

# THE CANADIAN THEOSOPHIST

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## THE TRANSMUTATION OF LIFE

H. P. B., in the last chapter in her "Key to Theosophy," writes on "The Future of the Theosophical Society," and I beg every one of you to read or re-read that chapter. You will quickly realize that H. P. B. has outlined the plan clearly enough. Whether that plan is being followed, or whether we are straying after strange gods, the future will show, as it will show whether or not her warnings are justified. She seemed terribly afraid that the inherent tendency of the people of her generation to reproduce their own religions would make a sect of the Society—before the hundred years had expired—and wreck it. You see, H. P. B. failed to make very much of the Society as such while she lived, and she learned by experience that true universalism and freedom from sectarianism was impossible to one generation; it must grow gradually, and while growing, was always in danger.

H. P. B. followed nature's method. She gave her followers something to do in originating and building up a world-organization, with ideals and standards opposed to the whole trend of habit and thought; but she also gave them something to be.

To aid themselves to be something worth while, many people find some sort

of a religion a help. H. P. B. knew perfectly well that the Theosophical Society could never be a religious organization or a religion; to pretend to be either would kill it as a universal movement, but she presented us all with that rarest of gifts, the Elixir Vitae of the alchemists; the Philosopher's Stone of all time, which transmutes all the common things of daily life into a religion. She proclaimed the Divinity within each one, and explained it. She told us how we may hear the "Voice of the Silence" itself, and contact the infinite while still encompassed with this mask of flesh. Intermediaries are not necessary; naught, indeed, but a clean heart, and the silence, and the chamber with the locked door. As Christ spoke to his disciples of the Father which seeth in secret, so spake H. P. B. to those who sought her guidance, of the Voice that speaks in the Silence.

My brothers, to-day, when confusion and doubt are ravaging the Theosophical Society, as well as the world in general, it is well to remind ourselves of this peerless gift which H. P. B. left with us. The knowledge of the Supreme Self within ourselves; source of power; source of will; source of happiness; source of love; and source of undying brotherliness to all beings.—T. H. Martyn, in "Theosophy in Australia," September, 1921.

# THEOSOPHY AND CHRISTIANITY

Now the Theosophical Society has no creed. It is not Christian nor Buddhist; it is not Theistic nor Atheistic; it is not Materialist nor Spiritualist. It embraces men of all creeds and of none. Does anyone recognize the Brotherhood of all men? Then to him its doors are flung widely open, and the clasp of Brotherhood is offered. None may challenge his right of entry, nor bid him stand aside.

But Theosophy is a body of knowledge, clearly and distinctly formulated in part and proclaimed to the world. Members of the Society may or may not be students of this knowledge, but none the less is it the sure foundation on which the Masters have built the Society, and on which its central teaching of the Brotherhood of Man is based. Without Theosophy, Universal Brotherhood may be proclaimed as an Ideal, but it cannot be demonstrated as a Fact, and therefore Theosophists are needed to give stability to the Theosophical Society.

Now, by Theosophy I mean the "Wisdom Religion," or the "Secret Doctrine," and our only knowledge of the Wisdom Religion at the present time comes to us from the Messenger of its Custodians, H. P. Blavatsky. Knowing what she taught, we can recognize fragments of the same teachings in other writings, but her message remains for us the test of Theosophy everywhere. As we learn, we verify some of its more elementary portions, and so—if need be—we may increase our confidence in the Messenger. Also, it is open to every student only to accept as he verifies, and to hold his judgment in suspension as to anything that does not approve itself to his reason, or as to all that he has not yet proven. Only, none of us has any right to put forward his own views as "Theosophy," in conflict with hers, for all that we know of Theosophy comes from her. When she says, "The Secret Doctrine teaches," none can say her nay; we may disagree with the teaching, but it remains "The Secret Doctrine," or Theosophy; she always encouraged independent thought and criticism,

and never resented difference of opinion, but she never wavered in the distinct proclamation, "The Secret Doctrine" is so-and-so.

Now, she laid down certain distinct propositions as "fundamental," and anything that clashes with these is not Theosophy. . . . (See *Secret Doctrine*, vol. i., pp. 14, 15, 17.)

Now, it is against Christianity as historically taught by the Christian churches that H. P. B. always set her face, and there are certain doctrines enunciated in the official documents of the churches which are in flat contradiction with the fundamental teachings of the Wisdom Religion. These may be held by members of the Theosophical Society, but they cannot be held by the Theosophist.

Let me take as an illustration the allied doctrines of vicarious atonement and salvation by faith. Ecclesiastical Christianity teaches that men's sins may be gotten rid of, and the penalties due to them remitted, by repentance and faith, the sinner being pardoned for the sake of Jesus, who has borne the punishment due to the guilt of men, and receiving the gifts of the Spirit for his sake. This doctrine is still held by the immense majority of Christian people, and is incorporated in the formularies of all the historical Churches, though repudiated by the Broad Church School. But it is in direct and flagrant contradiction with "the pivotal doctrine of the Esoteric philosophy," which admits no privileges or gifts for man "save those won by his own Ego through personal effort and merit." According to one theory, the saint is made by the grace of God; according to the other, he is slowly built up by his own efforts through many incarnations.

Now this divergence of moral teaching is of the most immense importance to the progress of the race. The strenuous and long-continued efforts necessary for the solid building up of a noble character will not be undertaken and persisted in if men are taught to look without them-

selves instead of within themselves for the necessary strength.

The "forgiveness" of sins" is part of the creed of all the churches, but Theosophy proclaims Karma, the inviolable Law, the perfect Justice, by which every evil deed, as well as good, works out its inevitable result. Too stern a law to suit the silken-clad nerveless ethics of the Nineteenth Century; too rigid and too impartial an order to suit those whose ideas of their Deity make him resemble themselves, easily accessible to judicious flattery and to be won by gifts of abject repentance and of fulsome praise. Theosophy is of vigour somewhat too virile for the languid platitudinarians of our time.

