

# THE CANADIAN THEOSOPHIST

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## YLETTE AND YVONNE.

(By Wilson MacDonald.)

Ylette was born the same day as Yvonne:  
And one is with us still and one is gone.  
And which one was the lovelier none could say,  
For each was lovely in her own sweet way.  
And some would say Yvonne was fair and yet  
Less lovely than Ylette.  
And some would say Ylette was fair, but shone  
Less clearly in her beauty than Yvonne.

My garden was the place  
That seemed to suit their grace,  
And if my flaming bushes missed a rose  
I knew two roses less would there unclose.  
For it was true  
What one would do the other maid would do.  
And both at work and play  
What one would say the other maid would say,  
And no one ever saw them walk apart,  
For each was keeper of the other's heart.

Along the sands I've traced their footsteps four  
Like dimples on the shore;  
And found each youthful gypsy with her hand  
Plunged in a well of sand;  
And watched them dig with ardour that they might  
Free some imprisoned lover from his plight;  
For every hidden place where they would look  
Was filled with faces from some fairy book.

And so the saying grew:  
"What one will do the other maid will do."  
And it was sweet to see  
The kinship of their movement's artistry;  
And in this age when comradeship is rare  
To hear their steps go rhyming up the stair.

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One day Yvonne brushed down  
 A treasured plant for which I gained renown.  
 And in the sudden moment of my wrath  
 I drove her from my path.  
 And as she went with eyes and spirit wet  
 I saw the dear Ylette  
 Run to her side and weep as though her heart  
 Had all been torn apart.  
 And then I learned the hasty words I'd sown  
 Had hurt two buds far lovelier than my own.

But God, who knew the saying to be true:  
 "What one will do the other maid will do,"  
 Saw the great grief that one sure day would start  
 When both their loves would centre on one heart,  
 And, fearing for the sorrow of that day,  
 He took Yvonne away.

To-night there was a storm,  
 But, snug and warm,  
 In folds of down was wrapped Ylette's fair form.  
 And as she slept  
 Her mother crept  
 And kissed her lips and eyes and hair and wept.  
 And, in her sleep, the child  
 Reached out her arms and smiled.

"What one will do the other maid will do,"  
 And it was true.  
 Yvonne reached out her arms in heaven too:  
 And, hearing in the depths below those kisses,  
 Knew there are earthly joys an angel misses.

Port Dover, Nov. 6, 1920.

## WHAT THE THEOSOPHICAL SOCIETY STANDS FOR.

(A Lecture by A. M. Stephen, Vancouver.)

Some three hundred years before the birth of Christ the first Theosophical Society of which we have historical records was formed at Heliopolis, in Egypt, by Pot Amun, priest of the Sun. An attempt more or less successful was made to synthesize the philosophical and religious conceptions of that day and age. It based its teachings on the presumption that the fundamental ideas underlying all the great religions and philosophical schools were identical. It further asserted that all religious conceptions were successive growths from a parent stem of an ancient

and archaic wisdom possessed by the progenitors of our race, a full and comprehensive knowledge of which could only be obtained by initiation into the mysteries connected with these great world religions. The divinity of man, the Oneness of all Life and the fact that each and every individual is the maker of his own destiny, were regarded as axioms and intellectual and spiritual freedom were insisted upon as essentials of human progress.

We find this Theosophical movement very apparent and active once more in

the outer world at the time when the Western world was struggling in the throes of the conflict between Paganism and the encroaching religion of Jesus. The Neo-Platonic schools of Alexandria were dangerous rivals to the cathedrals and churches of the Christian Bishop of that city. That the teachings of Christianity were not a new revelation, but as ancient as the hills and deserts of the Orient, was too well known by the scholars of the Serapeum and the Academy. Even the Christian rites and rituals were plainly exposed as borrowed plumage used by the Pagan nations for centuries previous to the man of Galilee. As we know, the Neo-Platonic schools were ruthlessly destroyed by the Christian priesthood, who desired to dominate men's souls and intellects and substitute faith in the place of reason.

During the centuries that followed it might seem from a cursory glance at European history that intellectual freedom had been effectually crushed. Men who dared to think for themselves were exiled, tortured or put to death. Darkness as to things spiritual seemed to have settled like a pall over the western world. But we cannot help noticing the attempts made to break the bondage of theology and superstition. The period known as the Renaissance, or Re-birth of Learning, consequent upon the invention of the printing press, witnessed a glorious although transient blossoming of the highest and noblest aspirations of the human soul. Art, letters, religion, philosophy, science, all received a splendid impulse. But the French Revolution failed and the Reformation proved to be simply a transference of men's souls from the bondage of Rome to the domination of an even more severe and forbidding form of superstition imposed by the creeds of Luther and Calvin. Modern industrialism replaced the chivalric ideals of the feudal ages, and materialism flourished in the shadow of the Christian creeds, whence all spirituality had been eliminated. But it would appear that at the end of every century a definite attempt is made to turn the thoughts of men to the deeper and more permanent issues of life. And so at the end of the Victorian era, which surpassed any preceding it in inertia and

smug conventionality scarcely veiling the hypocrisy and greed which led to its downfall in a period of almost universal war and revolution, we again find our Theosophical movement taking form in an organization.

In 1875 there was formed at New York the parent Society of the present Theosophical organization. Later headquarters were removed to the present location at Adyar, India. During these forty-five years the Society has grown steadily in numbers and has branches in almost every country of the world. But it is not in the size of its membership that the strength of the movement lies, nor can its influence be measured by the counting of heads. There are at present many more Theosophists outside of the Society than within its fold, and this must always be the case. To justly weigh the effect upon the world's thought of this organization, one must compare the current views upon religious and scientific problems forty years since with the views prevalent at the present day. At that time it meant social ostracism and involved courage of a high degree to question any of the dogmas of the Christian church. The inspiration of the Bible, the doctrine of vicarious atonement, of eternal punishment and the existence of the devil, were subjects one ventured to discuss warily and with due care that their sacredness and inviolability should be preserved. God was a deity of such vengeful character that it was rash indeed to deny that the world had been made in a week and that it would last only to that dreadful day of doom when His wrath should consume it and the wretched creatures who had presumed to fail in their abasement to Him. Science posited a universe caused by a fortuitous concourse of atoms and scouted the idea of the existence of a soul as unwarranted by evidence.

To-day we cannot take up a newspaper, periodical or magazine nor look over a list of the latest books without seeing signs of an unusual interest in the deeper problems of life. New Thought, Christian Science, Spiritualism and other movements, number thousands of adherents, and occultism, the existence of the soul after death, reincarnation, Karma, the

One Divine Intelligence pervading all things, are familiar and widely accepted ideas. Science is especially interested in psychic phenomena, and some of its leading exponents are convinced of the existence of the soul after death so firmly that they are devoting most of their time to research in the mysterious regions on the other side of death. A new sense of the unity of all humanity based upon the scientific fact that men have a common physical and spiritual origin is steadily gaining ground and there seems some possibility of the Utopian dreamers who looked forward to the Parliament of Nations, the Federation of the World, being right in their prophecy.

Throughout religious communities there is a widespread revival of mysticism and the possibility of knowing Divinity by a process of perception of the fragment of it contained in every man is being recognized by many religionists. Intolerance towards other religions is being broken down by the diffusion of literature dealing with those other forms of faith. The study of comparative religions has shown a common groundwork of ethics beneath them all.

This immense change in the attitude of the public mind towards these vital questions is largely due to the quiet but powerful influence of the Society in whose hall you sit to-night. To break down the accumulated prejudices and superstitions of many centuries' growth is no small task. And yet when Madame Blavatsky boldly threw down the gauntlet before theological dogma and gross materialism almost half a century ago, she was almost alone in her conviction that a new world of thought and ideas concerning the invisible side of things would come into existence in the beginning of the twentieth century. She sacrificed her life in the battle, no whit daunted nor overwhelmed by the abuse and vituperation, the scorn and obloquy which her work drew upon her. The freedom we enjoy in thinking our thoughts and expressing and living them we owe largely to her.

I have outlined the history of the Society to help us understand what it has stood for and what it still stands for in the

realm of ideas. During the history of the present Society, many times the membership have failed to see clearly the purpose for which they were brought together and have obscured the real work of the Lodges by issues foreign to their mission. These activities have all served to render the public doubtful as to just what the Theosophical Society was doing and what their objects were. Some time then may profitably be devoted to what the Society is not, and to removing from it a few of the barnacles with which it has become encrusted during its voyage.

You may have observed in the columns of the press, under the heading of Church Notices, the weekly announcements of the lectures of the Theosophical Society. You may have noticed also that this advertisement is placed quite near that of the spiritualists and other societies of like nature. This is not without significance, for the public mind still associates Theosophy largely with spiritualism and psychic investigation. Many are attracted to Theosophy because of what it has to offer by way of explanation of psychic phenomena, dreams, clairvoyance and after-death conditions. This is quite as we wish it to be, in some ways, since we have a more extended knowledge of the laws governing this class of phenomena than any other body of people and can give more of help to those who in an ever-increasing number find themselves in possession of faculties which they do not understand. Nevertheless, there are certain features of the findings and results of investigation along these unusual lines that have a decidedly mad effect on the Society and have done much to prejudice thinking men and women against it. We have a very voluminous literature emanating from the Theosophical publishing houses recording the results of clairvoyant investigators. To accept all of these remarkable statements upon the authority of someone who lays claim to possessing a faculty common to only a few favored individuals would tax the credulity of a "habitant" of a remote Quebec parish. Such investigations can only claim respectful attention from those who are aware of a similar faculty in themselves. For the

mass of readers, the reports of psychics furnish evidence of little value from a scientific point of view and we, ourselves, are repeatedly warned by the founders of our Society as to the illusory and deceptive nature of these demonstrations. We are told that the astral plane is pre-eminently the plane of "maya" and that beneath every rose there seen there lies a serpent coiled. Many have been attracted to the perusal of our books dealing with these matters by a morbid curiosity, and the Society has as a result had many members who were freakish or unbalanced mentally. Yet the magnificent truths of the philosophy expounded by our leaders have been so valuable an addition to current thought that the vagaries and inconsequential maunderings of those who have been over curious and over credulous have so far failed to seriously injure the work of the Society. To those interested in our teachings, I can say truly that we expect them to use the same common sense and good judgment in regard to the statements of Theosophical clairvoyants as they would towards the findings or claims of any other psychics. We are under no obligation to accept anything upon authority and reserve our own judgment upon clairvoyantly ascertained facts until corroborated by a sufficient amount of evidence either from within or without. Madame Blavatsky recommends the bold and manly attitude of Horace Greely, who said: "Upon these matters I will accept the authority of no man living or dead."

Another by-way into which the Society has threatened to drift at various periods in its career is that of creed or religion. Taking the root meaning of the word "religion," we find it to be "relegere," viz., "to bind back" or "limit." It is in the very nature of a religion to impose limitations of form upon the expanding consciousness of man. The religionist is possessed by his idea—nay, oft times obsessed by it to the extent of fanaticism. It is only when he becomes to a certain extent master of his mental processes that he begins to think his own thoughts and sees finally that all forms, whether religious or not, possess no value in themselves and are merely temporary vessels

containing the wine of life. Most of the members of the T. S. have at some time in their lives been attached, or may, in some few cases, be still adherents of some church. All of us are to a certain degree the product of our day and age and our bias or prejudice towards prevailing forms of thought is hard to eradicate. In spite of the clear statement of the founders and leaders that "The T. S. is not a religious organization," there are a great number who are unceasingly active in their efforts to make it one. It is so soothing to have some final and authoritative statement to lean upon. A personal-ity is such a comforting thing to lean upon as compared to an abstraction or a principle.

From this tendency to cling to a form in preference to a principle we have seen arise in our midst movements that tend to draw our attention from the God within and externalize our ideal. The coming of a World Teacher in the near future has of late years held a prominent place in Theosophical literature, and a special Society has been formed, called "The Star in the East," to prepare for his advent. The Order has done no particular harm, and a great deal of good has been accomplished by ardent members, who strenuously sought to order their own lives and conditions about them so that the expected Teacher might find a welcome reception and ground prepared for his teaching. Yet I wish to emphasize the fact that the T. S. is in no way connected with the work of this Society, nor has it essentially anything to do with the work of this movement, although some members have thrown themselves into preparing for the advent with whole-hearted zeal. Theosophy is concerned now, as it always has and always will be to the end of time, in teaching man to realize the only God—the Inner God within himself—and cares not a passing moment about any other worship than that which leads to union with the Self enshrined in the living temple, which is man.

We have also seen the rise in our midst of a Church, an adumbration of the Roman, with different line of Apostolic succession. This organization has had a

short, and by no means successful, career and is even now attracting less notice in Theosophical circles than the columns devoted to fads and fashions in the daily newspapers. I shall give no time to the Old Catholic Church, as it concerns the T. S. in Canada not at all. It has served an excellent purpose in drawing within its fold and therefore out of the Society those to whom a religion is a necessity and to whom a creed is a guide instead of a limitation. As for those who are capable of grasping a truer revelation of the inner meaning of Life, it will be to them eternally true that

“A creed is a rod  
And a crown is of night.  
But this thing is God—  
To be man with thy might—  
To grow strong in the strength of thy  
spirit and live out thy life as the  
light.”

(TO BE CONTINUED)

## FROM HEADQUARTERS

(By our Adyar Correspondent.)

The after effect of the Theosophical Convention here was the impression left that great truths had been brought down by our President, and presented out of their infinite variety of excellence for our grasping—such truths as could scarcely fall on fallow soil and pass away into oblivion without leaving a rich fruitage. Ours seems to be the responsibility of assimilating and redistributing according to our capacity and surroundings. As the environment differs for each member, these teachings may be spread over a vast and varied area, by the many who came to hear, and who mean to heed.

We are to be the recipients of still more information, by the revival of the roof-meetings—so-called because held on the roof-verandah near Mrs. Besant's rooms. They will be conducted by Mr. Jinarajadasa, who lectures three evenings a week on Occult Chemistry, At the Feet of The Master, and Masonry. As Miss Isabel Pagan, who has come from Scotland for two months, consents to share her astrological knowledge on two other evenings, there

will be no lack of material for study for the present.

The decided thirst for knowledge just now makes one wonder if it is rooted in some special necessity, and if the serious mood for study will supplant the more frivolous one which is apt to waste precious time rather thoughtlessly. Mr. Jinarajadasa being invited the other evening to dine at Leadbeater Chambers, was rather surprised to find himself surrounded immediately afterwards by the occupants, who had assembled on a wide verandah to hear anything he might be disposed to relate. Although taken unawares, he soon collected his thoughts to tell us something of that ever-interesting topic—the contrast between the East and West in their respective outlooks on life generally, and on religion in particular. He described some of the wealth of romance connected with religion here, and how it permeates all affairs of daily life, which Westerners are very apt to ridicule because unable to feel and to understand, thus creating one great barrier, since it is obviously easier to acquire understanding than to alter a national characteristic deep-rooted and worthy. The many incidents he recalled of life in Ceylon, Burma and other places were made doubly interesting by his Eastern heredity and Western education and experience, for he was able to understand. When he told us that the concrete building in which we were located did not really exist and was all *maya*, it rather taxed our concrete minds to comprehend, but we doubted it not, for we, too, have had a touch of the East!

Another occasion for propaganda arose recently when we were requested to give a play for the purpose of impressing the public with Theosophical ideas and ideals. The hurried search for a suitable plot resulted in one being adapted from F. W. Bain's book, "The Syrup of the Bees," and christened "The Fatal Dream"—A Fairy Melodrama. Rehearsals proceeded, but so did the doubts as to its suitability, for all that emanates from Adyar is generally expected to be of par excellent value (a tribute often difficult to exemplify or to disclaim). The few murders not easily eliminated from the plot

were of doubtful worth as propaganda ideals, and gave rise to criticism that finally ended in having the play on Dec. 23, for our Adyar residents only. Many factors contributed towards the perfection of the stage setting—the Headquarters Hall, tropical flowers, foliage, silk saris and electrical effects—all made a really gorgeous effect in colour and design. But most important of all was the artificer necessary for combining all these into a harmonious whole, and Mrs. Kerr, with her artistic sense and deft hand, had spared no pains as stage manager to make the play a complete success. The caste composed of Indians and Europeans, well deserved the emphatic and unanimous praise received, much credit being due to the extraordinary talent of Mrs. Barker, who took the principal part. The audience should also be commended for its hearty appreciation and ready response to this unexpected success won by mere amateurs.

Among the visitors to Adyar this month were Col. and Mrs. Wedgwood, who expressed sincere appreciation of the place and life as they saw it during their five days' visit. Col. Wedgwood, the well-known Labour member of Parliament, who knows how to ask inconvenient questions on propitious occasions, came out to India some months ago to study Eastern problems. He is one of those large-souled men who prefer to walk in humble places, observing human beings from his own broad, sympathetic standpoint, in order that he may feel their needs and contribute to their better welfare. In addition to writing, giving private interviews and public addresses, he gave a large share of his time to Mr. Wadia and wrote the Foreword to his newly published book—"Labour in Madras."

Mr. Wadia is spending his last few days in India, turning over his labour responsibilities to other hands, that he may be quite free for other activities. He sails from Bombay on February 5, on the Kaiser-i-Hind for a special lecturing tour in Europe, where he will attend the Theosophical Congress at Paris with Mrs. Besant, to which they were both sent as delegates by the Indian Section. He in-

tends to be present at the League of Nations Labour Conference at Geneva, now postponed till next October. His promise to return to Adyar soon afterwards is no longer accepted with absolute certainty by those who know how generously he responds to any call for what he describes as "The Big Work."

January 28, 1921.

## PARACELSUS ON PRIEST-CRAFT

Some people believe that evil spirits can be driven away with holy water and by the burning of incense; but a genuine holy water cannot be had so long as no man is found who is holy enough to be able to invest water with an occult power, and the odour of incense may sooner attract evil spirits than drive them away: because evil spirits are attracted by things that are attractive to the senses, and if we wish to drive them away, it would be more reasonable to employ disagreeable odours for such a purpose. The true and effective power against all evil spirits is the will. If we love the source of all good with all our heart, mind and desire, we may be sure never to fall into the power of evil; but priestly ceremonies—the sprinkling of water, the burning of incense, and the singing of incantations—are the inventions of clerical vanity, and they therefore take their origin from the source of all evil. Ceremonies have been instituted originally to give an external form to an internal act; but where the internal power to perform such acts does not exist, a ceremony will be of no avail except to attract such spirits as may love to mock at our foolishness.—*De Philosophia Occulta.*

## DIVERSITY IN UNITY

We ought not to persecute each other on account of the difference of the gifts given to us, but rather rejoice in love towards each other, seeing that the wisdom of God is so inexhaustible, and we should think thereby of the future, and what would become of us if all knowledge were to become manifest only from one and within one single soul.—Jacob Boehme.

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

#### GENERAL EXECUTIVE:

Miss Catherine M. Menzies, Vancouver.  
H. R. Tallman, Toronto.  
Roy M. Mitchell, Toronto.  
A. L. Crampton Chalk, Vancouver.  
Mrs. M. F. Cox, Ottawa.  
E. H. Lloyd Knechtel, Calgary.  
Mrs. George Syme, Winnipeg.

#### GENERAL SECRETARY:

Albert E. S. Smythe.

## OFFICIAL NOTES

Accessions for the month number 28, including 3 revivals from several years ago not previously included on the Canadian rolls. These three are in the Toronto Lodge. Toronto has also 10 new members; Vancouver, 6; Winnipeg, 4; Hamilton, North Vancouver, Montreal, Victoria and Ottawa, one each.

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Another new Lodge is contemplated in Victoria, and in Toronto the West End Lodge, which has been working under Adyar direct, has asked for a demit in order to join the Canadian Section, the autonomous character of the Canadian Constitution inviting this course.

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Secretaries must see that application forms are properly filled in, signed in ink, always with first name of applicant in full, and all date blanks filled. The proper amounts to be remitted are stated on the back of the form and no deductions can be made from this. Inactive members requiring reinstatement do not need to

sign a new application form. They are required to pay the dues for the current term—\$2.50.

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The General Secretary of the T. S. in Chili has written as follows to the Canadian General Secretary:—"I am directed by the members of the Theosophical Society in Chili assembled at their second annual convention, to convey to you and members of your National Society their heartfelt and fraternal greetings. I comply gladly with their wish and add to their's my best wishes for the welfare of your Society." Canadian Theosophists will cordially reciprocate this kind message and wish the new General Secretary every success in carrying on the movement on the long Pacific coast.

## PRESIDENTIAL ELECTION

Notification has been received from the Recording Secretary of the T. S., Adyar, Mr. J. R. Aria, that, according to the Rules and Regulations of the T. S., the General Council at its Annual Meeting, held at Adyar Headquarters on 24th December, 1920, has unanimously nominated Mrs. Besant for re-election as the President of the Theosophical Society, but, as the rules of the T. S. require the ratification of the General Council nomination by the members of the T. S., the General Secretary of the T. S. in Canada is requested to take vote of members in good standing in the section, and communicate the result to him to reach Adyar not later than the last week of June, 1921.

I, therefore, request the Presidents and Secretaries of our several Lodges to take a vote of their members and to send me a record of dissenting votes by name. Only members in good standing can vote. It will be taken as evidence of assent to Mrs. Besant's election if no dissenting vote be cast. A two-thirds vote is necessary to ratification. Votes should be taken in April and the result reach me not later than May 9. Lodges not making returns by this date will be adjudged as giving unanimous assent and members will govern themselves accordingly.

Albert E. S. Smythe,  
General Secretary.

## THE EDUCATIONAL TRUST

Attention is called to the Constitution, printed elsewhere, of the Theosophical Educational Trust. According to the terms of the Trust, a representative of each Section is desired for the Council, and this is now being taken up by the Canadian Executive at the request of Mrs. Ensor. The report of the Trust for the past year has been received and indicates a flourishing movement. Illustrations of the school buildings are given as they are of the Armdale School at Letchworth: the St. Christopher School, also at Letchworth; the Home School, Grindleford, Derbyshire; Brackenhill Home School, Bromley, Kent; the Garden School, Balingr Grange, Great Missenden, Buckinghamshire; King Arthur School, Musselburgh, Midlothian; Moray School, Glasgow. Something should be done in this way in Canada. Unfortunately some of our best teachers appear to think there is something radically wrong with the Canadian Section. Correspondence is invited on the appointment of a representative on the Council.

## FELLOWS AND FRIENDS

Miss Daisy Bridgeman desires to express her thanks for the sympathy and assistance of generous friends in connection with the fire in which she sustained serious losses.

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Mr. Charles Lazenby, who has been in Switzerland, writes: "I have finished my work with the Psychoanalysts for the time. It has a great deal that is fascinating and may do a lot of good; equally it may do a lot of evil. It borders on Sorcery, and could so easily in the hands of an unscrupulous man become the dark Goetia. Many of the things in the technique are forbidden in the Aryan section, so that we may say almost certainly that a great deal of the method pertained to the earlier races. We leave here (Locarno, Switzerland) on Monday next, and intend to visit Venice and Florence, where I have been asked to speak by Mrs. Scott to the Florentine group. I shall speak to them on the work of Gemistus Plethon,

and Cosmo de Medici, and the tremendous influence exerted by the Theosophical Society of the fifteenth century in that city. I shall be glad also to see the scene of the labours of Manutius Aldus in Venice. I have had quite a group of Theosophists around me here. This house, the Pension Monti, is owned by a direct descendant of Pico di Mirandola, and he has a lot of the old books of that century, mostly, unfortunately, by Latin writers. Across the road lives Jean D'Aigle, the noted European astrologer and writer on the Tarot. Then along the road lives Schuster, who put Steiner on the Swiss map, and who is a very devoted follower of the Master Jesus. Visiting here is Mme. Ferber, one of the very active members of the Genoa Lodge, and also a Mrs. Grigsby of the Hampstead Lodge in London." Mr. Lazenby expects to cross to the United States early in June, and in the autumn proceed westward through Canada to Australia.

## OUR EXCHANGES

"Papyrus," the Egyptian Theosophical quarterly, is a most interesting magazine with the cheap subscription of 4s. 6d. Address Box 50, Cairo.

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The Revista Teosofica Chilena sends the October, November and December issues of one of the most presentable of all the sectional magazines. It is of large quarto size and has many excellent articles for Spanish students, both original and translated.

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"Theosophy in Scotland" reports the visit of Mr. L. W. Rogers, who was impressed by the prevailing conservatism and slowness in taking up new ideas. The editor pointed out that if Scotsmen did not effervesce and bubble they had staying qualities, and "that possibly the enthusiasm that carried Americans into the T. S. carried them out again in track of another movement." Mr. Rogers admitted this. "That's true," he said; "we have to make a hundred Theosophists to keep fifty." The Scottish organ is one of the most independent of our magazines.

"Theosophy" (Los Angeles) for March should be in the hands of every student of H. P. B. It gives a detailed account in the fourteenth chapter of "The Theosophical Movement" of the whole plot by Dr. Elliott Coues, his attack on H. P. B. in the New York Sun, the libel suit brought against that newspaper, which lapsed on H. P. B.'s death, and the subsequent investigation by the Sun, and the full retraction of the charges and apology by the Sun on September 26, 1892. The article by William Q. Judge, which the Sun published on that occasion, is also reproduced. All subsequent scandals and slanders by ministers of the Gospel and others are based on this wholesale calumny which the Sun's investigation exploded.

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Two numbers of the new magazine, "Theosophy in England and Wales," are to hand, with contributions from A. P. Sinnett, C. Jinarajadasa, D. N. Dunlop, Clara M. Codd, E. L. Gardner, Chella Hankyn, Charlotte E. Woods, Jean Delaire, Leo French, and F. E. Pearce. Mr. Gardner supplies the inside facts about the photographs of the fairies published by Sir Arthur Conan Doyle in the Christmas Strand Magazine, and promises others that have been taken since the first. This is the most attractive venture in England since the absorption of "The Theosophical Review." The sectional magazines, however, must be prepared to be satisfied with sectional patronage if the character of "The Theosophist" is to be maintained as an independent and comprehensive review of cosmopolitan character properly supported. The annual subscription to "Theosophy" is 12 shillings.

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"The Maha-Bodhi and the United Buddhist World" still carries on the work of our old friend, the Rev. Mr. Anagarika Dharmapala from Calcutta. The December issue contains an account of the interesting proceedings at the consecration ceremony of the Vihara, when the Holy Relic of the Blessed Lord Buddha was enshrined on 26th November last. Among those present was a Singalese chief, a direct descendant of one who was

a contemporary of Emperor Asoka, who visited Gya and took a branch of the Bodhi tree to Ceylon, where it was planted and still flourishes after twenty-two centuries. The relic is said to have been taken from the stupa at Bhattiprolu, where it was deposited 2100 years ago, the stupa having been erected by one of the eight kings among whom the cremation ashes of Gautama were distributed. There is an interesting article on "Woman and Buddhism."

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The Adyar Bulletin, which is indispensable for members who wish to keep in touch with the intimate side of Headquarters' life and opinion, presents the first half of Mrs. Besant's fine presidential address in its January issue. An account was also given of the arrival of the Duke of Connaught at Madras, a ceremony in which Mrs. Besant participated. She makes this interesting note: "Desperate efforts were made by the Non-Cooperators to spoil the proceedings, but they were a ludicrous failure. The gaily decorated streets were packed by festive crowds, good-humoured and happy; there was a fine military display. As I drove over the bridge and came in sight of our Headquarters, it flashed across the water its row of electric lights. Gay flags by day and electric bulbs by night testify to the unswerving loyalty of the Theosophical Headquarters to the British connection and to the crowned Head of the Commonwealth." There is a valuable note on "Psychoanalysis" by Mr. Jinarajadasa. He thinks this cult has come to stay, and that "while some of the theories will distinctly have to be modified, they do bring the whole problem of man a little nearer to the occult standpoint."

\* \* \*

"Divine Life" for March is, as usual, wilfully perverse in insisting that Madam Blavatsky knew nothing about Theosophy. It is merely one of the Celestia's amusing little ways. She has an idea which she should cultivate in declaring that it is the "vibration" or note of consciousness in a book which marks its inspiration. By this test she has distinguished "Light on the Path," "Letters

That Have Helped me," "The Seven Principles of Man," "Reincarnation," "Death and After," and others which she does not name as the work of adepts. But she does not admit that Mr. Judge wrote "Letters That Have Helped Me," nor "The Seven Principles" by Mrs. Besant. "The rate of vibration is the key that tells who were the real authors; and not those persons by whom they were *written down*." Mrs. Celestia has not yet detected the H. P. B. vibration. In a lengthy article on Mr. Wadia's "The Inner Ruler" it is declared that "nowhere did H. P. B. teach the Inner or Sacred Doctrine, or Higher Self teaching by becoming it," and she concludes by stating that "had H. P. B. been of a spiritual nature, she would have recognized in Christianity and the teaching of Jesus an exact parable with the teachings of Krishna, Buddha and others, and would have been able to correlate the Eastern teaching with the Western teaching in true Theosophic style." This article is signed "William Rainbow," but Celestia edits it, and it represents the colossal ignorance of readers of "Divine Life." Did she ever hear of H. P. B.'s essays on "The Esoteric Character of the Gospels"?

\* \* \*

Also received: Theosophia, Amsterdam; Theosophisches Streben, Weimar; O. E. Critic; Bulletin Theosophique, Brussels; Revista Teosofica, Cuba; Theosophy in Australia, Sydney; Bulletin Theosophique, Paris; Theosophy in New Zealand, Auckland; Reincarnation, Chicago; The Messenger, Chicago.

## A MEDITATION

The flesh of another is my flesh; all flesh is one flesh.

It is sometimes hard to grasp the idea of spirituality—which is One-ness—so that it may be applied and lived practically. If I realize that the flesh of another is indeed my flesh will I not love that other and care for that other as I would appreciate and care for my very own body; and will I not understand and sympathize and bear gently with that other when friction arises?—F.

## THEOSOPHICAL EDUCATION

CONSTITUTION OF THE INTERNATIONAL COUNCIL AS APPROVED BY MRS. BESANT AND PUBLISHED BY HER IN THE MAY, 1920, NUMBER OF "THE THEOSOPHIST."

It may be remembered that in February, 1919, I suggested the formation of an International Council for Theosophical Education. When in London, I talked the matter over with Mrs. Beatrice Ensor, the most capable Secretary of the Theosophical Educational Trust in Great Britain and Ireland, and she agreed that with the growth of such Trusts in various lands it would be helpful to have an International Council, which might bring the National Trusts into touch with one another, and serve as a unifying Centre. I have just received from Mrs. Ensor the following draft, which seems to me to carry out effectively the suggested ideas:

### INTERNATIONAL COUNCIL

**OBJECT.** To promote Theosophical principles in education and to co-ordinate Theosophical activities in education throughout the world, and for this purpose to create an advisory body upon which every Section of the Theosophical Educational Trust and of the Theosophical Fraternity in Education existing in the world at any time shall be represented.

**CONSTITUTION.** The Council shall consist of the President or Chairman, and the Secretary for the time being of each Section of the Theosophical Educational Trust and of the Theosophical Fraternity in Education, together with two persons resident in London and nominated in writing from time to time by the President of the Council hereinafter mentioned. Such nominated members shall hold office for three years dating from the date of the letter of nomination unless they resign, die, fall ill, or become incapable. In either of these cases, the casual vacancy thus created shall be filled by like nomination for the remainder of the current period of three years.

The Council shall meet at least once a year on such date and at such place as it may decide, and more often if its President calls it together. The representa-

tives of any three of its constituent organizations personally present shall be sufficient to form a quorum and transact the business on the agenda sent out with the notice calling the meeting. The representatives of each constituent organization personally present shall have collectively one vote only, but shall be entitled to act as proxies for any other of the constituent organizations the representatives of which are not personally present. The Executive Committee hereinafter mentioned shall perform all needful Secretarial duties in connection with the Council.

There shall be a President of the Council, who shall hold office for three years. Mrs. Besant shall be the first President of the Council, and her term of office shall be taken to start from January, 1921. Subsequent Presidents of the Council shall be elected by the Council, each member having one vote, to be exercised by letter.

There shall be an Executive Committee, which shall, under the control of the Council, carry out the functions hereinafter set forth, and shall consist of the President or Chairman and the Secretary for the time being of the English Section of the Theosophical Educational Trust and of the Theosophical Fraternity in Education, together with the two nominated members of the Council above mentioned. This composition of the Executive Committee shall continue for six years from the 1st day of January, 1921, and at the end of such period shall be subject to alteration by the Council if thought desirable.

**FUNCTIONS.** The Council is partly an Advisory Body, with power to make recommendations to any of its constituent organizations, and partly an executive body. Its executive functions are as follows, viz.: (a) Communicating information, (b) Collating reports, (c) Collecting material for and issuing magazines and pamphlets, (d) Arranging for interchange of teachers and acting, as far as possible, as a centre for training teachers, (e) Performing the functions of an Information Bureau, and (f) Undertaking

any activity which any Section represented on it may desire it to undertake, provided that the same is, in the opinion of the Executive Committee, compatible with the Council's scope and resources.

The seat of the Council, we all thought, should be in London, since the Trusts in England and Scotland form the strongest of our organizations. The Trusts have a great work before them, and are all laboring steadily to build up the Education of the Future; for where shall the reconstruction of Society begin more securely than in the schools, and in what schools shall the citizens of the New Era be found, if it be not in those in which the Divine Wisdom permeates the atmosphere in which teachers and pupils live.

## AMONG THE ADEPTS

CONFIDENTIAL COMMUNICATIONS FROM  
THE HINDU ADEPTS AND  
CHRISTIAN MYSTICS.

By FRANZ HARTMAN, M. D.

A POSTSCRIPT TO HIS "REMINISCENCES"  
TRANSLATED BY FRITZ HAHN

(Continued from page 191, Vol. 1)

### THE TEACHINGS OF THE ROSICRUCIANS

Truth is within ourselves; it takes no rise  
From outward things, whate'er you may  
believe.

There is an inmost centre in us all,  
Where truth abides in fullness; and  
around,

Wall upon wall, the gross flesh hems it in,  
This perfect clear perfection—which is  
truth,

A baffling and perverting carnal mesh  
Binds it, and makes all error: and to  
KNOW

Rather consists in opening out a way  
Whence the imprisoned splendour may  
escape,

Than in effecting entry for a light  
Supposed to be without.

—Browning's Paracelsus, lines 726-737.

The religion of the Rosicrucians consists, as explained in previous pages, not

in exterior perceptions nor in the believing of theories, dogmas and articles of faith, but emanates from our own inner discoveries in our spiritual life, which belong to the one who is fortunate enough to open his inner life to the most memorable and joyous experiences. These experiences consist in a gradual growth of the inner spiritual self-knowledge from within outward, and also from the exterior to the within, conditioned by the orderly rising on the heavenly ladder of spiritual unfoldment, attaining higher and higher phases of being, one surpassing the other in depth and extension of perception and knowledge. On each of these steps, man, though in his innermost being the same, nevertheless is, as it were, another, for the greater his growth in self-knowledge the more he will be conscious of his higher nature, till at last, in the light of his true self-consciousness, the correction of his true ego, which embraces the whole world, as the Lord of all creation. This is the true religion and the Theosophical foundation of all religious systems; everything else is only preparation, or at times only religious pastime, superstition and fanaticism.

To bring this nearer to our intellectual understanding let us take a glimpse into the evolutionary teachings of the Vedanta Philosophy, which corresponds with the teachings of all Christian mystics. According to them all creation has its source in the Godhead. This original state we can only call absolute consciousness, which is for us, as finite beings, unconsciousness. From this originates life and, progressively, forms. All creatures are as it were vessels, in which higher life-activity develops. The more perfect the organism of form the more the universal principle of life and consciousness expand in its innermost. Stones, chemicals, also plants and animals, express this consciousness in a manner adapted to their organism as gravitation, elective affinity, sensibility, instinct, faculty of thinking, etc. On the lowest level man is animal only, inasmuch as he is only conscious of his animal existence. But as everything has its source in God, the divine exists in everything, and the human body is so constituted that

the Divine can unfold and make itself manifest.

The human conception cannot comprehend the Divine, as it is beyond all conception; but within itself dwells the power to know itself, and ever as this light of self-recognition emanates from the divine spark in the heart of man, it grows and expands, illuminates the soul and understanding of man, and awakens in him the consciousness of his higher nature. This soul-light is a spiritual fever and is called "faith" by the Rosicrucians.

When asked why "faith" is called "light," the answer is, it is a state of consciousness. Consciousness, however, is life and light. Beginning from the twilight of knowledge, to the noonday of highest self-consciousness under the radiant sun of wisdom, everything in creation is a form of consciousness, a God-idea, a light which sends its rays from the centre. Everything is a word of the language of nature which heralds its existence and discovers its essence and being. The more glorious, the higher its power, the greater its light, the more exalted the word which reveals its existence and the essence of its source.

Says an ancient and true proverb: "All true wisdom originates from God, is in God, and leads back to God." To believe in God means to feel the existence of the highest in one's heart. Faith is consciousness of His inner presence, which by its very existence proves itself. The Divine spark is consciousness of the highest existence, a power which in growing permeates heart, soul and body, and by its perfection conquers and expels everything base.

That which man loves most and his soul is attached to, that is his faith, even if he cannot comprehend it with his intellect. What he does not love he cannot truly believe in, even if he comprehends it intellectually; for faith is the power of union, and where there is no love, no attraction, no union can take place and consequently no self-knowledge is possible. No one can know a force as his own if this force has not become, by union with himself, his own. Whoever only lives the transitory, he believes in the temporary, unites himself with it, and will be tran-

scended again with it, as the state of consciousness which he incurs is not eternally enduring. Whoever loves the highest ideal above all, has the highest faith, the highest power. He is on the way of union with the highest ideal, and the highest ideal will manifest itself within himself. Thus, according to the Bhagavad Gita (ix. 29) divinity comes to man. "Who loves Me above all, enters Me, and I enter him. My greatness, My being, My power and glory will be his." Not to misunderstand this, we must keep in mind that the divinity which thus speaks to men is not a strange God, but the Creator of all, the spring of all things, and consequently the source and foundation of our own innermost being and existence.

Fancy is of a fleeting nature; it hops in a twinkling to the remotest regions of the universe, but falls back every time again to earth. Love for anything which we create in our fancy is not love of truth, but of a phantom, and changes with the creations of our fancy. Divine self-consciousness (faith) which has its source in the steadfast love for truth is not changeable; who has attained it can never wholly lose it, as it is the Eternal in man himself which feels and recognizes the Eternal. The awakening of the power does not depend, like the antics of fancy, on the arbitrariness of man, but as the plant grows without any effort by assimilation of food, likewise in man by inner absorption a slow and almost imperceptible growth within takes place whereby the soul is carried from the lower to the higher, from the higher to the highest, conquering the resistance of the sensual. Nor is it by negligence, for the plant makes its growth possible by diligently searching with its roots between the stones for the nutriment useful for its existence.

(TO BE CONTINUED)

\* \* \*

Of teachers there are many; the **Master-Soul** is one, Alaya, the Universal Soul. Live in that **Master** as **Its** ray in thee. Live in thy fellows as they live in **It**.

—Voice of the Silence.

\* \* \*

"The seducer of the whole world is the false will of selfishness."—Jacob Boehme.

## "SACRAMENTS"

GLEANINGS FROM MR. ROY MITCHELL'S LECTURE.

Mr. Mitchell's opening remarks referred to Walt Whitman's "Song of Myself" in which he speaks of himself as a type of mankind representing Mankind—as the Great Teachers have spoken of themselves—as embodying the second principle of the Trinity. Then, touching on the subjects of his three former talks (viz.: Skandhas, Transmutations and Initiations) and on the doctrine of reincarnation, he continued:

"You are not coming here once, and only once, but you come here until you accomplish a certain work. With increasing wisdom comes increasing humility about all this, and when we see how little we learn and how little is done by the best men we have ever seen, we realize that one life-time must only be a very small portion of the task to be done, and one is free to ask oneself, "Where else can that task be finished better than here where it is first begun?" Down through the ages then, Man returns again and again into physical life, and he takes up his work in each life just where he left off in the previous one. There is no question of deviating punishment, everything must be equal and absolutely balanced, and whatever a man gives out from himself must inevitably return to him—he cannot alter the Law one jot or tittle. For any man to say that God gives an Eternity of this or that—Heaven or Hell—the occultist would say such a man blasphemes against God, for God could not and would not do that."

Expatriating on the Divine Law that "as a man sows he shall surely reap," Mr. Mitchell briefly reviewed the building of Skandhas, that "Ariadne thread through the labyrinth" of our lives; the transmutation and refining of these living thought forms, and the initiations or enlightenments which dawn upon our progress, the "kindly lights" which illumine our groping understanding, seeing through "a glass darkly."

"The question is," continued Mr. Mitchell, "what are you going to do with the

steady stream of your life, in order that these Skandhas may be created for your use and your good? The occultist says there are certain things he can do in order to build Skandhas that tend toward the unification of mankind—he goes ahead with his building, and he is always ready to pay the price. He says, 'Whatever I can do in the direction of lifting mankind, I shall do, and whatever I do or feel that I have to do, I will create for myself good Skandhas—I will create a good foundation of life.' If he does that sincerely and in love, he does not bother very much about the right or the wrong of whatever he does—he must hold a positive attitude towards life."

We look upon man as a piece of flesh. Have you ever looked at yourself in the mirror when you first got up in the morning? Look at the eyes! You will see that all the facets of the face have a strange, not quite human look. That is how the physical body would be if it were not for the Big Fellow inside, for you can watch yourself take possession of that body—a new life comes into the eyes, a different line to the mouth, and so on, and suddenly the Big Fellow has taken hold! In all occultism you must image the Big Fellow. We think to get a body is such a simple thing—we forget that it is priceless, something that we have to go down through the years to attain. If we knew, if we could only feel the extent to which that is true, the changes that would come about are almost unbelievable. It is not what comes into you that evolves you, but that which goes out from you. The occultist says it is that which he, himself, evolves which is going to come back and crush or elevate him; and the occultist will tell you another thing—he will say that every time you contemplate anything, you cannot look at it dispassionately, you create a vision which has an emotional body. All the way through, therefore, the occultist does not put his foot down lightly, as it were—and why not do it as if God Almighty Himself were in you! The problem is to create the forms that will help you, and the intent and purpose of making good Skandhas, let us call a Sacrament. If you plan to build a house, for instance; instead of simply

building it and saying, "Here is a window, here a door, here is a room for sleeping, one for eating, etc., etc., if you think definitely about it, if you put something of yourself into it for the good of the house and for the good of those who will live in it, then you have made the building of that house sacramental. The trouble is, we think ourselves so little, and life so little, we do not believe half enough, we do not see and feel what a tremendously good thing we have. Our belief in Jesus and all He did is founded on the fact that His life is far enough away from us!

All the simple, little things we do can be made sacraments, and then all our contacts with life, all our countless inter-relationships, instead of being small, dull, stupid things, without force, become living, vital energies. You will lift things up, you will create a centre of force, because you are doing positive things all the time, and where you create a force, the weaker people are going to get into the swirl you create. The cleaning of one's body is a sacrament—it is the first sacrament that will take that foolish look out of the eyes in the morning—then, on through the day, the writing or posting of a letter, a shake of the hand, a greeting, a look, all speech and each and every action can, if you will, be made a sacrament.

JESSIE W. LANG.

## REVELATION, CHAPTER XVII.

Whatever interpretation profane mystics may give to the famous Chapter xvii., with its riddle of the woman in purple and scarlet; whether Protestants nod at the Roman Catholics when reading "*Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth,*" or Roman Catholics glare at the Protestants, the Occultists pronounce, in their impartiality, that these words have applied from the first to *all and every exoteric Christianity*, that which was the "ceremonial magic" of old, with its terrible effects, and is now the harmless (because distorted) farce of ritualistic worship. The "mystery" of the woman and of the beast, are the symbols of soul-killing Christianity and *Superstition*.—S. D., II. 748 (790).

## THE CANADIAN LODGES

### Banff Lodge.

President, vacant; Secretary, George Harrison Paris, Banff, Alta.

### Calgary Lodge.

President, E. H. Lloyd Knechtel, 510 Rosedale Crescent; Secretary, Jan Coops, 512 Second Ave. W., Calgary, Alberta.

### Creelman Lodge.

President, S. M. Stone; Secretary, Frederick T. Schmidt, Box 85, Fillmore, Sask.

### Edmonton Lodge.

President, Reginald D. Taylor; Secretary, Miss Alice M. Daley, 2 McLean Block. Rooms always open, 338 Tegler Block.

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President, C. A. Stones; Secretary, Miss Nellie Gates, James and King William Sts. Lodge room, Royal Templars' Building, Walnut and Main Streets.

### London Lodge.

President, Edward M. Westland; Secretary, Mrs. Helen M. Shaw, 287 King Street, London, Ont. Meetings held at 212 Dundas Street.

### Medicine Hat Lodge.

President, John W. Pickard; Secretary, Gordon Victor Cook, 144 11th St., Crescent Heights, Medicine Hat, Alberta.

### Montreal Lodge.

President, Charles Bardorf; Secretary, Miss Helena Burke, P.O. Box 351, Station B, Montreal.

### Nanaimo Lodge.

President, Dr. W. E. Wilks; Secretary, Mrs. Norah Reynolds, 31 Kennedy St., Nanaimo, B.C.

### Ottawa Lodge.

President, Mrs. Myra F. Cox; Secretary, David H. Chambers, 515 Bronson Ave., Ottawa, Ont. Lodge room, Thistle Building, Wellington St.

### Regina Lodge.

President, Mrs. Stevens; Secretary, Miss Gwladys Griffiths, Earl Grey Hospital, Regina, Sask. Lodge meets Room 203, 1821 Scarth Street, Sunday, 7.30 p.m.

### St. Thomas Lodge.

President, George L. Haight; Secretary, Mrs. Hazel B. Garside, 66 Hincks St., St. Thomas, Ont.

### Summerland Lodge.

President, Mrs. Kate Bentley; Secretary, J. W. S. Logie, West Summerland, B.C. Lodge rooms are in the Ritchie Block, West Summerland, and Library in Drug Store below.

### Toronto Lodge.

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### Vancouver Lodge.

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### Orpheus Lodge, Vancouver.

President, W. C. Clark; Secretary, A. L. Crampton Chalk, 759 9th Street East, North Vancouver, B.C.

### Julian Lodge, Vancouver.

President, A. M. Stephen; Secretary G. E. James, 310 Empire Building, Vancouver, B.C.

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President, Mrs. A. W. Dyson; Secretary, Mrs. M. A. Keir, 5, 84 Lonsdale Ave., North Vancouver, B.C.

### Victoria Lodge.

President, Will Griffiths; Secretary, Miss Ruth Fox, 1048 Collinson Street, Victoria, B.C. Lodge meets at 101 Union Bank Building.

### Winnipeg Lodge.

President, Mrs. George Syme; Secretary, Laurance H. D. Roberts, 404 Rosedale Avenue, Winnipeg, Man. Lodge room, No. 33, Music and Arts Building, Broadway and Hargrave Sts. Public meeting, Sunday at 3.

### Blavatsky Lodge, Winnipeg.

W. A. Deacon, President; Mrs. W. A. Deacon, Secretary, 650 McDermot Ave., Winnipeg.

# THE CANADIAN THEOSOPHIST

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## OUR SPECIAL TASK

(From Mr. Wadia's Article, "Occultism in Reconstruction.")

In this fifth race, mind is principally the instrument of all human endeavour and expression. In the region of the heart, as also in the labour of the muscle, mind is a dominant factor. We are now witnessing one layer of mind-unfoldment torn to shreds, and a world-peace will not emerge until, from within, the new impulse produces its vehicle of manifestation. Signs are already visible of the construction of the new instrument and its early activities. These reflect themselves in world-movements and world-ideas; if the former are neither strong nor numerous, it is due to the paucity of the latter, and that is so because adequate efforts are not made to contact the Ideas in the archetypal world. The Masters are engaged in the task of pushing these Ideas into manifestation and ultimately into actional forms in the physical world, and those who want to serve Them must participate in that work. This, of course, demands a purifying of our own intellect and mind-processes. It requires the gaining of the faculty to use the inner layer of our own minds; it means that we have to cultivate the philosophic rather than the scientific mind. For this purpose H. P. B. ever and anon advised her pupils to pass beyond antahkarana. In her classification of mind lies a clue to our present intimate work; but nowadays we move chiefly round and round the grooves of Kamie mind, let alone the scientific, and naturally, therefore, our many and varied activities do not succeed

in establishing a philosophic basis. Our altruism in the main is instinctual and emotional—Kama-manasic—but this does not mean that it is the reverse of good, for there are good instincts and emotions. These also are wanted in the world; but the question is: Are we of the T. S. destined for that work? There are thousands in the world to-day with good instincts and good emotions, as is clearly evidenced by the wonderful altruism manifesting itself in every walk of life. It seems to me that ours ought to be a higher task—something that is superfine in service, something that is more profound in sacrifice. I have tried to indicate the nature of its source, and it conforms to the condition of the spiritual life, namely, that we have to strive to get that which we want to give.

What a glorious privilege the Great Ones gave us? Let us endeavour to grasp it and put in the necessary self-training towards that inner growth which will make us, very truly, channels of Their Power and Wisdom. If the world-process is not to fail as in the days of Atlantis, if in this War of Ideals the subtler powers of mind have to emerge triumphant over the grosser, then the advance guard of humanity in its role of the pioneer, must make use of the new instrument which mankind as a whole will be able to use in a generation yet unborn. We of the T. S. have that special task, and a few at least among us ought fearlessly to take it up.

# WHAT THE THEOSOPHICAL SOCIETY STANDS FOR.

(A Lecture by A. M. Stephen, Vancouver.)

(CONTINUED FROM PAGE 6)

What then does the T. S. pre-eminently stand for, setting aside the extraneous movements that have threatened to obscure its real purpose? I believe I am entirely correct in stating that it represents the greatest historical movement directed towards Human Brotherhood, based upon true tolerance and upon intellectual and spiritual freedom. But I can assure you that the Theosophical idea of brotherhood and of tolerance are not the ideas respecting these qualities which are prevalent in the Christian nations at present. For, while it is true that the teachings of the Christ were as thoroughly altruistic as those of any founder of a great religion, the spirit of His revelation has been more degraded and perverted by His followers than by the adherents of any other teacher. All religions, the Christian included, are admittedly designed for the purpose of regenerating the world, but just in so far as they have been diverted from this end have they had disastrous effects upon human life and conduct. Christianity has centred the energies of its devotees upon the attainment of heavenly bliss and the salvation of his soul, and has consequently produced a form of enlightened selfishness unparalleled in history. Since men have been taught that their highest duty was to save their own souls while the salvation of their neighbours took a secondary place, the only logical result is that his personal welfare loomed more largely than any other consideration. From the "Light of the World" there emanated shadows of such inky blackness that only the term "organized and sanctified selfishness" can describe their collective purpose. The God of the Christian world is the Almighty dollar. Among Catholic nations it reigns, tempered by lust for power, temporal and spiritual; among Greek Christians as lust for race aggrandizement; among Protestant nations it reigns supreme. As a result of this enlightened selfishness the purely intellectual faculties have been developed at the expense of the spiritual; it has stimulated

competition; and to-day we have our Christian civilization, which was a combination of mechanical inventions, political institutions and individual shrewdness of character—tottering to its doom. A civilization founded upon a mechanical and materialistic basis is self-doomed and contains within it the factors for its own destruction. Railroads and telegraphs have assisted materially in the organization of the working class, and a few skilled artisans can strangle the life of the nation at a moment's notice. The strikes agitating the city of Seattle are illustrations near home, and the secret conspiracies in Europe that have made the Russian revolution and will start other conflagrations equally large are examples of what must necessarily happen to states built upon so-called Christian principles of Brotherhood and toleration.

And, therefore, I should like to present to you a higher and truer conception of Brotherhood and tolerance as inculcated by the teachings of all the world's great teachers and sages. The T. S. does not believe that men are born "free and equal." It recognizes frankly the differences, physical, mental and moral among men, and avows that this is only natural because men stand at various levels on the ladder of lives. We are members of one large family called Humanity, and just as in a family there are elder and younger brothers, and members differing widely in their capacities, so it is in this larger group. Because our brother is younger, we protect him from the results of his inexperience; we are very tender to his shortcomings, for we know he will grow in knowledge and power; we see that he is well fed and clothed and that he is materially happy. We do not exploit him nor take advantage of our larger experience to oppress him. And he, in his turn, admits without reluctance our superior wisdom and respect our greater power, but his little services rendered us are not for a wage—they are prompted by love and a desire to attract our further helping and benefit by our

advice. We are tolerant as only free men can be, not fearing to express our opinions because we are equally willing to listen to the opinions of others and respect the sincerity of the one who thinks differently, although we may be opposed to the principle actuating his expressed thought. Tolerance can only be based upon freedom. That is why religious tolerance is often the bitterest sort of intolerance.

Upon a basis of spiritual qualities only can we build a State that will be permanent and in which brotherhood and tolerance will be possible. Then work will be a joyous service rendered the community not for a wage, but because it is the pleasure of every individual to contribute to the common weal.

While presenting to mankind the glorious possibility of attaining as an ultimate state the universal brotherhood of all humanity, the T. S. has presented in a more convincing way than any body of religionists the immortality of the human soul. Looking upon man as an individualized expression of the One Divine Life that pervades all the universe, it has reassured humanity of the truth held by all the great poets, thinkers and teachers, that man is divine and has within him the powers and possibilities of a god. At this period of our racial history there is an especial need to re-affirm spiritual values because materialism, greed and hypocrisy have plunged the world into chaos. It presents to men the only possible solution of the problems that seem insoluble. If we know that we are the makers of our own destiny, then we can take courage in the face of apparently insurmountable difficulties, confident that even as we made the chains that bind us, we can break their bondage and attain to that freedom that is our inalienable heritage. And if you have but ears to hear and eyes to see, everywhere you can see the signs of awakening life. Among the masses of the toilers in our mills, mines and factories, there are many who have seen that the world is a beautiful thing and that life is a splendid and glorious thing if they could have an opportunity to live. They have made up

their minds to effect conditions in which they will have a chance to grow and which will not stifle the highest aspirations and needs of their nature. They are becoming aware that they have the power to make this world a good place to live and they are not looking to a Deity set in an imaginary heaven to accomplish the task for them. They are catching a glimpse of a new world in which man will be free from the crushing weight of dogma, creed, superstition and convention, and can develop harmoniously the latent powers within him. In the age which is dawning it may be that the angels' song, "Glory to God in the highest," may be changed peradventure to "Glory to man in the highest, for he is the master of things."

We may conclude, then, that the T. S. stands for Universal Brotherhood as an ultimate ideal and yet one comparatively easy to realize in human life because it is a fact in nature. But, in addition to this, and including this ideal within it, the Society stands as the visible embodiment of the spiritual impulse that tends towards freedom. It aims at gathering into an organization those pioneer souls who are willing to be misunderstood by their contemporaries if only they may be the torchbearers of the light of a larger knowledge for their brothers who struggle in darkness. It is only those who have the courage to face the truth at any cost and become masters of the forces which have hitherto held them in thrall, who can become a nucleus of the Universal Brotherhood of Humanity. No one can be of material assistance in the task of liberating others from the bondage of creed, custom and other forms which limit the growth of the soul unless he has attained to a measure of freedom himself. He cannot help others to grow except in so far as he understands the laws of growth. Any system of self-culture which will atrophy or destroy one part of our nature that another may develop has only a passing value. The urge towards freedom means expansion. It means that we shall face life fearlessly, with a positive acceptance of all of it—that we shall never deny our divinity by shrinking

from any expression of the all-pervading life.

It is absolutely useless to prate and babble about brotherhood and love of humanity unless we have the strength and courage to realize these virtues in our daily life. To do this we must have a knowledge of the meaning of the terms. Much that has been called love for the last two thousand years has been a sickly and morbid shadow of the reality.

One of our greatest poets has assured us that "the morning of manhood has risen and the shadowless soul is in sight." We are being given an opportunity to assert our divinity and remodel the world according to our desires. The civilization of the Christian era is crumbling and all that seemed sacred and permanent among the ideals of a generation since, is being proved valueless to meet the conditions facing us in this period of transition. Theology fails to offer any assistance in the present crisis. The truths which the T. S. stands for alone can satisfy the minds and souls of men who have outgrown the forms of religion and who yet are seeking for assurance that life is not a meaningless repetition of events in recurring cycles or a fortuitous combination of force and matter. To know that in spite of appearances to the contrary, that Love is the strongest force in the Universe and that human pain and suffering are largely due to ignorance and may be eliminated; to know that happiness and joy are of as much spiritual value as sorrow; to know that expression is the law of growth and that there is no known limit to the splendid possibilities latent within every human soul; these are some of the vital facts that the T. S. stands for now, as ever. In no uncertain accents it re-affirms that "man is higher than the angels" and in regard to the pale and time-stricken God of theology, it exclaims with our poet:

"Thought made him and breaks him,

Truth slays and forgives,

But to you, as time takes him,

This new thing it gives—

Even Love, the beloved Republic, that feeds upon freedom and lives."

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# AMONG THE ADEPTS

CONFIDENTIAL COMMUNICATIONS FROM  
THE HINDU ADEPTS AND  
CHRISTIAN MYSTICS.

By FRANZ HARTMAN, M. D.

A POSTSCRIPT TO HIS "REMINISCENCES"

TRANSLATED BY FRITZ HAHN

(Continued from page 14)

## THE TEACHINGS OF THE ROSICRUCIANS

Hindu philosophy mentions different states of consciousness or planes of existence, which human mind must penetrate and by which the human soul must ascend to reach the self-knowledge of the highest existence (Brahma-Vidya), described by Sankaracharya in his "Tattwa Bodha" or Knowledge of Existence. Correspondingly the Rosicrucians became able to know by their own inner experience twelve stages of faith or subconsciousness. They are given here as follows:

1. **The Seed:** That is, the spark of spiritual life and knowledge of God present in everyone. As God is the only true essence of all things, and everything appearing objectively to us in itself is nothing but lifeless appearance, God is therefore in all things, but only in those creatures who have reached the plane of humanity has this faculty of divine self-knowledge developed this power of growth. In the lower creatures it is dormant, that is, present, only latent and potential, and waiting for development in the course of future periods of evolution.

2. **Nourishment.**—We know if there was no sun nor sunshine there would not be fire nor light on earth. If one burns wood or coal it means to liberate stored and latent heat and light by combustion. Likewise, if there was not the Spirit of God in the universe He could not be revealed to man. But the Spirit of God is everywhere. Order in the universe and the effect of His law in Nature testify to His presence, and everywhere like is nourished by like. There is a well-known proverb, "As above so below," and there is

not anything so insignificant on earth but as soon as the lower moves, the corresponding higher advances towards it. Therefore, when love towards the highest stirs in the heart of man the love of the highest meets him: God sacrifices Himself.

3. **Knowledge.**—From spiritual growth knowledge results. The more man through the power of love in his consciousness unites with the divine nature within, the more he will recognize this as his own divine being. This is not an objective perceiving, neither exterior nor interior. To perceive something objectively it must be an object that is something separate. The more we try to contemplate God objectively or try to investigate Him scientifically, the more we separate ourselves from Him, the more we are apt to become subject to self-delusion and conceit observing our own true nature. God's wisdom is not human wisdom. The worldly man does not perceive God, but the God-man recognizes himself in Him.

4. **Purification.**—There are no more purifying means than fire and light, outwardly as well as within. As soon as love for truth kindles the flame within, the light of knowledge radiates; before its rays the shadows of lies and error disappear. The fire is the will. If the will is good and strong, purification from within or without takes place. The false self-delusion of our existence created by perverted desires and illusions disappears, and the true Ego reveals itself. To make this clearer still, imagine God as the true Ego of the universe, and everyone is a personified God-idea, which becomes, by this personification, an Ego of its own. According to this, the only God could, by these innumerable appearances, become personified. Each of these personalities possesses its own will and imagination, from which innumerable "Spirits" have their source, whose creator is man himself, although without being conscious of it, and everyone of these unconscious states represents, as it were, a sham ego in its kingdom, whose relation to its own Ego is similar to that of the true Ego to God. These false Egos, representing desires and passions, are obliterated by the

power of the awakened true self-consciousness. Without this self-consciousness man is not only a single personality, but a constant changing series of such, first one, then another appearing. By purification man leaves this plurality and returns to his own unity, that is, back to himself. Take an example from outer nature: the clear sky representing the pure mind of man; the constant changing clouds are the personalities. In the spiritual darkness existing in him man mistakes the cloud for his real Ego. Man, in whose soul the sun of wisdom has risen, its light dispersing the clouds, recognizes within himself the clearness of the sky and his own true Ego as the sun, its light permeating his heaven with glory.

Occult philosophy teaches that the substance of mind is of very plastic nature and can take on different forms. Every time the will-permeated idea shapes a form, its formation corresponds with the character of the idea. The thought sphere of man is populated by such crystal ideas and they are the inhabitants of his thought world. Noble ideas take on a noble form; ignoble ones an ugly shape. By the purifying influx of the spirit of truth all ideas having their source in self-delusion are expelled and destroyed.

Note.—These pseudo-Egos, visible to the eye of the clairvoyant, can even actually be seen. This explains the large variety of good and vicious apparitions in the lives of the saints, citing, for instance, in Gorre's "Christian Mystic," a multitude of cases.

As the mind (soul) is, through the astral body, intimately connected with the material body, it passes this soul-purifying power over to the physical body, and can produce new states of consciousness, but such contemplations carry us too far from our subject.

**5. Transfiguration.**—After all impurity is removed, heavenly tranquillity and clarity enter the soul, and are reflected in the exterior of man. This takes place by man overcoming self-delusion, not working for personal aggrandizement, but for the welfare of all. On this plane compassion in man becomes active and vital. He recog-

nizes himself as all in all, and therefore gets into communication with the gods, for this transfiguration extends itself to his spiritual powers of perception.

**6. The Mystic Death.**—The consequence of this condition is the extinction of all selfish tendencies, desires and passions. Man having reached self-knowledge of his higher Ego is no longer dominated by his lower nature. He becomes conscious of his position in the universe and recognizes that his personal appearance on earth is only his shadow. He has risen from the grave; his body exists on earth he himself is an inhabitant of the heavenly world. For him death does not exist.

**7. Justice.**—Whoever has perceived the spirit of the whole comprehends also the law, and this law consists in the love for the good in everything, making no destruction and favouring no creature at the expense of another, but deals out justice to all. In this state there is no more doubt about what is right or wrong. Here reigns absolute impartiality of justice and judgment that cannot be changed or falsified but everything judged correctly, and all things weighed in the scale of righteousness; resisting all oppression, cruelty and fraud.

**8. Consecration or Initiation,** in other words, blessedness. Man not only has conquered his sinful nature, but also permeated with the power of good, resists sin. This power overcomes all resisting forces and forms a protecting wall around the soul, through which no evil can ever penetrate.

**9. Regeneration,** that is, transition from the corruptible into the incorruptible. Celestial man manifests himself in the terrestrial. Spirit penetrates and animates the inmost and transmutes the lower corruptible soul-forces into the higher incorruptible. Re-born man in spirit compares, as to his corruptible personality, with the rose and the bush on which it has grown, or the fruit of the tree and the tree. Both are one in substance, but according to their properties entirely different. Thus in the spirit of God re-born man is the flower, which the

tree of his life brought forth, and also the ripe fruit containing the seed of future generations (Reincarnations).

Note.—The word Reincarnation is often misunderstood. Correctly comprehended, the doctrine of the Hindus about re-embodiment harmonizes exactly with the Christian doctrine of the "resurrection of the flesh." That part of man re-born in spirit enters into God, and belonging to the God-man, does not need to re-embodiment itself on earth, but sends out a ray of light (seed) of his own being which fructifies and animates the re-born earthly personality. This personality is composed on earth, that is, in the astral world, of the remaining lower corruptible soul-forces, called in contrast to spirit, "flesh" (Kama Manas). In the language of the mystics the incorruptible (Buddhi Manas) is the "flesh of Christ," the corruptible (Kama Manas) the "flesh of Adam." The latter corresponds with the Skandhas of the Buddhists, that is, earthly tendencies, talents, spiritual tendencies, etc., with which man is born. This seed is the word of God in man, or the heavenly spark of eternal love, so that man is nothing but an intellectual animal and incapable of spiritual progress. It is the spirit of God in man, and outside of this one, no other spirit truly exists. What intellectual man calls his own spirit is nothing else but animated and often perversely applied activity of thought, comparable with a dewdrop sparkling and flashing its many colours in the sunlight.

10. **Spiritual Perception.**—When the heaven of the soul in man has become light, and man by regeneration in the spirit of God has realized divine self-knowledge, then everything becomes lucid to him in the kingdom of the spirit, as he perceives everything in the light of the sun of wisdom, risen within; yes, he himself is this sun and illuminates everything by his own light. His celestial senses are opened. Not only the eye, but also the ear, smell, and taste, and the spiritual world does not hold any more inscrutable secrets for him.

11. **Harmony or Reconciliation.**—In this state of perfection, which is not transient but lasting, man recognizes his own divine self the creator in all creatures; not only in all men good or bad, but also in all animals, God's angels, and demons, in fact in everything, as everything originates in this self. This self-knowledge is not the result of logical speculation for him, but self-realization, and eliminates every disagreement, inharmony, and division which might impair the tranquillity and peace within.

12. **God:** that is, Perfection. The last shadow of egotism disappears. At one with God, perfected man is in the spirit of God, all-knowing, ever-present, all-gracious. It is the highest state of self-knowledge and blessedness (In India, Sat-Chit-Ananda — Being, Realization, Bliss).

