyclic return of the Virgin—Virgo, the constellation—and the birth of a divine child who should bring back to our earth the Golden Age.—The Secret Doctrine, III. 346.

WHAT IS THEOSOPHY?

It is the Wisdom of the Ancients.

It is the Science which answers the vital questions in the minds of all thinking men and women.

It answers:

Why are we here?

Where did we come from?

Where are we going?

Why do we suffer and die?

Why do some enjoy life while others want?

What is the reason some are healthy, some ill?

Why do we have so many religions and creeds?

Is God just?

If you do not care to know these things, pass this little slip to some friend, or leave it where you found it. If you do care to know, ask for books on Theosophy at some public library, study and think; and apply the truths you find there, in your own way. You will be well repaid.

The above is a leaflet circulated by the Danvers Lodge of Theosophy, 58 Water Street, Danvers, Mass.

* * *

We have had to suffer from our friends. People who have joined us in secret like Nicodemus; they have stood idly by, waiting for the Cause to get fashionable, and leaving all the hard fighting to be done by a few earnest men who defied the hosts of Materialism and of Conventionality. Had they spoken for their Cause, more earnest people would long ago have heard of the movement, instead of being kept away until now, like yourself, for want of knowledge that it existed.—
Letters That Have Helped Me.

THE CANADIAN THEOSOPHIST

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Felix A. Belcher, 250 North Lisgar St., Toronto.

GENERAL SECRETARY.

Albert E. S. Smythe, 22 West Glen Grove Ave., Toronto.

OFFICIAL NOTES

Headquarters dues for 1924-25 are now payable, and members who wish to receive their Magazine regularly should settle with their Lodge treasurer at once. Changes of address should be sent in at once.

* * *

Mrs. Besant was very busy in Europe during July. On the 7th she flew to Paris by airplane, returning for the Welsh and Scottish conventions on July 19 and 26. On August 7 she was to attend the convention of the T. S. in Germany. She was to sail from England for India about the middle of the month.

* * *

Contrary to what had been decided at Vienna in July last, says the Bulletin Theosophique (Belgium), there will be no European Congress in 1925, in order to give the convention at Adyar, on December 25, on the occasion of the 50th anniversary of the foundation of the Society, a greater solemnity (solemnite).

Mr. George McMurtrie, 65 Hogarth Avenue, Toronto, can supply any recent Theosophical book not available through a local bookseller. "The Mahatma Letters," now in its fourth edition, with an index, may be had for \$6; "The Problem of Atlantis," for \$2.75; "The Religious Philosophy of the Upanishads," \$1.

* * *

The third annual report of the T.S. in Wales has come to hand, showing a total membership on July 1 of 293, the same number as the year before. There have been 419 members altogether in the Society since its origin in Wales. The Section has 14 Lodges and 11 centres, and 19 new members joined during the year. Expenditures amounted to £256 13s. 8d, leaving a balance of £37 15s. 9d. Mr. Peter Freeman, 10 Park Place, Cardiff, is the General Secretary. The population of Wales was 2,206,712 in 1921, which compares with Ontario with 2,933,662 population and 350 members of the T.S. in Canada, and seven Lodges.

* * *

The Committee appointed by the Secretary of the European Federation of the T. S. to enquire into the question of World Languages is anxious to gather the impartial opinion of as many F.T.S. as possible on the subject, and has formulated the following questions. Those who wish to do so may send their answers to the General Secretary to be forwarded to Holland before November 1. The questions are: 1. What, in your opinion, would be the best "world language" to use in the Theosophical Society, or at T.S. Congresses? (a-1) English? or (a-2) English, simplified spelling? (b) Esperanto? (c) Ido (d) Any other? 2. Give a few brief reasons for your choice? 3. Will you kindly let us know anything helpful in the solution of this problem? The Committee consists of C. W. Dijkgraaf, Holland; A. von Fielitz-Coniar, Germany; A. F. Knudsen, America; F. Bonner, England.