Theosophists have it in charge not to whittle away the Secret Doctrine for the sake of propitiating the Christian churches that have forgotten Christ, any more than they may whittle it away for the sake of propitiating Materialistic Science. Steadily, calmly, without anger, but also without fear, they must stand by the Secret Doctrine as she gave it; who carried unflinchingly through the storms of well nigh seventeen years the torch of the Eastern Wisdom. The condition of success is perfect loyalty; let the churches climb to the Wisdom Religion, for it cannot descend to them.—Annie Besant, in "Lucifer," October, 1891.

## OVEREATING

Just what is overeating?

Overeating is eating more food than the body requires to meet the calls of daily life.

There are two forms of overeating; one is eating too much of all kinds of food, and is simply stuffing; the other form is eating too heavily of any one kind of food. At the present time in Canada the simplest form of this, and the most prevalent, is overeating of starch and sugar.

How much should an adult eat?

The person who attempts to give a detailed amount of food as being the exact quantity that adults should eat, simply proves himself to be largely ignorant of his subject. Adult digestion commences

at the end of the twelfth year, and from then on all through life there is constant danger of overeating.

It is said, and there is so much truth in the statement that it should give one pause, that the only people who do not overeat are those who cannot afford to pay for it. During the centuries of Canadian development that are behind the nation, food has been cheap and in an overpowering abundance. The result is that there has grown up an intensely strong idea, a huge thought-form, if you prefer that expression, that one must "Eat or die." When one is in health, then eat at least three square meals per day. When health fails, then eat, eat, eat and still eat to recover health.

The doctrine and practice of overfeeding the sick is most popular and widespread. It falls right in with the above-mentioned thought-form, and its results are to be found in the appalling increase of cancer. While sanitary measures have freed us from smallpox and typhoid, and have controlled most of the contagious diseases, this other thing, so far, is defying all attempts to hold it in check. It is a question as to whether the last state of the nation is not worse than the first.

When such experienced surgeons as the Mayo Brothers come forward with the statement that surgery has failed either to stamp out cancer or put a stop to its rapid increase, and that the "cause must be found in some grave error in diet," it is time for the ordinary man in the street to put on his thinking cap and find out just where he is in this matter of diet.

Of all the "grave errors" the greatest is overeating; the second is eating foods, in themselves healthful, in combinations that make them poisonous. Dr. Tilden, the famous dietician, was once asked, "Which man will come to the most harm, the one who eats in correct combinations and overeats, or the one who eats wrong combinations and never overeats?" His reply was that the question was an exceedingly difficult one to answer, but in his opinion, founded on a long experience, he thought the man who overeats would come to the most harm.

The symptoms of overeating are increasing weight beyond the normal, or, strange to say, emaciation, recurring bilious attacks, constipation, diarrhoea and minor ailments too numerous to mention. All of which can be prevented by a correct diet.

The quantity an adult can eat depends upon two things, occupation and temperament. The man employed in the open air, following a plough, will require more food than the man who rides in the street-car to his office, sits all day over books, and takes the street-car home again. Between these two extremes are all the varieties of occupations. The temperament that is phlegmatic can get along with less food than the high-strung nervous temperament, while the man who has a strong power of concentration, works long hours, and works intensely while he is at it, will need an ample supply of food to make good such heavy demands.

There is a very simple way of knowing when overeating has been going on. When waking in the morning there is a slight off-taste in the mouth, just a very little one, not the taste of the day before yesterday, and a very slight coating on the teeth, so slight as to be scarcely noticeable, then there has been too much food taken the previous day. The best and simplest remedy is to go without breakfast, taking just a hot drink, or a cold one, if preferred. By lunch time the appetite will be keen, probably, and a light meal can be taken, then the usual full meal in the evening. Strict attention to this simple rule would prevent overeating and all its attendant ills.

Mary N. Roebuck.

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I have long ceased to regret that others use their own eyes, whether clear or dim. Better the merest glimmer of light perceived thus than the hearsay revelations of others. And by the broken fragments of a bewildered hope a man shall eventually reach the goal and rejoice in that dawn where the morning stars sing together and the sons of God shout for joy.—From The Ninth Vibration by L. Adams Beck.

## OCCULT MASONRY IN THE PRESENCE OF THREE

By MATTHEW GIBSON

Now, having examined the nature of the three realms in which the Mason performs his work as exemplified in the three degrees of his initiation, the Cave, the Middle Chamber and the Darkened World, we are in a position to inquire into that curious tradition running through all Masonry that the Word can only be spoken in the presence of three persons.

I have referred before to the three *purushas* or spirits of East Indian lore, the one who ordains, the one who brings the materials and the one entrusted with the detail of the building of the world. They are great shadowy archetypes of three factors in man himself because, at the last, the myths of the building of the world are the myths of the building of the perfected man. We have seen in earlier articles that all religious systems look on man as threefold, the lowest being the fallen animal, of which the ego is custodian and redeemer, the next higher, the ego itself and highest of all, that world soul which he shares with all mankind.

I have indicated also that the only reason why the ego is in this world at all is to purify and release and finally lift up the lower self or human elemental, unite it to God, and, having done so, the ego is said to be liberated from the wheel of birth, or, as our Christian scriptures have it, he is freed from the necessity of coming into this outer darkness.

It becomes obvious, therefore, that whatever work is undertaken must be with reference to all three of the factors in a man, and if fewer than three are taken into account the work must be not only a failure but a source of great danger.

The God and the animal nature cannot bring about the work alone. They require the intermediacy of the ego, the builder, and the symbolical death of the builder at the hands of the lower forces is, in our tradition, the reason for the failure of the Temple, as, throughout mankind, the fail-

ure of the ego to assume his duties of purification of desire and devoting his powers to the God are the reasons for the failure of mankind in whatever man undertakes. Neither can the Man and the God perform the great work alone. The man is only here at all in his capacity of saviour. He is, despite his present state, a God in his own right, or a breath, as Plato says of him, and when he performs the work of union he is free. The neglect of this is the great error of those constantly recurring systems which deny the existence of evil. By that denial they attempt to repudiate the task for which the ego is on the earth. Just as the East Indian fakir does with his austerities, they attain for a brief interval a false Nirvana, in which, by the process of refusing to see the animal nature, they drug it into quiet. They are the "whited sepulchres" of the New Testament; the men who have whitewashed the lower vehicle instead of cleansing it. Sooner or later under cosmic law the evils which they have denied must strike through, more powerful than ever. This again is an effort to say the Word in the presence of fewer than three.

