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

Very happily *actual* history repeats herself, for she proceeds, like everything else, in cycles; and dead facts and events deliberately drowned in the sea of modern skepticism will ascend once more and reappear on the surface. —*Secret Doctrine*, I. 676.

TORONTO: THE T. S. IN CANADA
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“ THE HOUSE DIVIDED ”

By Felix A. Belcher

It was the intention in writing this to deal with the Theosophical situation in Canada, but it quickly became evident that the questions involved were not peculiar to Canada only but were of world-wide and profound interest to the Society generally. It is undeniable that there is much unrest, distress and lowered morale in the membership. Why? Bluntly, but in no spirit of unkindness, it is due to Mrs. Besant's inability in recent years to live up to the high standard that she had set in her earlier years, years marked by courage, decision, vision. In place of these we have weakness, vacillation, uncertain leadership.

In a lecture given in Toronto Mrs. Besant told how H.P.B. used to call her Penelope because of her constantly undoing her work. Under H.P.B.'s tutelage this was stopped and the name of Penelope was dropped. Recent events show a renewal of this characteristic, as instanced by the handling of the Point Loma overtures, the frequent changes of “The Theosophist” arrangements, but most notably in her alternations of reliance upon Krishnamurti and C. W. Leadbeater as inspirers of policy, one cutting loose from entanglements, the other tightening if no longer multiplying the coils; one scorning psychic revelations, the other promoting and exploiting them.

Very naturally those who have learned to love and trust Mrs. Besant are loath to admit that their confidence has been misplaced. Yet if her approval of Krishnamurti appeals to them how can they accept all that he opposes? Quite evidently not even Mrs. Besant can ride two horses that are travelling, and rapidly, in opposite directions. Hence the alternations referred to. It has been said Mrs. Besant is getting old and her mentality is weakening, but is it really so? The trouble is not with her mentality but with her divided allegiance, and not even her strength is strong if divided and mutually irreconcilable.

This is all very unpleasant to say, and to many painful to read, but the difficulty is not of our making, and it clamours for solution. And it will not be solved by shirking the issue. We must choose definitely for one or the other course if we are to do our whole duty to the organization of which we are a part. Many find a solution by the short and too easy way of repudiating all that Mrs. Besant has written. This is unjust to her and themselves. Mrs. Besant has said many true, beautiful and courageous things; they have not ceased to be such. Certainly discrimination will be necessary, but that is one of the qualifications for the treading of the Path. One standard adopted by some, and which has much to recommend it, is

to taboo all revelations of recent years and any teachings based thereon. There would still remain a great mass of illuminating and inspiring material, sufficient to keep most of us busy for the rest of this incarnation.

If a choice must be made, and it seems unavoidable, between the high, safe, and sane ideals on the one hand, and dubious, weakening, confusing revelations on the other, it would seem that time is on the side of the former and its triumph assured. Let me close with the fine phrase of Robert Louis Stevenson:— "...and to renounce when that shall be necessary and not be embittered".

THE HOUSE OF THE HIDDEN PLACES

Extract from the hymn to Amen-Ra, the hidden Deity, Self-existent Light.

"Hail to Thee, RA, Lord of Law, whose shrine is hidden; Master of the Gods, the God Kepher Ra (Self existent Light) in his boat; by the sending forth of his Word the Gods sprang into existence. Hail, God ATMU (Light), Maker of Mortals. However many are their forms, He causes them to live; He makes different the colour of one man from another. He hears the prayers of him that is oppressed; He is kind of heart to him that calls unto Him; He delivers him that is afraid from him that is strong of heart; He judges between the mighty and the weak.

"O Form, One, Creator of all things. O One, Only Maker of existences. Men came forth from His two eyes, the Gods sprang into existence at the utterance of his mouth. He maketh the green herb to make the cattle live, and the staff of life for the use of man. He maketh the fish to live in the rivers, the winged fowl in the sky; He giveth the breath of life to the germ in the egg; He maketh birds of all kinds to live, and likewise the reptiles that creep and fly; He causeth the rats to live in their holes, and the birds that are on every green

twig. Hail to Thee, Maker of all these things. Thou Only-ONE."

He is of many forms. O AMEN, establisher of all things, ATMU and HARMACHIS, all people adore Thee, saying, Praise to Thee, because of Thy resting among us, homage to Thee because Thou hast Created us. All creatures say, Hail to Thee, and all lands praise THEE. From the height of the sky to the breadth of the earth and to the depths of the sea art Thou praised."

The House of the Hidden Places, which is one of the names of the Grand Pyramid of Ghizeh, stands at the apex of the delta of the Nile, at about the meeting point of Upper and Lower Egypt.

It is one of the most ancient monuments ever erected by the hand of man, probably Atlantean, being *not less* than 5,000 and possibly 6,000 or more years old. (Madam Blavatsky suggests 78,000 year. Ed.)

To the world the building and its builders, their methods and the meaning of its structure and contents have been veiled in mystery even from its very completion, and it is only within quite recent years that explorers and students have been able to find out anything concerning it.

The explorers have given us numerous measurements of the outside and inside of the structure, while the students give us many meanings and correspondences of the Passages, Halls, Chambers, etc., which it contains.

It is not my intention to touch the Mathematical or Astronomical sides of this great subject, but I would like to present to your inner vision a mystical view of it, for which I think the finest and most important information comes from that old collection of Papyri, usually called the "Book of the Dead", but more correctly, from itself, "The Book of the Master of the Hidden Places", and it is mostly from this source, as translated by such well known names as, Flinders Petrie, Piazzi Smyth, W. Brugsch, Le Page Renouf and Marsham Adams, that I take the translations

and information that I now give you.

It is interesting to note that the Ritual, as it is often called, speaks of the Pyramid as "Ta Khut", the light; and that the opening chapter of the sacred papyrus is entitled, the "Pir M. Hru", or "Entrance on Light," while so many writers refer to what were called by the Rosicrucians and Qabbalists, the "Illuminati", or "Fratres Lucis".

I would draw your attention to another important passage from the Inscription on the coffin of Amamu, buried in the sacred city of Abydos; it says, "Thou hast not gone dying, thou hast gone living to Osiris, now thou hast found the words of order, the mystery of the secret places."

So, we find the Pyramid and writings, the Temple and the teachings form a double mystery and veiling—but mystery is to God only what privacy is to man, our sense of which deepens with deepening intimacy, and though hundreds of years of wrangling over the sacred truths which most profoundly affect the heart and mind, have gone far to coarsen and deaden our spiritual senses, the soul, our Holy of Holies, still resents, as the most unpardonable offence, the profanations of a vulgar touch. For whether we acknowledge it or not, the springs of our entire existence are hidden. From the darkness of the womb to the darkness of the tomb, the source of our every action is veiled from us, and we cannot breathe, or sleep, or eat, or move, far less speak or think, without exercising powers and processes, which to us are inconceivable and inscrutable.

And most powerful, and most hidden of all mysteries, which grows the more reticent, in proportion as it is more enduring, and dominates at once the Spirit and the Senses, is the Mystery of Love.

But Love himself was, and is, none other than the Hidden God—"Amen." This we find through all religions and very much so, in the Mysteries, especially Egyptian, and Christian.

In the 1st Epistle of John, 4th chap., 8th and 16th verse, it is familiar to us all, in "God is Love", etc.; from another angle in Parmenides "Greek Mysteries" we read "Strife has entered into the deepest places—but in the Centre Love stands calm". While in Egypt, the sublime hymn to *Amen Ra* is full of it; and particularly the references to the "Aft"—Crown of Illumination, which was placed upon the head of the Illuminate when he accomplished the passage of the Sun in the ascent of the orbit: where the hymn proclaims that "North and South of that Crown, is Love".

So, when the Illuminate in the Masonic light, after ascending the chamber of the orbit, stood before the throne at its higher end; to Northward of him was the Love manifested, in the Starry guide who led him to the Knowledge of Truth in its splendour, and before him the Love Concealed, in the heights of Heaven, the secret places of the Hidden God, "*Amen Ra*".

But let us go back a little, and take up our position with the Catechumen exercising our imagination and thought powers, let us cross the ocean, and go up the Red Sea, into the Mediterranean, to the Delta of the Nile, from there and due south to the foot of the exterior ascent on the North side, marked by the North Star, and with the "Book of the Master" in our hands, forecast the time when, bereft of speech, of will, of life, we will go forth senseless and soulless, to the Mouth of the Tomb and commence the "entrance on light" while borne to the land of the Holy Dead.

The very first words are a welcome, addressed by *Thoth*, the Eternal Wisdom, who, in the inscription of Hermopolis "is the Mind and Will of God", not to Osiris himself, but to the departed, who bears, we must remember, the title of *Osiris*.

Thoth says, (and see another translation further on) "*Hail Osiris*, strong one of Heaven, I am the great God near the Divine Vessel, I have fought for thee, I am among the Divine Beings who cause the

Osiris to be justified before his enemies on the Day of weighing the Words of the Accusers. Oh Osiris, I am one among the Divine Persons, the child of the Holy Mother"—"Oh ye that cause the Soul to enter, perfect, into the House of Osiris, let the Soul of the Departed enter the House, justified with you; may he see, as ye see. Hail, openers of the roads, Hail, guides of the Paths; guides of the Soul established in the House of Osiris; open ye the roads, make ye straight the Paths of the departed triumphant with ye."

"If this scroll be known on earth, write it upon his bandages, it is that by which he cometh forth, in full splendour, according to his desire and goeth to his house".

So we continue the steep ascent, to the fifteenth Course reading, Chapter by Chapter, and are informed of the preparations which await him when the last glimpse of Earth is hidden from his sight.

And thus we learn how, after death, the departed comes forth into the Light of Immortality, even as the Sun when he sets, bursts forth in radiance on the world which is hidden from our view; and at the conclusion of the 15th Chapter he is taught the words to recite, when his Sun is setting, and he kneels with his hands towards the Hidden Land. "Oh height of Love, thou openest the double gate of the Horizon".

Then in the following chapter as we ascend the last course, before quitting the outer light, the Divine voice is for a season hushed, and the ritual offers three pictures for our Contemplation.

On one of these, the sole object presented is the Sacred Scarab, symbol of the Eternal One, the self created being, who knows no beginning and no end; the second shows the figure of the departed standing before *Amen* the hidden Deity: and the third just a blank stele, or tombstone.

In that moment of silence the departed is alone, the friends are gone, the sun, which from his earliest years, has greeted the awakening of the departed, is forever hidden from his sight, the Gate of the

earth is passed, and the Catechumen of wisdom has become the postulant of Immortality.

Silence, inconceivable to mortal ear, reigns around him, darkness unimaginable to mortal eye lies before him, but, under the direction of Anubis, the guide of souls, he passes on beyond the gate of the ascent, where the Divine Light lifts the Disc of the Tomb. "It is the region of his Father the Light; he effaces his sins, he destroys his stains".

Then, as the departed advances through the darkness, and fearlessly commences the descending path, the inner Light, unseen by mortal eye, reveals itself in vision: He beholds the lower world, the territory of initiation, the entry of the Hidden Places concerning which the divine Thoth; (Wisdom) has instructed him, the place, "Where he must enter, and from whence he must come forth". The transformation which he must desire to make, that he may be transformed into the likeness of God, the good works which he must do, and the Blessed company of Osiris, after the body has been laid to rest.

The Illumination in Truth

As he comes forth from the subterranean Chamber of the Fiery Ordeal.

The ordeal undergone, the character both of the doctrine and the scene in which it was imparted, appears to undergo a transformation.