(TO BE CONTINUED)

## ACHIEVEMENT

As does the potter, with his clay,  
Shape and re-shape it to his will,  
Endeavor to achieve alway  
A better, worthier pattern still:

E'en as the master trieth o'er  
And tunes and plays each instrument  
Until he findeth one that more  
In tone responds to his intent:

So does the Self re-fashion man  
In this, the furnace of earth life,  
Nearer to match the eternal plan,  
Using as tools both pain and strife:

Form after form he so discards,  
Providing ever better, new,  
And these in turn become as shards,  
The broken moulds that shape the True—

The pattern of the Perfect Man  
Through the long progress of the suns,  
The consummation of the plan  
Whose one eternal purpose runs.

G. P. Williamson.

Christmas Day, 1920.

## THE CANADIAN THEOSOPHIST

### THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY  
IN CANADA.

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

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Mrs. George Syme, Winnipeg.

##### GENERAL SECRETARY:

Albert E. S. Smythe.

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## OFFICIAL NOTES

Secretaries please note that for propaganda purposes the pamphlets "Theosophy" and "The Art of Magic," 8 pages each, envelope size, may be had for 35 cents per 100, post free, and "Hope" (Watts' picture), a Theosophical study, 16 pages, 75 cents per 100. Other pamphlets, including Mr. Wadia's "The Inner Ruler," are in preparation. Back numbers of the magazine, assorted, may be had at reduced rates. Apply for all these with cash to the General Secretary.

\* \* \*

The General Secretary of the T. S. in Chili writes "I am directed by the members of the Theosophical Society in Chili, assembled to-day at their Second Annual Convention, to convey to you and members of your National Society their heartfelt and fraternal greetings. I comply gladly with their wish and add to theirs my best wishes for the welfare of your Society and your personal venture." Chili has ten active Lodges, three of them

in Valparaiso and two in Santiago, and the sectional magazine is a highly esteemed publication. We wish all success to our southern brethren, and reciprocate their felicitations.

\* \* \*

Fellows of the T. S. belonging to the Canadian Section who expect to visit Paris for the approaching Universal Congress in Paris, should notify the General Secretary, as it may facilitate matters for them if official intimation of their presence can be sent previously. The Congress meets on July 23-26, and Mrs. Besant and many other outstanding Theosophists will be present.

\* \* \*

Several enquiries and complaints have come from the West concerning lectures purporting to be recommended from Toronto, or supposed to be authorized by the Executive Council. Due notice will be given in these columns or through the General Secretary of any lecturer authorized by the section. Lodges, of course, have complete control of their own policy in such matters, and can engage any lecturer they choose, and refuse any lecturer as they please. But it would be wise to discriminate in respect to those who make a happy hunting ground of the Society, either to collect sums of money and fees up to \$50 for "courses" which impart nothing that cannot be obtained for 50 cents or a dollar in our literature, or to spread propaganda for movements which have nothing to do with the Theosophical Society and are frequently injurious to it. Co-operation of the Lodges with Headquarters in the matter of lectures will enable better work to be done.

\* \* \*

Miss Anna de Leeuw writes from Adyar: "I am sending you under separate cover a copy of February Adyar Bulletin. You will see that under the heading 'Theosophy in Many Lands' we are trying to give the sections news of each other. I should be very glad to receive from you occasionally a few paragraphs of news from the Canadian Section." This is a challenge to the whole section, as we find it difficult to get news from

the Lodges for our own magazine. Secretaries may be too busy, but some one should be deputed to send in the news in each Lodge. We shall see that the Adyar Bulletin gets some items from us. Miss Leeuw continues: "Furthermore, I should be very glad if you would bring to the notice of your members that we should be pleased to receive contributions of short articles from them for publication in the Bulletin. This little journal has always aimed at being a link between the various sections and we should like to have views from every part of the T. S. represented in it. We keep the subscription as low as possible so that it may be within the reach of all. I should like to congratulate you on your own magazine, to which I look forward every month with real interest." The Bulletin is probably the most human and, in many ways, the most attractive of the T. S. magazines. Mrs. Besant is never more charming than in her contributions to it.

\* \* \*

Mrs. Maude Lambert-Taylor writes as follows: "My delay in writing to you has been caused by serious illness, and it will take some time, according to the physician's verdict, to get up my strength again. According to that verdict, too, it is considered that it will be impossible for me to take the tour of the Canadian Lodges. I may be able to take a few as I did last year, but even that I cannot arrange just now, until I know how much stronger I may be nearer the fall. The rest during the summer may make me all right, but I dare not make any engagements just now. I have been overworking for some years and the physical body has rebelled. I cannot tell you how sorry I am, but we both know that work of this kind is all arranged for the best." We must deplore the circumstances that have thus robbed us of Mrs. Lambert-Taylor's inspiring and distinguished services, but our concern for her health and sympathy with her in her illness will be keener than regret for our own loss, great as that must be, and disconcerting as the change will be in our arrangements. Last year Mr. Mitchell's tour became impossible and

too late in the season to make new arrangements. This year, however, we hope to be able to arrange in time for a lecture tour to take the place of Mrs. Lambert-Taylor's, and we have the satisfactory assurance from Mr. Wadia of his desire to visit all our Lodges.

\* \* \*

Mr. B. P. Wadia, writing from Tamaris, France, under date of 24th March, sends affectionate regards and greetings to Canadian workers, and gives some news. "I reached Marseilles," he says, "on 20th February, and stayed with that Lodge for one week, giving them some 15 meetings; then I went to the Riviera Lodge—Toulon, one day with three meetings, and on to Nice, where I stayed ten days, visiting the adjoining Lodges of Cannes, Antibes, Monaco and Mentone, and also working with the two Lodges in Nice—giving altogether some 13 public meetings. You would perhaps be interested to learn that I met at one of the At Homes the Belgian author Maeterlinck, who seems to be interested in the Book of Dzyan, and has read a bit—I hope a good bit—of The Secret Doctrine. I have been some three weeks altogether in this quiet place, at which the Federation of the Southern Lodges is to take place next Sunday, Monday—Easter. Then I go to Nimes, deliver a public lecture at Marseilles, and reach Paris on the 5th, leaving it for London. My English tour begins on the 17th April at Birmingham. I have no further details, but it is all being arranged by the London Headquarters, and it is bound to be all right, for they are efficient. I will have a very busy tour I think, and in London I give a special set of lectures to the public as well as to the members. Mrs. Besant is going to give three public lectures in London, I believe, at the large Queen's Hall. (Theosophy in England announces four lectures by Mrs. Besant on the Sundays of June 26th and July 3rd, 10th and 17th.) I will, of course, attend the Paris Congress, being one of the two delegates of the Indian Section, the other being Mrs. Besant herself. I wish you could come to Paris or send some members. Our first World Congress

ought to be a success, and members and distant section representatives make for it. I do hope at least two or three will come from Canada. I also visit Holland, Belgium, Switzerland and other sections." Mr. Wadia goes on to say that there is some talk of having him come to America, but we certainly wish to have him in Canada, and, as he says, "If I come I shall certainly visit Canada and every Lodge of your Section." We shall eagerly hold him to this, and all the more as Mrs. Lambert-Taylor will be unable to fill her engagement. It will be some months, however, before definite arrangements can be made.

\* \* \*

Lodges should have a special celebration of White Lotus Day, Sunday, eighth of May, the thirtieth anniversary of Madame Blavatsky's death.

\* \* \*

Donations to General Fund: F. T., Toronto, \$10; A. I. C., \$1.

### THE ANNUAL ELECTIONS.

Our official year begins on July 1, and it will be expedient to have the elections held at such a time as will enable the new officers to be announced in time to take charge at that date. Nominations should be sent in at once therefore by the Lodges for the office of General Secretary and for the Executive Council. Nominations must be made through a Lodge, and members nominated for office must be in good standing. The voting will take place in the same manner as a year ago, on the principle of the single transferable vote. As a matter of convenience and saving of expense, it might be suggested that merely complimentary nominations be not made, or if made be not accepted by those who do not wish to give active assistance to the movement. Some correspondence was published last year on the subject of anonymous voting. But no plan was suggested that would not involve a much heavier expense than the section would be warranted in incurring. The ballot is simply signed on the back by the voter and may be sent to the General Secretary

direct if the voter prefers. Without such identification it would be impossible, in the case of such absentee voting, to determine the bona fides and validity of any ballot. Ballots will be issued to the secretaries of each Lodge for members in good standing only. These alone are entitled to participate in the election. Nominations will close on May 16. It may not be possible to close the elections a month later, but the date will be fixed as speedily as possible.

### THE WORLD CONGRESS IN JULY.

The Theosophical World Congress will assemble in Paris on Saturday, July 23, and continue till Tuesday, the 26th, under the presidency of Mrs. Annie Besant. The questions to be discussed are (1) The mission of the Theosophical Society in the world; (2) The problem of education in the new era. It is hoped that all who can possibly do so will attend this great gathering, the first of its kind, which is to be repeated every seven years. M. Charles Blech, General Secretary for France, 4, Square Rapp, 4, Paris, VII., will furnish all necessary information.

### AMONG THE LODGES

Ground was broken for the new headquarters of the Toronto Lodge on March 30, and Mr. J. Hunt Stanford, the architect, expects to have the roof on in a month and the whole completed by July 1. The plans involve a considerable addition to an existing building, which will also be remodelled to some extent. The main hall will seat 500, and there will be commodious class rooms, library, offices, shrine room, etc. But for the imperative decision against any travelling engagements it had been hoped that Mrs. Besant could have been persuaded to open and dedicate the building should she visit New York.

\* \* \*

The children of Vancouver Lodge, after putting on a play for themselves, presented it at the King Edward High School, the Aberdeen School, and again in North Vancouver. They take this way of rais-

ing money for their own library. They have quite a number of books, and their own book-case, paid for by themselves. This is from money from the first performances. The money at other performances goes for other purposes. Mrs. Buchanan has half a dozen or more of these simple play-books, and would be pleased to lend them to any Lodge which would use them. She has already put on "The Sleeping Beauty," "Beauty and the Beast" and "Little Red Riding Hood."

## OUR EXCHANGES

The Theosophist has not reached Toronto for a number of months. We observe from another exchange that the February issue in an instalment of "Rents in the Veil of Time," describes Canada in 14,530 B.C., and Poseidonis in 13,600 B.C. There should be a big demand from those who wish to compare their recollections of those fine old pre-glacial times.

\* \* \*

In Theosophy in Scotland Mr. E. L. Gardner's address on "The Elemental Kingdoms" is reported. Mr. Gardner has been drawing large crowds in all parts of Great Britain to hear his lectures on the Fairies, which he illustrates with photographs of the Fairies done from life, now so celebrated.

\* \* \*

The Message of Theosophy, Rangoon, Burma, contains the report of the Burmese section for the year. It began with 216 members, gained 29 new admissions, one re-admission and four transfers, and lost two resigned, two died, one transferred and 53 placed on the inactive list, leaving 192 active. More attention is being paid to the Order of the Star, which has 459 members, and "Co-Masonry is taken up with great earnestness by some of our members." The T. S. calls for undivided interest.

\* \* \*

The Messenger, Chicago, has a letter from Mr. A. P. Warrington in Australia, chiefly an account of Mr. Leadbeater's work and health. Sydney Lodge, 700

strong, has just elected Rev. L. W. Burt, of the Liberal Catholic Church, president. Mr. Warrington describes him as "a very zealous Theosophist, a polished ritualist both in Church and Masonry, and a fluent speaker." Mr. Rogers has heard from Mr. Jinarajadasa of the possibility of Mrs. Besant spending a week in New York in August, but positively no lecture tour. If this is clamoured for "she may just possibly not come over to New York at all."

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Theosophy in Australia copies an article from the Adyar Bulletin by Mrs. Besant on "Theosophy and Science," in which she describes the reception given to "Occult Chemistry" in 1907 and 1908. "At first everybody laughed at it. We sent it to Sir William Crooks, but he did not laugh, for he was too wise to do so. On the other hand, he said it was very interesting, and perhaps science would confirm some of these things. Some years have passed since this was said, and in the present year, in a lecture to the Royal Society, some new elements were mentioned as well as certain forms of obscure elements already known, and the lecturer had the honesty to say that these were to be found in 'Occult Chemistry' discovered by clairvoyant examination, so that his own discoveries confirmed the observations and showed the reality of clairvoyance, and that is what we want. It was a thing that could be verified."

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A friend has sent in The Theosophical Path for January and February from Point Loma. This is certainly the most handsomely produced of all the magazines professing Theosophy. The articles of interest deal with Madam Blavatsky and are a refutation of recently published slanders, chiefly those of Count Witte, who did not know what he was talking about. He confuses A. O. Hume, the friend of H. P. B., with David D. Home the spiritualist, and attributes to Helena Blavatsky the errors and frailties of a certain circus rider of Constantinople, Julie Blavatsky. There was also a Nathalie Blavatsky and a Heloise Blavatsky, and the

muck-rakers have rolled them all into one and amalgamated the result with our H. P. B., chiefly to the delight of certain Christian ministers. Kenneth Morris is always interesting and often inspiring, and in his "Crest Wave of Evolution" are reliable historical pictures of antiquity. His poems are also distinguished. Other familiar names are R. Machell, H. T. Edge, F. J. Dick, who writes on Stonehenge, Leoline Leonard Wright, Clark Thurston and Iverson Harris.

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"Theosophy" for April supplies chapter xv. of "The Theosophical Movement" and formulates the charge that the weakness in the T. S. was due to the fact that H. P. B. was regarded by leaders in the movement as a medium. "Although they had abundant warnings, both from the teachings of Theosophy and by messages received by them directly from the Masters, that their views of H. P. B. were erroneous in fact and illogical in principle, and although not one of them himself had, or professed to have, any occult powers of his own, any occult means of discrimination, any ability to direct communication of his own with Masters, nevertheless their fundamentally false view of the nature of H. P. B. compelled them, little by little, to take a divergent path. In the beginning doubts; next, private dissent and dissimulation; finally, open repudiation of her occult status and authoritative standing in the Society, in the Movement, in Theosophy." This reached its climax in 1884 and following years. "During these years W. Stainton Moses ('M.A., Oxon'), C. C. Massey, A. O. Hume, V. V. Solovyoff, W. T. Brown, Mrs. Josephine Cables, Mohini M. Chatterji, Subba Row, Mr. Cooper-Oakley, and numerous others, both members of the Society and probationers of the Second Section, succumbed to inner and outer influences and left the Society and its work, because, however much they doubted H. P. B., they were none the less convinced of the existence of the Masters and the value of the Society in the work of the Movement, provided only that they could themselves direct and control its destinies."

Theosophy in England and Wales keeps up the standard declared for in its prospectus. Mr. Baillie-Weaver discusses the church situation in England in connection with the recent Anglican conference. Speaking of the Liberal Catholic Church he says, "With certain sections of the Anglican Church, its very name and ritual will, I fear, be an obstacle to its progress if it attempts to win over what I will call, for want of a better term, the 'protestant' element both inside and outside the Anglican community." The evolution of the Anglican Church is quite obviously not on ritualistic lines. Anyone who will read the recent utterances of eminent church men like Dean Inge, Canon Barnes, Dean Raven, of Emmanuel College, Cambridge, will understand that the positive thought in the church is going forward and not backward. D. N. Dunlop writes on "The Ego and the Senses," and Hope Rea on "Good King Wenceslas," otherwise King Wenzel of Bohemia, who began to rule in 921, a thousand years ago. J. S. Pattinson, in an article on the "Sacred Geography of Britain," traces the older forms of worship to sun-worship. "To the movements of the sun and its attendant planets we owe our feasts, festivals and holy days, as well as our measures of time." "The red lamp above and the candles upon our altars are relics of this ancient cult of the Fire." Salisbury and York, the two great plains of England, became naturally the chief seats of the ancient worship and the sites of the chief temples. Mr. Pattinson recognizes "still another set of holy places, perhaps even more sacred than those chosen by the Roman See, for there was an ancient British church, sustained and led by those teachers we think of as St. Patrick and St. Columba, though the two canonized under this name may have been of later time." Mr. Charles Lazenby announces a series of eleven free lectures from Wednesday, May 18, till Saturday, May 28, on "The Secret Doctrine in the Greek Pantheon," every evening at 8.15 at 38 Warwick Gardens, Kensington.

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In the Adyar Bulletin, Mrs. Besant gives a glowing account of the inauguration

ceremonies at Delhi, when the Duke of Connaught opened the Legislatures of the three Presidencies, and the two Houses of Parliament of India as a unit. The Indian newspapers adopted the title of "Royal Messenger of Peace and Good-will" bestowed by Mrs. Besant on the Duke, and the whole occasion was marked with a success which was scarcely anticipated by those who have been following Mr. Gandhi's boycott. Mrs. Besant was one of the special guests of the Government as having contributed so much and so ably to the establishment of the new regime. She was also appointed Honorary Commissioner of the Boy Scouts of India by Sir Robert Baden-Powell, she having established the Scout movement for Indian boys and girls, now amalgamated with the general Scout Brotherhood. The Viceroy spoke of having worked from 1915 onwards to make a new departure to put an end to "a beneficent despotism," and to hold up complete responsible government as the goal of the British policy in India. Everyone, says Mrs. Besant, was moved by the eloquence and deep passion of the utterance of the Duke of Connaught in appealing to India to "bury with the dead past all misunderstandings and mistakes, forgive where forgiveness is needed, and go forth hand in hand." The Bulletin gives the conclusion of Mrs. Besant's presidential address. She speaks of the financial difficulties at Headquarters, the war having almost destroyed the publishing business, the whole debt due from the London branch, 40,000 rupees, having to be remitted. "We suffered also from the bad management of our American Branch, which instead of paying us for the books sent out, calmly used our money for printing American editions of our books to our serious detriment." Two "responsible persons" were also found by Mr. Schwarz "in the dishonest manipulation of balances." Mrs. Besant closes with an eloquent passage: "The Eyes that never sleep are watching the world in this hour of its travail. They see the helpers and the sluggards, the workers and the idlers. See to it, each of you, gathered here in the heart of the Society, that you do not prove

unworthy of your charge, unfit for your trust. Go out into the world and spread the Light."

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The Theosophical Quarterly for April provides as usual a table of substantial and attractive Theosophical fare. The editorial on "The Dangers of Psychism" strikes the note with which we have been familiar in Canada, and which inspires the strength of the Theosophical movement. A comparison is instituted between Shankaracharya's Vakya Sudha, and St. Paul's teaching of the body, psyche, and spirit. "Neither in the Authorized nor the Revised Version of 1881 is the passage satisfactorily translated." Psychism is diagnosed as a disease. "There is an inflamed interest in psychic powers which are, at their very best, only looking-glass distortions of the true spiritual powers; a peeping curiosity about clairvoyance, clair-audience, messages from the unseen world; an inflammation of the surface of the psychic body, a hyper-sensitiveness expressing itself in visions and voices. It is difficult to say just at what point along this line insanity begins; in all likelihood the inmates of our asylums are people who see psychic pictures and cannot distinguish them from physical things. But this wandering in the shapeless land is only the lesser half of the penalty of psychism. The greater penalty is an inflamed and assertive vanity; the overpowering desire to set up as a teacher, in virtue of these voices and visions; the longing to pose as an authentic bringer of light. To state the thing prosaically, these people not only announce that their voices and visions are Theosophy; they further announce that they themselves are the inspired leaders of the movement." In conclusion the article asserts that "this single element has been the bane of the Theosophical movement from the outset; that it, and its exponents, are the greatest obstacle in the way of presenting Theosophy in a sane way to a world that sorely needs it." To all of which we cordially assent, though we fancy that our New York friends are somewhat prone to impute psychism to those who abhor it as sincerely as they do themselves. Henry Bedinger Mitchell fol-

lows this with the first long instalment of an article on "Materialism and Spiritism" in which a number of psychic books are analyzed. Sir Oliver Lodge's "Raymond" escapes with a blessing for "sincerity and unselfishness of motive," but there are lesser lights who merit a similar benediction. Mr. Charles Johnston begins one of his luminous studies, taking the Tao-Teh-King for text. We expect this study to be one of our future books of devotion. The Annual Convention of the Society of which the Quarterly is the organ is called for Saturday, April 30, at 10.30 a.m. at 64 Washington Mews, New York.

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Also received: Bulletin Theosophique, Paris, February and March; Teosofisk Tidskrift, Stockholm; De Theosofische Beweging, Amsterdam; Theosophia, Amsterdam; Gnosi, Turin, Italy; Theosophia in Bulgaria; Revista Teosofica, Havana, Cuba; O. E. Critic.

## REVIEWS

### "The Inner Government of the World."

A strikingly interesting and informative little book is Mrs. Besant's publication of her three lectures delivered at the North India Convention last September on "The Inner Government of the World." It is priced at 14 annas, and sold in England at 1s. 6d., possibly 50 cents by the time it reaches us. In its 76 pages it gives a more lucid conception of the operation of the inner forces and powers of consciousness in the universe than is to be had elsewhere in similar space. One of the great blots on our civilization is the colossal ignorance even in our universities or our churches of any glimpse of the plan on which the Great Architect is proceeding, any gleam of an idea of the design behind all the apparently chaotic evolution. Unless the imagination has something to work on most people feel that they are plodding blindly and aimlessly through a cosmic wilderness—a hopeless monkeydom. A book like "The Pedigree of Man" or these present lectures, which are in a similar vein, will give the errant imagination the clue it seeks, the mind can orient itself, and the

cosmos becomes a harmonious realm. The lectures deal with: (1) Ishvara; the Builders of a Cosmos; the Hierarchy of Our World; the Rulers; the Teachers; the Forces; (2) The Method of Evolution; the Building of Man; the Building of Races and Sub-Races; the Manus; (3) The Divine Plan; Its Sections; Religions and Civilizations; the Present Part of the Plan; the Choice of the Nations.

### "The Servant."

Mr. Charles Lazenby, B.A., has been contributing a series of articles to the magazine "Theosophy in Scotland," and these are now collected in a handsome booklet of 48 pages under the title "The Servant," which recalls Principal Sir George Adam Smith's treatment of the title as used by Isaiah. The Proem suggests the diverse lures of life: "I will be a warrior-king; I will be a great priest and a power in Religion; I will be a great scientist, and have extended knowledge of many facts." But all these exhaust themselves and finally the pilgrim chooses "Let me become a servant of man." Mr. Lazenby defines various phases of magic. "White magic is the use of all these powers for the well-being of humanity, and in the use of which the man who uses them is constantly willing to sacrifice his own personal comforts and ambitions for the use of mankind. He will gladly forego the pleasures of the senses and that recognition of his personality which he might claim, if by this denial he sees that mankind will be aided and helped forward on the long journey towards the goal of human perfection." This indicates the ethical standard set up, and the 22 rules which follow, and the exposition of which constitute the book, are tuned to this key. "The first step is to live to benefit and serve mankind." The value of the book, however, lies in its practical nature. Students who find Patanjali too profound or too academic will find in Lazenby's "Servant" a lucid and reliable mentor.

### Bibby's Annual, 1921.

Probably no other single agent has been so efficacious in spreading Theosophy and disarming criticism as Bibby's Annual, the issue for 1921 of which has just been pub-

lished. Its exquisite artistry, unrivalled by any other publication, combined with almost faultless letter-press and text attracts the multitude and interests all in spite of prejudice, by its sweet reasonableness, and its breadth of view and universal scope. The coloured pictures are on the same scale of taste and beauty as have rendered the Annual such celebrity in the past. Two scenes from contemporary history depict "the signing of Peace in the Hall of Mirrors" and "Sir David Beatty reading the terms of the Armistice to the German delegates." In the former Sir George Foster is entitled plain Mr., the only slip we have noted in the Annual. The double-page picture is a glorious reproduction of Sir Edward Burne-Jones "The Star of Bethlehem." There are over sixty of these wonderful pictures, as varied as ever, but all of the finest, so that choice is confounded. Among the articles is one by Thomas H. Mawson on "Town-planning," and one on "Self Development" by L. W. Rogers, names familiar to Canadians. Wallcoustins, the artist responsible for the decorative work and covers, is well known in Toronto. Among the editorials is an excellent "Study in Karl Marx" which ought to be in the hands of all students of his folly. He "was not a producer himself, what he sought was to compel others to divide their savings with him, an attitude of mind which characterizes many of his followers." "The Locomotive Driver" is a moving recital from the experience of Ex-Lord Mayor Richard Caton, M.D., LL.D., C.B.E., of Liverpool. Wisdom, Love and Beauty fill these pages and they form a rare tribute to the Theosophical Movement. The Annual may be had for 85 cents from Mr. George McMurtrie, 65 Hogarth Ave., Toronto.

### BE STILL AND KNOW GOD

When Eugenius III. was elected Pope he asked St. Bernard to give him direction for his spiritual life in his new office, and St. Bernard replied with the treatise entitled "De consideratione," the motto of which is "Vacare considerationi," "Get or make time to think, to ponder."

## FROM HEADQUARTERS

(By our Adyar Correspondent.)

One kind of detachment we learn perforce, at Adyar, is separation from friends, for here few conditions are permanent. On February 2 a farewell breakfast was given by Miss van Motman for Mr. Wadia, who left that day for Europe. The impromptu talk he gave casually to a few who gathered afterwards for tea in Mrs. Stead's rooms was one of those mental and spiritual feasts he sometimes provides at such unexpected moments, and this one gave a wondrous insight into the Indian philosophy in its relation to Theosophy. The great aims of our Society were discussed, as also were its dangers of running into narrower, vanishing grooves instead of the broad, main channel of its destined course as a spiritualizing movement in the world.

No moments of ennui come to those who are attracted to the life here, and Miss Pagan has recently added to the general interest by her particular form of propaganda, which consists in her rare gift for presenting the heart and soul of good plays with a Theosophical basis—and for such basis she has a keen sense of discovery. Her lecturing experiences in Scotland have proven how few people care for the dry bones of a merely Theosophical lecture, how unattractive is the church, whereas most people will flock to the theatre, eager to understand life's meaning as the stage presents it in its mirth, joyousness or tragedy. Through the medium of the drama great souls may give their message to the world, and her idea is to popularize these messages by lectures, with the help of a few of the most effective scenes to stimulate the imagination, and enable one to take something memorable away—scenes that tell the story of the play and emphasize its inner significance. Here she has taken some of the writings of Bernard Shaw, outlining the man and his message in his plays, "John Bull's Other Island," "Caesar and Cleopatra," "Man and Super-Man" and "Fanny's First Play." Parts are assigned to various ones, who

recite or read them, while her part is to weave the whole into a very interesting, attractive and instructive entertainment.

February 17 was celebrated as usual at the Headquarters Hall, where Mrs. Besant said, in brief: "Friends, we are gathered here to-day to observe the anniversary of the passing away of the late President Founder, Col. Henry Steele Olcott. We observe this 17th of February to revive our memories of the good work he did in founding the Theosophical Society. It was at 7.17 a.m. exactly that he dropped his body, and we keep to the same time and meet year after year in this hall where his body lay. Many came to pay their respects, and passages were read from all the religious scriptures, as it was his wish that all religions should be represented. We observe on the same day the birthday of my brother, C. W. Leadbeater, whose photograph you see over there; and also the anniversary of Giordano Bruno, who though dead as a martyr still lives in the hearts of men, as his teaching was that "to know how to die in one century is to live for all centuries to come." Others were then called on to read the different scriptures. Mr. Soobiah Chetty paid tribute to the impetus the Colonel had given to Hinduism alone, mentioning his lecture on "The Science and Ethics of Hinduism," which caused him to seek an introduction and to eventually suggest his coming over to Adyar to look at the property afterwards purchased for our Headquarters. Floral offerings were made by all, including the compound servants, according to custom, and this terminated the ceremony.

The first anniversary of the Agricultural Union was held at its own premises, Damodar Gardens, on February 27, with Mrs. Besant presiding. She praised the work of its head, Mr. Huidekoper, and predicted how widespread might be the influence from his tour among villages where he has given agricultural demonstrations. He read a cheerful report, expressing a hope that the Teaching and Agricultural Departments might draw closer together; and Mr. Arundale's speech dealt mainly with this point, while

that of Mr. Jinarajadasa pointed out delightfully and sympathetically the spiritual value of agriculture. The *shamiana* was most tastefully decorated with garlands of flowers and interlaced palms, and the proceedings that open as usual, with the chanting of prayers from various religions, closed with the singing of "Bande Mataram," India's national song.

Mrs. Besant's last absence from Adyar extended to nearly three weeks, when she went to Bombay to meet Sir Robert Baden Powell, and accompany him to Delhi to assist at the New Councils. Being the greatest single, unofficial person, excepting Lord Chelmsford and Mr. Montagu, who worked for the Reforms, she was invited there to discuss the best methods of working them out, and was received with utmost distinction by all officials and noted visitors of every rank. This was the mark of accomplishment of her great work, so well and patiently executed.

The Boy Scout Movement, which she first started here for the Indians, was also discussed with its highest officials, and she returned to Madras in time to welcome Sir Baden Powell, who paid tribute to her magnificent service by presenting her with a special scout decoration, "for merit," and appointed her as Honorary Commissioner for all India. He was surprised and gratified at results, and to find a complete village built in an enclosure by the boys, under the inspiring direction of their new Chief Commissioner Arundale and ex-Commissioner Pearce. Here were exhibited many forms of handicraft, games, dances, etc., common to southern India, and a grand rally was given in honour of the Chief Scout of the World, who is doing so much towards building the character of its young citizens through his wonderful work for boys, and his declaration that there is no ideal greater than brotherhood and service.

February 28, 1921.

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*The Highest* is unmeasureable, and nevertheless a human heart can contain it all.—Angelus Silesius, 1674.

# THE CANADIAN THEOSOPHIST

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## THEOSOPHY AND THE REFORMATION.

The critic of Theosophy and Occultism to-day must be staunchly and truly chivalrous, or he falls into vituperation. In so doing he ceases to be scientific, or Theosophic, or valuable. But the temptation of the moment, being in the ruck and baffling noise of the battle, is to strike first and consider afterwards; some cannot really help it when their pet aversion comes on the field (vide "The Messenger," January, 1921). The wise will merely allow for the situation, in evaluating the arguments; but few are wise. All soldiers admit that the frenzy of battle is a temporary insanity. Logic alone keeps you out of the insane asylum; not just the Syllogism alone, but the higher sweet reasonableness that withholds condemnation till all the evidence is weighed and evaluated as a whole. Then holding the truth of both sides the dialectic mind can grasp the whole problem, get the deeper truth; with it the concomitant inferences and implications. Intuition plays a part at this stage, in getting a grasp of the whole. Verily to know all is to forgive all.

To live and let live is Brotherhood; that is what the Reformation brought to the Christian World, and it was needed. By that idea the fanatic with a half truth was prevented from destroying the man with the other half truth. Then, for the first time in many centuries, science could live and grow. Never does a whole truth make a fanatic.

Out of that Reformation grew the western Civilization, such as it is. Knowledge

was no longer a crime, nor heresy to be punished by death. The removal of the death-penalty was the one crowning achievement; Science could now openly search for truth, the laws of Being, expand and as a concomitant, improve the material comforts of humanity. So far only a beginning has been made, for the process is indeed slow, but the basis is there and there is nought to hinder, but the Limitless. True, it is that Science is materialistic, but it is not destructive, fanatical.

Scientific search and research in religion is now possible, and even in the materialistic camp the most recent discoveries are in the realm of psychology; science will eventually prove super-physical or astral life, but not without finding astral matter. Matter, manifestation is the field of research. Meanwhile religion lives on, safe, except from the light of Truth, for there is no scientist except perhaps a hyphenated Christian, who could entertain the forceful suppression of religious views or beliefs. Nor would he prevent their propaganda and growth, because Truth is never afraid. No scientists, no occultists, no witches even, ever had to resort to burning at the stake, to pogrom and massacre, to prove the truth of their statements; but they rely on Law. It is most significant. Science alone has proven itself chivalrous, for that itself is part of the proof.

Can we now again trust Religion with the power to suppress differences of opinion?; what is there to guarantee its generous and chivalrous tolerance of Science, Theosophy,

Yoga. On its record, nothing. Many Christian sects still deplore the Reformation and would gladly revert to the statu quo ante at once if public opinion would permit. That public opinion is the Spirit of the Reformation, the hunger for truth, still alive; let us honour it and foster it. It is the primal basis of Theosophy.

Theosophy, publicly avowed Theosophy, had no chance whatever until three centuries after the Reformation, then it came in as a sort of supreme essence, the sublime result of the Reformation. For Theosophy gave Reason and Truth a throne in both materialistic and spiritual research. Occultism was the burden of the message, but the reasonableness, the painstaking search, and watchful research, the strict accountability to Logic, Fact and Truth, is of science as it is of Theosophy. Just now we are in grave danger of departing from that and reverting to reliance on "Authority," on "the word of So-and-so," or on direct revelation in no uncertain terms, and the "believer" still claims to be a Theosophist.

Such an attitude brands you as a religionist; if that attitude becomes dominant in the Theosophical Society, then the society is dead. That is the danger that H. P. B. warned us against, but to mention H.P.B. is to arouse vituperation and wrath in certain circles of the Theosophical Society already. The mark of the chivalrous knight was piety and selflessness as against theology and authority. To-day we have a greater number of chivalrous and knightly souls than ever before; times have changed; no longer sword and lance, but word and deed, statute and school, mark the passage of a Sir Galahad. Slums, illiteracy, and smug complacency in high places are the lairs of the Dragon. And bigotry in patriotism, in creed, in commerce are the tracks that show where he has passed.

That chivalry is becoming more and more common in the world, it battles honorably and openly, grants quarter, i.e., life and liberty to the foe, and adjusts differences rather than exterminate opposition. That chivalry is essential to scientist, Theosophist, occultist alike, and human nature respects it instantly, for of such are the

trusted leaders of all ages. All, boys and men, deal on that basis and can appreciate even the higher and sublime types. No one who studies history expects to find chivalry in a priest, nor does priestcraft predispose a man to martyrdom. But is this new age going to usher in a new type of soul-seeking priestly office? Let us as Theosophists wait and see, for we alone know that religion is essential to the Fifth Root Race and that it has millions of years yet to do its work. Wait.

See how the common people of America and Australasia are showing the chivalrous quality, fair play, contempt for trickery of mind, respect for superior knowledge and self-respect as to the mind; in all a very wholesome spiritual understanding and intuition of what is right. This is the new race, discerning, and discriminating. They have incarnated for the new age, the age of knowledge, Theosophy publicly avowed proved its advent. Theosophy must not fear to propose solutions for all problems, for we hold the Master-key. But though we feed starving Protestantism, anticipate chemistry, stimulate ethics, we must not as a society break down the bars that keep mass and multitude from overwhelming the "different" and "the Few."

That narrow way for the few, is the great message of Theosophy to the coming generations, and we must maintain our differentiation in the face of all odds. While we call all men to Religion, we alone call the "Few" to Yoga. Not the yoga of mere psychic power and phenomena, but the Yoga of Continent Character—the Power to control Power. That is the Yoga of the Gita, of the Voice of the Silence, of Light on the Path, and of At the Feet of the Master.

It is the message of the Testament: "What soever things are holy . . . pure . . . of good report, THINK of these things"; "The kingdom of Heaven is within." To this we alone call, few answer; for it is the as yet lonesome path forward in evolution, the living the life of the next Round.

A. F. Knudsen.

Adyar, March 21, 1921.

# THE FESTIVAL OF TO-DAY

FULL-MOON DAY, 21st MAY, 1921

BY B. P. WADIA

In the world's history there are perhaps very few vents of so great an importance from the viewpoint of the spiritual unfoldment of the race as the enlightenment of Gautama, who became the Buddha 2510 years ago to-day. And yet its significance is not realized by the world at large who read histories written for it for specific purposes.

What are generally known as myths are items of true history, epoch-making and deeply significant. In India, the land of Religion, both among Hindus as well as Buddhists, the full-moon day of the month of Nesak is held in reverence for reasons varied and sundry. The High Gods who guide, unknown and unrecognized, the slow evolution of humanity, have their own way of teaching and recording, and one of these is through the medium of popular legends and tales.

On this full-moon day not only that Rishi became the Buddha, but also was He born in the Hindu Royal House of Kapilavastu and became known as the gentle Prince Siddhartha. And on the same full-moon day, when His time came, after 46 years of blessed teaching of the Noble Eightfold Path, that Master of Masters, that Perfect Teacher of Gods and men, cast off His superb body 80 years of age and passed out of the sight of flesh to continue His work of blessing from heaven on high. Thus, three notable events of birth, of reaching Buddhahood, of casting off his fair garment of flesh, took place on this Nesak Full-Moon Day. In holy memory thereof all those below His august rank have ever since observed it in His Sacred Sangha.

There is a strange belief, handed down by tradition, and reverently nurtured by the devout Buddhists, that every year on the Nesak Day the Lord Buddha blesses the race of men who are His younger brethren and thereby the world is enriched in spiritual power and potency. However that may be, in this world where He was

born, where He "set in motion the Royal Chariot wheels of the Kingdom of Righteousness," where through His preachings hundreds crossed the ocean of illusion and reached the other shore where bliss abides, this day ought to arouse latent memories of a far off past when He left the world glorious in all expressions of life and labour. Lord Gautama ushered in a new era of progress for the race of which He was the first to reach the Enlightenment. He also introduced a new epoch in the story of India's culture, both spiritual and sociological. The fetters of creed and dogma, the limitations of bigotry, the narrower outlooks of life, had worked their natural havoc in our Aryan civilization, and He was born, "this last of many times," to break those fetters, to remove those limitations, to widen those outlooks. How marvelously He did it all, is a matter of history.

In that splendid and most inspiring poem: "The Light of Asia," Sir Edwin Arnold has given us, in superb musical language, the marvelous life-story of this Man of Perfect Stature. His Royal Birth, His marriage of exquisite love with that embodiment of spiritual charm, Yasodhara; His life in the Palace of Pleasure, His seeing the life of the sorrowful, His reading of the sign of His mission, His escape from the prison-palace, His wanderings, His questionings, His meeting with the tender Sujata, "wiser than wisdom in her simple lore"; His wending to the Bodhi tree, His solving the mystery of existence and pleasure and pain, His gaining Illumination, His return to the Deer Park at Kashi, His founding the Sangha, His establishing the Dhamma, and then His passing away—all never to be forgotten incidents of spiritual value and significance.

In our world of to-day, where strife begets pain, struggle begets poverty, war begets bloodshed, we have forgotten the gentle ways of Peace, the joyous paths of Bliss. Naturally, we may crave for the priceless boon of knowing the secret to

“grow, content, from time of tender shoot to time of fruit” which this Master searched and found. If only man “nursed on blood,” turned his feet to paths of Forgiveness and Love and lived as the Buddha taught, understanding the Four Noble Truths: The Sorrow, Its Cause, Its Ceasing and the Way—the Noble Eightfold Path, he would arrive at that fair garden where “spring the healing streams, quenching all thirst,” where “bloom the immortal flowers, carpeting all the way with joy.” Immutable Peace would then be his, and Power of the Immortals and Wisdom which is Love and Labour which is Joy.

May this Anniversary Day bring its benediction to a sorrow-laden and troubled world; may Peace come to stay where strife is and may every man, irrespective of his creed or his clime, learn to imbibe the Teachings of that mighty Light of Asia, who assured us:

“Enter the path! There is no grief like hate!

No pains like passion, no deceit like sense.  
Enter the path! far hath he gone whose foot

Treads down one fond offence.”

### THE MYSTERY OF HAPPINESS

There is no distinct or separate immortality for the men of earth outside of the Ego which informed them. That Higher Ego is the sole bearer of all its *alter egos* on earth and their sole representative in the mental state called Devachan. As this last embodied personality, however, has a right to its own special state of bliss, unalloyed and free from the memories of all others, it is the *last life only which is fully and realistically vivid*. Devachan is often compared to the happiest day in a series of many thousands of other “days” in the life of a person. The intensity of its happiness makes the man entirely forget all others, his past becoming obliterated.

\* \* \*

The crutches are removed; the props are torn away; the soul is alone; the abyss beneath.

### THE HIGHER AND LOWER SELF

Look at this white clean thing,  
Whiter than seagull's wing,  
Whiter than fresh waters billowing!  
The stars are low when measured to its height:

It hath the sun's own light.  
Sickness, despair, the irony of fate,  
The comradeship of bats, the damp of night,

The jealous, ever-gnawing fangs of hate  
Have never soiled its majesty of white.  
Clear of the world and free  
Rises the soul of all I yearn to be.  
This is the white clean thing,  
Whiter than seagull's wing,  
Whiter than fresh waters billowing.

Look at this black foul thing,  
Blacker than raven's wing,  
Blacker than night waters billowing.  
It hath no thought of sun or moon or stars,  
No word for Avatars.

Blind are its eyes, and all its purpose seems  
Knit with the dust and evil, and its hand  
Throttles the slim white throat of those pure dreams

That pour away the hours in golden sand,  
Striving to tear from me  
The stainless soul of all I yearn to be.

This is the black foul thing,  
Blacker than raven's wing,  
Blacker than night waters billowing.

Which at the last shall conquer? Have I doubt?

Then let my veins flow out  
Like cowards put to rout.  
The black foul thing is with me for a day;  
The clean white thing for ever and for aye.  
On rungs of flesh that rot away in air  
I'll mount the heavy ladder up to light.  
I'll gain from each black chalice of despair  
Some power to reach the cup of pure delight.

Clear of the world and free  
Rises the soul of all I yearn to be;  
The clean, white, lovely thing,  
Whiter than seagull's wing,  
Whiter than fresh waters billowing.

—Wilson MacDonald.

# AMONG THE ADEPTS

CONFIDENTIAL COMMUNICATIONS FROM THE  
HINDU ADEPTS AND CHRISTIAN MYSTICS.

By FRANZ HARTMAN, M. D.

A POSTSCRIPT TO HIS "REMINISCENCES"

TRANSLATED BY FRITZ HAHN

(Continued from page 23)

## THE TEACHINGS OF THE ROSICRUCIANS

From the foregoing one can easily infer that the Rosicrucians cared less for intellectual research and knowledge than for divine Self-knowledge and the power of true faith which leads one to the understanding of God: as in comparison with the true Self of all beings, who is the Lord of heaven and earth, all human knowledge has only an insignificant and subordinate value, and is, without this higher understanding, absolutely valueless. This is expressed in an old motto of the ancient Rosicrucians: "I do not seek anything; I do not want anything; I do not desire to know, to possess nor to understand anything in heaven or on earth but Christ the Crucified within me."

With this alone were they contented, as one might think who has learned to realize the God within himself, the Divine Man, which can only be done by becoming one with Him. Understanding and possessing everything in Him, he has found the Lord within, the Master who teaches everything, the Light which illuminates everything. This inner illumination and self-knowledge is incomparably higher than all exterior and theoretical knowledge.

If you want to know divine Love go into the most inward sanctuary of your heart, where this Love dwells, and when you have found it you will know far better its nature than if you got the whole scientific world to answer the question. What use would it be to us, to quote Thomas a Kempis, to talk scientifically about the Holy Trinity, if we do not possess this Trinity ourselves where the Eternal Father with the Immortal Son are One in the Spirit of the understanding of the Divine Self? Not idle knowledge nor a lazy belief, but the DEED is the Way.

All this is taught not only in the Bible, but also in the Bhagavat Gita, and is found

therein when one reads and understands these Scriptures in the light of Self-knowledge. But these writings of the Sages are like a deep and transparent lake. The short-sighted perceive only the curling waves on the surface, reflecting their own disquietude. The profound and tranquil observer sees the fishes, but the courageous swimmer dives down to the bottom and with the help of the light from above discovers precious pearls and golden treasures of wisdom.

Christ: "I am the true vine: ye are the branches. No one cometh unto the Father but by me." Therefore one must find Christ as one's own Head, one's own thought-light, not as the head of another person, but becoming oneself a Son of Light—of the Father who dwells in darkness. (Psalm xviii. 11.)

The Bhagavad Gita teaches us an ascension out of the physical body (Sthula Sarira) in the incorruptible spirit body (Karana Sarira) and through this to the Logos, by which alone Brahma can be understood. The power by which alone this ascension is made possible is the "truth" and the light—"faith." If this spark of Divine light did not exist in man, no Divine light could unfold itself within. Man would be only a spiritless product of a spiritless nature.

The whole attention of the Rosicrucians is therefore focused on the cultivation of the inner Word of God, taught also by H. P. Blavatsky in her "Voice of the Silence," and by Jacob Boehme: "If you could only desist one moment from your self-will and thought, God would will and think through you, and you would hear His word in your heart. This state is not to be confounded with paralysis of the will and thoughtlessness, but rising above our own ordinary will and thought is called by the Hindus Samadhi—super-consciousness or God-consciousness. Perhaps God-fulfilled would be the best term.

Goethe's Faust says to Gretchen:

Go fill your heart therewith, in all its  
greatness,  
And when thy soul exulteth in this bliss,  
Then call it what thou wilt,—  
Soul! Happiness! Love! God!

(TO BE CONTINUED)

## THEOSOPHISTS IN PUBLIC WORK

President Harding is said to be responsible for a proposal that has lingered long before coming to the front in what are called civilized countries, and he should receive credit for the idea. It is to establish a ministry of welfare, and if Congress will consent a department of public welfare is to be organized at once. Objections raised to the proposal are similar to those raised against hospitals and all forms of organized charity. There is no doubt of the need for such work, however, and the subjects of education, public health, sanitation, conditions of workers in industry, child-welfare, proper amusement and recreation, the elimination of social vice and other kindred questions offer a wide field for activity and co-ordination.

It is a recommendation of Mrs. Besant that members of the T. S. take part in public service as far as they conveniently can, and it is particularly in this group of activities that they can first offer help and by their usefulness and practical methods win the confidence of other public workers. The United States has done much social work on lines suggested by experience rising out of the war. Such a new movement should gain the sympathy of all Theosophists, and they should undertake to do what they can in their own localities to help and participate in public work of this description. Theosophists should take part in such public work to the extent of their ability and in accordance with their tastes and sympathies, and as Mrs. Besant says: "Let the people in the town in which your Lodge is, always find in the Lodge workers and helpers in any good cause. Give any time that you may have to the helping of others, in whatever ways are needed. Let it be recognized in the town that workers may always be found in the Lodge of the Theosophical Society. You will remember that it was once said by a great Teacher that wherever there was a Lodge of the Theosophical Society there should be a sensible diminution of unhappiness, poverty and ignorance."

Canadians have ample opportunity to participate in welfare work, and not a few of our members are taking their share of such obligations. When it comes to be felt that Theosophists are not only willing and diligent, but efficient, skilful, capable of leadership, and also unassuming and harmonious, the Society will grow in influence and command respect.

### THE FIRE DIVINE

Crouching beneath the rain  
And bent with Age's load,  
An old man delves a drain  
Across the sodden road.

A rusty pick he wields  
With motions weak and slow;  
The muddy gravel yields  
Before each painful blow.

The strokes beat dull and thick  
Upon the dreary mire—  
And yet the labour'd pick  
Flings dancing sparks of fire.

—A. L. S.

There's music in the valley,  
Broken with laughter and tears—  
Lovable human music,  
Shaken with fears.

He cannot go down to the valley  
Where the linnet thrills,  
He wanders enslaved and embittered  
On the lonesome hills;

For he heard in a fairy moment,  
When the moon had waned,  
The cruelty of a music  
Perfect and unattained.

—D. H. W.

These poems are copied from the Spring Literary Supplement of Ubysey, published by the Vancouver University students.

\* \* \*

God is in everything, but everything is not God. There never was anything, there never will be anything, there is not, neither can there ever be anything in which God is not, yet is not anything or everything God. God transcends everything.—F.

## BACK TO BLAVATSKY.

The slogan, "Back to Blavatsky," which has been so much in evidence in T. S. circles lately, is one having great and helpful possibilities, yet, owing to the fact that it means different things to different people, it has become a source of confusion and irritation rather than a power for good.

To some members it means a genuine call to a more careful study of the great masterpieces given to the world by H.P.B., and when used in this sense it cannot be too highly commended, for the earnest, sympathetic study of H.P.B.'s works, and especially of the "Secret Doctrine," should be one of the chief aims of every Theosophist.

There are others, however, who are not quite so altruistic in their use of the slogan, and to them "Back to Blavatsky" is a convenient means whereby a covert attack can be made on the present leaders of the Society.

It is to this perverted use of an otherwise noteworthy call that all Theosophists should object.

The harm is done in a twofold way, first by those over-zealous followers of H.P.B. who seek to exalt her teachings into a Dogma beyond dispute or critical analysis, and, second, by those who deify in H.P.B.'s name everything that is being done by her successors.

In regard to the first class, there must be no canonization of H.P.B., no elevation of her teachings into the region of infallible dogma. All crystalization of thought in religion or philosophy has taken place when some leader or his works has been set up as the final revelation or criterion of truth.

The Doctrine of "The faith once delivered to the Saints" has surely done enough harm in Western Christianity without having it duplicated in the Theosophical Society.

Anyone who is familiar with the early history of the Movement knows well that during H.P.B.'s lifetime she was by no means regarded as infallible, for she had many characteristics and failings which precluded any suggestion of Divinity.

That she made a number of mistakes should now make us thankful, if they serve no other purpose than to keep her more ardent followers from becoming worshippers.

Well may she pray to be delivered from some who call themselves her friends; from her enemies, if any still survive, she has nothing to fear, but her friends by persisting in such a course as some have embarked upon would completely destroy the work which she devoted her whole life to accomplish.

There are several publications, Occult and Theosophical, which are engaged just now in an attempt to belittle and nullify the work that is being done by the present leaders in the Movement and to impute to them dishonourable and unworthy motives, all under cover of allegiance to the memory and works of H.P.B.

There is also an attempt being made to set up one leader against another, as if in some way they are opponents and represent different factions antagonistic to each other.

Now anything of this nature is hurtful in the extreme and all such attempts to use the names of leaders in the Movement as rivals instead of as co-workers should be severely discountenanced by every member.

We can surely all recognize that each of our leaders, past and present, has rendered distinctive services to the cause, that they have adapted their methods to meet changing conditions, and that each one in his or her own time and place has done work which no other one could have done quite so well.

One of the favourite arguments is that there is a growing tendency to psychism in the Society, and that some recent teachings do not exactly coincide with the teachings of H.P.B., that therefore they are misleading and pernicious, and, furthermore, that all such psychical tendencies are dangerous and should be discouraged.

Every Theosophist is aware that there are great dangers attached to psychism,

(Continued on Page 46, Column 2)

# THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY  
IN CANADA.

Published on the 15th of every month.



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

### GENERAL EXECUTIVE:

Miss Catherine M. Menzies, Vancouver.  
H. R. Tallman, Toronto.  
Roy M. Mitchell, Toronto.  
A. L. Crampton Chalk, Vancouver.  
Mrs. M. F. Cox, Ottawa.  
E. H. Lloyd Knechtel, Calgary.  
Mrs. George Syme, Winnipeg.

### GENERAL SECRETARY:

Albert E. S. Smythe.

## OFFICIAL NOTES

Accessions since February 28 till May 7 number exactly 50, of which 27 are reinstatements of members not formerly included in the rolls of the T. S. in Canada, and 23 are new members. Twenty-three of the members of the London Lodge have paid their dues for the current year, and it is hoped that the Lodge will soon be in full affiliation. Mrs. Besant's guarantee of full autonomy to every member, Lodge, Federation or Section is a definite inducement. The other Lodges are: Vancouver, 6; Toronto, 5; Winnipeg, 4; Calgary, 3; Hamilton, Ottawa and West End, Toronto, 2 each; Regina and Edmonton, 1 each, and one member-at-large.

\* \* \*

The British members are reviving the old summer school scheme as a "Co-operative Holiday," to last for a fortnight at a seaside place in the last weeks of August. The programme will include: Morning, Discussion and Talk; Afternoon, Excursions, Motoring, etc.; Evening, Music, Games, Dancing.

The article by Mr. Wadia appearing elsewhere is appropriate to the Buddhist Festival, which takes place on the Full Moon Day of May 21. Mr. Wadia is himself a Parsee.

\* \* \*

"My dear colleague," writes Major D. Graham Pole, under date of April 8, writing from the offices of the T. S. in England and Wales, 23 Bedford Square, London, "I have to intimate to you that at the meeting of the National Council, held on Saturday, April 2, I was elected General Secretary of this Society." We all wish Major Graham Pole in the heartiest manner the greatest possible success in his new position. The British sections are nearer kin to Canada in outlook and ideals than any others, and their thorough-going democracy has been a saving element in recent years. Major Graham Pole graduates from the General Secretaryship of the T. S. in Scotland, and has had much experience besides in other fields.

\* \* \*

A London estimate of visiting Paris for the convention, July 22-26, covering second-class return fare between Paris and London, and hotel accommodation, including dinner, Continental breakfast and gratuities, is £8 8s. 0d. per head, or say \$50. Arrangements are made in England at 23 Bedford Square, London, W.C. 1, for visitors. Second-class on the railways, it may be said, is better than first-class on this side of the Atlantic.

\* \* \*

The Theosophical Society in England and Wales at its general annual meeting elected Major D. Graham Pole, General Secretary; Captain R. W. Ensor, Treasurer; and the Executive Committee, C. S. Best, J. Bibby, Commander J. L. Cather, Miss J. B. Chambres, Mrs. A. C. Duckworth, D. N. Dunlop, Mrs. Beatrice Ensor, P. Freeman, E. L. Gardner, J. Krishnamurti, Mrs. Hilda M. Powell, Mrs. Josephine Ransom, Captain S. Ransom. The convention of the National Society will be held on June 25, 26 and 27 to coincide with Mrs. Besant's visit.

The following letter gives information about the Paris Conference:

"May I beg you, as Secretary in your country of the Theosophical Congress, to inform me to the best of your ability as to the number of members in your Section who wish to attend the Congress in Paris.

"I am now in a position to give you the following information as to the expenses to be incurred. We have ascertained that a room, without food, in a hotel can be obtained for from 12 to 20 francs a day; the three meals would cost from 16 to 20 francs a day. The charge for room and board inclusive in a hotel would be from 35 to 50 francs a day. Tips are not included in any of these charges.

"Should you wish for different accommodation, you might apply to Messrs. Cook & Son, or some other agent, and make your own terms with them.

"We are endeavouring to arrange with restaurants in the near vicinity of our Headquarters to provide meals—if possible vegetarian—for large numbers of members, in order to avoid fatigue and loss of time between the meetings.

"The Committee has decided to fix the price for the ticket of admission at 20 francs per member. In order to prevent any injustice, the pre-war rate of change will be counted; i.e., each member will pay for the ticket in the coin of his own country: 16 shillings, 16 marks, 9 florins, 4 dollars, 20 liras, etc.

"I am asked to inform you that the programme of the Congress will not give time for private members to read any papers.

"Yours very fraternally,  
"M. Weyer."

\* \* \*

A special appeal to the Lodges, and especially to the Lodges Secretaries, is directed to the end that an effort be made to collect and send in all unpaid dues. On July 1 last we had 794 members in good standing. On May 9 we had only 801, in spite of the fact that 172 accessions had been added to the rolls in the meantime. Deducting deaths, demits to other sections and resignations, this means a lapse of at least 150 members. Many of these could surely be induced to pay up their dues

and put themselves in good standing so as to be able to vote in the election for the General Executive and Secretary. Ballots will only be sent out for those in good standing.

## MRS. BESANT TO THE AMERICAN SECTION

Mrs. Besant, President of the Theosophical Society, has addressed a letter to the members of the American Section, T.S., in reply to the memorial addressed to her asking for an examination of the affairs of the section by her and the General Council. She declares that the matter "is one for the National Society to decide."

A most important constitutional statement is made by Mrs. Besant, which all members of the Theosophical Society are directly interested in. These are the paragraphs:

"To come to the bed-rock of principle on which my answer to the Petition is based.

"A National Society, or Section, is autonomous, and no appeal lies to the General Council. An appeal to the President only lies if a member has been expelled from the T.S. by his National Society, or if a rule has been passed contrary to the Constitution of the T.S.; the member can be reinstated in the T.S., or his expulsion confirmed by the President; or the President can declare invalid a rule which contravenes the Constitution.

"I find nothing in the Constitution which permits an appeal to the General Council by a dissident minority within a National Society, and the by-laws of the T.S. in America cannot give to the General Council a power of interference with an autonomous National Society, the freedom of which is guaranteed by the Constitution. And this is surely reasonable. What can the General Secretaries of the various National Societies know of the circumstances and troubles of a National Society comparable to the knowledge of its own members? Apart from this, are the General Secretaries to decide a cause on hearing only one side, taking its presentations of facts as necessarily accurate? A minority fighting against a majority in a democratic-

ally governed Society has only the alternatives of converting itself into a majority, or, if it finds the majority intolerable, of seceding. It cannot call on an outside body to override the decision of the majority in its internal arrangements."

Mrs. Besant suggests the abolition of proxy voting. It is "a fertile source of trouble," but adds, "I am only offering advice unasked—a dangerous proceeding."

She concludes: "And now may I say a final word to you, my Brethren, in virtue of my office, and of my thirty-two years of active work in the Theosophical Society? We have recognized the Universal Brotherhood of Humanity; ought the oldest, and the second largest National Society in the world to set an example of discord and hatred? Cannot you all throw the past behind you, clasp hands as Brothers, and so go forward together to the helping of the world? Most of us have worked together in the past. Most of us must work together in the future. Our Brothers all over the world, they who know not the Brotherhood, are in some need of help. We have knowledge to take to them; shall we waste our time in quarrelling? How petty, how miserable are these squabbles in the face of the clamant and giant needs of the world. The World-Teacher draws nigh to His coming. Has He not a right to ask you to help in the preparing of His way? The world needs rebuilding. Society needs reconstructing. Shall we not bring to the task, as materials for His building, our knowledge, our love and our strength? The Master Builder needs the toil of our 'prentice hands to make ready for His mighty Temple. Come to His help, ye who have seen the light; we of the East are getting ready to welcome Him; come, Brethren of the West, and work with us, side by side. In His service, your faithful servant, Annie Besant."

### A LETTER FROM ADYAR

It was proposed to incorporate The Toronto Theosophical Society as a Lodge of the T. S. in Canada, and on application it was found that the Ontario laws required the consent of the parent body. A letter was addressed to the President stating the

circumstances, and that the Canadian Section would have an office in the building, which it had been decided to erect. This was not quite understood apparently, but the point is immaterial. The local desire was not to place any burden upon the Section for the building. The reply to the letter addressed to Mrs. Besant is dated from Adyar, 30 March, and is as follows:

"Dear Mr. Smythe,—I am directed by the President to acknowledge receipt of your letter of 18th January, and to congratulate you on your acquiring a property to build an Headquarters for the T. S. in Canada. She further desires me to say that any Section can incorporate itself according to national laws, and gives her full consent for it, though it is not needed, as each Section is autonomous.

"Please accept my hearty congratulations for the splendid propaganda work you and your colleagues are doing by cooperating with every Theosophist, irrespective of his views and opinions, and thus spread love and harmony in your national Society.

"With cordial greetings, yours sincerely and fraternally,

"J. R. Aria, Recording Secy., T. S."

### OUR EXCHANGES

The O. E. Library Critic strongly supports Miss Isabel Holbrook in the United States election campaign.

\* \* \*

Theosophy in Australia for March is, as usual, a record of extraordinary activity, due largely to the energy of Dr. J. Bean, the General Secretary. Sir Arthur Conan Doyle lectured in Brisbane under the joint auspices of Spiritualists and Theosophists, Theosophical books being sold at the lecture.

\* \* \*

Theosophy in New Zealand tells a story of an East Indian who fought in France as illustrating the ignorance that people of one religion have about others. This soldier wrote home: "The people are very honest here in France. You can leave a rupee beside the road and come back the next day and find it where you left it. They

punish men who steal by nailing them to a tree. Everywhere we go in France we see wooden figures of a man who is punished this way. These figures are to remind the French people that they must not steal."

\* \* \*

Theosophy in India for January-February reports the first convention held at Adyar since 1914. The President's lectures on the plan of God in the universe held an entranced audience, who kept breathless silence till the last lecture, when her appeal to Theosophists in India brought tears to almost every one. The Society has increased from 6,356 members and 412 Lodges in India in 1917-18 to 7,051 members and 452 Lodges in 1919-20. The report gives an interesting view of the extent and complexity of organization and propaganda work in India. More scientific attention to the organizing work is suggested by Mr. Kunz. He thinks that new members are not made to feel that they are vital parts of the Brotherhood. Suggestions based on the United States method are made, sending tracts and books, corresponding systematically, etc. An astonishing number of Lodges maintain schools of different kinds for children, adults, labourers, etc.

\* \* \*

"Theosophy in England and Wales" concludes the report of the retiring General Secretary, Mr. Baillie-Weaver, with a third instalment. He calls attention to John Wesley's view of the animal kingdom. "And what," asked the great divine, "if it should please the All Gracious Creator to raise them higher in the scale of beings? What if it should please Him, when He makes us equal to the angels, to make them what we are now—creatures capable of God?" Mr. Baillie-Weaver longs "for the T. S. to initiate a campaign throughout the country on John Wesley's lines to carry that message to every town and village," the "spirit-stirring, vision-creating message" of Theosophy. The articles in this magazine are of a highly practical order, dealing with live present-day topics. Mention is made of the great ruins on the Island of Ponape, of the Caroline group,

1,000 feet long, 100 feet wide, walls six feet thick, faced with basaltic rock hexagons.

\* \* \*

The President takes occasion in the Adyar Bulletin once more to assert the liberty of individuals, the autonomy of Lodges and Sections in the T. S. It is in connection with the memorial meeting of "Action Lodge" in London for Terence McSwiney. The meeting was not to assert a political opinion, but to do homage to a man who sacrificed himself to an ideal. "He may have died for an error, he may have sacrificed to a false god, but his character has grown while his head has betrayed him," Mrs. Besant adds: "I would earnestly pray members to help me to guard the liberty of the T. S., of its Sections, Lodges and individual members. Every Fellow of the Society has a right to his views and to his own expression of them. No one else is committed by a Fellow, a Lodge, or a National Society. We have among us every variety of conservative, liberal, moderate, extreme views on every religious, political and social opinion. 'Let us stand fast in the Liberty' we profess, for 'where the spirit of the Lord is, there is Liberty.'" An interesting item in The Bulletin is the reprint of Mrs. Besant's original review in 1889 of "The Secret Doctrine."

\* \* \*

Mr. L. W. Rogers, General Secretary of the American Section, in The Messenger for May has stated his "platform" in his campaign for election as National President. Miss Isabel B. Holbrook is the other candidate, and the ballot closes on June 10. Mr. Rogers is in favour of abolishing the proxy system of voting and replacing it by delegates to conventions. He proposes to improve The Messenger; hopes to come to an amicable agreement with Mrs. Besant on the question of the book publishing business; will extend the propaganda and official lecturers' departments; would organize federations of lodges in states or districts; encourage the building of permanent lodge homes; and pay special attention to education and Theosophical schools. Miss Holbrook in the April Messenger favoured a reform of the by-laws, making appointed officers elective; avoiding proxy abuses;

reconsidering length of term and title of chief officer; formation of a Board of Trustees not representing a party but the whole Section; restoration of The Messenger to the status it held when she edited it formerly; neutrality of the T. S. towards other movements; support of Mrs. Besant in her plans.

\* \* \*

The Twentieth Plane is described as "a magazine of psychic content," and certainly it needs a psychic to be content with it. On the cover is given as an inspired revelation "received in trance through L. B.," the following sentence: "I will never desire anything that I am not certain my brother can have by following the same path." One does not need to go into trance to read Walt Whitman:

"By God! I will accept nothing which all cannot have their counterpart of on the same terms."

Those who are content with the psychic version are welcome to it. Samuel Taylor Coleridge emits this highly original idea on page 49, "through L. B.": "There are no accidents in the universe." Besides Coleridge, there are "trance revelations" from Schopenhauer, Henry Ward Beecher, Percy Bysshe Shelley, F. G. Handel, Wm. James, Elbert Hubbard and others. Handel announces that within five years a composer now living in Moscow will give to this age an opera called "The Revolution" that for 10,000 years will be looked upon as one of the greatest productions in music of the genius of man. Handel also announces as an original idea that poetry is the best words in the best order, and also that "a thing is either poetry or it is not." Oh, you astral light!

\* \* \*

Those who want to see a fake, made-in-Germany, misleading "philosophy" handled in professional style should read Ralph Shirley's analysis of the Freud dream theory in the Occult Review. It is dealt with in the editorials of February, March and April. "The fact is, the whole Freudian system is a pure mare's nest, and those who can swallow rubbish of this kind prove themselves by the very fact totally

unfitted to discriminate between truth and falsehood." Of Freud himself he says: "He belongs to the Thomson Jay Hudson class of thinker. Such people will explain to us that telepathy is the key to unlock all doors where psychical phenomena are concerned. The facts that tell against their theory are conveniently ignored. It is, after all, so simple to have one solution of all our difficulties. The only trouble is that this is not nature's way. If it had been, nature would not have kept her secrets so successfully as she has done for so many thousand years." Of "The Interpretation of Dreams," he says, "Personally I have not the slightest doubt that the audacious professor is deliberately 'pulling the legs' of his readers in the record in question. Unless one assumed this, one would be forced to doubt the professor's sanity."

