

THE CANADIAN THEOSOPHIST

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THE PRESIDENCY OF THE T. S.

"Dawn," the Australian bi-monthly, raises the question of the successor to the President. We trust it may not need to be raised for ten years to come. Mrs. Besant appears to be in excellent health, and her exertions on the lecture platform in England during the summer indicate that she is good for many years yet. She should be re-elected at the end of the septennial period, and the aspirations of all and sundry should be quieted in the meantime. Time is a great healer of wounds and remover of dead wood.

There are two obstacles to the progress and development of the Theosophical Society. One arose out of the inclination Col. Olcott had for centralization. Madam Blavatsky opposed centralization in the spirit of true Democracy. She organized the European Societies as a protest against such centralization; "the tentative European Section that H. P. B. had irregularly formed, and which was afterwards officially ratified," as Col. Olcott mentions it in his *Diary Leaves*. Mr. Judge's Theosophical Society in America was a similar protest against centralization. The principle has been fully recognized by Mrs. Besant since Col. Olcott's death. But the spirit of centralization still persists. Undoubtedly there must be national headquarters, but these must not drain the life of the local societies. Unless the local work becomes self-reliant and self-educative, independent thinking and aggressive, local propaganda are impossible. The weakness of the local Lodges everywhere is a testimony of the danger of the cen-

tralizing spirit whose influence still draws members to look for help from afar instead of finding it within themselves.

The real difficulty in the T. S. is the fiction that the E. S. has no official connection with it. As long as Col. Olcott lived this was true. He was not a member of the E. S. and he took care that the E. S. did not encroach upon the functions of the T. S., but kept each to its own proper sphere. As soon as he died and Mrs. Besant, the head of the E. S., became also the head of the T. S., there could no longer be maintained the independence of interests necessary to the wholesome existence of each. The assumptions of the E. S. in recent years, its political interferences in the work of the T. S., and its insistence that its members should also support other organizations which in their very nature were antipathetic to the principles of the T. S., created a situation in which one or the other was bound to become paramount. If the E. S. is to dominate the members it is not possible to maintain the broad, non-sectarian platform of the T. S. The solution of the problem is to separate the two organizations officially, and make the reality coincide with the profession that they are independent of each other. The T. S. will then be able to make its own way on the lines of its well-known policies. The E. S. will draw upon the T. S. only as it presents such attractions as appeal to the type of mind developed by the T. S. platform.

This was the original intention, subverted by uniting the heads of the two

bodies in one, first under W. Q. Judge for so short a period that his death ended a fruitless opportunity, and subsequently under Mrs. Tingley when the joint headship simply destroyed the T. S. in America, as it will destroy the parent body unless a division of the official heads is effected.

The object of the T. S. is to draw together minds of the strongest individuality, to train them in tolerance and brotherhood, to make them self-reliant in all emergencies. Only minds of this developed type are fit for occult instruction. Without such training occultism attracts the sort of people Madam Blavatsky called "flapdoodles." However well-intentioned, these are not capable of undertaking the code laid down in "Light on the Path," for instance, without considerable preliminary culture.

The E. S. now demands implicit and unthinking obedience from its members. Those who cannot yield this are expelled, as many notable instances recently have demonstrated. In other words, the present E. S. and T. S. are mutually destructive. So much so, that the E. S. is quite willing to let the T. S. be destroyed rather than yield its personal prestige. It is obvious that if the E. S. were the *creme de la creme* of the T. S., as originally planned, there could be no antagonism, and this because there would be no clash of personalities, no misunderstanding of duties, and no failure of loyalty possible to the sole object of allegiance, the Higher Self. Since H. P. B.'s passing, however, the whole terrain has been shifted, and the object now is to develop organizations rather than individualities. It is only the obedience of an independent entity that is worth while. Slaves, however devoted, never make satisfactory citizens. The allegiance of free men is unconquerable.

There is no adequate successor to Mrs. Besant in sight. She may not be all that is wanted, but she is miles ahead of any present possible substitute. The people who arrange these things around headquarters cannot be trusted to display the common sense or the perspicacity that might be desired or expected in the circumstances, if we may judge by the last occasion.

When Col. Olcott died there was no one but Mrs. Besant to follow him. With infinite fatuity some of the psychics got together and staged a revelation, the very last thing that was needed. The unnecessary is the immoral. The Masters never do unnecessary acts or waste unnecessary energy, so we may be quite sure that if ever there was a bogus message that was one. But it serves to show what would be done by partisans if it was felt to be really necessary to support a candidate by "occult" displays. Hordes of psychics could be got to testify to the apostolic character of this, that or the other aspirant to office.

Mrs. Besant has the right to nominate a successor and that should be enough. We hope she will pick out some one like Tagore or A. E., or Edmond Holmes—some international figure who has the Masters' message at heart, who will not need to be apologized for or defended, who will be a strength to the Society and not a weakness. We have sunk into a rut; we are very nearly becoming sectarian; we are trailing the churches, instead of leading them and inspiring the world as we ought. The finest people in the Movement, with the exception of Mrs. Besant herself, are nearly all outside the Society, mostly expelled by inept General Secretaries with personal antagonisms. William Kingsland is one of our biggest men and best writers. He is outside. So is G. R. S. Mead. Bhagavan Das still remains, and we hope he is comfortable.

We have the greatest message in the world in The Secret Doctrine, but it is hidden away, displaced by childish psychisms and phantasmagoria. The Masters as living men are no longer a vital conception among the members. Too many seem to think they are only to be met on the Astral Plane. Current Theosophical literature often encourages this view. Brotherhood, the heart of the whole message, is only to be practised towards those with whom one is in strict intellectual and "occult" agreement! Was there ever such a farce? How can we love the Masters we have not seen when we cannot love the brothers whom we have seen?

A. E. Powell has a useful article on "Policy" in the September issue of "Theosophy in the British Isles" in which less specialized and more practical teachings of Theosophy and Brotherhood are suggested as necessary. The world is perishing, he says, of thirst, for lack of the spiritual waters of Brotherhood. But Brotherhood will never be advanced by people who look askance at all who are not members of the E. S. or some other appendage of the T. S. These things will correct themselves with time, and by the earnest attention of the thoughtful members to the great aims of the Movement.

