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EDITED BY ALBERT E. S. SMYTHE
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THE THEOSOPHICAL SOCIETY IN CANADA

There being but *one* Truth,
man requires but one church
—the Temple of God within
us, walled in by matter but
penetrable by anyone who can
find the way; *the pure in heart*
see God.

—H.P.B. in *Isis Unveiled*, ii. 635.

TORONTO: THE T. S. IN CANADA
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Price 10 Cents

THE LETTERS OF H. P. BLAVATSKY

By ALBERT E. S. SMYTHE.

Another Theosophical treasury has been offered to the public in the volume of Madam Blavatsky's Letters just published. (The Letters of H. P. Blavatsky to A. P. Sinnett, and other miscellaneous Letters, transcribed, compiled, and with an introduction by A. T. Barker. T. Fisher Unwin, Ltd., London. 21 shillings.) Mr. Barker has incurred the Karma of persecution and misrepresentation undoubtedly by his courageous publication of "The Mahatma Letters," and now he has acted on the adage as well be hanged for a sheep as a lamb. If the Mahatma Letters were ignored by the high officials of the Theosophical Society it will be difficult to calculate the elevation of their noses when they read this volume. It is the book which will cleanse the Theosophical Society if anything can. No weaklings and no prigs can survive its perusal. They will withdraw as the little creatures of the summer world retire before the bleak and bitter blasts of winter. Life is no joke nor any kind of a paradise, and those who read these letters will surely realize that the life of the Messenger of the Theosophical Movement in the Nineteenth Century was a long and agonizing tragedy.

There are 260 pages of Madam Blavatsky's letters written in the most strenuous period of the Society's history. These are supplemented by 140 pages more of letters from Countess Wachtmeister, A. O. Hume, W. Q. Judge, T. Subba Row, H. S. Olcott, Babajee D. Nath, the Gebhards, Ernst Schütz, Mohini, Damodar,

Elliott Coues, Anna Kingsford and Eglington, and also a dozen or so brief letters from the Mahatmas which have turned up in the other correspondence since the first volume was issued. An appendix contains an article on Death by Eliphas Levi, with comments of correction by the Mahatma K.H., and another cosmological notes of great value from the same source; Olcott's mesmeric cures occupy a third and there is an index.

Madam Blavatsky's last letter (page 254) contains the corrections which were furnished for the second edition of "Man: Fragments of Forgotten History," but which were not, unfortunately, incorporated in that edition. A new edition with these corrections should be prepared. As it is quite impossible to review this book at any length in our space we must be satisfied with a severe restriction to five points, with the assurance to readers that not even the Masters' Letters themselves are more interesting or instructive, albeit for the most part on a different level of experience.

First of all a few notes concerning the Masters. We are told on page 88 that Mohini had to come to London to correct the errors into which members had fallen, and among other things "to disabuse the minds of all the members in Europe (not of the L. L. alone) as to the nature of the Mahatmas; to show them in their against Mr. Judge. What does Madam Blavatsky say to such a theory? Writing to Mrs. Sinnett (p. 103) she says;

true light and nature, as **superior mortals**, not as inferior flappedoodle **Gods**." This view has constantly been set before the Society by Madam Blavatsky and others, but a tremendous superstition has grown up in the Society in the last thirty years in spite of it, and under the shadow of this superstition the old slavery of sacerdotalism is being re-erected.

There should be no misunderstanding here. We cannot be excessive in our love and veneration for the Masters. H. P. B. gives us the true note. "I venerate the Masters and worship my **Master**—the sole creator of my inner Self which but for His calling it out, awakening it from its slumber, would have never come to conscious being—not in this life, at all events." (P. 104.) On pages 110-111 another hint is given. "If you have never given a thought to what may be His suffering during the **human** intervals of His Mahatmaship—then you have something yet to learn." Again and again the mistaken policy of having made public the names of the Masters is recurred to, and in a letter to Mohini H. P. B. discusses this. "Had phenomena and the **Masters** been sacredly preserved among and only for Theosophists, all this would not have happened. But it is my own fault as much as his."

The extraordinary letter to Mrs. Sinnett at page 101 sets forth the moral and physical tragedy through which Madam Blavatsky passed as she did her work. There are several letters of this nature, depicting with terrible vividness the martyrdom which was her continual condition. The theory that she invented the Masters gives way before the evidence of this book, and it is difficult to conceive how many men like Sir Arthur Conan Doyle, for instance, except for the fact that he was educated at Stonyhurst, could persist in the folly of accepting Hodgson's report, which Hodgson himself is said on good authority to have abandoned after his experiences with the occult in later life.

There are even Theosophists, and some of them highly placed in the Society, who think that H. P. B. was guilty of falsehood and forgery. "Misled by a high example" was the basis of an accusation

"While thanking you, and appreciating fully the great kindness of your heart that dictated such words as—'were I convinced to-morrow that you had written those wretched letters I **should love you Still**'—I hope you will **not**, and this for your own sake. Had written **even one** of those idiotic and at bottom **infamous** interpolations now made to appear in the said letters: had I been guilty **once only**—of a deliberate, purposely concocted fraud, especially when those deceived were my best, my **truest** friends—no 'love' for such one as I! At best—pity or eternal contempt."

Nothing can be more convincing than the reluctance with which she accedes to orders of the Masters in a policy with which she does not agree, or the result of which she cannot foresee. How shocked will those be who could not sully their pages with a quotation from the "Key to Theosophy" when they read the passage on page 29, when she is evidently driven to desperation. "Well you won't prevent me from saying now at least from the bottom of my heart—**damn my fate**, I tell you death is preferable. I do not blame Mr. Hume—he is right. Well if I do feel crazy it is **theirs** not my fault—not poor M. or K. H.'s but **theirs**, of those heartless dried up big-bugs, and I must call them that if they had to pulverise me for this."

The Society for Phychical Research can make the most of this, but it does not fit into their theories at all, and it does not explain any of the things that Mr. Hodgson fancied. Nor does it explain the facts connected with Professor Crookes' discoveries. On page 225 there is mention of this. "I have heard from Master and—**Masters**. It appears (as I have thought from the first) that he is on the **orthodox occult** path, in his general method. 'No one went nearer than he did to the **laya** region' I am told. The **laya** is the **Nirvana** of all organic (we have no inorganic) Substance, the zero point or 'neutral centre' where all differentiation ceases."