Not that the air of mystery is in any way lessened, rather it deepens, if possible, as we penetrate into the more secret parts. But the period of weakness and of expectancy once passed, a sense of power and triumph grows more and more distinctly perceptible as we enter the secret places of absolute TRUTH (cxvii.-cxxxv.).

Turning back with the Initiate from the "Meskwa", or place of ordeal, we retrace our steps upwards, under the direction of the Celestial Guide, who conducts us to the "Gate on the Hill", the hidden lintel, hidden in the roof far up along the passage of the Star. In remounting the ascent, the

Initiate once more "enters and comes forth" from the gateway of the well, that he may again receive strength for the coming Judgment. And as he approaches the hidden portcullis, which now he is called upon to pass, and behind which sits the Eternal Wisdom, he recites for himself the unforgotten words wherein the Divine Teacher warned him of the hour drawing near of entering into Judgment and of issuing from thence. Arrived at the hidden portcullis carefully concealed within the roof, that arduous "Gateway reserved for the Gods", (the divine Osiris Souls), the gateway which none can enter except "after coming out", from the place of ordeal, obstruction meets him at every step.

Alike in the ritual and in the building, each portion of that most mysterious gateway, the secret of whose masonry still remains undisclosed, refuses entrance to the upward path except to the adept, "*I will not let thee go over me, unless you can tell me my name*", says the sill, "*The Weight in the Right Place is Thy Name*", is the profound reply of the adept. For as the raising of the portcullis depends upon the true adjustment of the weight, so also is Justice the virtue without which the path on high remains forever closed.

"*I will not let thee pass me, unless you tell me my name*", says the left Lintel, continues this strange dialogue, "*Return of the True, is Thy Name*". "*I will not let thee pass me, unless you tell me my name*", says the Right Lintel. "*Return of Judged Hearts is Thy Name*".

For without Truth and without self-judgment no step can be taken in the upward path.

With that doctrine we may compare the Golden Words of Pythagoras himself a pupil of the priests of Egypt,

*Do innocence; take heed before thou act;
Nor let soft sleep upon thy eyelids fall,
Ere the days' actions thou hast three
times scanned,*

*What have I done, where erred, what
left unwrought?*

*Go through the whole account, and if
the sum*

*Be evil, chide thee; but if good rejoice.
Do this, this meditate, this ever love,
And it shall guide thee into virtue's
path".*

The hidden lintel is crossed; and the memory of that passage is forever kept sacred by the grateful departed. "I have come through the hidden lintel", he cries, triumphant; and later, "I have come like the sun through the gate of the festival", The lintel being crossed, the person of the Divine Teacher is disclosed, having before him the balance of Light and Darkness, he stands within the Double Hall of Truth—truth in Death and in Life. In Justice and in Mercy, in Darkness and in Splendour.

Amen. Amen Ra. Amen.

As he pursues the descending passage of the heavenly horizon, the re-construction of the inner man, the new creation to life immortal, slowly commences. One by one his faculties are re-awakened to Spiritual Life, his mouth is opened that he may respond to the teaching of the divine voice. His heart is given back, never again to rise against him with unruly passions, and gradually the new formed spiritual body gathers force and substance.

With the new life commences the attack of his Spiritual enemies now rendered palpable to his sight, the dread inhabitants of the unseen world that wage within man the great battle of Contending Light and darkness. Sloth, the tortoise tries to delay his steps, the Asps put forth their venom, crawling reptiles infest his path, and on every side raging passions, the devouring crocodiles, which inhabit the waters of life, rush furiously to the attack. But he repels all these creatures of darkness, by the astral brightness of his Starry nature.

"Back—crocodile of the South, I am Sothis; Back—thou art overwhelmed with the waters of Heaven, depart from the place where Ra giveth renewal of life." Thus by The Divine Power and protection

In Him, his foes are defeated and his Divine Astral Body acquires, in every limb and every feature, the *Seal of God*. So also the doors are opened for him, we read, concerning *Isis*, it is She "who opens for thee the secret places, by those mighty names of Thine". "Thy name is Infant and Old Man, Germ and Growth, Son of Heaven, "She Makes the Road for Thee According to *His Word*".

"Thy Name is Everlasting, Self-Begotten, *The Dawn, The Day, The Evening, The Night, and The Darkness*".

"Thy Name is *The Moon, The Heart of Silence, The Lord of The Unseen World*".

"Hail—All Light".

"The Light That Guideth Every Man".

As the created light is the primary force manifested in the System of Creation, so also is the uncreated or self begotten light, (Kepher Ra)" the prime mover and creator whether of the visible or the unseen Universe.

"Light, Great Creator Is His Name". "The God of the universe is in the Light above the Firmament and His symbols are upon the earth".

Now it was with that Divine Light, The Light of the Logos, Immortal, Invisible, and Intolerable to mortal eye; the light which none may look upon in the flesh and live, that in the ancient creed of Egypt, (as in that of Christendom) the Holy Dead was to be at last united, person with person an indissoluble bond, and so intimate an unity, that in the ritual, the Osiris soul can with difficulty be distinguished from the Osiris God-head. "The Sun is worshipping Thy face", says Osiris. "He is I and I Am He", the soul responds almost in the actual words of the Gospel.

Extract from the "Book of the Dead" (Ch. 1.)

Says Thot to Osiris, King of Eternity—and the real Man in man:

"I am the Great God in the Divine Boat; I fight for Thee; I am one of the Divine Chiefs who are the *True Living Word of Osiris*. I am *Thot*, who makes to be real the Word of Horus against his

enemies. The word of Osiris against his enemies, made Truth in Thot; and the order is executed by Thot. I am with Horus on the day of celebrating the festival of Osiris, the good being whose word is Truth; I make offerings to Ra; I am a simple priest in the underworld, anointing in Abydos, elevating to higher degrees of initiation; I am prophet in Abydos on the day of opening or upheaving the earth. I behold the mysteries of the door of the underworld; I direct the ceremonies of *Mendes* (see Glossary p. 197). I am the assistant in the exercise of their functions; I am Grand *Master of the Craftsmen* who set up the sacred Arch for a support."

Long and manifold was the process whereby, in the teaching of Egypt the human nature became united with the divine, through the God-Man Osiris; not as in the gross and distorted myths of the Classic Nations, by the conversion of the God-head into flesh, but by the interior taking of the Man-hood into God:—without and within the transfiguration was complete, the Soul, instantly illumined by the fullness of the God-head becomes forthwith capable of corresponding with the Divine Energy;—and partaking of the waters of Regeneration, is born into new life, regains the Creative Image, and is endowed with power of Co-operation with the Divine Light, and, as we learn in an exquisite Chapter in the Ritual, "it is the fragrance of innocence which perfumes the freshness of the lily, and the breath of created Beauty".

Time does not permit us to continue our tour, so we must return to earth, but we are introduced to a source of much interior Light, the further study of which will be to our edification. I will now conclude with a short synthetic view of the subject.

In the double symbolism of Pyramid and Ritual lie both the chief difficulties of their decipherment and the strongest evidences of their correspondence. For as the departed, in his progress was To Become United in the fullness of intimacy with his

"LETTERS THAT HAVE HELPED ME."

Compiled by Jasper Niemand.

(Continued from Page 356, Vol. xi)

VIII.

Dear Jasper:

I seize a few moments to acknowledge your letter. This is a period of waiting, of silence. Nothing seems alive. All oracles are silent. But the great clock of the Universe still goes on, unheeding. On Sunday I engaged in Meditation and received some benefit. I wished I could see you to speak of it. Yet these things are too high for words, and when we approach the subjects we are not able to give expression to our thoughts. We do not live up to our highest soul possibilities. All that prevents our reaching up to the high thoughts of the far past is our own weakness, and not the work of any other. How petty seem the cares of this earth when we indulge in deep reflection; they are then seen for what they are, and later on they are obliterated. It is true that the road to the gods is dark and difficult, and, as you say, we get nothing from them at first call: we have to call often. But we can on the way stop to look ahead, for no matter how sombre or howsoever weak ourselves, the Spectator sees it all and beckons to us, and whispers, "Be of good courage, for I have prepared a place for you where you will be with me forever". He is the Great Self; He is ourselves.

The Leaders of the world are always trying to aid us. May we pass the clouds and see them ever. All our obstructions are of our own making. All our power is the storage of the past. That store we all must have; who in this life feels it near is he who has in this life directed his thoughts to the proper channel. That others do not feel it is because they have lived but blindly. That you do not feel it and see it more is because you have not yet directed all your mental energies to it.

Creator, so it was necessary that he should progress in the knowledge of the mysteries which envelope Alike the Spiritual and The Material creation. To know Osiris in his forms Of Manifestation was the secret of Power, to Understand Osiris In All His Names, Osiris In All His Places, conferred the crown of Illumination. But in the attainment of that infinite knowledge, there were many stages which must be traversed by the finite mortal, many grades which must be achieved by the departed, when the mouth of the tomb, the portal of Eternal Day, had been opened for him, and the Catechumen of the Divine Wisdom had been admitted as the Postulant Of Immortality. The inner man or person of the deceased, the Ka or Postulant must be re-created in incorruption, the Soul must be born anew, before the Postulant could be initiated into things Divine; the Initiate must pass the fiery ordeal, and become approved as adept: the Adept must be justified in the tribunal of Truth, before he could emerge from the shadows of the halls of death, into the immediate presence of the Source Of Light. The Justified must become the Illuminate. The Illuminate must be consummated as Master before he could attain the innermost mansion in the divine house of Osiris. For each of such grades, according to the creed of Egypt, the Creator has assigned a distinct locality in the great exterior manifestation on Himself, and each of these localities is described symbolically, Pyramid and Universe, in the Books of the Mystic Ritual, and inscribed Masonically, Microcosm and Macrocosm, in the features and dimensions of the House of The Hidden Places—*The Pyramid*.

Khabs am Pekht.

12/19/27.

"Ich Dien"

✱ ✱ ✱

Desire nothing. Chafe not at Karma, nor at Nature's changeless laws. But struggle only with the personal, the transitory, the evanescent and the perishable.—
The Voice of the Silence.

This great root of Karmic energy can be drawn upon by directing the fire of our minds in that direction. Towards Love of course is the right way; the Love of the Divine and of all beings. If we feel that after all we are not yet "Great Souls" who participate in the totality of those "Souls who wait upon the gods", it need not cast us down: we are waiting our hour in hope. Let us wait patiently, in the silence which follows all effort, knowing that thus Nature works, for in her periods of obscurity she does naught where that obscurity lies, while doubtless she and we too are then at work on other spheres.

That described by you is not the soul; it is only a partial experience. Did you know the Soul, then could you yourself reply to all those questions, for all knowledge is there. In the soul is every creature and every thought alike. That sinking down of your thoughts to the centre is practice. It can be done and we cannot explain it; we can only say "do it". Still do not hunger to do these things. The first step in *becoming* is Resignation. Resignation is the sure, true, and royal road. Our subtle motives, ever changing, elude us when we seek it. You are near to it; it needs a great care. But while the body may be requiring time to feel its full results, we can instantly change the attitude of the mind. After Resignation, follow (in their own order) Satisfaction, Contentment, Knowledge. Anxiety to do these things is an obscurant and deterrent. So try to acquire patient Resignation. The lesson intended by the Karma of your present life is *the higher patience*. I can tell you nothing on this head; it is a matter for self and practice. Throw away every wish to get the power, and seek only for understanding of thyself. Insist on carelessness. Assert to yourself that it is not of the slightest consequence what you were yesterday, but in every moment strive for that moment; the results will follow of themselves.