Meanwhile we have as great a President as we could get, and one much better probably than we deserve—one, at all events, who represents the Karma of the members. There are those in the United States, in England, in India, probably also elsewhere, who would like to fill her shoes. Let them quell their solicitude for another ten years and try to deserve by their labours and worth the finest type of a president as her successor, and Karma will attend to the result.

A. E. S. S.

OCCULT MASONRY

THE CABLE TOW

By MATTHEW GIBSON

In preceding articles on the occult side of Masonry I have sufficiently indicated that while mystical processes occur interiorly—that is, within the passionate, mental and spiritual vehicles of man—they must also be mirrored step by step in the physical body, which, from the occultist's point of view, is only the three-dimensional projection in matter of the functions of the soul. These projections the student of occultism calls correspondences, and he proceeds upon the assumption that until these functions have been brought into action no real occult work has been accomplished. Whatever Kingdom of Heaven is within, must be brought to pass here in the physical body.

It would follow, then, that active, dormant or latent powers of the body are the centres of corresponding powers that are active, dormant or latent in the inner and

more subtle worlds, and that each organ of the body is the simulacrum of inner organs which are themselves the manifestations of inner powers. If it be, then, that there is in the physical body a dormant organ—what biologists are pleased to call a rudimentary or vestigial organ—it would mean that a certain power which would manifest itself in that organ is dormant within and that with the awakening of that power the organ would show signs of activity.

This idea does not consort well with Darwinism, and less well with Haeckelian post-Darwinism, but Darwinism is not the best of company for itself these latter days, and all biology is gradually shifting its position and revaluing forms as vehicles of soul rather than soul as deriving its complexity from complications of form, as so many saw it a few years ago.

The occultist, however, starting with the soul, and viewing the body merely as its more or less fully awakened vehicle on earth by which he discerns objectively the powers of the soul, takes his stand in the ancient aphorism, "As above, so below," and feels that, dimly as he may discern them at first, all the organs and corresponding powers of the body have importance only as indices of the soul; that the old idea of the heart as the centre of emotional life is far more a reality than we have supposed; that the identification of breath with Spirit—which itself only means breath, as the Greek *Pneuma* does—is the clue to a great fact in psychology, the truth of which is to be gained by a knowledge of the physical phenomena of breath, and that there is no part of the body but is in some definite way the image of that Divine Man each of us is—a Divine Man we must incarnate many times before we know His fulness.

This is the basis for the universal symbolism of the body that runs through all mystery systems, and the realization of the necessity of such a physiological symbolism is the first door to the Theurgy or God-work. I think we shall find as we proceed that it is the most valuable clue to Masonic symbolism, that it is the key to our preparation of the candidate, to our penalties, and to the furniture of a lodge itself.

There is an old saying that still awaits its full exposition, to the effect that the complete parallel to the furniture of a Mason's Lodge is to be found in the delicate and little understood organs of the human brain—that Golgotha, the place of the skull, in which every Redeeming Ego is crucified as he comes to the end of his task, is itself an arcanum in which all the potencies of the soul are precipitated. Little enough use, however, to find them until we know the nature of those energies that can throw them into activity.

The ancients said of the physical body of a man that, occultly considered it coheres to and is energized by a wick made up of the brain and a noose of nerve fibre and ramus consisting basically of the sympathetic ganglial and the cerebro-spinal systems. It may be thought of as like the filament in an incandescent electric lamp. Around this the life force moved, passing out from the brain, down the sympathetic ganglia and turning in the pelvis passed up the spinal cord into the brain again. So man is a separate and self-contained unit except for the fact that he draws in earth energy at his feet; the force passing up the legs and lodging in the abdomen swirls vortically around the epigastric or solar plexus. This coil of force, the Greeks called the *speirema* or serpent coil, the Hindus, Naga, the great serpent, and its importance in Gnostic rituals has given rise to the Church Fathers' descriptions of so-called Ophism or serpent worship.

Statements about *speirema* are very fragmentary, but piercing them together we are able to arrive at certain conclusions about its functions. They said of it that it is the movement of the earth energy around the solar plexus that creates peristaltic action of the intestines. *Speirema* they declared is our source of earth energy and from it we draw such vital force as we need by the process of breathing, which distributes the energy to remote parts of the body. Sleep is then a drawing of the feet up from the earth and a dispersion of force which would kill if it were not so distributed. Clairvoyants watching a sleeping person say there is a process of distribution of energy going on all the time and that when it ceases the person wakes.

If he be wakened too soon he has the familiar prickling sensation which shows that the process has been interrupted.

In the phenomena of cosmic consciousness of which I spoke in an earlier article it must play a great part. The implications are that when the time comes for the man to pass from his separate and isolated entity into a fuller consciousness he must not only increase the scope of his inner cognitions but he must also increase the scope of his vital currents. This enlargement of soul to which so many leaders of the race have testified cannot but be psycho-physiological, and must involve changes of powers of body, else it could never be made manifest on earth at all. Filling the body with light cannot be mere poetic imagery.

It would seem, from the descriptions given of it, that man's little filament, which suffices for his present needs, must be enlarged into a greater circuit, none less than the whole earth. It is as if there must come a time when the candidate permits the little loop to be broken open at the coccygeal or Luschka's gland, thereby merging himself into a current of earth energy which passes down from his brain, down the right leg, out at the foot, around the earth, back in at the left foot, up the left leg, and so up the spinal cord to the brain again.

The ancients go on to say that any man can bring such a consummation to pass with all its attendant phenomena of vision if he will stop his breath. Breath, the distributor and disperser of the earth force, is a polarized current which passes from one nostril to the other in a space of one hour, fifty-six minutes and eight seconds. All men are breathing through one nostril at any given time, and all women through the other. That one breathes through one nostril at a time can easily be tested by laying two grains of salt at a suitable distance apart on the back of the hand and blowing on them with the nostrils. One will be blown away and the other will not. The vital currents that ride on the breath are positive and negative and are called *ida* and *pingala*. Their physical vehicles are two *nadis* or courses of nerves that run to right and left of the sympathetic

ganglial core and parallel with it. The breaths, as we have seen, are distributors or safety valves for *speirema*, and when they are stopped, *speirema*, no longer drawn upon by the two "thieves" as they are called, gathers head, and with no other outlet bursts into the little filament and crashes through to the brain, flooding the body with an energy of so great power that if the centres or plexuses along the loop are not pure and of a high rate of vibration they will be blown out like a fuse, causing instant death. This is the eating and drinking unworthily of so many religions.