One naturally passes from this to the teaching about **cosmis** evolution. The old controversy about Mars and Mercury should be finally settled after a perusal of

these letters. Indeed it is difficult to understand how any one with a knowledge of these letters could persist in putting forward the bogus explanations intended to supplant the Secret Doctrine teaching for a generation past, and that without explaining honestly that it does differ from the Secret Doctrine teaching and all the laws of correspondence, analogy and emanation. Very valuable instruction is contained on this and other points in the letters on pages 241-261. Rings, Races and Rounds appear to have been mixed up and confused by Mr. Sinnett and some other writers who lack the sense of symmetry and mathematical exactitude.

"It made **Master** always laugh when he heard the 'knots' made on a sealed rope or the **passage of matter through matter** referred to as the result of the action of a '4 dimens space,' when 'dimension' has nothing to do with it, and that such dimension is a faculty of **our matter**—as the physicists and chemists know it, and not anything pertaining to one of the 'Worlds.' These are not 'other families on the other planets of our chain' and have no relation 'with the intervening planetary periods.' You are wrong there. As I said **each** of the 7 planets of our chain has a dual septenary circle of rings; but not an objective circle as in Saturn, for in Saturn things and **Nature** are again different, and it is again a side-issue. The 14 Brahma-lokas are 7 worlds within ours—so (a left-handed spiral) and 7 within ours—in this way (a right-handed spiral). Now where are the words for me to explain you this." It is obvious that Mr. Sinnett deliberately ignored these explanations and that others followed him.

It may be of interest to some readers to learn (page 242) that the fifth "or Maitreya Buddha will come after the partial destruction of the 5th when the 6th Race will be established already for some hundred thousands of years on earth between the utter close of the remnants of the 5th and the 6th, and therefore he is called the fifth Buddha." This is not quite as early as some expect but not any farther away than we shall need to prepare for him.

From many passages of advice as to the policy of the Society we have at present only space for one. "Theosophy was founded as a **nucleus** for Universal Brotherhood. So was Christianity. The latter was a complete **failure** and is a sham, only because the R. Latin Church claims **infallibility**, absolute authority, and will convert by fair means or foul the two other Churches to her way of thinking. So do the other two but in a weaker degree. Now Christianity is the same Theosophy, only in masquerade dresses, this cycle of ours being the carnival period of the greater cycle, that of our sub-race. Don't let us do as the Christians do. Our Society was established to bring together people as searchers after truth, independent thinkers, one having no right to force his opinion on the other: or meddle in his religious views." Again:

"A group or branch, however small, cannot be a theosophical Society—unless all the members in it are magnetically bound to each other, by the same way of thinking at least in some one direction; therefore, as you will never agree with Mohini or he with you, propose two distinct branches; I will be with yours, and, if you succeed, The Master will begin writing again which **He will not do** not even through me, so long as the Society is instead of a Brotherhood a political Bulgaria."

Personalities are discussed and characterized in a way that will cause yet other shocks to the modish, but will afford much illumination to those who feel that there is no religion higher than truth, and are satisfied that the spirit in which the truth is spoken is not unbrotherly.

Whether dealing with the Kosmos or the kitchen, Madam Blavatsky is always practical. The infinite variety of her subjects she deals with from infinite resources. Her humor carries her to extremes of penetration which the witless deplore. But behind all she does there shines the love, with all its concomitants of pity and compassion, that radiates from a noble heart. What a Society we should have to be worthy of its sacrifice!

A. E. S. S.

OUR FIRST OBJECT AND ITS MAINTENANCE

By HUGH R. GILLESPIE

The T. S. was formed in 1875, with the general purpose of studying and propagating the principles embodied in the Ancient Wisdom, or as it is now generally called—theosophy.

Certain declarations, called "Objects" were then framed by the Co-Founders, to convey to the public a clear and succinct understanding of the specific teachings which the T. S. came into existence to impart. Hence what are called "The Three Objects of the T. S."

The First Object, and undoubtedly the most important, was intentionally drafted so broadly and comprehensively as to include all the ethical and philanthropical principles for which the T. S. stands today. The other two objects while also important and necessary, were and are strictly subsidiary to the First.

Analysis of the First Object shows it to be based on the fundamental principle of theosophy—the principle of Unity. This predicates that all things originate in and return to the Infinite. In every direction there exists a unitary relationship. We are one with the Universe in all its manifestations. In ultimate terms, mind and matter are one, whether they manifest in plant, animal or mineral.

It is not possible for man, for instance, to isolate himself from the world at large. Man is a necessary part of the Universe. He is an organised response to the organised stimuli of nature. A coordinated expression of the results of the operation of the universal laws of growth, development and progress.

In all directions man is one with nature, and nature is simply the whole of which man is an all-important unit. Man is a complex product of universal phenomena.

Individually or in groups man has often tried to isolate himself from and elevate himself above his fellows. But all such attempts have failed and will always fail because the fundamental principle of Unity rules even in the midst of diversity.

Diversity, in fact, is the basis of Unity and the motive power of progress. Friction

of mind with mind, individually and collectively, is essential to growth and development, and always in the end, isolation and separation must give place to community and cooperation. Isolation and illusion are synonymous terms. There is no Monroe Doctrine in the realms of Nature.

All forms of life, including man, exemplify the principle of Unity in structure, composition, arrangement and material. For just as the Universe is built up of composite units so is man built up of unit-cells so far as his physical structure is concerned. He is one mass of unit-cells, which, from moment to moment, are born, die and are recreated.

On the form side of life also, the unitary principle holds sway, for each form of life, social and otherwise, is but a grouping of the Universal Life, just as man is a grouping of the lives in the cell units of which he is composed.

Consciousness, again, displays the principle of Unity, for each and every expression or exhibition of consciousness is but a ray or facet of the All-consciousness.

Physical plane matter itself is but a densification of the more rare and subtle forms of matter composing the Universe in all its differing phases of evolution. H. P. B. points out clearly in the "Key to Theosophy," p. 65, "With each plane it (the universe) becomes more dense and material until it reaches this our plane. . . Hence we might say that the Law of Periodicity is the supreme dynamic and the principal of Unity is the supreme static.

Unitary synchronization so to speak, is the object of sentient life and any attempt to inculcate or reach "brotherhood" is a step in this direction.