STATEMENT OF FUNDS

YEAR ENDING 30th JUNE, 1924

<i>Receipts</i>	<i>Disbursements</i>
Balance from last year.....\$ 248.43	Per Capita paid Adyar\$ 130.00
Donations 264.16	Magazine Cost\$1,011.47
Lodge Fees and Dues 1,793.08	Postage and Envelopes 152.99
Magazine Receipts 171.27	1,164.46
Bank Interest 7.50	Contribution Theosophical Hall 300.00
	Stencils for Addressograph..... 14.31
	Ballots, Receipts, Membership Cards, etc. 65.73
	Petty Cash, Postage, Station- ery, etc. 48.14
	Office Help 225.00
	Office Supplies 42.50
	Royal Typewriter Machine 115.45
	Cablegram 3.50
	Bank Exchange 2.30
	Balance forward 373.05
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\$2,484.44	\$2,484.44

FELLOWS AND FRIENDS

Leonard Bosman, whose books on the Kabala are familiar to students of occult literature, announces a new book, "Amen, the Key to the Universe."

* * *

Mr. Wm. A. Griffiths, of the Montreal Lodge, was in Toronto on July 25, and reported the Lodge in active operation. A number of French-speaking members have resolved to carry on work in their language, and the Lodge has decided to hand over the Lodge room to them for a couple of nights a week for this purpose.

* * *

A meeting was held in Queen's Hall, London, to celebrate the fiftieth year of Mrs. Besant's entry into public life. Lady Emily Lutyens organized the meeting and notified the National Societies. The T.S. in Canada cabled: "Fraternal greetings and hearty congratulations." The Toronto Theosophical Society cabled the Whitman line: "Joy! Shipmate, Joy!"

Mr. Albert E. S. Smythe has been elected a vice-president of the Dickens Fellowship at the annual meeting of the Fellowship at Eastbourne, England, on June 21. Among the objects of the Fellowship are the following: To knit together in a common bond of friendship lovers of that great master of humour and pathos, Charles Dickens. To spread the love of humanity, which is the keynote of all his work. To take such measures as may be expedient to remedy or ameliorate those existing social evils which would have appealed so strongly to the heart of Charles Dickens, and to help in every possible direction the cause of the poor and the oppressed.

* * *

A strong Indian Parliamentary Committee is carrying on the work in England of uniting Britain and India in a close partnership, says Theosophy in Australia. Among those participating in the work are Major Graham Pole, recently General Secretary in England; Lady Emily Lutyens, whose father, the second Earl Lytton, was Viceroy of India, whose brother is now Governor of Bengal, and

whose husband, Sir Edward Lutyens, is the gifted architect of the new Delhi; Muriel, Countess de la Warr, and her son, Earl de la Warr, who has now joined; Col. Meyler, Liberal M.P., Mr. H. S. L. Polak, Mrs. Sharpe, former General Secretary of England, Mrs. G. S. Whyte, Mr. John Scurr, Labour M.P., and Mr. Lansbury, M.P., all members of the T.S.

AMONG THE LODGES

The Toronto Theosophical Society Lotus Circle held its Annual Picnic at Lansing on Saturday, July 5th. The day was beautifully fine and warm, and the attendance numbered 25 in all. After tea, the party took a ramble into the Don Valley, where shoes and stockings were dispensed with and the waters of the old river tempted fairy feet to refreshing sport. The scene was one not soon to be forgotten, the peaceful stream, the ancient valley, the bright tints of summer clothes, and lastly the happy, intelligent faces of our young ideas. Would that other Lotus Circles could have joined in our pleasure, but greetings and love are sent to all our little brothers and sisters everywhere. The thanks of the children were offered to all the adults who had helped to make the party such a success, and the evening closed with the usual "Auld Lang Syne" and loud hurrahs.

* * *

A very enjoyable picnic was held by members of the Hamilton Lodge of the Theosophical Society of Canada on Saturday afternoon in Dundurn Park. Members of the Toronto Lodge came over by boat and rail and motor car. Several country members were also present. A baseball game was staged between Toronto and Hamilton, which resulted in a close finish, Toronto winning by 18 runs to 17. After tea, sports and games provided great fun. The members of the local executive were: Miss Nellie Gates, Mrs. L. Davenport, Chris Dumbrey. In charge of the refreshments were: Mrs. A. Laidlaw, Mrs. C. Williams, Mrs. Berry, Mrs. Currie, Miss Carr. Miss Robertson distributed the prizes. R. Crossen and C.