When, however, the candidate has acquired the preliminary control over his inner vehicles, thereby purifying the plexuses along the sympathetic ganglial system they are the *chakras* of Eastern religions, sometimes the lotuses; seals in Christian Gnosticism—the raising of *speirema* can be undertaken under guidance.

So far as it is possible to put together the fragments from *Brahmoparishad*, the Gnostic writings and others, the process by which *speirema* rises into the head is as follows:

A short time after the arrest of breath, *pingala* the left hand or negative current runs up its *nadi* into the head, and passing behind the left nasal passage passes along the eyebrow and strikes violently against the left temple. Then following it, *ida*, the right hand current, runs up and out at the right eyebrow, striking sharply against the right temple. When both have died so, *speirema* now lacking its natural release, gathers power and passes up into the head as far as the pituitary body or cavernous plexus under the brain. There it loops forward to the forehead and back to the pineal gland or conarium, from which it is said to arc back to the pituitary body again in a blinding flash of light. So powerful is this that it is described as leaving the candidate unconscious for a time—mystically described as three days—after which he is restored to physical consciousness in possession of the new illumination.

The figure thus made in the skull possesses a curious interest for us. The path of the negative and positive currents running out along the eyebrows is a *tau* or

Greek T. Above it is a loop or noose described by the path of the serpent fire—*kundalini* in Hinduism; the paraclete in Gnosticism—this is the noose or cable-tau—which is the mark of the great illumination. It is the ankh-tie, the ansated cross or *crux ansata* of Graeco-Egyptian tradition, and the carvings of the Egyptian gods show them carrying it in the second and third fingers of the right hand.

This is the Masonic cable-tow, and as we have seen, if the candidate rush forward too rashly into the mysteries, it can strangle him. It is also the symbol of the measure of a man's illumination, within which he must answer all lawful signs and summonses.

This last in its high symbolical sense. No man can proceed faster than his illumination. All he can pledge himself to do is to follow when he has light enough to see what it is he is following.

MRS. BESANT'S SECOND LECTURE

Mrs. Besant's second lecture in London during June was on the Religious Key to the Deadlocks of Civilization. She defined religion as man's search for God. The religions of the world were great organizations of men who accepted a certain great teacher and the doctrines he taught, and built up a civilization according to those doctrines. These religions differed in outer form and shape, but every one of them conveyed the same eternal truths. Looking at the world to-day, it could not be pretended that the great religions taught by the World Teachers had really kept their power over the hearts and brains of men. The world had lost the key of mysticism, which was not the search after God, but the finding of God. Occultism strove to develop the human nature so that the God within might answer to the God without, but in mysticism each individual searches for the God within him, and seeks to realize that the inner and the outer God are One. But unless religion were as potent in the nation as in the individual, and in all departments of national life, then it was failing in its purpose, for it was not aiding the evolution of humanity, the unfolding of the Gods within, which it was the very purpose of

religion to bring about. There was no such thing as a sphere of religion. It was all-embracing and all-permeating. The principles which were based on a true endeavour to find God were the principles on which the nation must seek to climb the path of evolution. Unless the necessity of this be realized, the politicians, merchants, lawyers, learn this, the nation could not continue to live. Origen pointed out that the Church of Christ could not exist only as a healer of sin. It must have for its walls, its buttresses, its roof, the gnosis, the gnostics, those who know God and so are able to spread that life throughout a Church which is intended to awaken the God-consciousness in the minds and hearts of its adherents. The gnosis of which Origen spoke was not merely belief in God, but the Knowledge of God. Huxley's Agnosticism was not a denial of this, but an affirmation of its absence. "We are without it," he said. Huxley recognized the channel of the senses and the channel of the mind. He knew of nothing else. In one of the Hebrew writings occurs the text: "God created man in the image of his own Eternity." According to the great Muslim teachers there is in the Eternal everything conceivable and inconceivable that has possibility of existence. Everything that has been, that is, or that will be, existing in one marvellous intensity. Ever existing, but manifesting fragment after fragment. The Bhagavad Gita says: "There is but one Eternal Life, self-existent, without beginning or ending, and a fragment of that life is in every one of you, and ensures your progress to perfection: not only to human perfection, but far beyond it." The teaching of Christ included the words: "Be ye therefore perfect, even as your Father in heaven is perfect." We need therefore to be Eternal for such a gigantic manifestation of God. Matter was symbolized by the waters, in the text: "The Spirit of God moved on the face of the waters." Spirit and Matter constitute a duality. The Sankhya philosophy regards matter as immobile in itself, but possessing the attributes of resistance, mobility, and the rhythm, or regularized mobility—what the scientists call vibration. Spirit in pro-

pinquity with matter vivifies it and sets it to work according to its three essential qualities. The Universe from this point of view is the garment of God. The Greek description of God was the True, the Good, and the Beautiful. It was taught that in all the Nature that we see around us God is manifested as Beauty. The more Science searched into the recesses of Nature, the more piercing the sight created by telescope and microscope, the more does the beauty of that immanent life shine forth, with a perfection, with a marvel in the minutest fragments of the mighty life which has come forth from the Divine.

In the triple nature of man, she proceeded, we had only in miniature that life of which the emanations of the universe are incalculable in number. These powers in man developed gradually in the course of his evolution, showing themselves more and more as he evolved higher and higher, race after race, sub-race after sub-race. We began to learn how in this being we had an unfolding God that needed nothing to be added to his powers, but only the apparatus of matter which enabled those powers to show themselves. One of the great secrets of the way a man may become either an occultist or a mystic is that he has in his material encasement all that he needs for the unfoldment of these hidden divine powers. He conquers Nature by obedience. He cannot violate a law of Nature. Every law of Nature is a manifestation of Him who emanated a fragment of himself to form the Universe. By learning those laws, by understanding them, by balancing and utilizing them, the human will can choose out of that great complex the laws which serve its purpose. Nature cannot be hustled. Great patience is needed to bring the various mechanisms of man's different inner bodies into working order and under effective control. Nature does this in the course of many milleniums, but at the stage which humanity has now reached those who study and understand may hasten the process. There is always danger in such effort, however, and one of the ancient scriptures has advised: "Awake, arise, seek the great teachers, for verily the road is narrow, verily it is narrow as the edge of a razor."