In viewing the progress and development of man, perhaps the most important factor has been his progressive realisation that he, who was apparently set apart as "Lord of the fowl and the brute," was yet himself subject to those same laws of life: that conformity to these laws was the price of existence, and rational conformity the price of relatively happy and harmonious existence.

Not yet has he reached a full realisation

of his kinship with sentient nature, not yet can he say with "Omar"

"I think the Vessel that with fugitive
Articulation answered, once did live
And merry-make; and the cold lip I
kissed,
How many kisses might it take—and
give?"

"For in the market place, one Dusk of
Day,
I watched the potter thumping his wet
clay:
And with its all obliterated tongue
It murmured—"Gently, Brother, gently,
pray!"

It is a gratifying fact, however, that man is, at least, reaching with seeing eyes after the law of cooperation and mutual help. Even now he realises that when this law is infringed disharmony ensues and continues till disillusion takes place and delusion disappears. Social harmony is restored only by social and moral synchronization—which is Unity.

It is on this great principle of Unity, then, that the "First Object" of the T. S. is based; on the knowledge that all nature is essentially one; that in the face of universal bond of unity, disunity is a breach of nature's harmony, and that refusal to recognise the oneness of humanity, is a refusal to acknowledge the fundamental principle of Nature.

Non-recognition of Unity, postulates separateness, induces disharmony and brings dispeace. Recognition of Unity, be it merely of economic interests tends to abolish separateness, transmutes disharmony and paves the way for peace.

It was a clear recognition of these facts that impelled the founders of our Society to seek the First Object to "form" a nucleus of Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour."

Thus stated it seems to be a perfectly simple and straight forward statement and one incapable of misconstruction, yet the most absurd and unjustifiable claims have been made upon it. Let us take first the question of Brotherhood.

So admirable are our Objects that the ethical sense of almost everyone is attracted. In many cases the objects are

embraced with enthusiasm. People join the T. S. and become most zealous workers in the cause of Universal Brotherhood.

Soon, however, there comes about a change, a slackening of effort, and the hitherto enthusiastic workers begin to carp and criticise. They complain generally, that the "brotherhood" they expected to find is lacking, and are obviously disappointed that the hearts and homes of every member of the T. S. are not thrown open to them.

Finally they start to deride our professions of brotherhood and some even, at this stage, leave the Society in disgust.

It is very evident that such people join, not to help "form a nucleus of Universal Brotherhood," but in order to derive some benefit for themselves. Brotherhood, to them consists in receiving only.

Is it any wonder, then, that they are disappointed? Is it any wonder that in hoping to get without giving, they come up against the Law of Karma which rules that there can be no effect without a cause; no cause without a consequence.

In any case those who thus interpret our First Object and see only the egoistic application are entirely in error and not only deserve, but are certain to meet with disappointment. Such an interpretation is as baseless as the expectation is selfish.

Does the First Object say or even imply, that a F. T. S. is to receive all and sundry with open arms and bestow upon them all the blessings of brotherhood? Does it suggest that the mere payment of a certain sum of money and the receipt of a diploma entitles one to be accepted by every member before one has proved oneself? Does it even remotely hint that the much-to-be-desired "nucleus of Universal Brotherhood" is to be the present T. S.?

The T. S. can maintain its reputation for veracity and consistency to its First Object and yet answer all these queries in the negative.

Our First Object means exactly what it says, neither more nor less. It seeks in the first place to "form a nucleus of Universal Brotherhood" before bringing that condition into its existence.

(TO BE CONTINUED)

THE MAN MOSES

By AILEEN BEAUFORT.

There is no story in the Old Testament more interesting than that of Moses, the Israelite leader. Not Sinbad the Sailor had more thrilling adventures; not Aladdin with his magic lamp, found more splendid treasure. Not only was Moses the adept of mysteries, the divinely appointed prophet of God, the monitor of the chosen people, but he was gifted in the highest degree with extraordinary magical powers. Centuries have passed, kingdoms and empires have waxed and waned and still his mysterious and powerful form looms out of the dark and bids us wonder.

Even when only considered as a historical figure, his force is felt, but it is when we apply to him the same treatment that we do to the other outstanding figures of myth, scripture and legend, that he becomes alive. As the historical Moses he belongs to the past; as the reincarnating Ego he belongs to to-day, to us—timeless, eternal and indestructible, even as the Christ, the Buddha, and we ourselves.

The situation that prevailed in Egypt before the birth of Moses is completely explained in a few words in the first chapter of Exodus—"Now there arose up a new king over Egypt, which knew not Joseph." Alarmed at the increase among the Israelites, he made slaves of them and further issued an edict that all newborn male children should be drowned. Even as the mother of Jesus fled before Herod, so did the mother of the future prophet. Having made an ark of bulrushes she concealed the child in it among the flags at the side of the river. Thus Pharaoh's daughter found him when she went to bathe, and, since he was drawn out of the water, he was named "Moses." The word also means Lama, or spirituality. Thus, the first period of the life of the Ego will be found to correspond with other hero myths—that before real work can be done, the man has to rise over the water or desire plane.

Moses was then brought up at the court of Pharaoh, and was educated in the sciences and magic of the period, becom-

ing finally an adept. As he grew up he became more and more angered and disgusted at the treatment of his own people and finally broke away from the old life and fled to Midian. While there he ascended Mount Horeb, the summit, or place of vision, which we find in Dante's Purgatorio, the "Eye of Osiris," and there God appeared to him in a flaming bush and commanded him to deliver the Israelites from the Egyptians. Here we may take the understanding that Man, the divine being, the reincarnating Ego, must not let the body and the powers of the body, be destroyed by the darkness and captivity into which it has fallen; all is equally divine, God is in everything, as everything is in God. It is the old magical refrain of "As Above, So Below."