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In the Swiss Bulletin Theosophique for the Spring quarter the activities of the Section are interestingly set forth, among them addresses on Theosophy given on March 8 at the University of Neuchatel, and on the 9th and 10th in the College of La Chaux-de-Fonds, by the General Secretary. May we look forward to similar enterprise in our Canadian universities? A. Boudineau is quoted on the astrological future immediately predicted for the T. S. Extremely important and fortunate developments are foretold for this year and part of next. This was to be seen in the beginning of the present month, when the religious mission of the Society was to be emphasized and publicly recognized. In the beginning of June there is to be a notable revival of intellectual activity. New observations of an occult kind will be made. It is a chosen moment to spread by word or pen Theosophical principles. Many legacies will be left to the Society. The most favourable period is to begin in July. The Society will receive aid, comfort and inspiration from the Masters. It is a time full of promise and success of all kinds. A powerful influx of spiritual energy will be available about July 8, and a great opportunity will be afforded to the members to profit by it. A new bond is created with the most highly evolved Ones, and an occult school

is to be founded where the practical side of these arts will be specially studied. This is expected to be followed by a numerous accession of new members. On September 10 the important conjunction of Saturn and Jupiter will be felt profoundly in the T. S. Radical changes in the activities of the Society are foreseen, which would appear to be becoming distinctly religious (nettement religieuses), this, under the astrological indication of Pisces, meaning ceremonial religion. About the end of October pretty violent disturbances develop. Intellectual prejudices are aroused. A number of members will resign. October 19 this crisis attains its maximum intensity. There will be great sorrows to be mourned by the members from this date till November 22. Favourable influences will prevail during the spring of 1922, and May will mark the beginning of an era of great success. Let us not forget that "the wise man rules his stars; the fool obeys them."

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Also received: The Message of Theosophy, Burma; Teosofiek Tidskrift, Sweden; Revista Teosofica, Cuba; Theosophia, Amsterdam; De Theosofische Beweging, Amsterdam; Bulletin Theosophique, Geneva; Theosophique, Brussels; Theosophia in Bulgaria; Theosophisches Streben, Weimar, Germany; Theosophy in South Africa, February and March; Teosofia en El Plata, Buenos Aires; Theosophy in Scotland; Divine Life.

## AMONG THE LODGES

Winnipeg Lodge reports seven new members since New Year's. This Lodge and Blavatsky Lodge are co-operating for a course of lectures from Mr. Charles Lazenby, B.A., in the fall. One of the big stores in Winnipeg has sold 2,500 volumes of Theosophical literature in the last 18 months.

\* \* \*

Vancouver Lodge has a notably interesting Sunday evening programme for April and May, beginning April 17 with "The Ladder of Humanity," Mrs. A. W. Dyson; "The Morality of Plants" (stereopticon), John Davidson, F.B.S.E.; "Occultism in

Fiction," Miss Isabel Griffiths; "The Four Beasts of Revelation and Karma," K. McKenzie; "The Mysticism of Francis Thompson," E. Court; "The Universal Language," Miss B. McLeod; "Jack London," W. G. Shepard. Mr. Shepard also is down for a special lecture on Saturday, May 28, on "God in the Infinite Atom."

## FELLOWS AND FRIENDS

The death of Michael Whitty, editor of Azoth, and author of the excellent primary text book "A Simple Study in Theosophy," is announced from Los Angeles. He was the grandson of the founder and editor of the first penny paper in England, the Liverpool Daily Post, Michael James Whitty. This Michael was born in Ireland of a Cornish family. He was 6 feet 3 inches high. His son Alfred was 6 feet 2 inches, and he was the father of Michael, who was 6 feet 4 inches. Michael went to Australia when 17 and started dairy farming. In the Queensland bush, 17 years later, he was offered a collection of Theosophical books, and began his studies in this field. He went to New York, where he married Miss Mabel Elliott Lambley, who was also a student of occultism. Mr. Whitty was born in 1862.

## CORRESPONDENCE

### OLCOTT FREE SCHOOLS

Editor Canadian Theosophist: I take the liberty to ask you a great favour for the benefit of the Olcott Panchama Free Schools. I have sent to all the Lodges in America and to all the General Secretaries all over the world an appeal for White Lotus Day to take up a collection for those schools. I think that we could not find a better way of honouring Madam Blavatsky and Colonel Olcott than to try to swell that fund, which would make it possible for them to exist. The total in the treasury of the endowment fund amounts to \$8,250. The interest of \$25,000 would enable those Schools to meet their expenses without further anxiety.

I wonder if you could ask your Lodges through The Canadian Theosophist, or

through somebody who is willing to invite all the Canadian Lodges to help. Only combined will we win. Mrs. Dorothy A. Anderson, from Calgary, Alberta, is helping me already, and sent the collection taken there direct to Mr. Schwarz, the Treasurer, in Adyar, Madras, India.

Hoping that you will favour me with an answer, I am, yours very cordially and fraternally,

Agnes P. Kreisel.

Olive View Sanatorium, San Fernando, Cal.

April 18th, 1921

## THE TRUE CHURCH

The "true Church of Christ" means the spiritual and divine aspect of humanity as a whole, and to whatever denomination, "Christian" or "un-Christian," a person may belong externally, if he has found the true light of the Christ, i.e., Divine Wisdom, within himself, then is he a member of the true Church of Christ, and a member of the inner circle, "an initiate" and "adept"; but if he has not found the Christ within himself, then all his titles and pretensions are worthless and ridiculous.

This light is the Atma-Buddhi, eternally shining into the Manas (mind). It is the light of Buddha, because without that light Gautama could not have become a "Buddha," i.e., "enlightened." It is the light of Jesus of Nazareth, for without that light the germ of divinity that sleeps within the peaceful corner, the mystic "Bethlehem" within the soul of man, that child could not become Christ. It is the light of every human being, for it is the centre and the sun of his own eternal life; the fountain of all his knowledge, for only in that light rests the recognition of eternal truth.

—From Dr. Franz Hartmann's book on Jacob Boehme.

\* \* \*

Prayer means the intense direction of the will and desire towards the Highest; an unchanging intent to know nothing but the Highest.

When thou prayest thou invokest the God within thee; and from the God within thee thou receivest thy good things.—Anna Kingsford in "Clothed With the Sun."

## BACK TO BLAVATSKY

(Continued from Page 39)

but there are dangers in the use of every power, even physical powers, but still we keep on using them, and surely it is obvious that anyone who decries super-physical investigation of phenomena decries H.P.B. and her methods, and ignores the third object for which the Society was founded:—"To investigate the unexplained laws of nature and the powers latent in man."

The T.S. has always emphasized that there are great powers latent in each man, and through the spiritualizing influences of sublime Ideals, Lofty Thought and Unselfish Action, these powers may be awakened from latency into activity and the Unseen Realms around come under the direct observation of the unfolding perceptions.

This is a fundamental teaching in our literature, and to belittle and discount this unfoldment in those who have achieved it, is to defeat and render valueless the teachings we have received regarding the higher principles in man and their manifestation.

Again, because Mrs. Besant has expressed her belief in the near coming of a world teacher, she is said to be at variance with the expressed opinion of H.P.B. (that no new statement of truth will be made until 1975), and, therefore, she is teaching something which is not Theosophy.

Now, just because H.P.B. said that no new revelation of Truth would be given out before 1975, are we blindly to sit down and accept this as an unalterable Decree of Fate, or are we to use our reason and common-sense about this statement, as about all others? Does the expression of such a belief on the part of H.P.B. bind down cosmic progress to that particular year?

If it be possible to believe that under no conceivable conditions will new truth be given to the world before 1975, then are we truly in the grip of an iron predestination—a condition of things which must stultify all progress of the human soul. Would it not be more reasonable to believe that just in so far as the purified and truth-seeking spirit in man advances

will it receive new truth and perceive wider spiritual horizons, and that no bounds can be set to any such progress and advance either before or after 1975?

There is no doubt that, judging from all the factors known to H.P.B., she certainly believed that the new impetus would not come sooner, but that does not finally close the matter; new factors are continually being introduced—spiritual evolution, though slow as a rule, sometimes goes forward with increased rapidity, and new truth will be given just when the race is ready for it, and will not be held back to some particular specified date whether referred to by H.P.B. or not.

If the race through the convulsions created by the war is ready to receive such a new statement of truths earlier than was hoped for—an assumption which is not altogether unreasonable—it should be a matter for rejoicing, at least it is a question on which we should keep an open mind rather than dogmatize on the certainty of its impossibility.

If we were cramped intellectually and forced to accept the teachings of any particular leader then there would be some reason for attack, but with the unbounded freedom and right of private judgment that we possess to accept or reject any of the teachings of any leader or leaders, we must surely concede to these leaders the same intellectual freedom and right of private judgment that we claim for ourselves.

As H.P.B. said in her message to the American Section in 1888:

“Orthodoxy in Theosophy is a thing neither possible nor desirable.”

Let us be just, then, and frankly recognize that each one is serving Theosophy according to his own lights, and that all are sincere in their work and professions, and with this viewpoint before them, Theosophists will accept from each what appears to be true and helpful in the light of their own highest ideals, and will not greatly worry over minor differences that may be observed among them.

We are told that in Humanity there are different rays, types and temperaments, and very naturally to different groups in the T.S. the writings of different leaders

will make widely varying appeals. But surely this is a matter for congratulation that Theosophy—the Divine Wisdom which is synonymous with all aspects of Truth—is being presented in so many different forms. If it were not so, we could not make the wide appeal we are now doing, nor could we hope to widen that appeal still further and make it universal, which is our ultimate mission.

It is in no spirit of carping or vindictive criticism that the writer takes up this subject, but solely with the hope that the members may obtain a truer perspective and that all may see the Movement as one great whole—a Unity in which all leaders and their teachings play a part and so get away from the narrowness which thinks only in terms of faction and strife.

Any call that leads back to a personality, however lofty, is limiting and separative, and contrary to the teachings of Theosophy. What we need to-day is a new slogan, a slogan that will take us back beyond personalities—Back to First Principles, Back to Unity, to Brotherliness, to Toleration, to Purity of Life, to Selflessness, to Unwearied Service for Others

On these broad grounds all Theosophists can unite and go forward with renewed strength and courage to proclaim our Message to every human being irrespective of race, creed, sex, caste or colour.

With the gigantic task before us of spreading the Wisdom Teaching throughout the world we should cease from this petty squabbling—it uses up a lot of valuable time and energy, and it certainly does not add favourably to an outsider's opinion of our sanity, our toleration, or our attempts at Brotherhood. James Taylor.

Vancouver, B.C., 25th February, 1921.

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THE reason why the confession of the Roman Catholic and Greek Church is so great a sin is because the confessor interferes with the [causal body] of the penitent by means of his will-power, engrafting artificially emanations from his own [causal body] and casting seeds for germination into the [causal body] of his subject. It is on the same lines as hypnotic suggestion. —S. D. III. 538.

## THE CANADIAN LODGES

### Banff Lodge.

President, vacant; Secretary, George Harrison Paris, Banff, Alta.

### Calgary Lodge.

President, E. H. Lloyd Knechtel, 510 Rosedale Crescent; Secretary, Jan Coops, 512 Second Ave. W., Calgary, Alberta.

### Creelman Lodge.

President, S. M. Stone; Secretary, Frederick T. Schmidt, Box 85, Fillmore, Sask.

### Edmonton Lodge.

President, Reginald D. Taylor; Secretary, Miss Alice M. Daley, 2 McLean Block. Rooms always open, 338 Tegler Block.

### Hamilton Lodge.

President, C. A. Stones; Secretary, Miss Nellie Gates, James and King William Sts. Lodge room, Royal Templars' Building, Walnut and Main Streets.

### London Lodge.

President, Edward M. Westland; Secretary, Mrs. Helen M. Shaw, 287 King Street, London, Ont. Meetings held at 212 Dundas Street.

### Medicine Hat Lodge.

President, John W. Pickard; Secretary, Gordon Victor Cook, 144 11th St., Crescent Heights, Medicine Hat, Alberta.

### Montreal Lodge.

President, Charles Bardorf; Secretary, Miss Helena Burke, P.O. Box 351, Station B, Montreal.

### Nanaimo Lodge.

President, Dr. W. E. Wilks; Secretary, Mrs. Norah Reynolds, 31 Kennedy St., Nanaimo, B.C.

### Ottawa Lodge.

President, Mrs. Myra F. Cox; Secretary, David H. Chambers, 515 Bronson Ave., Ottawa, Ont. Lodge room, Thistle Building, Wellington St.

### Regina Lodge.

President, Mrs. Stevens; Secretary, Miss Gwladys Griffiths, Earl Grey Hospital, Regina, Sask. Lodge meets Room 203, 1821 Scarth Street, Sunday, 7.30 p.m.

### St. Thomas Lodge.

President, George L. Haight; Secretary, Mrs. Hazel B. Garside, 66 Hincks St., St. Thomas, Ont.

### Summerland Lodge.

President, Mrs. Kate Bentley; Secretary, J. W. S. Logie, West Summerland, B.C. Lodge rooms are in the Ritchie Block, West Summerland, and Library in Drug Store below.

### Toronto Lodge.

President, Albert E. S. Smythe; Secretary, Harry R. Tallman, 71 Ellerbeck Avenue, Toronto, Ont. Lodge rooms, 651 Yonge St.

### Vancouver Lodge.

President, James Taylor; Secretary, Miss Catherine M. Menzies, 1242 Nelson Street, Vancouver, B.C. The lodge rooms are at 221-5 Duncan Building.

### Orpheus Lodge, Vancouver.

President, W. C. Clark; Secretary, A. L. Crampton Chalk, 759 9th Street East, North Vancouver, B.C.

### Julian Lodge, Vancouver.

President, A. M. Stephen; Secretary G. E. James, 310 Empire Building, Vancouver, B.C.

### North Vancouver Lodge.

President, Mrs. A. W. Dyson; Secretary, Mrs. M. A. Keir, 5, 84 Lonsdale Ave., North Vancouver, B.C.

### Victoria Lodge.

President, Will Griffiths; Secretary, Miss Ruth Fox, 1048 Collinson Street, Victoria, B.C. Lodge meets at 101 Union Bank Building.

### Winnipeg Lodge.

President, Mrs. George Syme; Secretary, Laurance H. D. Roberts, 404 Rosedale Avenue, Winnipeg, Man. Lodge room, No. 33, Music and Arts Building, Broadway and Hargrave Sts. Public meeting, Sunday at 3.

### Blavatsky Lodge, Winnipeg.

W. A. Deacon, President; Mrs. W. A. Deacon, Secretary, 650 McDermot Ave., Winnipeg.

# THE CANADIAN THEOSOPHIST

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The Theosophical Society is not responsible for any statement in this Magazine, unless made in an official document.

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## CHURCH UNION AND THE T. S.

It is a remarkable fact that the Theosophical Society stands nearer any of the Christian Churches than any one of these Churches does to any other. The reason is, of course that their creeds and dogmas, their ritual or tradition, keep them apart, while the T. S. has no creed nor dogma, nothing but the all-embracing principle of Brotherhood to advance. It is obvious also that the formation or introduction of any new Church only adds an additional element of discord to the prevailing inharmonony.

The tendency of all creeds is separation. The object of the Theosophical Society is synthetic. A critic of Theosophy in a rather ill-informed little book, "Four Modern Religious Movements," expresses this view quite frankly. "Theosophists are the most tolerant of people, a natural result of their notion that the secret doctrine of all religions is the same," says the author, Arthur Haire Forster. "Christians, however, believing that Christianity is the crown and goal of other religions, must be intolerant. Christianity, in one single point, is like Pan-Germanism; it aims at world-dominion. Every missionary is a proof of the intolerance of Christianity, and so it is not surprising that Theosophists are unfavourable to Christian missions."

It is rarely that a churchman is so frank in print, but privately the more logical admit the truth. This teaching of the Churches, however, is not the Christianity of Him who said that, "not every one that calleth Lord, Lord, but he that doeth the

will of the Father shall enter into the Kingdom"; who spoke the parables of the Good Samaritan, of the two sons called to work in the vineyard, and of the last judgment; whose whole teaching and philosophy was of action and not of belief.

Christians, fortunately, are not governed in action by their creeds. In Canada, which has been a pioneer in movements for Church union, bringing all the Methodist bodies into one, and all the Presbyterians into one assembly, the flow of opinion towards church union is very strong. For nearly twenty years a union among the Presbyterians, Methodists and Congregationalists has been advocated, and at the recent Assembly of the Presbyterian Church a resolution in favour of union was carried by a vote of 414 to 107. A noted Presbyterian divine told the Canadian Theosophist that if persisted in the effect would be to split the Church from end to end, "Co-operation, yes; but not union. We are willing for co-operation, but the people do not want union."

Co-operation means unity of action, and is quite compatible with diversity of opinion, though scarcely with dogmaticism and the fanaticism of creeds.

"The time shall come," was the message of the Master to the woman of Samaria, "that neither at this mountain nor at Jerusalem shall you worship God." This is a hard saying for those of Samaria or Jerusalem, of Rome or Canterbury, of Epworth or Geneva. But it is the true foundation of Christianity, of Theosophy. "God

is Spirit, and they that worship Him must worship in spirit and in truth."

The tendency of psychism is to reaffirm and reestablish old forms and doctrines, but the new wine of the spirit cannot be preserved in old bottles. Even such a hoary tradition as that of the apostolic succession is being abandoned by the leading authorities of the church. Dr. Headlam, Regius Professor of Divinity at Oxford, asserts that there is no evidence at all to show that the bishops, who were quite definitely held to be successors of the Apostles by the Church, were in this position because they had received grace by transmission from their predecessors, and "moreover, the idea of the transmission of the gift of the Holy Spirit for the work of the ministry, a gift which cannot be guaranteed except

through duly consecrated bishops, is a notion which has no justification in the teaching of the Church, and obtained currency in certain circles only in the nineteenth century."

Dr. Headlam's Bampton lectures on "The Doctrine of the Church and Christian Reunion" may not be intended for Theosophical propaganda, but they will assist to remove some of the obstacles that prevent the cooperation of men and women in the practical needs of humanity and the cause of human brotherhood. The Theosophical Society does not seek uniformity of belief or opinion. It labels no man with a creed or dogma. It asks no man to leave his church or religion. But it does ask for a life of brotherhood and co-operation in the tasks the Master has set.

## LETTER TO OTTAWA LODGE

The president of the Ottawa Lodge requested the General Secretary to write a letter to the Lodge for its annual meeting in May, and in the hope that it may prove of interest to other Canadian Lodges, it is reproduced:

Dear Brothers and Sisters of the  
Ottawa Lodge, T. S. in Canada:

Your president, Mrs. Cox, asked me to write you a letter for your annual meeting, and it was only after I consented that I began to realize what a task I had set myself. I could easily get out of it all by recommending you to read the books you admire most—some, "The Secret Doctrine"; some, "The Ancient Wisdom"; some, "Man: Whence, How and Whither?"; some, "The Growth of the Soul"; some, "In His Name"; some, "The Voice of the Silence"; some, "Light on the Path"; some, "The Ocean of Theosophy"; some, "The Science of the Emotions," and so forth and so on, for the books are endless and your favourites vary as yourselves. It is the essence of the situation that our Theosophical Society is made up of all kinds of people, and the only people that are not at home in it are those who look down

on their brethren or think they are not as orthodox or "loyal," as the new synonym is, as themselves. There is no orthodoxy in the Society, and there can be no question of loyalty, for that is a matter of judging one's neighbour and the stern law, much sterner than most are aware of, is to "judge not that ye be not judged." The Karma of Judgment (and we must not forget that judgment in Greek is *Krime*) is separation, and those who are separated from their brethren are no fit exponents of brotherhood. It is very frequently forgotten that to live a life of true brotherhood is of far more value to oneself and to the world than to be able to repeat the Secret Doctrine backwards, or to know all the thirty incarnations of Alcyone with all their affiliations from end to end. This is head learning. The other is soul wisdom.

I believe that the real spirit of Brotherhood in our members is what makes our movement strong and causes it to expand, attracting others as the influence, gracious and friendly, is felt in the community. Mrs. Besant has said that our Theosophical Societies should be known as places where help could always be had in any good action, in support of any

useful public policy. Only a real spirit of brotherhood in action can bring about that feeling.

This means that our Theosophy must be a reality to us. We may differ in details, for we have no creed and no dogma; we may know the Master by different names, but we know there is only one Supreme Person in the Universe, whatever we call Him, and He is seated in the heart of every creature. To fail to recognize Him in the least of His creatures is to bury Him in the cave of our own ignorance. My brother is my Master, and I am to sit at His feet. How often rather do we want Him to sit at our own feet! Memories of the past and dreams of the future, as one of our teachers has said, are of no avail. It is deeds in the present that count.

Since we began our work as the Theosophical Society in Canada, eighteen months ago, we have had some difficulty in finding our place, our duty, our ideal. Not a few of us are still hankering after the fleshpots of Krotona, forgetting that our promised land is not on that side of Jordan. We have a great Dharma in this young nation, and it is our business to find the native fountains of healing and to suit our ministrations to the needs of our own people. Your branch in the capital city of our country has a peculiar importance which no doubt many of you appreciate, but it requires a united effort and the "ardent impetuosity" of which Patanjali advised us, to set up the standard we should. I observe from our records that at 30th June last you had 51 members. We should have at least a ten per cent. growth annually. I am not concerned about large numbers, but growth means life, and unless we are growing we are dying. The 35,000 members of the T. S. throughout the world have an influence out of all proportion to their numbers, but it rests upon us in Canada to have our influence felt at its whole strength, so that none in the future will rise up in judgment against us and renounce us as having failed to carry the message.

What is that message? I was interested in reading the indictment of a local

mystic. He declared: Mental scientists look to dominate matter and riot over the conquered earth. Christian Scientists deny the reality of matter, yet things materially they energetically seek. Theosophists, with their mass of intellectual detail, are fast choking the strait and narrow path. Spiritualists, generally, are blindly putting the spirits in the place of Christ, and the innumerable branches of Orthodoxy are teaching doctrine and spiritual sensation instead of a guileless and self-less heart." It is by outside opinion that we can best see ourselves. Are we choking the small, old path with intellectual detail? It is worth consideration in our Lodges, and we should be sure that we always have a simple word for the stranger and the unlearned, to make them feel in their hearts that they are one with us. There is no doubt that the blatant materialism and sensuousness of our post-war reactions forbode no great spiritual awakening, but the evil days will pass away and the darkness be dispelled just to the extent that the earnest few give themselves up to living for the Light. It is our mission to make this new, young nation one-pointed in its aims towards the highest ideals. The broad philosophy of the three postulates of the Secret Doctrine ought to be familiar in our mouths as household words. We should know what those three foundation stones mean to ourselves, so that we can tell our children about them, and the stranger within our gates. A theoretical Theosophy will never get us anywhere. We must be practical, and to be practical we must have tried these principles out to a settlement in our own experience.

Humanly speaking, we must count on our country having a vastly important part to play in the future of the world. If we can permeate our national consciousness with the knowledge, or with the sense, in any degree, of the solidarity of humanity, of the certain ebb and flow of life in its great currents of birth and death, of the identity of all souls with the One Person, the Over-Soul, we shall have achieved much in restoring the Lost Wisdom of the Ages once more to mankind. The minds of men are ready

for the message. The statements of great divines in Britain, both of the Established and the Free Churches, indicate that old things are passing away. The revolt of labour against the principle upon which the conditions of industry at present rest, threatens an overturn of our whole social and economic fabric. Science has done much to emancipate the lay mind from the domination of clerical fanaticism and superstition, but science is unable at this stage to surmount her own self-imposed limitation. We have to go back to the old Bibles of the world to learn how to live even when all wealth and all knowledge have been delivered to us.

We have had a generation and a half of Theosophy and we are just beginning to understand that unless our children are trained in Theosophy there can be no general diffusion of our ideas. One Theosophical child is equal to a whole Lodge of adults. He knows, and he can explain all the puzzles that confound his elders. His playmates seek him eagerly and, with the singular common sense of childhood, they adopt at once what they need and discard what is useless to them. Our Society is concerning itself with Education to an important extent. The Theosophical Educational Trust is conducting a number of schools and with the most satisfactory results. I have received a letter from New Zealand, where Vasanta College is in its third year. The matron last year was Miss Stephenson, of the Calgary Lodge. They began in February, 1919, with a roll of 26, 11 boarders and 15 day pupils, and now have 62—25 boarders. They are looking for a new Principal in England and Canada, and great difficulty is reported in finding teachers in England for the schools of the Trust there. They have an investment of \$35,000, with an income of about \$8,000. A salary of \$1,000 a year is all that could be promised at first, and this means self-denial. There can be no Theosophy without self-denial, however, and I have mentioned this successful school effort in New Zealand as an example of what is possible when devotion is aflame. We have nothing like it yet in Canada.

Dean Inge has recently been speaking of the British idea of a gentleman, and he quotes George Bernard Shaw's definition with approval. "A gentleman is a man who always tries to put in a little more than he takes out."

The Dean also tells of a U. S. Rhodes scholar who was asked what struck him most about the Oxford undergraduates. He replied: "What strikes me most is that here are three or four thousand young men, every one of whom would rather lose a game than play it unfairly." This is an ideal that we need in Canada, and even in our Canadian Theosophical Lodges. Theosophy does not change the old principles. It merely throws a new light upon them.

"Still stands Thine ancient sacrifice  
A humble and a contrite heart!"

We are so familiar with the old landmarks that we are often inclined to neglect them or to ignore the indications that, properly interpreted, would lead us to new fields of experience and wisdom. What is true humility and humbleness of heart? It does not always mean being a door-mat, although that is a useful article at times, if only to keep out draughts. The humble man is meek and lowly in spirit, and the meek are blessed and shall inherit the earth. Great things are possible to the meek and humble. "Now the man Moses was very meek above all the men that were upon the face of the earth." Yet it is recorded that "Jehovah spake unto Moses face to face, as a man speaketh unto his friend." Evidently humility and meekness is not what some people think it is. Meekness is rather the opposite of hardness than of pride. It is the characteristic of the gentleman of whom we have already spoken—resilience, and therefore vitality. And what is contrition? The word is applied to one who has been thoroughly bruised, who has been rubbed the wrong way, and had all the hard knocks of life; who has had experience in part, and has learned that it was all his own fault, his own ignorance. Such a man is ready and willing to learn, meek in the high sense, and prepared to speak face to face with those who can instruct. So may our hearts be meek and contrite, and may the Mind o

the Master be in us all to make life sweeter and nobler for our fellows, and for ourselves that in all the incarnations that may follow we shall never fail to recognize our brethren nor be deaf to the voice of the Master in the words of our Comrades.

With cordial and affectionate greetings to you all,

Fraternally,

Albert E. S. Smythe.

## FROM HEADQUARTERS

(By Our Adyar Correspondent).

The scope and variety of Mrs. Besant's work is a never-ending source of wonder to those around her. In April she decided to make her long-promised visit to Sind, and timed it so as to be there with Sir George Lloyd, the Governor of Bombay, who was visiting Sind, on his tour, officially. Her counsel is now being sought with regard to many matters of State in which her knowledge is of great value, owing to her many years of experience in India's service. On this occasion she took Mr. Arundale with her and they accomplished a great deal in connection with Scout Work, in addition to Theosophical Lectures and other work. During her eighteen days' absence, every night but one was spent on the train. After but four days in Adyar she was recalled to Bombay on matters of State importance.

Owing to various changes taking place among the workers here on account of the summer holidays, last month's letter has to be incorporated in this. Mrs. Besant has just returned from another very important visit to Malabar, where she has been to give Theosophical Lectures and to fight the non-co-operation movement in its own camp, where the moplabs were being stirred up to a dangerously high pitch of excitement, as Mohammedans are wont to be. The moral code of Islam is somewhat elastic in regard to the taking of human life, for the Koran says: "The Sword is the key of Paradise and Hell, a drop of blood shed in the cause of God, a night spent in arms, is of more avail to the Faithful than two months of fasting and prayer." At the Malabar

Reform Conference, over which she presided, there were 500 delegates and 1,000 visitors. The Conference extended over three days and ended most satisfactorily. It was decided to work for the reforms in co-operation with the Government. The Rajah of Kollengode moved a resolution that the Non-co-operation Movement was a menace to peaceful progress and the orderly evolution of the Indo-British Commonwealth; and the Conference appointed a strong and influential committee to devise means of combatting non-co-operation and to carry on an educative propaganda throughout the district. A most gratifying result. Mrs. Besant also held a short meeting to form a District Scout Organization in the Malabar district. She attaches much importance to the influence of the Scout Movement in strengthening international ties among the youth of all nations. These are the more conspicuous evidences of her labour, but there are countless other duties which engage her attention, and there has been such a demand upon her time recently that some nights she was writing up till two o'clock in the morning.

Letters from Mr. Wadia also bring news of strenuous activity. Even when having what he calls a quiet time, he seems to us to be going at a breathless pace—lecturing, writing and interviewing, filling up the intervals between with a voluminous correspondence and the preparatory work for the Paris Convention. Planning to spend some quiet weeks at Tamaris, he was doomed to disappointment, for the Lodges in the vicinity decided to hold a Federation there in order to get him to preside. He also presided at the Theosophical Society of France Convention at Paris. Invitations have been sent to him to lecture in Holland, Belgium, Scotland and England. So far he had only accepted one, for this month, in England. We hear that three cablegrams were sent to him from America asking him to return there, but were for the present declined.

April and May are always months of exodus from Adyar. Our casual visitors leave us frightened away by the too em-

phatic pronouncement of the coming heat of the summer. Our "Permanent atoms" flee to the mountains or some other country for a few months' holiday. This year several of our oldest residents have gone, either for a prolonged holiday or for good. Miss Kofel, who, as every informed Theosophist knows, has been associated with the Olcott Panchama schools from the days of the Colonel till now, has left us to spend her remaining days in her beloved homeland, Switzerland. May she be truly happy and enjoy to the full her richly deserved rest is the wish of the many warm friends she leaves in India. Mr. Schwarz, our Treasurer, also goes to Europe to attend the Paris Conference and to take a holiday at the same time. Miss Bell goes to Paris to represent the Star in the East Order in India. The latest to depart will, no doubt, be our President, who leaves some time in June—no holiday for her, however, only change of work, though some of us hope that she is benefited, as it were, in spite of herself—mere human foolishness, of course, but loving withal. We hope to have her with us again in the early autumn and also her colleague, Mr. Leadbeater, to whose return to Adyar we are looking with much happiness, even though it be but for a short time.

On account of this annual coming and going here, we very soon acquire a feeling that all partings are but temporary, and so the pain goes out of all good-byes. Especially to those of us who have lived at Adyar for several years there is a growing sense of an indiscoverable tie. In the same breath in which we say good-bye we are thinking of the return in October, which is a particularly happy time, for it seldom fails to bring us some new friends from outside, and among them are sometimes old ties, meeting, perhaps for the first time, in this life. We shall be a very small European community for some months of this year, the number of Indians does not appreciably decrease; but whether there are many or few, Adyar is always Adyar, the home of Beauty and of Peace.

A new movement has recently been born here, a movement which aims at the lib-

eralizing of Hinduism, and the modification of the rigidity of the Caste system, which is especially accentuated in Southern India. The movement is called the Bharata Samaj, or translated, the Order of the Children of India. It includes in its membership, men and women of all nations who are desirous of becoming Hindus, provided they express themselves willing to obey the rules of the order. These rules are based on the broadest principles of Hinduism. There is an inner circle belonging to it which pledges itself to certain definite lines of conduct and of work, but the outer body is neither bound to it nor responsible to it, while on the other hand, the inner circle is pledged to do nothing that will be inconsistent with the Objects and Rules of the Samaja. It is hoped that the order may have a great future before it. At present it is just preparing the ground.

An item of interest in the circles of the educational fraternity among Theosophists in India is the fact that the National University has this year completed its first session and its students may therefore put in for degrees. Several have "gone up," it is not yet known how many have "gone down." The journal "To-morrow," edited by Mr. Arundale, is now to be published by the Society for the Promotion of National Education, a happy augury, judging by their publications in the past.

Adyar, 27 April, 1921.

### APHORISMS.

1. As for self, the thing of most importance to The Self is "ATTITUDE."
2. The proper attitude for The Self is ABSOLUTE RIGHTNESS.
3. The Absolute Right-ness of The Self is not perfect. At first it is vague, intangible, wavering; but with persevering practice it will grow towards perfection.
4. The Absolute Right-ness of The Self is not necessarily the Absolute Right-ness of another. (The standard of another.)

\* \* \*

There is no substitute for first-hand experience in the spiritual life.—Dr. Inge, Dean of St. Paul's.

# AMONG THE ADEPTS

CONFIDENTIAL COMMUNICATIONS FROM THE  
HINDU ADEPTS AND CHRISTIAN MYSTICS.

By **FRANZ HARTMAN, M. D.**

A POSTSCRIPT TO HIS "REMINISCENCES"

TRANSLATED BY **FRITZ HAHN**

(Continued from page 37)

## THE TEACHINGS OF THE ROSICRUCIANS

Many have experienced this soul-bliss in their lives for a few short moments, not originating in their fancy, but coming from their hearts. Presently, however, other thoughts and desires enter. To the Master of Love such exaltation is not an empty fire of snow. The true Rosicrucian knows how to maintain this fire, so that it never either gets low nor flares up only to expire. The soul is the perceiver. From this manifests thought, and thought manifests as the word. Everything in nature is a word in the language of nature and testifies by the manifestation of its essence. If truth is felt in the heart, understanding will be the consequence, and expression by deed within and without is its revelation. The deed within is the inner revelation of the truth, which is incomparably better than all theoretical knowledge.

God is also manifest everywhere in the external. It is only a matter of the recognition of His revelation. Everything we observe in nature is truth; to recognize it we must learn to distinguish appearances from the real and the essential. In all things God speaks to us. We only need to understand His language. In the bottom of our hearts God says: "I am the eternal source; eternal tranquility throughout the whole universe." We recognize Him as the One Life which animates everything. In each force He bears testimony as the Eternal Source out of which all forces originate. In the material world He manifests as the foundation principle of all material appearances. God's greatness we recognize in the infinity of the Universe whose limits are unthinkable; His justice in His Law; and His power in His revelation of the

whole of Nature. We find God as an indivisible unity in being omnipresent by His Word as the Eternal Truth; in His purity as the Light within and without ourselves; as the Lord of heaven and earth in His goodness, the source of all good; in His love as the Absolute Love itself descending without distinction of person to all of us; in faith as the power which draws us to Him; in hope, the final goal of all existence; in patience, as the tranquility which permeates the soul. This Absolute and unattached Deity reveals itself as God and manifests itself as God in the most diverse attributes, according to the angle from which we contemplate Him: as to creation, as the Creator of all things, Who has its source in Himself and forms it by His spirit; as to ourselves, as the Saviour; as to time, as eternity; as to form, as space; as to knowledge, as wisdom; and, after all, as God is the quintessence of all things, nothing else but our own true Self. He is, as it were, the Only One, nothing existing outside of Him, the Alpha and Omega; the beginning, the middle, and the end of everything. He is incomprehensible and unapproachable, nevertheless everyone can find Him if he does not separate himself from Him. He is forever far, though eternally near. Who seeks Him earnestly finds His greatness in self-consciousness, His tranquility in his love, His light in the knowledge, of self; His goodness in revelation; His kingdom in manfulness; His power in the will, etc.

All these are not theories or opinions just to be believed out of confidence and trust in a teacher, but doctrines of wisdom which has its source in one's own self-knowledge, open to everyone, and consequently for everyone's discovery and verification.

If one desires to convince himself about the top of the mountain heights he must ascend to the top and not remain in the dark valley. He who wants to reach the mountain peaks of faith must ascend in the power of spiritual faith to the light, for down in the valley reigns darkness, and only the fire of passion glows.

(Continued on Page 60)

# THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY  
IN CANADA.

Published on the 15th of every month.



Conducted by the General Secretary, to whom all communications and remittances are to be addressed at 22 Glen Grove Avenue, Toronto, Canada.

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

### GENERAL EXECUTIVE:

Miss Catherine M. Menzies, Vancouver.  
H. R. Tallman, Toronto.  
Roy M. Mitchell, Toronto.  
A. L. Crampton Chalk, Vancouver.  
Mrs. M. F. Cox, Ottawa.  
E. H. Lloyd Knechtel, Calgary.  
Mrs. George Syme, Winnipeg.

### GENERAL SECRETARY:

Albert E. S. Smythe.

## OFFICIAL NOTES

Last month we did not receive any letter from Adyar, and we are glad to have this interesting budget once more.

\* \* \*

Will members in addressing the General Secretary kindly write the address in full. Toronto is a city of 600,000 people, and without the street and number delays and miscarriages are frequent.

\* \* \*

Members have been very tardy in sending in their ballots, and an astonishing number have neglected to follow the instructions printed at the top of the ballot. Many voted for only seven names, some for only two or three. These all practically lose their votes.

\* \* \*

Attention is called to clause 5, Article V. of our Constitution. It reads: All Lodges shall be liable for the payment of the dues of their members to the General Secretary on July 1st of each year, for the following twelve months. Members-at-large will send their dues to the General Secretary on or before July 1st." No member is in good standing or en-

titled to take part in the business of his Lodge or to vote in the Lodge or the Section whose dues are not paid for the current term.

\* \* \*

Mr. J. Hunt Stanford, Mr. Herbert Tweedie, and Mr. Alfred Cornwell have been duly elected and legally appointed trustees for the Toronto Theosophical Society to hold the property at 52 Isabella Street, forming the new hall and headquarters of the Society. The hall will be occupied in July, but the formal opening will be deferred till such time as Mrs. Besant or some other prominent Theosophist is available. The T. S. in Canada will occupy a room in the Headquarters.

\* \* \*

Dr. Weller Van Hook desires co-operation in a movement for the diminution of prostitution, and the abolition of the white slave traffic. "It is desirable to have helpers in all parts of the world, especially in all the large cities, in all lands. "If you wish to help will you not, please," he asks, "send your name, and a brief, clearly-worded statement, giving some preliminary information as to the means now being made use of by the government under which you are living to accomplish the two purposes named. Please send information as to any printed matter accessible, dealing with the subject." This work is to be done under the auspices of "The Karma and Reincarnation Legion." Dr. Van Hook's address is 7124 Coles Avenue, Chicago, Ill.

\* \* \*

Mrs. Besant writes in the April "Adyar Bulletin": "It is pleasant to hear good news of our travelling Theosophist. I ought to say that I did not 'send' Mr. Wadia to Europe. He went principally on Labour work, but I am sure that he will be ready, as he always has been, to share with his fellow-Theosophists the results of his long years of study and of devotion to the work of the Society. Our members must try and realize that all of us, who are old students, do not echo each other, but each thinks out problems for himself and presents them in his own way. People grow intellectually by list-

ening to, discussing, and weighing the different presentations of great truths, by students who have their own angle of vision. We do not seek uniformity but diversity of thought, for truth is many-sided, and each thinker has his own point of view. Theosophists ought not to be parrots, repeating set phrases, but *thinkers*, each adding his own quota to the vision of a great Truth. If each would let his brother be himself, and not the copy, or messenger, or agent, of somebody else, we should become much more liberal, and more successful in the search for truth."

\* \* \*

The report of the vote on the re-election of Mrs. Besant as President was sent to India on June 1 as practically unanimous in her favour, the exception being in the case of eight members of a western Lodge. "The protest of the objecting members was against the unanimous nomination of A. B., and so leaving no room for expression of approval by the membership. Had there been an election, these objecting members might have voted for A. B., but they would have liked to see other candidates in the field and a chance given for some measure of choice. That is all." In connection with the election, some objection has been raised to the method adopted in the T. S. in Canada for taking the vote, by asking for the nays. It was known from prior correspondence that the Section was practically unanimous, and as it would have cost considerably to appeal to each member with an individual ballot, and as these ballots are ignored in a very large proportion of cases, as the present election for the Executive evidences, it was thought that a negative vote was more likely to get an expression of opinion, inasmuch as no opponent would be likely to permit himself to be counted in the affirmative.

\* \* \*

Mrs. Lambart-Taylor writes that she feels sufficiently recovered to be able to devote two months to the T. S. in Canada, the first of which is bespoken by Ottawa. Mrs. Lambart-Taylor would not be able to visit more than the Montreal, Toronto,

Hamilton, London, and St. Thomas Lodges in the remaining time. Toronto has asked for some time, part of which may be spent in pioneer work in neighbouring cities. Mrs. Lambart Taylor supplies two lists of lectures, the advanced course being: 1, The Education of the Human race; 2, The Occultist and the Mystic; 3, The Relation of Plato's Philosophy to Theosophy; 4, A Theosophical Study of the Greek Dionysius; 5, Theosophical Interpretation of the Wagnerian Drama; 6, Is God Knowable?; 7, The Secret Doctrine and Modern Science; 8, The Seven Spirits Before God's Throne. The introductory course includes: 1, The Way of Theosophy; 2, Reincarnation and Karma; 3, The Manifold Seven; 4, The Relation between Brotherhood and Intuition; 5, The Meaning of Immortality; 6, The Three Paths; 7, The Continuity of Religion. The Lodges mentioned are requested to express their wishes in the matter to the General Secretary.

### A COMRADE PASSES

In the death of Flora Macdonald Denison about 3.30 in the morning of Monday, May 23, the Theosophical Society lost one of its most distinguished members. As a writer on advanced social subjects she was widely known, and her book, "Mary Melville, the Psychic," is a remarkable record of the phenomenal powers of her sister Mary Merrill, who died many years ago. Mrs. Denison entered public life in the cause of women's suffrage and the lead taken by Canada in that matter was largely due to her interest and energy. She was the first president of the Canadian Suffrage Association, and through her instrumentality Mrs. Pankhurst first visited Canada. She represented the Dominion at the International Women's Council held at Vienna and again at Copenhagen prior to the war. For two years she lectured in the United States on behalf of women's suffrage for the New York State Suffrage Association. Coming into possession of the marvellously impressive scenic property of Bon Echo, covering 1,400 acres on Lake Massanoga, near Kaladar, on the

C.P.R., she made it a centre of high thinking and noble purpose, and dedicated the great rock cliff by the lake, a geological wonder of inverted strata, to the memory of Walt Whitman, of whom she had become an intense admirer and student. She founded the Walt Whitman Fellowship of Toronto, and the rock, known as "Old Walt," was jointly dedicated to Whitman's memory by her and Horace Traubel on August 25, 1919. Traubel died at Bon Echo, September 8, following. Mrs. Denison published intermittently a magazine, "The Sunset of Bon Echo," which fully chronicles all these Whitman episodes and will become a bibliographical treasure in days to come. A memorial service was held by the Whitman Fellowship on May 31, at the residence of Mrs. Wright, 278 Jarvis Street, when a large number of Mrs. Denison's friends assembled. Mr. Smythe, president of the Fellowship, occupied the chair. He described Mrs. Denison's appreciation of the freedom of the Theosophical Society, the absence of dogma or labels of any kind from its constitution, and her resolution to join a body which placed Brotherhood alone as its standard of membership. Mrs. Denison had been long a member of the Society and last spoke on its platform on April 10 on "The Theosophy of Walt Whitman." Many tributes were paid to Mrs. Denison at the memorial meeting, Dr. Margaret Gordon, Roy M. Mitchell, Mrs. Mildred Bain, Mrs. Joshua Smith, Col. Cosgrove, Mrs. Wynyard, and her son, Merrill Denison, being among those who spoke. No one in the present generation of Canadians has done more for "the institution of the dear love of Comrades" than Flora Macdonald Denison.

## AMONG THE LODGES

White Lotus Day (May 8th) was celebrated in Vancouver this year as formerly, by a joint meeting of the local Lodges—the Vancouver, Orpheus, North Vancouver and Julian—in the rooms of the former. Brief addresses dealing with the work and times of Madame Blavatsky were given by Miss Menzies, Mr. Cramp-

ton Chalk and Mr. A. M. Stephen. Each surveyed his subject from a different angle, well illustrating the necessity, touched upon by one of the speakers, of the various Lodges maintaining their individual keynotes while actuated in common by the main principles of the Society. Harmony, it was pointed out, does not necessitate unity of method, but rather implies the existence of factors which differ one from another. Several events of a social character have been held by Vancouver Lodge in the last month or two, and a Whist Drive on May 20th. These occasions are found doubly useful to a rapidly expanding Lodge, as they assist the various funds of the Lodge, and in addition enable the older and newer members to become acquainted more easily in official activities.

Public lectures include two from Mr. W. G. Shepard, of Seattle, Wash., a well-known visitor who never fails to fill the hall to capacity. The Study Group which has been established by the Lodge at Chilliwack continues to progress, and is assisted every second week by a lecturer from Vancouver. It is hoped that the work in this section will lead to the establishment of a new Lodge in the latter part of the year. New members for April, 3.

## OUR EXCHANGES

The Onlooker for April copied Mr. Wilson MacDonald's poem, "Ylette and Yvonne," from our March issue, omitting, however, to give us any credit for it. We are pleased none the less to reproduce our contemporary's editorial comment. "There is room for the ideal magazine he has in view, and never more so than at this hour," he observes, doubtless thinking of the Canadian Theosophist. Then he proceeds, "In conclusion, may we draw the attention of his readers to the incomparable lovely poem by Mr. Wilson MacDonald, entitled 'Ylette and Yvonne,' in this number. Just to be in a position to give publicity to such a masterpiece of verse is compensation enough for many hours of strenuous thought and toil. He herewith returns hearty thanks

to the author for permission to republish. We will even venture to say that Mr. MacDonald has achieved immortality at one stroke. He has given the heart a permanently beautiful memory."

\* \* \*

Papyrus, the Egyptian quarterly for March, pleads for support, without which it must suspend publication. The subscription is \$2 a year. Among the excellent articles are one on "The Enigma of Human Origins," "Some Notes on the Lost Atlantis," giving recent scientific corroborations; "Hermes Trismegistus"; Mr. Wadia's article "The Inner Ruler," and a long selection from Rev. G. Vale Owen's revelations on "The Life Beyond the Veil," much the most readable and best written of these psychifications. Following a score or so of pages in French comes a review of the Lambeth report on Theosophy by the S. P. C. K. organ, "Theology," which has no difficulty in finding the vulnerable points in neotheosophy.

\* \* \*

Theosophy in Australia heads its April issue with a notice captioned "Important." "The Theosophical Society cannot identify itself with any particular Religion, nor with any Sect which is part of any Religion. It has, therefore, no connection officially or unofficially with any Church or Sect of Christendom. In Australia, as elsewhere, some of its members ally themselves with various Churches, but there is no Theosophical Society Church. The tendency to-day is for some divisions of the Christian Church to adopt wholly or in part the main teachings, but that, though it may account for certain misconceptions which are apt to arise in the minds of the public, in no manner affects the relation of the Society to any religious organization. The Theosophical Society offers its teachings to all, it is allied with none, it belongs to all mankind, to those who follow Hinduism, Buddhism, Mahomedanism, etc., as fully as to those who profess Christianity or adopt no creed at all."

\* \* \*

The Messenger (Chicago, June) has more reading matter than usual. In a letter from Australia, dated 30 March,

Mr. A. P. Warrington discusses the coming of a world teacher and differentiates between the Light Bringer who is to come every century and the world teacher who comes, a la East Aurora, every little while. Then Mr. Warrington makes this very remarkable statement, "As I see it, the issue is a clear one as between the respective viewpoints of Mrs. Besant and Mrs. Tingley. I don't care which of the many Theosophical Societies and orders outside our own in America is under consideration, in this matter they practically all adhere to the Tingley idea and to that extent array themselves under her banner, whether they are within or without her particular party or society. It is in reality the Tingley assertion that has been brought to Australia, and it is that same claim that is being insidiously and openly propagated with great industry in many quarters of the Theosophical Society. People have their choice of the Tingley idea or the Besant, and the situation is not to be glossed over, but should be faced with frankness." In other words, Mr. Warrington suggests that all the "Back-to-Blavatsky" zealots are Tingleyites. Perhaps Mr. Warrington does not know as much about Mrs. Tingley as some of us. It was Mrs. Tingley who first diverged from the Blavatsky tradition. It was she who first heralded a World Teacher, styled the "Master of Vibrations," and held a round-the-world-crusade to prepare for his coming. It was Mrs. Tingley who first established a California settlement with a theatre and esoteric headquarters. It was her policy in these matters that disrupted and destroyed the 125 Theosophical Lodges over which she had obtained control. The disruption which has gone so far in the American section twenty years later than Mrs. Tingley's destructive work, has followed the execution of a programme in California similar to that of Mrs. Tingley. Similar causes produce similar results. Knowing this, it is difficult to see how Mr. Warrington classes the students of Madam Blavatsky with the blind slaves of Katharine Tingley. It is a pity that Mr. Warrington obscured his explanations about the World Teacher with this:

wholly gratuitous allusion to Mrs. Tingley, who has no more to do with the spirit of H. P. B. than she has with Mrs. Besant herself. \* \* \*

Also received: Divine Life, May; The Social Republic, May; Blue and Gold, Morven, March; Gnosi, Turin, March-April; Theosofisk Tidskrift, Sweden, May; Theosophy in Scotland, May; Theosophy in England and Wales, May; Theosophia, Amsterdam, May; De Theosofische Beweging, May; Theosophia in Bulgaria, May; Teosofia, Buenos Aires, April; Theosophy, Los Angeles, May; O. E. Library Critic.

## AMONG THE ADEPTS

(Continued from Page 55)

Moses (Wisdom) perceived God in the burning thorn-bush, constituted of errors and passions. If this "thorn-bush" burns up, stupidity (Tamas) and passion (Rajas) perish, and the true recognizes itself in its own essence.

In Matthew xiii., 58, it is pointed out that Jesus (the light of the Soul) in a certain place where He taught, "did not many mighty works there because of their unbelief." He could accomplish nothing because the people did not want to hear the truth, but only interesting information. So He departed sorrowful. Such places exist everywhere in the hearts and the heads of people.

The whole of Theosophy consists in nothing but the understanding of the Divine Self existing in each of us. Everything else is secondary and only a means to an end, only too often misleading, as all enthusiasm without reason is fanaticism. Whoever can understand the essence of things within himself, in the light of that knowledge all secrets attain lucidity.

The reign of knowledge without experience is the reign of probabilities, but not of truth. If I found in ten thousand volumes logical proof of the immortality of the soul, they would only explain the possibility, but could not awaken the consciousness of immortal existence within. The material of a stone or tree is also immortal, as nothing in the Universe is lost, but the stone does not know it. An

unconscious existence, one which I cannot feel or perceive, is not an existence for me, and immortality without consciousness would be a life without living, a word without meaning.

(TO BE CONTINUED)

## WONDER

The world is full of wonder  
For those who understand,  
For simple folk and children,  
And they, who, hand in hand,  
Go with our mother Nature  
And list to her command.

The wonder that is kindled  
On altars of the dawn,  
As over sea and mountain,  
By wooded vale and lawn,  
By all the hours attended,  
The car of day is drawn.

The wonder of the pageantries  
Ere night is ushered in—  
Far flaming to the zenith  
The gorgeous colours win—  
The primrose sky of twilight,  
And one clear star therein.

The sparkling stars and friendly,  
That greet us everywhere,  
The flower-red Antares,  
Capella and Altair;  
And all the jewelled clusters  
That Night braids in her hair.

The wonder of the seasons  
That march with steady tread,  
That bring us snow and sunshine  
And Autumn's glowing red;  
That, faithful and unfailing,  
Give us our daily bread.

The comrades and the lovers  
Who come to us unsought,  
And bring us priceless treasures  
That never could be bought;  
The wonder of the scheme of things  
By which all this is wrought.

We are ourselves a wonder,  
Such things of fleeting breath,  
Of dust and quenchless flame composed  
The lords of Life and Death,  
And brethren to the Elder Gods  
As one old poet saith. —G. P. W.

# THE MYSTERIES OF THE DRUIDS

A LECTURE, BY MRS. MAUDE LAMBART-TAYLOR

In the original language the word mistletoe means unmeasurable infinite space, without limits. As the symbol of manifest life in the universality of beings, the world was the living image of the force which animates and governs the world, and by means of this plant man communicated with God.

The Druids made from the plant a mystical potion which had the property of producing a particular psychological state of the body; of temporarily effacing all impurities of the soul, of placing the soul and spirit en rapport, and of curing many evils. The mistletoe is a sublime image of the purity of hearts when they have spiritually communicated with Him who has always been, who is, and who ever will be. The worship in which the mistletoe was a part was the ceremony of communion or the Eucharist for the Druid.

Pliny states that the mistletoe was considered a "present from heaven", and that the priests who celebrated the consecration of it were regarded as the mediums of the Deity. He then relates the solemnities of the sacrifice.

"It is at the sixth hour that the ceremony takes place. They commence by searching for an oak which bears the mistletoe, for this plant is rare. After sacramentally distributing the bread and wine, an altar of rough stone was erected under the oak and then the sacrificing priest clothed in white ascends the tree and cuts with a golden scythe the plant, which they take care to gather in a white mantle before they prepare the sacrifice and banquet." The occultist knows that this sacrifice, banquet and mystic beverage is the communion of God with humanity, and of humanity with God.

It is the precursor of the Essenian, Mazdean, and Orphic Eucharist.

The sleep of the initiate in all mysteries has been produced by certain magical operations supplemented by draughts of soma juice.

The body remains in a condition of trance, and being temporarily purified from its earthliness, becomes for a time the receptacle of the Brightness of the Immortal God of man—his Higher Self or Divine Spirit.

The initiate now becomes an oracle ten times more infallible than all the Vestal Virgins and astral mediums, for it is the spirit which directs his speech, and Divine Truth can only be the result, such truths being given to those who have become worthy of being admitted into the Presence of the sacred Adonai.

The mistletoe beverage was the same as the Greek ambrosia, the nectar of the gods of Olympus, the Kykeon which was quaffed at the Eleusinian mysteries, the Hom or tree of Immortality of the Iranians, the juice of which conferred eternal life as described by Zoroaster, and the Christ tells His disciples that He will not drink henceforth of the fruit of the vine, until the day when He will drink it with them in His Father's kingdom.

These sacred drinks make a new man of the Initiate, he is reborn, transformed, his spiritual nature overcomes the physical, they give him the power of inspiration, the clairvoyant faculty; these sacred beverages connect the Inner or Higher Spirit in man with his astral body, and by this union with divinity, the Initiate participates during physical life in the beatitudes and glories of heaven.

The mistletoe is also the symbolic sign of incarnate wisdom and signifies the life manifested in humanity. It means wisdom, chastity, purity, that which is sacred, blessed or consecrated.

When it is applied in the life in the Individual, it is the symbol of social institutions. It is also that which becomes the careful guardian in man, that which enlightens him, and directs his fellowmen towards the Path of Renunciation. The word for mistletoe in the original also means the Universal Being or God.

The orchid which grows upon the oak is the earthly expression.

It is not surprising that the people whom the Druids governed considered it as a sovereign remedy for sterility, and that it possessed all healing virtues. By its mystical virtue it cured the greatest evil, death. Life is eternal. Death exists not. Man only passes alternately from the latent to the manifest state. It is the latent state, which in ordinary language, we call death, and it is the state of manifestation we call life. This was the basic doctrine of the Druids.

The mistletoe is also symbolical of our Divine Egos. They are like light vapours on the Divine Sphere, happy, without anxiety, and knowing nothing but happiness. But in descending from sphere to sphere they clothe themselves in veils always more material. In every incarnation they acquire a new development of sense, conforming to the sphere which they inhabit. Their vitality augments in proportion to their entrance into more material bodies, and they lose the remembrance of celestial regions. Thus is accomplished the fall of Souls.

The Druids had the teachings of the Mystic Sons of Light, the Primeval Seven Rays, who stand before the throne of God. They understood the virtue, perfection and beatitude of the Sephiroth which consisted in continually receiving and rendering back the rays which flamed from the Infinite Centre.

Ammianus of Marseilles describes the Druids in the following words: "The Druids, men of polished parts, as the authority of Pythagoras has decreed affecting formed Societies and Sodalities, gave themselves wholly to the contemplation of divine and hidden things, despising all worldly enjoyments and confidently affirmed the souls of men to be immortal."

The period of Novitiate lasted 28 years. The ceremony of initiation was both severe and solemn. The candidate first took an oath not to reveal the mysteries into which he was about to be initiated. He was then divested of his secular clothing, and vested with a tricolored robe of white, blue and green as emblematic of light, truth and hope. Over this was plac-

ed a white tunic. The hair was cut to the form of a tonsure. The tonsure is undoubtedly a Druidical survival. In Ireland it was known as the tonsure of Simon, the Druid. The tonsure was also known in Wales as an initiatory rite; and when we understand the connection the pineal gland has in the development of spiritual or inner initiation, we can readily understand the reason of the ceremony.

The initiation took place in a cave. There is still to be seen in Denbighshire, in Wales, one of the caves in which Druidical Initiations took place. The candidate had first to pass through the Tollman, or perforated stone, an act held to be the means of conveying purity. The candidate was then given the mystic mistletoe potion and placed in a chest or coffin for three days to represent death. He was liberated the third day, representing the resurrection to life. He was then led blindfolded through the winding alleys of the cave. This was intended to represent the toilsome wanderings of the soul in the mazes of ignorance and vice. He was taken round the sanctuary in circles nine times from east to west, starting at the south. The procession was made to loud music, shouting and screaming. Thunder clashed upon him, flashes of green lightning flickered through the cave, displaying hideous spectres, arrayed against the walls.

Then lighted by only these fearful fires, a strange procession marched past him and a hymn in honour of the Eternal Truth was sung.

Then the profounder mysteries began. He was admitted through the North Gate, or that of Cancer, where he was forced to pass through a fierce fire.

Thence he was hurried to the Southern Gate, that of Capricorn, where he was plunged into a flood and from which he was only released when life was at its last gasp.

Then he was beaten with rods for two days, and buried up to his neck in snow. This was the baptism of fire, water, and blood. Now almost in a dying condition he is about to faint when a strain of music is heard, sweet as the distant murmur of a running brook, consoling as an angel's

voice, and bids him rise and live to the honour of his God. Two doors are thrown open, a Divine Light bursts upon him, he sees plains shining with flowers open around him. He was then presented to the Arch-Druid, who explained to him the ceremonies through which he had passed. A golden serpent is placed on his bosom as a sign of his regeneration, and he is adorned with a mystic zone upon which are engraved twelve mysterious signs; a tiara is placed on his head, his form naked and shivering is clothed in a purple tunic studded with innumerable stars, a crozier is placed in his hand. He is Initiated. He retires into a forest, where he spends his time in study and gymnastic exercises, to come forth to the people as a Druid.

Before the conferring of each of the six degrees, the candidate was confined in cromlechs, without food, for thirty-six hours.

Druidism was a religion of philosophy, the high priests were men of learning and science. There can be no doubt that they were even profoundly learned. They were skilled in all the arts, and in foreign languages. We are told of Abares, a Druid, and a native of the Shetland Islands, who travelled in Greece, where he formed a friendship with Pythagoras, and where his learning, his politeness, his shrewdness and expedition in business, and above all else, the ease and elegance with which he spoke the Athenian tongue, created for him as great a sensation, as a great scholar amongst the learned Doctors of Paris.

TO BE CONTINUED

## I CONQUER BY FEARLESSNESS

I conquer by fearlessness. How else can I conquer? Without fearlessness strength crumbles away. What occultism is hidden in the commonplace sayings of every day life. "I was paralyzed by fear." "My heart stopped beating with fright." "Fear got hold of me." Fearlessness hews out the channel to the source of strength whence I can get all power, all strength, dependent only on my ability to take, my capacity to receive it. Fear—Oh the bane, the astringency of fear—fear closes the channel.

## CORRESPONDENCE

### A THEOSOPHICAL COLONY

Editor, Canadian Theosophist:

For several years there has been forming in the mind of the writer a desire to join with other people of similar ideals in the establishment of a self-sustaining rural society, colony or community in the heart of old Ontario, with objects in view, roughly, as follows:

1. To get away from the fiddle-daddle and the sordidness of our city, town and country life, as it exists to-day.
2. To create an environment favorable to individual and collective development along independent lines.
3. To create in Canada a centre of one of the industrial arts, such as china or other useful commodity which may be the medium for artistic expression.
4. To provide hospitality, temporary or permanent, for a limited number of unfortunate ones of a certain class who have been overcome by strenuous circumstances.
5. To build up a generator of Theosophic thought which would radiate Truth in a far-reaching manner.

All of these would take time to attain. The writer believes that there is a real need for such a work as could be done if gone about in the proper manner, apart from the individual opportunities for development for the members, and now is the propitious time.

Ultimate success could only be attained by laying broad and deep foundations, and there is no doubt that it is a work for Theosophical students who are workers rather than dreamers, practical people rather than sentimentalists.

Those to whom this undertaking makes an appeal are invited to communicate with the writer direct, or through the general secretary.

STANLEY H. MOORE,

P.O. Box 653, Brampton, Ont.

May 20, 1921.

## THE CANADIAN LODGES

### Banff Lodge.

President, vacant; Secretary, George Harrison Paris, Banff, Alta.

### Calgary Lodge.

President, E. H. Lloyd Knechtel, 510 Rosedale Crescent; Secretary, Jan Coops, 512 Second Ave. W., Calgary, Alberta.

### Creelman Lodge.

President, S. M. Stone; Secretary, Frederick T. Schmidt, Box 85, Fillmore, Sask.

### Edmonton Lodge.

President, Reginald D. Taylor; Secretary, Miss Alice M. Daley, 2 McLean Block. Rooms always open, 338 Tegler Block.

### Hamilton Lodge.

President, C. A. Stones; Secretary, Miss Nellie Gates, James and King William Sts. Lodge room, Royal Templars' Building, Walnut and Main Streets.

### London Lodge.

President, Edward M. Westland; Secretary, Mrs. Helen M. Shaw, 287 King Street, London, Ont. Meetings held at 212 Dundas Street.

### Medicine Hat Lodge.

President, John W. Pickard; Secretary, Gordon Victor Cook, 144 11th St., Crescent Heights, Medicine Hat, Alberta.

### Montreal Lodge.

President, Charles Bardorf; Secretary, Miss Helena Burke, P.O. Box 351, Station B, Montreal.

### Nanaimo Lodge.

President, Dr. W. E. Wilks; Secretary, Mrs. Norah Reynolds, 31 Kennedy St., Nanaimo, B.C.

### Ottawa Lodge.

President, Mrs. Myra F. Cox; Secretary, David H. Chambers, 515 Bronson Ave., Ottawa, Ont. Lodge room, Thistle Building, Wellington St.

### Regina Lodge.

President, Mrs. Stevens; Secretary, Miss Gwladys Griffiths, Earl Grey Hospital, Regina, Sask. Lodge meets Room 203, 1821 Scarth Street, Sunday, 7.30 p.m.

### St. Thomas Lodge.

President, George L. Haight; Secretary, Mrs. Hazel B. Garside, 66 Hincks St., St. Thomas, Ont.

### Summerland Lodge.

President, Mrs. Kate Bentley; Secretary, J. W. S. Logie, West Summerland, B.C. Lodge rooms are in the Ritchie Block, West Summerland, and Library in Drug Store below.

### Toronto Lodge.

President, Albert E. S. Smythe; Secretary, Harry R. Tallman, 71 Ellerbeck Avenue, Toronto, Ont. Lodge rooms, 651 Yonge St.

### Toronto West End Lodge.

President, Frank E. Clarke; Secretary, Walter Cotton, 29 Bird Ave., Toronto.

### Vancouver Lodge.

President, James Taylor; Secretary, Miss Catherine M. Menzies, 1242 Nelson Street, Vancouver, B.C. The lodge rooms are at 221-5 Duncan Building.

### Orpheus Lodge, Vancouver.

President, W. C. Clark; Secretary, A. L. Crampton Chalk, 759 9th Street East, North Vancouver, B.C.

### North Vancouver Lodge.

President, Mrs. A. W. Dyson; Secretary, Mrs. M. A. Keir, 5, 84 Lonsdale Ave., North Vancouver, B.C.

### Victoria Lodge.

President, Will Griffiths; Secretary, W. B. Pease, 2540 Cadboro Bay Road, Victoria, B.C. Lodge meets at 101 Union Bank Building.

### Winnipeg Lodge.

President, Mrs. George Syme; Secretary, Laurance H. D. Roberts, 404 Rosedale Avenue, Winnipeg, Man. Lodge room, No. 33, Music and Arts Building, Broadway and Hargrave Sts. Public meeting, Sunday at 3.

### Blavatsky Lodge, Winnipeg.

W. A. Deacon, President; Mrs. W. A. Deacon, Secretary, 650 McDermot Ave., Winnipeg.

# THE CANADIAN THEOSOPHIST

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The Theosophical Society is not responsible for any statement in this Magazine, unless made in an official document.

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## SEX AND PSYCHISM

There is nothing about which Madame Blavatsky has been more definite in warning, in denunciation, and in reprobation than the desires of the flesh. She has pointed out that psychism and lust go hand in hand, and when people ask why it is that there is so much sexual laxity they may be sure that the solution is in the influence of psychic forces and astralism to which so many willingly submit. Psychism is the way of death, and their feet take hold on hell who tread that path. It matters not how beautiful the professions, how charming the presentation, how alluring the doctrine, the trail of the destroyer is apparent to those who do not give way entirely to the kamic sensual nature.

The scriptures of the world are all in agreement on this point. St. James denominates the lower influences as not coming down from above, but earthly, psychic, devilish. "The Voice of the Silence" is particularly definite. The first Hall is Ignorance. Many awakening here think that they have achieved an initiation, when they have only stumbled into the Hall of Learning. "In it thy Soul will find the blossom of Life, but under every flower a serpent coiled." In the first Hall we have a warning for those who, still ignorant, think they are wise. "If thou wouldst cross the first Hall safely, let not thy mind mistake the fires of lust that burn therein for the sunlight of life." Again and again the warning is repeated. "Stifle the voice of flesh, allow no image of the senses to get between its light and thine, that thus the twain may blend in one. And having learnt

thine own non-wisdom, flee from the Hall of Learning."