These teachers are called "Masters" because they teach. They know the road and its dangers. Paul was one of these, "and he was no exception to the rule that the Masters have always left behind them a certain band of disciples who knew more than the crowds around them." St. Clement of Alexandria recorded the proclamation to candidates of the mysteries, which included this invitation: "That those of you who for a long time have been conscious of no transgression after you have received here of the word, let them come forward and hear the teachings given by Jesus in secret to His disciples." That was the great tradition, not written down where it might be betrayed, but passed from mouth to ear, from teacher to pupil. With the development of the inner faculties comes the gift of hearing and seeing sounds and colours. Considerable numbers of people are being born, she said, at the present time, who sense these vibrations, which may be understood by others from the phenomena of wireless telegraphy. "There are kinds of wireless telegraphy going up into worlds of subtler matter. . . . Who will dare to say how far those investigations will extend, and how much more will religious teaching be justified by the experiments of modern science." Occultism is only a form of science dealing with these subtler forces, but it can only be followed by controlling the mind, and by growing indifferent to the ordinary pleasures and pains of the man of the world. Mysticism demands a somewhat similar discipline. It means learning to realize that all in one that changes cannot be eternal. When all the transient things have been put aside, a moment comes when the centre has been reached, the glory of the Self is perceived, and the knowledge that one is oneself divine. "You see the God in every other human being also . . . for God is present everywhere, in the lowest criminal as well as in the highest saint." So you identify yourself with the self in others, and become a helper—never a condemner. "Thus it is that all the world becomes beautiful, that nothing which happens really matters, for you are as eternal as God Himself, and for the Eternal there is neither Time nor Space."

PAROCHIALISM

The Tailteann Games were intended to symbolize the return of a Gaelic state into the modern world, and while the athletic side was admirably realized, the cultural and social sides represented a second-hand English civilization slightly tinged with a Gaelic atmosphere. The official guests, instead of being the men of achievement a vigorous new-born nationality should draw to herself, were a few nondescript Oriental princelings, a couple of German aristocrats, with Mr. Gilbert Chesterton, Mr. Augustus Johns, and Mr. Compton Mackenzie, bringing up the rear—the guests, in fact, had something of the air of being out of a Gilbert and Sullivan opera. . . . But it takes many generations to form a cultured class. Perhaps in this respect Ireland, Russia, and America are in the same galley, but America has the advantage over the other two countries in having a high sense of appreciation, and, on the whole, a very sound judgment. . . . Dublin has the advantage at the present time of having two such remarkable literary personalities as Mr. W. B. Yeats and A. E. living within her bounds. The minds of these two great men are really poles apart; A. E. is a mystic with a turn for practical affairs, while Mr. Yeats is not a mystic at all, although one hears him frequently so described. He loves the occult, but the occult and the mystic belong to different worlds; he is a pure intellectual with an acutely subtle mind, interested in problems, speculations, riddles. At the moment Einstein and the Theory of Relativity have completely captured his mind. It would be a great deal better for the intellectual life of Dublin if Mr. W. B. Yeats and A. E. were not such great friends, and if a healthy rivalry existed between them and their followers. Their courteous habit of publicly backing up each other's judgment brings about a sort of stagnation. If, for example, when Mr. Yeats insists on crowning the elegant commonplaces in poetry, A. E. would thunder out his disapproval instead of politely acquiescing, there would come into literary life in Dublin a sadly needed vitality.—Mary M. Colum in "A Letter from Ireland," *Saturday Review of Literature*, October 18.

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OFFICIAL NOTES

We regret the necessity that compels us this month to drop from our mailing lists all who have not paid their headquarters dues. If any complaints are made to Secretaries or others, the General Executive will be obliged if proper explanations are made. On payment of dues the names will be restored and back numbers of the Magazine sent as long as they last, but we are only printing a sufficient margin over immediate requirements to provide for natural increase. Lodge officials should note that dues are payable on July 1, and not at later dates during the year.

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The "Diary" of the T. S. in England and Wales is a remarkably useful publication, being issued quarterly and giving, not only a list of the Lodges and their officers, but a programme of the meetings with the subjects of lectures and addresses and other information about classes, etc. An immense variety of subjects are included in the lecture courses, and may happily suggest topics for use elsewhere. Information for enquirers about the Society, lists

of books for readers and students and other matters are also to be found in this excellent handbook.

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An article dealing in a very able and comprehensive way with "Isis Unveiled" under the title of "The Cycle Moveth," appears as leader in "Theosophy" for November (The Theosophy Company, Los Angeles, 35c). The absurd view, propagated by Stainton Moses and C. C. Massey, and even supported by Col. Olcott, that Madam Blavatsky knew nothing of the teaching of Reincarnation when she wrote "Isis Unveiled" is considered and refuted by various quotations, including several from the "Mahatma Letters." In this connection it may be said that the Toronto Theosophical Society has been making "Isis Unveiled" a subject for study for over a year past, about fifteen pages a week being taken up. Without any exception, in every weekly study the subject of Reincarnation has cropped up out of the text, either by direct mention or by undoubted inference or quotation. H. P. B. dealt with the matter in June and in August, 1882, in "The Theosophist," and still Col. Olcott, whose memory began to fail him, repeats his old-time impressions in his "Diary Leaves." This book is accepted by many as standard history, but, like other histories, must be checked by comparison with the original sources. The present, like many former articles in "Theosophy," will be of assistance to students who are not concerned about personal opinions, but wish to trace the facts in their original records. "There is no religion higher than Truth," a motto which members of the Theosophical Society above all others should not forget.