Owing to the hesitancy and fear of Moses successfully to carry out the work he has been chosen to do, God sends with him to Pharaoh, as spokesman, his brother Aaron, which being translated is "the Illuminated" and together they go down into Egypt to save the children of Israel. In order to prove to Pharaoh the power of their God, or divinity, Moses and Aaron perform miracles, changing a rod into a serpent. This the court magicians can also perform, but when they have turned all their rods into serpents, the serpent of Aaron swallows all their serpents up. God having, in that curious phrase of the Old Testament, "hardened Pharaoh's heart," Moses proceeds to bring the plagues, each one more terrible than the last, but Pharaoh possesses the usual characteristics of the human elemental—terrified by the plagues that he has brought on himself, he promises anything in order that they may be removed—and promptly returns to his evil ways after the Ego has come to his assistance. However, the death of the first born brings the king to his knees. Where before they were slow, the Egyptians cannot too quickly be rid of the beings they enslaved. To ride when one has been ridden, to fly when one has crawled on the earth, is not an easy task. Also, because one battle is won does not of necessity mean that there will be no more battles. So we find that no sooner have the Israelites started their flight from

Egypt than Pharaoh is furiously regretting his weakness and again in pursuit of them. Again the combined power of Moses and Aaron proves stronger than the powers of darkness. The Red Sea divides; the Israelites pass over to dry land and the Egyptian soldiers are caught in the tremendous recoil of the angry waters and so destroyed.

So we come to the next stage in the initiation of Moses—the forty years wandering in the wilderness. In the Persian legend, the desert is the point where initiation occurs and the chela becomes an adept. More possibly in the case of Moses it marks the stage where the Kama plane is passed and the higher temptations and trials of Manas commence. It is during this search for the Promised Land that Moses makes use of his occult powers, as again and again the Israelites are tempted and tested. We read during this period of the sweetening of the waters of Mara; the institution of the heavenly food, manna, in the wilderness of Sin; of water for thirst, flesh for hunger, healing of leprosy, staying of plagues, fire from heaven as a blessing or a punishment—and through all the presence of God revealed in the mysterious pillars—of cloud by day and fire by night.

It is in the wilderness that Moses becomes the law-giver. Forty days and nights was Moses in Mount Sinai—which, curiously enough, was the birthplace of such solar gods as Dionysus, (Bacchus) and Osiris—receiving the teaching from God. But he was still to learn that his people were divided from him. When he returned to the camp he found that they had made a golden calf, which they were worshipping, and in his anger he dashed the tables of stone which, we are told, were written “by the finger of God,” to the ground—and they were destroyed. The disappointments of Moses over the children of Israel were but as those of most of us today. In our triumph over one higher step, we are deceived and lulled into a false sense of security and, even as the seer, become angered at our own weakness. It was this very anger of Moses that was to prove the stumbling block that prevented him from reaching

his goal. When in the wilderness of Zin, the Israelites thirsted. Moses was commanded by God to speak to the rock, so that it should give forth water. Instead of this, he took his rod and in anger smote the rock twice, exclaiming: “How now ye rebels! Must we fetch you water out of this rock?”

In doing this, Moses was disregarding an ancient truth—that the animal must be guided and helped—not kicked to death; that the human elemental is not the slave but the younger brother of the Ego and that as God is *in* everything, so everything, is of God. Moses forgot his own divinity in denying that of those he had been appointed to liberate, and as a punishment died, in the height of his powers, before entering the Promised Land.

So we find that the story of Moses will apply now, and personally. Until the Ego has, through aeons of experience and experimenting, of struggle and patience, built the bridge, joined together all the myriad, intricate links that now separate the higher from the lower and until it has mastered the riddle, “As Above, so Below”, so must its task be unfinished and its being incomplete and the whirling and swirling of reincarnations must go on. In the Christian Bible there are written these words: “Out of Egypt have I called my son,” while in the far more ancient Chaldean Oracles there shines out this illuminating sentence:—“Save ye as well the mortal thing of bitter matter that surrounds you.”

The Ethics of Theosophy are more important than any divulgement of psychic laws or facts. The latter relate wholly to the material and evanescent part of the septenary man, but the ethics sink into and take hold of the real man—the reincarnating Ego. We are outwardly but creatures of a day; within we are eternal. Learn, then, well, the doctrines of Karma and Re-incarnation, and teach, practise, and promulgate that system of life and thought which alone can save the coming races. Do not work merely for the Theosophical Society, but through it for humanity.”

—Madam Blavatsky to the Theosophical Convention, Chicago, April 27th, 1890.

OUR JUBILEE YEAR

There are still many survivors of the first year of the Theosophical Society. To those who understood the true intent of the Movement and grasped the tremendous import of the Message which Madam Blavatsky brought to the world there must be present a sense of impending responsibility as co-workers even to the limited extent open to ordinary members, in partaking in an effort which aims at changing the destiny of the world and has succeeded far beyond the record of any similar previous Movement within historic memory. After fifty years the original Society lives on, not unattended with various branches and offshoots, most of which, if not all, agree in repudiating any connection with it. Notwithstanding this it has maintained the breadth and spirit of its original platform in profession at least, and still retains in its membership those who are bold enough to affirm the original principles which it expounded and established, and fortunate enough to have had the opportunity of adding to its authentic literature even in this fiftieth year still further communications and instructions dating those first early days.

Madam Blavatsky left us a heritage of literature unique in the English language. The Secret Doctrine, Isis Unveiled, The Key to Theosophy, The Theosophical Glossary, and The Voice of the Silence, are Madam Blavatsky's five-fold monument, but to these are to be added the Transactions of the Blavatsky Lodge and the Volumes, up till the date of her death, of The Theosophist, twelve in number, nine volumes of her magazine Lucifer, and six volumes of The Path, which continued under the guidance of William Q. Judge till his death five years later, on March 21, 1896. Since then has appeared a flood of books, sometimes more or less attenuated dilutions of the Secret Doctrine; of late years, sometimes flagrantly, sometimes with more subtlety, a still greater flood of books, purporting

to be Theosophical, but obviously founded on speculative psychism, subversive of the spiritual philosophy set forth by the Masters, and ruinous to the understanding of that philosophy by students who have not imbibed its original principles. In the breadth of its eclecticism and the fundamental tolerance of the Theosophical Society there is room for the study of all literature and every phase of philosophy, and no barriers are set up by any sensible person to the reading of every book published. But it is easy to discern the difference between this open-mindedness and the policy which dictates to young students the study of a course which deliberately excludes Madam Blavatsky's writings. To these may also be commended the volumes recently published, The Mahatma Letters to A. P. Sinnett and the Letters of H. P. Blavatsky to A. P. Sinnett, as evidence that there is a difference between the earlier and the later literature published by the Society, and as evidence also that those who follow the old standards are not so welcome in the present councils of the Society as they would have been had Madam Blavatsky survived to the present day.

Who has sown the tares, and what should be the policy? There is an old instruction about such tares. "An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."