The Past! What is it? Nothing. Gone!

Dismiss it. You are the past yourself. Therefore it concerns you not as such. It only concerns you as you now are. In you, as now you exist, lies *all* the past. So follow the Hindu maxim: "Regret nothing; never be sorry; and cut all doubts with the sword of spiritual knowledge." Regret is productive only of error. I care not what I *was*, or what any one *was*. I only look for what I am each moment. For as each moment is and at once is not, it must follow that if we think of the past we forget the present, and while we forget, the moments fly by us, making more past. Then regret nothing, not even the greatest follies of your life, for they are gone, and you are to work in the present which is both past and future at once. So then, with that absolute knowledge that all your limitations are due to Karma, past or in this life, and with a firm reliance ever now upon Karma as the only judge, who will be good or bad as you make it yourself, you can stand anything that may happen and feel serene despite the occasional despondencies which all feel, but which the light of Truth always dispels. This verse always settles everything:—

"In him who knows that all spiritual beings are the same in kind with the Supreme Being, what room can there be for delusion and what room for sorrow when he reflects upon the unity of spirit?"

In all these inner experiences there are tides as well as in the ocean. We rise and fall. Anon the gods descend, and then they return to heaven. Do not *think* of getting them to descend, but strive to raise *yourself* higher on the road down which they periodically return, and thus get nearer to them, so that you shall in fact receive their influences sooner than before.

Adiós. May you ever feel the surge of the vast deeps that lie beyond the heart's small ebb. Perhaps our comrades are coming nearer. Who knows? But even if not, then we will wait; the sun must burst someday from the clouds. This will keep us strong while, in the company of the Dwel-

ler of the Threshold, we have perforce to stare and sham awhile.

Z.

The "higher patience" alluded to also requires a care. It is the fine line between pride and humility. Both are extremes and mistakes; oscillations from one to the other are only a trifle better. How shall we be proud when we are so small? How dare we be humble when we are so great? In both we blaspheme. But there is that firm spot between the two which is the place "neither too high nor too low" on which Krishna told Arjuna to sit; a spot *of his own*. It is the firm place which our faith has won from the world. On it we are always to stand calmly, not overshadowed by any man however great, because each of us contains the potentialities of every other. "Not overshadowed" does not mean that we are not to show reverence to those through whom the soul speaks. It is the great soul we reverence, and not the mortal clay. We are to examine thoughtfully all that comes to us from such persons, and all that comes to us from any source wearing the aspect of truth, and try faithfully to see wherein it may be true, laying it aside, if we fail, as fruit not ripe for us yet. We are not to yield up our intuitions to any being, while we may largely doubt our judgment at all times. We are not to act without the inner asseveration, but we must not remain ignorant of the serious difficulty of separating this intuitive voice from the babble and prattle of fancy, desire, or pride. If we are just to ourselves we shall hold the balance evenly. How can we be just to any other who are not just to ourselves? In the Law a man suffers as much from injustice to himself as to another; it matters not in whose interests he has opposed the universal currents; the Law only knows that he has tried to deflect them by an injustice. It takes no account of persons nor even of ignorance of the Law. It is an impartial, impersonal force, only to be understood by the aid of the higher

patience, which at once dares all and endures all.

"Never regret anything." Regret is a thought, hence an energy. If we turn its tide upon the past, it plays upon the seeds of that past and vivifies them; it causes them to sprout and grow in the ground of the mind: from thence to expression in action is but a step. A child once said to me when I used the word "Ghosts", "Hush! Don't think of them. What we think of always happens." There are no impartial observers like children when they think away from themselves. J. N.

(To Be Continued) J. N.

MR. BELCHER IN MONTREAL

It was a pleasure for the members of Montreal Lodge to have Mr. Felix A. Belcher, a member of the General Executive of the Theosophical Society in Canada, with them and the following is an attempt to summarize the various messages given to us during his visit from January 24 to 29 inclusive.

Taking for his first theme "Natural Law in the Spiritual World", Mr. Belcher stated that the spiritual world is as much capable of being treated in a scientific manner as the world of physics for spirit is matter in its highest expression and matter is spirit in its lowest expression. The law of continuity does not stop with the visible world about us but is projected into the spiritual realm, hence the maxim "As above so below." There is no such thing as a spiritual bargain counter where we can buy a thing cheaper today than we can tomorrow or where one person can get something cheaper than another. We must pay 100 per cent., no more, no less, for everything we get in the world of spirit, as on the physical plane, for there is no caprice in the universe. The law underlying this fact is known by various names, action and re-action, the law of causation, the law of cause and effect, but by whatever name it is known it is the projection

of natural law in the spiritual world. This law is exemplified in the Christian Bible by such phrases as "Whatsoever ye would that men should do to you, do ye even so to them, for this is the law;" "With what measure ye mete it shall be measured to you again;" and "Whatsoever a man soweth, that shall he also reap." The universe, the planet and man carry with them the hidden germ of their own future and with manifestation comes into operation this law of cause and effect, which automatically seeks to adjust everything to a state of equilibrium. A disturbance of this equilibrium must be met and eventually adjusted to a state of rest. Consequently, the opposites in life are but two ends of one thing, each being necessary and complimentary to the other. Pain and evil is the disturbance of this equilibrium of nature by that selfishness which identifies the real self with the physical form instead of with the life side of things, which grows and persists by giving of the self for the benefit of others. Even the unpleasant things in life are valuable, for the soul of man makes more progress by accepting and transmuting unpleasant experiences rather than basking in a life of ease and comfort.

Mr. Belcher emphasized the necessity of approaching life in the same way as the scientist approaches problems in his laboratory, for it is to our great advantage to so learn of the powers latent in man that we can apply these in a scientific way to the control of our thoughts, emotions and passions and so get as definite results as the material scientist in his laboratory. By this method we learn not to depend upon external circumstances but come to realize that the immutable law of the spiritual world is our bulwark. We must eventually learn that we cannot cancel our debts to Nature or the Spiritual World by postponing them, like the man who gives a promissory note for a debt, saying, "thank God that is settled."

Infallibility is rest but rest is stagna-

tion. We have a right to challenge and question every statement and the greater the authority the more readiness is shown to have questions and problems analyzed. 'Prove all things and hold fast to that which is good', which means being true to ourselves and trusting the great law which permeates all things. Mr. Belcher applied the law of cause and effect to social problems by saying that we have a collective responsibility for the economic situation we find ourselves in today but he stated that it is not wise giving unless it encouraged a man to think a little clearer, work a little harder; and love a little more, for these three essentials represent the qualities of wisdom, activity and love, upon which the universe is based. He spoke of the foolishness of unemployment in a country like Canada with such tremendous natural resources and man power ready to convert these into articles for social use, but the problem is not so much one of production as of distribution since the industrial machinery throughout the world is capable of supplying all the needs of man and there is actually a surplus of goods on the market today. In this connection Mr. Belcher reminded his audience of four principles to be applied to our efforts for social amelioration, these being, 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. He said that the state of society today is so imperfect because selfishness still exists and operates in the hearts of men. But in the main, selfishness and individualism are being gradually overcome by the growing feeling of solidarity and mutual brotherhood. The principle of the Brotherhood of Humanity is one of the eternal truths that govern the world's progress on lines which distinguish human nature from brute nature. Brotherhood is not class consciousness, there being no quarrel with individual capitalists or pro-

letarians but rather with an economic and social system which people are foolish enough to perpetuate after such a system has served its purpose and a more enlightened one is needed.

Speaking on the subject "Some Theosophical Fundamentals" Mr. Belcher stated that theosophical teaching in all its apparent complexity is based upon a few simple fundamentals which anyone may understand. Everyone of us know people who can hand us a key to unlock a door to knowledge and thereby so cultivate a love of truth for its own sake that we shall seek it in all its beauty. When we have exhausted all the forces within a given circle of necessity we shall seek a larger one and so mount an upward turn on the spiral of life. It is owing to the incessant pulsing of life that the universe is maintained and Karma is a perfectly automatic thing, adjusting everything to its proper place. Each plane of life has an atomic, molecular structure and life of its own, which is just as amenable to action as the physical plane. We should not identify ourselves with the downward pulsating life of involution, characteristic of the lower, generative nature, but rather with the upward forces of evolution, which are regenerative. We develop spiritual power in ratio to our efforts to strive upward, our business being to keep things belonging to us in their proper place. By discerning the relative places of involution and evolution we learn that the physical plane is the place where causes are engendered and if we do not want to meet our homing birds of passion and desire in the astral world we should get rid of them now. We are masters or slaves of our environment in ratio to our mastery of prejudices, emotions and passions, for we cannot take these to the home of the soul.

As we evolve in growth and power more difficulties are encountered, for life is a perpetual struggle of the Higher Self to redeem the lower self. We cannot find peace when our house is divided within

itself, for the cells of our body are like a family with different functions to perform towards a given end and these cells should be trained to serve the Heavenly Man. We do not make brotherhood, for it is a fact in nature, but merely adapt ourselves to it, if we are wise.

In his lecture on "The Path of Discipleship" Mr. Belcher stated that we should not get the idea that perfection of evolution is necessary before taking the Path but rather that we commence to live in terms of the soul. Our life will then be like the needle of a compass, which, though diverted at times from its true angle by outward attractions, will always soon find its true position. By giving all our energy towards the goal of the Ineffable we shall get rid of the current psychology that our life revolves around our measly personality and come to realize that it revolves around the soul or sun of our life, which is the storehouse of the experiences of this fleeting personality. He pointed out that living the life of the inner self, instead of the outer self, makes life more strenuous and difficult, for we then fertilize and stimulate the soil of our nature and the weeds, namely, the world of illusion, comes clamoring around for attention. Our elemental nature puts up the greatest fight at the beginning because its hitherto dominating life is interfered with and endangered. At this stage there is a tendency to despair when the elemental nature fights for its life, as all animals do. But with perseverance we gradually get rid of the coarser desires and learn to handle our life in a scientific way, which will be reflected in the actual building of our physical life, this following suit automatically.

The neophyte, hitherto living a life of conformity and comparative ease, will now find difficulties and troubles forced on him to a remarkable extent after the artificial barriers of conventional protection have been removed, people in various troubles coming to him for a solution of their difficulties. He will learn the simple

lesson not to pass on a bad quarter dollar piece that may come in his possession, the passing on of such leaving an unending trail of degradation and immoral contagion behind it. Rather he will ask, "What is a quarter to the life of the soul?" The neophyte will also learn the secret of transmutation by building in a virtue in place of a vice, starving out an undesirable thing being easier than making a frontal attack whereby we invite a strenuous battle by arousing all the combatitive instincts of the animal nature. He will also learn the necessity of thought control, for we do the things that we harbour the thoughts of doing. He will develop the art of selectivity to determine what will come through the receiving apparatus. When this is achieved, helpful thoughts transmitted can influence for good the lives of others without verbal expression. We learn endurance by developing our spiritual muscles and manfully stand the aches and pains of life without taking narcotics of various kinds to dull the senses. The disciple will learn the art of being tolerant, instead of tolerating and come to realize that unconscious sinning is worse than sinning consciously, for when committing the latter we know what we are doing and can therefore learn to avoid it.

By perseverance on the Path we acquire a sense of poise and equilibrium so that we will not be thrown off our balance and will drop all idea of a separate salvation. Disciple: "When shall I liberation see?" Guru: "Not till I (lower self) have ceased to be." False pride will be cast away and we shall then be glad to trot out all our little weaknesses and get rid of them, transmuting lower plane experiences into inner plane knowledge. Just as, at the Great Divide in the Rocky Mountains, streams are parted, some of which find their way to the Pacific Ocean and some to the Arctic, so great issues may depend upon decisions we make.