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On the 17th of this month occurs the official anniversary of the founding of The Theosophical Society, and on that day we enter upon the fiftieth year of its career, and the beginning of a new cycle in its history. That history has been a stormy one. Some have held this to be a blot upon its reputation. Who has ever heard of a hero who lived a life of tranquillity, of a champion of the distressed without enemies, of a reformer without opposition? Those

who stood behind the Society at its inception are still watching over it, and though they have said they would not guide it, they promised to protect it. Like every man, like each of its members, the Society must work out its own salvation, by its own wisdom, and abide the issue of its own Karma. Has it ever been faithless to its ideals of Brotherhood, or unjust to its servants, or failing in its tolerance, or wavering in its allegiance to the Wisdom Religion, following after false gods, then these lapses must rise in cyclic judgment against it. Nor will it avail those who put their hand to the plough to say that they are no longer connected with the Society. That is ever the plea of the deserter. But Karma takes note of those early pledges, when we plighted our troth for the ages, and vowed ourselves for perpetual service, whatever the difficulties or the dangers, the shame or the loss. We do not and cannot see the whole of the battle, and we are not responsible for the spies, the traitors in the ranks. But we have each the responsibility of his own post, the loyalty of his own unit in the action, and no concern but to see that, without fear or favour, the cause of Truth loses no ground where we stand to protect it. There are many generals, but one army, and its banners bear the mottoes of impersonality and sacrifice. Let us in this new cycle re-dedicate ourselves to the Kingdom of Justice, and faint not nor fail while the breath of the Master of Life animates our bodies. Not many wise, not many mighty, not many noble, humanly speaking, perhaps, may recognize us as comrades, but the Great Companions are with us, and who then shall make us afraid?

MR. MARTYN'S DEATH

A cable message carried the news of the death of Mr. T. H. Martyn, of Sydney, New South Wales, on October 11. This is a most serious blow to the members who are carrying on the work in Sydney since their expulsion by the desire of the section under Dr. Bean. Mr. Martyn had been head of the E. S. in Sydney for twenty years or so, and General Secretary for many years, and was an outstanding Theosophist of the older school. For some thirty years he had built up the Australian

work. His impeachment of conditions took the form of one of the most piteous appeals ever made by man to mortal, and Mrs. Besant turned it down cold. There appears to be little room for compromise in some of the National Societies. When the debate is over a personality it becomes more difficult. No one who knew Mr. Martyn could conceive him as other than an honest man, but honest men have been turned out of the T. S. in the years since H. P. B. died, and the only satisfaction given is to have her action in turning out dishonest men adduced as a precedent. There are no details to hand yet of Mr. Martyn's death, which occurred, it appears, in Malaya, where he had large business interests. The Theosophical Movement is the poorer for his loss, and the Society has much to answer for in having dismissed him from its ranks. Very few members appear to reflect upon the Karma of the Society. It is their Karma, your Karma, my Karma, our Karma. We do not evade it by leaving the Society, or putting a member out, or transferring our membership. It is an occult body in this respect, and the spirit counts for more in it than the letter. Mr. Martyn never left it in spirit, and the spirits of just men made perfect, and they only, can carry it to the success for which it was designed. We may vent our personal likes and dislikes on individuals, but Karma takes account of other considerations. In the great hosting Martyn will still be our Comrade, a noble figure with those who follow the Great Companions.

A. E. S. S.

A CORRESPONDENCE COURSE

Our neighbours of the American Section have founded a "Theosophical Correspondence School" and have prepared a course of thirty lessons, which are sent out to pupils in eight neat little booklets. They have been sent to The Canadian Theosophist as having been of service to many in the United States, with the suggestion that they might be found useful in Canada. We can only recognize the good intention in all efforts for service and for the spread of the Truth, and readily acknowledge the good faith of those who make it. But this having been done there remains a duty of equal good faith in pointing out that the teach-

ing thus disseminated does not convey the message originally given by those who founded the Theosophical Society. In performing a similar duty on a previous occasion we were accused of dogmatism, and it is necessary to forestall any charge of that kind at the present time. A dogmatic attitude is rather to be discerned in those who refuse to hear any other side of a question, and who decline to submit to examination the evidence available, or to rely on the judgment of the student to discover for himself the more reasonable side of an issue. The Theosophical Society was founded by Madam Blavatsky, Col. Olcott, W. Q. Judge and about thirty others. Madam Blavatsky was regarded as the fountainhead of all teaching that was associated with the Theosophical movement up to her death in 1891. As Mrs. Besant said in October of that year: "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. . . . None of us has any right to put forward his own views as 'Theosophy,' in conflict with hers, for all 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."

This constitutes a fair statement of the broad, tolerant, undogmatic platform of the Theosophical Movement.

When we turn to these lessons of the Chicago Correspondence School we find that a new system of Theosophy has sprung up, and that it materially differs with Madam Blavatsky's Theosophy, both in principle and in detail. We are not immediately moved to censor it on this account or to cast it into the flames as so many do with literature which is distasteful to them. But we do think that it is fair and right to point out to those who come seeking Theosophy that it is not Madam Blavatsky's Theosophy that is being placed before them in this

Correspondence Course, nor the Secret Doctrine as she enunciated it.

In the thirty lessons of the course there are 226 passages in various books listed for reference and study by those who take the course. Of these only seven references are to Madam Blavatsky's writings, and three quotations, taken from two books, one article and a private paper. The following are the passages:

Lessons 1-2, page 9, The Key to Theosophy, Section 1.

Lessons 1-2, page 10, quotation from Practical Occultism v. the Occult Arts.

Lessons 1-2, page 14, The Key to Theosophy, especially Sections 1, 2, 3, and 13.

Lessons 1-2, page 15, quotation from Practical Occultism v. the Occult Arts.

Lessons 4-7, page 5, The Key to Theosophy, Section 3, pages 30-35.

Lessons 16-18, page 1, The Key to Theosophy, Section 8, pages 96-111.

Lessons 27-28, page 8, Practical Occultism and The Voice of the Silence.

Lessons 27-28, page 9, quotation from Instruction III.

Lessons 29-30, page 11, The Key to Theosophy, Section 13.

The references in the Course are divided into Required References and Optional References. In every case the references to Madam Blavatsky's works are merely optional. The student is not required to acquaint himself with her work, whose message, as Mrs. Besant has said, "remains for us the test of Theosophy everywhere."

It may be added that the required references are in 13 cases to the writings of Mr. L. W. Rogers, in 14 cases to those of Mr. C. W. Leadbeater, in 11 cases to those of Mrs. Besant, in 2 cases to a pamphlet "Theosophy and the Mission of the Theosophical Society," and in one case to the work of Mr. Krishnamurti.