That is a lesson in discrimination which should be duly valued. Not only have we let the tares grow with the wheat, but we have to let the world see that our knowledge of husbandry is such that we are aware which is which, and that the knowledge has given us a power and a strength and a purpose in life that dis-

tinguishes us in conduct and in character from those who depend upon tares for their spiritual sustenance. For it may well happen that the man whose heart is right may do better for humanity on a diet of tares than the self-seeker and the egotist who fattens himself on the fine wheat. Said H. P. B. in 1891 just before her death—"Self-watchfulness is never more necessary than when a personal desire to lead, and wounded vanity, dress themselves in the peacock's feathers of devotion and altruistic work."

The Theosophical Society was instituted as a Society to which, in the words of Washington, "the wise and the honest may repair," and it was to be without dogmatism and without cant. But it was not to be without standards. It was supplied with a measuring wand in The Secret Doctrine, not itself a body of dogma, but the results of the research through thousands of years of generations of adepts, based not on infallible belief, but on hypothetical considerations. The fact that the Secret Doctrine begins with three postulates forever forbids the charge of dogmatism. But Euclid also begins with postulates. He continues with logic and reason. So with the Secret Doctrine, and the difficulty with the Theosophical Society for years has been that it has attracted a type of mind which has neither logic nor reason but conceives these attributes of the mind to be powers of evil. They will learn. Experience teaches. Both logic and reason have been used for evil, but by their fruits ye shall know them.

The General Executive of the Theosophical Society of Canada resolved recently that it would be a wise thing to recognize the fiftieth anniversary of the founding of the Society by some general celebration of the event. A central Convention was not regarded as practical, but measures were considered which would enable every local Lodge to hold its own celebration next November, on the 17th or as near that date as possible.

The first meeting of the persons who formed the Society was held on September 7, 1875. It was adjourned till the

next evening. On September 13 the name was chosen. On October 16 a preamble and by-laws were adopted. On October 30 additional names were added to the list of "Founders" and officers and a Council were elected. On November 17 a formal meeting was held at Mott Memorial Hall, 64 Madison Avenue, New York, and Col. Olcott delivered his inaugural address. A history of the Movement has been issued recently by The Theosophy Company, Los Angeles, which can be compared with early contemporary chronicles, Col. Olcott's "Old Diary Leaves," and other records.

For beginners the substance of Theosophy is most easily obtained in a reliable form in "The Key to Theosophy." Unaltered reprints of the first edition of this book are now to be had, and there the practical aspect and application of the teaching of Theosophy are to be found as the Masters (who "do *not* guide the Society, not even the Founders; and no one ever asserted they did: they only watch over and protect it;") have authorized it. "Let me remind you what these principles are—" says the writer on page 233 of the original edition—"universal Unity and Causation; Human Solidarity; the Law of Karma; Reincarnation. These are the four links of the golden chain which should bind humanity into one family, one universal Brotherhood." Theosophy, in short, accepts the highest ideals in the ethical teachings of the Gospels. To quote the Key again: "No Theosophist ought to be contented with an idle or frivolous life, doing no real good to himself and still less to others. He should work for the benefit of the few who need his help if he is unable to toil for Humanity, and thus work for the Theosophical cause." No more detailed, analytic, nor satisfying answer has been given to the question "What shall I do?" than is to be found in Chapters XI, XII, and XIII of the Key to Theosophy. Some people find it difficult reading, they say, when they mean distasteful.

It is hoped to publish a series of articles in the months from now till November setting forth the main principles and aims of the Movement with a view

to arousing interest in the forthcoming anniversary and leading to a celebration by each local Lodge. A special effort will be made in Toronto to have two days devoted to the event. The hearty co-operation of every member in Canada is invited. A. E. S. S.

OCCULT MASONRY

THE BRIGHT MORNING STAR

By MATTHEW GIBSON

Of all the hallows of Freemasonry the bright morning star need give us least trouble in its identification, although of all of them it may easily remain longest before we attain to a full understanding of it and its powers.

All mystical systems have their tradition of something that in a state of vision lights up in the head and affords an illumination by which the devotee becomes conscious of a new realm of being. We have seen how Jacob Boehme describes its effect as the "morning redness," or Aurora, by means of which his time sense was so altered that he could "see the grass growing," and an accompanying sensation of being at the real root of life, what he calls "the signature of things." An old Irish tradition says that at a certain time in an intense effort of devotion a torch lights up in the head and the inner sphere of darkness, that comes when the senses are inhibited, is flooded with light.

We have in our own *New Testament* the statement:

"The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness."

The Egyptians similarly identified vision with a single eye, and, because it could only be lighted up by the rising of a serpent-fire through the centres of the body, until it reached a point behind the forehead and between the physical eyes,

they symbolized it by the uraeus or hooded serpent so familiar a part of the head-dress of the gods and heroic figures of Egypt. It is always a sign that the wearer is a risen or illuminated being.

It is the divine forehead-mark of Ezekiel and of the Apocalypse. The Jews indicated its sacredness by the phylactery they wore upon their foreheads. We find it in mediaeval symbolism both as a jewel and as a star, and Maeterlinck in *The Blue Bird* revives it as the jewel in the boy's cap, by the turning on of which he had opened to him the mysteries of the night.

As so frequently in such cases we get our best clues from the *Upanishads*, the old East Indian classics of occult philosophy. There the star is *sahasrara*, the seventh and last of the *chakras* or discs which are the nodes of the spiritual potencies in man, and which I have described as requiring to be cleansed by a cleansing of their sexual, psychic, noetic and spiritual correspondence in man's several vehicles. When they are thus purified there passes up them the serpent force or serpent fire of *kundalini*, which the *Upanishads* describe as slumbering in the abdomen like a coiled up serpent. When at last the energy, increasing in intensity, reaches the brain, it impinges upon the *sahasrara* and is said to raise it from the dead along with the other dormant centres of the brain.

Sahasrara is anatomically what our scientists call the pineal gland, the third, or as it is called, the "unpaired" eye, and they suppose it to be the vestige of an atrophied organ belonging to an earlier stage in the life of the race. It is a small dark grey body of conical shape immediately behind the extremity of the third ventricle of the brain and seated in a groove between the nates. Because it is filled with a sandy or gritty substance composed of carbonate of lime and phosphate, it is sometimes called the "stone," and is symbolized as the philosopher's stone in the alchemical systems. The sabulous matter it contains is the celebrated alchemical "powder of projection." The pineal gland is the *petros* of the New Testament and is the stone upon which the church, the true *ekklesia* or

assembly is founded, as implying that true union is only possible when the third eye has been awakened into vision.