The Higher Self is like an executive officer receiving reports from every de-

partment, who, after reviewing all the information, converts it into experience.

J. E. Dobbs.

THE POINT LOMA VIEW OF LEADERSHIP

An interesting letter has been received from Mr. J. Henry Orme, whose long membership in the American Section, T. S., and whose independence and sympathy with the stand taken by the T.S. in Canada make him an acceptable authority on the present Point Loma developments. Mr. Orme has become president of the American Section of the Point Loma T.S., and it is pleasant to know that he feels free to carry his independence and his freedom of thought into the service of the Point Loma organization. His letter will probably give a better impression of Dr. de Purucker than can be had from the impressions formed by strangers from his writings. The letter, in part, is as follows:

"I think that I can safely say that we understand your point of view almost perfectly and sympathetically. It was ours, very nearly, for so many years when disillusionment in relation to personalities made us throw them over for principles. And I am sure that we are all the stronger for standing alone for over ten years, and "crying in the wilderness" so far as any interest in the original theosophy was concerned. But when we went to Point Loma and heard and met Dr. de Purucker we felt that at last we had found someone with the life, power and knowledge necessary for welding the rather heterogeneous elements in the theosophical movement into something resembling coherence and purpose. And as the months went by we became more fully convinced that here was a man in whom we could put our trust as a leader of the Theosophical Society of Point Loma. I do not believe that one can exactly "get" the Dr. just from his writings; he has to be contacted, "psychometrized" to be even partially understood.

"The objection to "leadership" springs very naturally in the minds of those who have done their own thinking, have "stood alone" and wish to continue to do so; but I think there is a slight misunderstanding of the meaning of this term, or, at least what Dr. de Purucker means in this capacity. A 'leader' is certainly not a 'commander', and G. de Purucker gives no 'orders' so far as my own experience goes. It is obvious that the whole world is crying for *real* leadership in every department, economic, political, religious. And certainly the theosophical movement needs leadership, having suffered so terribly in the past from lack of the proper sort.

"*Individuals* can make their own progress in self-development without a "leader", but a *movement* seems absolutely to require one. I wouldn't have joined the Point Loma T.S. had I not sensed in G. de Purucker just the qualities of leadership which make possible the growth, vitality and success of the organization. In a leader we expect a man of vision who sees a little farther than the rank and file of the members; who knows more and can impart it; who has the capacity to inspire, and the integrating force which draws people around him as a centre. After my years of "impersonality" it was a positive inspiration to come into the presence of someone whom I unhesitatingly recognized as being very much more advanced than myself in every theosophical way: and if you knew me, you would understand that this "adherence to principles" had not lessened my estimate of myself in any way as the years went by. G. de Purucker is not "theosophy" any more than was H. P. B. or Judge or Olcott, but so many of the active principles of theosophy are incarnate in and through him, that some of us poor comets wandering alone through the theosophical heavens were happy to attach ourselves to this centre and join this Solar System. And all of a sudden there came order in our lives, proper relationship and something to work through which we thor-

oughly approved.

"I have not given up one thought of relying on principles, for no true theosophist can ever do that, nor could I be 'led' where what I conceive to be principles did not lead me; but 'principles' after all require 'personalities' for their expression and it is in the history of the human race—and the theosophical movement—that some people have expressed more of these principles than others—and they have been our 'leaders' in spiritual matters: H.P.B. for example, to say nothing of the Masters. They do not say 'do this' or 'do that' as commands; they state spiritual facts, truths, as in the Secret Doctrine, Voice of the Silence, Light on the Path, etc.; they point the way and we may follow if we choose.

"'An institution is the lengthened shadow of a man'. Every successful organization has someone around whom it is nucleated and who is in the main the leader. If he is good and true the possibilities of growth and greater service through cooperation are enormous. If he is the opposite, disintegration ensues. There is something centrifugal in this attitude of 'no leadership', for one passes from this stage to the next one—*no organization*. It seems impossible for an organization to be held together upon 'principles' alone; human nature requires something more central, more human and personal. This is probably due to the hierarchical structure of the universé. Has not your own Section decreased in numbers as these ideas of impersonality, etc., have gained the ascendancy?

"Really, what started out as a short reply to your letter has grown into a dissertation, so I must close. But there is another point: (and may I say that I am not expecting that you will change your point of view from this letter) Dr. de Purucker's 'claims' (to quote you) as to contact with the Masters. For precedent he certainly has H.P.B. whose whole theosophical life was a proclamation to this

effect. From the day of her emergence into the light of publicity until her death she made these claims—or statements. The T.S. was at one time given just a few years more to 'preach Us'. Col. Olcott was very frank and open about his relations with the Masters in the early days, as were many others.

"It is very probable that Dr. de Purucker's relations with the Masters are very different from those of the average E.S. member taking the pledge. After all, what was this message? To try to bring friendliness and cooperation within the theosophical movement. Very different from a number of occult pronouncements that will spring into your mind. It is probably better to have all the cards on the table at the beginning, and G. de Purucker is a marvel of frankness."

THE WHEEL OF BIRTH

Downward from the deathless world
 Came the soul of man to earth;
 Through the æons it has whirled
 On the wheel of death and birth,
 Bound thereto with fetters fashioned
 In the furnace of desire,
 Clothed in matter and embossed
 By the demiurgic fire.

Upward, after myriad lives,
 Toilsomely the soul returns;
 Slowly memory revives,
 Till the torch of wisdom burns.
 For the soul has need to borrow
 That which only grief can give:
 Souls untaught by pain and sorrow
 Know not what it is to live.

James M. Pryse.

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All is Life, and every atom of even mineral dust is a Life, though beyond our comprehension and perception, because it is outside the range of the laws known to those who reject Occultism.—Secret Doctrine, I.

A NEW SOCIETY

If the Theosophical Society has not realized all its early intentions it certainly has been the occasion of their fulfilment through other agencies. The Society for Psychical Research was the first of these beginning its work in 1882. We have had Fellowships of Faith, there is an Oriental Society or Society of Oriental Faiths which is doing excellent work and now comes along a Society for Promoting the Study of Religions which is exactly the work of the second object of the Theosophical Society.

Undoubtedly all this activity would have been included under the auspices of the Theosophical Society had that body kept to its original purposes. On the death of Madam Blavatsky Colonel Olcott began to have ideas of his own about the Society and by 1896 he had so far changed his views that he practically reorganized it, leaving out the provision by which it could have affiliated others with kindred aims.

Originally the Society had no dogmas nor any dogmatic attitude. Today all the Leaders possess dogmatic attitudes even though they are unconscious of it. Hence we find such a Society as this new one for Promoting the Study of Religions with the following objects: To promote the study of religions, and in particular their origins, nature, ideals and inter-relations, and to increase mutual understanding and disseminate accurate information in respect thereof. 2. The Society will not advocate the claims of any particular religion nor seek to establish a new religious synthesis. Its attitude is that of the scientist rather than the advocate, of the historian rather than the apologist. It devotes itself to the collection of religious data, without seeking to appraise or value the data collected in the interest of proselytism or propaganda.

There are Full Members of the Society paying £1. a year; Country members, including those living abroad, 10/6; Associ-

ate Members, 5/-. The Hon. Secretary is Miss M. M. Sharples, 17 Mecklenburgh Square, London, W.C., 1. Among the members are many once prominent in the Theosophical Society, driven thence by the maggot and whims of its psychics who have no Theosophical conception of reticence, nor clemency towards the views of others. Originally there was no insistent dogma about Masters or Reincarnation or Karma but now certain groups of members look askance at any one who does not hold exactly and precisely the views that are common to the group, and that have been sanctioned by the Leader.

A course of lectures has been the first public activity of the new Society, the course being on The Man, that is, human personality as conceived by the great religions. In the present Journal of Transactions, for January, just to hand, there are reports of the lectures by Dr. L. D. Barnett on Vedic Religion; Early Buddhism, by Dr. C. A. F. Rhys Davids; and the Upanishads by W. Loftus Hare. There is fine scholarship in these lectures and consequently much that is illuminating, but one misses something of the Secret Doctrine in the discussions, perhaps it is that synthetic touch which the new Society does not seek to establish. But there can be no question of the value of such studies, and more and more such work will effect that clear shining towards the perfect day which is the object of all our effort. The Journal is admirably printed and should be in all libraries (2/- from Luzac & Co., 46 Great Russell Street, London, W. C. 1.)

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Nothing of that which is conducive to help man, collectively or individually, to live, not "happily," but less *unhappily* in the world, ought to be indifferent to the Theosophist-Occultist. It is no concern of his whether his help benefits a man in his *worldly* or *spiritual* progress; his first duty is to be ever ready to help if he can, without stopping to philosophize.—Lucifer, October, 1889.

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N. W. J. HAYDON

564 Pape Ave., Toronto (6)

THE CANADIAN THEOSOPHIST

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GENERAL SECRETARY

Albert E. S. Smythe, 33 Forest Avenue,
 Hamilton, Ontario, Canada.

OFFICIAL NOTES

Mrs. W. W. Leisenring has settled down at Great Bealings, Near Woodbridge, Suffolk, England.

* * *

Dr. de Purucker has issued this motto for the new era. "Love is the Cement of the Universe. Learn to Forgive. Learn to Love. Each of you is an Incarnate God. Be It!"

* * *

We are informed that The Temple of Halcyon, California, has established a University, known as Halcyon University with Ragoczy College, William H. Dower, M. D., Ph. D., president, Wallace de Ortega-Maxey, D. D., Sc. D., chancellor. Mr. de Ortega-Maxey is General Secretary of The Temple, where junior and senior summer camps will be held.

Mr. John O'Neill has established himself in the Vandyck Studios, 939 Eighth Avenue, New York City. As he was completely burned out and lost all his Theosophical Library, anyone who can spare him any of the standard books will be doing him a real favour.

* * *

Mr. A. M. Stephen of Vancouver is adding another to his growing list of books. The new one is a volume of poems, "Brown Earth and Bunch Grass," and is being issued in a limited edition of 500 copies by Dents, but orders may be sent to the author at Hollyburn P. O., West Vancouver, B. C.

* * *

We reprint elsewhere a report of the activities of the International Theosophical Centre at Geneva. An appeal for support of this centre has been issued, and those who would like to support the work being done there should correspond with Dr. Anna Kamensky, 14, Boulevard des Philosophes, Geneva, Switzerland.

* * *

To date the nominations reported for the General Executive are from the Toronto Theosophical Society, Messrs. Kartar Singh, Dudley W. Barr, Frederick B. Housser, and Miss Agnes Wood. From Hamilton Lodge, Mr. Walter R. Hick for the Executive. Both Lodges nominate the present General Secretary for another term.

* * *

"Of course," writes a correspondent, "The scheme for a conference at Point Loma has gone up in smoke. What is needed is a conference of plain members who have the grit to bounce their fake 'leaders.'" That is another angle of the problem. If the "leaders" were willing to confer on a basis of "plain members" the difficulties could easily be overcome. It is the authority they claim and the privileges they are accorded and accept that makes most of the trouble.

We hesitate to beg, having relied on Karma so far to carry us through eleven years of our Magazine. Those who read it must be aware of the difficulties literary, critical, financial that beset such an undertaking. Our expenses are about \$3.50 per page per month. If we had fifteen persons who would send us the cost of a page every month we would require nothing more to keep the Magazine going. Now this is not a request for money, but for subscribers. If anybody will help to get us about fifty extra subscribers a month we need no other help. If such help is not forthcoming we fear the end is in sight.