Do not let us be misunderstood. There is no desire to prevent students familiarizing themselves with the work of other writers. In no other way under our western conditions can they train their own judgment, their critical faculties, their intuition. But they should be given equal opportunity to learn what Madam Blavatsky has said, and to compare her ideas with those of writers who contradict her.

The Course is to be had from The Theosophical Correspondence School, 826 Oakdale Avenue, Chicago, Ill., and costs \$10.

A. E. S. S.

AMONG THE LODGES

Hamilton Lodge has begun a study class on Wednesday evenings, and Mr. Harry Tallman, whose business detains him in Hamilton during the week, is conducting it.

* * *

Mr. Charles Lazenby has been lecturing for the Vancouver Lodge during the past two months and has aroused much interest. Fifteen new members have joined recently.

* * *

The usual Elementary Class held at the opening of the winter session by the Toronto Lodge for those desiring to become acquainted with the principles of Theosophy, began the six weeks' course on October 28, with an attendance of forty.

* * *

North Vancouver Lodge has been having afternoon classes, held weekly, and it has been found that a cup of tea given at the close of the study assists the development of friendly feeling and interest, and makes for the success of the meeting.

* * *

Banff Lodge, among the heights of the Rockies, maintains its vantage point of usefulness, and Mr. Paris reports the coming and going of its members as the tide of tourist traffic ebbs and flows among the mighty mountains. Many seeds are dropped in this way and carried out into the great world.

* * *

Montreal Lodge commenced regular meetings, after the usual summer closing, on September 2nd, and has carried out the plans arranged by the Executive during the recess. The operations during the month can be considered as satisfactory in that they show an improvement over the same time in previous years. A feature of the programme arranged is a "Course in Theosophy," the idea of which is to present Theosophy in a clear, consecutive outline, using as simple language as is possible. It

is, necessarily, not presenting great detail, but is designed to meet a need of a general understanding of the teachings. The course will be held on Thursday evenings, under the general direction of the President, who will have the support and assistance of Miss Burroughs, whose untiring labours will bring a large measure of any success attending this activity. After the regular meeting on September 21st a presentation was made to Mrs. Hamaker, on her departure for the South. Mrs. Hamaker has been connected with Montreal Lodge for a number of years, and an ever willing assistance in its affairs has marked her life amongst the members. If all the members will give to the Executive their undivided support and active co-operation, there is an opportunity to make the Lodge a strong, living centre, such as has not presented itself before. This is the nineteenth year of the Lodge, and there is occult significance in that fact.

* * *

Mr. C. Jinarajadasa visited Toronto on October 16-17, arriving about noon on the Thursday. He spoke to the Star society at three and held an E. S. meeting at 6.30. At 8.30 he lectured for the Toronto Theosophical Society in their Hall, 52 Isabella Street, on The Spiritual Factor in National Life. The Hall, which seats 500, was filled. The Evening Star printed an excellent photograph of the lecturer that evening, with a sketch of his work. On Friday the General Executive of the T. S. in Canada entertained Mr. and Mrs. Jinarajadasa to luncheon with the object of discussing various questions which Mr. Jinarajadasa had suggested might be "threshed out" during his visit. As he evinced no disposition to undertake anything of the kind, and it would have been discourteous to force a discussion, no progress was made in that direction. Mr. Jinarajadasa proved himself affable, cultured and sociable, but left an impression of reticence. The impartiality and correctness of the official action of the T. S. in Canada was acknowledged by him on behalf of Mrs. Besant in connection with the withdrawal of various members to the Adyar jurisdiction, and at the meeting for members held in the evening he kindly reverted to this, repeating

Mrs. Besant's recognition of the fair and impartial manner in which the transfer had been facilitated. He also pointed out the precedent of Switzerland, the only other national society where a similar action had been taken, and cited the fraternal co-operation of the Swiss Section and federation as a precedent to follow. The Federation had no official standing, he said, but could report its activities to Adyar. At the members' meeting Mr. Jinarajadasa spoke chiefly of Adyar, and gave no opportunity to ask questions.

* * *

West End Lodge, Toronto, had a very successful lecture on Oct. 17, by Mr. Jinarajadasa, viewed from any angle. The subject, "The Coming Christ and His Message," attracted a standing-room-only audience. Many heard the Ancient Wisdom for the first time and in a manner that fascinated. Much Theosophical literature was sold after the meeting, and many flattering comments were heard on the speaker, the subject and the treatment of it.

FELLOWS AND FRIENDS

A notable victim of our modern aviation haste is Dr. Gustave Geley, whose remarkable work on "From the Unconscious to the Conscious" was published in 1922. He met his death in the crashing of an airplane on a journey from Warsaw to Paris during the summer.

* * *

The tragic death by a gun accident in Nova Scotia of Ted Norwood, only son of Rev. Robert Norwood, D.C.L., cuts off a young life of great promise. The greatest sympathy for his parents and sisters has been extended by those who knew this splendid young man.

* * *

Mr. Frank Lavender, of the Toronto Lodge, recently moved to Flint, Michigan, where he immediately began propaganda work for Theosophy. As a result a Theosophical Society has been organized with Mr. Lavender's name at the head of the list of charter members. The Lodge started with fourteen members, and Mr. Lavender,

after being treasurer and book steward, was elected president.

* * *

William Kingsland, the veteran Theosophist, has published a new book, "Rational Mysticism," (Allen and Unwin, 16s.) Like "Scientific Idealism," it deals with the teachings of The Secret Doctrine, dwelling more especially perhaps upon occult science than the earlier book, but treating it in the same scientific manner and in language to be understood by the common or garden man of science, should he permit his attention to settle upon it.

* * *

Complimentary letters from the United States constantly arrive telling us how much the writers like our Magazine. Perhaps if we printed more of them our friends would begin to have a higher opinion of The Canadian Theosophist. Here is a sample: "Enclosed find cheque for renewal for your section magazine. I wish you would accept my congratulations on your paper. It is quite the best that I receive and I look forward each month to its coming."

* * *

Fred Baird, a member of the Toronto Lodge, passed away on October 25. He had been a student of Theosophy for 25 years or so, and was an earnest supporter of the Movement. He was an enthusiastic and expert amateur photographer, and when last May it was decided to give illustrated lectures on Sunday mornings he agreed to make slides for the purpose. Almost immediately, however, he fell ill, and was never able to carry out his intention. He had travelled considerably and gone as far afield as Egypt.