While it seems quite true that the conarium or pineal gland is vestigial and points to the existence in the past of a Cyclopean race with a single eye, it is none the less possible that the third eye is something that has been lost and must be found again. The law of life seems to be that all these things are cyclic and that the path of the descent of man into matter is also a path that must be retraced with new wisdom when the ascent of man from matter to spirit is made. And powers long allowed to pass into disuse must be re-awakened with full mastery over them.

The pineal body in the head is called in eastern books "the window into space," and its rousing which is the culmination of a work that may last over many years of severe effort and through several incarnations, is the completion of the *manteia* or seership of the mysteries. It is the true means whereby the faithful and obedient may attain to the wisdom that triumphs over death and may come into an everlasting life.

We have been in a curious muddle on this subject of the life everlasting. We have come to look on it as something that follows death, but there is no justification for such a view. The soul of man is immortal in the past as in the future and we cannot think it out of existence. We can, however, have great gaps of loss of memory of it. Anyone who looks back over his physical life, even for a few days, will see how enormous those gaps are. We lose part of it in sleep, part in the dullness that follows a meal, part in flurry and excitement, and at the best what we call our lives are mere fragments of what our lives really are. The everlasting or unbroken life that the mysteries offer is a continuous and complete consciousness, unbroken by the fitful excitements of the outer world, unbroken by sleep and, they say, unbroken by the gaps between incarnations.

In all systems the awakening of the third eye has been the physical step in

the making of the uninterrupted life, the bringing to fruit of the vital principle which is called in the old books "the witness." And when we have learned to conquer the lower self and turn our attention from the outer world to the inner one, we will have attained what the Sages tell us is the only true peace we can know. The mere fact that it passes our present understanding does not argue that it does not exist. It only argues what it says, that we do not get peace by mental processes but by a higher power that we must develop in the fullness of time. On one thing all the great Teachers seem agreed, that this lighting up of the star of the morning of a new day is the great process towards it.

THE SUM OF KNOWLEDGE

The Seven-headed or septenary DRAGON-LOGOS had been in course of time split up, so to speak, into four heptanomic parts or twenty-eight portions. Each lunar week has a distinct occult character in the lunar month; each day of the twenty-eight has its special characteristics; as each of the twelve constellations, whether separately or in combination with other signs, has an occult influence for good or for evil. This represents the sum of knowledge that man can acquire on this earth; yet few are those who acquire it, and still fewer are the wise men who get to the root of knowledge symbolized by the great Root Dragon, the spiritual LOGOS of these visible nigns. But those who do, receive the name of "Dragons," and they are the "Arhats of the Four Truths of the 28 Faculties," or attributes, and have always been so called.

—The Secret Doctrine, I. 409.

FROM THE MAHATMA LETTERS.

The man or woman who is placed by Karma in the midst of small plain duties and sacrifices and loving-kindness will through these faithfully fulfilled rise to the larger measure of Duty, Sacrifice and Charity to all Humanity.

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OFFICIAL NOTES

Five bound volumes of The Canadian Theosophist are now available and are excellent material for public libraries or Lodge libraries, as well as for private study. They cover the history of the Canadian National Society since its inception, and illustrate the practical application of Theosophy in the affairs of the Society generally. Price, \$2 per volume. Title page and index for Volume V. may be had on application.

* * *

The General Executive appeals once more to the officers of the local Lodges to make an effort to reinstate all members now on the inactive list. It is hoped that the record of last year will be exceeded in the present, as might easily be the case in respect of new members, but for the lapse of the old.

* * *

The Semi-Centennial edition of The Secret Doctrine, which is being issued by "The Theosophy Company," of Los Angeles, California, is a photographic reprint of the first edition, being word for word as Madam Blavatsky published it in 1888. Printed on Bible paper, the two

volumes will be less bulky than one of the originals, and the price will be \$7.50. A history of the Theosophical Movement is being published by E. P. Dutton & Co. for \$5. Subscribers to the magazine "Theosophy" may purchase the two volumes for \$10.

* * *

Mr. J. R. Aria, Recording Secretary at Adyar, writes: "I am glad to inform you that the General Council has decided to hold the Jubilee of the T.S. this year in Adyar during Christmas. As a large number of delegates are expected from various parts of the world we have to arrange accommodation suitably beforehand. So, I shall thank you to let me know as early as you can the number of delegates who intend attending the Convention, and send me a list of their names and addresses for my information and guidance. An early compliance of this request will facilitate of work with regard to accommodation. Kindly, therefore, try to send me the list at your early convenience." Those who intend to be present at Adyar on this occasion will therefore, please, notify the General Secretary at the earliest possible moment.

* * *

"The Mahatma Letters" are still in eager demand and may be had from the Toronto acting Book Steward, Mr. George J. McMurtrie, 65 Hogarth Avenue, Toronto, post free, for \$6. "H. P. Blavatsky's Letters to A. P. Sinnett" are now on sale also at \$5.75 post free, \$6. Other recent books are William Kingsland's "Rational Mysticism," \$4; A. P. Sinnett's posthumous volume, "Super-Physical Science," \$1.50; "The Brotherhood of the Rosy Cross," by A. E. Waite, \$7.50; "The Problem of Atlantis," by E. Lewis Spence, \$2.50; The Masonic Initiation," by W. L. Wilmshurst, \$2.50. Much interest has been excited in two books published by George Routledge & Sons, Ltd., London, and E. P. Dutton & Co., New York, entitled, respectively, "The Initiate, By His Pupil," and "The Adept of Galilee." The latter collates the traditions concerning the Master Jesus, removing many difficulties for the student.

AMONG THE LODGES

Toronto Theosophical Society held its 34th Annual Meeting on Wednesday evening, February 18. The financial statement of the trustees showed an improvement during the year in the property of the Theosophical Hall of \$1,126.63. This consist chiefly in the reduction of mortgages. These now stand at \$19,450. The gross income was \$3,842.43, and the expenses exclusive of interest amounted to \$1,069.80. All the officers were re-elected except the vice-president, Mr. J. Hunt Stanford,, who insisted on retiring. He was appointed chairman of the Decoration Committee. He and Messrs. Herbert Tweedie and Alfred Cornwell are the trustees for the Society under the Religious Bodies Act.