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We regret to hear that Mr. Reginald Machell, one of the finest artists of the many who have been associated with the Theosophical Movement, passed away on October 8, 1927. I met him in London in 1898, and we found each other companionable. He took me through parts of London not generally known and pointed out many historical and otherwise interesting localities. At that time he was a distinguished member of the R. B. A. and a number of The Studio had been devoted to his work with many fine illustrations. He painted the remarkable symbolic picture, The Path, which is so familiar to many through its reproduction on the cover of the former Point Loma Path. The original picture is now at Point Loma, I believe. Mr. Fussell writes: "He was one of the most devoted and true Theosophists that I have ever met—a most beautiful character. Especially during the last few years of his life something developed in him or shone out from him that made every one of us feel that to be with him was a benediction. Indeed, as I now look back at those years it seems to me that he had travelled far on that small old path that leads to the heart of the Universe." This is a belated memory of an old comrade but circumstances had prevented me from hearing of his death earlier.

"Theosophy", Los Angeles, announces the publication of photographic fac simile editions of The Key to Theosophy and the Theosophical Glossary by Madam Blavatsky at \$2 each volume. This is an excellent achievement, and added to all the other publications of H. P. B.'s works, and the impression being made among people of independent thought and progressive tendencies, means that the Movement is not only not a failure but is rapidly coming to be the success which she prophesied for the Twentieth Century. Even the opposition may be taken as a criterion of the success, for these forces are equal and opposite. The Russian Revolution is in a measure the child of the new inspiration. At any rate, there is enough sense in this poor world in spite of all kinds of folly to maintain the divine spark alive, and it will grow and increase until it flames out as the life of a new era. We desire to congratulate our brethren of the "Theosophy" magazine for their enterprise in printing these editions and so fulfilling the will of the real Founders of the T. S. We may deplore the mistaken loyalty to personalities but if it assists in getting things done that have to be done and ought to be done, such mistakes serve their purpose well. The 27th Article on "Science and the Secret Doctrine" is of special interest in the March issue of "Theosophy", dealing with various Atlantean evidences.

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"The Aryan Path" is a real addition to the reliable Theosophical magazines. Its articles are inspiring and practical, a valuable combination. One on "Measuring Rods", recalls President Garfield's advice: "Do not, I beseech you, be content to enter upon any business that does not compel constant intellectual growth." Where there is no growth there is no life, and this is a most important thing for people to know. The inclination among all sorts of people is to stagnate. "When a man thinks he is wise enough, his intellectual growth has ended. His ideas crystallize, his opinions

assume the rigidity of death. Similarly, when one is satisfied with his moral stature, when complying with the law and the social conventions seems to him to suffice, the growth of his character is checked. Too often, in human character, the good is the enemy of the better. It is a more dangerous, because a more subtle foe than evil itself. Abuses, if flagrant enough, compel correction, whereas tolerable conditions lull into acceptance of that which is below the ideal." How many of us live below our own ideals? There is a capital article on the cyclic rise and fall of history; an important one on the question "Has the Gita a Message for the West?"—a suggestive one on "The Nature of the Lower Self"; a speculative article on "Who was Napoleon?" besides a number of others all maintaining a high level of interest and instruction. (\$5. a year, 51 Esplanade Road, Bombay, India).

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A correspondent writes, "I am not at all in sympathy with the manner in which valuable space is taken up by scolding, violent recriminations, insulting and ridiculing epithets applied to opposing thought or differing opinion, . . . Such language and such an attitude of mind should be considered as utterly out of place in a theosophical magazine of any order, and it should be the work of the editor to 'blue-pencil' all such articles and warn the writers that future matter of a similar character would not be published." No words can express how strongly the editor agrees with this view. But what can we do, if everybody takes advantage of our constitution and insists on expressing his belief or disbelief in his own way. Articles come in for publication with the condition that if one word is to be changed it shall not be published. This is, of course, contrary to all journalistic regulations, but what is one to do with very obstinate and opinionated people. We cannot drive them out of the Brotherhood. We have a duty to try to make them more brotherly in

temperament and behaviour, but they think it is the height of brotherhood to berate and abuse those with whom they differ, especially the Editor. We are in hopes continually that a choicer method will prevail, and that among the retorts computed by Touchstone, from the retort courteous, the quip modest, the reply churlish, the reproof valiant, the counter-check quarrelsome, the lie circumstantial to the lie direct, our correspondents would select the more gracious end of the list for their standards. We are also exercised to know why the very few lines of this character which appear in the magazine attract more attention, to judge by the correspondence they arouse, than all the rest of the magazine put together. Like the Royal Princess in Hans Andersen who felt the pea under seven feather beds, a little disturbs their rest. Perhaps it prevents them going to sleep. (Sample of the quip modest).

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"World Theosophy" is perhaps on its mettle to a greater extent now that it has to depend upon its own resources since Mrs. Besant has withdrawn her magazine to Adyar once more. At any rate the contents are a little more varied, though the official list is still well represented. We are prepared to endorse a paragraph in the editorials which reads as follows: "The first danger that I have found very common among young Theosophists is to read the late books on Theosophy without reading H.P.B.'s works first, or at least with the later ones. I have met many Theosophists who have never studied *The Key to Theosophy*, *The Voice of the Silence*, or *The Secret Doctrine*. And I believe that in almost every case the person has not been a reliable, serious worker, but in the class of the dilettante, and not sufficiently grounded in Theosophy to understand it, or to live its principles, or to be sure of himself in its service. Another of the very great dangers to young Theosophists, one that I have seen operating more effectually than any other, and causing more with-

drawals from the Society than any other, is to base one's Theosophy on personalities and not on the principles of that philosophy. This does not preclude appreciation of and gratitude to one's leaders and teachers, or to the officers of a Lodge, or to giving them every service possible. But hero worship is an exceedingly dangerous thing. The Master asked Colonel Olcott, when he complained about some of the imperfections of workers, "Where will you find us perfect servers at this stage of human evolution?" This shows why it is dangerous to found one's Theosophy on the supposition that any personalities are perfect. When Theosophists judge the philosophy of Theosophy by the way that some of its exponents may live and practise it, they are almost certain to be disillusioned. But that is no reason for leaving the Society or for discarding the philosophy. On the contrary, it is an excellent opportunity for practising the principle of Brotherhood and for learning the art of cooperating with people of diversified temperaments and methods of work."

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Miss Clara Codd has been visiting Toronto and giving a course of lectures under the auspices and by invitation of the Toronto Theosophical Society of which the General Secretary is President. Miss Codd has lectured all over the world and has seen many people in many places and as a result she stated in Toronto that the members of the Canadian National Society were the black sheep of the T.S. One is reminded of the gentle nursery rhyme—"Baa, baa, black sheep, Have you any wool?" and one might let it go at that. We have not so much wool as some other flocks, but what we have we have not been grudging about. But when Miss Codd goes on to point out that our numbers are falling away, and that we are losing ground one wonders does she not feel that she and her friends have been contributing to this result according to their ability. Miss Codd belongs to the E.S. or undoubtedly she

would not be selected as an official lecturer. She must know, or at least have a suspicion that the split in the Canadian National Society was engineered by the E.S. and is still maintained by that body, and that but for this reason there would be no disunion in the Canadian Society. When she goes on to point out that the General Secretary is opposed to Mrs. Besant and to Mr. Krishnamurti she is quite out of her depth and has no footing for such statements. Miss Codd and other lecturers have received the hospitality of the Canadian National Society and will always be welcome for we are tolerant of all opinions and consciences, but when the opportunity is taken to disaffect our members with statements that are at least debateable we can only leave the result to Karma. Mr. Krishnamurti has repudiated the whole Theosophical Society, its Masters and its Leaders. No doubt he discovered some of the things that Miss Codd represents in the statement she has made, and he knows very well that a house divided against itself cannot stand. It is not we in Canada that made the division. We have continued in the old faith of Brotherhood and Tolerance of which Miss Codd's visit is the token. It is not the black sheep that are treacherous.

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Mr. McIntyre's Statement regarding his position in our correspondence columns is very welcome as placing before the members generally the reason for his attitude. We are inclined to think that he places the responsibility upon the wrong agency. It is not the "bitter antagonism and dissention as to what were the true doctrines of Theosophy" that stirred up friction, but pledges of loyalty to personal leaders given and taken that has led in Canada and elsewhere to such bitterness as exists. We are certainly not conscious of holding any bitterness towards anyone and have always been willing to give opportunity to the enunciation of all reasonable statements, but the crux of the matter lies in the E. S., a secret or semi-secret order to which, if

one does not belong, one is, to use a phrase which is not of our coining, a black sheep. There is just as good mutton on black sheep as on white, but when prejudices are fostered and taboos cultivated nothing tastes right. Mr. Krishnamurti has testified to this in his addresses and tacitly by his abandonment of the Theosophical Society, its Leaders and its subsidiary and secret organizations. He has even disbanded his own order of the Star so that he and all who would follow him may be free from the entanglements which the influence of the E.S. now seeks to cast about its "victims". Mrs. Besant very wisely closed the E.S. and Mr. Jinarajadasa revived it. The E.S. as such we do not object to. I have signed recommendations for members who wished to join it during the last few years, as they can testify, so that I cannot be accused of interfering with its operations. Every member must judge for himself. If Mr. McIntyre will study the horoscope of the E.S. and its leading members he may discover the real cause of what appears to him "bitter antagonism and disension." In his efforts "to harmonize the various Theosophical Societies particularly those active in Canada" he was always thwarted by the sinister influences of the E.S. which demands implicit obedience from all its followers and admits no rivalry in doctrine nor in discipline.

INTERNATIONAL THEOSOPHICAL CENTRE.

The visit of Serge Brisy, invited to Geneva by the International Centre, has once again attracted the attention on the said Centre and on its work.

The activities had already begun during the semestre of October-November. Interesting lectures have been given on its platform by different members of the International Associations having their seat in Geneva: Causerie sur le Congrès Pacifiste de Bourneville (World Peace Union; Dr. A. Kamensky; Causerie sur le Ve Congrès

International d'Education Morale, Melle Butts, secrétaire du B. I. E. (Bureau International de l'Education); Religion Universelle et Fraternelle des Religions, Mr. le Pasteur Regamey; le Symbolisme de Borobuddur (Temple Boudhique de Java), Mr. J. A. Hamerster; Lutte contre les stupéfiant Mr. Sclemmer; l'Expression du sentiment dans l'art de la Renaissance Italienne, Mme Schroeder de Lausanne.

The Peace Week, from 4th to 11th November; organized by the indefatigable Worker, Dr. A. Kamensky has grouped successfully prominent members of many pacifist movements.

During the semestre of January-February, Serge Brisy has given a suite of well attended and interesting lectures: Le Message de la Vie; Travail individuel et travail collectif; la Volonté, le Roi en soi; l'Enthousiasme, le Feu Créateur; le développement des émotions par l'art du Théâtre;

The aim of the International Centre is to establish links between the different international movements in Geneva and all over the world. This effort will be achieved more easily if the life of the Centre is sustained and nourished. The persistent cooperation of all the Theosophical is requested, not only on the physical plane but also on the higher ones. May every member in all countries send helpful thoughts and sympathy to the Centre for its vital inner growth and its work as an international bridge between any international activity. This is its goal and its highest ideal. Consequently helping to the unfoldment of the International Centre by all possible means is practical work for rapid spreading of Universal Brotherhood all over the world.