The Adept acquires all the *Siddhis*, and can thus have access to all repositories of knowledge, and work manifold wonders for the good of mankind. But He takes no fees, creates no scandals, does no wrong to a living being: He is our benefactor, our Teacher, our Elder Brother, our exemplar; a sacred radiance broods over Him, He is a light of the race.—H. S. Olcott.

THEOSOPHIC STUDY

IV.—DISCREPANCY

By ROY MITCHELL

Earlier in these articles I have suggested that no esoteric truth is explicitly written down. It is to be derived by inference. The moment esoteric truth is written it must cease to be esoteric. What is esoteric, therefore, in our literature is not in the words but between the words, and is to be found by filling up the gaps in the fabric and in the reconciliation of contradictions.

The hypocritical reader who comes to a theosophical book with his mind closed in a bristling shell of resentments and denials, might as well lay the book down and get on with something else for which he has a sympathy, for the contradictions in theosophy will seem to him like falsehood. The uncritical reader is in just as bad a way. He will gobble up the contradictions as if they did not exist. Sympathy without intellect is as incompetent as intellect without sympathy.

When the two are conjoined the student follows the secure middle way. He rushes neither into denial of what he reads nor yet into blind acceptance of it, but fixes his attention on the inferences to which the words stir him. These inferences are born of the union of the new ideas with ideas already in his mind—the gleanings of previous reading or experience. We commonly think of an inference being derived from one idea. It never is, but is the offspring of two, an earlier one which for lack of fertilization has become inert and a new one which possesses no virtue whatever for us beyond its power to fertilize the old. It is the business of the student to fix his attention neither on what he already possesses—for that will only close his mind—nor yet upon what he has just acquired—for that makes him the victim of externals and is psychic in its nature—but on the offspring of these meetings which is the fruit of true creative function in mind.

This, of course, we do unconsciously all the time, but I suggest that the student who is not familiar with the process try it consciously, because it is with conscious use of the power that study becomes most fertile. It will seem as if mind were working simultaneously on two levers. While on the lower lever it is taking in the sense of the words; on the higher it is fixing attention on the new-born derivatives. Our word assimilation does not describe it, because assimilation implies that what we already have is not changed but is merely added to by something that has been made similar to it. Neither is it distillation of the new idea. That implies that only the spirit has been drawn off. It is a true transmutation in the alchemists' sense and the power by which we do it is intuition, the elixir of the old philosophers.

When the theosophical student acquires the habit of doing it consciously he achieves a new power over books, and instead of judging them by their imputed authority he judges them by their demonstrable fertility, their power to fecundate the inert elements in his consciousness. He finds as he goes on in his work that while identities in study reassure and fortify him, discrepancies activate him most. He finds that instead of being contradictory these discrepant factors are really complementary, and that each goes to explain something that lies between them. It is as if he had taken outside and inside measurements of a room and, finding they did not correspond, was forced presently to the conclusion that there was a secret room whose measurements accounted for the difference.

Theosophy is full of such secret rooms. These are the genuinely esoteric parts of our tradition, and they are ours to find. The gobbling reader proceeds unconscious of them; the measuring reader is sure of their existence; the transmuting reader may enter them.

When he reads, for instance, of the long, slow process of the unfolding of the powers of a soul, of the inflexible rhythm of evolution, of globes, of rounds, of races, of great cycles, of mineral and plant and animal kingdoms to be passed, he derives one concept. Then on the next page perhaps he reads that the Self can attain to liberation in a few lives; the discrepancy leads him to suspect a secret room. He takes measurements.

Liberation implies imprisonment, a being caught and held in something alien, from which the Self must be set free. But nowhere in the religions is liberation described as a triumph over cosmic law, a condensation or hastening of processes. It is described as a release, as the finding of something that was lost, as the return of a prodigal to his Father, as the means by which a light-bringer regains his former high state, as the ascent into his heaven by a redeemer who has had a work to do here—a work he can do in a long time or a short one, as he chooses. It is a work he must do or return again and again till he does it. It involves his crucifixion. It involves, as in the bridge story, his making himself into a bridge over which some other can pass. It involves, says another version, the learning of something which, if he had been an evolving entity, he would have known all along. Plato says each Self has a knowledge of a higher state which is its true place of being, but that a lower, half man half animal creature has held him here.

So by a process of critical reading we measure our secret room. Then by transmuting all the factors we enter into it. Not very far, perhaps. Just far enough to let us glimpse the fact that what we call man is two-fold, a dualism, and that the lower half plods along the slow course of evolution; the superior and redeeming half, which is our true Ego, is bound here until it completes its redemptive work, after which we may rise to our full stature as recapitulating in a short space a journey which we have made slowly and laboriously long before.

There is vastly more in the room, but this is our means of finding it.

So also there are many more rooms to be found and entered. There is that room of our animal nature, with all the measurements to be taken in physiology, psychology, the Satan traditions, the satyr traditions, transmigration, magic, totemism, insanity, the *pitris* and a host of others. There is the room that contains what is not told us, but what is hinted at about the subtle body, the body of the resurrection here upon earth. It too can be mapped by measurement and entered by this transmuting process.

I have mentioned these three because they are the three most important in occultism, the three upon which all the Gospels of mankind converge; the three whose secret is the great preoccupation of the Teachers wherever they appear. We are constrained at first to think of them as separate compartments, but I think at the last, when we have learned our trick of transmutation, the very walls with which we surround them will vanish, and they will prove to be one great Temple.

I have written this to indicate a method, which if the student follow it will give him a new theosophy, a theosophy of provable things. The application of it to his immediate work I shall leave until the article on Catharsis.

PURIFICATION

One of the first things most of us learn when we contact Theosophical teachings is that the physical body must be purified, along with all the other vehicles. We also discover later that there is scant attention paid to the physical vehicle, it is rather looked upon with contempt, and it very promptly revenges itself by usurping every vestige of control over the dweller in that body that it can grab. That it has power to usurp control over what does not rightfully belong to it, everyone who has determined to purify and master it finds out, and bears witness to.