* * *

The report of the Vancouver Lodge is just to hand. The annual meeting was held on February 18th, with a report of accounts closing December 31. The total receipts were \$2,804.76 with a balance carried forward for this year of \$233.50. The report covered the events leading to the withdrawal of 81 members from the Lodge out of about 100. With the union of the Julian Lodge and subsequent accessions the membership now numbers 77, "a most remarkable increase, and one which could be brought about only by the hearty loyalty and co-operation of the members." "The work has been carried on quite as effectively as before. Indeed many of us feel that the public lectures have been of a higher standard than before." The Library activities have progressed and extended. The report was signed by Mrs. Emily Teeple, the president, and J. E. Mecedry, secretary.

FROM THE MAHATMA LETTERS:

" . . . till the neophyte attains to the condition necessary for that degree of Illumination to which, and for which, he is entitled and fitted, most if not all of the Secrets are incommunicable. The receptivity must be equal to the desire to instruct. The illumination must come from within."

QUARTERLY LETTER FROM THE VICE-PRESIDENT

Scarcely had I arrived in Bombay when meetings began in connection with the Forty-ninth Convention of the T.S. This year the Convention was held in Bombay. The four principal lectures bore the general title: "Theosophy as the Basic Unity of National Life," and the separate topics were expounded as follows: (1) The President: "The Real and the Unreal in a Nation's Life." (2) Mr. J. Krishnamurti: "The Citizen as a Divine Agent." (3) Lady Emily Lutyens: "Brotherhood as a Reality." (4) The Vice-President: "The Spiritual Organization of a Nation." These lectures will appear in book form.

Since 1886, it has been the custom to have "Convention Lectures" in connection with each Annual Convention of the T.S. The lectures of 1886 were delivered by the famous T. Subba Row, an occultist whom H.P.B. considered her equal in knowledge. Since the President came to India in 1893, she has delivered each year, with a few exceptions, the Convention lectures. All these lectures have appeared in book form. I have been surprised how few Lodges know of the existence of the Convention Lectures. The Theosophical Publishing House at Adyar has most of them still for sale, and their cost is not great. The Manager informs me that 25 volumes are still available, and that they can be purchased for Rs. 15 post free for the complete set. I distinctly recommend each Lodge to add these volumes to its Library. Each volume is a landmark in the growth of the Theosophical Movement, especially in the application of Theosophical ideas to the practical problems of individual and national life.

I need hardly say that the Convention of 1924 was a success. The Bombay Lodges invited the Convention to Bombay, and did everything in their power to make it a success. The value of a Convention does not lie so much in the lectures listened to and in the discussions as to future activities, as in the mutual goodwill and appreciation of each other's high motives which are realizable more at Conventions than at other times. Without the presence of anyone whom we con-

sider "great" to inspire us, we do as a matter of fact inspire each other at Conventions and Federations. When good workers inspire each and bring out the best in each other, then Theosophy is indeed a power in their lives.

But it is the next Convention to which all members are now looking. The T.S. attains its Jubilee this year, and the Convention of 1925 will be in the beautiful and spacious grounds of Adyar. The Executive Committee of the T. S. has already begun the preliminary work regarding the housing of the large number of members from all parts of the world who are expected to be present. I hope each National Society will be represented by its General Secretary or by an accredited representative, so that there may be held at Adyar a meeting of the General Council T. S., where every member of the Council is present in person or by a national holding his proxy.

Now a word of advice to those members in America, North and South, and in Europe who propose to come to Adyar. They will have to take steamers from ports in England, Holland, France or Italy. The passenger traffic eastwards from Europe is very heavy from October to December, and after the month of June it is almost impossible to get passages. Members who plan to come should at once book their passages. Madras, of course, is the most convenient port of arrival, but only a few steamers come to Madras. Bombay and Colombo are equidistant from Adyar, about 36 hours by train, and several steamship lines come to both these ports.

When the visiting members come to Adyar, we shall try to make them comfortable in every way. But we at Adyar must know by the end of September at the latest who is coming. Special temporary buildings will need to be erected, and an extra staff must be engaged to supervise housing, catering, sanitation, laundry work, etc. The extent of these arrangements necessarily depend on the number of visitors expected. If a member arrives without giving ample previous notice, he may find no accommodation at Adyar, and have to reside at the expensive English hotels in Madras.

The President will not know for another two or three months if she can leave India this year, but it is her hope that she may be able to go, and visit the United States. I shall be in India the whole of this year, and with articles, books and lectures, quite apart from the work at Headquarters, I expect to have a very busy year. C. Jinarajadasa.
Adyar, January 5, 1925.

DECISION OF THE GENERAL COUNCIL

Recording Secretary's Office,
T.S., Adyar, Madras,
22nd January, 1925.

The Canadian Federation is recognized. Its principal officer will be the channel of communication with the President. The annual dues of the Federation must not be smaller in amount than the dues of the members belonging to the National Society. It is not intended that, as a general thing, there should be two organizations in the National Society, and Switzerland and Canada are exceptions. While such an exception is permitted, the Council does not desire in any way to handicap the natural growth of the National Society, which would be the case if the Federation were to have a cheaper rate of membership.

Regarding the matter of 5 shillings per member, which the Federation has paid to Adyar, this has been permitted in the past pending more definite arrangements. This rate is for members of Lodges in Non-Sectionalized countries, that is, where as yet there is no National Society. Since in Canada there is a National Society, this arrangement cannot be further continued. Members of the Federation in future will pay eight annas per member direct to Adyar. If the Federation desires its members to receive the *Adyar Bulletin*, subscriptions must be sent, apart from 8 pence per member, at the rate of 3s. 6d. per annum per member. (In fact, it would be better that subscriptions should be sent with names and addresses *direct* to the Publisher, the Theosophical Publishing House, Adyar, and not through this office of the Recording Secretary.) It is for the Officers of the Federation to decide what they will do with the rest of the money paid as subscriptions.

The Federation is not recognized as a National Society within the description of the Constitution, and so its principal Officer has not a seat on the General Council.

ANNUAL REPORT TO ADYAR

Mr. J. R. Aria, recording secretary, writes from Adyar: "Sorry to say that neither I nor Mrs. Besant received your annual report which you mention as having been sent already. However, I think it must have gone astray, hence we have to omit your report from the General Report." The Report was mailed on November 10th, at the same time as the letter which Mr. Aria had received, and this is the first piece of mail that has gone astray since the National Society was formed. Following is the Report:—

Monday, 10th November, 1924.