"Strive with thy thoughts unclean before they overpower thee. Use them as they will thee, for if thou sparest them and they take root and grow, know well these thoughts will overpower thee."

"Do not believe that lust can ever be killed out if gratified or satiated, for this is an abomination inspired by Mara."

This is strong enough language, surely, yet we have innumerable "teachers" telling people to "give themselves expression," a most pernicious perversion of the truth. The forces of life operate downwards or upwards as the man wills, for the flesh or for the Spirit. He that sows to the flesh reaps corruption. He that sows to the spirit reaps life everlasting.

The great test in all these matters is consideration of others. As a rule the most intense selfishness accompanies the actions of those who give way to these baser desires. Existing ties and duties are ignored and a burden of karmic debt is amassed in this way. The extraordinarily fallacious suggestions of the kama-manasic mind in supplying excuses for such conduct are only acceptable under the glamour of Mara, and reason and remonstrance are rarely effective with those led by blind passion. Egotism, which is at the base of the whole business, prevents the hearing of wise counsel.

When the fever is over, as in all fevers, there is great mental lassitude and weakness, but the strong soul can recover itself and find relief in the only true remedy for such maladies—hard work.

## DEATH OF MR. SINNETT

The death is announced of Alfred Percy Sinnett, at London, on June 27. Mr. Sinnett was born January 18, 1840. He was vice-president of the Theosophical Society since 1911, when the London Lodge, which had been an independent body up till that time, was chartered under the T. S. The London Lodge Transactions are among the most interesting contributions to modern Theosophical literature. His best-known books are "The Occult World," published in 1881, and "Esoteric Buddhism," in 1883. He also wrote two Theosophical novels, "Karma" and "United." The first of these is an excellent introductory book, and contains portraits of some of his Theosophical contemporaries, including in Mrs. Lakesby the chela who, with Mohini Chatterji, wrote "Man: Fragments of Forgotten History." In 1896 Mr. Sinnett published "The Growth of the Soul" in which he introduced various new theories which he continued to elaborate into a cosmology which differs in important respects from the hypotheses of the Secret Doctrine. In his latest book, "Collected Fruits of Occult Teaching," published in 1919, in which the charm and attraction of his fascinating literary gifts are as potent as ever, he develops his theories of the "Sirian Cosmos" and collects many earlier articles.

During his recent visit to London Mr. L. W. Rogers met Mr. Sinnett and reports that Sir William Crookes and Mr. Sinnett "worked together probing into nature's secrets before the T. S. was founded." Sir William Crookes was a member of the Society from the first till the day of his death. Mr. Sinnett was intimate with Lord Tennyson, who was also a student of Theosophy as "The Ancient Sage" and other poems indicate, and as Mr. Sinnett shows in his book about and articles on the poet.

Mr. Sinnett was the son of a journalist and a great journalist himself. He was educated at London University School; assistant sub-editor of *The Globe*, 1859; afterwards sub-editor and leader-writer on various London papers; appointed editor of the *Hong Kong Daily Press*, 1865; returned to London, 1868; leader-writer on

*The Standard*; appointed editor of *The Pioneer of India*, 1872. Subsequently to this he came into touch with Madame Blavatsky. During the recent war he published two articles in "The Nineteenth Century and After," to which he was a contributor, wherein he explained the peculiar deviltry of German militarism as an irruption from outside our world, and not to be accounted for as an ordinary karmic result.

Mr. Sinnett's wife, Patience Edensor, who died many years ago, is to be remembered by her highly valued little book, "The Purpose of Theosophy," published in 1885.

Mr. Sinnett is practically the last of the original group of workers of the late seventies. It is in "The Occult World" that are embodied those letters of the Masters which made such a deep and lasting impression on many readers. Another excellent book of his is "The Rationale of Mesmerism." "Occult Essays" and "Nature's Mysteries" include some of his articles from the periodical "Broad Views," which he conducted 1904-7.

The dispute which he originated over the proper understanding of the teaching concerning the relation of Mercury and Mars to the Earth is not to be settled in our generation. He wrote in 1893: "That Madame Blavatsky was capable of making mistakes when endeavouring to amplify and expand the occult teaching of the Masters is the all-important conclusion to which I think all unbiased minds in the Theosophical Society must be brought by a consideration of the matter under discussion."

As against this there is the letter from the Master K. H. recently republished in the volume "Letters from the Masters of the Wisdom," where he says: "I have also noted your thoughts about the 'Secret Doctrine.' Be assured that what she has not annotated from scientific and other works, we have given or suggested to her. Every mistake or erroneous notion, corrected and explained by her from the works of other Theosophists, was corrected by me, or under my instruction. It is a more valuable work than its predecessor,

an epitome of occult truths that will make it a source of information and instruction for the earnest student for long years to come."

This letter was written in 1888 and was received by Col. Olcott in his cabin at sea on the steamer Shannon, where its phenomenal appearance could not be impugned. Those who adhere to the principle of analogy will follow Madame Blavatsky's interpretation of the Mars and Mercury problem. Others have an opportunity to test their intuition on its solution.

## FROM HEADQUARTERS

By Our Adyar Correspondent.

This month four interesting ceremonies have taken place at Adyar. Mayday morning saw many of the residents making their way to the picturesque corner of the compound called Jinarajadasa Puram, at the entrance to which stands one of the noble stone arches brought to Adyar by Colonel Olcott. The morning was lovely and the day auspicious, since it was the day of the sun, a sacred symbol of Hinduism. The area for the new structure had been marked out according to the science of true measurements by our learned pandit and the hole where the foundation stone was to be laid dug out. Round this space streamers of bamboo hung as decoration. Punctual to the moment, as always, the President, Mrs. Besant, arrived and the ceremony began. The President of the Bharata Samaja then read a short speech, explaining the wishes of the Samaja in erecting a Hindu Temple at Adyar, and thanking Mrs. Besant for her sympathy and support. Then Mrs. Besant made out of brick and mortar a square formation, in the middle of which was placed a copy of "New India" and some coins and jewelry. She closed up the space containing these relics with more bricks, laying them well and truly, and then, turning to the North, with uplifted hands consecrated the spot thus: "To the Glory of the ONE without a Second worshipped in Hinduism in His Triple Aspect of Creator, Preserver and Regenerator, to the service of the Rishis, who are the revealers of that Glory,

and particularly to the service of the Rishi Agastya, the Guardian of this ancient land, for the purification of Hinduism so that it may spiritualize the whole world, so that India may take her place among the nations as their spiritual teacher."

Flowers were then thrown on the spot and the little ceremony closed with the distribution of sandal paste and *pan supari*.

Some years ago Mrs. Besant remarked that it would be a good thing if there were places of worship for members of all the different faiths built in the grounds of Adyar, as the Theosophical Society has members of all faiths within it. Appropriately enough, a Hindu Temple is the first thought-form to materialize. It is proposed to spend Rs. 10,000 in erecting a suitable building. All lovers of Hinduism as a UNIVERSAL RELIGION, open to all and rejecting none, are invited to aid in the raising of this INTERNATIONAL TEMPLE by donation.

The next ceremony was White Lotus Day. The form which this takes everywhere is so well known that there is no need for a detailed description. Decorations, readings, these take place all over the world on that day, the only way in which they differ at Adyar is in the facts that we have as decoration real white lotuses to typify the day, and with us it is possible to have the Scriptures of the East read in the original language in which they were written. The President in her speech referred with gratification to the existence now of Lodges in the Far East, saying that Adyar used to be, but is no longer the first place upon which the sun rises on this day of celebration for Theosophists all the world over. She said it gave her pleasure thus to think of the passage of the sun round the world, and as it travelled so did the message of love and remembrance on White Lotus Day find recognition in each country in turn. Mrs. Besant also spoke of the passing away of valued workers, and of the incoming of others to replace them; of the widening and deepening of the work of the Society in preparation for the Coming Teacher. She read H. P. Blavatsky's message to the Sydney Lodge a few years ago as applicable at the present time and impressed upon us the importance of keeping a balanced

position, our feet always firmly on the ground with regard to fundamental principles, but readily adaptable to the conditions arising out of the changing world around us. "This day," she said, "is a day of remembrance for all past workers, whether in incarnation or out of incarnation."

For the third and fourth ceremonies we were again indebted to the Bharata Samaja, which has not been allowing the grass to grow beneath its feet since its inauguration. Both these ceremonies took place on the same morning, 26th May. The one was the consecration of the platform for ceremonial purposes in the Hindu Temple, which had been built since the 1st of May. The procedure was the same with slight variations as on the previous occasion. Half an hour after this consecration itself a real temple ceremony took place upon the platform. Descriptions of that ceremony will appear in print later. The point of great interest in it, apart from the reformed ritual, is that, on this occasion, five Hindu boys, one Hindu girl, and two Western women were invested with the sacred thread, indication surely sufficient of the liberal tendencies, good will and good faith of the Samaja.

Entrance into the Samaja does not follow the mere asking, nor does it go by favour; it depends upon the readiness of the applicant to put into practice the Essential truths of Hinduism, and certain qualifications.

Our President has left us and there is a big gap. When others leave us we do not feel it so badly, but none can take her place. She promises to return about the middle of August, so we go about our work cheerfully, despite the heat, buoyed up by that anticipation.

Adyar, May 30, 1921.

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All the sun-gods, with their symbol, the visible sun, are the creators of physical nature only. The spiritual is the work of the Highest God—the Concealed, the Central, Spiritual SUN, and of His Demiurge—the Divine Mind of Plato, and the Divine Wisdom of Hermes Trismegistus—the wisdom effused from Oulom or Kronos.

—Isis Unveiled, I. 132.

## AMONG THE ADEPTS

CONFIDENTIAL COMMUNICATIONS FROM THE HINDU ADEPTS AND CHRISTIAN MYSTICS.

By FRANZ HARTMAN, M. D.

A POSTSCRIPT TO HIS "REMINISCENCES"

TRANSLATED BY FRITZ HAHN

### THE TEACHINGS OF THE ROSICRUCIANS

(Continued from page 60)

Self-knowledge of truth is not derived through exterior revelations by ghosts, gods nor spooks. Even if an angel descended from heaven and told the most astonishing tales I could not be sure of the truth of his narrative as long as I did not recognize it within myself. Blind faith in theories and false belief in authorities are as greatly obstructive as a forever-doubting scepticism. Only that which I really am and that which I actually know of myself, am I sure of. True religion, according to Goethe, rests on the respect a man has for himself; and true Theosophy consists in the knowledge of our own divine Self. This is the direct or "occult" knowledge, which does not originate in the brain, but comes from the profound depth of the heart; it does not embrace our personality only, but also heaven and earth.

In what otherwise fashion could man reach this self-knowledge but through inner tranquility of mind, sublimity of soul, and ennoblement of his mode of thinking. How could he attain consciousness of the higher aspect of his self except he love the higher and eliminate the lower? How could the Spirit of God take root and become a power, unless he remain permanently in the spirit, perceive it, think of it, work with it? Only there where all voices cease; when all selfish desires disappear; no egotistical appetites, prejudice, avarice nor envy rule; when no personal likes or dislikes of this or that bind the soul; then the soul becomes free and at one with the spirit of truth. Not before will you hear the Voice of the Silence. Then the liberated ego will discern his own true nature and realize that it is not the apparent ego of personality. The

man ascended to the higher existence perceives that the life of his mortal form is only like a dream-life.

What does the man reborn in spirit trouble himself about passions originating in his body, conditions in which he dwells, weakness to which he is subject, or ignorance which oppresses him! He is conscious that he is not this body. He is not bound any more to this personal existence. He regards this form self as a doctor his patient, a master his pupil, or a builder his house. The doings of his house are no more his own. The doctor is not the patient, the builder not the house. He himself has become the master of his Selfhood, not in imagination, but through will, and in the recognition of his very Self.

The seed out of which grows this knowledge, power and freedom is the love for the Highest. It is rooted far down in the depths of the soul and therefore called "occult." It is not a product of the imagination and human science cannot know anything about it as long as science concerns itself only with external things. It is the secret fire of the Rosierucians, the divine spark of the Mystics, the "precious pearl" whose heavenly splendour penetrates to us as intuition and speaks to us as "conscience." It is the task of every Christian to take care of the divine spark in his heart, so as to become, by the warmth of love for the Highest, a flame which illuminates the soul and understanding, revealing by this light the truth in its full glory. This alone is the real "Occultism," the true religious and practical Theosophy.

### THE CHRISTIAN AND HINDU FORM OF MYSTICISM

True Religion consists in a man respecting himself. —Goethe.

True Magic is such knowledge as results from the inner understanding of the inward being of things. Mysticism, on the contrary, has two different causes and originates either from stupidity (Tamas) or from passion (Rajas). The first sort has superstition for a basis; the other the passion to acquire occult forces and snatch forbidden fruit. True Magic has for a foundation the ability and power to dis-

tinguish the substance of things from the forms in which they manifest themselves. Magic is only secret or "occult" for those who have not developed it, and the lack of it cannot be provided for by any substitute external interpretation. Lucid is for man only that which is clear to him within. So, for instance, the canvas of a painting, the colour thereon, and the frame—the exterior; the essential and "occult," the meaning of the painting. It is open to everybody and nothing is secreted, but he who has no understanding of it cannot comprehend the meaning of a work of art, a poetic work, or a musical composition. Life, sight and feeling are necessary to see and to comprehend; spiritual life, inner feeling and vision, the ability to comprehend the spiritual. Whoever wishes to understand the Spirit of Truth which is hidden in the Holy Scriptures and Symbols, must have the Spirit within himself as only like can comprehend like. No creature can have self-knowledge from anything which does not belong to his Self, to his very own being.

If we consider humanity in general in her present stage of evolution, we will find it consists of unbelievers and the superstitious. Unbelief and superstition form the shell; but truth is the kernel in the centre. The same is true of the individual. He vacillates between unbelief and superstition till he finds within himself the kernel, the True, his own Self, his Soul. The unbeliever takes everything for superstition which he cannot pluck to pieces with his fingers or crush with his feet. The superstitious man regards everyone as an unbeliever who does not share his fanaticism and worship his fantasies. In the great kindergarten of humanity everyone rides his own hobby-horse and wants others to ride it also, or at least admire his horsemanship. Independent alone are the few who have outgrown leading-strings and found themselves in the Truth.

There exists only one absolute and eternal Truth, and consequently only one single Wisdom, which consists in self-knowledge of Eternal Truth, and which manifests in man. Therefore all the doctrines which result from this inner illumination and revelation are everywhere the

same, whether flowing from a European or an Asiatic pen. Truth in the Holy Scriptures is always inspired by God, since God is Truth itself, and the same One in all men. Truth is always the same no matter whether revealed to a Christian, a Buddhist, a Brahmin or any other man. But, like water poured into differently shaped vessels, manifesting itself outwardly in different forms and colours, so are the doctrines of Wisdom in their formal presentation in various systems of religion and their symbols. Different as to the character of the respective nations, at the bottom the substance is the same. To the one who understands the substance of it it is immaterial whether you speak about "Jesus" or about "Iswar." In either case the name designates the "Son of God," the Lord within and above us, who "looks down from above," the true divine Ego in every man, whose light illuminates all souls.

He who wants to get knowledge from words must understand the meaning of them. Learned blockheads quarrel about whether man has a soul. They cut up the human body, but did not find the soul in the pineal gland nor in the great toe, nor anywhere else, and therefore they concluded that belief in a soul is superstition. The superstitious, however, talk a lot about their souls, and want to have them redeemed and saved, but they do not know the soul, and regard it as an unknown strange thing. The soul of man is nothing else but his own true being, his individuality and inner spiritual individual self-consciousness, distinct from his personality, whose transient self-confidence and apparent self-consciousness are only the result of exterior sensations and sense-perceptions. There exists hardly anything more stupid than a man who looks for his individual self-consciousness somewhere outside of himself and not within his own innermost. No more can he find it in exterior sense-consciousness, as this is only a reflection of the unrevealed true light in the innermost of his soul. The great majority of mankind live only in the external sense-life and in fancy, not knowing anything about the inner self-consciousness of the soul.

The doctrines of mysticism and religion deal with the soul and the life of the soul. How can they be understood by those whose soul-consciousness—the consciousness of individual existence—is not awakened in them, the spiritual dead or sleeping who do not realize at all what they are, neither understand their origin nor their ultimate destiny? They constantly need exterior stimulants to feel that they are existing, and their total knowledge of higher things depends on probabilities and hearsay. Without this higher self-development, which is not attained by shallow intellectual brooding but by absolute resignation, it is not possible to reach the self-knowledge of a higher existence.

Therefore the kingdom of the soul for the soulless is surrounded with an impenetrable wall, and so it is provided that the secrets of the Gods do not become known to the faithless who would misuse them. But those who have the true faith aid the Spirit of Truth in this way that they are open to the Spirit, because faith itself is the effect of the Spirit of Self-knowledge in the soul of man.

(To be continued.)

## THE SECOND DEATH

"After death," says Proclus, "the soul continueth in the aerial (astral) body, till it is entirely purified from all angry, sensual passions; then doth it put off by a second death (when arising to Devachan) the aerial body as it did the earthly one. Wherefore the ancients say that there is a celestial body always joined with the soul, which is immortal, luminous and star-like. It becomes natural, then, that the "aerial body" of an Adept should have no such second dying, since it has been cleansed of all its natural impurity before its separation from the physical body. The high Initiate is a "Son of the Resurrection," "being equal unto the angels," and cannot die any more. (See Luke xx. 36.)

—From Isis Unveiled.

\* \* \*

The magician who would acquire supernatural powers must possess faith, hope and love.

—Cornelius Agrippa.

## “MARY ROSE”

(After seeing Sir J. M. Barrie's play.)

Dust lying thickly on walls and floors, and an eerie stillness  
Like returning quiet of consciousness after long bodily illness,  
A something that clings, that frightens and draws the fancy,  
A shiver that shudders with whispers of necromancy.  
The shell of a room, with its soul now forever gone,  
And creeping shadows where once the sun openly shone.  
Nothing to welcome the morn, high noon, or the evening's close,  
But a something softly seeking through a vigil without repose.

Then strong urgent life pulses into the room; with quickened shock  
Old Memories leap, as Time turns the key in a rusted lock.  
Swift, sweet were the days of a long-ago, happy youth,  
Sheltered, with love the stronger because of its hidden ruth,  
The frolics, the dreams, and then a glad, new birth-day  
When love spread a wonderful Heaven over a dearest Earth day.  
Glad mating, the crown of a father and motherhood's joy,  
Sweet baby prattle, the laughter clear of a growing boy.  
The ever-call of the island of dreams that are always fair,  
But for those who dare not follow—dismay or a blank despair.

Ah! Mary Rose, in the heart of us all you frolic and play,  
Till the soul of us all awakes to a Heaven-born day,  
To mate with the Best that is in us, the All of Good that we know,  
And the Love-Child born of such mating learns from our dreams to grow.  
We nurture the flowers of Being; on the shores of Eternity's Now  
Life flows to our feet; Mind, questioning, ponders the Why and the How,  
Till we reach towards something we yearn for, for that which enthralls the ALL,  
And Mary Rose within us arises and answers its call.  
On the Island that likes to be visited we find the youth that remains,  
Our soul disclaims the holding power of all earthbinding chains:  
And having borne the Love-Child—the same is forever sought,  
For “Mary Rose” is echoing through the Highest zones of Thought.  
“Mary” for all Divine mothering, pure “Rose” of the soul is Love,  
And the Island that likes to be visited belongs to the Self above.  
The call is for you and me then, him and her, for these and those—  
And it's oh! that the World might glimpse the dream and the magic of Mary Rose!

Time shut the door upon a dream, turned the key in the lock once again,  
So that only an old dismantled room and a wondering man remain.  
Rough of speech, confident, war-bespattered from No-Man's Land,  
How could he keep sweet Mary Rose—how could he understand!

—Jessie W. Lang.

# THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY  
IN CANADA.

Published on the 15th of every month.



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

### GENERAL EXECUTIVE:

Miss Catherine M. Menzies, Vancouver.  
Roy M. Mitchell, Toronto.  
H. R. Tallman, Toronto.  
Mrs. M. F. Cox, Ottawa.  
James Taylor, Vancouver.  
A. L. Crampton Chalk, Vancouver.  
Mrs. George Syme, Winnipeg.

### GENERAL SECRETARY:

Albert E. S. Smythe.

## OFFICIAL NOTES

The new reprint of The Secret Doctrine is announced as ready, and Mr. George McMurtrie, 65 Hogarth Avenue, Toronto, will be able to supply copies at \$17.50 post paid. The work is in three volumes, pp. 763, 859, 612, and an Index volume, and constitutes a sufficient Theosophical library in itself.

\* \* \*

A charter was issued to Brotherhood Lodge with nine charter members on June 17. The Lodge is located in Victoria, B.C., with headquarters at 126 Pemberton Building, Victoria. In the election of officers Mr. O. A. Barry has been chosen as President and Mr. A. M. Boyden, Secretary.

\* \* \*

The General Secretary will return to the local Secretaries for correction before they can be accepted all application forms not filled in according to instructions. These are given in full on the forms. First names must be signed in full and in ink. Dates of application and acceptance must be given and address in full. The fees

payable are stated on the back of the form.

\* \* \*

Margareta Kamensky is the General Secretary of the T. S. in Germany, her address being 21 Luisenstrasse, Weimar. Miss Boyle, whose name has appeared in some lists, filled the place of Miss Kamensky's predecessor for some months until Miss Kamensky's election a year ago.

\* \* \*

H. Demiorgian Bey was elected General Secretary of the T. S. in Egypt at the convention held in Alexandria last April, his address being 9, Rue de L'Eglise Capte, Alexandria. W. H. White is acting General Secretary at Cairo; P.O. Box 240. The change is due to the resignation of Mr. Egizio Veronesi, who will, however, "continue to give his valuable spiritual help" to the Society.

\* \* \*

Mr. B. P. Wadia has been lecturing extensively in England. As we expect him to visit Canada next winter the following list of subjects he has spoken upon will be of interest: The Spiritual Life; Fundamentals of Theosophy; Individual Progress; Theosophy of the Far East; The Commonwealth of the Future; The Light of Ancient India; The Culture of India; Theosophy of Old Iran; The Service of the World; Indian Philosophy.

\* \* \*

In accordance with the request of Mrs. Beatrice Ensor of the Theosophical Educational Trust that a representative be nominated on the International Council for Theosophical Education, and after consultation among the General Executive Mr. Cecil H. Arden, 17 Spadina Avenue, Ottawa, has been chosen. Mr. Arden is an Oxford man, a keen Theosophist, and has seen enough of the theological and ecclesiastical worlds to be able to recognize their blind alleys. The Educational Trust, as Mr. Arden himself has said, "is a worthy means to a very desirable end and one of those wider activities with which we should concern ourselves." The Trust is, of course, quite separate from The Theosophical Society, but it has not had the effect of diverting energy from the Society or involving its neutrality.

Mrs. Besant's private secretary writes from London under date June 23: "Mrs. Besant desires me to thank you for your kind letter of June 7th, but to say that she is sorry that as there is no chance of her going to America, a visit to Canada is out of the question. She left India with great difficulty, and has to return there as soon as possible. I am specially desired by Mrs. Besant to tell you how glad she is to know that Canada thinks so kindly of her." Later advices state that she sails for India again on August 6.

\* \* \*

In order to place The Secret Doctrine within the reach of members who might otherwise be unable to obtain it, we will present a complete set of the four volumes to anyone who gets 35 subscribers to The Canadian Theosophist. The conditions are that the offer is only open to members of the T. S. in Canada, that subscribers, who will, of course, be persons outside the Society, must personally sign the order form for the magazine, and the whole sum of \$35 must be remitted in one amount to the General Secretary, with the order forms signed and addresses correctly given. Order forms may be obtained through the Secretary of any Lodge.

### THE NEW EXECUTIVE

Miss C. M. Menzies  
 Mr. Roy M. Mitchell  
 Mr. H. R. Tallman  
 Mrs. M. F. Cox  
 Mr. James Taylor  
 Mr. A. L. Crampton Chalk  
 Mrs. Sarah Syme

A regrettable apathy was to be observed among the members in the election of the General Executive. It indicates that they have not risen to self-consciousness yet, and those who do not take the trouble to fulfil the functions of the Society which is to be a nucleus of brotherhood, cannot expect to be vitalized with the more active forces of that body. Only 472 ballots were available, with one spoiled and two unsigned in addition. A large number of the 472 lost their opportunity of influencing the election by num-

bering only one, two or a few more names. Those who did not number at least ten names frequently lost their votes. Plumping, as it is called, does no good to a candidate in voting by the transferable vote in proportional representation, but voters do not seem to get this in their minds.

On the first count it was found that 472 ballots were in order. Seven persons having to be elected, 472 divided by eight plus one gives the quota, 60, necessary for election. Miss Menzies had exactly 100 votes, Mr. Mitchell 89, and Mr. Tallman 72. They were consequently elected with votes to spare. The other candidates' first ballots were: Chalk 25, Cox 38, Davy 28, Deacon 16, Fyfe 11, W. A. Griffiths 6, W. H. Griffiths 16, Knechtel 23, Long 3, Syme 19, Taylor 26. On the distribution of the surpluses of the Menzies, Mitchell and Tallman ballots Mrs. Cox was elected fourth councilor. The lowest names on the list were then eliminated in succession and their ballots distributed, Long, W. A. Griffiths, Deacon, Fyfe and W. H. Griffiths falling in that order. The last mentioned had 21 votes; these elected Mr. Taylor fifth and Mr. Chalk sixth, leaving Mr. Knechtel with 33, Mrs. Syme with 35 and Mrs. Davy with 46 votes. Mr. Knechtel's ballots being largely western, favoured the Winnipeg candidate and elected her.

Mrs. May H. Sharples and Mr. Leslie H. Floyd, with the General Secretary, formed the scrutineers' committee and certified the election.

### AMONG THE LODGES

Victoria Lodge has re-elected Wm. H. Griffiths as President. W. B. Pease, who has much improved in health, has been elected Secretary-Treasurer, with Miss Ruth Fox as assistant. Mrs. M. J. Reynolds is Vice-President; Mrs. H. Webster, Librarian; Mrs. Florence Harrison, Literature Secretary.

\* \* \*

Edmonton Lodge held its annual meeting on June 21 with a good attendance and faces another year with renewed resolution in each to do his part. A class for beginners was organized recently with a

good attendance. A Welfare League is at work and doing well. This is the spirit of active sacrifice that gives a Lodge its influence. \* \* \*

The General Secretary addressed an attentive meeting at the residence of Mr. Frank J. Brown, Meadowvale, on Sunday evening, 12th June, on "Reincarnation." The meeting was well organized by Mr. Brown, assisted by Mrs. Kee of Streetsville, both members of the Toronto Lodge. A good deal of interest in Theosophy has been generated by Mr. Brown in this beautiful rural district.

\* \* \*  
Ottawa Lodge re-elected Mrs. Cox President at the annual meeting in May; Mrs. H. M. Davy and Cecil H. Arden, 1st and 2nd Vice-Presidents. D. H. Chambers continues as Secretary. A fine suite of rooms has been secured for the Lodge on the third floor of the Thistle Building, 26 Wellington Street. Last November the visit of Mrs. Maude Lambart-Taylor opened a new vein of interest for the members in the Secret Doctrine. This study was discontinued in March. A Bhagavad Gita class is conducted by Miss May Maxwell. A study of Mr. Leadbeater's Text Book of Theosophy and an elementary class by Mrs. Davy are other activities. The Lodge began the year with 50 active members and ended with the same number, ten new members replacing losses.

\* \* \*  
Toronto Theosophical Society opened the new Theosophical Hall on Sunday evening, 10th July, and there was an excellent attendance. No special ceremony was observed, but short extracts from the scriptures or representative writings were read by fourteen members, from the latest to the more ancient, beginning with New Thought, Christian Science, Bahai, Sikh, Islam, Christianity, Roman, Greek, Buddhist, Hebrew, Chinese, Zoroastrian, Egyptian and Hindu. The President hoped that the highest ideals of all these might be realized in the work the Hall was intended to forward. Mr. Roy Mitchell spoke on "Theosophy." Miss Phyllis Stanford and Miss Virginia Coyne contributed piano solos. The piano has been provided by the

Ladies Committee, and is a splendid instrument, a Steinway concert grand. The Hall and Library are the only departments in working order yet, but in another month the building will be complete. The members who read were Herbert Tweedie, N. W. J. Haydon, Mrs. Sharples, Kartar Singh, H. R. Tallman, Mrs. MacKay, Martin Cole, J. Hunt Stanford, Mrs. Joyner, J. E. Dobbs, Robert Marks, Basil Morgan, J. L. Purdy and Ernest Jackson.

## FELLOWS AND FRIENDS

Mr. Charles Lazenby, B.A., desires to thank those Lodges that have invited him to lecture. He will communicate with them as soon as his plans have been formulated. \* \* \*

Some weddings have been reported in Theosophical circles. Miss Gertrude Stanley of the Ottawa Lodge has become Mrs. I. A. Scott. Miss Doris M. Williamson of Calgary is now Mrs. M. S. Samis of Eatonia, Sask. In Toronto Miss Florence Limon has recently become Mrs. J. R. Catterall. \* \* \*

Some time ago the President of the Paisley Lodge, Scotland, wrote that Mr. and Mrs. W. A. Coward were coming to Canada and expected to join one of the Canadian Lodges. So far they have not linked up. Should this meet their eye we bid them cordial welcome. We hope our members will do what they can to give all Theosophical immigrants a hearty reception.

## AT REST

W. R. G. Ross, 926 Logan Avenue, Toronto, 8th July, 1921.

## TWO CLASSES

There have always been two classes of seekers after truth. The one go to and fro, seeking a sign, crying lo here! and lo there! Another class seek no sign but are content to *do the will of the Master*. These are calm and dispassionate in judgment, discriminating, charitable and helpful, and they never attack or denounce anyone: first, because it is useless and unnecessary; and second, because they work on an entirely different plane. — J. D. B.

## A YEAR'S WORK

At the close of a year's work it is not unhelpful to glance over the state of affairs in the section. The table showing the statistics of membership in the Lodges is perhaps as fair an indication of what is being done as any other. A net increase of 69 members must be discounted, as the reinstatements amount to 86. This in itself, however, is stimulating, as it proves that the T. S. in Canada presents attractions to former members. The lapse of members, all of whom, however, must not be regarded as lost, amounts to 137. Many of these represent the spasmodic response to lectures heard for the first time. The seed falling among rocky places springs up, because it has no deepness of earth, is scorched, and having no root, withers away. There is no advantage in dragging members in by the neck. The largest lodge in the section makes a rule of never making a personal request to join. When people join because they want to they stick. Deep conviction is the soundest foundation on which to build a Lodge. Those who realize that the world needs Theosophy as they themselves found they needed it, will form Lodges that will be strong and vitally powerful centres of spiritual force in their communities. The things that endure, the eternal laws of nature and life, the simple but marvelously illuminating principles of Universal Unity and Causation, Human Solidarity, the law of Karma, and Reincarnation, constitute a new revelation for the average person who seeks to understand the maze of existence. Too many, instead of giving this wholesome bread of life to the masses, are content to tickle their curiosity with psychic speculations and emotional sentimentality. The movement cannot prosper by such means, and would be false to its trust did it concern itself overmuch with such matters. Let us remember the words of H. P. B., "No working member should set too great value on his personal progress or proficiency in Theosophical studies; but must be prepared, rather, to do as much altruistic work as lies in his power." There is a strong tendency in some quarters, characteristic

of psychic influences, to be anxious for that personal advance and development to which the true student is not indifferent but which he regards as a means and not an end. Devotion to the interests of others is the Way.

Two new Lodges have been chartered during the year and we are delighted to welcome our brethren of the London Lodge and the West End Lodge of Toronto into the circle of our Brotherhood. As against this there are three Lodges whose membership has fallen below the constitutional minimum. It is to be hoped they will make an effort to retain their charters.

A statement of the funds will be submitted next month after it has been audited. A balance of some \$1,500 remains after all expenses are paid, and this will be the basis of the tour which it is expected Mr. Wadda will make in the early winter months, when he expects to visit all our Lodges.

It may be observed here that in spite of our Constitution requiring the payment of dues in advance, the remittances are somewhat tardy. It has been impossible, therefore, to arrange for any lecture tour involving expense until a sum had been accumulated. It is hoped that in future a sufficient sum can be kept in hand to provide for worthy lecturers. The co-operation of the Lodges is requested in this matter. It is the aim of the Executive to get the best lecturers available, but if Lodges spend their energies and their funds on everyone that comes along nothing is left for the preferred speaker when he arrives. One or two lecture courses in the season are usually quite enough for the average Lodge, which should endeavour to cultivate and develop its own speakers and make them available for the public and other Lodges.

The chief item of expense has been the magazine, the cost being \$630 over and above the amount subscribed for this purpose by the members. This has to be made good from the General Fund, but no complaints have been heard on this score. The Magazine plays a rather important part in a section like Canada, where dis-

THE CANADIAN THEOSOPHIST  
STANDING OF THE LODGES:

NAME OF LODGE	New Members	Received on Demit	Reinstated	Left on Demit	Dead	Resigned	Inactive	TOTAL 1920	TOTAL 1921
Banff .....	...	...	1	...	...	...	5	9	5
Calgary .....	6	...	8	6	1	...	16	53	44
Creelman .....	...	...	1	...	...	...	3	5	3
Edmonton .....	6	1	...	2	...	1	1	18	21
Hamilton .....	5	...	...	...	...	...	9	30	26
London .....	...	...	34	1	...	...	...	...	33
Medicine Hat .....	1	1	...	3	...	...	1	13	11
Montreal .....	12	...	1	2	...	1	6	41	45
Nanaimo .....	...	...	6	...	...	...	5	5	6
Ottawa .....	9	3	...	1	...	...	10	51	52
Regina .....	10	1	1	1	...	...	4	9	16
St. Thomas .....	...	...	...	...	...	...	3	13	10
Summerland .....	...	...	...	...	...	...	...	12	12
Toronto .....	45	4	16	17	2	2	23	219	240
do. West End .....	2	21	...	...	...	...	...	...	23
Vancouver .....	26	7	2	17	2	3	16	157	154
do. North Vancouver .....	1	9	...	...	...	...	...	...	10
do. Orpheus .....	3	4	7	3	...	...	5	18	24
Victoria .....	6	...	...	14	...	3	9	52	32
do. Brotherhood .....	...	9	...	...	...	...	...	...	9
Winnipeg .....	11	1	9	8	...	2	17	65	59
do. Blavatsky .....	1	2	...	...	...	...	...	9	12
Members at Large .....	2	3	...	...	...	...	4	15	16
<b>TOTAL</b>	<b>146</b>	<b>66</b>	<b>86</b>	<b>75</b>	<b>5</b>	<b>12</b>	<b>137</b>	<b>794</b>	<b>863</b>

tances are so great and conventions impracticable.

The autonomous nature of our constitution, which our honoured President recently emphasized, and which belongs equally to every Lodge, should serve to develop the greatest possible self-reliance and initiative in these local bodies. It is distinctive of our Canadian polity that this democratic method accords with the Theosophical hypothesis, that every man may find the Light within himself, provided he live a life of brotherhood and unselfish service.

I have to acknowledge much practical assistance and cheerfully devoted time

and labour given by Mr. H. R. Tallman, and prompt and wise counsel from the Executive generally throughout the year. We live in stormy times, but may hope, in this golden cycle of Canada, for such a happy issue out of all our afflictions as may provide us the opportunity to spread the truths of Theosophy far and wide.

Albert E. S. Smythe,  
General Secretary.

\* \* \*

Truth remains one, and there is not a religion, whether Christian or heathen, that is not firmly built upon the rock of ages—God and immortal spirit.

—Isis Unveiled.

# THE MYSTERIES OF THE DRUIDS

A LECTURE, BY MRS. MAUDE LAMBART-TAYLOR

(Continued from Page 63)

The Druids understood the science of astronomy, for one of their temples in the Island of Lewis, one of the Hebrides, bears evident signs of their skill in that science. Every stone in the temple is placed astronomically. The circle consists of twelve equidistant obelisks, denoting the twelve signs of the Zodiac. The four cardinal points of the compass are marked by lines of obelisks running out from the circle, each point being subdivided into four more. A large stone in the centre of the circle, and the perfect shape of a ship's rudder, would seem to indicate their knowledge of astronomy being made subservient to navigation.

We have many wonderful proofs of their skill in mechanics. The rocking stones were spherical stones of enormous size and were raised upon other flat stones, into which they inserted a small prominence fitting the cavity so exactly and so concealed by loose stones lying round it that no one could discern the artifice.

In Stonehenge we find an example of the Oriental mechanism which is displayed so stupendously in the Pyramids of Egypt.

The Druids were acquainted with gunpowder. Lucan, in his description of a grove, writes: "There is a report that the grove is often shaken and strangely moved, and that dreadful sounds are heard from its cavern." And that it is sometimes in a blaze without being consumed. In Ossian's poem of Dargo, the son of the Druid of Bel, similar phenomena are mentioned, and while the Keltic word for lightning is "the flash or flame of God," they had another word, which meant the "flame of the Druid."

All this knowledge was carefully concealed, and the initiated were bound by a solemn oath never to reveal it.

Never before or since has such vast power as the Druids possessed been wielded with such purity, temperance, and discretion.

In medicine also, the Druids were no less skilled. They knew by this divine

art they would possess the hearts, as well as the minds of men.

The Serpent's Egg took a prominent place in druidical worship. Like all the descendants of Atlantean civilization, they represented the creation by the figure of an egg coming out of a serpent's mouth. Caithband, an Irish historian, speaks of the Druid Trosdan, who discovered an antidote for poisoned arrows, and there are many instances on record of the healing triumphs of the Druids. They were more anxious to prevent disease than to cure it, and they wrote many maxims relating to the care of the body, one of which would be well for us all to remember, cheerfulness, temperance, and early rising.

In the harp of the Bards there was mysterious regard given to the number 3. Their shape was triangular, their strings were three in number, and their tuning keys had three arms.

We are told that the Bards were peculiarly temperate, that they never debased their art, and that they always did their utmost to stay the civil wars which were the bane of Britain, that often they stepped between opposing armies, and touched their harps with such harmony, and sang such sweet thrilling verses that the soldiers dropped their arms and forgot the fierce resentment raging in their hearts.

We know how the teaching of Orpheus spread from Greece northwards, over France to Ireland, Scotland, and ancient Britain. This surely is an evidence that the Druids had absorbed the teaching of Orpheus, that harmony is in all things, and that when man can manifest himself in harmony, then God can manifest through him, making all nature glad and at peace.

It has been the belief of every age that women are more frequently blessed with the gifts of inspiration than men, Maeterlinck says: "Women are much nearer to God than men," and we find that the Druids admitted women to their secret

mysteries, which men could not do, except with the learning and struggles of a lifetime.

They were formed into three classes:

1. Those who performed the servile offices about the Temple, and the persons of the Druids, and who were not separated from their families.

2. Those who assisted the Druids in their religious services, and who, though separated from their husbands, were permitted to visit them occasionally.

3. A mysterious sisterhood who dwelt in strict chastity and seclusion, and who formed the Oracles of Britain. In all important events the Britons repaired to their dwellings.

When we remember that the later Lemurians claimed Norway and Sweden, it is possible that their psychic knowledge found its way to Britain, if not in the Lemurian age, at least by tradition from that time.

Then, the third sub-race of the Atlantean race made great astronomical records and constructed the Zodiac. We know that Ireland and Britain formed part of Atlantis, and so there is no doubt that the Druids learned science and astronomy at this time, and handed the knowledge down to their successors. The Bards in later years assimilated the teaching of Orpheus, the teacher sent to the fourth sub-race, (The Keltic) of the fifth root-race.

From our study we find that the Mysteries of the Druids are similar to the mysteries of all religions. These mysteries consisted in the training of the disciple, when he turned from the path of Pursuit to the path of Renunciation, when the Pilgrim, tired and weary of material joys, turns his face heavenward, and his one desire is spiritual development, a quicker and closer approach to God.

Theosophy is sending out the call to each and all to come and seek the truths underlying all religions, for every religion is a stepping-stone on the way to God, and has its inner and more sacred meaning for the man that has been prepared for what is prepared for him. The man who is not ready cannot accept these truths just yet. But to him who is ready, the path of the mysteries is ever open, the path of ser-

vice is here and now, so let us take the words of Tennyson to heart when he wrote:

“The chance of noble deeds will come  
and go unchallenged  
While ye follow wandering fires, lost  
in the quagmire.”

And it is Browning who writes:

“We shall marvel why we grudged our  
labour here, and idly judged of  
heaven.”

## OUR EXCHANGES

Theosophy in Australia for May is largely occupied with the report of the convention and contains President Martyn's retiring address and the reply of Bishop C. W. Leadbeater. Mr. Martyn asked “for a wider, a truer tolerance than we enjoy to-day; for the encouragement of the expression—not the suppression—of what is in the minds of our members. . . . In Australia there is a seething unhappiness which threatens disruption. Nor are things right in other centres. I beseech you not to be misled by an artificial silence, for the silence is artificial. We can refuse to heed the warning or we can pause and enquire by candid exchange of views whether or not we are failing before the inroads of sectarianism against which Madam Blavatsky so earnestly warned us. . . .” Bishop Leadbeater in reply said: “I happen to know that certain power does go along with the consecration of a bishop, but I value that power, not because it brings empty titles, but because it enables me to do more good than I could in any other way. . . . If by withholding the title they meant to imply that the orders of the Liberal Catholic Church are not equal to those of the Roman or Anglican Churches, then I think I must protest against it, because I know that the orders of that Church are in every way the equal to those others.” This is a frank declaration of sacerdotal authority which, if recognized by the Theosophical Society, would at once put it out of court with all the Free churches and other religious bodies. Madam Blavatsky and other leading Theosophists ridiculed the sacerdotal pretensions, but the Theosophical Society as such has no

opinion on the matter, being a strictly neutral body, committed only to the principle of brotherhood.

The Eastern Buddhist for May is the first issue of a new review handsomely printed at Kyoto, Japan, for The Eastern Buddhist Society, which is devoted to the study of Mahayana Buddhism. Among the articles, which are in English, is an epitome of the Avatamsaka Sutra, Zen Buddhism as Purifier and Liberator of Life, Philosophical Foundations of the Shin Sect, The Buddha, What is Mahayana Buddhism, and Wasan, or Buddhist Hymns, besides editorial matter, reviews, etc.

In the Adyar Bulletin for May Mrs. Besant cites Rabindranath Tagore's "splendid and philosophically spiritual protest against the disruptive and all-destroying movement, motived by Hate, known as Mr. Gandhi's Non-Co-operation." An article by H. P. B. from an 1887 Lucifer asks "How is our great work to be done if we are to be impeded and harassed on every side by partisans and zealots?"

In an article on Vivisection in The Epoch and Light of Reason for June Dr. Bertrand P. Allinson declares "if medicine and living continue as now the entire loss of that heritage of health which is ours by right can only be a matter of time, and very little time at that, and those races that we are apt to look upon as inferior because of the simplicity of their lives and ideas will thrive and multiply."

Theosophy in England and Wales has an excellent tennis story by George Seaver of a duel in Ireland which suggests reincarnation within a century.

The Messenger for July has an interesting article on Early Spiritualism and Materializations by Mabel Collins. She concludes: "These experiences were worth having and I am grateful for the lessons I learned from them. But these lessons led me far away from the Spiritualists' belief in the possibility of communication between those still on earth and disembodied human spirits. They are gone to something so much greater. We err deeply in trying to call them back. That con-

viction came to me. I left the Spiritualists altogether."

Also received: For April: Theosophy in South Africa; Reincarnation; The Message of Theosophy, Burma; Theosophia in Bulgaria. For May: Teosofia, Buenos Aires; Theosophy in New Zealand. For June: Theosophy; Revista Teosofica, Cuba; Bulletin Theosophique, Paris; Theosophy in Scotland; Divine Life; Theosophia, Amsterdam; De Theosofische Beweging, Holland. For July: Teosofisk Tidskrift, Stockholm, Sweden; Theosophy, Los Angeles; Theosophy in England and Wales; Bulletin Theosophique, Paris.

## APHORISMS

1. As for self, the thing of most importance to self is "Attitude."

(The self referred to is not The Higher Self.)

2. The proper attitude for self is ABSOLUTE RIGHTNESS.

3. The Absolute Rightness of self is not perfect. At first it is vague, intangible, wavering; but with persevering practice it will *grow* towards perfection.

4. The Absolute Rightness of self is not necessarily the Absolute Rightness of another. (The standard for another.)

(Attitude is taken cognizance of and embodied in most of the religions of the world. In the Christian at conversion a change of attitude from sin towards righteousness. In Buddhism on "Entering the Path," a turning from the pursuit of material things to the acquirement of spirituality and holiness, etc.)

I am THAT; I was: I am: I will be; the Divine Spark incarnated in the earthy tenement to find out, to experience, to accrete, to expand, to grow. I am of God. I return thither. I go on—there are lions in the way, there are rough places—I go on. I will, I can, I must. My soul the enshriner of this precious thing weeps at the foot of the throne of God, the God within. Strength, strength, oh thou Radiant One.

Oh that I could think something, that I could do something, that I could say something, that I could write something, that would help others. What matters self if only some other were helped. —Student.

## THE CANADIAN LODGES

### Banff Lodge.

President, vacant; Secretary, George Harrison Paris, Banff, Alta.

### Calgary Lodge.

President, E. H. Lloyd Knechtel, 510 Rosedale Crescent; Secretary, Jan Coops, 512 Second Ave. W., Calgary, Alberta.

### Creelman Lodge.

President, S. M. Stone; Secretary, Frederick T. Schmidt, Box 85, Fillmore, Sask.

### Edmonton Lodge.

President, Reginald D. Taylor; Secretary, Miss Alice M. Daley, 2 McLean Block. Rooms always open, 338 Tegler Block.

### Hamilton Lodge.

President, C. A. Stones; Secretary, Miss Nellie Gates, James and King William Sts. Lodge room, Royal Templars' Building, Walnut and Main Streets.

### London Lodge.

President, Richard H. Cronyn; Secretary, Mrs. Helen M. Shaw, 287 King Street, London, Ont. Meetings held at 212 Dundas Street.

### Medicine Hat Lodge.

President, John W. Pickard; Secretary, Gordon Victor Cook, 144 11th St., Crescent Heights, Medicine Hat, Alberta.

### Montreal Lodge.

President, Charles Bardorf; Secretary, Miss Helena Burke, P.O. Box 351, Station B, Montreal.

### Nanaimo Lodge.

President, Dr. W. E. Wilks; Secretary, Mrs. Norah Reynolds, 31 Kennedy St., Nanaimo, B.C.

### Ottawa Lodge.

President, Mrs. Myra F. Cox; Secretary, David H. Chambers, 515 Bronson Ave., Ottawa, Ont. Lodge room, Thistle Building, Wellington St.

### Regina Lodge.

President, Mrs. Stevens; Secretary, Miss Gwladys Griffiths, Earl Grey Hospital, Regina, Sask. Lodge meets Room 203, 1821 Searth Street, Sunday, 7.30 p.m.

### St. Thomas Lodge.

President, George L. Haight; Secretary, Mrs. Hazel B. Garside, 19 Park Ave., St. Thomas, Ont.

### Summerland Lodge.

President, Mrs. Kate Bentley; Secretary, J. W. S. Logie, West Summerland, B.C. Lodge rooms are in the Ritchie Block, West Summerland, and Library in Drug Store below.

### Toronto Lodge.

President, Albert E. S. Smythe; Secretary, Harry R. Tallman, 71 Ellerbeck Avenue, Toronto, Ont. Lodge rooms, 651 Yonge St.

### Toronto West End Lodge.

President, Frank E. Clarke; Secretary, Walter Cotton, 29 Bird Ave., Toronto.

### Vancouver Lodge.

President, James Taylor; Secretary, Miss Catherine M. Menzies, 1242 Nelson Street, Vancouver, B.C. The lodge rooms are at 221-5 Duncan Building.

### Orpheus Lodge, Vancouver.

President, W. C. Clark; Secretary, A. L. Crampton Chalk, Suite 37 Englesea Lodge, Beach Avenue, Vancouver, B.C.

### North Vancouver Lodge.

President, Mrs. A. W. Dyson; Secretary, Mrs. M. A. Keir, 5, 84 Lonsdale Ave., North Vancouver, B.C.

### Victoria Lodge.

President, Will Griffiths; Secretary, W. B. Pease, 2540 Cadboro Bay Road, Victoria, B.C. Lodge meets at 101 Union Bank Building.

### Winnipeg Lodge.

President, Mrs. George Syme; Secretary, Laurance H. D. Roberts, 404 Rosedale Avenue, Winnipeg, Man. Lodge room, No. 33, Music and Arts Building, Broadway and Hargrave Sts. Public meeting, Sunday at 3.

### Blavatsky Lodge, Winnipeg.

W. A. Deacon, President; Mrs. W. A. Deacon, Secretary, 650 McDermot Ave., Winnipeg.

# THE CANADIAN THEOSOPHIST

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The Theosophical Society is not responsible for any statement in this Magazine, unless made in an official document.

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TORONTO, AUGUST 15, 1921.

Price 10 Cents

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HELENA PETROVNA BLAVATSKY  
Born 12th August, 1831.

## THEOSOPHY AND RELIGION

"There was, during the youth of mankind, one language, one knowledge, one universal religion, when there were no churches, no creeds or sects, but when every man was a priest unto himself." S.D., I. 341 (364).

"The Bible, from Genesis to Revelation, is but a series of historical records of the great struggle between white and black magic, between the Adepts of the right path, the Prophets, and those of the left, the Levites, the clergy of the brutal masses." S.D., II. 211 (221).

"It is the priesthood which has to be held responsible for the reaction in favour of materialism of our day. It is by worshipping and enforcing on the masses the worship of the shells—personified for purposes of allegory—of pagan ideals, that the latest exoteric religion has made of Western lands a Pandemonium, in which the higher classes worship the golden calf, and the lower and ignorant masses are made to worship an idol with feet of clay." S.D., I. 578 (632).

"It is the worshippers of the exoteric shell who attribute to disobedience and rebellion the efforts and self-sacrifice of those who would help men to their original status of divinity through self-conscious efforts; and it is these worshippers of Form who have made demons of the Angels of Light. Exoteric philosophy, however, teaches that one-third of the Dhyanis—i.e., the three classes of the Arupa Pitris, endowed with intelligence, 'which is a formless breath, composed of intellectual, not elementary substances' (see Harivamsa, 932)—was simply doomed by the law of Karma and evolution to be reborn (or incarnated) on earth. Some of these were Nirmanakayas from other Manvantaras. Hence we see them, in all the Puranas, reappearing on this globe, in the third Manvantara, as Kings, Rishis and heroes (read Third Root Race). This tenet, being too philosophical and metaphysical to be grasped by the multitudes, was, as already stated, disfigured

by the priesthood for the purpose of preserving a hold over them through superstition and fear." S.D., II. 93-4 (98-9).

"No real philanthropist, hence no Occultist, would dream for a moment of a mankind without one tittle of Religion. Even the modern day Religion in Europe, confined to Sundays, is better than none. But if, as Bunyan put it, 'Religion is the best armour that a man can have,' it certainly is the 'worst cloak;' and it is that 'cloak' and false pretence which the Occultists and the Theosophists fight against. The true ideal Deity, the one living God in Nature, can never suffer in man's worship if that outward cloak, woven by man's fancy, and thrown upon the Deity by the crafty hand of the priest greedy of power and domination, is drawn aside. The hour has struck with the commencement of this century to dethrone the 'highest God' of every nation in favour of One Universal Deity—the God of Immutable Law, not charity, the God of Just Retribution, not mercy, which is merely an incentive to evil-doing and to a repetition of it. The greatest crime that was ever perpetrated upon mankind was committed on that day when the first priest invented the first prayer with a selfish object in view." S.D., III. 50-1.

"The Secret Doctrine teaches no Atheism, except in the Hindu sense of the word *nastika*, or the rejection of idols, including every anthropomorphic god. In this sense every Occultist is a *Nastika*.

"It admits a Logos or a collective 'Creator' of the Universe; a *Demiurgos*—in the sense implied when one speaks of an 'Architect' as the 'Creator' of an edifice, whereas that Architect has never touched one stone of it, but, while furnishing the plan, left all the manual labour to the masons; in our case the plan was furnished by the Ideation of the Universe, and the constructive labour was left to the Hosts of intelligent Powers

and Forces. But that **Demiurgos** is no personal deity,—i.e., an imperfect **extra-cosmic god**,—but only the aggregate of the **Dhyhan-Chohans** and the other forces.

“As to the latter—

“They are dual in their character; being composed of (a) the irrational **brute energy**, inherent in matter, and (b) the intelligent soul or cosmic consciousness which directs and guides that energy, and which is the **Dhyhan-Chohanic thought reflecting the Ideation of the Universal Mind**. This results in a perpetual series of physical manifestations and **moral effects** on Earth, during manvantaric periods, the whole being subservient to Karma. As that process is not always perfect; and since, however many proofs it may exhibit of a guiding intelligence behind the veil, it still shows gaps and flaws, and even results very often in evident failures—therefore, neither the collective Host (**Demiurgos**), nor any of the working powers individually, are proper subjects for divine honours or worship. All are entitled to the grateful reverence of Humanity, however, and man ought to be ever striving to help the divine evolution of **Ideas**, by becoming to the best of his ability a **co-worker with nature** in the cyclic task. The ever unknowable and incognizable **Karana** alone, the **Causeless Cause** of all causes, should have its shrine and altar on the holy and ever untrodden ground of our heart—invisible, intangible, unmentioned, save through ‘the still small voice’ of our spiritual consciousness. Those who worship before it ought to do so in the silence and the sanctified solitude of their Souls; making their spirit the sole mediator between them and the Universal Spirit, their good actions the only priests, and their sinful intentions the only visible and objective sacrificial victims to the **Presence**.” S.D., I. 279-280 (300).

“Matter is **Eternal**. It is the **Upadhi** (the physical basis) for the One Infinite Universal Mind to build thereon its ideations. Therefore, the Esotericists maintain that there is no inorganic or **dead matter** in nature, the distinction between

the two made by Science being as unfounded as it is arbitrary and devoid of reason. Whatever Science may think, however—and **exact Science** is a fickle dame, as we all know by experience—Occultism knows and teaches differently, from time immemorial—from **Manu** and **Hermes** down to Paracelsus and his successors.”

“Thus **Hermes**, the thrice great Trismegistus, says: ‘Oh, my son, matter becomes; formerly it was, for matter is the vehicle of becoming. Becoming is the mode of activity of the uncreate deity. Having been endowed with the germs of becoming, matter (objective) is brought into birth, for the creative force fashions it according to the ideal forms. Matter not yet engendered had no form; it becomes when it is put into operation.’ (The Definitions of Asclepius, p. 134, ‘Virgin of the World.’)”

“‘Everything is the product of one universal creative effort. . . . There is nothing dead in Nature. Everything is organic and living, and therefore the whole world appears to be a living organism.’ (Paracelsus, ‘Philosophia ad Athenienses,’ F. Hartmann’s translations, p. 44.)”

“The Universe was evolved out of its ideal plan, upheld through Eternity in the unconsciousness of that which the Vedantins call Parabrahm. This is practically identical with the conclusions of the highest Western Philosophy—‘the innate, eternal, and self-existing Ideas’ of Plato, now reflected by Von Hartmann. The ‘unknowable’ of Herbert Spencer bears only a faint resemblance to that transcendental **Reality** believed in by Occultists, often appearing merely a personification of a ‘force behind phenomena,—an infinite and eternal Energy from which all things proceed, while the author of the ‘Philosophy of the Unconscious’ had come (in this respect only) as near to a solution of the great **Mystery** as mortal man can. Few were those, whether in ancient or mediæval philosophy, who have dared to approach the subject or even hint at it. Paracelsus mentions it inferentially. His ideas are admirably synthesized by Dr.

F. Hartmann, F. T. S., in his 'Life of Paracelsus.'

'All the Christian Kabalists understood well the Eastern root idea: The active Power, the 'Perpetual motion of the great Breath' only awakens Kosmos at the dawn of every new Period, setting it into motion by means of the two contrary Forces, and thus causing it to become objective on the plain of Illusion. In other words, that dual motion transfers Kosmos from the plane of the Eternal Ideal into that of finite manifestation, or from the Noumenal to the phenomenal plane.

"Everything that is, was, and will be, eternally IS, even the countless forms, which are finite and perishable only in their objective, not in their ideal Form. They existed in Ideas, in the Eternity, and, when they pass away, will exist as reflections. Neither the form of man, nor that of any animal, plant or stone has ever been created, and it is only on this plane of ours that it commenced 'becoming,' i.e., objectivizing into its present materiality, or expanding from within outwards, from the most sublimated and supersensuous essence into its grossest appearance. Therefore our human forms have existed in the Eternity as astral or ethereal prototypes; according to which models, the Spiritual Beings (or Gods) whose duty it was to bring them into objective being and terrestrial Life, evolved the protoplasmic forms of the future Egos from their own essence. After which, when this human Upadhi or basic mould was ready, the natural terrestrial Forces began to work on those supersensuous moulds which contained, besides their own, the elements of all the past vegetable and future animal forms of this globe in them. Therefore, man's outward shell passed through every vegetable and animal body before it assumed the human shape." S.D., I., 279-282 (300-303).

"No true theosophist, from the most ignorant up to the most learned, ought to claim infallibility for anything he may say or write upon occult matters. The chief point is to admit that, in many a way, in the classification of either cos-

mic or human principles, in addition to mistakes in the order of evolution, and especially in metaphysical questions, those of us who pretend to teach others more ignorant than ourselves—are all liable to err. Thus mistakes have been made in 'Isis Unveiled,' in 'Esoteric Buddhism,' in 'Man,' in 'Magic: White and Black,' etc., etc.; and more than one mistake is likely to be found in the present work. This cannot be helped. For a large or even a small work on such abstruse subjects to be entirely exempt from error and blunder, it would have to be written from its first page to its last page by a great adept, if not by an Avatar. Then only should we say, 'This is verily a work without sin or blemish in it!' But, so long as the artist is imperfect, how can his work be perfect? 'Endless is the search for truth!' Let us love it and aspire to it for its own sake, and not for the glory or benefit a minute portion of its revelation may confer on us. For who of us can presume to have the whole truth at his fingers' ends, even upon one minor teaching of Occultism?" S.D., II. 640 (676-7).

## OF A SABBATH

The little lonely souls go by  
Seeking their God who lives on high  
With conscious step and hat and all,  
As if on Him they meant to call  
In some sad ceremonial.

But I who am a Pagan child,  
Who know how dying Plato smiled,  
And how Confucius lessoned kings,  
And of the Buddha's wanderings,  
Find God in very usual things.

Mohammed and the Brahma led  
Us past the gateway of the dead,  
And even Astarte's temple dim,  
No less than Raphael's cherubim,  
Have somehow led me back to Him.

I would not take from them their faith  
That somehow Jesus rose from death,  
Yet strange for me the Crucified  
Stands almost breathing by my side  
Who do not think He ever died.

—Willard Wattles, in "Lanterns in Gethesmane."

# AMONG THE ADEPTS

CONFIDENTIAL COMMUNICATIONS FROM THE  
HINDU ADEPTS AND CHRISTIAN MYSTICS.

By FRANZ HARTMAN, M. D.

A POSTSCRIPT TO HIS "REMINISCENCES"

TRANSLATED BY FRITZ HAHN

## THE CHRISTIAN AND HINDU FORM OF MYSTICISM

(Continued from page 70)

It is not therefore the purpose of mystical writings to serve the satisfaction of scientific curiosity, behind which the soul-life is still barren, but the contemplation of the truth contained in such writing might well serve to remedy this sterility and bring the inner life to the consciousness of the outer man. Hereby heart and intellect should work together, so that the Spirit of God in man could unite with the spirit of the man external.

This unification is called Yoga in Sanscrit, and the Vedas and Upanishads mention different ways by which it may be found. They consist in the strengthening of the spiritual will; in the inner purification of the heart; in the exercise of spiritual thought; in self mastery of mind and body and of the inner world. But all such effort becomes valuable only when it originates out of love for the Highest. Everything which originates from self-will and the self-conceit of man is useless to his higher, divine life. But the divine love works in the heart. There this love brings forth all these spiritual fruits of its own accord.

Love and understanding are the elements of wisdom. When these two become one, from their union the Son, Wisdom, is born. In this unification consists the Raja Yoga of the Hindu Sages, the stages of which they describe as follows:

I. **Yama.** Purification by study, resignation, devotion or contemplation (meditation); the inner prayer of the heart, which is nothing else than an inclination of the heart towards God and an inner exercise of love. This first step lacking, all others are useless, yet

it seems to be the most difficult for the inquisitive theorizers to make up their mind to.

II. **Nyama.** Self-mastery of sentiments and thoughts. By mastery of the mind dominion over the functions of the body is attained. Thought cannot master itself. This is only effected by the higher power of the Spirit when it has reached the self-consciousness of man. A man who could know his soul-powers, and through these master the functions of his body could effect the most astonishing results, and therein consist the miracles of white and black magic.

III. **Asana.** Position. The yoga-philosophy mentions eighty-four different positions, not very apt for Europeans, which are recommended for the inner development of the soul-life while the "exercizes" are going on. More important than all bodily positions is the firmness of the soul in faith, that is, in the consciousness of truth.

IV. **Pranayama.** Spiritual breathing. Mortal man breathes atmospheric air, the soul of the spiritual man breathes spirit. The life of the body is dependent on the breathing of the air; the life of the soul on the breath of the spirit. The more the spirit concentrates on anything, as for instance, when one contemplates with close attention, the quieter is the exterior breathing, and one can further by quiet breathing the inner concentration of thought. In this consists the "science of the breath," misunderstood by so many, described more explicitly in the teachings of Hatha Yoga. (See Lotusbluthen, 1893, "The Physiology of the Astral Body.")

V. **Pratyahara.** Inner contemplation; seclusion; that is, withdrawing of the soul from all exterior sense-perception. The body becomes insensible and the spirit lives in its own sphere. This is not to be confounded with so called Hypnotism. While by hypnotic experiments the spirit is as it were, expelled, or its action paralyzed and rendered impotent, in Pratyahara the spirit by its own inherent power masters the action of the brain and the senses. Man does not "think" any more what merely "comes

into his mind," but what he wills. Whoever tries to hold a certain thought only for one minute can convince himself of the difficulty of such an undertaking.

**VI. Dharana.** Concentration. As the higher can master the lower, mastery of thought is then only possible when man has reached such a stage of spiritual consciousness that it supersedes thought-action and controls the machinery of the brain. It is a state of inner tranquillity which has its origin, not in non-thinking, but in the lofty region above thought. In ordinary man the natural forces operate and he is subject to their laws. In him nature feels and thinks. Spiritual man, who dominates his nature, is superior to it. In him God dwells, his true Self, master of his sensations and thoughts, and he can therefore transfer himself in his thought and consciousness whither he wills.

**VII. Dhyana.** Inner Perception; super-consciousness; a state of inner tranquillity and bliss; an opening of the inner senses by which man becomes capable of recognizing the inner centres of creation. Here all process of thought stops as it is no longer necessary. A stone does not think because it cannot think. God does not think, because He does not need to think. Thought serves the purpose of replacing the lack of direct knowledge with logical conclusions. When direct perception occurs all self-made conception ceases.

**VIII. Samadhi.** Absolute mastery of all spiritual and psychic powers. The last vestige of self-delusion or egotism disappears, and man not only feels, but experiences and recognizes his oneness with the All, and the state of all-love, omnipresence and omniscience—his identity with divinity.

These are, in brief, the fundamentals of Indian mysticism in Yoga philosophy, or "the Way to Christ" as taught by the Hindu sages and in another form by the Christian mystics and Rosicrucians, Jacob Boehme, Thomas a Kempis, etc. All their doctrines coincide in everything important. All are destined to show us the way to reach the highest aim of human existence which no one can at-

tain if he does not love, and none can love unless he recognize it in his heart.

God is the highest of all, and therefore the highest love is itself the highest self-consciousness, the highest knowledge; and there exists no nearer way to this knowledge and the consciousness of its reality than through love for the highest. Christianity is the religion of love, and the Christian Church in its true intent is nothing but a Yoga-school, in which this love (Bhakti-yoga) should be practised in order through it to reach this knowledge.

Whoever possesses this love does not need any further illumination, because it draws him closer to his Divine Ego and finally unites him with it. These secrets become lucid of themselves. When this love is missing, the intellect can help to find it, and the study of Hindu mysticism here proves an excellent medium to assist those who err in darkness to comprehend what is self-evident truth to the man regenerated in the light.

By the doctrines of the Hindu Sages the secrets of Christianity are brought closer to the human intellect, and errors which have originated through exoteric and perverted interpretation of the Bible are set right or overthrown. These doctrines are equally met with in the Christian religion, but they are hidden under symbols and allegories whose import the great majority of the followers of the Church do not know. The teachings of the Hindu Sages give us the key to their understanding, but the key alone does not open the door if we do not use it. Theoretical knowledge alone has no real value, but serves to lead us into that experience which we enter when the door of the Temple of the Heart opens within us, and the whole truth appears in its clear shining.

(To be continued.)

\* \* \*

Surrounding space is not an empty void, but a reservoir filled to repletion with the models of all things that ever were, that are, and that will be; and with beings of countless races, unlike our own.

—Isis Unveiled, I. 116.

## TROLLS

One of the greatest difficulties in life is in realizing that one is the ego and not the personality. It is easy to sit down and think "I am I," but to remember it in all the moments of the day is harder. Each of us is a grown up being in charge of a lower nature, troll, as Ibsen calls it. Bringing up one's troll seems to be very much like bringing up a child, only the process stretches over many incarnations and the improvements come in slower degrees. The troll is an impatient creature and tires of being good, a thing in which it is not much interested anyway, and the ego if it is not careful gets ensnared in a mood of depression.