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If you are a believer in the Brotherhood of Humanity you should belong to the only Society that makes this the sole basis of membership. The dues are \$2.50 a year, including subscription to the official Magazine. Will you not join?

AMONG THE LODGES

Vancouver Lodge has elected the following officers: President, Mrs. H. Buchanan; Vice-President, Mrs. G. Daykin; Secretary-Treasurer, Mr. M. D. Buchanan; Librarian, Mrs. Skidmore; Book Concern Manager, Mrs. H. Buchanan; Executive, President, Secretary, Miss Hesson, Mrs. Grover, Mrs. Teeple, Mrs. Daykin and Mrs. Young.



The month of February has been a particularly busy one in Toronto Lodge, for officials as well as for the general membership. In addition to the full programme of Classes and Lectures, one or other of which has occupied each night excepting Monday, there have been held, the regular monthly Executive Meeting, the Annual Business Meeting, the monthly Social Tea, and concluding with a week of lectures by Miss Clara Codd, of England, International Theosophical Lecturer. The new month of March opens in an atmosphere of stimulation as a result of these varied activities, from which several points of interest are worth recording. From the Reports presented at the Annual Meeting it was elicited that twenty-five new members had been admitted during the year, against which however, there were a few lapses, some temporary only, due to economic conditions; and three losses due to death. From a total of 3,068 books contained at present in our library, the reports showed a total circulation of 5,647, including books loaned by the medium of our Travelling (Lending by Mail) Library with those loaned locally. There were 1571 visitors to our library during the year on week-days only. On Sunday's visitors, which is the busiest day, it is impossible to keep a record under our limited working conditions. Mr. Albert Smythe was re-elected President of Toronto Lodge for the ensuing year by the unanimous vote of the members, and Mr. Dudley W. Barr, Vice-President. With the exception

of the following new names on the Executive Committee the whole of the officials were elected as last year, Mr. Chas. Boush, Mrs. Meta Thornton, Mrs. K. Marks. These were elected in place of Miss Agnes Wood, Mr. H. Huxtable and Mr. R. Marks who did not stand for re-election this year. The visit of Miss Codd, as was the case when she visited us last year, created remarkable new interest among our members, and the large number of friends and visitors, many of whom contacted Theosophical teachings, in a direct way, for the first time. To these especially, as well as to students, Miss Codd makes a marked appeal as she combines a lucidity and simplicity of style with a pleasing and intimate platform manner. Her Theosophical knowledge covers a wide range as evidenced by a comprehensive list of subjects which she offered, and also by the sufficient manner in which she answered the great number of questions which were as varied in character as in number. The influence exerted by Miss Codd's visit was indicated by the many inquiries for literature and books, and regarding study classes and membership. There were many expressions heard of the hope that it might be possible to hear Miss Codd again in the not distant future.—R. T.

SYMBOL WORDS—IV.

Lower the flag of war. Raise the banner of peace. The flag belongs to barbarities of the past. The banner, the symbol of the ideal that humanity learns to make a goal. Very soon shall civilization have clearer vision, although still in limitation.

Man may not break down the walls of all gardens. The gardeners themselves must throw wide the doors for all to partake of the beauty of their labour. For personality of earth, physical-sense existence is the vista and goal. For individuality of earth, the focus of change in living so that conditions shall be harmonious to the senses, and none impose upon another but all share in what is termed

comfort, happiness, enjoyment—the well-being of the person.

To bring this about more and more material pleasures shall be free and unpaid for in money exchange. The luxuries of the present day will be in daily use and at the service of all.

In the ideal of state and government all must take a share in contribution, and critical public opinion of the drone will be a more degrading punishment than imprisonment is today. In due course they will be segregated as cast-aways on a desert island, so that they may learn in hardship that the good of the whole is the art of living.

What is individual action today will become the rule for tomorrow and so the standard of right response to Life will rise towards true Socialism. To make this acceptable, possessions must be pooled but not in community, for that is still a walled garden, but in the state of a nation, and today there are not sufficient men of honest purpose of soul who can organize such a state. Tomorrow they will reach the first step in the grade of Man and the millenium for humanity will have begun.

The young of this year will see this come to pass—the middle-aged will glimpse it before they pass on, but the old may only vision the promised land as an image of the real.

The pendulum is swinging and the hour will strike when the cycle is accomplished. He who winds the clock knows that Destiny cannot fail.

The writing is on the wall and the interpreter is with us. Symbol words for what shall come to pass is certain action for change on Earth, and in race and nation—as certain as the coming of spring to budding Life.

T. H. E. A.

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It is only the man of full age, with his faculties disciplined to discern good and evil, whom we can denominate spiritual, noetic, intuitive.—Modern Panarion.

WISE WORDS FROM Æ

Note—The sentences which follow were written by that fine Theosophist, G. W. Russell some years ago in the hope of bringing together the warring groups, whose rivalries and hates were tearing Ireland to pieces at the time. They apply exactly *mutatis mutandis*, to the present situation of the Theosophical movement.

.....The scornful repudiation by Irishmen of other Irishmen, which is so common at present, and which helps to perpetuate our feuds. We are all one people.The necessary preliminary to political adjustment is moral adjustment, forgiveness, and mutual understanding. I have been in council with others of my countrymen for several months, and I noticed what an obstacle it was to agreement how few, how very few, there were who had been on terms of friendly intimacy with men of all parties. There was hardly one who could have given an impartial account of the ideals and principles of his opponents. Our...differences have brought about social isolations, and there can be no understanding where there is no eagerness to meet those who differ from us, and hear the best they have to say for themselves. This letter is an appeal to Irishmen to seek out and understand their political opponents. If they come to know each other, they will come to trust each other, and will realize their kinship, and will set their faces to the future together.... (*Imaginations and Reveries*, pp. 157-158).

....Love and hate are alike in this, that they change us into the image we contemplate. We grow nobly like what we adore through love, and ignobly like what we contemplate through hate.... (*Op. cit.*, pp. 166-167).

....Spiritual ideals may not be preserved by warfare, and that is because it is its nature to evoke hatred. Love and hate have a magical transforming power. They are the great soul changers. We

grow through their exercise into the likeness of what we contemplate. By intensity of hatred nations create in themselves the character they imagine in their enemies. Hence it comes that all passionate conflicts result in an interchange of characteristics. We might say with truth, those who hate open a door by which their enemies enter and make their own the secret places of the heart. (*The Interpreters*, p. 136).

FEEDING FOR INFANTS

(Continued from Page 361, Vol. xi)

Immediate nursing will prevent death from exhaustion.

"Intra-uterine development is on protein and minerals from blood of mother. At delivery the bloodstream is diverted to the breasts. Milk proteins are derivatives of blood-proteins. Lactalbumin is similar to serum-albumin of blood. The breasts extract minerals from the blood in the proportions contained in the tissues of the child. The breasts are secreting blanched blood."

"With maternal nursing mortality is lower than with wet nursing". There are two reasons for this. The first being that the child secures from its mother proteins and minerals in exactly the same proportion as it did before birth, the proportions that are already built into its own tissues. In a delicate infant the upsetting of these proportions is all that is necessary to "send it back". At birth there is in the lower intestine a mass of material that must be ejected as rapidly as possible or self poisoning ensues, the baby gets the "yeller janders" as the old ladies say. At the moment of birth there is ready in the breast of the mother, if it has not been interfered with, an ample supply of the one and only perfect purgative the human ever gets, designed to clear the intestine of this accumulated mass, and to stimulate the liver, and so prevent "janders". This priceless purgative does not remain constantly

in human milk, therefore it will not be found in the milk of the wet nurse, and the milk provided by the wet nurse will be in proportion to the length of time that she has been nursing, the longer the time the less digestible her milk for the young infant.

Immediate nursing will prevent death from exhaustion and self poisoning. A baby should be placed at the breast within an hour of its birth.

Immediate nursing prevents post-partum haemorrhage on the part of the mother. Each time the infant seizes the nipple it sets up powerful contractions in the uterus, where after delivery the blood vessels are as large as the end of the little finger, and full of blood that the mother cannot spare. It is needed for the nourishment of her child after birth as it was used before birth. When the mother fails to nurse her baby this superabundant blood remains in her body, has no use, and reacts upon her in the most unfavourable way. Many diseases of the uterus later on are due to this cause. It is not possible to out-wit nature, and in this matter of the reproduction of the race her laws are adamant. Obey them and they are merciful, disobey and take the consequences.

Ability to nurse: this section of the re-print is so important that it is being given verbatim. Possibly an explanation of "the colostrum period" may make this excerpt easier of understanding. This phrase refers to the period of time during which the human milk does not contain casein. The protein which it contains is a soft flocculent albumin, which changes over to a substance more difficult of digestion on or about the twenty-first and twenty-second days of lactation. Any one knowing this can observe a change in the infant, it is rarely quite so blissful and content after the twenty-first day as before, and a change in the character of the stools is at once observable in infants who have not been put off the normal track by abnormal food and water.

"Of women delivered in the School of Midwifery, Stuttgart, only 23 per cent. were able to nurse their infants." 1882 Dr. Herdegren.—1904, Dr. Martin. "Nearly 100 per cent. were able to nurse". He adds, "The number increased only because it is insisted that every woman able to nurse must actually do so."

Dr. Martin's critique on accoucheurs should be indelibly implanted on the mind and heart of every physician and *every Mother*. "Obstetricians do not lay sufficient stress on Mothers' nursing or they even advise it without valid reason."

Dr. Dufort of Belgium reports an increase in breast feeding in two years from 4.3 per cent. to 17 per cent.; in 1908 it was 57 per cent.; in the last half of 1909, 100 per cent. of mothers nursed their infants! This resulted from prizes being given to midwives for inducing mothers to nurse.

Prof. Franz, Charité Hospital, Berlin, reports 100 per cent. of his puerperal women nursed their infants.

During the siege of Paris (1870-71), while the general mortality was doubled, that of infants was lowered 40 per cent. owing to mothers being driven to suckle their infants.

Every child born in the public parks in San Francisco after the earthquake was nursed by its mother. Under these distressing circumstances, *no other nourishment being available*, every mother was able to suckle her infant and every child survived.

There is much positively erroneous belief regarding inability to nurse and much mistaken practice founded on it. Weaning at the outset of lactation, through misapprehension, is not uncommon. A child has frequent green stools unapprized of the all-important fact, that detensive action of salts is prophylactic of toxemia, it is erroneously inferred that milk disagrees, and the child is weaned. Salts of first secretion for prevention of toxemia are as indispensable as anti-toxin for diphtheria. Utilization of this specific secre-

tion is as obligatory upon obstetrician, mother and nurse, as injection of anti-toxin for toxic diphtheria; as obligatory as vaccination for protection against small-pox.

An infant has discomfort from one cause or another, often from necessary handling by accoucheur. This is misinterpreted colic, and hot water is given. Later it cries from hunger but refuses to nurse. Nursing is laborious and fatiguing. As long as a child can get water it will not nurse. A muscular cushion exists in the cheek for drawing the breast. This is a large, well-developed strong muscle at birth. How marvellous is nature! A child nurses for a few moments and becomes fatigued; it stops to rest exhausted muscles and falls asleep. It is removed from the breast. Soon it is restless from hunger, "Colic" is suspected, hot water dispensed; again the breast is refused.

Water forestalls lactation. Never give water to a new born child. Refusal to nurse is certain to ensue. Water prevents vigorous nursing. Vigorous nursing stimulates secretion. Refusal to nurse and non-secretion are the inevitable evil fruits of water. Unnecessary weaning has become well-nigh universal through this error.