Williams acted as judges. L. H. Pilliner and Mr. Haydon were measurers. W. R. Hick announcer and starter. Brief speeches were made by Roy Mitchell and A. E. S. Smythe, the latter reminding the members that the Society was represented throughout Canada, from Halifax to Vancouver. All were agreed that the joint picnic was a huge success, and the Toronto members, many of whom took an active part in the serving of refreshments, departed to catch the boat and train with regret. The local Lodge is arranging a picnic of its own members at Waterdown on August 17.—Hamilton Spectator.

* * *

Calgary Lodge held its Annual Meeting on June 15th with a good attendance, and faces another year with renewed resolution in each to do his part. The following officers were elected: President, E. H. L. Knechtel; Vice-President, L. Birkbeck; Secretary, Mrs. L. Glover, 1813 Second Ave. S.W.; Treasurer, E. G. McLean; Librarian, John Burchill; Publicity Officer, Mrs. Knechtel. The Lodge activities consisted of members' meetings, public lectures, Ladies' Guild, Lotus Circle, Astrology Class, and 425 Theosophical books were circulated during the year. Lodge meetings have increased in value considerably under the harmonious leadership of the Vice-President, Mr. Birkbeck, and his efforts held together those who remained faithful to the Lodge during this year of disruption, five members, four of them officers, having left to form Krishna Lodge. Mrs. Lea, Mrs. Thomas and Mr. Greenway joined during the year. The public lectures were not as well attended as usual. However, several outstanding lectures should be mentioned. In August we enjoyed meeting and listening to Miss Poutz, of the American Section. In the Fall, Dr. Davenport spoke before the Lodge, and donated \$28 to our funds. Dr. Plummer and Dr. Nyblett also gave addresses, and Rev. Mr. Love lectured twice. The Ladies' Guild held two Rummage Sales, presented a piano to the Lodge, and donated ten dollars toward rent. Mrs. Scott entertained a large number of members and friends. A radio set

was also presented to the Lodge by Mr. Brooks. The Lotus Circle has been ably carried on by Mrs. McLean and Miss Gray. A most successful Christmas tree entertainment and social evening was held in December, and a picnic during the Summer. The library has been a source of inspiration to many during the year, and a gift day is suggested for the Public Library, so that our sphere of influence may be widened. We may note the joint meeting of Krishna and Calgary Lodge on White Lotus Sunday, also the fact that we co-operated in the German Relief Fund and Star Convention Fund, and in loaning books to the newly formed Lodge. The Astrology Class has been a good medium for introducing Theosophical teaching to many who are seeking for greater light. This in brief is the story of our activities, but the story of deepened spiritual insight, of selfishness repressed and brotherhood brought into active life, may not be told.

CORRESPONDENCE

THE BLAVATSKY ASSOCIATION

Editor The Canadian Theosophist: Numerous criticisms having appeared in various Magazines concerning the policy of this Association in excluding members of the Theosophical Society, I shall be glad if you will kindly publish the following general reply to such criticisms.

The ground taken in almost all cases of such criticism has been that by this exclusiveness we are controverting the principle of Universal Brotherhood: the foremost teaching of H. P. Blavatsky, whose teachings it is our object to promulgate. It is difficult to see, however, how this can be maintained unless the right of any Society or Association to use discrimination in the election of its members is denied on the same ground. Why should we be denied that right? If we did not exercise that right in the broad manner of excluding all members of the T.S., we should have to exercise it in the more invidious manner of admitting some and excluding others. Perhaps it is thought that our

exclusion of these is an act of condemnation. But even that is not the case. What we have to guard against by this exclusion is pretty generally known, and need not be dealt with here; but we must repudiate most strongly the idea that we regard all members of the T.S. as being tarred with the same brush. We may, in fact, admit at once that this exclusiveness is our loss, in so far as there are a great many earnest and devoted members of the T.S.—devoted to the pure teachings—who might possibly join us. Yet even these might unconsciously and unintentionally be a disturbing element in our Association.