It is the troll that leads us into all our scrapes. All the selfish and thoughtless things we do are prompted by it. It is continually thinking of itself. Then having acted unpleasantly, on being court-martialed by the ego, its vanity is wounded, it feels sorry for itself and mopes.

We have to treat our troll with a judicious admixture of leniency and restraint, and let it learn by experience. Just as a child becomes stunted if it is always repressed, so our troll gets dull if we do not sometimes praise it a little or trust it to go its own way. Do not always be reminding your troll of its faults.

One of the troll's chief delinquencies, however, is in seizing every thought image that comes into our mind and trying to exaggerate it. If the thought is a reproof, the troll goes into deep gloom; if it is in commendation, the troll wants to rush to the skies. So we are constantly seeing things through the veils or moods of the lower nature, and we have deliberately to draw this veil aside before we can see clearly.

The most difficult mood to manage in a troll, as in a child, is a tantrum. The best thing to do is to duck it into a cold bath or take it for a walk and tire it out. It will sleep soundly after either of these treatments and will be quiet and well behaved next morning.

Of course trolls and children are alike subject to indigestion. They are both

hungry creatures and try to get past the defences and eat more than is good for them. I know nothing more disagreeable than to have to live with a troll that has indigestion. The worst of it is that it tries to make out that you have indigestion too.

A good way to get around a troll is to keep it always busy. Let it make things or plan something you would like to make some day. Or let it look at things made by other people; seeing what other egos are doing will keep it from getting conceited about you. Read to it, too, but choose a book that gives you something as well as the troll, it is selfish of it to want all the excitement.

A good-humored troll is a very pleasant companion, you can enjoy life together immensely; walking and sports, books and the friendship of other people. J. T.

## MOTHER'S THOUGHT GUILD

This Guild originated in Auckland, New Zealand, in 1916. Its object is to help create a beautiful mental atmosphere in the home, such as will make the conditions suitable for the natural unfolding of right character in young children.

The true value of the influence of thought is becoming more and more recognized, so we ask those interested in the welfare of children, particularly Mothers and Teachers, to cooperate with us, to use our Affirmation, demonstrate it in their lives and help to make the "thought" so strong that it will influence all women.

In five years the Guild has become a world movement, with 2000 members in New Zealand, many others scattered in different lands, and active Branches in Canada, the United States, and South Africa.

There are no fees, but donations are gladly received to help with the expenses of the work. Cards of membership can be obtained from the Representatives, or from Mrs. K. M. Waghorn, P.O. Box 896, Christchurch, New Zealand. Secretary for Canada, Mrs. Mary S. Budd, 199 Balsam Avenue, Toronto.

## THE CANADIAN THEOSOPHIST

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## OFFICIAL NOTES

If you have not a member's card certifying your dues paid to 30th June, 1922, you are not in good standing.

\* \* \*

The new reprint of the Secret Doctrine is announced as ready, and Mr. George McMurtrie, 65 Hogarth Avenue, Toronto, will be able to supply copies at \$17.50 post paid. The work is in three volumes, pp. 763, 859 612, and an Index volume, and constitutes a sufficient Theosophical library in itself.

\* \* \*

In order to place The Secret Doctrine within the reach of members who might otherwise be unable to obtain it, we will present a complete set of the four volumes to anyone who gets 35 subscribers to The Canadian Theosophist. The conditions are that the offer is only open to members of the T. S. in Canada, that subscribers, who will, of course, be persons outside of the Society, must personally sign the order form for the magazine, and the whole sum of \$35 must be remitted in one amount to the General Secretary, with the order forms

signed and addresses correctly given. Order forms may be obtained through the Secretary of any Lodge.

\* \* \*

Headquarters dues are now payable by all members who have joined previous to 1st July, when our financial year begins. The amount, \$2.50, should be paid to local Treasurers, except in the case of members-at-large, who should send their dues to the General Secretary. The magazine can not be sent through the mails to members whose dues are not paid.

\* \* \*

Mrs. Lillian Davy, of the Ottawa Lodge, has been taking advantage of her holidays in St. John, N. B., to hold meetings and do various propaganda work. She hopes to reach Moncton and Halifax also, and is co-operating with Headquarters to that end. We expect a full report from Mrs. Davy next month.

\* \* \*

Mr. B. P. Wadia writes that he has arranged to give eight weeks to Canada for a tour of the Canadian Lodges, and a lecture campaign in which every Lodge will have its share. It is desired at once to have the co-operation and interest of the Lodges in this event, the most important that has befallen the movement in Canada. Secretaries are requested to write at once and to say for how long they would be prepared to have Mr. Wadia with them. Assistance will be given where it is absolutely needed to Lodges which cannot meet all the local expenses; but as far as possible it is hoped that the local expenses will be locally met. Mr. Wadia's travelling expenses will be provided by Headquarters. It must be clearly understood, however, that in no instance should the opportunity of this visit be allowed to pass for want of funds. Headquarters will do anything in reason in this respect to make the tour a success. Immediate action is requested on this matter. Quantities of propaganda literature will be supplied free on request. As soon as the various Lodges are heard from a schedule of dates will be prepared and the preliminary arrangements made. Secretaries, please be prompt!

Mr. Ernest Wood, long resident at Adyar, has been visiting at Yokohama, and is now en route to San Francisco, where he expects to arrive about the end of this month. He had previously expected to be in California before the end of July, and hence there has been delay. He expects to make a lecture tour in the United States and suggests allowing between two and three weeks between Victoria and Winnipeg and perhaps a fortnight also between London and Montreal. He proposes two or three meetings for members and enquirers, and lectures in each town, one question meeting for enquirers and one Lodge talk. Mr. Wood is accompanied by Mrs. Wood, and they pay their own travelling expenses; but would like to be furnished entertainment in the places visited. Mr. Wood joined the T. S. twenty years ago and was president of the Manchester Lodge for a time. He worked for the T.S. six years in England, lecturing, etc. In 1908 he went to Adyar, and was private secretary to Mr. Leadbeater from 1909 to 1913. He became educational secretary to Mrs. Besant and secretary to the T. E. Trust. He was founder of some Colleges and professor of physics in the Sind National College for two years. He has lectured throughout India and is the author of several volumes on Theosophy, Education, Psychology, Sanscrit. Among the titles of his lectures are "Divine Justice in Everyday Life," "Purpose in Human Life," "The Building of Character," "Hindu and Buddhist Yoga," "Theosophy Individual and Collective," "Self Reliance and Devotion," "Pleasure, Pain, Happiness and Progress," "Laws of Human Development," "Sorrow, its Cause and Ceasing," "Educational Ideals and Practice," "The Yoga of the Bhagavad Gita," "Methods of Mental Training," "Thought Power and its Effects," "What Theosophy Is." The Western Lodges could very profitably arrange for a visit from Mr. Wood, keeping in mind the dates of Mr. Wadia's visit between January 8 and March 10. The Eastern Lodges will be occupied with the visit of Mrs Maud Lambart-Taylor in October and Novem-

ber, but if Mr. Wood's dates will suit he will be cordially welcomed in the East also. Secretaries of the Lodges which desire to obtain Mr. Wood's services are requested to communicate immediately with the General Secretary.

## THE PARIS CONVENTION

Just in time for press a dispatch from Paris announces the success of the Theosophical World Convention presided over by Mrs. Besant. A large number of prominent Theosophists were present, and we hope to have a full account for next month. Canada was represented by Mrs. Janie Smythe, wife of the General Secretary, and she read the following greeting at the opening session in the Sorbonne when 1400 persons were present:

To the President of the Theosophical Society and Fellows assembled in Conference in Paris, 23 July, 1921.

Greetings:

The Theosophical Society in Canada desires through you and to you to renew its pledges of devotion to the great cause in which our Society is enlisted, the establishment of a nucleus of Brotherhood, and the proclamation by word and deed that "There is no Religion Higher Than Truth."

We are but young in organization, but we represent, as one of our poets has it, a "Child of the Nations, Giant-limbed," and we are conscious of the obligation laid upon us to permeate this young nation possessing such a magnificent future, with the ideals that will ensure for its people peace and happiness, truth and justice, religion and piety through all generations.

You are doubtless aware that Canada has been a pioneer in Church Union, and that much has been done to bring several of the leading Christian Churches into greater harmony of spirit and closer co-operation of action. This would appear to us to be but a preliminary and necessary step to a similar reconciliation among the great religious faiths of the world.

We deem it therefore that our work is not to introduce any new element

that might add to the existing discord, or tend through future developments to widen the schisms, or provoke separative tendencies beyond those now to be found, but rather by seeking the underlying unity which our hypothesis assumes in these varying presentations of religious faith, to emphasize their obvious harmonies.

In the last forty-five years the Theosophical Movement has not unnaturally found itself subject to differentiation and even disintegration. We feel in Canada that success is only possible if the one-pointed conception of the early days remains unforgotten . . . "to act in full harmony with the Parent Body and promote the observation of perfect solidarity and unity of thought throughout the entire Society." The first step on the Path is devotion to the interests of another, and so the Society itself should be more concerned to be devoted to Humanity than to its own advancement. We feel that in Canada more can be done by inspiring the existing churches than by inaugurating a new one; by permeating our many Universities with Theosophical thought than by adding another to these institutions; by impressing our newspapers with Theosophical policies through the Theosophical workers on their staffs than by trying to publish a Theosophical newspaper; by having Theosophical teachers in our schools than by setting up rival seminaries; by appealing to the National Spirit and not alone to the individual; by capturing the whole civilization of our new country, and this by close adherence to our three primary objects.

We have no fault to find with our brothers who under different conditions pursue different courses, but for us, with our special difficulties, which need not be particularized, who stand neutral as it were between two greatly hostile religious forces, yet definitely positive for the Humanity greater than either, these ways seem plain and well-directed.

With the grateful consciousness of the strength of association with you in all your earth-wide activities, of the inspiring leadership which your own devotion

as President has given, and the ever-present blessing of those Elder Brethren to whom our Society owes its existence, we desire to congratulate you on the occasion of this great assembly, and to wish you in this and all the undertakings of the Society, success and prosperity.

For the Fellows of the Theosophical Society in Canada.

Albert E. S. Smythe.  
General Secretary.

## THE AMERICAN CONVENTION

The Thirty-fifth Annual Convention of the American Section of the Theosophical Society, held in Seattle, July 16th-20th, was carried through in a spirit of good-will and harmony which bodes well for the future and was in striking contrast to the dissension which has torn and disrupted the Section for the last two years. To a dispassionate observer it would seem that the antagonisms of the past have at last been thrown aside, and that the Movement is now going forward uncrippled to a period of renewed work and harmony. The keynote of the Convention was struck by Bishop Cooper when he introduced a resolution asking that the Lodges take as their motto for the coming year—the slogan "Back to Brotherhood"—a resolution which evoked great enthusiasm, as being expressive of the mood of the Convention, and during all the subsequent proceedings the spirit of that watchword found fine expression.

The Canadian Section was represented by ten members—eight from the Vancouver Lodge and two from the North Vancouver Lodge. The Seattle Lodge and the American delegates generally seemed much gratified that the Canadian Section had sent this representation, and throughout the whole of their visit the Canadian Delegation received most generous hospitality from their American Brothers.

The Convention opened with a reception on Saturday evening, July 16, given by the Seattle Lodge in the Hotel Washington Annex, Mrs. Lang, the President of the Seattle Lodge, welcoming the delegates. Later in the evening Mr. Rogers

announced that a cable had arrived from London bringing news of the death of Mr. A. P. Sinnett.

Sunday forenoon was taken up with meetings in which delegates gave addresses and conveyed the greetings of their respective Lodges. At this function a letter of greeting from Mr. Albert E. S. Smythe, Canadian General Secretary, was read by Mr. James Taylor of the Vancouver Lodge, conveying the greetings of the T.S. in Canada. This communication was received with great applause, and on the following day a special resolution was carried in convention thanking Mr. Smythe for his message. Mr. Taylor also conveyed the greetings of the Vancouver Lodge, and Miss Griffiths the greetings of the North Vancouver Lodge.

In the afternoon the delegates were entertained by the Seattle Lodge at a picnic in Smitz's Park, and on that, as on other occasions, the visitors were given an opportunity of experiencing the generous hospitality of the Seattle Lodge, as well as seeing some of the beautiful scenery along the shores of Puget Sound.

In the evening Mr. Rogers addressed a public meeting on "The New Knowledge." The lecture was a great success, Mr. Rogers excelled himself both in his treatment and delivery.

At the business meetings reports of all kinds were submitted. Membership increased from 6,964 to 7,196. The Lodges increased from 189 to 210, and an enormous amount of propaganda material was distributed. Amicable arrangements have been reached between the T. P. H. at Adyar and the T. P. H. in America, whereby a Publishing House is to be started in America, publishing books on a large scale in styles and types attractive to Western readers, the copyright of these books remaining in the hands of the T. P. H. Trustees at Adyar.

Discussion on the method of electing the Board of Trustees led to a resolution suggesting that in future the Trustees be elected by a vote of the whole membership under proportional representa-

tion methods. The Canadian members were inundated with questions regarding the utility of the system, as P. R. is in force in the Canadian Section, and Mr. Taylor was asked by Mr. Rogers to deal with that subject at one of the open forum meetings. It is not exaggerating to say that the hearty support given to this system by the Canadian members who have seen it in operation may help to bring it into force in the American Section. The Librarians present at the Convention, under the Chairmanship of Miss Burgitt, Seattle Librarian, held a meeting to discuss Library problems. Miss Hesson, Librarian of the Vancouver Lodge, gave an interesting account of the work done in Vancouver. Honorary and Associate Membership in Lodges was abolished. The number of members required to bring into operation the referendum and recall was cut down by 50%. Report was given by Mrs. Rogers on the work done at the School of the Open Gate at Los Angeles, under the Theosophical Educational Trust. Fifty-nine pupils are now in attendance at the School, and the Buildings and equipment used are valued at \$34,000 against which there is \$22,000 of mortgages. The increase of the value of property in that locality, however, has really doubled the value of the equity belonging to the Trust.

It was decided to hold the 1922 Convention in Kansas City, Missouri, and for the first time in the history of the Section letters of invitation to the Convention were sent by the Governors of two States, the Governor of the State of Missouri, and the Governor of the State of Kansas. Quite a number of public bodies in Kansas City also united in sending invitations.

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Theosophy in Australia for July fills two columns with extracts from The Canadian Theosophist without acknowledgement.

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Divine Life for August is comic as ever. It has an article describing how Madame Blavatsky's Catholic mind hopelessly contaminated Theosophy.

## STATEMENT OF FUNDS

Period ending June 30th, 1920.

To Donations.....	\$ 164.00	Printing Applications, Charters,	
Lodge Fees and Dues.....	1089.95	Diplomas, Engraving, Dues	
Magazine Receipts.....	58.20	slips .....	\$ 105.50
		Registering Name and Seal.....	25.00
		Half Cost of Addressograph.....	58.00
		General Secretary's tour west,	
		railway charges only.....	162.41
		Magazine Cost %, including	
		printing, postage and half cost	
		of Addressograph.....	560.91
		Petty Cash, Stationery, Postages	34.95
		Balance forward.....	365.38
	<u>\$1312.15</u>		<u>\$1312.15</u>

Year ending June 30th, 1921.

To Balance Forward.....	\$ 365.38	General Secretary Rail to	
Donations.....	102.00	London .....	\$ 5.00
Lodge Fees and Dues.....	2334.92	Per Capita paid Adyar.....	150.00
Magazine Receipts .....	198.58	Magazine Cost %, Printing,	
Interest and discount.....	13.59	Postage .....	1259.53
Fees Paid and returned.....	5.00	Printing Pamphlets.....	59.21
		Stencils for Addressograph.....	19.05
		Fees returned as per Contra.....	5.00
		Printing Circulars, Ballots.....	11.72
		Exchange on cheques .....	4.83
		Petty Cash, Postage, Stationery,	
		etc.....	43.97
	<u>\$3019.47</u>	Balance Forward.....	\$1558.31
To Balance Forward.....	\$1461.16		<u>1461.16</u>
			<u>\$3019.47</u>

The foregoing Statement shows a balance of \$1461.16 carried forward to the new year. The projected tours of Mr. Wadia and other lecturers will speedily absorb this balance. No inventory has been made out, but there is a growing stock of pamphlets and magazines on hand, besides various official forms. As we do not regard these of commercial value it would be unwise to account them as an asset. They may, however, be put down to goodwill. The Addressograph will balance the fees of certain members paid in advance. It may be noted that no money has been paid for any services rendered. The Printing Contract with the Franklin Press is the heaviest item of expense, but is, for the quality of work done, very favourable under present conditions.

## FELLOWS AND FRIENDS

The Literary Digest of July 30 copied a fine poem on "Silence" by Miss M Frances Poile, formerly a member of the Toronto Lodge, now of the American Section, and the Digest of August 6 copied Mr. Wilson MacDonald's splendid "Song to the Valiant." Mr MacDonald's contributions to the Canadian Theosophist are well known and this in the English Mercury.

\* \* \*

Kenneth Joyner, a lad of 16, son of Mr. and Mrs. A. H. Winter Joyner, of the West End Lodge, Toronto, has distinguished himself by taking the champion cup for athletics and the first prize in general proficiency in his classes at Lake Lodge School, Grimsby.

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Mrs. Harriet Tuttle Bartlett, in writing to suggest some lecture engagements in September, says she "had a real treat" in London, "with Mrs. Besant and many of the notables from all over the world. The English Convention had representatives from everywhere. It was a rich experience. It is interesting to see all people flocking to see our Great Lady, and see how humbly she speaks of herself. She is very little changed. Perhaps just a trifle more stooped and her voice just a little less clear and resonant, but otherwise I see no difference in her."

## AMONG THE LODGES

The West End Lodge, Toronto, has revived an old plan of a quarter of a century ago, at the instance of Mr. Duncan Forbes, of Glasgow, Scotland, and has been holding Sunday afternoon outdoor meetings in the beautiful grounds of Howard Park. The members take a basket and make a day of it.

\* \* \*

Bishop Cooper visited Vancouver in the last week of July, addressing a meeting for members in the Duncan Building Lodge rooms, and giving three public lectures on "The New Spirituality," "Reincarnation; the Hope of the World," and "The Modern Idea of God." His

lectures are described as excellent, very broad and tolerant. "One cannot meet him and listen to his talks," writes a correspondent, "without feeling that he is very broad-minded, and above all he has a great sense of fairness."

\* \* \*

A Women's Auxiliary has been instituted in the Toronto Theosophical Society for the purpose of raising funds in aid of Headquarters expenses, furnishing the various rooms, etc. A Steinway grand piano is in process of purchase to which the Auxiliary has largely contributed. All women interested in Theosophy are cordially welcomed to join the Auxiliary, hearty co-operation is needed, as much interesting work will be done during the winter months. The social activities connected with the Auxiliary have thus far been four dances, two garden parties, and various smaller entertainments, resulting in several hundred dollars, and it is hoped during the winter to make the amount very much larger, as the expenses of the building and furnishing are very great. The Secretary is Mrs. Lilian A. Wisdom, 52 Isabella Street.

## OUR EXCHANGES

Theosophy in South Africa for May-June translates in full the horoscope of the T. S., drawn by A. Boudineau of Paris, foretelling radical changes from 10th September and deaths of prominent members until 22nd November.

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The Theosophical Quarterly continues to be indispensable to the serious student. The Notes and Comments deal with relativity, the fourth dimension, the submerged continents and the new alchemy. It tickles one in these immaculate pages to find Alfred Russel Wallace's name spelled with two l's. Mr. Charles Johnston contributes further notes on the Katha Upanishad, an instalment of his translation of the Tao-teh-King, and a lecture on Theosophy, in which he develops the third postulate of the Secret Doctrine.

In the August Messenger Max Wardall reports Mrs. Besant as saying at the British Convention on June 25, "We must keep the road to freedom open in the Society. Let no orthodoxy grow up . . . . The will to live the truth is what brings new truth. Only as you live what you have, will you be able to enlarge your vision . . . Distinguish between imperfect things which are passing and those which contain germs of future growth . . . Turn your knowledge to the keeping of the world or you are false to the Founders. Do you think the Masters of Wisdom founded the Society for intellectual and argumentative purposes?" Also "Don't discourage anybody. Give help to every effort that has a good motive, and take the good motive for granted."

\* \* \*

Also received for June: Adyar Bulletin; Bulletin Theosophique, Geneva; for July, Theosophy in Scotland; Bulletin Theosophique, Bruxelles; Theosophia, Amsterdam; Mayab, Merida, Yucatan; Theosophy in New Zealand.

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Theosophy in England and Wales announces that Mr. A. P. Sinnett who died on June 25 and was cremated on July 2, has left an autobiography which is to be published by the T. P. H. In his address to the jury in Mrs. Besant's action for libel against the Daily Graphic, the judge, Lord Anderson, told the jury "not a single witness had come into Court to say that he ever heard fall from Mrs. Besant's lips one seditious expression." Her policy in India had been adopted by the Government. The jury, however, showed what Scottish Presbyterians think of a Theosophist.

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Papyrus for June begins an interesting article on "Occult Forces and The Present World Crisis." In the light of Reincarnation it asserts "advanced souls must control and educate the less evolved. The attempt to smash the upper and middle classes, which offer better physical conditions to the older saints, is against the Plan and will end in anarchy and misery if not stopped." But do advanced souls never incarnate among the so-called lower classes?

## CORRESPONDENCE

### FARTHER BACK TO BLAVATSKY

The article which appeared in the May Canadian Theosophist exhibits an almost total misconception of the idea of the so-called Back to Blavatsky movement, and it is, in consequence, somewhat difficult to know where one should begin in the task of correcting, if possible, some of the more dangerous fallacies. That some serious effort should be made to this end is essential to the cause of Theosophy in our Canadian Section since Mr. Taylor's article, expressing, as it does, very successfully the ideas loosely held by large numbers of members, appears to the casual and uncritical reader rather convincing. In dealing with his article I feel I cannot do better than borrow from Mr. Taylor his apologia: "It is in no spirit of carping or vindictive criticism that the writer takes up this subject, but solely with the hope that the members may obtain a truer perspective . . . ."

As the commencing point for his article Mr. Taylor ingenuously assumes that the fundamental purpose and *raison d'être* of the Back to Blavatsky movement is to encourage the reading of H. P. B.'s books. This blunder, amazing as it may seem to those few who have some adequate conception of the spirit of this movement, is perhaps not surprising when one considers the materialism which of recent years has saturated the T. S. and which by discouraging spiritual aspiration has encouraged the members to look for self-expression in almost entirely material channels. Under these circumstances Mr. Taylor's very material notion that the Back to Blavatsky movement constitutes merely a sort of Reading or Study Club is a not unnatural one. But, having exhibited such a misconception and lack of appreciation of its ideals, it is most unfortunate, to say the least, that he follows on by stating that "the slogan Back to Blavatsky is used as a convenient means whereby a covert attack can be made on the present leaders of the Society" by some of the adherents of the movement. One can only suppose that it did not strike Mr. Taylor that he was making a

sweeping assumption of the insincerity and cowardice of those Back to Blavatsky members who criticize present-day leaders of the T. S. While one must be willing to make all allowances for freedom of personal expression, there is a duty to the principles of Toleration which makes it imperative that insinuations, however innocently or unwittingly they may be made, should be exposed before they result in real damage. As to the "covert attacks" which Back to Blavatsky people are accused of making, it has been my experience that of all the criticisms of present-day leaders that I have heard and read by protagonists of the Back to Blavatsky movement, I have yet to find an attack which is a covert one. Indeed the attacks which have come to my notice have been conspicuous by their almost brutal frankness, openness and sincerity. But as for "covert attacks," if one were strictly honest with Mr. Taylor one would point out that his whole article constitutes just one more example of the "covert attacks" which are incessantly being made by certain sections of the T. S. against H. P. B., her life, her works and her teachings. Not that for one moment would any person who knows Mr. Taylor accuse him of insincerity. Those who are fortunate enough to know him are aware that his whole attitude is invariably one of courageous regard for truth alone. But it is necessary to point out, for the good of us all, that he has fallen into error, quite unwittingly, which has resulted in a gross injustice being done to a section of his brother Theosophists. For example:

Mr. Taylor finds himself thankful that H. P. B. "made a number of mistakes, so that her more ardent followers may be prevented from becoming worshippers. As to exactly what were H. P. B.'s numerous mistakes I, personally, cannot claim to be an authority. Unless, perchance, it be that, for example, her apparent ignorance of the proximity of the coming Christ, or her total obliviousness to the spiritual power of the Old Catholic Church may be classed as mistakes. I am sure that it would be of great interest to Theosophists generally to have explanations from Mr. Taylor (with his proofs)

of the circumstances under which he has found H. P. B. to be mistaken as to a matter of fact or to bring forward arguments to show the probability of her having been mistaken as to any matter of theory. Mr. Taylor pleads that there may be "no elevation of her teachings into infallible dogma." May I be permitted to join in his prayer with the addenda that it be extended to include the psychic revelations of Mrs. Besant and Bishop Leadbeater?

Back to Blavatsky people, Mr. Taylor thinks, are cantankerous folk who delight in setting up one leader against another—"As if," he says, with bland astonishment, "in some way they are opponents and represent different factions antagonistic to each other." If Mr. Taylor is indeed speaking innocently and if it is actually a fact that he has not yet detected anything antagonistic between the teachings of H. P. B. and, for example, the Besant-Leadbeater psychic revelations, then I would assure him, in all seriousness, that Back to Blavatsky people do find much of the modern teaching utterly and essentially antagonistic to the Theosophical Principles of H. P. B. And as to the harm which he conceives must accrue to our cause through drawing attention to these divergencies and antagonisms, let me assure him again that to ignore them and to weakly pretend that they do not exist for the preservation of a false and cowardly Harmony (!) will result in infinitely more harm to the T. S. It is this detestable spirit of sloppy compromise which has been largely responsible for the spiritual dry-rot which has weakened our Society. Definiteness of purpose is essential to spiritual well-being and this is only to be achieved by definite thought.

Two passages from Mr. Taylor's article must, I think, be quoted in extenso. The first is—"We can surely recognize that each of our leaders, past and present, has rendered distinctive service to the cause, that they have adapted their methods to meet changing conditions and that each one in his or her own time and place has done work which no other one could have done quite so well." Under the circumstances that H. P. B. was the founder of

the Theosophical Society and since, by deduction, without her there would have been no Theosophical Society, I would tender Mr. Taylor my hearty congratulations on his discovery that H. P. B. "has rendered distinctive service to the cause" and "in her own time and place has done work which no other one could have done quite so well." There is, I think, something of humour in this passage.

Mr. Taylor pleads that we "frankly recognise that each one is serving Theosophy according to his or her own lights and that all are sincere in their work and professions." That is, all except the Back to Blavatsky person, presumably. Is it not possible for Mr. Taylor to recognise that, strange as it may appear from his point of view, Back to Blavatsky people are among those who are sincere in their work and professions? The notion that we and all who agree with us are the exclusive repositories of all sincerity and virtue is one of nature's basic illusions. Surely we can, by increasing our skill in self-analysis, prevent ourselves from still falling ludicrously into this booby-trap.

Mr. Taylor, in his conclusion, makes an appeal that we Theosophists shall all unite on the "broad grounds" of First Principles, Unity, Brotherliness, Toleration, Purity of Life, Selflessness and Unwearied Service for Others. If Mr. Taylor will be so good as to tell us what he considers First Principles, what he understands by Unity, Brotherliness, Toleration and Selflessness, and what he means when he talks about Purity of Life or Unwearied Service for Others (what Others if we are to be a Unity?) we will see what we can do about uniting with him on these, indeed, "broad" grounds. We Theosophists delight in juggling with these, now almost meaningless, words of Unity, Brotherliness, Toleration (I would commend this one to Mr. Taylor's special consideration), etc., etc., ad nauseam. We throw these terms at each other and we most of us have not the vaguest idea of what we actually mean by them. The only thing we can usually claim to be clear about is unmistakably different from what our Brother appears to understand by the same word.

One more quotation and this, perhaps, the one which expresses the unconscious spirit of the article under review most completely. Again in extenso, "With the gigantic task before us of spreading the Wisdom Teaching throughout the world we should cease from this petty squabbling—it uses up a lot of valuable time and energy and it certainly does not add favourably to an outsider's opinion of our sanity, our toleration or our attempts at Brotherhood."

This article is written in an attempt to assist in the realisation that other persons may have views equally sincere, equally intelligent and with equal probability of rectitude to our own. In conclusion I would suggest that Harmony is not to be obtained by the complete drowning of one note by another, that Unity of Spirit does not mean the obliteration of the other man's ideal and that Brotherhood does not imply subjugation of the Intelligence.

A. L. Crampton Chalk.

### EDITOR DISAGREES.

Editor, Canadian Theosophist:

I observe from some of our magazines that titles are being assumed by certain members to distinguish their position in other bodies. Would it not be a good plan to adopt titles for our officials? The public would be impressed and the well-known human weakness for sounding appellations might be made to serve our cause by attracting outsiders. I suggest that the General Secretary be known as the Most High and Mighty; that members of the General Executive be styled His (or Her) Most Gracious and Serene; Presidents could be the Most Noble and Exalted; other officers the Right Well Approved and Excellent. Ordinary members might be addressed as Right Trusty and Well-Beloved. I think these titles are rather neat and harmonize with prevailing tendencies. Some critical persons have regarded such titles as ridiculous and absurd, but what of that? Let those laugh who will. Those who wear their titles care nothing for the scorn of the untitled. Do you not think these titles should be adopted at once?

F. T. S.

# THE CANADIAN THEOSOPHIST

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The Theosophical Society is not responsible for any statement in this Magazine, unless made in an official document.

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## THE "FOURTH DIMENSION" FALLACY

To those who have given thought and study to the subject of Hyper-dimensionality, particularly to those who have approached the study of the so-called "Fourth Dimension" with the aid and under the guidance of the Non-Euclidians and the meta-geometricians, the writer of these lines would strongly urge the careful reading of Robert T. Browne's "*Mystery of Space*",—Dutton & Co., New York, 1919. It will give more than compensation for time spent in its perusal, and will assist sanity.

A great deal of nonsense, I am afraid, has been written about this wonderful "Fourth"; and many students, in the "mad pride of intellectuality", have added to the nonsense by professing an understanding—or, at least, a partial grasp of the subject.

The writer has been one of these. He has indulged in the geometric jugglery of which Claude Bragdon's "Primer of Higher Space" is an outstanding example; has tried to image tesseracts, hyper-tetrahedrons, fourth-dimensional spheres, and others of this weird family; has played with Hinton's coloured blocks; has talked of "rotation about a plane" as though it were some simple conjuring trick; and at one time would have been very severe with one who had the temerity—and common sense—to tell him that he was worrying his head about the non-existent, inasmuch as the Fourth Dimension (let alone n-dimensionality) was neither in heaven above, nor in the earth beneath, nor in the waters under the earth.

Yet such a conclusion *did* eventually compel acceptance, and the work first mentioned above set the seal to it.

Browne's declaration that "clearer second thought will reveal that, when the pendulum of erratic thought and trafficking in mental constructions swings back, hyper-spaces, after all, are but the ignes fatui of mathematic obscurantism" (p. 154), will appear as heresy to those who think that in the Fourth Dimension they have found a key which will unlock the doors of many mysteries; but this should not be so with Theosophists and students of occultism.

H. P. B. (Sec. Doc. I, 252 [272]) has written: "common sense *justly* rebels against the idea that, under any condition of things, there can be more than three of such dimensions as length, breadth and thickness," but despite this emphatic assertion, many of our fellow students have followed after strange gods (Ouspensky being one of the latest), and need a call home.

The statement of the author of "*The Mystery of Space*" that "dimension is really a matter of consciousness" is in line with the best Theosophic thought; but consciousness, as he points out, when it first dawned "must have encompassed all three dimensions simultaneously and equally"; and, such being the case, the assumption of an unodim with a consciousness limited to a line and a duodim with a consciousness limited to a plane is but the giving to airy nothings a local habitation and a name. The recognition of this makes of no value the analogical reasoning on which the

"Fourth - Dimension - Simply - Explained" authors rely so much.

Ouspensky's postulation of One-Space consciousness in the earth worm and Two-Space consciousness in the animal is as untenable as it is unverifiable. It is safe to say that if the One-Space and Two-Space are non-existent in the scale of cosmic realism, so also must be One and Two-Space awareness; and no one will deny that One and Two Dimensionality belong only and absolutely to the realm of abstract thought.

No one ever saw or ever imagined a line or a plane. Only in the sense that nothing is the section of nothing can a point be considered the section of a line and a line the section of a plane; and as this is the usual way meta-geometricians lead up to the assumption that a cube is the section of a something Fourth-Dimensional which they have called a tesseract, one surely has good excuse for taking the position that the tesseract is equally as non-existent as the line or the plane with which they started.

I know that one of our most popular Theosophical writers and clairvoyants (Bishop Leadbeater) has asserted that the tesseract can really be seen upon the astral plane; but this probably means that a cube when cognized with astral "awareness", presents the appearance of the tesseract because all of its sides are seen at the one time. But it remains a cube all the same astral or otherwise!

Claude Bragdon ("Primer", plate eleven) has written: "Each space or dimensional order contains an infinity of spaces of dimensions fewer by one, and is itself one of an infinite number of similar spaces contained within a space of dimensions greater by one".

Upon such antecedently assumed propositions—utterly false—do the Fourth Dimensionalists build! No number of points can make a line, no number of lines can make a plane, and no number of planes can make a cube (ten million superimposed planes ten million inches square occupy just one cubical inch of space) more than an inch cube, so why—except for the purpose of geometric gymnastics—should we allow that eight cubes make up a tesseract?

Of course, if we grant, for argument's sake, that the movement of a point produces a line, the movement of a line a plane, and the movement of a plane a cube, why then, the tesseract is allowable; because the cube produced is as intangible as the line or plane, and can be moved in any direction the mind is capable of imagining. It is not necessary to be satisfied with four co-ordinates of a point—make it five, six—what you will!

But our familiar tangible cube has been produced in no such way; and although we know that the phenomenon of a cube is mayaistic, like all physical phenomena, any movement of it into a Fourth Dimension is absolutely unthinkable.

In this connection let me quote Browne again: "It is unwise to assume that because a thing can be shown to be possible by analogical reasoning its actuality is thereby established. This consideration cannot be too emphatically insisted upon, for many have been led into error by relying too confidently upon results based upon this line of argumentation. There is a vast difference between mentally doing what may be assumed to be possible, the hypothetical; and the doing of what is actually possible, the practical." (p. 151).

The Fourth Dimension has been dragged in to explain psychic phenomena, and a Four-Space has been "discovered" to provide a world wherein incarnate intelligences may move and have their being. The necessity if this is not apparent. Surely what is called "tri-dimensional mechanics" is sufficient to explain all this and much more. The disintegration of matter and its re-integration (as in such phenomena as the passing of solids through solids) is familiar to all students of occultism. The permeability of matter is an accepted fact. We know that the molecules of even the densest substance do not contact one another, but lie in their etheric cradles in perpetual and "splendid isolation". Occultists tell us that the coarsest matter of the astral plane is finer than the finest of the four ethers of the physical; and the matter of the mental plane correspondingly finer than the finest astral matter; and, moreover, that all the planes are interpenetrable; so why it has been found

necessary by some to introduce a fourth-dimensional world and fourth-dimensional movement to account for psychic phenomena (as, for instance, that of spiritualism) is really not understandable.

Ouspensky's identification of fourth-dimensional consciousness (using the term, though a misnomer, to save a substitution which would require lengthy explanation) with Cosmic Consciousness is exactly on a par with Bucke's confusion of a widened consciousness, and that intermittent, with the same thing, and the wonder is that so many Theosophical students have waxed enthusiastic about the "Tertium Organum" and its conclusions when a little steady thought was all that was necessary to demonstrate its malalignment with the more authentic Theosophical teachings to which we have access.

In denying the meta-geometricians' Four-Space and Fourth-dimensional movement, one is not denying the existence of planes of consciousness utterly unlike the plane upon which we are now functioning for twenty-four hours of the day; nor does one deny the possibility of raising one's consciousness to the levels of those planes.

Says Browne: "What we do deny is that such a higher plane of existence has necessarily to be conditioned by such characteristics as the meta-geometricians have proposed. It is maintained that there is no basis in consciousness for a world of four dimensions; that the consciousness has no tendency for action in four-space. Neither has matter or life any inclination or potency to behave in a four-dimensional manner. It is indeed more rational to suppose that there is a higher plane, in fact, a series of planes, in which the thread of realism is continuous, not broken as it would have to be in extending to hyperspace, nor curved as in a manifold; that this series of subtler and finer planes of consciousness are merely an elongation of our three dimensional scope of realism. It, therefore, remains only to master the phenomena of each in just the same manner as we have, in a measure, mastered the phenomena of tridimensionality. For it is easily conceivable that the quality of consciousness is such that it may adapt itself to a far wider range of possibilities than

may be discovered in hyperspace and still be a tri-space quantity." (p. 172).

That the exercises of the meta-geometricians are extremely valuable as a means to mental development is not in any way denied—in fact, one can unhesitatingly affirm that they are. So also is the Ruy Lopez and the Queen's Gambit Declined."

In conclusion I would like to say that it is not only because it is a study and an exposure of the fallacy of the so-called hyperspace movement that Mr. Browne's book is valuable and to be recommended. If it were the only book on one's shelf, one would still have a very complete and a very wonderful Theosophical library!

J. Hunt Stanford

## THOUGHT TRANSFERENCE

A correspondent commenting on a case of what is usually called Coincidence, where a California letter was written and mailed at the same time as one on the same subject in Toronto, says: "I think you are right in supposing it to be a 'clear case' (of thought transference). You very probably have noticed that such events are growing more and more common especially among students. A noticeable case occurred recently between Mr. C— D— (Dr. W— D—'s brother) of Syracuse and myself. . . . Well, don't you think these things are more common than we suspect? The majority do not notice them at all; many others look upon them as mere coincidences. But few are aware of their significance. You know how H. P. B. in a letter to a London Group, extracts of which appear in ———, refers to these things, and where she speaks of the importance of following these 'daily records', and adds, 'before you can hope to get more, you have to realize that which you had'. She refers to 'that mysterious Nidana' and says, 'no better proof can you ever get of the invisible PRESENCE among yourselves'. I am reminded also of C. J.'s assertion that our Higher Selves are different and that they often conspire together, unconsciously to our lower selves, for our welfare, experience and development."

# AMONG THE ADEPTS

CONFIDENTIAL COMMUNICATIONS FROM THE  
HINDU ADEPTS AND CHRISTIAN MYSTICS.

By FRANZ HARTMAN, M. D.

A POSTSCRIPT TO HIS "REMINISCENCES"

TRANSLATED BY FRITZ HAHN

## THE CHRISTIAN AND HINDU FORM OF MYSTICISM

(Continued from page 86)

The whole method of mysticism consists in overcoming imagined self-delusions; by this man reaches an understanding of the true being dwelling within. The divinity within man is the Eternal, his individual enduring character; the personality, with its sense-life, its personal sensations, desires and thoughts, is a passing appearance. Divine love in our hearts is the seed in which the tree of eternal life and understanding of truth has its source; our personal consciousness is the vessel in which our errors and passions are hidden; which must unclose itself, if the God-man in man is to attain to resurrection. What the Buddhist calls the entering into Nirvana is nothing else than the entry into full self-knowledge whereby the delusion of self will be destroyed for ever. Christian mysticism expresses it as the mystical death, which is the entrance to life everlasting.

The corruptible false ego must disappear from our consciousness if the incorruptible true Ego is to reveal itself to us. The seed kernel does not need the shell in its growth till it becomes a tree, but the shell disappears and from the kernel the tree evolves. Darkness one cannot multiply and correct till it becomes light, but if light evolves from darkness, the darkness vanishes. The self-created ego, with all its good and bad attributes, veils the divine spark in the soul like a hard case, through which its light cannot shine, nor can it receive light from the Sun of Wisdom. Therefore this shell-case, begotten in self-delusion, must perish, so that the soul can be free, and shine, and lift itself on the wings of the spirit.

Religion is the relationship of man to the Divine Ego. The teachings of religion should explain this relationship, but this

very point is sadly neglected in everyday life. Religion without understanding becomes an empty fanaticism. Intellect without religious feeling leads to the abyss of hell. A real Christian, Brahman or Buddhist, or however may be denominated the spiritually reborn man, who can distinguish the Divine and Eternal within himself from the human and transitory, whatever we may call him, does not need any explanation. He loves God, because he recognizes Him in his own innermost, and in everything. For him the writings of the Mystics are intelligible, and what seems nonsense to the uninitiated, as it has no sense for him, is for the one who feels these powers within himself of which we are speaking, a definite finality.

He finds no difficulty about loving Jesus, the light of his soul above all, nor in unburdening himself to Him, as he recognizes the Godman as his very own true Self. The great majority of unbelievers and superstitious ones cannot love Jesus because they do not recognize themselves in Truth. Some do not want to know anything about a higher existence. For these the highest is their own personality. Others look for Jesus in the history of the past, or above the clouds. They create an external God in their own imagination, and believing that they love Him, they love something which is alien and exterior, which prohibits them from attaining true Self-consciousness.

An axiom of the Rosicrucians is: *Ex Deo nascimur; in Jesu morimur; per Spiritu Sancto reviviscimus.* Out of God we are born; in the light of Truth dies the delusion of our ego; and in the Holy Spirit of true Self-knowledge we come back to life.

NOTE.—God designated as Jehovah represents the All or darkness. The letter Shin **ש** in Hebrew means fire. If this letter is placed in the middle of Jehovah it becomes Jehoshua, that is Joshua or Jesus, indicating that from the fire of divine love in the heart the light of wisdom, God-consciousness, has its source. Thus is born in us the Master of our selfhood, the Son of God in a stable, that is, in the midst of our animal instincts and passions. (Compare F. Hartmann's "Jehoshua, the Prophet of Nazareth.")

Another axiom is: In Nobis Jesus Regnat—Within us is Jesus the Master. By it they wish to say that personal man is constituted out of a multitude of apparent egos; which are constantly changing and continually varying their outward character. The Master in man who reigns over these apparent egos is that Ego who, having attained true Self-knowledge which only the One can know, has found himself in Truth.

NOTE.—This motto is indicated by the letters I. N. R. I. which are usually placed over the head of the Crucified in another version: Jesus Nazarenus Rex Iudaeorum: Jesus the Nazarene, King of the Jews. Fundamentally, both readings signify the same, since by Jews is meant the false, apparent egos, which originate from the lower and unilluminated soul-forces, intellectual speculations without true understanding, prejudices, etc.

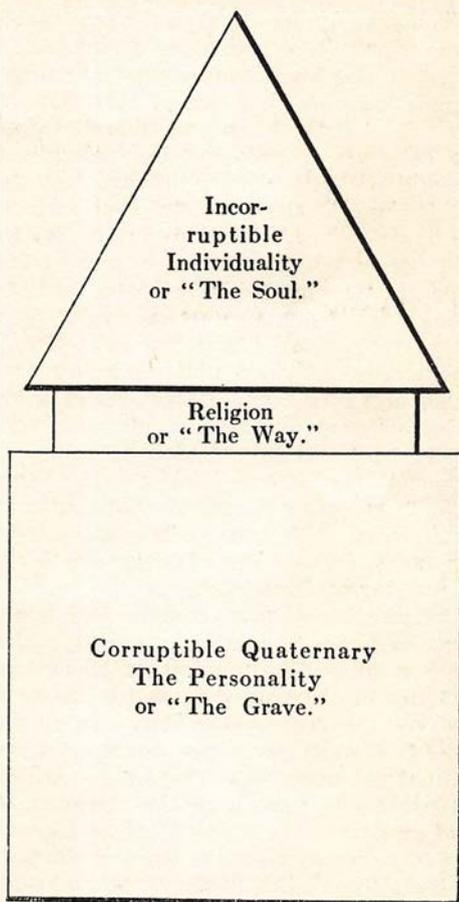
The teachings of the Mystics are neither for the vain unbelievers, who are mired in their self-conceit, nor for the superstitious fantastic enthusiasts, who continually live outside of themselves, and thinking they have attained true self-knowledge, do not wish any further instruction. There are many who long for this God-knowledge, and are only prevented by wrongly-directed thought and acquired errors and prejudices from attaining it. For such as these some explanations are necessary to remove impediments which stand in the way of self-knowledge of Truth, and obstruct the shining of the light within.

In allegories, symbols and monuments of Christianity we meet with the Truth everywhere. It is only a matter of recognizing it, and of not mistaking the frame for the picture nor the symbol for the reality. The value of these symbols lies in learning to comprehend them through our own feeling and thinking, as only such knowledge, which has its source in our innermost self, is indeed our own property. All the rest is opinion, imagination and illusion.

To attain this Self-knowledge it is necessary to comprehend the Whole as a Whole. Explanations are only useful as a means for those who without this key could not find it possible to comprehend the Whole.

To the conscious investigator they are more of an impediment. He is satisfied to listen to what he is told, and they prevent him from doing his own thinking.

Theoretical knowledge is not the final object, and is only valuable in as far as it becomes a means to reach practical experience in one's own person.



The key of the understanding of all religious truth is the knowledge of the combination of human nature, and the relationship of man to his higher divine and his lower animal self. The Hindu doctrines name the seven principles which belong to the being of man, and describe the immortal part of his soul as emanated from the Absolute, an indivisible trinity of Atma-Buddhi-Manas—Spirit, Intelligence, Love. The lower corruptible part consists of Kama-Manas, Kama, Prana, and Rupa,

that is, thought-energy, sensuality, vitality, and material substance.

If we enter any of the Christian cemeteries there confronts us everywhere a symbolical representation of this Hindu doctrine. The foregoing form of a monument represents man, in which the divine part is connected with the corporeal.

The lower square signifies the personality or the "Grave", in which the divine man is buried during his life on earth. The upper triangle signifies that out of this "Grave" is resurrected the risen and liberated Soul. The base which connects the triangle or pyramid with the square or cube, signifies the blending of the immortal soul with the consciousness of personality; it is the bridge from sensual existence to the transcendental; the light of Truth that radiates through the commixion of the higher part into the darkness of material existence, in other words, religious understanding, conscience and intuition. Material man is like a shadow cast by the divine man into earthly life, and this shadow imagines, in its conceit, that it is in itself a living being. If the quaternary is entirely permeated by the Trinity, the true self-consciousness, then the Three and Four become the Seven, the number of Immortality.

The purpose of such designs and monuments is to lead us to a practical understanding of and to remind us of the immortality of the true Ego, and to invite us to strive for reunion with it. To understand the meaning is not enough, if one does not act upon what the design signifies and prefers to remain in the "Grave", instead of striving in the light of Self-knowledge to gain the Resurrection and the Life. We are all buried in Soul-graves, and nothing but our own Self-knowledge of this condition can liberate us from it. As long as we are not aware of this condition of humiliation and the liberty which awaits us we feel quite satisfied in this prison. But whenever the light of a higher existence penetrates through the lid of the coffin, and we begin to breathe the heavenly air of the Spirit, then we perceive the worms and the horridness which surrounds us in our bodily graves. We realize that this is not the proper place for our dwelling, and that we have placed ourselves in this earthly

existence, in which stupidity and folly reign, and the odour of injustice ascends heavenwards.

(To be concluded.)

## THE ABUSE OF KINDERGARTEN SYSTEMS

Psycho-analysis is providing us with many surprises, and the latest is that the kindergarten systems now in vogue are detrimental to the child's development.\* The reason given is that the child's ideas are narrowed in their scope by the custom of making the child fit them into a mould set by grown people, instead of leaving the child the liberty to make of his ideas what he will. In all kindergarten systems the child is given innumerable appliances with which he is able to accomplish certain defined results, or he is given cut and dried information in story form with a definite end followed by some method of memorizing the story and information. The child's manual and mind training is directed under the supposition that that is what the child is anxious to do—i.e., accomplish something.

Does the child want to accomplish something?

Suppose the child were left alone to get his own manual training out of his own ideas, what does he do? He accomplishes nothing, though he seems to be trying to do something. Out of sympathy we try to assist the child to do that something by inventing an apparatus by which he will be able to get a result something similar to his intention.

Is this wise?

If the child had been interested in accomplishment, he would have tried something which he had gauged to be within the bounds of accomplishment by him. This he does not do, so we may accept it as a fact that accomplishment is not the intention or interest of the child at the kindergarten age—four to seven years old.

This latest idea in child development will be a source of satisfaction to many worried parents who tend nowadays to lose all the

\*"Study of the First Four Years," by V. Rasmussen.

joys of parenthood fussing as to whether they are doing their best for their little ones or not. The parents of little children should live in a most delightful time of innumerable surprises. Left to themselves children provide an endless entertainment of surprises, in which no idea or attempt is ever finished as it is begun, or even finished at all. They may be given blocks with which to build castles, but unless continuously nagged till they will do anything to put an end to the nagging, they will not use those blocks for building castles, but for the most surprising ideas. Nurses and parents spend a great deal of time quite needlessly building castles with the blocks till the children have to, before they will be let alone to do as they will. If the child has the natural tendency to build castles, he will do so after the nurse or parent has done it once or twice for him to give him the idea, or he will build with something else before getting the blocks.

Children's ideas and capacities are cramped and stereotyped before the school age, and then the inevitable mediocrity follows, for, from the Theosophical standpoint, what has been done? During the kindergarten age the ego has been experimenting in the use of the child's capacities and inherited tendencies, deciding what it shall do with each one. The ego is not interested in discovering the extent of the capacities ready to be developed as the maturity of the body proceeds. The ego is interested in finding out the various capacities and other possibilities with which he has to work. The ego knows quite well there are to be many limitations in his personality, and of course there are many in each child, and our various kindergarten systems too often emphasize these limitations by the stereotyped results developed by the apparatus invented.

Impress upon a child the fact that he cannot do things, and he ceases to try, so that later at the school age he ceases to experiment as to how much he can do, and has to be laboriously taught everything step by step. How often do we see this mediocrity instead of genius? A genius only manages to break through at the ex-

penses of the emotional development and control in too many cases, and the world loses many a budding genius by its kindergarten methods as well as by its school system—another stultifying institution designed to impress upon the ego the extent of the limitations of his personality, and ignore his capacities and possibilities.

Babyhood and the kindergarten age should be a time when the child is experimenting, without ceasing, on the extent of his capacities and possibilities. He seldom wants to try the same thing twice, and he will go to the limit to see what he can do, so that he will go beyond his capabilities and the thing does not get finished. The parents should find this a time of surprises as to what the child will try to do, and what it will think of. The school age, from seven to fourteen years old, should be a time of surprises as to the extraordinary preferences and dislikes the child will try and experiment with, and the endless round of incomprehensible emotions engendered. Too many parents try to mould the child's emotions at this stage, just as they try to mould the child's capacities earlier. The high school age, fourteen to eighteen years old, should furnish surprises as to the extraordinary nature and diversity of subjects, artistic interests and literary attempts the child will experiment with, going from one to the other with no apparent meaning or sequence. When we have accomplished our parenthood enjoying these endless surprises as the child develops, then we may know that we have given the ego a chance to develop his own personality to his own idea, and not to our ideas, and if he is a genius or not, he will at least have had the chance to be one.

Alice Warren Hamaker.

\* \* \*

No man, however gross and material he may be, can avoid leading a double existence; one in the visible universe, the other in the invisible. The life-principle which animates his physical frame is chiefly in the astral body; and while the more animal portions of him rest the more spiritual ones know neither limits nor obstacles.

—Isis Unveiled, I. 180.

## THE CANADIAN THEOSOPHIST

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#### GENERAL SECRETARY:

Albert E. S. Smythe.

## OFFICIAL NOTES

Just before going to press the following cable was received from Mr. B. F. Wadia, via New York: "Government appoints me League Nations, Geneva. Sorry, will be one month late. Will wire boat name." As no final dates had been definitely settled Lodges will please note this postponement. Arrangements spoken of elsewhere in this issue will be delayed until a month later.

\* \* \*

Mrs. Maude Lambart-Taylor will arrive in Montreal on Sept. 27 and give four days to that city. She then proceeds to Ottawa for the month of October. On Oct. 31 she comes to Toronto and November will be spent there and in Hamilton, London, St. Thomas and adjacent points.

\* \* \*

Mr. L. W. Rogers advises Headquarters that he has booked Mr. Ernest Wood for five days in Vancouver, leaving for the east on October 10. Southward from Winnipeg Mr. Wood's itinerary has been directed to St. Paul, where he will arrive

October 23. In the intervening two weeks he can visit Calgary and other points, leaving a few days for sight-seeing in the Canadian Rockies.

\* \* \*

The new reprint of the Secret Doctrine is announced as ready, and Mr. George McMurtrie, 65 Hogarth Avenue, Toronto, will be able to supply copies at \$17.50 post paid. The work is in three volumes, pp. 763, 859, 612, and an Index volume, and constitutes a sufficient Theosophical library in itself.

\* \* \*

In order to place The Secret Doctrine within the reach of members who might otherwise be unable to obtain it, we will present a complete set of the four volumes to anyone who gets 35 subscribers to The Canadian Theosophist. The conditions are that the offer is only open to members of the T. S. in Canada, that subscribers, who will, of course, be persons outside of the Society, must personally sign the order form for the magazine, and the whole sum of \$35 must be remitted in one amount to the General Secretary, with the order forms signed and addresses correctly given. Order forms may be obtained through the Secretary of any Lodge.

\* \* \*

Fraulein Marguerite Kamensky writes that owing to the refusal of the French Government to allow the German delegates to enter France she was unable to attend the Convention in Paris in July. Miss Kamensky proposes to withdraw from the work of the German General Secretaryship. In the course of a year of struggle and difficulties without number all expressions of sympathy from her colleagues were particularly treasured, and she desires to express her gratitude.

\* \* \*

It would be well if each of the Lodges, at least, would subscribe for the leading official magazines, The Theosophist, The Adyar Bulletin, The Quest, The Theosophical Quarterly. Many students are in danger of getting in a rut. Some are afraid of reading what might not be "orthodox." Few know what is going on outside their own little circle.

Mr. C. Jinarajadasa has been nominated for the Vice-presidency of the Theosophical Society, made vacant by the death of Mr. A. P. Sinnett. Mr. J. Krishnamurti is nominated for Mr. Jinarajadasa's place on the Executive Council which will be vacated by his election, that depending on the assent of the General Council. Mr. Jinarajadasa is a Buddhist and regards Mr. Leadbeater as his Guru.

\* \* \*

Mr. B. P. Wadia's visit to Canada is to begin on January 8 and last till March 10. He will arrive in Montreal on the former date and finish on the Pacific Coast on the latter, having arranged to come from New York in the first place and to visit California on leaving Canada. He will not visit any intermediate points in the United States. It is intended that Mr. Wadia shall visit every Lodge in Canada. He will lecture publicly and also address a meeting of the members. No such exponent of Theosophy has ever before toured Canada, and the opportunity to hear the Secret Doctrine from one of its closest students and from the lips of a devoted adherent of Madam Blavatsky is unique. The importance of the event should be considered by all the Lodges to the end of gaining the widest publicity, and making the tour the greatest possible success. Publicity means advertising and attractive halls and both these items cost money. It is suggested that a fund be at once started in each Lodge for these expenses. The other expenses of the tour will be borne by Headquarters. It is particularly requested that the weaker Lodges do not hesitate on account of expenses to make all reasonable arrangements as Headquarters will assist where it is found to be absolutely necessary. As arrangements must be completed at an early date Lodge Secretaries are requested to communicate at once with the General Secretary. If this be neglected the schedule will have to be made out without consultation and such dates will be allotted to the Lodges as may be deemed advisable. Mr. Wadia is not afraid of being over-worked and does not mind speaking three times a day if necessary. He would accept invitations to speak for public clubs and other outside organiza-

tions and societies or institutions to whom he might speak on Indian philosophy, Indian religion or Indian Sociology. He has been carrying on an active lecture tour in France, Belgium and Holland. At the end of August he was lecturing in the Universite Internationale in Brussels, at the Palais Mondial on Indian Philosophy, on September 1st at the Maison du Peuple on Labour Conditions in India; on Sept. 4th the Labour Federation at Ghent requested him to speak on "World Reconstruction; on the 5th at Brussels; 6th and 7th at Antwerp; 8th at Ostend; 9th at Liege; 10th at Charleroi; 11th to the East and West Society at Brussels, and after a lecture on "Life After Death" he leaves for Holland. He is to sail from Le Havre on October 29th, arriving in New York November 8th, giving his first lecture there on November 13th.

\* \* \*

Mrs. Davy's propaganda work in the Maritime Provinces has been more successful than could have been anticipated, the first direct result being the formation of a Lodge in Halifax, so that the chain of the Society's activities now reaches from ocean to ocean. The President of the new Lodge is Mr. C. E. W. Dodwell, 46 Cobourg Avenue; Vice-president, H. Morais-Vine; Secretary, Mrs. A. V. McKay, Dennis Building; Treasurer, Mr. William Nevins; Librarian, Mrs. Laura Blom. The charter is dated September 8th.

## FELLOWS AND FRIENDS

Mrs. H. E. Kensit, of the Ottawa Lodge, is one of the most prominent Social workers in that city. She is president of the Big Sisters Association, which looks after the little sisters who may get into trouble or distress. A large number of cases have been dealt with. The association requires all sisters to have the proper spirit of fraternity. The Big Sister must not patronize but meet the lonely or delinquent girl on the same ground from the broad brotherhood point of view with clear conceptions of the difficulties from the little sister's point of view. Twenty-five cases were recently under the care of the Association, and fifty more had been dealt

with previously. Roman Catholics and Protestants cooperate in the work.

\* \* \*

Mrs. Betsey Jewett has resigned her position as National Secretary of the American Section T. S., and is succeeded by Miss H. Pearl Martin, Chicago. Mr. Claude L. Watson has been appointed vice-president.

\* \* \*

We have to record the death of Dr. W. R. Bray who, though not a member of the Society, has been a most staunch adherent. It is said that for fifteen years previous to his illness he had never missed the Toronto meeting on Sunday evenings. He was much interested in extending the circulation of The Canadian Theosophist and obtained a number of subscriptions. Few members have done more for Theosophy.

\* \* \*

A Canadian Anti-Vivisection Society was organized on July 4th, by Mrs. Marguerite Mackay and Mrs. G. A. Stanley, at the home of the former on St. Vincent Street, Toronto. Mrs. Mackay has long been associated with the Humane Society of Toronto, and has always intended to start an anti-vivisection society here. Mrs. Stanley is a sister of the late Mrs. Flora Macdonald Denison, and it appears that Mrs. Denison had also intended starting this work in Canada, so her sister takes up the work for her on her own account. At this first meeting there were present:—Dr. J. B. Fraser, whose article in the Physical Culture Magazine of May, 1919, entitled, "Do Germs Cause Disease"? flung down a challenge to scientists; Mr. Merrill Denison, a son of the late Mrs. Flora Denison, Mr. J. Van Eden, Mrs. Lilian Wisdom, Mrs. Allan, who not only joined the Society herself but brought the membership fee from her mother, Mrs. Bennett, who spoke some years ago before the Humane Society on the subject of Vivisection, and who had herself belonged to some of the largest Anti-Vivisection Societies in England and had also started a Society in one of the large cities there; Mr. McCausland, Miss Winterbottom, etc. Some who had already paid their fees could not attend. Mrs. Stanley was elected President, Dr. Fraser, Vice-President and Mr.

J. Van Eden, Secretary-Treasurer. A public meeting was arranged for August 22nd and was held in the Central Y.M.C.A., on College Street. Dr. Fraser took the Chair and stated that the object of the Society was to prevent cruelty to animals in any possible way; he said that as a doctor he did not know of any benefit that had resulted to human beings by the vivisection of animals. Mr. J. W. Bengough gave an interesting talk on the subject, and read a poem composed by himself, which referred to some of the large pictures which hung around the room, the work of his hands. These pictures depicted some of the cruel and useless experiments on animals by vivisectioners. He contended that even if vivisection was justified by its results, it could not be justified at the bar of morality, and that no fruit obtained this way could justify the means. The audience were entirely at one with him on this point. Mrs. M. Mackay read some selections proving that most of the noble and great ones of the world had been strongly opposed to vivisection; also an article written by the late Ella Wheeler Wilcox. Already, at the age of two months, the Society has about forty members, and money, literature, and other donations, have been given freely. Those desiring to join the Society, or to hear further details can write to Mrs. G. A. Stanley, 34 Balmuto Street, Toronto, or to Mrs. M. Mackay, 18 Keewatin Avenue, Toronto. The membership fee for one year is \$1.00.

## AMONG THE LODGES

The Toronto Lodge has arranged a full programme for the winter. It has been decided to utilize the opportunities afforded by the new Hall and Classrooms to the fullest possible extent. To this end a six months' session from October to March has received the approval of the Society, and programmes are being organized to cover every night in the week. Every Monday evening, exclusive of Christmas, New Year and Easter weeks, an entertainment will be given, the programme being dramatic or musical or of such a character as to be distinctively recreational. There will be no speeches. On Tuesday

evening a meeting for the spread of Theosophical ideas will be held, addresses given by members of the Society, and questions answered. Wednesday evening the Society will hold a meeting in the Lodge room for members. On Thursday evenings an address will be given by Mr. Smythe on William Kingsland's book, "The Esoteric Basis of Christianity." On Friday evenings addresses are being arranged from various outside speakers on topics more or less in harmony with Brotherhood and the advancement of the race. Politics will be excluded. Literary and kindred subjects will be taken up. On Saturday evenings it is understood the young people of the Society will arrange for social meetings. Classes will be carried on for the study of ancient Scriptures, elementary Theosophy and Occultism. On Sundays the arrangements will be as hitherto. A House Warming Reception will be held on October 12th. Visitors from other cities will be welcome.

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Members who have not paid their dues and received membership card certifying good standing till June 30th, 1922, must not expect to receive the magazine after the present issue.

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On September 4th Vancouver Lodge is to have a lecture from Professor A. H. Hutchinson, Ph. D., of the University of British Columbia, on the subject of "Mendelism as a Theory of Evolution". Doctor Hutchinson is the third member of the University faculty to favour the Lodge in this way this year, Professors Fraser and Davidson having spoken on evolution in relation to Zoölogy and botany. It has been found that speakers of this class, presenting the researches and problems of modern physical science, attract a number of seekers who are less drawn to "straight" Theosophy, but who can readily appreciate the light which Theosophy throws on such problems. The lecture this month is awaited with special interest, as most Theosophists, through the writings of A. B. and C. J., are aware of the important philosophical implications contained in Mendel's work. Other subjects on the September syllabus are "Attitude of the The-

osophist Toward Religion, Society, etc." Sept. 11th; Mrs. H. Buchanan; "Evolution Through Art", Sept. 18th, Miss Isabel Griffiths; "The Mystery of Easter Island", Sept. 25th, Miss H. M. Hesson.

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An autographed portrait of Mr. Sinnett was received by the Vancouver Lodge, in response to a request, and only arrived a few days previous to his death. His Secretary, in her letter, speaks of the late International Vice-President as "too ill to do more than just accede to your request and to give a nod and smile of his appreciation. He is very weak and very weary—feeling that his work is now done—and is now anxious to pass on to another plane." The Lodge will value this memento of a great worker the more highly as it probably represents one of the last acts done by him on the physical plane. Local members will regret the departure of Mr. Chas. J. Potter, Assistant Librarian, and Mrs. Potter, who leave for New Zealand early in September. But Canada's loss, in this case, will be New Zealand's gain, and we may be sure that this energetic couple will find opportunities for further T. S. activity in their new home. Capt. Murison has also left Vancouver, and expects to settle in Halifax where he will be an acquisition to the new Lodge.

## OUR EXCHANGES

Mabel Collins writes in "The Messenger" for September on "States of Consciousness" and adds another testimony to the experience that all is not gold that glitters. She says that "those who have not conquered desire and who still suffer from confusion will enter into the astral plane in deep sleep, and their activities in that consciousness will take place there. This is usually very unpleasant, and these people are they who turn night into day, and sleep as little as possible." Students will have a task in reconciling Miss Collins' testimony with many others of recent years. Mr. Rogers announces that Mrs. Besant has abandoned the idea of the international publishing house, and the American section will now buy out the Theosophical Publishing House at Krotona and publish its own books.

"Theosophy in England and Wales" for August reports Mrs. Besant's address at the close of the English Convention in June, as revised by her. She speaks wisely of the T. S. as "a nucleus of universal brotherhood. Do not change that a nucleus into *the* nucleus, as some are inclined to do. The Society makes no such preposterous claim as to limit the cooperation and the help and the blessing of the Mighty Ones within the narrow pale of a single Society of men and women. There are many nuclei of universal brotherhood, many radiating centres from which the building force that makes for brotherhood goes forth."

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"Theosophy" for August in its history of The Theosophical Movement describes the situation after the death of H. P. B. in 1891. It is interesting to note the names of those present at the meeting of the Advisory Council of the E. S. on May 27 of that year. There were present Mr. Judge, who called the meeting as representing H. P. B., Mrs. Besant, Mrs. Alice Leighton Cleathers, Isabel Cooper-Oakley, Laura M. Cooper, H. A. W. Coryn, Archibald Keightley, William Kingsland, Emily Kislingbury, G. R. S. Mead, W. R. Old, E. T. Sturdy, Constance Wachtmeister, W. Wynn Westcott and Claude Falls Wright. Of those still living Mrs. Cleather is in India, Dr. Coryn is at Point Loma, Dr. Keightley is in London a member of the society of which Mr. Charles Johnston is the recognized head; Mr. Kingsland is the lucid and illuminating author of "Scientific Idealism", which is The Secret Doctrine in scientific language, and "The Esoteric Basis of Christianity"; Mr. G. R. S. Mead is editor of "The Quest" and well known for his gnostic researches; W. R. Old has devoted attention to astrology and Chinese mystic literature; Claude Falls Wright is in New York. Mrs. Besant's work needs no mention.