In still worse plight is the man who denies the God, and endeavours to live out his life with only himself and his animal nature. This is the way to all those forms of black magic in which we have refused to believe for some generations, but which is again being forced upon our notice by the experiments in hypnotism, in psychism and all the psychology of the unconscious mind. Experimenters have found that the animal nature is the true magic-maker, in the lower levels of life. Is it wonderful, then, that as a man gets him under control he should look upon the animal as his vehicle for the enlargement of his own power? That in so doing he should refuse to acknowledge that the powers of the animal as they increase must be placed increasingly at the service of mankind and not at the selfish service of the ego?

All the great Scriptures are full of warnings against this left-hand path, the path of the man who has developed strength without corresponding love for mankind. That darkened world is the

source of spirituality, and when we deny it the flow of spirituality weakens. That is why all great occult organizations are based primarily upon brotherhood, because if a man increase his powers over the lower nature without increasing the influx of his spiritual force by spending love and devotion on those about him, he will, presently, come upon the necessity of drawing on those about him for his spiritual sustenance.

This is called vampirism. In popular superstition vampirism is identified with blood drinking and all sorts of nameless horrors, which are only symbols of what it really is. The true vampirism is far commoner among mankind than one would suppose. It is the effort of the selfish man everywhere to draw upon the spiritual forces of those near him, of office-holders who live in the adulation of those they should serve, of selfish parents who live on the devotion of their children, of men on their wives, and wives on their husbands and all the forms which selfishness can take.

These are the lesser forms, but beyond them are the greater and more ruthless forms which have given rise to the tradition of black magic. This is the true atheism, against which Masonry sets its face, not the intellectual doubts which come upon the most sincere, but the habitual denial of the powers of the spirit dwelling in man, a denial of brotherhood, of spirituality, of obligation to serve the one soul of the race.

They will tell you in Eastern tradition that the last state of such a one is that he becomes ice-bound—passes into the state of *avitchi*, from which there is a long and toilsome return, breaking down age by age the barriers his selfishness has made.

All three persons in our system are necessary to the work of atonement or union of the broken elements. If we watch the ritual carefully we will find many curious commentaries upon what I have said. They all indicate the middle path, which is the way of the true occultist to the utterance of the Word.

# KARMA ON THREE PLANES

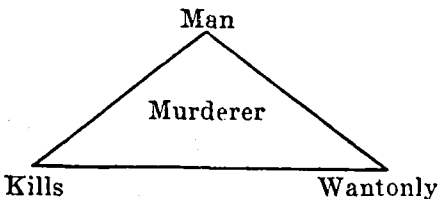
By H. R. GILLESPIE

As an illustrative symbol in dialectic, the triangle is of great assistance. It is possessed of an inherent and universal dialectical adaptability, and is yet so arbitrary in construction that under no possible circumstances can it ever lose its identity.

We shall use it to illustrate the necessity for a logical concept to possess three essential terms or factors. Just as every triangle can be resolved into three geometrical angles, so every concept can be resolved into three conceptual angles, or essential factors, joined by an indissoluble bond of interdependence. Take away any one of our three angles and we destroy our triangle, and equally, remove any one of our three conceptual angles and we destroy our concept.

Our first, second, and third terms are all equally necessary to the logical formation of our concept, and our lines of reasoning, from first to second and third and back to our first, form the boundaries within which lies the concrete form of our concept.

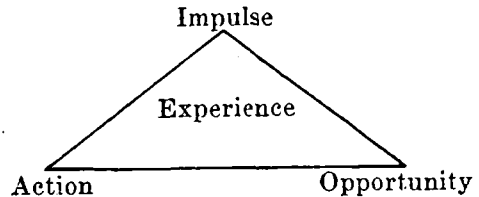
Take, for instance, the word "Murderer." This word conveys nothing unless we have in our minds the three essential factors that make up the undesirable members of society.



A murderer is a man who kills wantonly, therefore it is obvious that all three factors must be present. Without the man we could neither have the wantonness nor the killing. In the absence of wantonness, killing would not be murder, and without killing, wantonness would not operate, murder would not be committed.

Let us now apply this method to life and experience and so deduce therefrom an understanding of the operation of the Law of Karma; of Cause and Consequence.

It will serve our purpose to anticipate a little and by use of our method of triangular analysis we shall come to realize that each time that man comes into contact with physical phenomena there is a threefold combination of factors in operation. Each encounter is an experience, and each experience is made up of three essential factors. (1) The impulse, (2) the opportunity, (3) the action.



This is, so to speak, the Triangle of Experience. No action can take place wanting the impulse. Impulse is useless unless action follows, and neither impulse nor action can be carried into effect in the absence of opportunity.

In other words, the Emotional, the Sectional, and the Chronological factors must coincide before an experience can ensue.

Bearing this in mind, we at once enter on our subject, and ask with Matthew, "What shall a man be profited if he gain the whole world and lose his own soul?"

How is the man's soul affected by his actions; his deeds here on earth?

Is a man responsible for his actions?

Are these actions the response to outside forces, or the impulse of his own inner promptings?

There are many replies, but few answers.

The fatalist replies that all a man's actions are preordained by a power illuminated and omnipotent against which man cannot prevail. Man is but a fly on the rim of the whirling wheel of life, which itself lacks the power to wing its way to safety, and so, with myriads of his fellows, he is ground remorselessly into the dust of predestination.

The Christian Church replies vaguely that man is born charged with original sin, that "all his deeds are evil," and that

his only hope of ever attaining an eternity of bliss or escaping an eternity of torment is in repentance and belief in the church's doctrine, of vicarious atonement.

The determinist,—and his reply comes nearest to a logical answer—says that the man's actions are a response to the conditions of his environment, immediate and remote. That each action is the consequence of a preceding cause, and that under the particular circumstances no other action could have taken place.

It is from the East, however, that we receive an answer that is at once comprehensive, logical and conclusive.