We do not condemn anyone who elects to remain in the T.S.; neither do we do them any wrong or injury by excluding them from our Association. They are presumably as fully acquainted through the T.S. with the teachings of H.P.B. as they could be through us; and it is to be assumed also that in the T.S. they find their proper and congenial sphere of activity. If we were the *only* organization through whom the teachings of H. P. B. were available, the case might be different. H. P. B. says in "*The Key to Theosophy*" (p. 49): "We (the T. S.) have, strictly speaking, no right to refuse admission to anyone"; but in the same paragraph she admits that there are undesirables who might be asked to resign, "or, in case of refusal, be expelled." She says that this applies more particularly to the *Esoteric Section*. But we are not an *Esoteric Section*, nor are we any Section of the T. S., though I think that we may claim to be a part of the great *Movement* initiated by the Masters through H. P. B. That is quite another matter, and that *Movement*, as H. P. B. herself has pointed out, is quite independent of the success or failure of the T. S. as such.

Is it then contrary to the principle of Universal Brotherhood that we should exercise discrimination in the admission of our members, and decline to admit those who have a field of activity and instruction elsewhere? We do not think that a Guru would be accused of "a negation of brotherhood and an exaltation of separateness" because he would refuse to

accept as a pupil one who was already the pupil of another Guru. We do not by our exclusiveness shut out anyone from the knowledge of the *Gupta Vidya*, nor do we see why those who have a field of knowledge and activity in the T.S. should desire to join us. We do not intend—as we are credited by the Editor of one Magazine—“to take the place of the T.S.”; nor even to compete with it for members or for popular favour. We are simply an Association of students of the teachings of H. P. Blavatsky, desiring also to live up to those teachings, and with the further object of placing them before the world in their original pure and undiluted form. To that extent we are propagandists, but we are not proselytisers; nor shall we—as one imaginative Editor suggests—“bully” any member of the T.S. into leaving that Society in order to join us.

The T.S. has recently chartered a Lodge which excludes women. We should not conclude thereby that the founders of the Lodge condemn women in general, or indeed in any sense whatever, but only that the lines upon which they intend to work make it undesirable that women should be members. We think that they have a perfect right to do this without being judged as to their motives. Should not Theosophists above all others refrain from *attributing* motives? We have stated our case fairly and frankly, and ask to be taken at our word.

With the organization, policy, or work of the T.S. we have no concern, save only where corrupt texts of H.P.B.'s works are in question. Most of the criticisms launched against our policy are, in fact, based upon the idea that we must necessarily conform to certain “theosophical” ideas which have for so long a time been current both in the “Parent” T.S. and in the offshoots—several of whom claim to be the one and only original. Certain aims and objects are attributed to us in the first place which are quite foreign to us, and then the criticism is launched against these. It is amazing, indeed, in some cases to see what distorted ideas are attributed to us. These, I am afraid, we must assign to the warped “theosophi-

cal” imagination of their inventors. It is also amusing to find our policy condemned by certain Magazines which have been most prominent in their attacks on and condemnation of the T.S. in general.

We must absolutely repudiate the idea that our exclusion of T.S. members is a wholesale condemnation of such members; nor do we consider—as one Magazine suggests that we do—that to remain in the T.S. is “disloyalty” to H.P.B. The bulk of our members are those who left the T.S. years ago, and who are glad to unite again for a work which they have always had at heart. We shall endeavour to do our work quietly and unostentatiously; and we have certainly as an Association no intention of criticizing or condemning any “Theosophical” Society or Community. It may perhaps be as well to add that our Association as such cannot be responsible for the individual expressions of opinion of its members.

Yours faithfully,

Iona Davey,

Hon. Sec.

22, Craven Hill, Bayswater, London, W.2.
July, 1924.