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Also received: June, Epoch and Light of Reason, Theosophy in India, Message of Theosophy, Burma; Revista Teosofica, Chili; Adyar Bulletin; July, Revista Teosofica, Cuba.

## A LOTUS CIRCLE REPORT

Miss Lang reports that the children in the Toronto Lotus Circle are of ages about four to fifteen. The class is opened by song Winnie Sinden, pianist, Ellie Clements, leading the singing. Attendance is then marked by Queenie Swain—red mark if present and early, blue if late, black if absent. Ione and Iola Ripley then repeat mottoes:

There is no religion higher than the Truth, and the Lotus Circle motto "Each for all, and all for the Master". Children know this repetition is not meaningless, but that in speaking the mottoes out every Sunday, they are perpetuating skandhas of influence and help. The Lesson is then given, and the class closed by repetition of the Lotus Circle prayer of thanksgiving or the Lord's prayer.

Apart from the ordinary collection box, we have a "Love Box" the money in which the children spend in tokens of sympathy, friendship and love, donating books to their own library, etc. Treasurer for this box is Winnie Sinden. Simone Grenier takes in and issues the books. The children old enough have MS. books in which to write their own thoughts, remembering (1) to write truly and without help, (2) that it is better to write one or two good thoughts than cover pages with words that are meaningless, (3) to have courage to write what they really think and feel. The aim of the teacher is to strengthen the thinking powers of the children, encourage them in self-reliance, and help them to realize for *others* the beauty and happiness of Brotherhood. The children are loyal and enthusiastic. The programme for special Theosophical lessons up to January 1st is as follows, alternate Sundays being occupied with a chapter from St. Luke's Gospel: September 4th, Usefulness and Helpfulness; September 18th, Kindness and Courtesy; October 2nd, Truthfulness and Honesty; October 16th, Obedience and Promptness; October 30th, Love and Thoughtfulness; November 6th, Unselfishness and Forgiveness; November 20th, Patience and Courage; December 4th, Tolerance and Sympathy; December 18th, Brotherhood and How to Make Others Happy.

## BOOK REVIEWS

Alice A. Evans-Bailey (Mrs. Foster Bailey) has published a thoughtful essay on "Spiritual Leadership." She expressly excludes "the Masters, the Light-bringer, H. P. B., and our great leader and friend, Mrs. Besant," from the application of her remarks, which rather weakens the argument, for if the principles are correct they should be universally applicable. What will be the ultimate result of setting up a Hierarchy which is to be beyond criticism? If they are actually beyond criticism they will prove to be so and no one can suffer, unless indeed the miserable carper who is probably a dyspeptic. Mrs. Evans-Bailey lays down three principles. "First, obedience, that is truly occult, is called forth by the realization that the leader has certain spiritual qualifications and attainments ahead of the race. These, therefore, fit him for his high office, and obedience is gladly rendered, being based on recognition of capacity. Secondly, in so far as a would-be leader embodies a principle and an ideal will he be a recognized leader. The very use of the word leader pre-supposes someone who goes ahead along the road of progress, and who is the embodiment of the next ideal for his following to achieve. . . . Thirdly, leaders who embody such principles, and who personify such ideals, will set a pattern of daily living that will disarm criticism. They will not necessarily be perfect in every act of their daily life, but they will obviously endeavour to do two things: (a) Conform to the highest standards of the man of the world in their private and public life. (b) Make no claims for themselves nor permit claims to be made for them by their adherents that are unwarranted. No one has more strenuously adhered to this rule than our great Founder, H. P. B., as members both of the Inner School and the Exoteric Society well know from her written utterances." She has some excellent reflections under the head "What brings people into a position of leadership," Karma being first of these. Karma leads many into positions for which they are not suited, that is, have not prepared themselves. They get their opportunity. When partisanship leads men

to overlook this truth and "formulate falsehoods in defence of an unspiritual leader then the dark clouds and miasmas of the astral plane with its emotional storms settle down upon the Society, progress temporarily ceases, and stagnation supervenes." This, apparently, is what's the matter with us all. A good leader, says Mrs. Evans-Bailey, should be "wise enough to place the detailed work in the hands of those better equipped than himself." And again, "primarily and above all else in this connection, a spiritual leader needs to recognize that he represents the group and that the group includes all parties." What, however, is a leader to do, if a party or parties refuses to recognize his neutrality or accept his offices, good, bad or indifferent? The pamphlet runs to 25 pages and is written for special application, but enunciates principles which are never out of place or date.

## THEOSOPHY VS. PSYCHISM

This earth, O ignorant Disciple, is but the dismal entrance to the twilight that precedes the valley of true light—that light which no wind can extinguish, that light which burns without a wick or fuel.

Three Halls, O weary Pilgrim, lead to the end of toils. Three Halls, O Conqueror of Mara, will bring thee through three states (the waking, the dreaming, the deep sleeping) into the fourth (beyond the deep sleeping, a state of high spiritual Consciousness), and thence into the Seven Worlds, the Worlds of Rest Eternal.

The name of the first Hall is IGNORANCE—Avidya.

It is the Hall in which thou first saw'st the light, in which thou livest and shalt die. (The phenomenal world of senses and of terrestrial consciousness).

The name of Hall the Second is the Hall of LEARNING. (The Hall of Probationary Learning). It in thy Soul will find the blossoms of life, but under every flower a serpent coiled. (The astral region, the psychic world of supersensuous perceptions and of deceptive sights—the world of mediums. It is the great "Astral Serpent" of Eliphaz Lévi. No blossom plucked in those regions has ever yet been brought

down on earth without its serpent coiled around the stem. It is the world of the *Great Illusion*).

The name of the third Hall is WISDOM, beyond which stretch the shoreless waters of AKSHARA, the indestructible Fount of Omniscience. (The region of the full Spiritual Consciousness, beyond which there is no longer danger for him who has reached it).

If thou wouldst cross the first Hall safely let not thy mind mistake the fire of lust that burns therein for the sunlight of life.

If thou wouldst cross the second safely, stop not the fragrance of its stupefying blossoms to inhale. If freed thou wouldst be from the Karmic chains, seek not for thy Guru in those mayavic regions.

The WISE ONES tarry not in pleasure-grounds of senses.

The WISE ONES heed not the sweet-tongued voices of illusion.

Seek for him who is to give thee birth, in the Hall of Wisdom, the Hall which lies beyond, wherein all shadows are unknown, and where the light of truth shines with unfading glory. (The Initiate, who leads the disciple, through the Knowledge given to him, to his spiritual or second birth, is called the Father, Guru or Master).

—Voice of the Silence.

## CORRESPONDENCE

### SACERDOTALISM

Editor Canadian Theosophist: In the article entitled "Theosophy and the Reformation" appearing in the May number of your magazine the following words occur: "But is this new age going to usher in a new type of soul-seeking priestly office? Let us as Theosophists wait and see, for we alone know that religion is essential to the Fifth Root Race, and that it has millions of years yet to do its work. Wait." Now why are we recommended to "wait and see" as *Theosophists*? As students of history or of the growth of religions we might certainly be interested in watching the development of a new kind of priesthood. But what, I ask, can Theosophy have to do with priests, unless it be to combat all the essential characteristics of

priestcraft? The reason given above, "that we alone know, etc." seems to me to be nonsense, for surely it would be hard to find a religionist of any sort who did *not* believe that religion is essential to all the races on earth past, present and to come. If one were to suggest to any one of the five hundred different kinds of Christians that religion would not be essential to the Aryan race he would probably quote with an air of finality "Though the Heavens and earth pass away My word shall not pass away", for of course every religion claims to be founded and maintained on "My Word". I should say it would be much more to the point to declare that we as *Theosophists* ought to know and teach that the special work of the Fifth Root Race is to develop intellectual strength and that sooner or later every one will have to outgrow the need of all religious forms and ceremonies. The word Parati has been translated "tolerance" but according to "A Working Glossary for the Use of Students of Theosophical Literature" it means "Ceasing, stopping: the renunciation of all formal religion—the third qualification of a disciple."

It has been said that Tolerance is *one of the products* of Uparati. Then at the end of the paragraph comes the injunction, solemn in its brevity—WAIT.

Wait? what for? Are we as Theosophists to stand meekly at ease and watch on while the new priests undermine the true value of our Society? and shall we wait until it has shared the fate of all the other theosophical societies that have been emasculated in the past? I think not!

The outward form of the Society is not threatened, not a bit of it. Under the auspices of a Church it may flourish like a green bay tree, but what will the fruit of the tree be like? I venture to submit that when the tree has been watered and dug about and pruned by the new priests, whether or not they turn out to be soul-seeking, its fruit will have a very faint flavour of Theosophy.

And if the new type of priestly office is ushered in what will its priests do, one wonders, with a soul when it finds one? To answer that question it would be necessary to know what creeds and principles their

Church will ultimately decide to adopt. One cannot imagine a priest, however liberal, without some definite creeds — he would have to belong to some restraining fold or he wouldn't be a priest but only just an independent thinker and teacher; therefore one can hardly suppose that he would repeat the injunction of the Buddha that "we are not to believe writings by sages because sages wrote them; nor fancies that we may suspect to have been inspired in us by a Deva (that is, in presumed spiritual inspiration) . . . nor on the mere authority of our teachers and masters. But we are to believe when the writing or doctrine or saying is corroborated by our own reason and consciousness." No, I think he would be more likely to appeal to the sanctity of his Church and the authority of his own priestly office as arguments why the soul should enter the sheep pen.

It seems to me that at this critical period in the history of the T. S. every member should conscientiously study the question whether Theosophy and churchism can go hand in hand, or, to put it in another way — can a priest be a Theosophist? Of course a priest or any other sectarian can be a member of the T. S., that is not the question, and equally of course he can be a Theosophist in the broad sense of the word given in the Key where perhaps the word altruism might be substituted for Theosophy. In such sense or regarded merely as divine wisdom a soldier of the Salvation Army or a benevolent atheist might claim equally with any of our members to be a Theosophist and Theosophy to be the main-spring of his actions. But the question to be answered is (and in my opinion this is no time for trying to agree with everybody by avoiding all discussion) can one who accepts as truth that "broad philosophy of the three postulates of the Secret Doctrine" referred to, Mr. Editor, in your excellent Letter to the Ottawa Lodge, consistently accept separative titles which, I take it, if they mean anything at all imply that the more or less reverend holder has through the solemn rites of ordination become somewhat exalted as a spiritual guide and teacher and been made more fitted, in greater or less degree, to act as a mediator between an ordinary person and his God.

Again how can any intelligent student of those three postulates encourage his flock by word or example to offer prayers of praise and supplication to any God or Goddess, Son, Saint or Master?

Personally I feel that those members who hold to the tenets of the Ancient Doctrine ought, as a sacred duty, to fight boldly to maintain the T. S. as an organization for the promotion of the study and for the presentation of those fundamental and eternal truths for which its founders sacrificed so much. And they should resist any encroachment of any teaching arising from later developments, further investigation or from any other source that is reconcilable to those doctrines and truths.

No doubt it will be said that I am advocating the turning of the Society into a sect. Not at all: I say those that hold to certain teaching have a right and a duty to protect it from being snowed under, but I freely concede that it may be equally the duty of other members who believe that they have found something better than that which was given out by the Masters through H. P. B. to push it to the front. It is useless, however, for such persons to cry out for peace and quiet within the T.S. because they won't get it, at any rate as long as our membership includes free thinking and outspoken men and women.

I beg, Mr. Editor, you will not misunderstand me. The Society and its magazines must at all costs maintain absolute neutrality towards every sort and shade of opinion, but individuals and lodges whether they act or abstain from action cannot be neutral; they cannot get away from the responsibility that their membership and the opportunities for research and study that it brings imposes upon them whether they want it or not. They must speak and act according to their convictions and these will necessarily differ amongst us, therefore how can we expect unity of ideals or methods, peace, quiet or outward harmony? Those that crave for such dull things had better leave the T. S. and go to Mother Church and be lulled to mental slumber in her soul-saving arms.

W. B. Pease

August 22nd,

2840 Cadboro Bay Road, Victoria, B.C.

## THE CANADIAN LODGES

### Banff Lodge.

President, vacant; Secretary, George Harrison Paris, Banff, Alta.

### Calgary Lodge.

President, E. H. Lloyd Knechtel, 510 Rosedale Crescent; Secretary, Jan Coops, 512 Second Ave. W., Calgary, Alberta.

### Edmonton Lodge.

President, Reginald D. Taylor; Secretary, Miss Alice M. Daley, 2 McLean Block. Rooms always open, 338 Tegler Block.

### Halifax Lodge.

President, C. E. W. Dodwell; Secretary, Mrs. Alice V. McKay, Dennis Building.

### Hamilton Lodge.

President, C. A. Stones; Secretary, Miss Nellie Gates, James and King William Sts. Lodge room, Royal Templars' Building, Walnut and Main Streets.

### London Lodge.

President, Richard H. Cronyn; Secretary, Mrs. Helen M. Shaw, 287 King Street, London, Ont. Meetings held at 212 Dundas Street.

### Medicine Hat Lodge.

President, John W. Pickard; Secretary, Gordon Victor Cook, 144 11th St., Crescent Heights, Medicine Hat, Alberta.

### Montreal Lodge.

President, Charles Bardorf; Secretary, Miss Helena Burke, P.O. Box 351, Station B, Montreal.

### Nanaimo Lodge.

President, Dr. W. E. Wilks; Secretary, Mrs. Norah Reynolds, 31 Kennedy St., Nanaimo, B.C.

### Ottawa Lodge.

President, Mrs. Myra F. Cox; Secretary, David H. Chambers, 515 Bronson Ave., Ottawa, Ont. Lodge room, Thistle Building, Wellington St.

### Regina Lodge.

President, Mrs. Stevens; Secretary, Miss Gwladys Griffiths, Earl Grey Hospital, Regina, Sask. Lodge meets Room 203, 1821 Scarth Street, Sunday, 7.30 p.m.

### St. Thomas Lodge.

President, George L. Haight; Secretary, Mrs. Hazel B. Garside, 19 Park Ave., St. Thomas, Ont.

### Summerland Lodge.

President, Mrs. Kate Bentley; Secretary, J. W. S. Logie, West Summerland, B.C. Lodge rooms are in the Ritchie Block, West Summerland, and Library in Drug Store below.

### Toronto Lodge.

President, Albert E. S. Smythe; Secretary, Harry R. Tallman, 71 Ellerbeck Avenue, Toronto, Ont. Lodge rooms, 52 Isabella Street.

### Toronto West End Lodge.

President, Frank E. Clarke; Secretary, Walter Cotton, 29 Bird Ave., Toronto.

### Vancouver Lodge.

President, James Taylor; Secretary, Miss Catherine M. Menzies, 1242 Nelson Street, Vancouver, B.C. The lodge rooms are at 221-5 Duncan Building.

### Orpheus Lodge, Vancouver.

President, W. C. Clark; Secretary, A. L. Crampton Chalk, Suite 37 Englesea Lodge, Beach Avenue, Vancouver, B.C.

### North Vancouver Lodge.

President, Mrs. A. W. Dyson; Secretary, Mrs. M. A. Keir, 5, 84 Lonsdale Ave., North Vancouver, B.C.

### Victoria Lodge.

President, Will Griffiths; Secretary, W. B. Pease, 2540 Cadboro Bay Road, Victoria, B.C. Lodge meets at 101 Union Bank Building.

### Brotherhood Lodge, Victoria, B.C.

President, Odo A. Barry; Secretary, Ashley Wilfred Boyden, 126 Pemberton Building, Victoria, B.C.

### Winnipeg Lodge.

President, Wm. H. Long; Secretary, Laurance H. D. Roberts, 404 Rosedale Avenue, Winnipeg, Man. Lodge room, No. 33, Music and Arts Building, Broadway and Hargrave Sts. Public meeting, Sunday at 3.

### Blavatsky Lodge, Winnipeg.

W. A. Deacon, President; Mrs. W. A. Deacon, Secretary, 650 McDermot Ave., Winnipeg.

# THE CANADIAN THEOSOPHIST

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The Theosophical Society is not responsible for any statement in this Magazine, unless made in an official document.

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## NEUTRALITY AND TOLERANCE

Ordinarily the question of churches does not particularly concern the Theosophical student. He is neither for nor against Churches in the abstract. An ecclesia, or society, in the simple original sense, is acceptable, but now that some of our zealous members seek to impose another sacerdotal organization on a world which has been seeking means of escape from all such, members of the Theosophical Society, who thought they had discovered these means, are brought to a stand at the unexpected development.

Every man who has ever belonged to a Church knows that his membership gained for him the more or less camouflaged hostility or, at the mildest, the competition of every other church. Did the gentle reader, for instance, ever hear of any church recommending an outsider to join another church? No; never. It is always—"Join our church".

The Theosophical Society has been neutral among the churches. It has favoured none and rejected none. Now an attempt is being made to secure favoured treatment for a new church which has been repudiated by what it asserts is its mother Church. Membership in this new church at once excites active hostility in the Anglican, Roman, Greek, Old Catholic, and other Episcopal Communion. To take sides in such a dispute is to violate every principle of neutrality which The Theosophical Society has observed hitherto, and regarded as essential.

Its position would be the same if the Presbyterian, Congregational, Baptist, or any other Church sought recognition as

Theosophical bodies. They are all Theosophical more or less, but they all have the same creedal defect which renders them antagonistic to each other. In 1785 John Wesley told his brothers: "I firmly believe that I am a scriptural *episkopos* as much as any man in England or in Europe; for the uninterrupted succession I know to be a fable which no man ever did or can prove." Dr. Headlam, Regius Professor of Divinity at Oxford, endorses this view, and declares the notion has no justification.

These are mild statements compared with what Madam Blavatsky and other competent occultists have said about the dogma of the apostolic succession. We all have a right to our opinions, however extreme, in such matters. The expression of extreme views is not necessary, except when forced by indiscreet advocacy of contrary opinions. We must exhibit that tolerance for the opinion of others that we desire for our own, but it is a corollary of this that we must not thrust our opinions on others who disagree with us. It must needs be that evil shall come, says the Scripture, but woe unto him by whom it cometh. If we have evil, or what we honestly conceive to be evil, thrust upon us, there is no doubt, if the cause of truth is to survive, the evil must be resisted.

Should the Theosophical Society single out for endorsement one church more than another, its usefulness would be clearly nullified. As, Mrs. Besant has said, we have had enough trouble convincing the world that we are not Buddhists, to fall into the error of making it necessary to convince it that we are not Churchmen.

## INDIVIDUAL PROGRESS

By B. P. WADIA

One of the main purposes for which the Theosophical Society was founded was to afford its members, and those who came under its influence, a chance and an opportunity to lead the spiritual life. This has not been one of our declared objects; but there is little doubt in the mind of any that the conscious treading of the Path of Evolution with the help of a deliberate and scientific programme was one of the main objectives which the Great Founders of the Society had in mind when They began Their work with the help of Their agent Madame Blavatsky and her physical plane co-workers.

To present day members this might sound somewhat strange. Why should we claim that the Theosophical Society has an undeclared object which aims at helping its members to realize certain great truths with a view to enable them to tread the path of spiritual progress deliberately and consciously? And yet, when we begin to examine the teachings as Madame Blavatsky gave them, we come across that view put forward by her in more than one place. Thus in a profound and instructive short article which appeared in the *Theosophist*, H. P. B. said:

"The Theosophical Society does indeed desire to promote the spiritual growth of every individual who comes within its influence, but its methods are those of the ancient Rishis, its tenets those of the oldest Esotericism; it is no dispenser of patent nostrums, composed of violent remedies which no honest healer would dare to use." (Adyar Pamphlet. No. 71. "Spiritual Progress" by H. P. Blavatsky.)

Here we get a corroboration of the fact I am putting forward; but besides that the general method to be followed by our members is indicated. It is a very interesting statement; nowadays we are tending more and more to the idea that we of the Theosophical Society are here to do some particular form of physical world work. While it is true that the Society exists to do active work for the benefit of the world, which is

the subject of my second lecture, to-day I want to put forward the idea that that service is not possible unless our members fit themselves for it; for, our services must show itself in activity which is of a special nature and character. It is a good and sound doctrine that we should try to live a life of self-sacrifice and service; but it implies that the members of the Society have selves to sacrifice, have something to offer at the altar of Service.

Further, the work which the T. S. has to do is spiritual. We were not created as a social service body, as a political reform league, as a church to make men believe; neither as "a school of psychology" nor as "a miracle club" nor as "a college for the special study of occultism". The work of the T. S. in the words of Master K. H. is "to guide the recurrent impulse which must soon come and which will push the age towards extreme atheism, or drag it back to extreme sacerdotalism, if it is not led to the primitive soul-satisfying philosophy of the Aryans. . . . Its chief aim is to extirpate current superstitions and skepticism, and from long-sealed ancient fountains to draw the proof that man may shape his own future destiny, and know for a certainty that he can live hereafter, etc." (The Occult World).

All this implies the understanding of some new laws of life and being. Therefore it is but meet that we should consider what it is that the Society offers to its members in the way of a programme for the spiritual life. Has it any definite plan to offer, any cut and dried scheme which its members can use to get results?

When we carefully study the message of H. P. B. we find that she does not even make an attempt to give a cut and dried scheme. In this passage as elsewhere she speaks about spiritual progress, and that the kind of spiritual effort which members should make must conform to the oldest teachings of the genuine esoteric doctrine of the Ancients. And yet our literature does offer schemes and programmes. In re-

cent times we have begun to dogmatise: we know in detail the fetters to be broken and the virtues to be worn for every stage of the Path, which is mapped out in divisions and compartments! That being so, naturally we ask what are the varied possibilities of these programmes given to us first for study and then for practice? Let us examine them.

First we get such teachings as come to us from H. P. B. herself: in this little article to which I made reference; in several other articles in the early volumes of *The Theosophist*, in *Lucifer*, and in *The Path* edited in America by Mr. Judge; in the oral teachings, later on published as the third volume of *The Secret Doctrine*; then in her priceless work written down by her under the title of *The Voice of the Silence*, we get three schemes; in *Practical Occultism* we get another programme.

In the early days of the Society Mabel Collins presented that little gem *Light on the Path*. Mr. W. Q. Judge in his *Culture of Concentration* and in other places has given some fine and inspiring teachings. His translations and interpretations of the *Gita* and Patanjali's *Yoga Sutras* take us to the second class of programmes, viz., interpretations based on ancient Hindu or Buddhist schemes. We have had several of these: Mohini Mohan Chatterji gave one in the early days of the Society, as J. Krishnamurti gave us another in very recent times; Mr. Leadbeater gave us an interpretation of the same scheme from the Buddhist point of view in his *Invisible Helpers*. There are many and sundry who have written on the four jewels of the Brahmanical and Buddhist books including Mrs. Besant whose lucid exposition in the *Path of Discipleship* is one of the very best of its kind. We must not forget her contribution to the literature of the Inner Path through the little book *The Doctrine of the Heart*: her Foreword and extracts of letters from "*Indian Friends*" contained therein have an exquisite fragrance all their own.

Thus through the years of our existence as a Society we have been accumulating (1) a number of schemes, and (2) a number of interpretations; both dealing with rules of conduct, of meditation, of practice for

the training of bodies, the culture of mind and emotions, the unfolding of the Man within.

When we put all these teachings together, we get a number of definite programmes and the question arises, which after all is the precise scheme which one must follow to tread this mysterious path of progress, of self-conscious evolution. The Path has been spoken of by different people in different ways, and it has been given different names. From the point of view of the student, these few programmes are expositions of and about the "Heart Doctrine"; and their esoteric nature consists in the fact that a certain amount of spiritual perception is essential to grasp the inwardness of the truths they contain. Take the Brahmanical or Buddhist Fourfold Way; or the three schemes of the *Voice of the Silence* or the programme of *Light on the Path*; or the rules of *Practical Occultism*; or the atmosphere of *The Doctrine of the Heart*; or the laws of the *Upasanas* quoted by H. P. B.; these and others of like nature are sincere attempts of Occultists to explain how they sought and found the Way, how they became the Path. These are, so to speak, so many links between the esoteric and exoteric; they are not esoteric in as much as they are public property; they are not exoteric for they require some familiarity and touch with the Reality of Esotericism. There are no esoteric books in the public world; the teachings that come from within one's own unfolding consciousness can remain esoteric. All such books as I have named are indicative of the Truth which is the Path. The Message never is delivered, for it is spiritual in nature, and therefore always mysterious. The moment you begin to capture it, it eludes your grasp; the moment you begin to speak it your language fails you. Thus it carries within itself the power of its own secrecy. Just as two individuals knowing a language can talk to each other, so also only those who have sought and found, can know each other and hold intercourse. Thus are the secrets of the Real Mystery of Real Initiations guarded. The power to guard the

(Continued on page 126.)

# AMONG THE ADEPTS

CONFIDENTIAL COMMUNICATIONS FROM THE  
HINDU ADEPTS AND CHRISTIAN MYSTICS.

By FRANZ HARTMAN, M. D.

A POSTSCRIPT TO HIS "REMINISCENCES"

TRANSLATED BY FRITZ HAHN

## THE CHRISTIAN AND HINDU FORM OF MYSTICISM

(Continued from page 102).

Listen to the illuminated soul—

"If the inner motive power to reunite with God is overcome by a nature corrupted by indulgence we observe that our will and our love follows these attractions of nature. If something among things created attracts us very much, we feel only a meagre attraction towards God and spiritual experience. When our love absents itself from its divine origin it follows the corruption of nature, and the will of this love is strengthened therein. Thus the will revolts against God and love becomes dissolute in pernicious desires.

"If the soul's inclination towards God gain the upper hand, and it tears itself away from the darkness of error and falsehood, then love inclines towards God, and by this inclination increases its effective activity. Then the soul begins to be illuminated by the universal light, the light of the truth of Jesus Christ whose light came into the world to illuminate all mankind. At first, and for a long time afterwards, it is as the shadow of night upon us—a gloomy and dreary day lasting as long as we allow this inclination to rob us of our time. Then Jesus Christ rises in our soul as the sun rises above our globe. In proportion as the sunlight increases, the darkness of the night necessarily disperses, and Jesus Christ illuminates us." —(De la Mothe Guyon's "The Inner Life," vol. ii, p. 128).

Of course such mystic teachings are unintelligible to unbelievers and the superstitious, and therefore such writings are mistaken by many for pious enthusiasm and imagination, while they are diametrically opposed to such enthusiasm and deal

with living realities. Spiritual life in man with its currents is, for him who understands it, just as real and essential, as material life is for the everyday man. But for the one who has not experienced it, it is only a dream. The ordinary man does not realize that his personal consciousness is only a reflection of his inner Self, and this, in turn, a reflected image of the Godman. In his imagination he fancies himself equal to being a master of the world, and after all he is but a plaything in the hand of nature. He imagines that he possesses a free will and does not understand that his will is dependent upon and is guided by all possible external circumstances.

The vain and pious one is no better off than the unbelieving fool. Their desires and acts alike originate from the illusion of selfhood. Out of the delusion of this imaginary "Ego" arises self-morality, self-sufficiency, self-consciousness, pig-headedness, self-glorification, and selfishness in its various forms. These must be overcome and must decay, so that the true Self, the Master and Redeemer in man, can rise and become manifest.

The devil is God reversed—the imagined ego a caricature of the real Ego, and consequently also the religion having its source in self-conceit an illusion composed of vanity, fear and greed, resulting in hypocrisy, intolerance, cruelty and crime. No man can have true religion if he be without understanding of the mystical, since religion is the relation of the mortal man to his higher immortal self, and this relationship is not visible externally, but mystically, that is to say occultly. It cannot be demonstrated tangibly and proven, but must be felt internally and perceived by man himself in his own innermost being as is not otherwise possible.

It is not a matter of analytical research by the intellect, but of abandonment of that method; not of verifying a theory, but of inner experience; not of logical conclusions, but a revelation of the truth within. Worldly wisdom is blind, and therefore dependent upon proofs. Wisdom perceives and knows itself. Truth is always a matter of course for the one who pursues it. Worldly wisdom has its source in

exterior observation, opinions and logical conclusions. Self-knowledge of truth in the heart of man has no other source but the truth. Therefore all sacred writings are inspired by God—not by an alien God, but by the One who dwells in the heart of all. Worldly wisdom is limited to this or that appearance. The Wisdom of God embraces within itself the whole of the universe and the innermost essence of things.

“Come to Jesus,” cries the Christian parrot, and does not understand what he says, if he does not know Jesus. “I seek refuge in Buddha,” says the Buddhist, and it would often be difficult to explain how he accomplished it. “Know thyself,” preaches the philosopher, but whoever is not on the road of this self-knowledge does not know what it is about.

“Tat tvam asi,” says the Hindu, “I am you,” and if he does not know the “you”, he does not know the “I” any better.

All these expressions are mystical and incomprehensible for those who are not mystics. They all have the self-same intention, and mean to tell you: “Try to comprehend that you are in your inmost essence one with Divinity. Fasten this highest ideal in your consciousness and cling stedfastly to it. This is not that slave-religion that reigns in churches and schools, but the religion of the free—of him who perceives God within himself and in everything. He who does not seek God interiorly, but only in exterior forms, consumes his own vitality outside of himself. He exists externally, in the sphere of imagination, and cannot reach true self-consciousness. He who does not know God and imagines that he is a god himself, is an egotist and cannot find God, for the hard shell with which his heart is surrounded does not let the divine light penetrate. The mysticism of all generations teaches that God is the essence and centre of everything; he who does not find him at his own centre cannot perceive the Spirit of God in external things.

In all exoteric systems of religion there exist a lot of perscriptions, rules and directions as to what one should and should not do. Who can remember them all? And if one does, what good is it for a man to live

after a formula if he cannot overcome the greatest of errors, out of which all other errors proceed, the illusion of his selfhood and separateness from God? How could he reach real God-consciousness while he holds on to his self-conceit, which is the greatest impediment to the understanding of the true Self?

To those who cannot distinguish between the real and the transitory “Ego” these teachings form an insurmountable contradiction. The born mystic sees that the perception of God is neither attained by searching the external world, nor in his self-conceit, which also belongs to the outer man, but only in the innermost of the Soul. This absorption in the actual innermost is at the same time an exaltation. It is like the rays of the sun concentrated on a focus-point, from which point the light is diffused. The memorizing of formulas and rules is more apt to lead one to exterior dispersion than to inner concentration; they are as guides to the blind, but he who knows the way does not need them. The light illuminates the man who is on the way to truth, and he does not need a lantern. Whoever finds the real higher Self, the Master within, will be guided by Him, and whoever is willing to be led by this Master does not err, for he only does that which becomes possible for him in the inner world by the consent of the Master. He lives in the Spirit of God” and the Spirit of God is his inner Life.

This is the Christian doctrine, and to possess a clear conception of its significance we will contemplate a symbol from the Hindu teaching. It is an accordance of four existences, or states of consciousness in the Unity of the Great Whole, of which always the lower one is the reflection, the reflex as it were, the Son of the one nearest above. These four states or conditions are designated in the Hindu philosophy as follows:—

I. Parabrahm, or the Absolute, the Super-Divinity of the Christian Mysteries.

II. Brahma, God, as the original Source or Creator of everything; the Logos of the Christians.

III. The Inner Self-consciousness; the soul or the human-divine individuality; the heavenly man.

IV. The personal consciousness; the earthly mortal man. His exterior material appearance is not here taken into consideration, as it is the house only in which man dwells.

(To be concluded.)

## FROM HEADQUARTERS

(By Our Adyar Correspondent)

The three months' silence on my part is due neither to forgetfulness nor indifference, but to the lack of interesting matter. The daily routine of our life here is now so well and widely known that the mere repetition thereof would be conducive of boredom on the part of our readers—the very last effect a correspondent would desire to produce. The months of June, July and August were not only very quiet, but also very hot, especially the two former. No Westerner feels really energetic in such weather however much he may protest that he likes the heat, and dislikes the cold; it is "Agin' nature" and I refuse to be bluffed by any such into believing him, and I may add more particularly her, for I believe that women are more sensitive to climate than men. Well! there were a number of days when we just gasped our sympathy with each other when we met, and there were less distressing days when we congratulated ourselves on our luck, for, on the whole, the Summer this year, has been quite bearable—for India. In these circumstances, the slackening down of activities is welcome and these quiet times at Adyar have a value all their own. For one thing, those of us who remain being few in number, we are drawn much more closely together, there is a greater amount of friction of personality and that is good for us. Then again, the beauty of the "white nights" of India has a greater poignancy after the red days of tropical heat. These moonlit perfumed summer nights have an indescribable loveliness. Our President seems to be unaffected by these qualities of matter, alike in cold or heat, but our President is an exceptional person, and with our untrained bodies we make but a poor showing.

Mrs. Labberton, wife of the General Secretary of the Dutch East Indies, spent

the summer with us as she was unable to go to the Paris Congress with her husband, no accommodation on any ship being available. Her joyous nature and original views were a distinct gain, and her quaint English and ever ready sympathy make her a very attractive companion. We do not, I think, sufficiently realize how much we may help others by just being our natural selves; we are so obsessed with the idea that we must forever be doing something for them, or, worse still, posing for them. All fuss—and strength lies in simplicity and naturalness.

At what would be the fall of the leaf in Europe, one of our Adyar residents was released from prison of a greatly suffering body and entered the Peace. The empty casket was cremated in the simple Indian fashion. Friendly hands covered it with flowers and swathed it in linen. Friendly hands placed it upon a rustic stretcher and carried it to the funeral pyre and friendly hands placed the fuel upon it and lit the flame which resolved it back to the elements. Thoughts of peace and kindness followed the soul to its new dwelling place and words of gratitude were spoken for deeds of brotherliness performed while in the body. Such simple customs make the relation of man to Nature very real.

On the first of September, the best loved, the greatest and the wisest of our Adyar brotherhood returned to us, more vigorous in body than when she left, the same radiantly hopeful, serene presence. The Headquarters' Hall had been recoloured during her absence, and the Parsi gentleman who is responsible for the work is to be congratulated upon the harmonious result he has achieved. The walls are a soft slightly ochreish yellow, with a matt surface, and from this the plaster modellings which form a kind of frieze stand out in delicate relief, white or deeper ochre against the paler ground. These bas-reliefs are brought into a complete harmony with the whole by the introduction of long panels of white set in at intervals round the walls. The whole effect is very pleasing. The night before the President's arrival, another artist had been at work with flowers and the effect was indescribably charming. This artist is the Indian Superintendent

of the Gardens at Adyar and has genius in the direction of floral decoration. His inventiveness seems inexhaustible, his sense of colour and of line remarkable, and his taste exquisite in its refinement. As Mrs. Besant came under the porch, after leaving the car, or as the Americans call it, the automobile, a small basket of roses ingeniously arranged tilted over and the blossoms fell upon the white head, where some of them remained, and she passed through a shower of flower petals to the verandah leading to her own quarters. With her arrived our latest guests from abroad, Mr. Warrington and Miss Poutz.

At night a dinner was given in her honour at the Bhojanasala. It was an Indian dinner, and cooks as well as hosts had spared no effort to ensure its success. It was a success, and afterwards, when we gathered in the room that represents the reception room, the President was thrice garlanded, songs were sung, among them *Vande Mantaram* at her special request. This song has a somewhat interesting origin and history, at least as it is sung by the National College students. It was written by a Bengal novelist, and to sing it in the days which led up to the introduction of Home Rule was a penal act. At a critical time in the National movement, our President called for a special rally of her followers to a special Congress. Among these were two of the College professors who, hearing this song sung, took special pains to commit it to memory. When they returned to Madanapalle where they were then located, they taught it to the students, each of them contributing his share of memorization. The result was of course not a faithful reproduction of the original composition but a modification, which has, strangely enough, given a more virile quality to the music and, consequently, when Mrs. Besant visited the College she was agreeably surprised. The volume of sound and the fire of patriotic fervour proceeding from 560 young throats and hearts made a remarkable greeting for her, and the song has remained ever since, a great favourite with her. The President then spoke to us, briefly recounting what she had done during her absence from us.

Various other entertainments have been

given to celebrate her homecoming, among them a reception by the National Home Rule League. At this reception she eloquently reviewed the political situation and outlined the future programme of work. In the intervals, she deals with the details of administration on the Compound, details in connection with educational and Theosophical work, even details in connection with the personal affairs of our own people, when her advice is sought. And her marvellous patience never tires and her sympathy never fails.

We are having our share of political and industrial troubles. The Moplah Rising is a serious affair, but as the Viceroy says in his recent speech, it cannot be regarded as symptomatic of the general condition of India; and the Anglo-Indians were disappointed to find that he was not prepared to resort to extreme measures in dealing with non-co-operation. It is undoubtedly an anxious time for him, but his sympathetic attitude and cool sanity are valuable qualities at the present juncture, and incline one to hope for the best. In connection with the labour troubles in Madras, a disturbance in closer proximity to Adyar, a new departure has been taken. The business men are coming to the aid of both employers and employed, in order to arrive at a settlement satisfactory to both. So Indians are quietly and confidently taking up the burden of responsible government in their own affairs, after the latest approved methods. One can but heartily wish for them all the success they so richly deserve.

Adyar, 7 Sept., 1921.

\* \* \*

Civilization has ever developed the physical and the intellectual at the cost of the psychic and spiritual. The command and the guidance over his own psychic nature, which foolish men now associate with the supernatural, were with early Humanity innate and congenital, and came to man as naturally as walking and thinking.—S. D., I. 319 (332).

\* \* \*

Students who are in search of valid material in their reading of Indian literature should get the works of Bhagavan Das, *The Science of the Emotions*, *Science of Peace*, and *Science of Social Organization*.

## THE CANADIAN THEOSOPHIST

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

#### GENERAL EXECUTIVE:

Miss Catherine M. Menzies, Vancouver.  
Roy M. Mitchell, Toronto.  
H. R. Tallman, Toronto.  
Mrs. M. F. Cox, Ottawa.  
James Taylor, Vancouver.  
A. L. Crampton Chalk, Vancouver.  
Mrs. George Syme, Winnipeg.

#### GENERAL SECRETARY:

Albert E. S. Smythe.

## OFFICIAL NOTES

"Poems Grave and Gay" is a volume published in 1891—thirty years ago—by Albert E. S. Smythe. Some copies still remain and may be had for \$1 each. Money received for these books will be turned over to the Building Fund of the Toronto Headquarters.

\* \* \*

It had been expected to conclude Dr. Hartmann's fine work, "Among the Adepts", this month, but the unexpected arrival of our letter from Adyar, which had been intermitted for three months, made it necessary to hold the final portion over till next month to make room for the news from India.

\* \* \*

The new reprint of the Secret Doctrine is announced as ready, and Mr. George McMurtrie, 65 Hogarth Avenue, Toronto, will be able to supply copies at \$17.50 post paid. The work is in three volumes, pp. 763, 859, 612, and an Index volume, and constitutes a sufficient Theosophical library in itself.

In Mr. J. Hunt Stanford's article on the Fourth Dimension last month the sentence at the bottom of the first column, page 98, should read: "No number of points can make a line, no number of lines can make a plane, and no number of planes can make a cube (ten million superimposed planes ten million inches square occupy just one cubic inch of space less than an inch cube!), so why—except for the purpose of geometric gymnastics—should we allow that eight cubes make up a tesseract?"

\* \* \*

Mrs. Maude Lambart-Taylor, having spent the month in Ottawa, will arrive in Toronto Oct. 31. Hamilton, London, St. Thomas and other points will occupy her from Nov. 8 to 30th. Mrs. Lambart-Taylor hopes that her meetings will be thoroughly organized, as it is poor economy to hold meetings which no one attends. There must be publicity to get audiences. When the public know what we have they are glad to come and get it.

\* \* \*

Mr. Ernest Wood writes advising an extensive tour in the Canadian West, lasting till November 5, in Winnipeg. Thence he goes to St. Paul and will probably reach Buffalo about December 20, and then be able, presumably after the New Year, to spend a fortnight in Hamilton, Toronto, Ottawa and Montreal. We hope to include London in this and extend the time beyond two weeks.

\* \* \*

Mr. J. H. Simpson of the New Zealand Theosophical Educational Trust Board, 351 Queen St., Auckland, writes that cable negotiations with a British teacher were, on Sept. 11, awaiting final confirmation for the principalship mentioned on page 52 of our June issue. A little more than £200 a year may be paid, especially if the applicant be married and his wife willing to act as matron. Residence, board and laundry for the whole family, and tuition for a child or children would be supplied in addition.

\* \* \*

In order to place The Secret Doctrine within the reach of members who might otherwise be unable to obtain it, we will present a complete set of four volumes to anyone who gets 35 subscribers to The Can-

adian Theosophist. The conditions are that the offer is only open to members of the T. S. in Canada, that subscribers, who will, of course, be persons outside of the Society, must personally sign the order form for the magazine, and the whole sum of \$35 must be remitted in one amount to the General Secretary, with the order forms signed and addresses correctly given. Order forms may be obtained through the Secretary of any Lodge.

\* \* \*

We have nothing further which enables us to fix more definitely the dates of Mr. B. F. Wadia's tour. It has been postponed for a month beyond the dates originally set, and we can only roughly estimate from the first of March or thereabouts until more news arrives. Meanwhile there is the more time for preparation, but it will need all the time we have to make adequate arrangements. The Halifax Lodge is anxious to have him visit the maritime capital, and Mr. Dodwell speaks of having him entertained at Government House. Mr. Wadia's appointment by the Governor-General of India to the League of Nations Conference at Geneva should commend him to Canadians generally. He will be glad to fill any engagements made for him to speak to outside clubs on Indian philosophy, Indian religion, or Indian sociology.

\* \* \*

Once more the attention of the members is called to the fact that their annual dues are payable on July 1, and no member is in good standing or entitled to vote on business of the Society or indeed sit in Lodge, if the extreme sense is accepted, until the annual dues are paid. We have just had a strong complaint from a former member who has paid no dues since June 30, 1920, that he does not get the magazine. The post office regulations do not permit us to send magazines through the post at special rates to any but paid up subscribers. Now what are we to do when members will not pay their dues? Have a heart, as Jeff remarks, and get that \$2.50 into the hands of your local secretary without delay.

\* \* \*

Toronto West End Lodge has adopted resolutions calling for the organization of

an Eastern Federation under Article V. of the Constitution. An important point is touched upon in a letter conveying the resolution. "The constitution does not provide for the expenses of the annual convention, but presumably these expenses would be met from an appropriation from the General Fund of the Section. As the funds are insufficient for urgent propaganda needs, this seems unlikely. The General Executive does not appear to look with favour on the proposal, which would mean leaving weaker districts to shift for themselves. The majority of opinion consulted seems to think that until we have four or five thousand members the present system is adequate. We shall be glad to have the views of the Lodges. There is nothing to prevent cooperation among the Lodges in any district at present, and in fact, a great deal of such cooperation is carried on. Where there's a will there's a way.

## FELLOWS AND FRIENDS

Mrs. Florence Walsh of the Vancouver Lodge died on October 1, after a very long illness, the last fifteen months of which was spent in the General Hospital Annex at Marpole, B.C.

\* \* \*

Many of the older generation of theosophists on this continent will be sorry to hear of the very sudden death on September 13 of Iverson L. Harris at Point Loma. He was one of those of whom it is easy to obey the injunction: "Cast no one out of your heart."

\* \* \*

Mr. Howard Edie has been giving his addresses on religion and art in Montreal, and is preparing to tour Canada and give dramatic recitals in addition to these lectures. Mr. Edie is a remarkably interesting speaker and a good Theosophist.

\* \* \*

Miss Gwladys Griffiths, who has been of such assistance in the reorganization of the Regina Lodge, on account of the closing of the Earl Grey Hospital at Regina in which she was an official, has been moved to the Central Alberta Sanitarium, ten miles from Calgary. No doubt Alberta will feel her in-

fluence as Saskatchewan has done. Mr. T. P. Lumb takes Miss Griffith's place as secretary of the Regina Lodge.

\* \* \*

Mrs. George A. Reid, A.R.C.A., wife of the principal of the Ontario College of Art, and herself an artist of repute, died very suddenly, on October 4. Mr. and Mrs. Reid exhibited much sympathy with the theosophical movement when it was first introduced in Toronto, and lent their studio in the Toronto Arcade for its meetings. It was there at one of the meetings in May, 1891, that Madam Blavatsky's death was announced. Mrs. Reid's early art work was largely devoted to flowers and she was unexcelled in her floral groupings. She did sterling work in landscape also, and her success in evening and moonlight effects was genuinely artistic. She had a rare and tender feeling for quiet shadowy woodland haunts with reflected gleams from still waters in the dusk. Deep sympathy will be felt for Mr. Reid in this heart-wounding bereavement. Mrs. Reid was a woman with rare gifts of personality, comprehension, simplicity, gentleness, sweetness and a genuine ladyhood. She is bewailed by a very large circle of friends.

## AMONG THE LODGES

A Young Peoples' Society has been formed by the younger members of the Toronto Theosophical Society. The first meeting was held in the lodge room at 52 Isabella St., Saturday, Sept. 24th, 1921. The following officers were elected: President, Mr. Linton Cole; Vice-President, Mr. William Jenkins; Secretary-Treasurer, Miss Beatrice Purdy. Meetings will be held every Saturday at 8 p.m. and all young people, whether members or not, are cordially invited.

\* \* \*

Vancouver Lodge programme for the Sunday evenings of October presented, 2nd, "Dreams," Mrs. A. W. Dyson; 9th, "What Theosophy Is," Ernest Wood; 16th, "Magic and Magicians," W. D. Newman; 23rd, "Old Singers and New Singers," Mrs. W. J. Holt Murison; 30th, "Evolution Through Art," Miss Isabel Griffiths. Mr. Wood lectured also on the 5th, 6th and 7th

on "Methods of Mental Training," "To members," and on "Karma, Individual and Collective."

\* \* \*

Winnipeg Lodge has opened the new season with renewed activity under Mr. W. H. A. Long, who has returned to the presidency after an interval. Sunday evening meetings are held at 7.30 in the Music and Arts Building, the programme for October including, 2nd, "Vegetarianism and Health," John W. Haynes; 9th, Theosophical and Other Organizations," H. Lorimer, 16th, "Karma—Nature's Law of Justice," L. H. D. Roberts; 23rd, "Mediaeval and Modern Religion," Mrs. B. D. Lugt; 30th, "The Optimism of Theosophy," Mrs. R. H. Griffith. A members' meeting is held on Monday evening under the President, and the Key to Theosophy is being studied. An elementary class is held on Thursdays at 8.15.

\* \* \*

A member writes: "It is, as you say, unfortunate that the note struck in the T. S. for the past few years has been such as to attract great numbers of weak spirits to the Society and we are now in grave danger of being suffocated as a spiritual force under a mass of slushy emotionalism. In our own little Lodge we endeavour to keep the life at a pitch where the tones attract only vital men and women and although we eagerly welcome everyone, we find naturally, that only those persons become members who are able to rise to some adequate conception of what our Theosophical movement means."

## OUR EXCHANGES

Mrs. Besant's article on "Conviction and Dogmatism" is reprinted in The Adyar Bulletin for June. "When a man has found a truth," she says, "or thinks he has found one, which is calculated to be of service to mankind he should speak it out. . . . But while the pioneer should thus speak out, he should not endeavour to coerce others into acceptance of his truth. Let him speak it out clearly; whether others accept it or not should not matter to him. . . . Having thus done, his duty is discharged, and the word should

be left to go on its way, to be freely accepted or freely rejected by each who comes in contact with it."

\* \* \*

The second issue (July) of the Eastern Buddhist, Kyoto, Japan, is remarkably good. An impartial reading of the articles on Mahayana Buddhism, Buddha in Mahayana Buddhism, Amida as Saviour of the Soul, The Bodhisattvas, and Shinran, Founder of the Shin Sect, by any student thoroughly familiar with the various teachings of the many Christian sects, should convince him that apart from names and phrases there is no difference in the principles and the psychological matters dealt with. "So Amida, our Saviour, is an absolute being, transcending time and space, and manifesting himself in the Pure Land, the only purpose of which [of whom] is to save all sinful beings."

\* \* \*

Portraits of Mr. and Mrs. Ramachandra Rao, grace the August Adyar Bulletin. Mr. Rao is the Sannyasi who is Father of the Bharata Samaj, and General Secretary of the Indian Section T. S. in 1917-1918. He is an F. T. S. since 1883. His Samaj aims at simplifying the Brahmanic code and thus popularizing the ancient religion. H. P. B.'s article on Chelas is reprinted. It includes a Master's word: "Never thrust yourself upon us for Chelaship; wait until it descends upon you." Have all the "leaders" we hear about observed this injunction?

\* \* \*

Reincarnation, the organ of the Karma and Reincarnation Legion, gives details of the League of Nation's Conference on the White Slave Traffic, in its issue for July-August. Mr. Obed Smith was the Canadian delegate. Miss Edith C. Gray's work in Regina for the Legion is noticed, and groups have been formed in Victoria and Vancouver. Captain G. H. Barry is the national leader for Canada.

\* \* \*

Theosophy in Scotland for September begins a useful series of notes on personalities of those who have contributed to maintaining the stream of occult knowledge through the centuries. There are such names as Bishop Adalbert, Æschylus,

Agade, Agrippa, Althotas, Ammonius Saccas, Apollonius of Tyana, Archytas, Aryasanga, Elias Ashmole, Asoka, and Cæsar Augustus in this present list.

Mrs. Besant quotes William Q. Judge in her address reported in Theosophy in England and Wales, for September. He said, "So many people come to me with plans. Sometimes the plans are not very wise; sometimes I do not agree with them at all; but I always say, 'Go and work them out and may all good be with you in the working.'" Mrs. Besant endorses this and says: "Encourage every effort which has a good motive behind it and take the good motive for granted." The money will not always run to it, however. Leo French has an excellent article on "The Life Side of Theosophy."

\* \* \*

Theosophy (Los Angeles) for September and October, has two instalments of the history of The Theosophical Movement. They deal with conditions existing at and subsequent to Madam Blavatsky's death. The story of Col. Olcott's resignation of the Presidency in 1891 at the instance of Mrs. Besant is begun. Attention is called to three articles of "momentous import," published in The Path, for March, 1892. "We must follow this programme and supply the world with a system of philosophy which gives a sane and logical basis for ethics, and that can only be gotten from those to whom I have adverted [The Masters]; there is no basis for morals in phenomena, because a man might learn to do the most wonderful things by the aid of occult forces, and yet at the same time be the very worst of men." To forget this is to wallow in psychism. We are very grateful for the kindly, discriminating and sympathetic notice of The Canadian Theosophist in the "Look Out" department of Theosophy, for October.

\* \* \*

The Paris Congress does not seem to have done anything electrifying. The reports and reviews of the event are not stimulating. One emotionalist effervesces: "Oh! Paris is so wonderful!—at night— at night!" Theosophy in England and Wales, for September, has some "Impressions and Reflections," by Jessie Graham

Pole. "The Congress was a great success, and yet it was not altogether satisfying. Here and there was felt a lack. To mention just a few points gathered from general conversation—the debates led nowhere—how was it there was no mention of art?—of beauty?—and where was there food for the intellect? These remarks were made by happy people and in no tone of carping criticism; they only voiced the ardour of those who ever seek a higher and more perfect Expression."

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Divine Life, for October, page 394, asserts "it is to the Spirit in ourselves that we must continually turn, and not to the patent will-laid schemes of outer forms and organizations." In the next paragraph with its usual curious illogicality we are informed: "The Independent Theosophical Society of America is the chosen vehicle of the Spirit, which is to usher in the Light of the New Age; and its mission of destruction to false beliefs and worn-out dogmas; its total rejection of Blavatsky Theosophy as evinced by the Secret Doctrine," etc., etc. Celestia Root is certainly the Charles Chaplin of the movement.

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Claude Bragdon has an article on Art and Mathematics in The Messenger for October. He says: "There can be no rebirth of art until the rhythm of life is re-established, and this rhythm can only establish itself in the soul which submits itself to God. The dearth of divinity in life is the death of art in life. All our sophistries fall to the ground in the face of this self-evident fact."

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The Bulletin Theosophique, Paris, for October, states that no arrangements have been made for an English edition, but that a French report of the proceedings of the World Congress will shortly be published. Portugal is said to be asking for Sectional status, and Roumania is to be under the tutelage of the French section until it gains sectional strength.

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Mabel M. Sharples, Hon. Librarian of the Theosophical Library in the London Headquarters, announces in Theosophy in England and Wales, for October, a series

of "Talks on Books," by Loftus Hare, D. N. Dunlop and L. Bosman. Clara Codd contributes a fine article on Purity. B. F. Wadia discusses "Psychical Research in Ancient India," for the Congress of Psychical Research held at Copenhagen, August 25-September 2. He thinks the Congress should establish a set of rules for the right type of medium, for their training, their maintenance, and to determine the use to which a medium should be put. He distinguishes between the average medium and "self-evolving sensitives." There is much technical information in the article and much warning. In closing, it commends the study of "the old, old Path of the Within," the realization of That, the Atman, the Self.

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Notes and Comments in the Theosophical Quarterly is an invaluable discussion of some of the later developments of science and their relation to The Secret Doctrine. Radium, according to Professor Soddy, Lord Rayleigh, Professor Joly, and Henry Fairfield Osborn in his biological study of "The Origin and Evolution of Life," provide the subjects of these studies. "In the House of Death," continues Charles Johnston's masterly translation and commentary of the Katha Upanishad. Lovers of poetry should enjoy C. C. Clark's study of "Shelley and Keats." A. K. (is this Dr. Keightley?) has an illuminating article on "The Secret Doctrine and Mr. Edison." Mr. Johnston's instalment of the Tao-Teh-King is another feature of a magnificent bill of contents.

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"The Screen of Time" which is better than usual with a fine study of passion, touches on humour and records a story of H. P. B., told by W. B. Yeats. There was a woman who talked perpetually of the divine spark within her, until Madame Blavatsky stopped her with—"Yes, my dear, you have a divine spark within you and if you are not very careful you will hear it snore."

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Also received: Teosofia, Buenos Aires, for June. Theosophy in South Africa, Revista Teosofica Chilena, for July. Theosophy in Australia, for August. The

Protestant, Theosophia, and De Theosofische Beweging, Amsterdam, Teosofisk Tidskrift, Sweden. Revista Teosofica, Cuba, Divine Life, for September. The Message of Theosophy, Rangoon, Burma for July and August. O. E. Library Critic, etc.

## FORGIVENESS

The question of forgiveness and its relation to Karma is almost always considered from the standpoint of the person who has been or is to be forgiven. It is the person who forgives that is of most importance, and who gets the most benefit from the proceeding. Only large-minded, generous people are able to forgive, and by forgiving they add to their strength of character, and to their influence in the Cosmos. They detach themselves from results, which is a long step towards freedom from material ties. The man who forgives is no longer concerned with what is owing to him. He turns his assets over to the Universe and has perfect confidence in that trustee.

The person who is forgiven or who seeks forgiveness is in the opposite case. He is weak, or unfortunate, which is the result of weakness, and he wants help, or at least the postponement of payment of his debt. Nature is always willing to give the debtor as long as he likes, but he must be prepared to pay off all scores in the long run. The law is inexorable. He who plays, pays.

When his debt is forgiven by an earthly friend or creditor, the man thus favoured may think that is an end of things. Be not deceived; God is not mocked. Whatsoever they sow they shall reap. The man who forgives transfers his debt to Nature and relieves himself of any attachment—of any Karma—in connection with his debtor. But the harmony of Nature has been violated, and Nature, Nemesis, Providence, the Law—whatever you call it, can not be so easily satisfied. And this law operates through the debtor himself, for he is a part of the Great Life, and it is of the essence of his innermost being to restore the harmony he has disturbed. It is not another, but the man's own self that demands that restitution be made. If the law seems harsh the

harshness is of the man's own will and desire. No other brings him to the bar of judgment. If he comes in good spirit he will find that restitution is made easy. If he come in rebellion it is a self-rebellion, and he will find the path difficult and long.

Clemency is unfailing to the willing. But the stiff-necked find hard conditions meeting them. When God desires vengeance it is an echo from the heart of the man who knows that vengeance is just and that he, chief of all, must abide it.

There is another thing about Nature. She is infinitely loving. The man who tries to put things right, to pay his just debts, to restore the broken balance, will find all the forces of Nature rushing in to assist his puny efforts. The prodigal returning is met half-way. The ignorant man who would learn finds the messengers of wisdom at every turn. To the obedient the law is very kind and gentle. "The heart of it is Love and consummation sweet."

## CHURCH UNITY

Another step towards church unity in Canada has been taken in the decision of the General Anglican Synod with one solitary dissenting vote to concur with the Lambeth appeal for unity. The House of Bishops has accepted the Lambeth "appeal to all Christian people" and after three days debate the Lower House determined the matter on the 12th inst. A newspaper report reads as follows:

"As the afternoon debate grew to a close feeling in the house grew tense. Cries of "question" greeted members of the laity who rose to speak, and it was only on the prolocutor pointing out that practically all the speakers had been drawn from the clergy that the debate was prolonged. On the conclusion of an eloquent address by Hon. Richard Harecourt, of Welland, cries of "vote" became insistent. With the house in deep silence the prolocutor led in the Lord's Prayer. The putting of the question was greeted with a roar of "ayes," followed by a few almost inaudible "noes." With the call for a standing vote the house rose to its feet and joined in the doxology. The psychological effect of the moment was too much for one or two dissenters in the rear

of the house, who rose as the words of the doxology rolled out in ever increasing strength. On the prolocutor calling for the negative vote, Rural Dean E. R. Bartlett, of New Westminster, B.C., rose to his feet, and faced the Synod, a lone last ditcher."

Theosophists who understand that it is not what people "believe" but what they do that is important, will rejoice at this evidence of the growth of real brotherhood. Where unity of action prevails over differences of creed and dogma, priest craft and sacerdotalism cannot flourish. Right action is the final test of true religion, and right thought cannot be far behind the action that leads men to dwell together in unity.

Those who hasten this work are promoting the work of the Masters. Those who delay it by introducing new elements of division and debate, based not on the eternal principles of truth, but on fragments of the old errors that so long have divided humanity, have lost sight of Alaya, which all men possess, yet possessing, may still seek vainly at the hands of others.

## INDIVIDUAL PROGRESS

(Continued from page 115.)

knowledge goes with the obtaining of the key of knowledge.

When we study carefully such writings from most ancient times to modern ones, like the Brahmanical Sutras, the philosophic propositions laid down by the Buddha in his "Heart Doctrine", the teachings of the great Chinese or early Sufis, or the profound wisdom of the Greeks and the Egyptians, or what H. P. B. has put forward,—we find that these are efforts made at explaining what the Path meant and what its treading involved for some daring souls who solved in the inner sanctuary of the heart the Mystery which cannot be revealed but can only be mysteriously indicated. But something very definite evolves out of the study of these Scriptures, viz., that there are common fundamental factors which are the rules and the laws of foundations on which these edifices have been raised; the existence of the underlying basis is perceived. The practical student

of the esoteric science therefore, goes in search of these laws of building foundation. He seeks for the currents of life which produce form, and the vitality which brings the organism into being. It is with such fundamentals that I want to deal in this lecture, and then next week proceed to show how the Theosophical service of the world, to be undertaken by the members of the Society, should be in terms of this particular kind of inner realization of the fundamentals of the spiritual life.

Now, what are these fundamentals? An hour's lecture can but deal with one, and that one only partially. Therefore I shall deal with the root-fundamental; others evolve out of it. This is the seed, others are branches and leaves and flowers. It is that man should know himself, that each one should find his own Self.

Everyone has read — "Man know thyself"; but most people have read so much about it that they have a fair knowledge of how to know what to do, what not to do—all about it, but not *it!* We have mistaken the descriptions for the experience; we have analyzed and dissected the form and the coverings of the Sutra, the Truth, so much that its life has departed! The seed (bij) of the Sutra is important primarily. Thus taking for granted that we have understood this very simple proposition we have proceeded to the ramifications of that proposition, to the many forms of interpretation which others have built around that life, and thus we have missed the point. Instead of taking the simple straight road as it lies before us, by applying this fundamental in terms of life, we turn in one direction or another, to one kind of practice or another, to one form of study or another, and adopt that peculiar course which takes us round and round the groove, and—we make progress! Yes, progress which Kingsley has very beautifully described in his *Water Babies* and which may be called "flapdoodle progress!" Progress in terms of life, in terms of knowing ourselves first, has little to do with books and a great deal to do with realization. All that the great genuine books of the occult order can do, is that they give us the interpretation of individuals who have made the

search and have attained; but what good is that to us unless we make the search in our own way, and check the results of our seeking with their results? And this is the great trouble we are always up against, not in our own Theosophical Society, but in Theosophical Societies of every age. It is the going away from this fundamentally simple spiritual principle that ultimately brings about the disintegration of real spiritual movements, for people turn the spiritual life into the religious one. These two are very different. The religious life is something as different from the original life, as the intellectual life of the scholar is different from the spiritual. Therefore we want to understand this principle of knowing ourselves. Can we know the laws underlying this principle? Is there any general interpretation of use to all? Is there any clue whereby we can undertake, each one for himself, this profound search of the primary fundamental, so that we know what we are?

As we study H. P. B. we find that it is possible; for she deals *in a very living manner* with spiritual and mysterious truths. She indicated the existence and hints at the use of certain keys, which we can apply to our own lives and get the solution of the mystery which surrounds us. In a sense she has solved the mystery for us; but also she has not, because while she has provided the key, she demands that we must use it.

As a student of H. P. B. I have tried to understand this fundamental. In what I am going to say I am giving you my interpretation, as useful or as futile to you as any other interpretation; for, after all, what comes in the shape of knowledge (not where it comes from) is useful to each one of us in proportion as we are able to utilize it; it is vital in proportion as we are able to understand it. It becomes the duty of succeeding generations of the students of the Sacred Science to record their interpretation of the inner truths, which they have been able to gain with the help of advanced occultists or teachers. I am giving you who are students, my own interpretation as a student. You must examine impartially, accept or reject it after intellectual study,

on its inherent merit. I am claiming no authority; for, there is no such thing as authority in spiritual teachings, save the inherent authority that the teaching itself carries. If what is inherent in H. P. B. is authoritative to me, it is because I am able to respond. If I am not able to respond to the inherent power of any particular teaching, there is no other course for me than to put it away. In that sense examine what I have to offer as an interpretation of the primary fundamental of the inner life that man must know himself, that is, he must know the laws of his own being.

When we begin to analyze we find that most of us are in the real sense of the expression 'non-entities', not non-entities in the ordinary sense in which perhaps the world uses that word, more or less contemptuously, but non-entities in the sense that we are no entity. This might sound to you who are students of Theosophy somewhat strange, that we who talk of monads of egos, and higher and lower selves, we are no entities. But it is true; when we begin to analyze, we find that most of us are non-entities, that we do not find within ourselves any particular entity. Why do we not find ourselves?—because there is no Self or Entity to find! Unless the kingdom of the Self is taken by violence, and he is compelled to reveal himself, we shall find that we are, each one of us, a bundle of non-entities, a fact that we ought to carefully note if we want to progress.

(To be continued.)

## BOOK REVIEWS

Mrs. Besant's "The War and its Lessons," is now available, and may be had from Mr. McMurtrie for \$1.15. The book contains the four lectures she gave in London two years ago, and in some respects represents Mrs. Besant at her very best. She gets away from personal issues and discusses national and race-wide problems in a broad and elevated spirit. She is entirely absolved of any pusillanimous pacifism which is more concerned for its own notions than for the agonies of those who suffer under tyranny or injustice. However, the pacifists are not kshattriyas and

they must themselves determine which of the other three castes they are at home in.

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"A Blavatsky Quotation Book" is really a daily text book, citing passages for every day in the year, from H. P. B.'s writings. A short Bibliography is given of these. The compiler is Winnifred A. Parley and a hasty glance inclines one to think that a great opportunity has been lost. The little book of 120 pages, small quarto, stiff cover, price unstated, is issued by the T. P. H.

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Two splendid additions to the Adyar Pamphlets are Nos. 115 and 116, "The Dweller on the Threshold," by Dr. Franz Hartmann and *Kosmic Mind*, by H. P. B. More of the inspiring quality of the original vein of thinking in the early rhythm or vibration of the Theosophical Movement is to be found in these pamphlets than in many whole volumes of later publications. And it connects with all previous tradition. Dr. Hartmann quotes Boehme. "A Christ belongs to no sect, and needs no artificial church. He carries his church within his soul; he does not quarrel or dispute with others about any difference of opinion, he desires nothing else but his God."