If a Hindu be asked what conditions a man's destiny in this life and in the after life, he will reply "Karma." And if he is asked, "What is Karma?" he will answer, "It is the Law of Action and Reaction. The doctrine of Cause and Consequence, which implies that all a man's experiences are the direct or indirect effects of his own actions either in this life or in a past life. 'What a man sows, that shall he also reap.'"

Karma, however, is not confined to man. It operates in every department and on every plane of nature. The chief differentiation that exists lies in the fact that, unlike other forms of sentient life, man is able to record his impressions and experiences together with their results and their effects.

Hence it is from these records that he deduces reasons which warrant him in declaring that karma is a definite law of nature, properly analyzed, accounts for phenomena, both physical and super-physical.

It is based on the perfectly rational, universal postulate that there is no cause without an effect, and no effect without a cause.

Carried to its logical conclusion, Karma asserts further that all causes and all effects are inextricably connected and interconnected to such a degree that the most apparently insignificant action of the most apparently insignificant person may be at once the cause and the effect of epoch-making occurrences. Many illustrations will suggest themselves, but the

one most patent for the moment is that the greatest war of all time was ushered in by the insane act of an insignificant madman, with the result that three of the greatest autocracies in the world were hurled to destruction and some nineteen dynasties crashed to their graves.

There is no Monroe Doctrine in Karmic Territory. Every action, every deed in the universe exercises its influence, immediate or remote, for good or ill, upon every being who functions upon the physical, the mental and the astral planes, and also reacts on the soul of man as it functions on the higher planes.

Thus, in responding to these impulses, man is the chief factor in the making of his karma, good or bad, and he "reaps the fruits thereof" either in this or in another life.

"Actions speak louder than words" because they are the direct expression of the thought that prompts them. "The wish is father to the thought," but the thought, in its turn, is father to the action.

From a strictly scientific point of view, Karma is an Eastern preconception of Newton's third law of motion, which says that action and reaction are equal and opposite. Karma implies that action and reaction are equal and proportional, and proportional too, in quality as well as quantity. The action, the deed, is quantitative, and as such is entirely unaffected by the motive. The best of motives could not reduce the momentum or minimize the destruction resulting from a heavily loaded truck flying down a hill and crashing into a passenger train at the bottom. The motive does not affect the results of the action.

The qualitative side includes the motive plus the psychic and mental effects of the interaction between the impulse, the action and the reaction, and it is this only that affects the soul. Each experience involves an alteration in the molecular construction, so to speak, of the causal tissue, and adds another element to the evolving nature of the soul, which functions in its totality as Dharma.

(To be concluded.)

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## OFFICERS OF THE T. S. IN CANADA.

### GENERAL EXECUTIVE.

Roy Mitchell, 17 Munro Park Ave., Toronto.  
H. R. Tallman, 71 Ellerbeck Ave., Toronto.  
J. Hunt Stanford, 17 Westmoreland Ave., Toronto.  
David H. Thomas, Valois, P.Q.  
Mrs. Edith Fielding, 206 E. 27th St., N. Vancouver.  
Miss Helena M. Hesson, 324 W. 18th Av., S. Vancouver.  
Felix A. Belcher, 250 North Lisgar St., Toronto.

### GENERAL SECRETARY.

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

## OFFICIAL NOTES

Owing to pressure of other work, Mr. Roy Mitchell has been compelled to hold over his article on "Discrepancy" in his Theosophic Study series till next month.

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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, may be had for \$6; "The Problem of Atlantis," for \$2.75; "The Religious Philosophy of the Upanishads," for \$1; the new edition of Bhagavan Das's "Science of the Emotions," \$2.50; "The Garden of the Sun," \$1.50; the 1924 Blavatsky Lecture by Mr. Ernest Wood on Personal Psychology, 30 cents.

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Members who have not paid their annual dues since July 1 must be taken off the mailing list of The Canadian Theosophist. It is hoped that this notice will be acted upon at once. Last year a group of members complained that it was most

unbrotherly to cut off the magazine from them. The rules are quite plain. It is more unbrotherly to break the rules and ask for favours while omitting to send in the five cents a week of the annual dues than it is to carry out the rules and keep our books and records in order.

## THE AMERICAN SECTION

The annual report of Mr. L. W. Rogers, national president of the American Section, places the membership in the United States at about 7,000 in 150 Lodges. This includes paid-up members only. The dues have been raised to \$3 a year. During the year \$1,572.36 was contributed for the free distribution of literature, and 33,000 pamphlets and 116,000 leaflets were thus given away. Mrs. Laura S. Hunt financed the placing of a selection of books in 120 libraries. The total sales of books, etc., by the Theosophical Press has risen from \$26,446 last year to \$36,117 for the present year. New Territory work has been supported by a special fund, with the result that 31 new Lodges were established. Mr. Rogers points out that New York City has only 224 members, fewer than Toronto, and Philadelphia with its two millions has only 33 members. Plans are being laid for a campaign in the east. There were 689 registered at the Convention which met August 9-13. It was unanimously resolved to cancel the diploma of Mr. H. N. Stokes, editor of The Critic. It was decided to admit minors under 18 with dues at \$1.50 a year. In view of Mr. Rogers' refusal to accept a salary, a sum of \$3,000 was voted to him by the Convention, which he accepted and immediately turned over to the New Headquarters Building Fund. It was announced that Mr. E. Hodgson Smart had painted a portrait of Mrs. Besant, to be the property of the American Section. A sum of \$250 was voted to Mrs. Maud Lambart Taylor, who has been too ill to continue her work as a National Lecturer.

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The following letter of greeting was addressed by the General Secretary on August 6th, on the occasion of the annual convention of the American Section:—



“Mr. L. W. Rogers, National President, American Section, The Theosophical Society, 826 Oakdale Avenue, Chicago, Ills. My dear Brother Rogers,—While you are having your great Convention in Chicago there are gathered here in Toronto the most notable assembly of the men of science that meets annually in the world. It leads me to think that the world has its choice to make between the two. The Light of Science is a very noble and glorious light, no doubt, and we are not to despise its gleams in the darkness of this world, but for those who are willing to see and to learn, there is a far more glorious and transcendent Light out of whose essence and in whose beams we must weave for ourselves the raiment of the Gods. This is that Light that lighteneth every man coming into the world, and I cannot do better than wish that every one of us may reach that shining and put on those robes. And therewith I send you the hearty and bountiful greetings of the Fellows of the Theosophical Society in Canada and our neighbourly wishes for the success and wisdom of your deliberations. Cordially and fraternally yours.”