PSYCHOMETRIC EXPLORATION

Editor “Canadian Theosophist”: You publish an article entitled “Jactatory Divination,” in which you say it is strange that the modern clairvoyant cannot give details where certain literary treasures are buried. I would remark:—

1. Neither Professor Langdon, excavating at Kish, nor the Earl of Carnarvon, excavating in Egypt, employed clairvoyants, modern or otherwise, to find their buried treasures.

2. Clairvoyants are interested in getting information, if obtainable, that cannot be obtained in any other way, such as digging the ground, translating Mss., and so on. As it means tedious and lengthy training, why employ the faculty at work that can be done another way?

3. The so-called “modern clairvoyants” are presumably those who have been reading past lives of various people, stated to have been 250 people in all. The faculty developed is an extended psychometry, ex-

THE TWO SELVES

I must go out—out—out—into the woods,
I must go out—away—into the solitudes!
Would I could leave my self behind and be but with my Self;
Would I could lose this scheming, cunning, cringing self—
This grumbling, desirerful, dreaming, planning self,
This disturbing, unquiet, saddening self.
But no!

Back in the dim, dark, misty ages did I ensoul this thing,
Watched over it, fashioned it, played with it, loved it,
Until 'twas question which was which, so deeply did I lose myself in it.
Thus was woven the bond which holds me close.

But I am tired of play.
Now would I spread my wings,
Shake off the languour of sweet sensuous days.
Out into the lonely places would I go
And find my Self.

The task begun long ages back must yet completed be.
The battle-cry sounds out—
Slain must be self that self may rise to be self's Self—
The fight is on!
Seven seconds or seven centuries may see the AUM.

Edith Fielding.

tended beyond minerals and metals, by which the unskilful psychometrists are alone able to work. Such extension of the psychometrical faculty only brings knowledge of things contacted by those 250 people during a few of their later lives, and unless some of those people were intimately connected with some ancient building, these so-called "modern clairvoyants," mentioned in the article in question, would hardly know much about it. There have been millions and millions of buildings in the course of a million years, and there are said to be sixty-eight billion (68,000,000,000) people in our humanity, so the two buildings mentioned, the one at Kish, and the tomb in Egypt, might have been missed by the 250 out of the sixty-eight billion. Also many ancient buildings, even colleges, did not last very

long; perhaps only two or three generations, before they were destroyed by invading hosts, or other causes. Few modern buildings even last two or three generations. They become too small, and are destroyed by some of the other means.

4. That the faculty developed to read the "past lives" we hear so much about, is an extension of the faculty of psychometry we all possess, is obvious to anyone who reads these articles, and it is also obvious that enormous gaps of centuries are left entirely without description or knowledge. To complete this knowledge, which we might possibly call "esoteric history," it would be necessary to psychometrize 68,000,000,000 people, and not stop at 250 people only. As members of the Theosophical Society are too busy to do that, we shall still find millions of gaps that

this type of clairvoyance has told us nothing about.

5. The particular "band" that constitutes most of the 250 people written about, is called the "Band of Servers." They had thus a special work to do, which, from perusal of the literature published, does not appear to be that of establishing colleges or centres of learning, except, perhaps, in a pioneering way occasionally. Might there not be another "Band," not yet psychometrized, devoted to running colleges? Professor Langdon, searching for colleges, should look for some of them, if he is not one himself. There might be several other "Bands" besides these. Sinnett mentioned a "Band of Brothers" devoted to sacrifice. That was some years ago in the "Occult Review," if I remember rightly. We might learn a lot of we could know something about these other "bands," which I think might well exist, only the psychometrizing must be done by members of the "band" psychometrized, not by those belonging to another "band."

Alice Warren Hamaker.

Dorval, P.Q., May 28th, 1924.