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Mr. B. P. Wadia has had one of his recent lectures published by the T. P. H., London. It is a 48-page booklet in stiff cover (unpriced) and takes rank with the best of the later Theosophical writings. Indeed one turns to Bhagavan Das and B. F. Wadia as the only spiritually minded writers now in the movement in the East. Astral abominations have tainted most of the later cycle of the Adyar literature. Mr. Wadia has the high quality in this lecture—"Will the Soul of Europe Return?" He says: "The Europe of 1914 is a lost continent. The flood of human passion has drowned it; the fire of human wrath has destroyed it. . . . Europe has to be taught a new law of life. It has lived according to the law of the body, and it has suffered. Now it must learn to live according to the law of the soul . . . Do not make a mistake: this deadly war has not been between belligerents . . . not between nationalities. It is that which has

blinded us and stands in the way of Europe's true emancipation at this very hour. The war has been between the unconscious forces of materialism and the equally unconscious forces of idealism; and the former are everywhere in Germany, Austria and Turkey, but also in Britain and France and India. The unconscious idealism also is present everywhere." If we get on the right side of this debate, he says, we shall immediately attract the willing co-operation from the other side, "not from the astral plane, but from the world of 'Nirvanis.'" One can imagine some of our students so unfortunately besotted with astral revels, exclaiming like the people at Ephesus when told of the Holy Ghost. "We have not so much as heard whether there be any Nirvanis!" So much for the neglect of the Secret Doctrine. This lecture with its extraordinary insight and its inspiring vision of the new International State wherein may dwell justice, where industrialism will devote itself to the "production of good, true and beautiful commodities by free men of soul-force under democratic conditions," is an echo of that Apocalypse of Agriculture that Æ has done so much to realize in Ireland. The minds of these men dwell with the Gods.

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F. Milton Willis has written a little book in a "Sacred Occultism" series, published by E. P. Dutton & Co., New York, \$1.25, entitled "Recurring Earth Lives." It will serve to introduce the subject to many readers, no doubt, and being well intended will serve some useful purpose. A comparison with, for example, Mrs. Besant's "Death and After," the little manual of 1893, will serve to indicate how far away we are being led from the Theosophy of that day into Astralism without bottom.

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Among books recently added to the Public Library which may be of interest to Theosophists are "The Human Bible," by Eric Robertson, London: Nisbet & Co.; "Freemasonry and the Ancient Gods," J. S. M. Ward. London: Simpkin, Marshall, Hamilton, Kent & Co.; "Sir Francis Bacon," Parker Woodward, London: Graf-ton & Co.

# THE CANADIAN THEOSOPHIST

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## “A WELL OF WATER SPRINGING”

Mrs. Besant's fine address in reply to the greetings of the India Theosophical Lodges on her return on 28th August, is one of the features of the October "Theosophist". She says "that on religion depends the future happiness and peace of the world." "It was to the revival of religion in this land I first turned my efforts . . . I have since then ever preached and believed that in religion and religion alone is the foundation, not only of national education but also of national prosperity." The ideal of Europe is based on "Right," she says, that of India on "Duty." "India carried her ideal too far, making herself too submissive, while the West became too undisciplined. Both exaggerated their ideals. The evolution of mankind as a whole is to be shaped by that blended ideal of the future. The new civilization should be founded on Duty and the obligation of man to man, and built in consonance with individual Rights and Justice. On that glorious ideal of Duty, of Service, depends the New Civilization, and it is the glorious heritage of India to give this ideal for the regulating of the world."

To bring this great message to the whole world, she continues, was largely the mission of The Theosophical Society. "It was founded when India was in danger of losing her ancient heritage, dazzled by the material splendour of the West, dazzled by the triumph of the material welfare which is the ideal of the West. Dazzled by that prosperity and Science, the youth of India in the later part of the nineteenth century had turned their backs on the Ancient Wisdom and had forgotten the inherent

glory which it promises for all time to come to the whole world. It was therefore quite in tune with the sacred traditions that the ancient Rishis—the guardians of this Aryan Land—sent out their messengers to recall the straying Indians, and settle them firmly on the pedestal of their Ancient Wisdom. It is in the following of this Ancient Wisdom and in perfection of her spiritual life that the glory of Hinduism stands."

This Ancient Wisdom, Brahma, Vidya, Theou Sophia, is the basis of all real religion in whatever land, by whatever name. In India it underlies Hinduism, Jainism, Mahometanism, Sikhism; in China it underlies Taoism and Confucianism and Shintoism; in Burma, Japan and other lands it underlies Buddhism; in Persia it underlies Zoroastrianism; in western lands it underlies Judaism and Christianity. Whatever truth there is in any religion, that truth is Theosophy. The husk and shell of religion, the outer accretions and formalities, the ritual and ceremony which conceal rather than reveal it, are useless to the Self which is one with Truth.

The obsession which each religion in turn suffers from, that all other forms of religion are utterly false, is natural enough in immature and simple minds, just as children fear strangers, however harmless. But a finer trust in the great Life, in the Light of reason, and in the Love that makes humanity Divine, dispels all such thoughts in the hearts of those who find their religion springing within, as from a fountain of living water, and not presented to them in strange chalices by condescending or ungracious hands.

## INDIVIDUAL PROGRESS

By B. P. WADIA

(Continued from page 127)

Something else we find: by the help of all the varied processes of life, as individual beings we are passing, or are endeavouring to pass, from a state of non-entity to a state of entity. Everyone is making an effort to realize it. We find that we have nothing tangible on which we can put our finger and say "This is I"; but we are continuously finding that behind or beyond the bundle of non-entities there is somewhere an "I". We begin to analyze this "I" which instinctively to us is the law of our being. When we become deliberate in our search and analysis, when we become intellectually honest with ourselves, when we begin to think for ourselves and put a stop to thinking by proxy, which has been going on all the time, and when we think earnestly and sincerely, our search yields result. What do we find?

We find that there are three beings in us, each yet to be sought and found; each, yet to be looked for and recognized. Unless an analysis of our complex nature is undertaken and the law of beings in us found, spiritual progress is not possible. The laws which govern the life of Being can be understood only when the law of Beings in us is grasped. The Entity reveals Himself, when the non-entities are seen and overcome.

First, then, we find that there are ghosts of dead selves in us; and that we continuously identify ourselves with them; the ghosts of the selves which we were but which we no more are. Thus in a very real sense we live in a ghost world. People are very anxious in the Theosophical Society to know what the astral plane is like; but there is a very real kind of astral plane which must first be investigated. The astral world of our solar system can be found; but to investigate into the nature of this ghost world in which we are living, the world which is peopled by many ghosts of our own dead selves, that is a very im-

portant thing for us. Each one identifies himself with his dead selves of long ago and the Real Self cannot make himself manifest when this identification continues.

And these ghosts, where do they live? In the grave yard of the body. "What art thou? A little soul carrying a corpse," said the Emperor Marcus Aurelius. That is why our physical bodies live by rules and laws which are dictated to it from without. Our bodies are dead and kept alive by artificial, mechanical processes. Civilizations have been killing them, and the task is not yet accomplished; our modern doctors with their serums and vaccines are achieving it as fast as they can.

First then we find dead selves—ghosts in grave yards.

Next we find that there is a living self in us, one which we can catch hold of. But there is this peculiarity about it—it is dying. This is very disconcerting when for the first time we experience the phenomenon. This living self which is dying is a very fascinating entity; it is a reality and an illusion; it reveals itself as an entity and before we realize it as such it is a ghost; it is elusive for it is becoming, and by the time it has become it is dead; it is an entity and yet no one entity; it is always changing, never stable, and yet it is stable from childhood to maturity and old age, from birth through life to death. It unites all our experiences, connects all our actions, is the basis of all we call life and even is there in what we call dreams. It is there and yet not there.

And this too belongs to our body, but when this self is active the body is no more a tomb; but, by turns obeys its mood and becomes a garden of pleasure, a desert of loneliness, a prison house of pain and suffering. Through all three we contact the Present—the illusion of Time. "Even this shall pass away" is the perpetual slogan this Self perpetually uses.

That then is the next constituent in our make-up of which we should take note before we can advance further.

Then we go a little deeper. Our inspirations and our aspirations, our yearning and our quest, in the midst of death, as also of change, enable us, if we will, to come upon the third Self in us, a Being in hiding. This is the sleeping Self and the pursuit of its existence reveals the fact that it is beginning to wake. It is willing to be coaxed into a condition of awakening.

This also belongs to our body; but when this sleeping-waking Self works in it it is like the Night—silent and dark and mysterious, but the star-chimes are heard. It keeps vigil to catch the whispering Voice of the Great Sleeper.

We find that there is nothing more in us than these three Beings: the ghosts of our dead selves; the living self that is dying; and the sleeping self that is trying to awake. This is the condition of most of us who belong to what is called the civilized human race.

We are living in three worlds. Recognize in you these three factors of consciousness which you call "I" and which builds three worlds to live in. You live in three worlds. "But yes", you say "We know them — physical, astral and mental." No, we do not live in those worlds; we do not even live in one of them fully. With the help of the five senses we contact only a portion of the physical world. We contact only a meagre portion of the astral world with the help of our immature and uncultured emotions. How much do we contact of that mind world which lies beyond the astral?

But we do contact in a very real sense three other worlds—the world in which these dead selves of ours exist, the ghost world, the world of the past in time. All that has to do with our own dead selves has to do with the past, and there is little that is tangible in it; it may be called the world of the past. Secondly, we live in the world of the present, a very interesting world full of illusions, but peopled by what to us is the only reality because we can contact it—the self which is dying. Then the third, the world of the future, the real

devachanic condition. It is the world of the sleeper who is yet to awake. He lives in the Heaven of his own making.

Individual progress means that by some process that future world should be transformed into the present world. Spiritual progress means the transmutation of the future into the present—but, herein lies the mystery, that new present must be of a nature that cannot pass into the past. When the Sleeping Self becomes awake it must be endowed with the Virtue of Immortality—the self must become the Self, the present must become the living Present; the body must neither be the garden of pleasure, the desert of loneliness, the prison-house of pain, but, the Temple of the Living God. The Sleeping Star must not sing to the stillness of the Night, but its silver points, holding the angelic radiance of its Being, must incarnate into the Temple of the body. The illusion of time must vanish and the Reality of the Eternal Now should be precipitated. Therefore says the Light on the Path, "Live neither in the present nor the future, but in the Eternal."

Therefore the Sleeping Self, in the process of descending into the grave-yard must come enriched with the mysterious Power of Youth. He must not come, like his many predecessors, a mortal, but an Immortal Lord. That Sleeping Self generally awakes looking behind to the Past, and is the Epimetheus; he must awake with his Fiery Eye turned to the Eternal, a true Prometheus.

To build the Bridge between the Heavenly Home of the Immortal Lord and the grave-yard transformed into the Temple is the work of the Spiritual Aspirant. The Path is the Path of Balance, the Path of Equipoise, the Middle Path—named in a dozen ways and misunderstood in a hundred.

That, then, is the conclusion we come to. We have three beings in us; we live in three worlds; and there is a definite thing to be done if individual progress is to be made. When we identify ourselves with our ghosts, we live in the world of the past, and this we continuously do. We do not live even in the world of the present; when we make plans for the hereafter or the

morrow, we do it continuously in terms of the past. We plan in terms of that which is dead or that which is dying. And it is the *eternal* aspect of the present which makes that present the great Reality and the world of the present, the world of Truth.

This then is the first great fundamental principle of the spiritual life. How far have we strayed away when we talk of going on the astral plane, becoming invisible helpers, making progress by treading the path of discipleship and getting initiations, and so on and so forth? Did not H. P. B. affirm that the Initiator of the Initiates is within us? How have some found the Self? By self effort, by self practice. And it is the individual effort source? From the Source from which all inspiration comes, the World of the Masters.

The spiritual world is not somewhere far away, but within us. When the three worlds, of the past the present and the future merge into the World of the Eternal Now; when the dead selves are resurrected, when the dying self is made to live, when the sleeping self becomes endowed with immortality in the process of awakening; then the grave-yard becomes the Temple, and Man, as an incarnated entity lives in this great World of Reality.

Therefore to make entity out of non-entity is the process. Recognize the fact that there is an Entity standing somewhere on the threshold. We have read of dwellers on the threshold and we attire them in unattractive and even gruesome garbs; but there is a Dweller on the Threshold of the Heavenly world for each one of us—a Radiant Being of Power which is Peace and of Wisdom which is Love.

This world of Maha-Maya—Great Illusion—where past and present and future abide; this enemy of the Self—dead, dying, asleep, each engaged in the struggle for existence, bound by the laws of division of Mara's Creation;—these two are one. We are dead and therefore everything only seems; let us live and the world will be the World of Reality. God is not in our Heaven and all is not right with us when the eternal change works eternal pain. God will be on earth and all will be right with

our world when we live by the Power of the Eternal Watcher within us.

Seek for the Self—the Entity, the Inner Ruler, the immortal God within you, which is you. The Masters teach him, on him Their blessings rest, in him Their inspiration is poured. Seek for Them in the world of the Ego, in the sphere of the Self. Advises the *Voice of the Silence*: "Seek not for thy Guru in those mayavic regions",—the worlds of the past, the present and the future. Follow the one true Path of Search of your own Self, all other paths are false. Know, and do not only believe; stand up, and do not lean on others; seek for the Bread of Life, and do not ask to be fed.

H. P. B.'s words come to mind:—"Through joy and sorrow, pain and pleasure, the soul comes to a knowledge of itself; then *begins* the task of learning the laws of life, that the discords may be resolved, and the harmony be restored."

Kindle the Fire of the Self in the Temple of the Heart and worship it in the Silence of Reality.

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"It is the essence of all doctrines, the inner truth of all religions — creedless, nameless, untaught by priests, because it is of the spirit and not to be found in temple or synagogue. It is the still small voice heard in the whirlwind and felt in the storm."

\* \* \*

OH, to have felt the swelling thews of God,  
The crushing anguish of His vast embrace,  
To strain against His mighty-heaving chest,  
And feel strength draining from one drop  
by drop,

One's shoulders nearing inch by inch his  
doom,

And still to struggle, knowing that He asks  
No tame and feeble-kneed antagonist

Who cringes fawning, but He rather loves  
That soul who questions, doubts, and scorns  
to yield

Without one desperate trial of his strength  
Before he smiles and whispers, "I am  
thrown".

—From *Lanterns in Gethsemane*  
by Willard Wattles.

# AMONG THE ADEPTS

CONFIDENTIAL COMMUNICATIONS FROM THE  
HINDU ADEPTS AND CHRISTIAN MYSTICS.

By FRANZ HARTMAN, M. D.

A POSTSCRIPT TO HIS "REMINISCENCES"

TRANSLATED BY FRITZ HAHN

## THE CHRISTIAN AND HINDU FORM OF MYSTICISM

(Concluded from page 118).

To compare the Absolute with a spiritual Sun invisible to us, and the Logos with a ray of that Sun falling on a clear mirror, there will appear reflected a luminous image of the sun, which we will designate as the son of the Sun. Suppose from the reflected image again a ray of light emanates and falls on a metal plate, in this way it produces a reflection which represents the higher individual consciousness, "the Soul." When this finally causes a reflection on a dark surface we can regard it as the consciousness of the personality. Here we have to consider that on this "dark surface," outside of the light reflected from within, quite a variety of all the rays possible from the exterior world of the senses are also reflected, so that the reflection emanating from the Soul can easily be lost amid the flitter and play of colour, as happens only too often in everyday life when sense impressions and phantoms supersede the consciousness that lends dignity to man.

Nobody can come to the Father, except through the Son. We must try to develop out of the confusion which sensuality and error, desires, passions and prejudices have formed around us, and outgrow the false feeling of personality. To reach this Soul-consciousness is to attain the consciousness of our true individuality and human dignity. Then the light of truth can be manifested in us, whereby we become one with the Christos, the God-man, and through Him perceive the Father.

Indeed this goal is so far away that the idea of it appears like a dream, but this is only the case if we contemplate it as something remote, and forget that within our-

selves dwells the light and the Sun of Wisdom. We are no Gods, but we are God, and we can become Gods if we become conscious of our divine existence and realize as dwelling within us our divine powers.

The essence of all things is God; our true and innermost being is God, and does not have to become so. It is only necessary to free ourselves from the deception of the material and sensual, and to recognize ourselves as what we have been from eternity, what we are, and will be. But we cannot become conscious of the divine in ourselves as long as we have not even recognized our humanity to its fullest extent. We cannot jump from the lowest step of the ladder to the top all at once, but must step up by the intermediate rungs. So the writings of the Mystics are only for those who by recognition of true human dignity have become human beings in truth. Exoteric religion and moral teaching exist for the education of all other men.

Even without the help of the doctrines of the Hindu sages this progression of evolution, or unfolding of the spiritual from the material constitutes a continuous gradation of life and implies the potential revelation of a higher life. The highest three stages are:—

VII. The Kingdom of Wisdom, that is, the reign of Power, ♀

VI. The Kingdom of Intuition or understanding, ☿

V. The Kingdom of Love, ♀

These three states of consciousness belong to the divine life.

IV. The Realm of Thought Life, representing the ordinary man at his present stage of evolution, ☽

III. The Realm of Instinct and the Passions, represented by the animals, or fauna, ♂

II. The Realm of Vegetable Life, or flora, ☉

I. The Realm of Latent Life, represented by the Mineral world, or the Earth, ♁

The Ancient Mystics designated these seven states of consciousness by the names of the "Seven Planets," the signs of which appear in the foregoing. In each of them, according to Paracelsus, are hidden the

other six. Even in apparently dead matters God is the essential, and everything else appearance only. His spirit expresses Itself in stone as gravitation, in plants as sensitiveness and growth, in animals as instinct, in human beings as the sense of personality and the characteristics arising from it; in an illuminated being as real individual self-consciousness, direct perception or intuition, and finally on the highest step is true self-consciousness, the absolute recognition of truth, in which no division between object and subject exists, but the recognizer and recognition become One in the power of understanding. If a stone, a plant, an animal, possessed the requisite organization, the divinity of God could manifest itself through them. Man has received from the workshop of Nature a fit organism, and should thankfully acknowledge it, even if he live under circumstances hardly desirable. Only one thing is necessary to make the world perfect, and that is for mankind to understand who and what it really is.

The material receives through spirit its consciousness; the spirit through the material its force and power. Every force is of material nature, and without matter could not exist. Matter is nothing else than condensed force—God the Unity, the Undivided. What we call force and matter are not two different Gods or substances, but merely two different modes of the manifestation of the Unity, or states of existence of it. Consequently the whole of the Universe represents an endless series of forms and forces or states of consciousness, throughout which the higher dominates the lower, and the lower, by the influence of the higher, can improve and ascend upward. The plant gets its nutriment from the earth, the animal from the plants, and earthly man fights the struggle for existence with arms which are furnished by his animal and intellectual powers. Intellect develops through the absorption of ideas and refines itself by intuition. The soul refines itself through the influx of the light of truth, achieves the power of perception, expands and ascends finally to the Sun of Wisdom. This is "the heavenly ladder," the spiritual evolution known by every Mystic.

Man is, therefore, fundamentally, nothing else than a state of existence of the Omnipresent God, and must make way upward until he arrives at self-knowledge of his true existence. At every step he attains a different mode of consciousness, receives other impressions, makes other observations, gains other experiences, the memorable remembrances accompanying him to the highest stages, while such as do not belong to the higher disappear for him. The way to self-knowledge is the way to eternity and embraces many manifestations in the flesh, or reembodiments or revelations of the Soul in successive forms. It is the school of the Soul, and her individual development, through a series of personal states of existence, is the school of the Mystic, in which birth and death alternate without cessation until man perceives himself as the creator of the states of his existence.

The truth in the Christian and in the Hindu Mystic is one and the same, even if the words differ by which they are taught. It has nothing to do with the patchwork of exoteric science, but relates to the understanding of the whole, out of which results the understanding of individual manifestations as self-evident. The Soul of man is the Whole, and he must comprehend himself as One with the All, if he wishes to recognize the Whole in truth. Whoever arrives at this consciousness by the power of the Divine Love dwelling within, will recognize God within himself, and the Divine powers as his own. He feels God in his innermost being as the love beyond all desire, his personality as the outflow of his own will. He perceives God's power as the creative Word within; Its workings as the manifestation of Itself; Its favour as justice; Its breath as the life in all; Its perfection in the truth, and the order of all things in the nature of Its law. He perceives God as the imperturbable tranquillity at the foundation of his soul, "the atom of the sages," the "rock" on which the church of the God-Man (that is, the recognition of truth) is founded, and he will find the everlasting beatitude in the realization of the Divine existence within himself.

This mystical Self-recognition is not

something, of course, which one can produce for himself as a pastime, or for the gratification of scientific curiosity, as it demands such a self-negation of selfhood as does not originate from our own will or fancy, but from the creative forces of the Spirit of God within, whereby the new man is reborn in spirit and in truth and obtains a higher consciousness and a higher spiritual existence.

The human spirit, a reflection of the Divine Spirit, seeks and wanders amid the multitude of appearances and does not recognize the Unity, the substance. The Holy Spirit of God strives after nothing but His own revelation. Whoever finds himself in this spirit of truth has found God, the truth, and all things; God and the kingdom of the spirits, heaven and earth and the whole of Nature.

Therefore say the Rosierucians: Who knows many things and does not know the One, knows nothing. Who perceives the One, knows the substance of all. Every man has the seed of this understanding within himself. The more it grows, the more the soul ascends, the farther broadens the circumference of self-conscious thought and perception. He reaches those heights where his own personality and everything earthly is but a moving picture till finally he attains the state of Self-consciousness that can be described as a blending of Divinity in Man. This blossoming of God-consciousness in the heart of man, whose Light penetrates and softens the hard shell which ignorance has fashioned around his soul, is expressed by the Rosierucians under the symbol of a Rose. The spiritual powers which further its growth, are spiritual faith, divine love, selfless hope and true patience.

THE END.

N.B. The book, "Among the Adepts," as thus concluded, will shortly be issued in volume form.

\* \* \*

ALAS, alas, that all men should possess Alaya, be one with the Great Soul, and that, possessing it, Alaya should so little avail them!

—Voice of the Silence.

## VESTIGIA

I took a day to search for God,  
And found Him not. But as I trod  
By rocky ledge, through woods untamed,  
Just where one scarlet lily flamed,  
I saw His footprint in the sod.

Then suddenly, all unaware,  
Far off in the deep shadows, where  
A solitary hermit thrush  
Sang through the holy twilight hush—  
I heard His voice upon the air.

And even as I marvelled how  
God gives us Heaven here and now,  
In a stir of wind that hardly shook  
The poplar leaves beside the brook—  
His hand was light upon my brow.

At last with evening as I turned  
Homeward, and thought what I had  
learned

And all that there was still to probe—  
I caught the glory of His robe  
Where the last fires of sunset burned.

Back to the world with quickening start  
I looked and longed for any part  
In making saving Beauty be.  
And from that kindling ecstasy  
I knew God dwelt within my heart.

—Bliss Carman, in  
*Harper's Magazine.*

\* \* \*

Very fortunately the Causal body rejects all evil, which stamps itself only upon the lower and less permanent sheaths, the matter of which has greater affinity for evil. All good and uplifting influences are steadily stored up in the Causal body, making it stronger and more powerful to overcome, and thus the evolution of the soul goes on in spite of man's waywardness.—Ella Adelia Fletcher in "The Law of the Rhythmic Breath."

\* \* \*

THE light from the the ONE MASTER, the one unfading light of the Spirit, shoots its effulgent beams on the Disciple from the very first. Its rays thread through the thick, dark clouds of Matter.

—Voice of the Silence.

## THE CANADIAN THEOSOPHIST

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## OFFICIAL NOTES

Members in arrears for current year's subscription must not expect to get their magazine.

\* \* \*

Mr. J. H. Simpson of the New Zealand Educational Trust Board cables that the vacant principalship has been filled.

\* \* \*

Reports of Mrs. Besant's suit against The Daily Graphic for libel are to be had from the T. P. H. for one shilling each.

\* \* \*

Fifty copies of Volume I. of The Canadian Theosophist have been bound up, and make an attractive book. They are sold for \$2, and early application will be necessary.

\* \* \*

Mr. George McMurtrie has sold all his last shipment of the new edition of "The Secret Doctrine," but expects a new consignment soon. Orders should be placed early.

\* \* \*

We expect to begin the publication of the chapters dealing with Madam Bla-

vatsky and Theosophy in "Cities Seen," next month, by kind permission of the author, Mrs. Walter Tibbitts, whose other book "The Voice of the Orient," and a recent new novel, are well worthy the attention of students.

\* \* \*

We have not heard from Mr. Ernest Wood since his visit to Winnipeg, but his lecture tour in the West has been a great success. We hope to have him in London, Hamilton, Toronto, Ottawa and Montreal after the New Year, as he is to be in Buffalo towards the end of December.

\* \* \*

Mrs. Maude Lambert-Taylor after a most successful month in Ottawa, spent eight days in Toronto, lecturing every evening in the new Theosophical Hall. Various difficulties and counter attractions somewhat lessened the attendance but the results were on the whole highly satisfactory, and Mrs. Lambert-Taylor's lectures were of a high order, and capably expounded the principles of The Secret Doctrine. She spends the rest of the month of November in Hamilton, London and St. Thomas, with lectures in Brantford and Stratford also.

\* \* \*

Owing to the objection raised by Dr. H. N. Stokes of Washington to the method of taking the vote in Canada in the presidential election of Mrs. Besant, Mrs. Besant has decided not to count the Canadian vote. There was no opposition in Canada to Mrs. Besant's election and to save expense and labour the Lodges were asked to report negative votes. Only eight, from a western Lodge, were recorded, these being explained to be as not against Mrs. Besant, but against the principle of an uncontested election. The election was consequently *nem. con.*

\* \* \*

A Braille section for the blind has been started (on a small scale) in connection with The Toronto library. At present the following books are on hand:—Popular Lectures on Theosophy, Besant; The Logic of Reincarnation, Rogers; Karma—Nature's Law of Justice, Rogers; The Changing World, Besant; Key to Theosophy,

Blavatsky; and *The Voice of the Silence*, Blavatsky. The following pamphlets are available:—At the feet of the Master, Krishnamurti; *Spiritual Life for the Man of the World*, Besant; *Reincarnation*; *Leadbeater*; *The Coming Christ*, Rev. Scott Moneriff; *Karma, A Cure for Trouble*, Fullerton. Also "The Light Bringer"; which is now a quarterly magazine.

\* \* \*

Mr. B. F. Wadia is at present in Geneva as delegate appointed by the Indian Government at the International Labour Conference of the League of Nations. This distinction conferred upon him for the second time by the Government, should silence the criticism of those who have spoken of him as out of harmony with Government policy. He will be in Geneva until the end of November, and after that we hope to have definite information concerning his visit to Canada, which is expected to begin early in March. He will spend eight weeks in the Dominion probably beginning at Montreal and working west to Victoria, whence he goes to California. The earliest possible information will be sent the Lodges when definite dates are known. Mr. Wadia has been lecturing extensively in France, Belgium, the Netherlands and Scandinavia, and his message conveying Secret Doctrine principles has been received with the greatest enthusiasm everywhere. Many outside bodies and organizations have invited him to address them and in this way Theosophical ideas have been widely spread.

## MR. WADIA IN EUROPE

Mr. Craig P. Garman sends us the following account of Mr. Wadia's tour in Europe:—

Having come all the way from California to Paris to attend the world Congress of the T.S., I had in mind to visit some of the European countries. Having come to know that Mr. B. P. Wadia was touring in Europe, I took the opportunity of accompanying him, and thus viewing Europe through Theosophical eyes.

Having seen some of the work done by Mr. Wadia, I feel that our members may

like to have a share in the knowledge of what is being done. And therefore I beg to send you for your Sectional Magazine a very short report of Mr. Wadia's lecturing tour.

of the T. S. who Mr. Wadia is. He has been known as International Manager of the Theosophical Publishing House, and as a self-sacrificing worker of many years at the International Headquarters at Adyar. His splendid lectures to the public are highly appreciated. But to my mind the real work of Mr. Wadia lies in his capacity to carry inspiration to the members of the T.S., to make the power of Theosophy and the Masters of Theosophy real to them.

After the Paris Congress Mr. Wadia spent a few weeks in Belgium, lecturing at Brussels, Antwerp, Ghent, Ostend, Liege, Charleroi, Marlanwelz. Altogether 19 lectures were delivered, two of them to the Universite Internationale at Brussels, a remarkable institution, splendidly conceived and in the process of building by Monsieur Ottlet, which aims to present the traditions, education and culture of all the nations of the world through lectures and valuable collections. To the students and friends, Mr. Wadia lectured on the six schools of Indian Philosophy.

During this time also two important invitations were received by him; one from the First World Congress of Psychical Researchers which met at Copenhagen, and the second from the Third World Brotherhood Congress which met at Prague in Slovakia. Mr. Wadia was not able to go to either of them but sent papers which were read and are reported to have been received with satisfaction. The Psychical Research Congress officials were so impressed with the paper that they arranged a special lecture during Mr. Wadia's short stay at Copenhagen in the first week of October at which time he spoke to a very distinguished gathering. The World Brotherhood Congress is an important international gathering but so far confined to Christian Countries, and Mr. Wadia was the first non-Christian who was requested to give the Indian Point of View. At both of these great gatherings Theosophical

points of view were presented, and gained appreciation.

One marked feature of the Belgian visit was the enthusiasm which Mr. Wadia raised among the Labourers and Socialists. Theosophical friends all over the world perhaps have little conception of the position of Mr. Wadia in the international labour world. Everywhere I went with him I found that in the Labouring and Socialistic circles his name was known as the founder of the Labour Movement in India. Mr. Wadia speaks fearlessly to these working classes, discontented with their lot, devoid of any religious belief, but who are men and women with aspirations to better their lot and condition. Mr. Wadia speaks to them in a simple straight language the doctrine of the Soul, Brotherhood from the spiritual point of view, the unity of life, the Socialism of love that constructs and does not destroy; and they listen and applaud these high sentiments.

Another great feature of appreciation with these labour audiences comes when Mr. Wadia speaks of the internationalism of labour, of the brotherhood of the white and coloured races. It is an inspiring sign to see these hard, stern men affected by spiritual idealism, and when the response comes one feels that there is indeed hope for the world of to-morrow.

The *World of To-morrow* is the title of one of Mr. Wadia's lectures to which middle and rich classes come, and to them he also speaks of spiritual things. He shows how and where Europe went wrong, and how the state has to be reconstructed on spiritual lines. When he appeals to them to let the religion of church go and the religion of Christ live, a smile of appreciation and applause generally manifests. When he says that they should not worship the dead Christ but the living one; when he tells them to utter not by lips but by life the prayer "Thy Kingdom come"; when he appeals to them to look for the Christ in their own hearts and not in an outside heaven; and when he bids them to look to the East for the Dawning of a new Day, they listen with rapt attention and break into applause.

The Press notices Mr. Wadia and his

activities most favourably. Long reports of his lectures appear with interviews; often leading articles comment on the work done. Thus through his socialistic and international work large numbers of people receive spiritual and theosophic truths in a form that is completely acceptable to them.

After Belgium came Holland where Mr. Wadia worked for exactly a fortnight where 56 meetings were held. A week was spent at the delightful country place, Ommen where some 30 members gathered to a kind of a Theosophical summer school where talks on Yoga and Meditation, on H.P.B.'s Secret Doctrine, etc., etc., were given. It was a time of great inspiration, and many felt that this coming together for study and meditation had given them a closer touch with the great world of reality. Following the school, lectures were given in nine cities in as many days, transportation being by motor with splendid weather prevailing.

Copenhagen was the next city to be visited. In this beautiful and cultured capital city of Denmark four splendid lectures were given to Psychical researchers, to Social Democrats, and to Theosophists. We entered Sweden on October 5th at Malmo where we stayed only for half a day, during which three meetings were held, the last of which was to a public audience of 700. After Malmo came the visit to Goteberg, where we are to-day, the 7th of October, and where the programme calls for four meetings. Early to-morrow morning we leave for Christiania, the Capital of Norway where the annual convention of the Norwegian Section is now being held, and where a very full programme has been arranged. The Norwegian Sectional magazine has written a most appreciative article in the form of a welcome to Norway.

Next comes Gefle, Sweden, for a day and a half, and then to Stockholm the headquarters of the Swedish section where once again a very full programme is arranged. We leave for Helsingfors, Finland, on the 16th of October, and with the completion of the work there Mr. Wadia's long European tour which began in the far south of

Europe in Marseilles on the 20th of February and ended in the far north at Hel-singfors on the 20th of October will come to a close. During this nine-month period, France, England, Belgium, Holland, Denmark, Norway, Sweden, Finland have been visited, and some 2500 miles of travelling was accomplished.

Throughout the tour great hospitality was accorded by the members of the Society everywhere. We were made to feel at home in all places visited. The public came in large numbers, the largest in each country being: Nice, France, 400; Leeds, Eng., 400; Amsterdam, Holland, 600; Brussels, Belgium, 900; Copenhagen, Denmark, 450; and so far in Sweden, at Malmo, 700.

The government of India has appointed Mr. Wadia as a member of the Indian Delegation to the International Labour Conference of the League of Nations which meets at Geneva in Switzerland on the 25th of October, and continues for about a month. This is the second time that he has been nominated by the government. Thus Mr. Wadia's work has not only been acknowledged by the working classes of India, on whose behalf he has been labouring, but by the Government of India also. It should be highly gratifying to the Theosophical Society that one of its members will be at such a gathering for the second time, a gathering fraught with great possibilities for the welfare of the poorer classes, for the evolving of a harmonious relationship between employers and workers, in a way a truly theosophic work which is endeavouring to bring different classes together and unite them for the common purpose of human welfare.

From Havre late in November Mr. Wadia sails for the new world, and, needless to say, for the purpose of promoting the spiritual work in which he is engaged.

## FELLOWS AND FRIENDS

Among the visitors at the housewarming reception in the Theosophical Hall in Toronto on October 12 were Mr. and Mrs. E. M. Westland, London Lodge; Mrs. Laidlaw, Miss Anna Robinson, Hamilton; Mr.

David B. Thomas, Montreal; Mrs. Fox, Ottawa; Miss Wood, Australia.

\* \* \*

Miss Agnes Stanley, 34 Balmuto St., Toronto, of the Toronto Lodge, has had a letter from Mr. Harding, wife of the President of the United States, expressing sympathy with her work as President of the Canadian Anti-Vivisection Society, and "with all movements for the protection of dumb creatures, and for the alleviation of their needless suffering." In this connection may be mentioned the fact that on March 21 last was organized in Victoria, B.C., "The Humane Education and Anti-Vivisection Society in Canada," the secretary of which is Miss Dora Kitto, 323 Sayward Bldg., Victoria. Ordinary subscriptions are \$1 a year. Both societies will be glad to assist in any way that will forward their object, and will be glad to help in forming societies in other cities.

## AMONG THE LODGES

Winnipeg Lodge reports a splendid series of lectures by Mr. Ernest Wood. His lectures are most logical and satisfying, and he treats his subjects in a very different manner from most of the visiting lecturers, dispensing entirely with the elaborate technical terminology which is such a stumbling block to those of the public who are little acquainted with Theosophy. Mr. Wood is a fluent speaker, and particularly good at answering questions.

\* \* \*

Mr. R. H. Cronyn, President of the London Lodge, replied to the attack upon Theosophy made by the Right Rev. David Williams, M.A., D.D., LL.B., Lord Bishop of the Diocese of Huron, in a sermon in St. Thomas, on Sunday, Sept. 25. Mr. Cronyn's able letter appeared in the London Free Press of October 15, and we hope to reprint it next month.

\* \* \*

Mr. Ernest Wood lectured in Winnipeg, Nov. 2, on "What Theosophy Is," 3rd, "The Human Life Cycle," and 4th, "Mental Training and Thought Power." The Lodge received much stimulus from his visit and has experienced a decided revival of interest.

A House Warming Reception was given by the Toronto Lodge on October 12, in connection with the completion of the new Hall and Headquarters. There was plenty of music and refreshments and a few dances at the close, and a very happy and harmonious reunion among many old friends. Regret was expressed at the absence of others especially those who had helped to bear the burden in the past, and the labours of all who had contributed to the work of the Society since it was chartered in 1891 were recognized. Much interest was felt in the address of Mr. S. L. Beckett, a former president, and Mr. F. J. Brown, another old Theosophist, contributed to the gaiety of the evening with reminiscences of the past. Mr. Roy Mitchell was presented with a "sprig of Acacia" in the shape of a new cane on the occasion of his departure for New York. The musical programme was contributed by Mr. and Mrs. Scott and Mr. George McIntyre. Mr. Smythe presided.

\* \* \*

An unusual and interesting lecture was given on October 10th, in Victoria, by Prof. Ernest Wood who is Professor of Physics and Principal of the Sind National College, Hyderabad, India, the subject dealt with being "Thought Power and its Effect." He said among other things that thought was a fundamental power of consciousness. It was indeed the principle of activity in consciousness turned towards matter. It could not be truly said, for example, that he lifted his arm, but that he thought, and the arm moved, because the power of thought was in some mysterious way related to the matter and energy of the outer world organized in the form of his brain and body. It was thus not extraordinary on general principles that where there is thought there was power, and he himself, like many other students of the occult had, in the most scientific manner verified the existence of many unusual powers of thought. Many years ago from experimenting with a group of English students he had proved the fact of telepathy and the impression of thought on matter. For example, in one form of experiment he would think of a proverb, such as "Too many cooks spoil the broth"

and another member of the group, sitting blindfolded with a cloth would see a picture of men bustling about, getting in each others' way and spilling things. He also related some more complicated experiences with reference to the phenomena of dreams and the projection of what is called the astral body, and explained some of the mysteries and powers of those sub-conscious operations in our minds which surround what might be called the spot light of conscious attention. Finally, he assured his audience that the study and development of the hidden powers in man would surely play a great part in the future of science and even of daily life. He asked his hearers to remember that what he had been speaking about was only one aspect of Theosophy; which concerned itself with many different aspects of human inquiry all tending to the promotion of universal peace and the brotherhood of humanity. Mr. Wood resides permanently at the Headquarters of the Theosophical Society, of which Mrs. Annie Besant is the world famous President, at Madras in India, and he is on a year's lecturing tour round the world. He has spent several months in China and Japan, and after touring the States and Canada will proceed to the British Isles and back to India via France, Switzerland, Italy and Egypt.

\* \* \*

## OUR EXCHANGES

Teosofia en el Plata for July is the 19th issue from Buenos Aires and has an excellent bill of contents including an article by W. Q. Judge and one by B. P. Wadia.

\* \* \*

Espero Teozofia is an Esperanto Theosophical eight-page magazine published in Praba-Dobis, Czecho-Slovakia, which may also be had from the Paris Headquarters.

\* \* \*

Theosophy in New Zealand for September continues to be bright and readable. It avoids the dry-as-dust material. The Canadian Theosophist is complimented by two editorial references.

\* \* \*

Theosophy for November should be interesting reading for members who know

nothing of the events of thirty years ago. Col. Olcott's resignation at the instance of Mrs. Besant, Wm. Q. Judge's succession to the presidency, his earnest effort to get the withdrawal of Col. Olcott's resignation, his success and the result of it are the subject of the month's chronicles.

\* \* \*

Papyrus for September is nothing if not occult. It also looks for an evil fate for the Fifth Race if it do not mend its ways. "We are on our trial at this precise moment," it italicizes. "The danger arises of utilization by an unenlightened, thoughtless and ease-loving humanity, for selfish purposes, of the terrific forces of Nature, and Nature blindly redresses the balance; it can do no other"!

\* \* \*

Apart from a report of Mrs. Besant's lecture on education at the People's Palace last July the most notable article in Theosophy in England and Wales is Josephine Ransom's review of "The Rising Tide in Colour," Dr. Stoddart's book on the Race question. She concludes: "He wants the white world to remain dominant, supreme; but the future has in it possible racial changes and secrets of which our author does not dream, and which would, if he considered them, greatly surprise him."

\* \* \*

In the October Theosophist Mrs. Besant copies her telegram to her paper "New India" on the occasion of the Moplah outbreak. The last paragraph reads: "There must be no doubt on which side *New India* stands in this struggle. It stands for Home Rule obtained through the Councils and all constitutional means. It stands for the British Connection, for Co-operation between the two Nations. It stands beside the Indo-British Government through the struggle provoked by their enemies. And may God defend the Right."

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The Messenger for November has an article by Mabel Collins on "The Mission of the T. S." Theosophia, she says "means communion with the Supreme, by which direct illumination is obtained." This will not be welcome news to those who are pre-

pared or are preparing to dispense it at second hand. The name of the T. S., she added, "contains the simple message."

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Theosophy in South Africa for September has an article on "Sources of Disharmony", in which "certain movements" are criticized. "No one has any right to advocate these as theosophical orthodoxies. for that means that some external authority is active, and no such principle is admissible in the Theosophical movement. Everyone is entitled to hold any conviction he may have reason to adopt, be it Catholicism or Protestantism, Christianity or Hinduism, Masonry or anything else; and he may ally himself with any practical movement, political, social, economical or industrial that may appeal to him; but no one should be penalized or considered lacking in any Theosophical respect if he dismisses all these and takes a road of his own." Say, brother; you've said it!

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T. H. Martyn in Theosophy in Australia for September writes: "To aid themselves to be something worth while, many people find some sort of a religion a help. H. P. B. knew perfectly well that The Theosophical Society could never, and must never, be a religious organization or a religion; to pretend to be either would kill it as a universal movement, but she presented us all with that rarest of gifts, the Elixir Vitae of the alchemists; the Philosopher's Stone of all time, which transmutes all the common things of daily life into a religion. She proclaimed the Divinity within each one and explained it. She told us how we may hear the 'Voice of the Silence' itself, and contact the infinite while still encompassed with this mask of flesh. Intermediaries are not necessary; naught, indeed, but a clean heart, and the silence and the chamber with the locked door."

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Also received: For September, Adyar Bulletin, Revista Teosofica Chilena. For October, Teosofisk Tidskrift, Sweden; Theosophy in Scotland; Revista Teosofica, Cuba; De Theosofische Beweging, Amsterdam; Theosophia, Amsterdam; Theosophy in Australia. For November, The Protestant.

## FROM HEADQUARTERS

(By Our Adyar Correspondent.)

"Vasanta Ki Jai", Vasanta Victorious, one felt was the keynote of our Chief's seventy-fifth birthday. So much accomplished in the twelve months that have passed since the last anniversary: steps towards self-government for India which now appear no longer as steps, but rather as giant strides, the entrance upon another septennate of Theosophical presidentship, the successful carrying into effect of the great World Congress, the first of its kind, of the Theosophical Society; these are the laurels that crown this victor in countless fights for freedom, for truth and for humanity.

Nature was kind to us, for the weather was fine and Adyar compound was looking very lovely, owing to the frequent showers we have had. The celebration began at a very early hour with a meeting, at 6.45 a.m., of the Fellowship of Teachers, to offer their greetings to the President and to perform their beautiful annual ceremony of rededication to service. Then came the Adyar residents with flowers and love and gratitude. The Boy Scouts held a Rally in her honour. They met at Damodar Gardens and the Provincial Commissioner and his wife came to offer their congratulations to the Honorary Commissioner, Mrs. Besant, of the Boy Scouts of India. The Provincial Commissioner spun a stirring and excellent yarn, suitable to the occasion. Afterwards, the Society for the Promotion of National Education brought their tribute of devotion and good wishes. A visit to the Theosophical Publishing House succeeded, with more garlands, affectionate greetings, and a gift from the staff, and a distribution of goodwill to the employees. A short interval, to take breath so to speak, preceded an initiation of six new members into the Theosophical Society. At 3.30 p.m. there was another Boy Scout celebration, on a bigger scale, in Madras. Then a fine reception at Gokale Hall by the National Home Rule League, from which we returned to Adyar at about eight o'clock, only

in time to prepare for the last function of the day, a musical party at Oleott Gardens, arranged by some of the indefatigable Adyar residents. After remaining with us there for some time our much-fêted and ever-smiling Chief retired. I will not say to rest, for one never knows what other work she may have to do after she leaves us. Rather a wonderful achievement for a body of seventy-four years of age, such a day as that, carried through with unruffled mien and no slightest trace of boredom. I have omitted to mention that "New India" also celebrated the occasion, also the Girl's School at Mylapur and the Young Men's Indian Association; at all of which places similar ceremonies of garlanding and gifts to the President took place. At the last-named, food was distributed to 700 poor people, following the old Indian custom for such celebration. In the President's speech at Gokale Hall, one was struck once more with the remarkable place that India holds in her heart and mind. It is something more than love of country that is expressed in it, it is a profound reverence for some ideal of which that country is but a dim reflection. If one could imagine an archetypal India, there I believe one would find the India of which our Chief speaks and dreams and for which she unceasingly works. That India would be all comprehensive as India's religion, in its pure state, is all comprehensive; it would include all, it would serve all, it would protect all, it would pervade all, it would bring moksha, freedom, to all. The super-state made real.

While we were thus strenuously celebrating the President's birthday in Madras, Bangalore was paying its tribute of regard and affectionate reverence to her faithful colleague, Dr. S. Subramania Iyer, whose natal day was also 1st October. He is lovingly spoken of as the Grand Old Man of Southern India. Mrs. Besant was the subject of the speech he made in reply to the address presented to him, and it is interesting to see how clearly the light of the intellect still shines out from that aged and frail body. Asked by "To-morrow" how it feels to be eighty, his glad reply is,

"Young friends! it is full of good cheer." May we all find it so when we get there.

October is quite an important month in Indian history and tradition. It is really the new year, the month of auspicious beginnings; all undertakings begun at this time have the blessing of the Goddess of prosperity. The first nine days are given up to worship culminating on the 10th, when all implements, books, machinery, and weapons are worshipped, that is to say, the elementals which are associated with them are propitiated. In every household you will find what would correspond to a spring cleaning in an English home. The custom has a very ancient origin. It was on this day that the Pandavas, having fulfilled the terms of exile imposed upon them by the Kauravas, when their king had gambled away his kingdom, again took from their hiding-place their weapons, worshipped them and prepared to win back by force of arms their kingdom which the treacherous Kauravas refused to return, proving faithless to their agreement. These were no common weapons but were charged with magic powers, for instance, the arrow of one Pandava, when shot from the bow, multiplied into a thousand arrows, that of another could find its mark in response to a sound made by the opponent and so on. Thus it became a favourite day for warriors to begin a battle. This day is called Dasara, the tenth day of the bright half of the month and later it was customary for the Kshatriyas and the King to hold a procession through the capital and to invoke the blessing of God upon their arms. On this day too Shri Ramachandra, the ideal king of India, proceeded to Lanka, which is now Ceylon, to fight Ravana. It is especially celebrated as the birthday of the Lord Buddha. The full moon day of the month is the harvest moon, so that it is altogether a time rich with associations throughout the whole of the land. It is also the month for balancing accounts, new books for the coming year are opened and merchants and customers celebrate the occasion with feasting and new year greetings. These festivities take place at the end of the month when all the religious festivals are over. Our President, then,

could not have been born in a more favourable month, according to Indian thinking. Quite by accident I saw the way in which this festival is kept within the privacy of the home. I had mistaken the place arranged for a reception that was being given by a member of the Bharata Samaj, and went into one of the Indian homes on the Compound to find out the proper place of meeting. As I stood at the door I saw an arrangement of dolls at the end of the room, reminiscent of the Girl's festival of Japan. I was invited to come in and see the "exhibition", and it was explained to me that this was the day in which the ladies of the house celebrated the Dasara festival. All the ornaments of the home, the children's dolls, etc., all have their place in this *puja* of implements; and it is a very pretty sight to see all these articles tastefully arranged together with flowers and foliage. The women vie with each other in getting the largest and most varied collection. In the exhibition I saw there were beautiful little models in carved ivory, cleverly wrought models of all the various crafts of India, a complete set of all the vessels used in the Indian home deftly carved in rose-wood, as well as a large assortment of porcelain ornaments of European origin. I regret to say that these were of very inferior quality, but the average Indian woman has few opportunities of acquiring the rarer kinds of European china. Some of the really lifelike Indian composition models were acquired at temple festivals and one might be a long time in India without discovering them.

The political situation remains much the same. Though it cannot be said that the Gandhi Non-co-operation movement is suppressed, it can be claimed that it is held in check; and the atrocities that are taking place on the Malabar Coast in connection with the Moplah rising are having one beneficial effect. They are lowering the emotional temperature of many thousands who were showing febrile tendencies. Our President continues her calm, considered, educational political work, grafting the new on to the old on constitutional lines so that India may escape all the misery arising out of too revolutionary changes. She is

endeavouring to make the public realize the peculiar character of British Government, in this regard, for it provides for very marked changes being brought about without the direct action of the Legislation—by means of Conventions.

Adyar, 10th October, 1921.

## CORRESPONDENCE

Editor, Canadian Theosophist: In connection with the interesting discoveries of the previous incarnations of certain members of the Theosophical Society which have recently been made in Australia, I would be obliged if you would allow me the use of your columns to place a suggestion before the Executive Committee of the Canadian Section. My suggestion is that the Committee, in collaboration with some trained psychic investigator, should prepare a Theosophical "Who was Who" for the guidance of its members and of Theosophists generally. Such a work is rendered very necessary by the friction and even, I am sorry to say, jealousy which has arisen among some of our members over the question of the authenticity of their psychic pedigrees. This would not only constitute an authoritative Index for those members seeking information concerning their past lives but would also provide a list, as it were, of prior reservations for the guidance of those persons not yet informed of their previous existences. Alternate choices should be allowed to cover any cases of doubtful identity. For example, one of our esteemed local members is satisfied that he is Frederick the Great, whereas I happen to know that he is, as a fact, Baron Munchausen. The error, no doubt arises from the fact that both these personages were of the same nationality and about the same period. In my own case there is a doubt as to my identity of a somewhat humiliating nature. While I have been assured by a psychic investigator of calibre that I am King Henry V. of England, who was a wise and courageous monarch and a loving husband, there are on the other hand persistent indications that there is a possibility of a slight mistake having been made in the numeral. In short it is not unlikely that I was Henry VIII and not

King Henry V. It would be wise and kind, I think, to allow cases of this sort the benefit of an "alias", or more properly, perhaps, of an "alibi". The necessity for such a publication as the one discussed is strongly emphasized by a most unfortunate situation in our own little Lodge. We have in our membership no fewer than three Marys, Queens of Scots, the result being most embarrassing, especially when the three-in-one, as one might say, meet. In conclusion I feel it would not be irrelevant to quote the words of our Assistant Recording Secretary (who, by-the-way, was Herodotus), who said to me recently: "Reincarnation, my dear fellow, gives one presumptive title to any figure in history. Therefore when you're picking, pick a winner!"

PERTINAX

## MARY HIESTER REID

Obit. Oct. 4, 1921.

Free from the thrall called life,  
 Palette and brush laid down;  
 Off with achievement's strife,  
 Donned the immortal's crown;  
 Yet hovers she near 'neath the Wych-  
 wood tree,  
 This, the roses she painted, tell to me.  
 Knelt not to gods of dress,  
 Knew naught of gossip's blight,  
 Lived she to work and bless;  
 This was her heart's delight.  
 And the smile of welcome to all she gave,  
 Would fashion a knight from the meanest  
 slave.

Why mourn we our loved, laid low?  
 We also our time abide.  
 Are they lost because they go?  
 Nay! for they have not died.  
 The body rests, but the soul is free  
 To charm as of old with it's melody.

Queen, both of roses and hearts,  
 Her mortal course well run;  
 Her's both the good and the better parts;  
 Martha, and Mary, in one.  
 Still reigns she here, while there her body  
 lies.

The good, the pure, the noble, never dies.

—D. S. Macorquodale, in  
*The Mail and Empire.*

# THE CANADIAN THEOSOPHIST

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## THE VOICE OF THE GOD WITHIN

By MRS. ANNIE BESANT

The true Mystic, realizing God, has no need of any Scriptures, for he has touched the source whence all Scriptures flow. An "enlightened" Brahmana, says Shri Krishna, has no more need of the Vedas than a man needs a tank in a place which is overflowing with water. The value of cisterns, of reservoirs, is past, when a man is seated beside an over-flowing spring. As Dean Inge has pointed out, Mysticism is the most scientific form of religion, for it bases itself, as does all science, on experience and experiment—experiment being only a specialized form of experience, devised either to discover or to verify.

We have seen the Mystic who realizes God outside himself and seeks Union with Him. There remains the most interesting, the most effective form of Mysticism, the realization by a man of God within himself. Here meditation is also a necessity, and the man who is born with a high capacity for concentration is merely a man who has practised it in previous lives. A life or lives of study and seclusion often precedes a life of tremendous and sustained activity in the physical world. The realization is preceded by control of the body, control of the emotions and control of the mind, for the power to hold these in complete stillness is necessary, if a man is to penetrate into those depths of his own nature in which alone is to be found the shrine of the inner God. The subtle music of that sphere is drowned by the clatter of the lower bodies as the most exquisite notes of the Vina are lost in the crude, harsh

sound of the harmonium. The Voice of the Silence can only be heard in the silence, and all the desires of the heart must be paralyzed ere can arise in the tranquility of the senses and mind the glorious majesty of the Self. Only in the desert of loneliness rises that Sun in all His glory, for all objects that might cloud His drowning must vanish; only "when half-gods go," does God arise. Even the outer God must hide, ere the Inner God can manifest; the cry of agony of the Crucified must be wrung from the tortured lips; "My God, my God, why hast *Thou* forsaken me?" precedes the realization of the God within.

Through this all Mystics pass who are needed for great service in the world, those whom Mr. Bagshot so acutely calls "materialized Mystics." The Mystics who find God outside themselves are the "unmaterialized" Mystics, and they serve the world in the ways above mentioned; but the others, as Mr. Bagshot points out, transmute their "mystic thought" into "practical energy", and these become the most formidable powers known in the physical world. All that is based on injustice, fraud and wrong may well tremble when one of these arises, for the Hidden God has become manifest, and who may bar His way?

Such Mystics wear none of the outer signs of the "religious"—their renunciation is within, not without, there is no parade of outer holiness, no outer separation from the world. Janaka the King, Krishna the

Warrior-Statesman, are of these; clothed in cotton cloth or cloth of gold, it matters not; poor or rich, it boots not; failing or succeeding, it is naught, for each apparent failure is the road to further success, and both are their servants, not their masters; victory ever attends them, to-day or a century hence is equal, for they live in Eternity, and with them it is ever To-day. Possessing nothing, all is theirs; holding everything, nothing belongs to them. Misconception, misrepresentation, they meet with a smile, half-amused, all-forgiving; the frowns, the taunts, the slanders of the men they live to serve are only the proofs of how much these foolish ones need their help, and how should these foolish ones hurt those on whom the Peace of the Eternal abides?

These Mystics are a law unto themselves, for the inner law has replaced the external compulsion. More rigid, for it is the law of their own nature; more compelling, for it is the Voice of the Divine Will; more exacting, for no pity, no pardon, is known to it; more all-embracing, for it sees the part only in the whole.

But it has, it ought to have, no authority outside the Mystic himself. It may persuade, it may win, it may inspire, but it may not claim obedience as of right. For the Voice of the God within only becomes authoritative for another when the God within that other self answers the Mystic's appeal, and he recognizes an ideal that he could not have formulated, unaided, for himself. The Mystic may shine as a Light, but a man must see with his own eyes, and there lies the world's safety; the materialized Mystic, strong as he is, cannot, by virtue of the God within him, enslave his fellow men.

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The above is the closing passage of Mrs. Besant's very helpful little book, "The Basis of Morality," the five chapters of which are entitled Revelation, Intuition, Utility, Evolution and Mysticism. It was published in 1915 and a shipment was sent from Adyar, but the vessel carrying it was torpedoed in the Mediterranean, at the bottom of which it lay till recently, when the cargo was salvaged, and the copies were dried out and placed on sale.

## WORLD SERVICE

By B. P. Wadia.

You will remember that in the first lecture of this series on "The Fundamentals of Theosophy" I spoke on 'Individual Progress', and pointed out that in aiming at that progress, our objective should be the same as that of the great Masters, viz., service of the world. That aim is the foundation of all teachings which occultists have given from times immemorial. Therefore, in considering the fundamentals of Theosophy for the service of the world we want to obtain the particular viewpoint of Those Great Servants of Humanity, the Masters of the Wisdom.

Many kinds of activity, many forms of services are rendered by many types of people in the world of to-day. Our task in the T. S. is to render a peculiar kind of service, to give a particular type of assistance to the world. As H. P. B. said, "we believe in relieving the starvation of the Soul, as much if not more than the emptiness of the stomach." Our aim for the individual members of the Society is, or should be, to enable them to make an all-round *spiritual* progress so that our task of rendering that specific service may be achieved. Our aim should not be to help the world in such spheres where our members are not competent enough to hold their own as helpers and assistants. If we undertake a task which is not our own, we fall into the double error of trying to do something which is not our work, while that which is our own work remains undone. Our members should find their own sphere of spiritual service.

The reason for this basic idea that the T. S. should serve the world spiritually and not in other ways is to be found in the root-idea to which H. P. B. gives expression: "There can be no real enfranchisement of human thought nor expansion of scientific discovery until the existence of

(1) Report of a lecture delivered in London on 14th June, 1921, to members of the T.S. under the heading "Fundamentals of Theosophy: II. World-Service". The first of the series entitled "Individual Progress" was published in our last two issues.

Spirit is recognized, and the double evolution accepted as a fact."

What, then, are the fundamental principles which would guide us in the selection of our work as members of the T. S.? It has been well said that to feed the hungry people, to clothe the naked ones of the earth is a very noble work, but that it is not necessarily the work of the T.S., and I think that is true. Our work is to give that which the Masters gave to the Society for the purpose of helping the world. What was that? The spiritual knowledge, the Wisdom-Religion which gives a basis for the true life of the Spirit, which gives us material for building the foundations of the true type of altruism. Thus each individual can serve in terms of his or her own spiritual life. For the T.S. as an organization there never can be a definite programme of outer activity which all members can adopt.

It is sometimes said that there is no definite "programme", no connected scheme of Theosophical activity for the service of the world.

How would you draw up a Theosophical political programme, and define the duty of the members of the T.S. in the province of politics? We have in our ranks Conservatives and Progressives and Socialists. What common programme of work can they all adopt? The only way is to leave our members free and each may be able to spiritualise his own politics. The day that we produce a complete scheme of activity, the day that we have a precise programme of service of the world, we will not be a spiritual body, but one more sect fighting other sects, one body fighting other bodies; the spiritual nature of the Society would lose itself in the struggle of creeds and parties.

Therefore, in reference to the active service of the world, true to its traditions, the T.S. must not adopt any particular programme; it should leave its members free to define their own actional creed and to serve the world according to what they deem to be right. Thus we act up to the primary fundamental of all occult societies and bodies; we place an instrument

in the hand of every individual member to determine for himself what for him is the province of spiritual service in politics or in anything else. To grasp the real significance of this proposition a definition of what is called spiritual life is required.

Now, we have very curious notions and ideas about the spiritual life. We rightly hold that apiritual life means something very precise and definite; but we make it nebulous where precision is required, and become harshly exciting when not necessary. There is a good deal of confusion in the minds of our members in reference to spiritual life and spiritual work.

Spiritual life is the gaining of an attitude, as I was pointing out in the first lecture. Each individual, by his own self-effort gains an inner attitude, and because he has evolved up to a certain point, he expresses something which is definitely his own, which profoundly represents his contribution to the spiritual service of his fellows. Spirituality should be understood as that particular attitude to life which enables a man deliberately to conceive the next step he has to take and to act self-consciously in reference to the world in terms of that step. You will see from this, that if a man thinks that it is his business to provide food to the hungry because in that step lies for him the expression of spirituality, that man is serving the world through the T.S. in the right way. It may not be the function or duty of another, but it is his. Everyone must be free to conceive what spiritual life means to him in terms of his own self-effort to take the next step in front of him, and to help the world in terms of his self-realisation. That, then, is the first general fundamental.

That brings us to the second principle. People have often thought that spiritual service of the world is an effort to grapple with some form of outer activity which is not related to their own individual lives. That is a wrong view. As we study Theosophy of all ages we find the teaching that a man serves the world first by living his own spiritual life. As H. P. B. says, "it is an occult law that no man can rise superior to his individual failings without lifting,

be it ever so little, the whole body of which he is an integral part." A man's service of the world therefore is not unconnected with or unrelated to his effort at leading his own individual spiritual life. The two are one. It is not an effort to save somebody else's soul, but a supreme effort to save his own, and this constitutes true service of the world. It is the recognition of the sublime fact that in living the life of the day the service of the world is rendered. Thus we give fine scope, a very very wide field for activity to our members; each one must serve in terms of his own self-expression, not with the help of other peoples' programmes.

Service of the world in terms of other peoples' programmes means that we are serving the world as they would serve it. We can never do it satisfactorily, because, it is like secondhand knowledge rooted in belief, and belief neither brings inner conviction nor enthusiasm, and without conviction and enthusiasm true spiritual service of the world is not possible. Therefore comes into play the same principle which we were examining in the first lecture, that each one must know *himself*, to live his own spiritual life; it is also true that each must know *himself*, to render spiritual service to the world.

When we begin to study we find that, in this particular race of ours, people are working with particular constituent principles of their beings, and are evolving thereby. In the human kingdom the spheres of experience for different individuals are different, and therefore the methods of utilizing that experience in the province of service are also different for different people. I may be developing a particular principle of my being. Another person may be unfolding another principle of his very complex constitution. My service of the world is through the particular principle which I am developing, the other man's business of serving the world is related to the principle which he is unfolding. Therefore, in adopting the plan of service of the world, our duty is, to find out with which principle of our complex human being we are dealing at the present moment in this life.

H. P. B. has pointed out that in this fifth root-race of ours, the fifth principle in Man, the Mind, is developing. Our function in serving the world is therefore related to this Mind-principle. This, in my opinion, provides a key which most of our members have not learnt to use. People have often said that the T.S. is a highly impractical body because it deals with intellectual problems, and not with the ordinary affairs of the practical workaday world. An effort to understand H. P. B.'s proposition ought to be made. Nowadays our members seem very anxious to please the world! Our Lodges and our Sections in planning their active work have a tendency to consider only their own individual points of view, and are asking "What is the world going to say about our programme?" Only a few people ask the very fundamental question, "What are the Masters going to say about this programme of work?"

The Masters who founded the Society, *have* a plan of helping the world through the Society; that plan is rooted in laws, is carried out by the knowledge of the laws. Because we are living in the Fifth root-race, and are developing the Mind principle, the active service of the world is closely related to it. When we begin to ponder over and examine this aspect of service we meet with a somewhat strange phenomenon: a majority of our members view with suspicion the activity of the Mind. They speak of it as if it is some kind of terrible disease, and you often hear "Well, such and such a man is no good, he is only an intellectual." Now our function is to spiritualize that Mind principle which is functioning and developing in the race, and it is necessary for us to understand what the Mind race of ours is. Because if we understand that, we will be able to understand the rules, the laws which we are seeking, and apply them, each one for himself, in active work.

H. P. B. has hinted at a curious division of this Mind principle in man. Like in many other things, she has said, Mind is sevenfold, there are seven types of Mind. She has tried to suggest a teaching which has not been brought out fully in our

studies of root and sub-races. She has indicated that this Mind-race of ours can be divided in terms of Mind-development. The race evolution must not be examined only from the ethnological point of view, but from the psychological point of view. In this whole root-race of ours, different groups are developing different types of Mind. Therefore there are mental sub-races, as there are ethnological sub-races. You can find, for instance, from that point of view, all the sub-races, from the first to the fifth, in your own British Isles. Take your slum-dweller here in the city of London. According to the ethnologists he belongs to the Teutonic sub-race, but there is a difference in the mind development of the slum-dweller and your highly evolved politician, scientist, or artist. From the point of view of the psychological division of the races your slum-dweller is probably a Lemurian, or at most an Atlantean—but certainly not an Aryan. Take our own Society and its membership; we have these different sub-types of mind. Add this consideration—not only sub-races, but there are root-races, all represented among us. There are many of our members who perhaps belong, from the psychological point of view to the Third or Fourth root-race; they are dealing with instincts, they are dealing with emotions, instead of with mind. There are a few perhaps who, from that point of view, belong to the Sixth root-race; they are dealing with the development of the real intuitions—not those things that are called intuitions, but Buddhi.

( To be continued ).

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The eternal law of ceaseless motion which lies at the root of cosmic evolution, finds its reflection in both small and great; in the tiniest atom and in the most glorious sun; in the sentient life of the lowest organism, up to man, and from man onward through all the divine hierarchies to that sum total which is unnameable.—Wm. Kingsland's Esoteric Basis of Christianity.

\* \* \*

The most divine of all wisdom is rather an inspiration from the heart, than a conclusion of the brain.—Mrs. Alfred Gatty, 1860.

## THE MYSTIC CITY

By MRS. WALTER TIBBITTS

Author of "The Voice of the Orient;" "Cities Seen;" "Pages from the Life of a Pagan: A Romance."

TO UNDYING MEMORIES.

The Spirit of the East beckons and allures, but it also eludes.—Letter from Earl Curzon of Kedleston.

The grass of the Holy River gathers perfume from the marvellous suns, and the moonless nights, and the gorgeous bloom of the East, from the aromatic breath of the leopard, and perfume of the fallen pomegranate, and the sacred oil that floats in the lamps, and the caress of the girl-bather's feet, and the myrrh-dropping unguents that glide from the maiden's bare limbs in the moonlight—the grass holds and feeds on them all. But not till the grass has been torn from the roots, and been crushed, and been bruised and destroyed, can the full odours exhale all it has tasted and treasured. Even thus the imagination of man may be great, but it can never be at its greatest until a serpent with merciless fangs has bitten it through and through—that one deathless serpent which is memory.—Folle-Farine.

### PROLOGUE.

This chapter is written for Orientals of all countries, climes, and colours. To westerners it will seem the wildest nonsense. *Requiescat in Pace.* He that hath ears to hear let him hear!

I am an orthodox Hindu and therefore an idolatress. Mahadev is the Lord and the lingam the idol. It is amusing to think of the Zenana Mission bazaars of childhood's days. Since then much water has run under the mill. Its grinding may interest some.