### LODGE PRESIDENTS

In an article which appeared in a recent issue of *The Messenger* the opinion was expressed that, where possible, Lodge presidents should be members of the E. S. I respect this opinion, for I know the principle upon which it is based. Nevertheless the E. S. is an inner organization quite separate and distinct from the T. S., and in my opinion should not in any sense be associated with the politics of the T. S. I know some able T. S. presidents who are not in the E. S., and respect their reasons for remaining out. If a sentiment should grow up in the Society tending to make an F. T. S. or officer seem less worthy because he had not taken E. S. membership, it would be unfortunate and contrary to the spirit of freedom which is the ideal of the T. S.

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The above editorial note appeared in *The Messenger* for July, 1916, when Mr. A. P. Warrington was editor. It referred to an article in the previous March issue

on “Preparedness” by Max Wardall and Will Cairns, which recommended as the first of several suggestions that, where possible, the president of a Lodge should be an E. S. member. Mr. Warrington’s note fully covers the point against which constitutional objection has been taken, and *The Canadian Theosophist* is glad to acknowledge the completeness and breadth with which Mr. Warrington dealt with it. During the war, many magazines went astray in the mail, and it is a privilege and a pleasure now to have attention called to such a clear statement on a matter which has been so long overlooked. Right relations between the E. S. and the T. S. are essential to the well-being and success of the Theosophical Movement. It is obvious that the reference on page 26 of our April issue was written without knowledge of the above statement.

### AMONG THE LODGES

Among recent visitors at Toronto have been Mrs. Griffiths and Mr. David B. Thomas, of the Montreal Lodge. Mrs. Griffiths is the present Secretary. She came a few days later than Mr. E. E. Bridgen, President of the same Lodge. Mr. Bridgen is a young man with plenty of energy, and he has animated his Lodge to a considerable degree with his own enterprise. He is thoroughly in sympathy with the broad and tolerant policy of the T. S. in Canada, and hopes to steer clear of the sectarian and disputable issues which have obscured the fundamental principles of the Theosophical Movement. Mr. Thomas, who is the fourth member of the General Executive this year, is also in complete harmony with the administration. On Sunday, August 30, in addition to Mrs. Griffiths, Mr. and Mrs. Westland and Mr. Peters, of London, attended the evening public meeting, Mrs. Laidlaw, of Hamilton, and a member from Australia, who said he found the Toronto Society all that he had once delighted in in Australia years ago.

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Mr. A. M. Stephen writes:—Mr. Charles Lazenby and family arrived from Australia on Friday, August 22nd, on board

the steamship "Makura." Mr. Lazenby has a large number of friends within the T. S. and without it, in Vancouver, and they are delighted with the prospect of having him in the city for a while. Our distinguished Canadian author and lecturer is looking exceedingly well, considering the strenuous battle which he must have waged in Sydney with the forces threatening to disintegrate the Society. He is delivering a series of public lectures beginning August 31st dealing with the Neo-pagan Movement and its connection with the Theosophical Movement. The programme as listed below will serve to show the tendency of his work here. The lectures will have little appeal to the reactionary or those who want their Theosophy diluted, and the subjects deal with the most important tendency in western Theosophy—the tendency most apparent in the western world, viz., the art and literary movements emanating from the revival of the Greek drama of initiation—the neo-pagan attitude towards life that is supplanting the old dispensation of theological Christianity. The lectures will be under the auspices of the local lodges of the T. S. in Canada, and classes for new members and inquirers will be formed as the meetings make progress. The subjects and dates are:—Aug. 31st, "Walt Whitman and the Present Cycle of Neo-paganism; Sept. 7th, "The Story of Prometheus and the Greek Drama of Initiation;" Sept. 14th, "The Loves of Zeus;" Sept. 21st, "Cupid and Psyche;" Sept. 21st, "Wanderings of Ulysses and the Mystic Helen;" Oct. 5th, "The Labours of Hercules;" Oct. 12th, "Plato;" Oct. 19th, "The Florentine School of Gemistus Plethon;" Oct. 26th, "Psycho-analysis;" Nov. 2nd, "The Universal Way and the Great God Pan."

## FELLOWS AND FRIENDS

The death of Dr. T. P. C. Barnard, of North Tonawanda, N.Y., on August 22, is announced in *The Messenger*. Dr. Barnard, who was a member of the Buffalo Lodge, was a welcome speaker in Toronto, which he visited on many occasions. He

has been in poor health for several years. Dr. Barnard joined the Society in 1895.

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Mr. Ray M. Wardall was recently married to Miss Eloise K. Orr, of Seattle. Mrs. Wardall is on the faculty of the Cornish School of Music there.

## THE BRITISH ASSOCIATION

There was nothing especially epoch-making about the meeting of the British Association for the Advancement of Science in Toronto in August. The Association reported progress, so to speak, and one magazine commented on the doubt that existed as to the actual meaning of the word "science," a doubt "due not so much to the differing opinions put forth at the meeting as to the fact that but few seemed positive about anything." But why should they be, when every ten years or so disproves everything that had been asserted in the previous decade? The science of the Nineteenth Century was based upon the materialistic theories held by the leading men of science of that time, and they gave the bent to the thought of the early years of the Twentieth Century. But the publication of "Isis Unveiled" in 1877, coming after Professor Tyndall's Belfast address in 1874, marked the beginning of a new era in science. Professor Crookes joined the Theosophical Society and remained a member till his death. Oliver Lodge was acquainted with occult theories, and no man can hear them, whether he accepts them or not, without being influenced by their truth. The debate between the physicists and the biologists has been going on for some time, and the mathematicians and the psychologists have been unable to decide which of the two they will support, though naturally the mathematicians go with the physicists, and the psychologists with the biologists. Then the astronomers and the chemists come in with their contribution, and they also are somewhat in doubt as to where to align themselves, but their tendency is to support the physicists, for they have to deal in the things that are not seen, and have

to walk by faith and not by sight. Their clue is analogy, and they have found it to be a reliable guide. Under the circumstances it is interesting to Theosophical students to know that their theses are being upheld by most of the advances now made by science.