BOOK REVIEWS

THE VOICE OF THE BELOVED

"These whisperings to the soul in the silence are sent out to those who will understand, because they also have seen and known and felt a little," says "The Voice of the Beloved," by Arthur Burgess (Simpkin, Marshall, Hamilton, Kent & Co. Price 2/6d). A glimpse into that "Place Within" a human being where dwell the deep pervading sense of beauty and the unshakeable certainty of faith, is given. Filled with that inspiration the spirit, coming up against the hard facts of life, dedicates itself with the unswerving courage of love to absoluteness of service. "There are no half-way houses on the Road of Love." . . . Trust always and completely." There is no attempt to slur over the enormity of the problem that lies before every server; to disguise the horror of "the conditions of civilization," but "therefore must they who would aid

redouble their efforts." As one of the shut-ins, the author has used his opportunities and ability to the utmost in practical ways, and this little book gives some sense of the inspiration behind his life.

"THE PROBLEM OF ATLANTIS"

Lewis Spence has anticipated the work of the Smithsonian Institute in his book, "The Problem of Atlantis" (William Rider & Son, Ltd., London, 10s. 6d.). It is not, of course, an absolutely exhaustive book, but it gives fuller treatment to the subject than by anyone since Ignatius Donnelly, and he has never been taken as seriously as he deserves. Mr. Spence does not take him seriously, but he goes a long way to join his company. The fact is, however, that Mr. Spence's book aims at an appeal to the serious scientific reader, and he omits everything that might wound the scientific susceptibilities. He also omits some of the best scientific testimony to Atlantis; for instance, the conclusive geologic evidence that the stratified rocks on the east coast of America and the west coast of Europe afford. They must have been stratified under water and the material from which they have been built up must have been carried away from some continent by the rivers and streams that spread these strata on an early ocean bed. Mr. C. Hill-Pont treats the matter at length in a paper contributed to the Transactions of the Royal Society of Canada last year in which he describes the continental tract lying west of British Columbia, now known as Cascapedia, but long sunk beneath the Pacific, which gave of its substance to build up our western shores. Sir Bertram Windle lectured last winter on Gondwana-land, which is known to Mr. Spence as the "Dolphin Ridge," the sunken continent which formerly united South America and Africa, and which is even recognized by the Encyclopedia Britannica.

Geologically, Mr. Spence is more interested in the North Atlantic, and his thesis is mainly the settlement of Egypt and Central America from the Atlantean centre. He does full justice to this theme,

THE PURPOSE OF ART

By FLETCHER RUARK

and brings a wealth of ethnological, archaeological, and philological research to its consideration. His treatment of the Egyptian problem is particularly satisfactory and removes some difficulties that earlier theories have raised and not settled. He believes the dynastic population of Egypt was in large measure drawn from the Azilian-Tardenoisian stock, that which first entered Spain about 10,000 B.C., arriving, according to the theory, from the disintegrating continent of Atlantis. This would coincide with the sinking of Poseidon, and Mr. Spence's theory of a double invasion and settlement of Mexico and the Central America region from the east concurs with what we have been told of Ruta and Daitya. This part of his subject is admirably and indeed exhaustively dealt with, and students of The Secret Doctrine will be glad to find such firm ground to carry them in their study of this fascinating phase of human evolution.

Equally satisfactory is his treatment of the story of archaic man in Europe, and while he escapes the current anthropological craze of the cave-man, he allows at once for the degeneration of the Atlantean types and accounts for the appearance of a full-fledged art and culture without any sign of a developing period. The same problem in Egypt and elsewhere is only solvable by the nursery continent theory of Atlantis or Lemuria. His chapter on Egyptian and American comparisons in the light of Atlantean Research is a remarkable piece of condensation and highly convincing. Few unbiased readers will finish these 232 pages without arriving at a conviction that in no other way than the acceptance of the Atlantean theory can the problems of the ancient world be, not to say solved, but even confronted. A brief notice gives no adequate conception of the amount of material which Mr. Spence has accumulated, the skill with which it is compiled, or the logical sequence of his positions, and the valuable assistance of its 16 illustrations.