To weigh a child, place it at the breast five or ten minutes, remove it while nursing greedily, and by again weighing, assume that it had nursed two or three ounces, and when it cries from hunger and cannot sleep, that it has colic and milk disagrees, is well-nigh incredible yet not infrequently practiced.

Under such a regime a child was failing alarmingly. Permitted to nurse until satisfied, it gained thirteen ounces first week, twelve the next, and fourteen ounces third week. With nursing abridged to two minutes, a child had scarcely slept for days and nights. After nursing until it would take no more (three quarters of an hour in my presence) it slept uninterruptedly from 8:40 p.m. until 5:00 a.m.

With watch in hand, nursing was ab-

breviated to one and one-half minutes (!) More than half the birthweight had been oxidized to sustain heat and nervous energy. Abridgement prohibited, gain was immediate and permanent. Nursing by clock and scale is the culmination of absurdity. Leave a child at the breast until satisfied.

Groundless apprehension concerning child may superinduce unfounded solicitude in mother, and limit secretion of breasts: In auspicious comments on symptoms of *no moment*; Curds, green stools, mucus, colic, vomiting, sleeplessness, lack of gain, deficient milk supply, too rich milk, too thin milk, and similar remarks, create great alarm in a mother and have sacrificed many lives. Mention of one of these within hearing of a mother must *never* be allowed or tolerated. The milk of every healthy mother agrees with her child.

Vomiting is a most favourable sign, indicating free secretion.

Frequent, watery, slimy, green stools are physiological and are a prevention of toxæmia. They are as necessary as fresh air.

The first few days the child should nurse as often and as long as it desires. Immovable nursing periods at outset thwart lactation. A child cries from hunger until exhausted. Sleep supervenes. Coincident with jaded sleep the clock dooms it to nurse. In this lethargy nursing is ineffectual and inadequate. The famished infant, however, is sentenced to wait another three hours! Soon it is too feeble to draw the breast vigorously. Secretion lessens or ceases altogether.

The question of how long a child should be nursed is one upon which there is little or no satisfactory knowledge current. Each mother does according to her own sweet will if her milk remains with her. Others have the matter decided for them by a more or less sudden loss of food supply, and many are the consequent deaths. This question should be answered by a knowledge of what human milk contains and what the

child requires to keep it in health and maintain proper growth. Those children whom Dr. Winters had under his own personal care in New York were given one bottle or artificial food on the twenty-first day. This food was prepared from cow's milk, and was made by the formula for the first day's feeding. The child was given one ounce if it would take it. But a child exclusively breast fed will not take a rubber nipple without much teaching and this first feeding was usually devoted to getting the infant to take the rubber nipple into its mouth. Each day the feeding was repeated until the infant had learned to use a rubber nipple as well as the breast nipple. As a rule it is exceedingly difficult to get a young mother to do this. She has not had sufficient experience to know that any of the innumerable exigencies of life may deprive her of her supply of milk in an hour's time, and her baby be left stranded, as has happened time and time again. If it occurs in the hot weather the baby is almost certain to succumb. Whereas if it had been getting one or more bottles daily, understood the mysteries of a rubber nipple it would pass on to the artificial food without a jolt. Women who have had several children and know the dangers almost always welcome the suggestion of early supplemental feeding as "safety first" methods.

Protein diminishes with advancing lactation. At end of colostrum period there is abrupt decrease. It then lessens gradually until end of second month. After second month there is decided diminution. Minerals share the impairment. In a child exclusively breast-fed maximum gain is during second month. After second month woman's milk deteriorates in building materials. *Nature did not purpose protraction of lactation eight to ten months.*

For two months mother and child afford reciprocal safety. To disunite endangers both. Unwarrantable severance may make physician and nurse answerable for loss of both. Fidelity to interdependence for two

months would reduce infant mortality to minimum; post-partum ailments of mothers would disappear.

To insure this paramount desideratum becoming universal, it must be emphasized, that chemistry of human milk, and physiology of child, foretold wrongness of unduly protracted lactation.

Protracted lactation never had other than an empiric basis. Abnormal prolongation is deterrent of lactation for circumscribed period of indispensability to mother and child.

Scientific data now available make early supplemental feeding as imperative as exclusive breast-feeding in first weeks. Every child must have one bottle after first month and two bottles after sixth week. This gives mother needed uninterrupted rest at night, desirable freedom in the day, accustoms digestion to an artificial food; makes weaning easy and devoid of digestive disturbance.

Rationale of this invariable rule must not be disregarded. *Later*, bottle is refused, sometimes almost to starvation. Manufacturers' alluring sweet concoctions, fraught with disease and death, thus find their way into nursery! It is physician's imperative duty to child to forestall these pernicious foods, which superinduce nine-tenths of the unnecessary and excessive infant mortality.

Science is clearly mandatory of early supplemental feeding.

Owing to illness or loss of mother, there are infants in whom there is no alternative but artificial feeding from birth. Physician has constantly to face the question of a substitute for human milk.

A facsimile of woman's milk is its only substitute. Unfaithfulness in copying ignores physiology; the substitute a counterfeit of the ideal food; a discredit to medical science. First six months of life a child's food must be an exact duplicate of the only perfect food, woman's milk. It must contain same constituents; it must contain nothing not contained in human

milk. Addition of anything foreign to milk causes intestinal fermentation and auto-intoxication.

With amazing disregard of nature's law, that first six months of life, a child's food must be animal, of animal origin; proprietary foods are vegetable, of vegetable origin. The young of carnivora cannot live on flesh; nor the young of herbivora on vegetable aliment during suckling period! Untimely feeding is vicious feeding.

Vegetable protein must undergo transmutation into animal protein before it can be even absorbed. *First six months of life secretions for this function are abeyant.*

Wheat, flour, potash and extract of malt, cooked together, and euphoniouly denominated Malt Soup; dextrinized cereal, all malted and proprietary foods, under whatsoever misleading euphoniou name, are prohibited by physiology. Barley, cerco, malt soup, malted milk, Eskay's food, Just's food, etc., etc., are as incongruous, illegitimate, and unscientific first six months of life, as cornmeal, oatmeal, hominy, and potato. All these are transmuted into absorbable, assimilable constituents by same ferments. These ferments are in abeyance in the young infant. Digestion and assimilation of these by cutaneous integument would be no more absurd. That the infant may walk is no more preposterous than the expectation that vegetable protein will digest and assimilate with secretion *non-existent!*

These are laws of nature foreordained before the foundation of the world; inflexible, unalterable, infallible, eternal. Infraction of these laws of nature is the cause of the infamous, the humiliating mortality from artificial feeding.

The only food which can be made to fulfil nature's laws is cow's milk. Human and cow's milk contain the same constituents. They differ in their proportion.

For low protein combinations top cream is necessary. Top cream, like woman's milk, has a relatively low percentage of

protein, a relatively high percentage of fat. A facsimile of woman's milk is readily produced from it.

Percentage of protein and fat in top cream is contingent upon length of time milk stands before removing cream, and quantity taken from each bottle. In upper half ounce 1 to 8; in upper eight ounces 1 to 4½; in upper sixteen ounces 1 to 2½.

A young child cannot be successfully fed on upper seven, eight or sixteen ounces—excess of protein or deficiency of fat is unavoidable. Here has been a universal pitfall of physicians.

For young infants, milk should not be added to top cream. Milk and top cream shaken together and allowed to stand immediately separate. Same occurs in the stomach. The stomach has to cope with the whole milk. Many failures are due to this prevalent error.

(To Be Continued)

THE THREE TRUTHS

There are three truths which are absolute, and which cannot be lost, but yet may remain silent for lack of speech.

The soul of man is immortal, and its future is the future of a thing whose growth and splendour have no limit.

The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen, or smelt, but is perceived by the man who desires perception.

Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.

These truths, which are as great as is life itself, are as simple as the simplest mind of man. Feed the hungry with them.—Idyll of the White Lotus.

REVIEWS

"THE BUDDHA'S GOLDEN PATH."

The title page of this little book also sets forth that it is "A Manual of Practical Buddhism based on the teachings of the Zeu sect, but interpreted and adapted to meet modern conditions." Now the Zeu sect of Japan claims that it comes nearer to the heart of the Buddha's doctrine than any other Buddhist sect. It sweeps aside ceremonial, even the Scriptures, and bids the disciple find the Lord in his own heart for only by union with Him shall he attain enlightenment.

The author, Mr. Dwight Goddard, went to China as a Christian missionary and after studying there and in Japan became converted to Buddhism. He is now interested in introducing it as a practical religion to the Western hemisphere.

The book is divided into three parts leading the reader step by step in the practise of "living the life" as set forth by the Lord Buddha. Thus in the first part he is introduced to the eight rules of the Aryan Path in relation to physical life; leading through control of body to Emancipation. Secondly the rules are developed in their mental aspect, teaching control of the mind resulting in Enlightenment. Finally, the student is led upward, or rather inward to the practice of true concentration. The scheme of the book is practical, it contains few foreign words, and should be of great assistance to the student of comparative religion who is anxious to penetrate through externals to the core of the Buddha's teaching. But its chief use should surely be that of a guide to the Path—for the Buddha's "Path" was the "Small Old Path" sought by all Theosophists throughout the ages.

Mary Stuart.

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"THEOSOPHY"

One turns once more to the fine volume by Alvin Boyd Kuhn on "Theosophy" and particularly to what in some respects is the

crucial chapter on "The Secret Doctrine". The attitude of any student to this subject determines his progress in his present incarnation towards greater illumination. It is with some interest that one reads the statement in "The World Theosophist" by Mrs. Hotchener, which we print elsewhere, regarding the impossibility of any student understanding modern Theosophy who has not read *The Key to Theosophy*, *The Voice of the Silence* and *The Secret Doctrine*.

The whole mystery of Mr. Krishna-murti's position is explained by this omission. He repudiates these books for the simple reason that he knows nothing about them, else he would never have been misled as he now admits he was, nor would he have adopted his present attitude had he been familiar with the better alternative than his own which these books present.

Mr. Kuhn has assimilated the principles of *The Secret Doctrine* sufficiently to give a reasonable presentation of the system. He is careful not to fall into the error that so many critics make of accusing Madam Blavatsky of plagiarism when she admits all that can be said in that direction.

"These truths," quotes Mr. Kuhn, "are in no sense put forward as a revelation; nor does the author claim the position of a revealer of mystic lore, now made public for the first time in the world's history. For what is contained in this work is to be found scattered throughout thousands of volumes embodying the scriptures of the great Asiatic and early European religions, hidden under glyph and symbol, and hitherto left unnoticed because of this veil. What is now attempted is to gather the oldest tenets together and to make of them one harmonious and unbroken whole."

The "bitter antagonism and dissention," to which Mr. McIntyre alludes in his letter elsewhere, would all be avoided if these facts were kept prominently before the debaters. Madam Blavatsky goes on, as Mr. Kuhn quotes again: "The rejection of these teachings may be expected and must be accepted beforehand. No one styling him-

self a 'scholar', in whatever department of exact science, will be permitted to regard these teachings seriously. They will be derided and rejected a priori in this century (1888); but only in this one. For in the twentieth century of our era scholars will begin to recognize that the Secret Doctrine has neither been invented nor exaggerated, but on the contrary, simply outlined; and finally that its teachings antedate the Vedas".