At any rate, materialism is going bankrupt, to use Professor McDougall's phrase. Dr. McDougall points out that the age of Huxley and his contemporaries, when Purpose was discarded, has been left behind. "It was the day of Spencer and Huxley, of Clifford and Tyndall, of Lange and Weismann, of Verworm and Bain. The world and all the living things in it were presented to us with so much prestige and confidence, as one vast system of mechanistic determination, that one seemed to be placed before two acutely opposed alternatives: On the one hand, science and universal mechanism; on the other hand, humanism, religion, mysticism, and superstition." And now "Einstein and Eddington and Soddy and a score of others repeat the warning of Maxwell and Kelvin and Poynting and Rayleigh. And the physical universe of eternal hard atoms and universal elastic ether, the realm of pure mechanics, has become a welter of entities and activities which change in development and disappear like the figures of the kaleidoscope. The atoms are gone; matter has resolved itself into energy; and what energy is no man can tell, beyond saying, it is the possibility of change, of further evolution.

"In psychology the mechanistic confidence of the nineteenth century is fading away, as the complexity of the living organism is more fully realized, as its powers of compensation, self-regulation, reproduction and repair are more fully explored.

"In general biology the mechanistic neo-Darwinism is bankrupt before the problems of evolution, the origin of variations and mutations, the predominance of mind in the later stages of the evolutionary process, the indications of purposive striving at even the lowest levels, the combination of marvellous persistency of type with

indefinite plasticity which pervades the realm of life, and which finds its only analogue in the steadfast purposive adaptive striving of a resolute personality."

This summing up by Dr. McDougall indicates that science has definitely taken the Theosophical path. There may be disagreement about terms, and quite rightly repudiation of some of the more extravagant vagaries of the psychic psychologists, but the principle of the great Becoming is admitted, and there is more than a vision of the Ring Pass-Not.

Toronto as a locality presents many attractions for scientific men, particularly those interested in geology, archaeology, anthropology, botany and zoology. Professor A. P. Coleman led the way in pointing out the features which appealed to the eminent explorers who visited the chief places of interest. The "oldest river in the world," as it is called, once rolled down from the north Superior region by way of Barrie, turning south to discharge its waters into the ocean near where Toronto now stands on Lake Ontario. The bed of this river, now filled with glacial drift, has been traced by the sinking of wells and other shaftings, and its course is clearly defined geologically. North of Toronto about 500 miles the bed of an old Devonian ocean lies exposed near Frederickhouse, and the fossil corals and sponges of that archaic Devonian tropical sea are found on the surface there after all these millions of years. In the Don Valley at Toronto, in much more recent clay formations, are found remains of the Osage orange and the pawpaw, now only found far south. The four glacial periods through which this part of the world has passed are distinctly evidenced to geologists, and these experts were eager in their investigations. They travelled to Grimsby and Niagara in quest of further proofs and information, and generally agreed that Niagara dated about 25,000 years back. This was probably after the melting of the last great ice-sheet, over a mile thick, which shrouded Toronto. The geologist's four ice ages curiously coincide with H.P.B.'s reference to four polar inversions.

Another point that Professor Coleman supports is in opposition to the old fiery molten earth theory. Geologists once thought that the oldest rocks on the earth, formed at the beginning of the pre-Cambrian era, were the frozen crust of a cooling and freezing mass of molten material, he explained at one of the meetings. This required a climate exceedingly hot; so hot that no form of life could exist—that is to say, no present form of life. The supposition was that it was only after a long interval that it cooled down sufficiently for water to remain on the surface, and that a much longer period elapsed before life came to be established.

"Evidence is now growing," said Dr. Coleman, "that climates and geological processes in that early time were not widely different from those of later times. On the whole," he proceeded, "the pre-Cambrian formations, the earliest in the geological history of the world, indicate cooler climates than those which existed in the next, or Palaeozoic era, as far as the time of the coal-forming, or Carboniferous age. The climates were certainly cooler than in the next era, the Mesozoic, and during much of the time were probably very similar to the conditions of to-day."

After this we might be prepared for some advanced ideas on anthropology, and Sir Bertram Windle could have supplied them, as in a recent lecture he stated that a great deal of rubbish had been written about early man, but that, so far as was known, man had always been able to talk, make fire, shape stone into implements and make pottery. Man could always, at any period and in any part of the world, draw—and often did it uncommonly well. The domesticated dog was also known to early man. But another gentleman, Professor Charles Hill-Tout, of British Columbia, gave a paper at the Association meetings, on early man, which was in all respects a substantiation of the Secret Doctrine teaching, that man was not descended from the apes, but that they had a common ancestor. He did not actually assert that this ancestor was primeval man himself, but the facts adduced over-

throw the view that the ape preceded man. Professor Hill-Tout's paper on Cascadia was alluded to last month in reviewing Mr. Lewis Spence's book on Atlantis, and we may be prepared to hear still further evidence in support of the Secret Doctrine from him and other Canadian men of science. Canada, indeed, possesses the geological and palaeontological evidence, and is a rich field for the Theosophical student, in which more is to be gained for the instruction and convincing of doubters than in any of the fields now so popular in some circles.

The Masters have repeatedly warned us not to try to reconcile occult teachings with modern science, but it is a matter of considerable interest to observe the approximations of modern science that are now constantly to be noted, to the teachings of the Secret Doctrine.

A. E. S. S.

## WHERE TO LOOK

A writer on topics Theosophical asked recently why there was not available a correct and understandable primer of Theosophy. Doubtless many others have had the same thought. It is a consummation devoutly to be wished! But, after all, is such a work possible? We have text-books, outlines, manuals, elementary sketches, simple studies, popular presentations, and so on, of Theosophy, but what are they? Merely the conceptions—more often misconceptions—of certain individuals who, with the best of intentions, perhaps, have endeavoured to set forth their own interpretations of the Wisdom Religion. The Karma of such understanding will be their judge.