As Theosophical students we are taught that the physical plane is the plane where causes are set going, the other planes are where effects are worked out. Devachan

is the plane where the effects of the last incarnation are worked out. It would seem, then, as though when the student once sets out upon the long task of working his way home, the common sense thing to do would be to start operations on the plane of causes and commence with the physical body. In so doing the new student is not liable to make any very serious mistakes, but the trouble is that psychic development seems so very attractive, there are so many wonderful things told about those who have such "powers," that the new student starts off in eager pursuit of them, imagining that gaining them is but a holiday task. Later on he finds out his mistake. Then he does one of two things, he either quits, having had enough for this incarnation, or he seriously and soberly sets himself to find his bearings. It is a hard task, but if he can bring himself to do it, and commences with the purification of his physical body, all other problems will arrange themselves in their proper order, and one by one he will learn the different planes.

One of his great difficulties will be to find out just exactly how to go about physical purification. He will learn, of course, that Theosophical students, as a whole, do not eat meat. There is much to be learned on that subject, for it has more than one aspect. There is the taking of life, and he is told that no member of the White Lodge ever takes a life away. Then, if he is fortunate, some one points him to the first chapter of Genesis, the 29th and 30th verses. He reads them and with more or less dismay asks himself—"How am I going to live on such food as that?" It is a real problem. The would-be occultist who is seriously undertaking his task has to learn to live on foods that do not require the taking of life. It is taught that the food of an accepted chela is fruit eaten after sunset. To become an accepted chela it is first necessary to be able to live like one.

Such a change in diet cannot be brought about as Jack jumps out of the box. It is a long, tedious process. First, meat must go, and a sensible way to make the change was pointed out in the first of these articles. When the body has become thor-

oughly used to the absence of meat, to a diet restricted in quantity to just what the body needs and no more, then eggs can be dropped. The eating of an egg is taking embryonic life. As the body becomes purer through the absence of meat and over-eating, the adverse influence of eggs upon the liver commences to make itself noticed, as each succeeding article is dropped its place should be taken by more uncooked fruit and raw vegetables. In this matter of a pure diet uncooked food is the trump card. Then fish can go; this leaves milk, butter and cheese as the only animal food being eaten. To bring the diet to this state will likely take years of persistent effort, the body responds but slowly to such instruction, the cells do not take kindly to being deprived of their "eats." Then there is the clamour of the desire for food, for the sensation of animal comfort that it brings; there is, too, the hard and difficult task of facing one's friends and the world, and of taking a course contrary to the ideas of both. This calls for courage, perseverance, determination, the ability to endure "teasing," if nothing worse, to know that you are considered a crank and not to resent it, to be told to your face that people prefer not to have you at their tables because you are so hard to feed, and to accept the remark with a smile and forget it. To see before you on a well-filled table rich and dainty viands of all kinds; to look at them one by one, note what they are and without even an envious glance at those who can eat them with never a stir of conscience, pass them all by for the simple, plain fare your rules of purification demand; is to have obtained a large measure of self-control. Last, but not least, is to allow no faintest glimmer of self-righteousness to stir in your mind. This is strength and balance.

Mary N. Roebuck.

* * *

If a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden.—Eph. vi. 4-5.

THE MAGICAL BIBLE

To many who have only read the Bible exoterically, and who no longer find themselves able to believe in it, it is a dull book and a sealed book. From all sides criticism is hurled at it. It is ridiculous; it is historically incorrect; it is ungrammatical and poor literature; it has nothing to give, nothing to reveal, and therefore is not fertile. But amid all this carping, the old book stands serene over its secrets and to the student who brings to it the exoteric key, it instantly yields them and proves itself as deep, as subtle, as any other mystery book. "He who runs may read," and may discover in the Old Testament the same laws and truths of nature as held by the Kabbalists, the Alchemists, by the followers of Buddha, the ancient worshippers of Osiris, Isis and Horus.

To those who in their study of comparative religions, find the knowledge and significance of numbers their chief guide, the Old Testament opens up a wide and little explored field. The mystery *Three*: Three days' travel; three days dead; three days in a prison, a pit, a cave; in this alone is material for a volume. The magic number *Seven*: The Creation after seven days; the Deluge after seven days' preparation; the seven years' famine in Egypt; seven lamps; seven trumpets; Miriam shut out of camp seven days; Jericho taken after seven days; the dipping of the leprous Naaman seven times in the river; far too many to enumerate, they are thickly strewn through the pages, until the dullest intelligence must perceive that their meaning is far other than it seems. Two, Five, Ten, Twelve and Forty will prove equally interesting and "workable" if studied in this way and the magic, so long covered with the dust of materialism and scepticism, begins to move.

In all other religions, or divine teachings, we find that earth, water, fire and air have the same meaning and if the incredulous will apply that same wisdom to the Bible they will discover that in it they are used in precisely the same way. The symbol of water in the Old Testament can only be read one way: The Deluge; the Red Sea which destroys the Egyptians; the waters of Babylon, the stormy sea into

which Jonah is cast—what are these but Kama, the desire plane? Fire is the destroyer, the purifier. The mountain is always the withdrawing place, the place of meditation and prayer, the place where Moses saw God and returned to the Israelites with his face shining. So, again and again, references to these symbols and to cave, rock, pillar, desert, serpent, famine, war and countless other things, states and conditions are made, and contain wherever they occur, their individual and definite meaning, all of immediate value to the student of comparative religion; since the Bible but proves and authenticates and strengthens all the other mystery writings—those guardians and priests of that supreme and shining mystery, Man—and in so doing, becomes itself gloriously authenticated and justified. Paul Michel.

LIVERPOOL CATHEDRAL

"This Cathedral shall be open to all men of goodwill without distinction of creed or banner," was the statement with which the Bishop of Liverpool dedicated the new edifice to the universal faith of mankind on Sunday, November 2. The Cathedral is only half completed, and will be the second largest in the world. Its designer belongs to the Roman Catholic Church, and it is recognized as a triumph of architecture. The age of cathedral building was believed to be past, but Liverpool has taken up the challenge and since the Reformation no such structure has been designed. The Church of England is taking broad grounds in the presentation of the Creed of Christ, and has imbibed much of the spirit of the new cycle, as her leading men and newly appointed bishops witness.

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