Here is a paragraph from one of Mr. Kuhn's summaries which should induce the student to possess the book. "She is to deal with the entire field of life, in all its manifestations; cosmic, universal, planetary, earthly, and human. Omnipresent eternal life is assumed as given, without beginning or end, yet periodical in its regular manifestations. It is always in being for Itself, yet for us it comes into and goes out of existence with periodical rhythm. Its one absolute attribute, which is itself, is eternal causeless motion, called the 'Great Breath'. Life eternal exhales and inhales, and this action produces the universes and withdraws them. It is in regular and harmonious succession either passive or active. These conditions are the 'Days' and 'Nights' of Brahm, when, so to say, universal life is either awake or asleep. This characteristic of the One Life stamps everything everywhere with the mark of an analogous process. It is the immutable law of the All and of every part of the All. It is the universal law of Karma, and makes reincarnation the method of life expression everywhere. Life swings eternally back and forth between periods of activity and rest".

"The universe comes out of the Great Being and disappears into it," Mr. Kuhn continues. What Life is when not manifested to us is as indescribable, as unthinkable as is space. "The Absolute—God—is just this Space. Space is neither a 'limitless void' nor a 'conditioned fulness', but both. It appears void to finite minds, yet is the absolute container of all that is."

Occultism, he defines as the study of the worlds in their latent state; material science is the study of the same worlds in their actual or manifest condition. He goes on to quote the Three Fundamental propositions, and then devotes some thirty pages to the system; based on the first seven stanzas of Dzyan.

"Creation starts with incubation. The Cosmic Egg must be fertilized ere it can be hatched. A ray, or first emanation, from the Darkness opens the womb of the Mother (Primal Substance), and it then emanates as three, Father-Mother-Son, which, with the energy of Fohat make the quaternary. Thus occultism explains all the mysteries of the trinity and the Immaculate Conception. The first dogma of Occultism is universal unity under three aspects. The Son was born from virgin (*i.e.*, unproductive, unfertilized) matter (Root Substance, the Mother), when the latter was fecundated by the Father (Spirit)."

How do we know this? "Were it not, says Theosophy, for the fact that super-human beings, whose cognitive powers have been vastly extended beyond ordinary human capacity, have imparted to those qualified to receive it information relative to the upper worlds and the inner realities of nature, we would know nothing of cosmology."

Then he quotes once more: "In order to obtain clear perception of it, one has first of all to admit the postulate of a universally diffused, omnipresent, eternal Deity in Nature; secondly, to have fathomed the meaning of electricity in its true essence; and thirdly, to credit man with being a septenary symbol, on the terrestrial plane, of the One Great Unit, (the Logos), which is itself the seven-vowelled sign, the Breath, crystallized into the Word."

These thirty pages will please the student who has already had some acquaintance with the Secret Doctrine for the admirable way in which they pass over familiar ground and summarize the com-

plicated story of cosmic life. We understand that the revised edition of the book will be on sale immediately by Henry Holt & Co., price \$3.



"ESOTERIC ASTROLOGY."

A volume which should prove of very great value to students is "Elements of Esoteric Astrology" by A. E. Thierens, Ph. D. (Rider & Co., 10/6). Dr. Thierens has written before on the Tarot and other matters, and the present book is a thoroughly practical treatise. There are many minds incapable of following truth from some angles which may be easily persuaded from others, and certain types may find this astrological method not only attractive but specially illuminating. "There are three stages," prefaces the author, "that of believing, that of seeing, and that of doing. It is only on the latter stage that a man can claim the right to say—though modestly in view of his imperfect modes of apperception—I know." Says *The Voice of the Silence*, "Thou canst not travel on the Path, before thou hast become that Path itself." The present work intends to help students to see and encourage them to tread the Path." Dr. Thierens goes on to say that "With regard to Cosmic Philosophy we wish to plead the liberty to endorse the burden to Madame Blavatsky. Never in the history of Western thought has there been anything written on this universal subject equal to the *Secret Doctrine*. And if people do not choose or are not able to study this work entirely, we would recommend a special study of its *Proem* to get at the Cosmic basis of Astrology, which we propose to understand as the *Lore of the Stars*... in every way." The twelve chapters pp. 288, deal with The World of Noumena, the World of Phenomena, The Physical Plane, The Solar System, The Moon, The Zodiac in Cyclic Evolution, The Human Horoscope, Aspects, Progressions and Transits, Symbols, Intermezzo, Zodiacal Characterology, with an Epilogue

and Appendices. There are 26 illustrations. The Zodiac in Cyclic Evolution is an interesting chapter, though the author remarks "details of astrological technics will not be treated here," recommending at the same time Alan Leo's books for this phase of the subject. The law of correspondences is plainly laid down. "Within this zodiacal body every one of the different life-currents builds its own planetary system of organs and every organ, of course, presupposes an arrangement of matter in the zodiacal way." This is from the chapter on "The Human Horoscope" which contains many useful esoteric hints and detailed information about the rulerships of the houses. While not committing ourselves to the absolute acceptance of everything in this book, it can be commended as a most suggestive and richly interpretive work, and one which should stimulate the student in his proper business of analysis and investigation and experimental research. In conclusion we may quote the author's remark: "Some people think that discussion on this point (reincarnation) does not fall within the limits of the elements of astrology, and even advocate that 'astrology should be kept free from theosophical bias,' etc. The present writer can only answer to the pretences of 'independency' of these radicalists that if so the present work, as for them, might as well have remained unwritten."

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"THE CAT"

"The Cat in the Mysteries of Religion and Magic", by M. Oldfield Howey, is an exhaustive study of the subject by the author of "The Horse in Magic and Myth." Egypt at once occurs to the student in connection with cats. That the cat typifies and exemplifies the ideal mother may be a new idea to some who wonder why the cat is associated with Isis and other virgin born goddesses. A colossal

statue of Bast has a cat's head. Another cat-headed goddess is crowned with a ring of sacred asps, each crowned by a sun. The ability of the cat to see in the dark is probably used as symbolism of clairvoyance, and the association with witch-craft would follow. The cat was associated with the moon on account of the cat's eyes following the moon's phases in the widening and shrinking of the pupils. The cat was also associated with the sun as the dreaded cat- or lion-headed Sekhmet, who personified the fierce consuming fire of the scorching sun. "Our God is a consuming fire," repeats the Christian scripture. The sistrum has a chapter to itself, but throws no new light on this ancient instrument. The Serpent, the Riddle of Isis, Chaldean and Egyptian Magic deal with the cat in connection with these subjects. Other chapters treat of the folk lore side of the subject. The cat in witchcraft is fully elaborated. Chapter 17 deals with reincarnation; 750,000,000 of the world's inhabitants are believers according to the author's estimate, but he seems to lean towards transmigration. A chapter on ghost cats has some interesting anecdotes. We can add one of a little girl seeing what she had been accustomed to call "the Mum" one evening under a chair after it had disappeared from the physical plane. She pointed under the chair and screamed but there was nothing under or near the chair but the empty floor and no shadow that might have looked like a black cat. "Demon Cats," "Vampire Cats", Clairvoyant cats are among the topics that fill the rest of the 35 Chapters. (Rider & Co., pp. 254, 15/-).

WHAT AM I?

What is myself, my conscious soul?
 How came I here, what is my goal?
 I marvel at my hands and feet,
 How came my body so complete?
 While I can walk and feel and see,
 Myself is all a mystery.

A conscious, willing, thinking mind,
Which I can neither know nor find;
A substance which I cannot see,
But only know that it is me.
I cannot catch it anywhere;
Where'er I look it is not there.

This form I have, this mind and soul,
Must be a part of Nature's whole.
A conscious point in time and space
Is each one of the human race.
The stream of time is flowing fast;
Things come my way and soon are past.

For *now* is all and I can feel
The omnipresent life is real;
The life I see in flower and tree
Appears as conscious life in me;
For God is in each part and whole,
His life eternal in my soul.

There is no great, there is no small,
All life is one, one life in all;
For me the sun, the flower, the sea;
The bird is singing there for me;
Attuned with ocean, sun and flower,
Alike are one, day and hour.

In spite of change or what appears
My soul will live on through the years;
The autumn comes for life so brief,
My body passes like the leaf;
As living trees new leaves will make
When spring comes round, new forms
I'll take.

While forms of life will change and die
All life goes on and so will I;
And space is naught, the stars are near
Eternal music I can hear.
Since I am conscious of all this,
I must be one with Consciousness.
H. H. McKinney.
St. Catharines, Ont.

All the past shows us that difficulty is no excuse for dejection, much less despair, else the world would have been without the many wonders of civilization.—Practical Occultism.

CORRESPONDENCE

"BASIC VALUES"

Editor Canadian Theosophist:—In the February Canadian Theosophist appears a letter by "Several Members" in which the Orpheus Lodge is asked to explain what are the basic values of Theosophy and also to elucidate the charge implied in the statement,—"The Hermes Lodge members appear to have little interest in these values".

It is encouraging to find the members of the Hermes Lodge coming forward with a demand to know what we consider the basic values, and still more encouraging to find them resenting the statement that they appear to have little interest in them. This is the first indication we have had of any desire on the part of the Hermes Lodge to co-operate with us in seeking a common ground among the Theosophical values.

Previous to and during Mr. Belcher's visit we made a number of attempts at private and public meetings to centre the discussion around these values and were disappointed to meet with—to put it mildly—no response. This appeared to us confirmation of our impression that the Hermes members had little interest in the values we consider basic.

On the memorable occasion when a joint meeting of the Vancouver lodges was held for the purpose of promoting fraternal co-operation, three of our members in different parts of the room and at different times suggested the use of this opportunity to discuss basic principles as a means of getting down to one or more values as a basis of agreement from which to build, but the meeting preferred amiable meanderings. Here an opportunity was definitely rejected both by Mr. Belcher who was in the chair and exerted considerable influence on the meeting, and by the Hermes Members. The meeting was a fiasco as far as serious things were concerned, and left things just where they were.

In the Orpheus Lodge report quoted from by "Several Members" we stated that,

"Under these circumstances the only cooperation from which we could hope lasting results would be a series of attempts by joint discussion to reach greater clarity regarding the Theosophical values." Unfortunately these joint meetings have never materialized, hence our surprise at "Several Members' " letter, for living as we do in the same city a 'phone call was all that was needed at any time to arrange a meeting to discuss these values, and surely this would have been the Brotherly thing to do. "Several Members" query "Just what are these basic values", would seem to indicate that they expect them to be formulated by a list of words, or a string of formulae, but as these basic values constitute the whole attitude to life implied in the Theosophical teaching this is not possible. They can be described and discussed, but they will not fit into any fixed formulae.

For instance:—We hold that the commonly accepted view, that anyone who joins the Society and reads a few books can serve the cause of Theosophy by enlightening others, is a grossly mistaken one. Until we have cleared our own minds of superstition, muddle-headedness, and vagueness we are simply inoculating those we would enlighten with these deluding limitations, and we are doing positive harm to the Movement. Darkness and ignorance dwell within each one of us, and if we would attack Darkness that Light may shine forth we must first attack it in our own being. To attempt to reform others before struggling with our own limitations is seen to be sheer impertinence and conceit. Light on the Path puts it thus; "It is impossible to help others until you have obtained some certainty of your own".

Secretary of the Orpheus Lodge,
Vancouver.

To be without personal desires is to be free and happy, and "Heaven" can mean nothing else but a state in which freedom and happiness exist.—Practical Occultism.

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CREELMAN, SASK.

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President, Walter Hick; Secretary, Miss
Amelia G. Mills, 31 Fairleigh Ave. N., Hamil-
ton. Lodge rooms 121 Hughson St. N. Meet-
ings Sundays, 7.15 p.m.

LONDON LODGE.

President, E. H. Parsons; Secretary, Mrs.
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