In studying Theosophy, one significant fact is generally overlooked, strange to say, and that is that there is but one authoritative source for us of the Western world. That source is the writings of H. P. Blavatsky. She brought the message, she was the accredited messenger, and her book, the Secret Doctrine, has the endorsement of her Masters, from whom it was communicated. But the Secret Doctrine is a work that daunts and discourages the ordinary intellect. The average mind feels that the Secret Doctrine must be approached

through preliminary channels and avenues, and the selection of these is vitally important. It is this attitude that has resulted largely in the Secret Doctrine lying dusty and untouched in libraries of most of the Theosophical Societies. The members, too, have been instructed by self-styled leaders and teachers to leave it till the last and use it only as a book of reference.

That the most precious outpouring of information ever given the present human race up to this moment is thus left untouched and unused, is an anomaly that can be found only in the T. S.

There are works, however, of an elementary character that can be read more easily and with some profit. But of even these the complaint is made that they are too obscure, too difficult; in short, not simple enough for the mentality that offers such criticism. This is the type that wants to be spoon fed, and Theosophic pabulum is not to be acquired to advantage in that way. Don't play at Theosophy. It is not a confection or a toy. Remember H. P. B.'s warning that to the *mentally lazy or obtuse Theosophy must remain a riddle.*

A writer on Theosophy who was a co-worker from the inception of the T. S., and had the benefit of her personal instruction, is W. Q. Judge. His writings during her lifetime had her approbation, and can safely be regarded as correct conceptions of Theosophy. In 1887 he published a condensed account of the doctrines of Theosophy, a digest that occupied not more than six pages of his magazine, *The Path*. It was entitled *An Epitome of Theosophy*. Mr. Judge later was asked to re-write it, which he did, and sent the manuscript to the Theosophical Publication Society in London. Objection was made there that the treatment was entirely too deep for the average mind. What was needed was something light. Mr. Judge declined to have anything to do with such a presentation. He did not approve of the policy of presenting "A stepping stone from fiction to philosophy." He pointed to the fact that when the Masters gave out the message, they did not begin with fiction, but with stern facts. He said: "We are not seeking to cater to a lot of fiction readers, curiosity hunters, but to the pressing needs of earn-

est minds. Fiction readers never influenced a nation's progress, and these earnest minds do not desire and ought not to be treated to a gruel, which the sentence just quoted would seem to indicate as their fate."

It would seem a safe rule to follow in considering the study of Theosophy to go only to the sources which are authoritative. Those sources are the writings of H. P. Blavatsky, *The Mahatma Letters to A. P. Sinnett* (recent London edition), and the writings of W. Q. Judge, particularly those which were published in the lifetime of H. P. B. and approved of by her. Later interpretations should be read with careful reservations, and with proper comparison with the works here indicated. There should be no vacillating or temporizing with cold fact.

There is no royal road to Theosophy. No writer can do the reader's thinking, nor would the reader be any better off if such were possible, as H. P. B. points out. It is something to know where the truth *can* be found. Examine that truth, and its inherent quality will enable you to detect more easily the specious and spurious—and much that goes to-day under the sacred name of Theosophy will be so labelled when the student once contacts the light. "Seek and ye shall find, knock and it shall be opened unto you." But be sure you knock at the portal of True, Eternal Theosophy, and not the neo and counterfeit.

W. M. W.

### SECRET DOCTRINE PRIMER—XII.

The third postulate of the Secret Doctrine is one in which there has been more difficulty for the conventional theologian, and more relief for the honest thinker, than in anything that the Theosophical Movement has put before the world in this age. It is not to be supposed that it can be understood all at once, and there are many professing Theosophists who have never thoroughly thought their way through the confusion that theology has created. In the recent volume of "*The Mahatma Letters*" many readers have been somewhat shocked to read some statements such as the following: "We know there are planetary and other spiritual lives, and we know there is in our system no such thing as

God; either personal or impersonal. Parabrahm is not a God, but absolute immutable law, and Ishwar is the effect of Avidya and Maya, ignorance based upon the great delusion. The word 'God' was invented to designate the unknown cause of those effects which man has either admired or dreaded without understanding them, and since we claim, and that we are able to prove what we claim—*i.e.* the knowledge of that cause and causes, we are in a position to maintain there is no God or Gods behind them. The idea of God is not an innate but an acquired notion, and we have but one thing in common with theologians—we reveal the infinite. (P. 52.) We do not bow our heads before the mystery of mind—for we *have solved it ages ago*. (P. 56.)" Letter xxii. goes into this matter very fully. In Letter xxC., p. 127, God and Christ are spoken of as meaning, in their esoteric sense, simply "Good," in its dual aspect of the abstract and the concrete; but the third postulate brings us nearer to the heart of the conception.

The Secret Doctrine teaches: "The fundamental identity of all Souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every Soul—a spark of the former—through the Cycle of Incarnation (or 'Necessity') in accordance with Cyclic and Karmic Law, during the whole term. In other words, no purely spiritual Buddhi (divine Soul) can have an independent (conscious existence before the spark which issued from the pure Essence of the Universal Sixth principle—or the OVER-SOUL—has (a) passed through every elemental form of the phenomenal world of that Manvantara, and (b) acquired individuality, first by natural impulse, and then by self-induced and self-devised efforts (checked by its Karma), thus ascending through all the degrees of intelligence, from the lowest to the highest Manas, from mineral and plant, up to the holiest archangel (Dhyani-Buddha). The pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations."

In no respect has the later teachings of neo-Theosophy differed so radically from the Secret Doctrine as on this point. The whole system of Sacerdotalism with its ritual, its vicarious substitutional ceremonial, its apostolic channels and its essential priestly sacraments, is totally foreign to the self-induced and self-devised personal effort and merit required by Esoteric teaching.