To the President, T. S.:—Since I sent you our report last year we have had trial of our loyalty to those principles on which our Society as well as the Theosophical Movement is founded. Democracy first of all, in a world in which heretofore autocracy in one form or another has obtained; then toleration, without which no democracy is effective; and finally, co-operation, without which no progress can be made. Since our organization as a National Society five years ago, when, for the sake of being able to study the original teachings of the Secret Doctrine without interference or hindrance, and at the same time to permit the same liberty for all who desired to follow other systems of thought or teaching, our constitution emphasized the right of all to express their agreement or disagreement with any of these, there had been a growing reluctance on the part of some to allow this liberty of utterance, particularly when the correctness of some teaching or another happened to be impugned or criticized. As indicated last year a number of our members finally decided that they could not continue to co-operate with the rest on these terms and about 125 withdrew in order to form new Lodges and pass under the direct jurisdiction of Adyar Headquarters. The ideal which we have endeavoured to observe is one that will permit all kinds of opinions to be aired, but not without the right to dis-

cuss and analyze them with such results as reason and judgment may determine. A more independent type of mind is attracted by such a programme, and in the issue of such debate those who are convinced are little likely to be moved by anything that may come to pass. They are Theosophists from inner conviction and not on account of the testimony of another. It is difficult to see how any soul can escape this experience whatever condition he may choose to submit himself to, or however he may strive to withdraw himself from the inevitabilities of Karma. At all events, upon this basis of all-tolerance and all-inclusiveness our Lodges are now established, and it is well understood that there is no orthodoxy but that which each member feels to be true and necessary in his own mind.

Our membership, on account of these withdrawals on demit, and also from the effect of the pressure of hard times throughout the Dominion, which has rendered the payment of dues a difficulty throughout the country, bringing about a lapse of 163 members to the inactive list, had sunk at June 30 last to the total of 627, or just three more than we had started with five years previously. Since then there has been a fair measure of reinstatements and more new members than in any previous similar period, which is at least a tribute to the advantage of having a well-understood platform, and the absence of bitter recriminations of a personal character. With the return of better business conditions we hope for a reinstatement of many inactive members who have lost nothing of their interest in Theosophy. The reduction in membership of course has reacted upon our funds and, but for a generous donation, it might have been difficult to carry on our regular work, as Headquarters exacts nothing from the members except the annual dues of \$2.50, and has had little in the way of gifts from a constituency which is among the poorest in the Society. We hope, however, to balance our budget and to open a new era of propaganda work. The two largest lodges in Toronto and Vancouver, have had heavy liabilities to meet in connection with their Lodge rooms, but this burden will be cleared

away in a year or two and then there will be more funds for extension work.

The present work of the Society is carried on chiefly by lectures, study classes, and the distribution of literature and free libraries. A large amount of literature is sold to the public by our book stewards and there is no censorship in this work, all kinds of publications being circulated. The demand, however, is for the best, a sale of nearly 100 copies of the Mahatma Letters in Toronto since their publication indicating the kind of demand that exists. It is difficult to keep the Secret Doctrine and Isis Unveiled in stock, so constant and regular is the sale of these standard works.

The Canadian Theosophist has had the good fortune to have Mr. Roy Mitchell as a contributor during the past year and his articles have attracted wide attention. They appeal to the ordinary student and indicate what every reader must do for himself if he is to make progress. There is nothing miraculous or psychic about them, but they lead the student into those fields of the mind which have to be cleared and cultivated before real harvests are possible. Mr. Mitchell's literary work in the field of the theatre and drama has given him a reputation which enhances the value of his Theosophical writings. Mr. Mitchell has also done sterling work in the lecture field, visiting Hamilton, London and other places monthly, and conducting a speakers' class in Toronto, which has resulted in the development of some capital propagandists. Mr. A. M. Stephen, of the Vancouver Lodge, has also done fine lecture work in the West. Mrs. Teeple, president of the Vancouver Lodge, visited the East during the summer, and Montreal and Ottawa officials were in Toronto and discussed Section affairs with Headquarters. The great distances that separate the Lodges, scattered over 3,000 miles, compel the transaction of business by correspondence, but the Toronto members of the General Executive are in close touch, and all matters of importance are submitted to non-resident members. Mr. Charles Lazenby, recently returned from Australia, has been lecturing in Vancouver, prior to visiting the United States. Mr. Jinarajadasa, the

vice-president, was only able to visit Vancouver and Toronto on his tour, and his stay in Toronto was cut to two days, making it impossible to have a full discussion of the various issues that had been contemplated. His two lectures were fully attended—one each under the auspices of the Toronto and West End Lodges respectively. Among visitors of note was Madam Ramondt-Hirschman, of the Holland National Society, who spoke in Massey Hall, Toronto, on the occasion of the mass meeting, to hear the "Pax Special" delegation from nineteen European countries in behalf of the cause of peace and goodwill. Dr. Lelia Davis, of the Toronto Lodge, was active in organizing the meeting, and the General Secretary was on the platform. Mr. F. J. Highett, of Australia, who visited Toronto three years ago, has recently paid a return visit, on his mission of establishing centres in connection with the Second Advent, a subject which has interested the Christian Churches in America for many years. The General Executive owes much to the assistance rendered by Miss Maud Crafter, in routine work in the Headquarters Office, and desires to acknowledge this voluntary service.

The report that you may visit America next year gives us the hope that you may be able to visit Toronto, and it is the earnest wish of the General Executive and the local Lodges that you may be able to repeat your visit of 1893, and you may be assured of as hearty a reception and as enthusiastic a welcome from the public as on that occasion. We are glad to know also that your health has been maintained, and that affairs in India tend towards a peaceful settlement, which the more reasonable attitude of Mr. Gandhi appears to suggest. We all most earnestly desire that a broader spirit of toleration and a less obdurate attitude might prevail where compromise in matters of detail and custom and personal opinion do not interfere with principle, so that our interpretation of Brotherhood to the world might be in accordance with the sublime philosophy which has drawn us together, and the truth of our hands certify to the thoughts of our hearts.

(Signed) ALBERT E. S. SMYTHE,
General Secretary, T. S. in Canada.