A. E. S. S.

The source of a great deal of our unhappiness is that we insist on giving to simple things complex and mysterious qualities. We forget or do not realize that it is the simple which holds for us the greatest wonder, for the very reason that it is universally intelligible, and restores to us the simplest states of mind. Art, which is for us a great reality and the herald of the soul, teaches by life itself, at once both simple and sublime. But art is never fixed; it is ever flowing: presenting truths through the action of feeling. Its virtue lies in detachment, separation, making the chosen object to present such all-excluding fulness that it stands for the world, the reach of consciousness in that hour.

To do this the artist must be one who lives the life common to all, must be a son of the people; he is compelled to partake of the manner of his times, without knowing what that manner is, for the hand can never fashion a thing greater than the character inspires, than he feels, than he is himself. Then he simply yields to the urge of necessity, and expresses himself, the chosen of his race. Whether this brings happiness or unhappiness to the individual is relatively unimportant, because both of these states are unproductive, the purpose of life being to gain experience.

Contrary to popular opinion, art is not the presentation of some mysterious idea, the production of agreeable objects, nor is it a game in which one employs his surplus energy; it is not a method for manifesting the emotions by outward signs, nor something to flatter, to amuse, or to be practised for pleasure. These are prostitutions of art. But art is a means of communication of people with each other, not only in our own times, but a link between the past, the present, and the future. It interprets human nature, which is boundless, and shows us the immensity of the world. More: it initiates us into unity.

Art depends upon science, it is true, climbing to loftier planes by this stepping

stone; but religion, the height of the soul, has ever been its index and inspiration; while the poet in every age sings of man's struggle to gain the summit. All achievement is preserved in the jewels of thought, the vantage point of succeeding generations. This is the language of unfolding, speaking through symbol and figure and esoteric sign. Elevated to power by the simplicity of its appeal, true art embraces all life by its universality of form and the plenitude of its charm. Coeval with the birth of time, fresh as the morning dew, art is never produced, but rather it is discovered, marking the road of evolution.

Goodness, which is the aim of our lives, a straining towards goodness, that is God, must break upon us in fulness. It cannot be defined by anything, yet defines everything else. Nor must we confuse beauty with goodness. Beauty is simply what pleases us, being the basis of all our passions, while goodness coincides with a conquest of the passions. And by truth we recognize the correspondence of a subject with its reality, common to all; yet truth destroys the illusion which beauty holds as a chief condition. But herein lies the subtlety of art: it has the power to weave all there is of truth, of beauty, of goodness into matchless harmony, for art is life in expression.

Back of all is brotherhood. We must break down the prison of the soul; release us from the bondage of ourselves. Try as we may, we cannot live alone. Our life must flow freely through as the waters through all the earth. Let us feel that the lives of others are as dear to them as our lives are to us, and then we shall be close to the heart of the secret. The mission of art is to give us that vivid feeling for other lives. Winning the wills of the many into one mood, art makes them sharers in a common consciousness.

Art should dissipate violence and force, and bring instead the kingdom of love. When one spirit throbs through universal man, the end of art will be reached, and then we will possess each other in brotherhood, for we will at last possess ourselves.

It is not enough alone that truth shall be reached; we must possess the power to make it glad and free and carry it with the abounding force of a flood into the yearning hearts of men; the artist, which embraces all types of men, must express for us not only the hopes of the mind, but also those of the heart—he must bring us into unity.

MONTREAL.

GONDWANA LAND

There can be little doubt that the Indian Lower Gondwana rocks, in which the boulder beds and the *Glossopteris* flora occur, must be regarded as belonging to a vast continental area, of which remnants are preserved in Australia, South Africa and South America. This continental area has been described as "Gondwana Land," a tract of enormous extent occupying an area, part of which has since given place to a southern ocean, while detached masses persist as portions of more modern continents, which have enabled us to read in their fossil plants and ice-scratched boulders the records of a lost continent, in which the Mesozoic vegetation of the northern hemisphere had its birth.—Encyc. Britt., xx. 540d.

* * *

The saying, "My brother is dear whatever his faith," is an old national proverb, and the greeting "Brother" is the most usual form of address among men; and brotherhood-in-God the most sacred tie. This is stated of the Zagreb or Jugoslav people in a note by Mrs. Besant in *The Theosophist* for March.

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