It will be obvious also that the only God which the student can hope to know is the God within, the God of whom Jesus said, "I and my Father are One," and of whom every disciple must ultimately come to say the same. "This is why the Hindus say that the Universe is Brahm and Brahma, for Brahm is in every atom of the Universe, the six principles in Nature being the outcome—the variously differentiated aspects—of the SEVENTH and ONE, the only reality in the Universe whether Cosmical or micro-cosmical; and also why the permutations (psychic, spiritual and physical), on the plane of manifestation and form, of the sixth (Brahma the vehicle of Brahm) are viewed by metaphysical antiphrasis as illusive and Mayavic. For, although the root of every atom individually and of every form collectively, is that seventh principle or the one Reality, still, in its manifested phenomenal and temporary appearance, it is no better than an evanescent illusion of our senses."

This is the point that St. Paul is always insisting upon. "The things that are seen are temporal; the things that are unseen are Eternal." Brahm and Brahma are Father and Son in St. Paul's language, and when he says in I. Corinthians xv. 28, "then shall the Son also himself be subject unto him that put all things under him, that God may be all in all," this is what he means. Similarly, in the 24th verse, "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power."

It should be obvious to the reader that "God" and the "Father" and the "Son" mean something very different in these passages than is meant by the average preacher and exhorter. The first article of the Church of England Prayer Book indicates

# THE SHIP OF DREAMS

My ship of dreams that sailed the open seas  
Has now at last come home,  
And sailing up still rivers set with trees,  
Forgets the empty foam.

My spirit had no place wherein to dwell  
When night was lost in sleep ;  
But now the helmsman of the ship knows well  
What harbour he shall keep.

There is no wind of fear, nor any rain  
Of grief, on these still streams.  
The helmsman steers through till he sees again  
The haven of his dreams,—

Until the mystic city shows in sight,  
And the last anchor falls  
So silently, it shall not wake the night  
Beneath the city walls.

I know not if the gates will then stand wide,  
Or there be aught to win :  
I shall have had the vision for a guide,  
And dreamed of entering in.

Brampton.

Ruby Egerton Moore.

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this, and when we understand what Jesus meant when he told the woman of Samaria that "God is spirit," we shall be nearer the understanding of the Over-Soul with which all Souls are in fundamental identity.

Grace Hill.

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If one directs himself to eliminating all old Karma, the struggle very often becomes tremendous, for the whole load of ancient sin rushes to the front on a man and the events succeed each other rapidly; the strain is terrific, and the whole life fabric groan and rocks. As is said in the East, you may go through the appointed course in 700 births, in seven years, or in seven minutes.—Letters That Have Helped Me.

Men may live very religiously and yet fail to dislodge their will from some form of selfishness which is fatal to their possession by the grace of God. They may be perfectly pure, and yet vain; or wonderfully generous with their time and money, yet intolerantly wedded to their own ideas; or they may lay down their lives for religion, and yet never have loved anybody so well as themselves. Perfectly to realize the divine companionship seems to depend solely and exclusively on one act of the will, an act which denies all the value of the animal senses. . . . The question asked of man by the universe is not "What do you believe?" but "What do you love?"—Harold Begbie, in "More Twice-Born Men."

## THEOSOPHISTS AND THE CENSUS

It is of interest to note the census returns as given for some of the larger cities in Canada in comparison with the annual return of members of the Theosophical Society as given in *The Canadian Theosophist* for 1921, the year in which the census was taken. It is true that not all members of the Society would describe themselves as Theosophists, and it is also true that some census officials refused to enter the word Theosophist on their returns, but these would scarcely account for the discrepancy. When the next census is taken it is to be hoped that all who feel that Theosophy properly describes their religious views will have themselves so entered.

Montreal confessed to 10 Theosophists, when there were 46 on the Lodge roll; Toronto, 134 and 263; Winnipeg, 13 and 71; Vancouver, 36 and 188; Hamilton, 4 and 26; Ottawa, 8 and 52; Calgary, 12 and 44; London, 1 and 33; Edmonton, 2 and 21; Victoria, 23 and 32. This speaks but poorly for the accuracy of the census returns, or for the courage of their opinions displayed by Theosophists. London with one out of 33 members and Edmonton with two out of 21 show that east and west are nearly alike in this respect. The proportion varies from these and Vancouver, Winnipeg and Hamilton with approximately one-sixth, and Ottawa, Montreal and Calgary with approximately one-fourth of their Lodge totals, to Toronto with about half, and Victoria with two-thirds; the aggregate showing being a little under one-third of what might have been expected.

On the other hand, many members of the Society may have been included among, for example, the 2,794 Buddhists in Vancouver or the 5,916 Confucians in the same city; or the "No Religion" return, which totalled 4,714 in the cities mentioned, while other members may have been ranked with the Free Thinkers, Friends, Mohammedans, Sikhs, Hindus and Unspecified in the returns.

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Time scatters all illusions, and the truth at the end prevails.—H. S. Olcott.

## THE LITTLE BROTHERS

The National Parks, those great reservations covering nearly ten thousand square miles, must appear from the animal point of view a veritable "Paradise Regained." Within their wide boundaries no trap is set, no gun fired. Here, for some reason, incomprehensible no doubt to the busy brains behind furred or feathered heads, man, the arch enemy—most cunning, most cruel and most feared of all animals—has become unmistakably the friend. For more than a dozen years now he has kept the faith. Within certain clearly defined limits it appears he can be trusted. In consequence fear, that constant companion of the wild things, which since ever the smoke of the first white man's camp-fire rose from the mountain valleys, has gradually driven them deeper and deeper into the forest and higher on the rock slope—fear has been banished, and friendliness and trust reigned in its stead.

Just how the wild things discovered for themselves that within these boundaries, marked only by an invisible line, they were safe, there is no telling. What acute observation, what intelligent deduction of fact from circumstance, went on in their alert brains, no one can know. Certain it is that in an incredibly short time after absolute game protection had been established in the parks the word had gone forth. It was almost as if with some uncanny telepathy they had been able to read man's thought, to divine his very soul, and to see that instead of desiring to kill, he meant to protect them.—Martin Nichols, in *The Canadian Magazine*.

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