Many have complained that *The Voice of the Orient* is incomplete, does not go far enough nor sufficiently elucidate the Eastern Wisdom. An Irishwoman of ancient race wrote from a floating palace, "All thoughtful people wish to know more of these doctrines." A fair diplomatiste of Madrid, a perfect and rare type of womanhood equally at home in court and cottage, expressed the same desire of self and many friends in a letter written from an East End girls' club. Hindus and Parsees who have spent lives in the theoretical study of Yoga have begged and prayed to be given the tale of my own practical experiences. They were earned as a Brahmani and a Shivite in many past lives. At last, after many years' silence, permission has been obtained to speak. I can see the

beady eyes scattered all over India glisten with anticipation as they read these lines and the lithe brown figures twitch as they turn the pages. May They of whose existence these leaves testify inspire my poor pen to write the Wondrous Tale.

Of the Divine Man, the Great Gurus, the Mahatmas, Huxley said he knew no reason why Man should not be higher than man as man is to a black beetle. We go further and say that without the Mahatmas, the Guardians of the Eastern Wisdom, there is no direct evidence that the Wisdom is not moonshine. One can present these doctrines as inductive theories to fit the facts of nature. Their deductive proof rests upon the existence of those Mighty Ones who teach them as natural laws. It is entirely a question of evidence. Some of the evidence has been before the world for the last thirty years. There is as much for the existence of the Mahatmas as of the Tsar of Russia. Both are difficult to see, but are facts in nature nevertheless. People don't believe in the Great Gurus because they don't want to. The Wisdom of the East is not all nonsense. An Aladdin's Dream World is there all the time for those who are sick enough of this world to take the trouble to enter it. I shall now relate some of my experiences of this Hidden Life, having earned the right in my past lives.

As to the theory of Theosophy, is it not written in the chronicles of every Theosophical Library? Mine are the rare, extremely rare, experiences of one whose *Karma* brought a direct knowledge of practical occultism in this life. I shall therefore leave theories to books and proceed direct to facts, the proof of the pudding.

The knowledge of these facts cannot be obtained in books. It is of things which will only belong to the race in general the day after to-morrow. The few long-sighted are permitted a glimpse of the promised land.

#### HELENA BLAVATSKY'S PREDECESSORS.

The evidence for the *external* appearances of the Mahatmas in our times, e.g., when they were seen with ordinary eyes, rests chiefly on the testimony of people

who lived during the life-time of Helena Blavatsky. The reason for this harks back a great way. It dates from the fourteenth century. Tsong-Kha-Pa was the founder of an occult school near Tsi-gat-se, in Thibet. It was attached to the private residence of the Tsai Lama. The head of the spiritual hierarchy of Thibet appears always to have a direct connection with the world unseen. In our day one of Helena Blavatsky's Masters holds an office under him. One cannot help smiling at such phrases as "Lhasa at Last," "the unveiling of Asia's final mystery," etc., etc. When the Younghusband Mission entered Lhasa two Brahmans were sitting together in Benares one day. "The British think they have penetrated to the core of Thibet. What do they know even of Kashi?" asked one of the other. This significant phrase occurs in a letter from Him who figures in Theosophical literature as Master M. "As soon might a stranger hope to penetrate the subterranean recesses of Lhasa the blessed as," etc. (*Occult World*, p. 101.)

Such travellers as Sven Hedin think that they know all about such a place as the Holy of Holies of the Fourth Race, Lake Manasarowa, because they have perambulated its shores and circumnavigated its waters. Though Sven Hedin spent weeks in company round Manasarowa and nearly lost his life in his energetic voyaging of her waters, there is reason to believe that when he paid her his last adieux he knew about as much of her real mysteries as when he had said farewell to Srinagar.

Before we consider the origin of the Thibetan school of occultism, let us just glance over the previous ones in the history of the Aryan race. We find that each sub-race had its own teacher of occultism. The first sub-race was taught in India by Manu.

The second sub-race was taught in Egypt, Arabia, North Africa, and the Mediterranean basin by Hermes.

The third or Iranian sub-race was taught in Persia by Zarathustra.

The fourth or Keltic sub-race was taught by Orpheus in Greece and Rome, and migrated to Ireland and Scotland.

The fifth or Teutonic sub-race in Britain

and America has been taught by the Buddha in his subsequent incarnations as we shall see.

It has been recently stated, but on what authority we know not, that all these five Teachers of the five sub-races were different incarnations of the same Teacher. But we have the authority of Helena Blavatsky that at least the Buddha and the three subsequent great Teachers were One Person.

Sankara, the greatest teacher of Vedanta, was a sanyassin at the age of nine, a commentator before fifteen, and he died at the age of thirty-two in the cave to which he had taken himself in the Himalaya Mountains. The meaning of these extraordinary phenomena, according to Helena Blavatsky, is this. She holds him to have been a direct Avatar of Shiv: that for the thirty-two years of His mortal life he was the shade of a Flame, one of the Primordial Seven Rays, one of the seven highest manifested Spiritual Beings, They who stand nearest to the Trinity. They are called in Hinduism the Seven Rishis and the Seven Mind-Born Sons of Brahman. They are in every religion. In Christianity They are the Seven Archangels round the throne who veil their faces. H. P. B. continues that there are two profound esoteric mysteries connected with the life and death of Sankara. One of these she admits was beyond even her comprehension. She says the uninitiated intellect could never understand them. The first seems to be in this wise. Gautama Buddha, moved by His divine compassion for suffering humanity and to free the people from forms, from the tyranny of priestcraft, and what He called false gods, divulged more of the Esoteric Doctrine than this great Teacher had permission to do at that time, more than His hearers were ready to understand. So that many minds who had formerly followed the brahmanical ideals became unsettled, a little knowledge being dangerous, and many souls were retarded thereby. To fulfil the *karma* of this mistake He came back fifty years after as Sankara, the greatest teacher of Vedanta who ever lived.

Gautama came back in Sankara, the Atman (Divine Spirit) in Him having reach-

ed Nirvana, because, when a Sankaracharya has to be born, every one of the principles of the mortal man must be the purest and finest on earth. This is one of the esoteric mysteries connected with the life of Sankara. While the Atman of a Buddha attains Nirvana, His astral body will incarnate again and again as long as man needs its help. So the spirit of Sankara was Shiv, the soul or personality was that of Buddha, and this is why the greatest of India's sages "knew all His village Guru could tell Him at the age of seven, and had finished His life's work at the age of thirty-two, and why to-day, two thousand years after His death, seventy-five per cent. of all Hindu thinkers follow His philosophy."

Now it is in connection with this so-called death of Sankara that H. P. B. speaks of the second, this most terrible esoteric mystery, the details of which are taken from a secret book in a Thibetan lamasery. It seems that the God in Sankara got tired of the mortal body and threw it off in the cave, and so the lower personality, the Bodhisattva, was freed "with the burden of a sin upon Him which he had not committed."

The book continues: "At whatever age one puts off his outward body by free will, at that age will he be made to die a violent death against his will in his next rebirth."

Karma could have no hold on Sankara, because He had no ego, was an Avatar, but He had a personality, a Bodhisattva, a willing sacrifice victim, who was in no way responsible for the deed, and yet who had to suffer for it. No uninitiated intellect can unravel it, but the chronicle continues that the Buddha incarnated again as Jesus Christ and various other times. No details are given but only that Gautama had to work out His *karma* which none even of the gods can escape.

"Gautama retiring fifty-seven years too soon was born as Maha Sankara, who got tired of His outward form. This wilful act aroused and attracted King Karma who killed the new form of Jesus Christ at thirty-three years, the age of the body that was put off. The Blessed One could

(Continued on page 159)

## THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY  
IN CANADA.

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

#### GENERAL EXECUTIVE:

Miss Catherine M. Menzies, Vancouver.  
Roy M. Mitchell, Toronto.  
H. R. Tallman, Toronto.  
Mrs. M. F. Cox, Ottawa.  
James Taylor, Vancouver.  
A. L. Crampton Chalk, Vancouver.  
Mrs. George Syme, Winnipeg.

#### GENERAL SECRETARY:

Albert E. S. Smythe.

## OFFICIAL NOTES

The General Secretary has assented to the nomination by Mrs. Besant of Mr. C. Jinarajadasa to the Vice-presidency of the T.S. in succession to the late Mr. A. P. Sinnett. Messrs. J. R. Aria and Mr. A. Schwarz have been reappointed respectively Recording Secretary and Treasurer. Mr. J. Krishnamurti has been appointed to the vacancy in the Council.

\* \* \*

The Theosophical Publishing House, Adyar, has projected an Asian Library, dealing with the religion, art, philosophy, history, social politics, etc., of Asian lands. The first seven are to treat of India. Col. Wedgwood, D.S.O., is to write on "The Future of the India-British Commonwealth," Annie Besant, "The Future of Indian Politics," Dr. Ananda Coomaraswamy, "An Introduction to Indian Art."

\* \* \*

Mrs. Besant has sent a birthday card of greeting in acknowledgment to the General Secretary with the following verse in her own handwriting:

"Watchman! What of the Night?"

The Night is near to the Dawning.

"How know you the Sun is near?"

The Morning Star, the Star in the East,  
Is shining above the horizon.

"Brothers! Prepare! Lift up your heads  
Your Elder Brother draws near."

\* \* \*

Mr. Ernest Wood will be in Montreal on January 28-29; Ottawa, Jan. 30-31 and February 1; Toronto, Feb. 2-6; Hamilton, Feb. 7-8; St. Thomas, Feb. 9-10; London, Feb. 11-13; Hamilton for Brantford, Feb. 14. Mr. Wood will sail for England on Feb. 17 from St. John, N.B. The subjects of his lectures are: *Psychical: Methods of Mental Training, Thought-Power and its effects; Ethical: Purpose in Human Life; Pleasure, Pain and Happiness; What Theosophy Is; Self-Reliance versus Devotion; The Moral Law in Nature; Yoga: The Seven Types of Men; The Yoga of the Bhagavad Gita; Hindu and Buddhist Yoga; Educational: Educational Ideals and Practice; Educational Citizenship.* Mr. Wood will hold members' meetings in each Lodge in addition to the lectures.

\* \* \*

Mr. B. F. Wadia has arrived in New York where he will be occupied till the first of March. Just as soon as the details of his Canadian tour can be arranged notice will be sent to the Lodge Secretaries.

## CENSURING THE EDITOR

The following resolution was passed at a special business meeting of the Vancouver Lodge of the Theosophical Society held on November 23th, 1921:

WHEREAS: Certain statements which appeared in the October, 1921, issue of the "Canadian Theosophist", to wit:

Page 123; column 1, lines 32 to 34;

Page 127, column 2, line 44;

Page 128; column 1, lines 34 to 38

are calculated to reflect unfavourably on the work of certain members of the Theosophical Society:

BE IT RESOLVED: That the Vancouver Lodge of the Theosophical Society in Canada disassociates itself from all sympathy with the spirit animating reflections of this character, and protests

against the use of the "Canadian Theosophist" as a medium for the expression of criticism of individuals and organizations, save in signed contributions and signed correspondence.

AND BE IT FURTHER RESOLVED: That a copy of this resolution be forwarded to the Editor of the "Canadian Theosophist" for publication.

Certified a true copy.

CATHERINE MENZIES,

Secretary Vancouver Lodge T.S.

The references above mentioned are as follows:

Page 123. "It includes a Master's word: 'Never thrust yourself upon us for Chelaship; wait until it descends upon you.' Have all the 'leaders' we hear about observed this injunction?" From private correspondence the editor learns it has been suggested that Mrs. Besant is included in the word that was intentionally printed in quotation marks. Mrs. Besant is a real leader. Readers can classify the "leaders" for themselves.

Page 127. "She gets away from personal issues and discusses national and race-wide problems in a broad and elevated spirit." This complimentary reference to Mrs. Besant has been construed, possibly under suggestion, to mean that Mrs. Besant usually indulges in personalities. The review was one of a book on the war, and those who have read scores of the books on the war as the editor, who is an old newspaper man, has done, will appreciate the merits of a book that is not filled with petty details of generals and commanders and their plans and doings, but gets down, as was stated Mrs. Besant does, to the national and race-wide problems involved.

Page 128. "Indeed one turns to Bhagavan Das and B. F. Wadia as the only spiritually minded writers now in the movement in the East. Astral abominations have tainted most of the later cycle of Adyar literature." This is probably loosely worded and takes too much for granted from the average reader. European writers were not included in "writers now in the movement in the East." Mrs. Besant certainly was not, as various reviews of her books, as well as the one just cited, have shown. Spirituality has to be

defined. The writing that is inspired by one's own inner Self, and that does not merely echo the assertions of others, is soon distinguished by the studious reader. In the review of a book the experience and personal judgment of the reviewer must be allowed for. There is nothing anonymous about the reviews in these columns. Everybody knows the Editor is responsible for them. Is anything to be gained by adding his name to each note? The last sentence: "Astral abominations have tainted most of the later cycle of the Adyar literature," may seem too sweeping an assertion to many. The Editor can only say that "by their fruits ye shall know them," and "Time will tell." A word of warning to those unconscious of danger is not amiss and those who find themselves in danger are often the first to reproach those who might have warned and did not. The warning to which all may turn is to be found in "The Voice of the Silence," in its early pages. Those who are familiar with the Old Testament and the Kabbalah know that "abominations" is the word universally applied to all psychic and astral idolatry. Read particularly the book of Ezekiel. The worst idols are not of wood and stone, but belong to the astral plane, toward which so much attention has been directed in later years. These psychic abominations are the really dangerous idols, more soul-destroying and subversive of moral and mental independence than graven images could ever be. They are the chief inspiration of Sacredotalism, and realize all the dangers suggested by the warning: "Under every blossom lies a serpent coiled." "Seek not your Guru in these Mayavic regions."

These of course are personal views, and the Theosophical Society as such is not responsible for them. But such are the teachings that have been current in Theosophical circles since Theosophy was first expounded by H. P. B. If it is thought wrong to hold or express such views, it only emphasizes what has been said about much of our later literature. But surely we can hear each others' views without finding it necessary to "dissociate" ourselves from those with whom we disagree? Our Brotherhood should be of a larger spirit

than that. And the other side is always open to a hearing.

Several members of the Liberal Catholic Church have requested that the Canadian Theosophist be not sent to them. "Kindly discontinue sending me the Canadian Theosophist in future, as I do not agree with its general tone and dominant keynote, and find neither pleasure nor profit in reading it." This is a representative letter. It rather tends to justify the view that some extremists have taken that the Liberal Catholic Church is actually hostile to Theosophy. It should be needless to say that The Theosophical Society is absolutely neutral to all churches. Any member can belong to any church, Presbyterian, Baptist, Methodist, Holy Catholic, Roman Catholic, or Liberal Catholic, as long as he is willing to be as tolerant of the opinions of others, as he wishes them to be of his. A church atmosphere too frequently begets intolerance, however, and few church members can endure to read or hear of views or opinions differing with their own. This is natural in immature minds. The mind, for example, that can find "neither pleasure nor profit" in reading Dr. Hartmann's or Mr. Wadia's writings has a long way to go.

The Theosophical Society is not intended for weak-minded people, but for people who can believe in and practise Universal Brotherhood. It takes a mind of some development to grasp the idea of brotherhood, and to accept the sinner (minus his sin) equally with the saint. Churches, creeds, dogmas, opinions, views, beliefs, race, caste, colour, sex, previous condition of servitude, hostility, enmity, black magicians and white, immature or advanced, lofty or lowly, all alike are part of the infinite Unity. Weaker brethren cannot grasp such an outlook. They want a brotherhood of those like minded with themselves, a survival of "orthodox" ideals. But to love their enemies, to do good to those that hate them, to bless those that curse them, and to pray for those that spitefully use them is only given to those who are strong in the love of the Master, and know that in Him there is neither Jew nor Greek, neither male nor female, neither

bond nor free. Hence it is that the Theosophical Society sets up the highest ideal upon earth to-day. It favours no personality, no sect, no clique. These come and go, but the great world movement, like a wave of the sea, rolls on through the centuries, bearing the wise ones on its crest, while those who fail fall into the trough to wait the coming of the next mighty tide.

"The little minded ask—Does this person belong to our family?" So records the old Hindu scripture, the Taittiriya Upanishad. Such little-minded ones classify themselves. They fit on their own caps, and are under no condemnation but that of their own consciousness. We cannot blind our eyes to the fact that there are lesser and greater in the world, vessels of honour and vessels of dishonour. But each in his place, if he render the due service required of him, is no less worthy of the Master's regard than any other. Even the destroyers that go forth to destroy have their mission, and they will lure from the Path all who have not attained to the anastasis of Brotherhood.

We need to beware. Forty and six years was the temple in building. Three remain for the completion of the structure. There are many seeking to undermine and overthrow it. See to it that ye stand fast and quit you like men.

## AMONG THE LODGES

Mrs. Lambart-Taylor spoke on three evenings in Brantford under the auspices of the Hamilton Lodge. The weather was most inclement, but of those who attended several gave their names as interested, and it is hoped that a centre will be formed. In Hamilton Mrs. Lambart-Taylor's address to the Business Women's Club supper, at which about 150 were present, made an excellent impression and was very well reported in *The Spectator*.

\* \* \*

The Montreal Lodge is probably the first to be embarrassed by the Papal Bull against Theosophy. In seeking for incorporation or for legal means to hold property, the Papal Bull weighs more with the civic and provincial authorities than the

elementary rights of citizenship, and the Lodge is experiencing some difficulty in finding a way to become legally possessed of a headquarters building.

\* \* \*

Calgary Lodge reports having launched successfully their Lotus Circle with 22 children in attendance. The ladies are making a brave effort to provide the funds for a piano which is so necessary for this kind of work.

\* \* \*

North Vancouver Lodge commenced its fall activities on Sept. 1 by a public lecture preceded by a social cup of tea. Mr. James Taylor was the lecturer and to an audience of thirty people gave a theosophical explanation of "Discipline, its methods and purpose." The Lotus Circle met again after a two months' vacation, on Sept. 4th, Miss Marion Hope, in the absence of Mrs. Jones, taking charge.

\* \* \*

Brotherhood Lodge of Victoria reports that Mr. and Mrs. Ernest Wood arrived there from Vancouver on 10th Oct. His lectures were as follows: Thought Power and its Effects, on the 10th; The Ceasing of Sorrow, on the 12th; Theosophy Individual and Collective, on the 13th. On the afternoon of the 12th Mr. Wood conducted an F. T. S. only, Question Meeting, which was of great interest to the Fellows present. Dr. Wilkes, the President of the Nanaimo Lodge, motored them up to Nanaimo on the 14th, stopping on the way to inspect Mr. C. W. Lonsdale's school, "Shawnigan Lake Preparatory School." Bishop Cooper gave us four days, Miss Grey from Chicago lectured in our Lodge for the Karma and Re-incarnation Legion, Capt. Max Wardall gave us a report of the Paris Conference, Mr. Wood, four days, in which we got a better view of Education in India than many of us had before; also he was able to picture for us many of those writers and speakers in our movement who are to many of us only names. Mr. Harries and Mr. Gentis have also given us able lectures. Mrs. Wicks, the leader of the Victoria Esperanto Group, gave us a very interesting lecture on this subject. Miss D. Kitto, of the S. P. C. A. and Western

Canada Anti-Vivisection Association, gave us a very interesting address on this great subject. We are getting together a very fair reference library and have about 70 books now. We still rent our hall from the Order of the Star in the East, and as this is a beautiful hall it has helped to bring people out to meetings. Many people coming into this room see our Charter and can see our various magazines so we are introduced to people of many lines of thought. Reports of lectures are sent to all outlying members and we circulate the following T. S. magazines by mail, each member having a week to read them: "The Theosophist," "Theosophy in Australia," "Adyar Bulletin," "Theosophy in England and Wales," "The New Era." A card in each tells where the member has to send it next, the last sends it to the Secretary of the Lodge. We sell a fair number of books each month to both members and non members.

## FELLOWS AND FRIENDS

Mrs. Walter Tibbitts, whose kind permission has been given for the publication of the chapters dealing with Madam Blavatsky and Theosophy from the fascinating book "Cities Seen," was a Miss Pepper (she signs herself K. Ellen) of the Pepper family of Ballygarth Castle, near Drogheda, in Co. Meath, Ireland, and Lis-aniskea. Captain George Pepper, "the Adventurer," who died in 1695, was the founder of the family. The story of "The White Horse of the Peppers," as told by Samuei Lover, is a tradition of the family. Ballygarth is a romantic place on the Nanney Water near Laytown, and once visited by St. Patrick. The family Church, said to date from 600 A.D., is regarded as the oldest in Ireland. The church is roofless, for Cromwell made a stable of it and burned it. A grave remains, with a slab inscribed: "Here lyeth ye body of Mrs. Rose Nicholson, who departed this life ye 9th of December, 1737, aged 64." This slab covers Rose Lambart, granddaughter of the first Lord Cavan (the same family of which Mrs. Lambart-Taylor is a member). Mrs. Rose Nicholson was Rose

Lambart, and became Rose Pepper, and it is from her youngest son, Lambart, that Mrs. Tibbitts is descended.

## OUR EXCHANGES

The Paris Bulletin Theosophique announces that the report of the Congress should be available at a price not greater than two and a half francs, or say seventy-five cents, when carriage and duty are added.

\* \* \*

Theosophy in Scotland for November has an interesting little paper by Iris Strick. "The Castle Wood", which will appeal to students of Maurice Hewlett's "Lore of Proserpine." It tells of the ruin wrought by the woodsman's axe. "Be warned and avoid places where ancient trees have recently been felled; you will get no good from them."

\* \* \*

In Divine Life for November Celestia Root Lang repeats her silly and oft-refuted contention that H. P. B.'s teaching "was not the pure spiritual unfoldment of the individual, the actual becoming, but rather looking forward to become the pupil of an outer Master." No wonder Celestia's sanity is doubted.

\* \* \*

The National President of the T. S. in South Africa comments in its October issue on the danger of multiplying organizations. He says "many theosophists will be quite content to do their work and make their influence felt through existing Societies or Movements without seeking merely to increase machinery in order to put Theosophical labels on it." No doubt Mr. Walker feels the difficulty, as so many of us do in Canada, in a sparsely settled country of enormous distances with slender resources, of getting workers for the T. S. itself without scattering their energies and means.

\* \* \*

Theosophy for December deals in its "History" with the relation between the T. S. and the E. S. and quotes one of the most important rules. "It is required of a member that when a question arises it shall be deeply thought over from all its aspects,

to the end that he may find the answer himself." The object of all occult progress is the development of one's own powers and this is unattainable if dependence on others instead of self-reliance is cultivated. There is an interesting note on Abram's electronic blood-test which confirms H. P. B.'s statement that the anthropoids show a tendency to return to the type of their first parent, the black and yellow gigantic Atlanto-Lemurians.

\* \* \*

The Herald of the Star for October reports Mr. J. Krishnamurti's address in closing the Star Congress in Paris last July. His remarks apply to Theosophical Lodges equally well. "In these meetings there should be more life and energy, and members should meet not merely to listen to talks, but to discuss and actively plan out definite lines of work. They should think out from an impersonal point of view all the vital problems which face the world to-day. But we must remember that we should not commit the Order as a whole to any course of action which a group of members decide to follow, because the Star is an International Organization, and should be above all local or nationalistic policies. We should be able to invite to our meetings people of all shades of opinion whose ideas may be even contrary to our own, as well as those with whom we are in agreement, for when the Teacher comes He will not teach us what *we* desire or expect, but what we need to know. So if we train ourselves to be capable of appreciating and sympathizing with those views which are opposed to our own, then indeed, we shall become real followers of the Teacher and not sentimental people expressing their devotion in mere words." This is excellently and reasonably said. The people who expect to have only one set of views current in the T. S. are far from the ideal of "a clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for one's co-disciple, a readiness to give and receive advice and instruction," which are among the first steps to Wisdom. Mrs. Besant follows Mr. Krishnamurti on "Brotherhood, True and False," in which she recognizes that "the passionate indignation felt by

many good people against those who inflict injury on the helpless, or who poison the social union with deceit, is a factor in purifying the moral atmosphere, and shows a far healthier condition of mind than an indifferent acquiescence in wrong-doing." None the less, she proceeds, is such indignation the mark of a partially evolved nature. As understanding grows the wrongdoer is brought within the circle of understanding and sympathy and while the wrong-doing is recognized he is himself pitied and helped.

\* \* \*

Also received: For November Theosophy in Scotland; Bulletin Theosophique, Paris; Theosophia, Amsterdam; De Theosophische Beweging; Revista Theosofica, Cuba; for December, The Protestant.

## KARMA

Karma is a word of many meanings, and has a special term for almost every one of its aspects. It means, as a synonym of sin, the performance of some action for the attainment of an object of *worldly*, hence *selfish*, desire, which cannot fail to be hurtful to somebody else. Karman is action, the Cause; and Karma again is "the law of ethical causation"; the *effect* of an act produced egotistically, when the great law of harmony depends on altruism.—S. D., I. 302 (316).

Humanity has incurred certain Karmic penalties through the iniquities of an early stage of the race, which is allegorized in the Book of Genesis. In a period of human evolution known as the Third Race, the organ known as the "Eye of Siva" gave the humanity of that time extraordinary powers of vision and insight. That eye is now known as the pineal gland or conarium. The following statement is from The Secret Doctrine:

The "Eye of Siva" did not become entirely atrophied before the close of the Fourth Race. When spirituality and all the divine powers and attributes of the deva-man of the Third had been made the handmaiden of the newly-awakened physiological and psychic passions of the physical man, instead of the reverse, the eye lost its

powers. But such was the law of Evolution, and it was, in strict accuracy, no *fall*. The sin was not in using those newly developed powers, but in *misusing* them; in making of the tabernacle, designed to contain a god, the fane of every *spiritual* iniquity. And if we say "sin" it is merely that everyone should understand our meaning; as the term *Karma* would be the right one to use in this case; while the readers who would feel perplexed at the use of the term "spiritual" instead of "physical" iniquity, is reminded of the fact that there can be no physical iniquity. The body is simply the irresponsible organ, the tool of the *psychic*, if not of the "Spiritual Man." While in the case of Atlanteans, it was precisely the Spiritual being which sinned, the Spirit element being still the "Master" principle in man in those days. Thus it is in those days that the heaviest Karma of the Fifth Race was generated by our Monads.—S. D. I., 302 (316).

Questions with regard to Karma and Rebirth are constantly offered and a great confusion seems to exist upon this subject. Those who are born and bred in the Christian faith, and have been trained in the idea that a new soul is created by God for every newly born infant, are among the most perplexed. They ask whether in such cases the number of incarnating Monads on earth is limited; to which they are answered in the affirmative. For, however countless, in our conception, the number of the incarnating Monads—even if we take into account the fact that ever since the Second Race [many millions of years ago], when their respective seven groups were furnished with bodies, several births and deaths may be allowed for every second of time in the aeons already passed—still, there must be a limit. It was stated that Karma-Nemesis, whose bondmaid is Nature, adjusted everything in the most harmonious manner; and that, therefore, the fresh pouring in, or arrival of new Monads, had ceased as soon as humanity had reached its full physical development. No fresh Monads have incarnated since the middle-point of the Atlanteans. Hence, remembering that, save in the case of young children, and of individuals whose

lives were violently cut off by some accident, no spiritual entity can reincarnate before a period of many centuries has elapsed, such gaps alone must show that the number of Monads is necessarily finite and limited. Moreover a reasonable time must be given to other animals for their evolutionary progress. Hence the assertion that many of us are now working off the effects of the evil Karmic causes produced by us in Atlantean bodies. The Law of Karma is inextricably woven with that of Reincarnation.—S. D., I, 302-3 (316-7).

It is not the "Rector" or "Maharajah" who punishes or rewards, with or without "God's" permission or order, but man himself—his deeds or Karma, attracting individually and collectively (as in the case of whole nations sometimes), every kind of evil and calamity. We produce *Causes*, and these awaken the corresponding powers in the sidereal world; which powers are magnetically and irresistibly attracted to—and react upon—those who produced these causes; whether such persons are practically the evil-doers, or simply Thinkers who brood mischief.—S. D., I., 124 (149).

## FROM HEADQUARTERS

(By Our Adyar Correspondent.)

A subject which has been most prominently in the mind of the President this month is the tragedy of Malabar. In this Province on the East Coast of India the Non-co-operation Movement has culminated in massacre and persecution, persecution of the worst description,—religious.

The Adyar compound residents have been highly favoured during the last few weeks with two special lectures from the President. One on "Service", was given to the combined Theosophical Lodges, and the other to the National University students on "Swinburne". In the former, the old but ever new truths were impressed upon us, the need for service, for intelligent service, for whole-hearted service, the advisability of finding your way of service and treading it unfalteringly. The latter was a magnificent lecture and provided one of these delightful surprises that she so

often affords us, the revelation of a new aspect of her richly complex life experience. It seemed to afford her as much pleasure as her audience to throw her memory back to earlier days when she lectured to English audiences on the same subject and deeply stirred in them the passion for liberty, expressed by the poet.

We have another new interest in a Club of a social character which has been started in Madras with Mrs. Besant as its President. There are sections in the Club relating to special subjects, for instance, there is a political section which meets weekly for the discussion of interesting questions in relation to politics in general, there is also an Arts section which is devoting its attention to the study and encouragement of the Arts and Crafts in India. An extremely interesting paper on "The Guild System as a Substitute for Trade Unionism" was read before the political section by Mrs. Besant on 2nd November, in the course of which she gave a graphic description of the origin and growth of the experiment being made in Guild organization by the London Guild of Builders and of the remarkable success achieved by this organization in a very short time. Mrs. Besant quoted several paragraphs from the "most remarkable" prespectus as she characterized it, among them the following: "We shall do work worthy of the Middle Ages", said one of the Manchester operatives to whom the Guild Movement owes so much, and he was right. The Guild stands for the revival of the Building Art. It will offer scope to the craftsman, such as he has never dared to hope for. It opens out possibilities of service to the skilled administrators and technicians, that the old system could not possibly provide. And it gives all a new status as free men, working in a democratic comradeship of service." The paper is printed as one of the National Home Rule Pamphlets, so that it is available for all who may be interested in this absorbing subject of Guild Socialism.

Mr. and Mrs. Arundale together with Miss Arundale are still touring in North India in the interests of National Edu-

cation, and we shall not see them at Adyar until the beginning of next year. Mr. Wadia must be equally busy for he can find no time to write any but business letters. It is good, of course, that they should be doing splendid work away from us but it is also very good to hear the date of their homecoming. The next Adyar letter will have the very good news, we hope, of Mr. Krishnamurti's arrival here.

Adyar, 7th November, 1921.

## THE VIOLIN AND THE BOW

You gave your violin to me, to hold,  
 You thought me dull maybe—and cold!  
 Yet visions passed me by and sped.  
 Could we have followed where they led,  
 We might have stood on a dream's High-  
     way,  
 Have pitched our camp in a silent tent,  
 At the star-gleamed fringe of the firma-  
     ment,  
 Have caught a wave of the ceaseless  
     Breath,  
 And felt life pulse 'neath the wings of  
     Death,  
 Have learned some things that we long to  
     know,  
 Could my Soul's fingers have held the bow.

Though your eyes might be blind where I  
     would see,  
 Though you might have stayed where I  
     would flee,  
 Yet I might have borne you on Wings of  
     Song  
 To deep heart-places where great thoughts  
     throng,  
 Have led you on, with your feet Dream-  
     shod,  
 Where the still waters flow in the midst of  
     God,  
 Where yearning and longing would strain  
     no more,  
 But rest content on Eternity's shore,  
 And all faltering Music would die unheard  
 In harmonious waves of the Spoken Word,  
 Could my soul have drawn from the preg-  
     nant strings,  
 The One Great Theme at the heart of  
     things.

JESSIE W. LANG.

## THE MYSTIC CITY

(Continued from page 151)

do good to His generation as Jesus, but none to posterity." This means that Jesus had promised His disciples the knowledge which confers upon man the power of greater miracles than He had produced Himself, but he died leaving only a few faithful disciples, men only half way to knowledge who had to struggle with a world to which they could teach only what they knew themselves.

"As Tiani Tsang (this probably means Apollonius of Tyana, the Pagan Christ), He became incarnated for the remainder of His *karma*... The Seven Ways and the Four Truths were once more hidden out of sight. The Merciful One confined since then His attention and fatherly care to the heart of Bodyful, the nursery ground of the seeds of Truth. The blessed remains since then have overshadowed and rested in many a holy body of Bodhisattvas."

Apollonius of Tyana was the last of the series of four great World Teachers. Mahommed was a different personality altogether. We are taught that though he was an initiate of the Himalayan Brotherhood, he was unable to conquer certain weaknesses in his own nature and that therefore his mission was to tribes and peoples of lower development.

This reference is to the mystic city called outwardly Shamballa, the home of great occultists, from whence all the greatest Teachers have appeared; where the sixth Root Race, full of occult knowledge, is now being chosen out, whence the Kalki Avatar shall come, from which the Buddhist expects his Maitreya, the Parsi his Sosiosh, the Jew his Messiah, the Christian his Christ, if he only knew it. There H. P. B. tells us Sankara, this Adept of Adepts, still lives, an unseen yet an overpowering presence, among the Brotherhood of Shamballa.

(To be continued).

\* \* \*

"The test of true apprenticeship is fidelity to another's interest".

## A CHRISTMAS HYMN

The soul wherein God dwells,  
 What church could holier be?—  
 Becomes a walking tent  
 Of heavenly majesty.

How far from here to Heaven?  
 Not very far, my friend.  
 A single hearty step  
 Will all the journey end.

Though Christ a thousand times  
 In Bethlehem be born,  
 If He's not born in thee,  
 Thy soul is still forlorn.

The cross on Golgotha  
 Will never save thy soul,  
 The cross in thine own heart  
 Alone can make thee whole.

Hold thou! where runnest thou?  
 Know heaven is in thee—  
 Seekst thou for God elsewhere,  
 His face thou'lt never see.

O would thy heart but be  
 A manger for His birth;  
 God would once more become  
 A child upon the earth.

Go out, God will go in.  
 Die thou—and let Him live.  
 Be not—and He will be.  
 Wait, and He'll all things give.

O, shame, a silk-worm works  
 And spins till it can fly,  
 And thou, my soul, wilt still  
 On thine old earth-clod lie?

ANGELUS SILESIUS (Johann Scheffler),  
 1624-1677.

\* \* \*

Because the seed of all possibilities is in all, because all have descended from and must merge again in the same Creator, therefore any jiva (soul) might unfold any potency and make the others latent, by self-restraint or the reverse; and so may change from lower into higher class or caste, or the reverse.—*Manu X*.

Every member of the Theosophical Society  
 ought to read

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Because it is the Organ of the President of the Theosophical Society—Mrs. Annie Besant—who writes the monthly editorial notes, "ON THE WATCH-TOWER".

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## ON PSEUDO-THEOSOPHY

The following extract from an article by Madam Blavatsky in "Lucifer", March 1889, seems not untimely in a day when the purposes of The Theosophical Society seem to have been forgotten, if they were ever learned, by many, and the excellent custom of facing facts appears to have fallen into desuetude. The article is entitled "On Pseudo-Theosophy," and was written in connection with the publication of Dr. Franz Hartmann's "Talking Image of Urur." The thinskin and the weak-minded will no doubt find it intolerant.

\* \* \*

The chosen motto of the Theosophical Society has been for years—||There is no religion *higher than truth*, the object of "Lucifer" is in the epigraph on its cover, which is "to bring to light the hidden things of darkness." If the editor of "Lucifer" and the Theosophists would not belie these two propositions and be true to their colours, they have to deal with perfect impartiality, sparing no more themselves than outsiders, or even their enemies. As to the "weak-minded theosophists"—if any—they can take care of themselves in the way they please. If the "false prophets of Theosophy" are to be left untouched, the *true* prophets will be very soon—as they have already been—confused with the false. It is nigh time to winnow our corn and cast away the chaff. The T. S. is becoming enormous in its numbers, and if the *false* prophets, the pretenders (e. g., the "H. B. of L.", exposed in Yorkshire by Theosophists two years ago, and the "G. N. K. R." just exposed in America), or even the weak-

minded dupes, are left alone, then the Society threatens very soon to become a fanatical body split into three hundred sects—like Protestantism—each hating the other, and all bent on destroying the truth by monstrous exaggerations and idiotic schemes and shams. We do not believe in allowing the presence of *sham* elements in Theosophy, because of the fear, forsooth, that if ever "a false element in the faith" is *ridiculed*, the latter "is apt to shake the confidence" in the whole. At this rate Christianity would be the first to die out centuries ago under the sledge-hammer blows dealt to its various churches by its many reformers. No philosopher, no mystic or student of symbolism, can ever laugh at or disbelieve in the sublime allegory and conception of the "Second Advent"—whether in the person of Christ, Krishna, Sosiosh, or Buddha. The Kalki Avatar, or last, (not "second") Advent, to wit, the appearance of the "Saviour of Humanity" or the "Faithful" *light of truth* on the White Horse of Death—death of falsehood, illusion, and idol, or *self-worship*—is a universal belief. Shall we for all that abstain from denouncing the behaviour of certain "Second Adventists" (as in America)? What *true* Christians shall see their co-religionists making fools of themselves, or disgracing their faith, and still abstain from rebuking them publicly as privately, for fear lest this *false* element should throw out of Christianity the rest of the believers? Can any of them praise his co-religionists for climbing periodically, in a state of *paradisical décolleté*, on the top of their

houses, trees, and high places, there to await the "advent"? No doubt those who hope by stealing a march on their slower Brethren to find themselves hooked up first, and carried *bodily* into Heaven, are as good Christians as any. Should they not be rebuked for their folly all the same? Strange logic!

However it may be let rather our ranks be made thinner, than the Theosophical Society go on being made a spectacle to the world through the exaggerations of some fanatics, and the attempts of various charlatans to profit by a ready-made programme. These by disfiguring and adapting Occultism to their own filthy and immoral ends, bring disgrace upon the whole movement. Some writer remarked that if one would know the enemy against whom he has to guard himself the most, the looking-glass will give him the best likeness of his face. This is quite true. If the first object of our Society be not to study one's own self, but to find fault with all except that self, then, indeed, the T. S. is doomed to become—and it already has in certain centres—a Society for mutual *admiration*; a fit subject for the satire of so acute an observer as we know the author of "The Talking Image of Urur" to be. This is our view and our policy. "And be it, indeed, that I have erred, mine error remaineth with myself."

\* \* \*

. . . . . *Self abnegation is possible only to those who have learnt to know themselves: to such as will never mistake the echo of their own inner voice—that of selfish desire or passion—for the voice of divine inspiration, or an appeal from their MASTER.* Nor is chelaship consonant with mediumistic sensitiveness and its hallucinations; and therefore all the *sensitives* who have hitherto forced themselves into discipleship have generally made fools of themselves, and, sooner or later, thrown ridicule upon the T. S.

\* \* \*

A further extract from this long article of H. P. B.'s deals with the suggestion made by the Abbé Roca of what she calls "a dream of his; a reconciliation between Pautheistic Theosophy and a Socialistic Latin Church, with a fancy Pope at the head of it. He longed to see the Masters of

Wisdom of Old India and Eastern Occultism under the sway of Rome *regenerated*, and amused himself with predicting the same. Hence a fanatic race between his meridional phantasy and the clerical bent of his thought." In commenting on this proposal she quotes a part of a former reply to it, and continues.

\* \* \*

. . . . . "We are not as optimistic as he (the Abbé Roca) is. His church sees in vain her greatest "mysteries" unmasked and the fact proclaimed in every country by scholars versed in Orientalism and Symbology as by Theosophists; and we refuse to believe that she will ever accept our truths or confess her errors. And as, on the other hand, no true Theosophist will accept any more a *carnalized* Christ according to the Latin dogma than an anthropomorphic God, and still less a 'Pastor' in the person of a Pope, it is not the adepts who will ever go toward 'the Mount of Salvation' (as invited by the Abbé). They will rather wait that the Mahomet of Rome should go to the trouble of taking the path which leads to Mount Meru". . . . . This is not rejecting "the authority of Christ," if the latter be regarded as we and Laurence Oliphant regarded Him, *i.e.*, as an *Avatar* like Gautama Buddha and other great adepts who became the vehicles or *Reincarnations* of the "one" Divine Influence. What most of us will never accept is the anthropomorphized "*charmant docteur*" of Renan, or the Christ of Torquemada and Calvin rolled into one. Jesus, the adept we believe in, taught our Eastern doctrines, *KARMA* and *REINCARNATION* foremost of all. When the so-called Christians will have learnt to read the New Testament between the lines, their eyes will be opened and—they will see.

\* \* \*

#### THEOSOPHISTS MUST THINK.

"To the mentally lazy or obtuse Theosophy must remain a riddle; for in the world mental as in the world spiritual each man must progress by his own efforts. The writer cannot do the reader's thinking for him, nor would the latter be any the better off if such vicarious thought were possible."—H. P. B. in Preface to *The Key to Theosophy*.

## WORLD SERVICE

By B. P. Wadia.

(Continued from page 149).

This gives us the clue, as to the nature of the service to be given to the world by members of the Theosophical Society. Our sphere of service is determined by that aspect of mind which we are developing. Thus H. P. B.'s hint is most illuminating and highly practical. Our members exclaim: "Tell us what to do". Nobody can tell you. A person with real spiritual perception, one who is an occultist, cannot say what other people should or should not do. People have often misunderstood the expression—"the order that comes from the Masters". The Masters never give orders in that sense. We have misunderstood this idea of obedience in following a particular order when it comes. Occultism knows of no obedience; but only of the response which wells up from within as a conviction. Masters' orders carry their own conviction. Their messages are self-luminous; they illuminate the minds and uplift the moral natures of those to whom they are presented.

But let us revert to the idea we were considering; our service must relate itself to that type of the mind which we are unfolding. To put it more generally, it is related to that principle in us which is developing. In that way it will be possible for us to serve the world according to the Masters' way. It is said sometimes, and truly said, that what the Masters need are channels through which They can help the world. But we are not channels when we accept other peoples' programmes and schemes. Then we become mediums, not the ordinary mediums of spiritualism, but mediums in a very real sense, continuously filling our heads with other people's thoughts, our hearts with other people's feelings, our activity with other people's plans. Thus we are not the channels for the Masters, as we would like to be, because we do not live what we ourselves are, but are trying to live somebody else's life. Therefore in planning the service of the world, it is well that that portion of our being which is in the process of unfolding

is made the channel of communication between the world of human beings and the world of Supermen, of the Masters. That is what the Masters want. That is what they have tried to explain in Their many letters and writings. Self-expression therefore is the fundamental service.

Let us come to another idea arising out of this. Our people often say, "Well I have such and such work in life; I am so busy that I can not undertake any Theosophical activity; my bad Karma." Now, this "Theosophical activity, is one of the greatest of illusions. What is Theosophical activity? Is not the function of taking your morning breakfast a Theosophical activity? Is not attending to your work at your office a Theosophical activity? How can you make a division in the spiritual life? And yet we do make a division when we speak of Theosophical activity. We have simply removed ourselves from one sphere of illusion to another sphere of illusion. We have blamed the orthodox Christian because he regards Sunday as a sacred day, when he must go to church, and all the other as secular days, when he must do his business. We say that is all wrong; but instead of dividing our week into two compartments, we divide our days into more than two, and we say, "this thing I am doing, well that is ordinary life but if I go to the Lodge meeting to deliver a lecture or listen to one, then that is Theosophical activity". Thus you get away from the spiritual life, from the true service of the world. What we need is the fire of true altruism, which is to live our *natural* life theosophically, which demands the effort *consciously* to help the growth of that particular principle which is evolving in us. That is the true kind of impetus necessary for spiritual service. I want you to note how this question of service is related to our individual progress. In this connection let me quote the *Voice of the Silence*:

"The selfish devotee lives to no purpose. The man who does not go through his appointed work in life—has lived in vain. Follow the wheel of life; follow the wheel of duty to race and kin, to friend and foe, and close thy mind to pleasures as to pain. Exhaust the law of karmic retribution. Gain Siddhis for thy future birth."

In this teaching comes the method of world-service. We have to go through our appointed work in life; we have to attend to duties and obligations to race and kin; and as Theosophists we have to discharge this by the method indicated in the words, closing our minds to pleasures and pains. He who does not live and serve thus is described as "the selfish devotee". He who does live and serve thus is gaining Siddhis for his future birth—an idea that is not yet fully understood.

Next let us come to the form into which this service should be moulded; there again we find confusion of ideas. If what I have been saying is true, then our duty as active helpers of our fellow-men is to put into the existing forms, if such forms are clean, that power of Theosophy which we are evolving from within ourselves. What are we trying to do? Exactly the reverse of it—we are trying to build new forms. But ours is not the task to build unnecessary new forms. We want to spiritualize all spheres of the world, forms which already exist. Therefore you do not want a new political party. You want the spiritual power of Theosophy to influence all political parties, so that it can unite the parties which are fighting and struggling one against the other. Therefore you do not want a new school of art. You want the spiritual power to touch all emotional activities of artists of various schools of thought, so that they can find a common ground, a common basis, for their emotional expression. You do not want a new creed, or a new faith, or a new religion, or a new church—you have enough in this country at any rate. You want the power of the spiritual life felt and realized. Let each one take into his particular denomination, church, creed or faith his own spiritual current. And why should that be so? Because that enables the right fulfilment of living the spiritual life according to the dictates of the law of Karma. We speak of the law of Karma, but we do not recognize the fact that the law of Karma must be helped to fulfill itself, through our spiritual life. We always want to change our Karma? We can only change Karma by the fulfilment of that Karma. Many of our

members desire to get away from the environment which the laws of Karma have created for them and want to contact a new one. This, in a very real and occult sense, leads to caste confusion, and thus to pain, sorrow, suffering and failure in activity.

Let us grasp the principle that we must let Karma fulfill itself, and not try to fight and change—save the fight that comes from within, and the change which is of the nature of inner Conversion. When we begin to speak in terms of fulfilment of the law of Karma, we begin to look at the forms with which our Karma is related. In what country was I born? In what family have I come? In what nationality have I to work? What religion, or what denomination of religion, has been decreed for me? That is where my primary duty lies. We try to run away from it and thus commit a wrong. Our attitude should be, "What I did not understand before, through my Theosophy I have begun to understand, and now I am going to let Karma fulfill itself. We must work out that idea in life." The notion that we are going to right the world by taking one or another course of activity is one of the greatest of illusions. We cannot affect the course of evolution in the world of forms, save by one method; the world suffers through the obstacles of forms, and only one power removes that obstacle; it is the power of life. When you pour into obstructing forms fresh life they crumble.

We must see therefore what our Karma has brought us in our life, and endeavour to pour into those forms with which we have contact, the power of the spiritual life, so that the law may fulfil itself. Apply this to your city, country, nation, religion and you will perceive the truth underlying spiritual service of the world. In helping the world, therefore, we should always keep in mind the fact that our duty is to spiritualize action. Some of our members want to make good Karma, as they put it. But that is not Karma-Yoga; that is not treading correctly the Path of Action; that is not "skill in action which is Yoga"; that is not "To abandon *both* good and evil deeds". Thus our personal Karma is

intimately related to our efforts at serving the world.

Adopt a way of service other than this and you will find that when you have finished the task, the world has not moved much further. What we want therefore is the power to remove the causes of evils, which we Karmically contact. To deal with evils in the ordinary way is to deal with effects and that is not productive of lasting good. Therefore discrimination in action is necessary for the service of the world.

How can we perceive the causes of evil belonging to our own environment save by the process of inner conversion whereby we have rooted out that evil in us and thus spiritualize that environment? Don't judge the success of our Theosophical service in a crude material way—"How many members have we got by adopting this particular form of propaganda?" asks our zealous activist. This is a wrong measure. It is not the number of members, but the quality. Proselytism from without gives you quantity; inner conversion gives you quality. Our method should be to live our life and let loose a spiritual power in living that life which will produce inner conversion in the hearts of men. Not by words of eloquence, but by words made flesh in life—that ought to be the way. We can do it in terms of that particular principle of our being which is evolving because that is the line of least resistance for us. We must react on our own environment and allow our Karma to fulfill itself. It is in that sense that Shri Krishna said in the *Bhagavad Gita*:

"Better is one's own duty though destitute of merit than the well executed duty of another. He who doeth the duty laid down by his own nature incurreth no sin.

"*Congenital* duty though defective, ought not to be abandoned. All undertakings indeed are clouded by defects as fire by smoke.

"He whose Buddhi is everywhere unattached, the self subdued, dead to desires, he goeth by renunciation to the supreme perfection of freedom from obligation." There you have the identical teaching of H. P. B.'s: "Follow the wheel of life; fol-

low the wheel of duty to race and kin." "Exhaust the Law of Karmic retribution," says the *Voice of the Silence*, "and gain Siddhis for the future." *Gita* teaches the same lesson of "freedom from obligation." This is the way of service by which we do not incur sin by not abandoning congenital duty. Other paths take you away from the true spiritual life, and you will go about it and about; you will neither make progress yourself nor help the world to advance spiritually. Therefore try to lead the life, contacting that very sphere which is your own.

There is a world in which as individuals we live; it is no one else's world; for ordinary individuals Nature makes that world; a true Theosophist ought to build it himself. Create a sphere by letting loose of the spiritual power and force from within, and from there endeavour to remove the causes of evil in the world. Let other people touch that world of yours for that touch will lead them to the inner conversion which you yourself have gone through and enable them to build their own world. That is your service to them and the world. That is what the Masters are doing. They are trying to pull to Their level the members of the T.S., by a process of inner Conversion, so that through us They may help a greater number of human souls—not human bodies. They are endeavouring to draw into Their world human souls; for in that world, beyond the worlds of name and form, (Nama and Rupa) all names and forms come into being. There we can deal with causes of effects. That is the World of Will and Wisdom and Creation wherein is determined the destiny of the worlds of effects. Therefore the true Theosophical Service consists in a sincere attempt intellectually to master the scheme of evolution to which we belong, to find our place therein, to apply the teachings of the Ancient Wisdom in reacting on our own environment, and moving from the world within affect causes and thereby nullify the evil that encompasses this Sorrowful Star.

\* \* \*

Put, without delay, your good intentions into practice, never leaving a single one to remain only an intention.

—H. P. B. in Practical Occultism.

# THE MYSTIC CITY

By MRS. WALTER TIBBITTS

Author of "The Voice of the Orient;" "Cities Seen;" "Pages from the Life of a Pagan: A Romance."

(Continued from page 159.)

And now we come to the connection of the Buddha with ourselves and with the Theosophical Society. He incarnated, the same Thibetan book says, as the great reformer Tsong-Kha-Pa in the fourteenth century, the founder of a secret school near Tsi-gat-se attached to the private residence of the Tsai-Lama. He was the first of the Lamaic incarnations of Buddha and His special work was to put down black magic, then rampant in the country. The strife of this split in Lamaism was so great that, with the consent of the Tsai Lama, hundreds of Arhats migrated to China where they form still a powerful occult centre and they were called the "sweet voiced" on account of their ability in chanting mantrams. "Whenever made too public the Good Law fell invariably into sorcery." This sentence has a sinister meaning when applied to certain events of recent times in the Theosophical Society, for never before in the history of the world has occultism been so accessible as now.

Tsong-Kha-Pa was the last incarnation of the Great Being, and He is of supreme interest to the West because He left orders that at the close of every century an attempt was to be made to spread light among the "barbarians of the West." So that He was the true founder of all the European Theosophical Societies. In an old Masonic book in the British Museum occurs the phrase that Freemasonry was instituted for "the study of true Theosophy." So that we can trace back the pedigree of all Theosophical movements to Mahadev, the Great Lord of Yoga, Himself, through His Avatar of Sankara. Helena Blavatsky was the messenger sent from Thibet to the West, in accordance with His decree, given as Tsong-Kha-Pa, at the last quarter of the nineteenth century.

All details of the earlier Theosophical Societies, Freemasons, Rosicrucians, Ren-

aissance, and what not, will be found for those who have energy to dig them out in the libraries. A few words may perhaps be said about Helena Blavatsky's immediate predecessor. These details come from the Christian clergyman Casanova. He was an acquaintance of the Comte de St. Germain and the Conlombs and Mr. Solovioff were of H. P. B. [Note. For further details of this great adept, St. Germain, and the part he played in European politics as well as in western occultism *vide* the careful studies of Mrs. Cooper Oakley in the "Theosophical Review." I was with her in the British Museum Library when they were compiled, and can testify to their accuracy. She will shortly publish them in book form.] In occultism light and darkness are always intimately associated, hence the storms and scandals in the Theosophical Society. The devil shelters beneath the cathedral spire. The Prince of Adventurers says St. Germain was the most amusing person he ever met. He talked all through dinner and ate nothing. He was in favour with Mme. de Pompadour. Mme. de Gergy knew him in Venice in 1700. He then looked forty-five. At Mme. de Pompadour's, fifty years later, she saw him unchanged. He was immensely rich, but no one knew the sources of his income. He spoke all European languages, Sanskrit, Arabic and Chinese. His origin was never determined. He was called the "mysterious adventurer." He appeared phenomenally to Mme. D'Urfé and Casanova in the Bois de Boulogne when his body was in the Duc de Choiseul's library. The black and the white forces appear, as ever, in conflict when Casanova told Mme. D'Urfé he "must spend fifteen days in Paris to demolish a little plan of St. Germain's." I have given these few details from the life of this great adept of the White Lodge because they are separated for the first time from the unspeakable life of one who was evidently an agent of black occultism.

A few further details concern us. St. Germain is known to have lived from 1710 to 1822. He is mentioned in the diaries of various persons in Europe who knew him. [Note. The last person who mentioned having seen him was Queen Alexandra's uncle, the late Prince Johann of Glücks-

berg, who states that he saw the Count at a funeral when the Prince was aged eleven years.] He was a personal friend of Louis XV. of France, who gave him rooms in the Royal Chateau of Chambord. He often spent the evening with the King and royal family. He was appointed as the private agent of the King to many of the courts of Europe on a mission of peace. He is in the memoirs of George III. of England and other kings.

Mme. d'Adhemar was an intimate friend of Marie Antoinette. She writes in her memoirs of St. Germain always as a magician. She relates an interview with Louis XVI. and the Queen in which he tried to warn them of the scaffold years before the trouble began. "But Marie Antoinette could not at this time take anything seriously." Pinned on to her MS. is this note dated May 12th, 1821: In 1793 he warned her of the approaching execution of the Queen. She asked him if she would see him again. He replied, "Five times more; do not wish for the sixth. "I saw St. Germain again, and always to my unspeakable surprise; at the assassination of the Queen; at the coming of the eighteenth Brumaire; the day following the death of the Duc d'Enghien (1804); in the month of January, 1813; and on the eve of the murder of the Duc de Berri (1820). I await the sixth visit when God wills." She died next year. I have selected this detail for this reason. I was told by my Guru, in the first days of our meeting in this life, many particulars of the Mahatmas. Amongst them she said that when people had worked and prayed all their lives to see the Mahatmas They sometimes appeared to them at the moment of dying. We know therefore when St. Germain appeared the sixth time to Mme. d'Adhemar, for Helena Blavatsky has stated that he was the greatest oriental adept sent to the West in modern times and her predecessor of the eighteenth century.

One more detail is necessary for our purpose. In 1790 M. de St. Germain told two students of occultism that he was leaving Vienna for England to prepare there for two inventions which would be used in the next century, e.g., trains and steamboats. Then he added, "At the end of this century

I shall disappear out of Europe, for I must rest. I shall take myself to the *region of the Himalaya Mountains.*"

One other detail not published before outside Casanova will interest those who have their reasons for thinking that H. P. B. and Cagliostro were one and the same. Casanova says that Mme. Cagliostro presided over the Isis Lodge of the Rosy Cross. This contained such *grandes dames* as Mmes. de Choiseul, de Brienne, and de Polignac.

#### MINOR SCHOOLS OF OCCULTISM.

Helena Blavatsky taught that, in addition to the White Lodge of the Himalayas, there were many subordinate schools of occultism. These range through all shades of white and grey to the black magicians or Brothers of the Shadow. They lead the forces of evil on the planet.

In my wanderings I have several times happened up against persons connected with schools of occultism apparently other than ours of the White Lodge. At any rate they were "not in our group of its ramifications. One was Mr. Justice Shasfaddin's guru already mentioned. Another was a Hindu ascetic of Ghazipur, Bengal. He lived in entire seclusion for years. Suddenly one day he lighted the sacrificial fire with himself as burnt offering. Vast quantities of combustible material had been accumulated beforehand. He and his house in an instant were consumed. I saw the wreckage at Ghazipur, and also, in a temple there, met a brahman boy, a priest of Shri Krishna, who had trained himself to do entirely without sleep. At first he took a few hours' sleep nightly, later none at all.

(To be continued.)

\* \* \*

Every mortal has his immortal counterpart, or rather his Archetype, in heaven. This means that the former is indissolubly united to the latter, in each of his incarnations, and for the duration of the cycle of births; only it is by the spiritual and intellectual Principle in him, entirely distinct from the lower self, never through the earthly personality.—S. D. III. 59.

## THE CANADIAN THEOSOPHIST

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

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Roy M. Mitchell, Toronto.  
H. R. Tallman, Toronto.  
Mrs. M. F. Cox, Ottawa.  
James Taylor, Vancouver.  
A. L. Crampton Chalk, Vancouver.  
Mrs. George Syme, Winnipeg.

#### GENERAL SECRETARY:

Albert E. S. Smythe.

## OFFICIAL NOTES

Mr. B. F. Wadia's address for the present is 50 West 67th Street, New York City.

\* \* \*

The Annie Besant Lodge has been chartered in Toronto, the third in the city. The new Lodge has been formed by a group of members recently arrived from Scotland, of whom Mr. and Mrs. Wallace, 66 Cannon Street, are perhaps the most active. The Lodge is located in the East End of the city, and desires to work privately.

\* \* \*

A new Lodge, to be known as the Alcyone Lodge, has been chartered in Regina, Sask., on December 14, with fourteen charter members. The Lodge has elected Mr. H. G. Smith, president, Miss Merle Forler, vice-president, Mrs. Clara Forler, 1304 Cameron St., secretary-treasurer, Mrs. Alice Smith, librarian. Mr. John Hawkes is honorary president.

\* \* \*

Mr. Ernest Wood will be in Montreal on January 28-29; Ottawa, Jan. 30-31 and February 1; Toronto, Feb. 2-6; Hamilton,

Feb. 7-8; St. Thomas, Feb. 9-10; London, Feb. 11-13; Hamilton for Brantford, Feb. 14. Mr. Wood will sail for England on Feb. 17 from St. John, N.B. The subjects of his lectures are: *Psychical: Methods of Mental Training, Thought-Power and its effects; Ethical: Purpose in Human Life; Pleasure, Pain and Happiness; What Theosophy Is; Self-Reliance versus Devotion; The Moral Law in Nature; Yoga: The Seven Types of Men; The Yoga of the Bhagavad Gita; Hindu and Buddhist Yoga; Educational: Educational Ideals and Practice; Educational Citizenship.* Mr. Wood will hold members' meetings in each Lodge in addition to the lectures.

\* \* \*

Mr. George McMurtrie has received eight more sets of The Secret Doctrine for sale at \$17.50 each. Early application is necessary.

## MR. WADIA'S TOUR

The following itinerary has been confirmed by Mr. Wadia for his visit to the Canadian Lodges. Owing to the great pressure on his time it has been impossible for him to arrange to visit all the Lodges as we had hoped, but he has offered to work without sparing himself wherever he does go and will address luncheon clubs and other bodies as may be arranged on the subjects which he has undertaken to speak upon, Indian philosophy, Indian religion, or Indian Sociology. His subjects for lectures in five groups are: *Philosophical: Unfinished Man, A Study in Evolution; Ancient Ideals in Modern Life; The Wisdom of the Upanishads; The Message of the Gita; India, what can it Teach us, (a study in Indian Philosophy); Reincarnation; Karma, the Law of Growth; Man, the Maker of his Destiny. Political and Sociological: The Commonwealth of the Future, the Brotherhood to be; The New International State; Some Problems of National and International Politics; Human Inequalities as the Basis of Brotherhood; Labour: The Heritage of Labour; The Labour Movement in India. Art: The New Art, the Expression of a New Consciousness; Modern Indian Poetry. Religious and Spiritual: The Message of Zoroaster; The Religion of the Future;*

The Spiritual Life of the Man of the World; Yoga, the Path of Union.

Mr. Wadia is at present in New York filling a long series of lecture engagements, the last of which is to be on Sunday, February 26. He will begin his Canadian tour on Tuesday, February 28 at Montreal and finish at Vancouver or Victoria on April 30. He then goes to California, but will return later to sail from Vancouver for India. The dates arranged are as follows:

Montreal, Tuesday, Feb. 28 to Thursday, March 2;

Ottawa, Friday, March 3 to Monday, March 6.

Toronto, Tuesday, March 7 to Sunday, March 12.

Hamilton, Monday, March 13 to Wednesday, March 15.

St. Thomas, Thursday and Friday, March 16 and 17.

London, Saturday, March 19 to Monday, March 20.

Winnipeg, Thursday, March 30 to Sunday, April 2.

Regina, Monday, April 3 to Wednesday, April 5.

Medicine Hat, Thursday and Friday, April 6 and 7.

Calgary, Saturday, April 8 to Tuesday, April 11.

Edmonton, Wednesday and Thursday, April 12 and 13.

Banff, Friday and Saturday, April 14 and 15;

Salmon Arm, Sunday, April 16.

Vancouver, Victoria and Nanaimo, Monday, April 17 to Sunday, April 30.

The three members of the Executive in Vancouver have been requested to arrange for Mr. Wadia's meetings among the seven lodges in Vancouver, Victoria and Nanaimo, Victoria will probably have four days, Nanaimo two, and the balance in Vancouver.

The Lodges, their officials and members are requested to do their utmost to make the visit of Mr. Wadia's to their city or town a great success. Especially are they requested not to spoil the wagon for want of a penn'orth of grease. Any reasonable expense that cannot be met by the Lodge locally will be cared for by Headquarters. Good halls should be rented and plenty

of advertising procured. Since Mrs. Besant visited Canada no one of such importance in the Theosophical world has toured the country and we must take full advantage of the opportunity. Mr. Wadia has been an official representative of the Government of India on two occasions, and has just returned from his mission to Geneva as one of the Government delegates to the International Labour Congress. He is a most magnetic speaker and has made a profound impression in France, Belgium, Holland and the Scandinavian lands, as well as in Great Britain.

## MRS. BESANT'S TRIBUTE

Mrs. Besant writes in the November Theosophist: "My many-years-colleague, B. F. Wadia, is doing very useful work for the Society. He writes from Holland, sending an account of his stay in Belgium. He writes: "I have visited Brussels, Ghent, Antwerp, Ostend, Liege, Charleroi and Morlanwelz, where altogether nineteen lectures have been delivered, of which five were organized by the Labour Party in Belgium for Labour audiences, 12 by the T.S., and two were for the International University at Brussels. The smallest audience, at Ostend, was 60 to 65; others were 300—400; largest in Brussels, of 900. Two interesting invitations came: one from the World Brotherhood Congress which held its Third Session at Prague. I could not go, but sent a paper on "Brotherhood from the Indian Point of View," which I understand has been appreciated; the second invitation came from the First International Congress of the Psychical Research Society which was held at Copenhagen, for which I sent a paper on "Psychical Research in Ancient India," and have heard that it was much liked; during my forthcoming visit I have been asked for a lecture, which I hope to give." He has sent me a number of cuttings, giving interviews and reports of lectures, and I have summarised these for *New India*, for his many friends. He evidently made a very pleasant impression on those who met him, and those who heard him speak. One journal remarks: 'In every country he visits, the press is unanimous in recognizing the virility and the charm of his warm and vibrant speech.' He is described as

tall and thin, with ebony hair and beard, with fine dark eyes, using few gestures, but with a forcible manner of speaking which makes a great impression on all who understand English. When he wrote, he was at the Summer School in Holland, in which country he proposes to make a tour. He goes to the Geneva Conference on Labour, being appointed to represent India with Mr. Joshi by the Indian Government, on the election of the All-India Trade Union Congress here. He visits also the Scandinavian countries and Finland, before he goes to Geneva, he says."

### CENSURING THE EDITOR

The General Secretary,  
Theosophical Society in Canada,  
Toronto, Ont.

Dear Sir and Brother:

I have been empowered by the Brotherhood Lodge to forward the following letter for publication. (Authorization, Minutes Nov. 19, 1921.)

The members of the Lodge present on Nov. 19th feel that you have of late used the Sectional Magazine to express your own views rather than the views of the Section as a whole.

That you have put letters, comments and notes that tend to hurt the religious susceptibilities of many Fellows.

That there is a spirit of intolerance in the magazine for those who find the Liberal Catholic Church a way of service, while being active members of the T. S.

That the Magazine is trying to arrogate to itself the right to label the researches of F. T. S. as either psychic, or spiritual.

That the Magazine has become sectarian and controversial in form, even quoting "The Secret Doctrine" and H. P. B. as authorities that none must contradict.

Many in this Lodge look to the work of Mrs. Besant and Bishop Leadbeater as to a Light that will lead us to understand the teaching which the world has ever had, and which H. P. B. so bravely re-announced to the Nineteenth century. As we have to buy the magazine whether we want to or not, it should not have in it much more than news of the World and the Theosophical Society, with short notes as to the work of a theosophical nature done in other countries.

We think that the following should have been left out of the Magazine, as they are not helpful or useful to the section, in our opinion.

Vol. 2, No. 6, Page 96. "Editor Disagrees."

Vol. 2, No. 8, Page 113, Paragraphs 1, 3, and 5.

Vol. 2, No. 8, Page 122, Paragraph "A Member Writes." (2nd P. R.)

Vol. 2, No. 8, Page 123, Paragraph, 2 last sentences. (2nd P. L.)

Vol. 2, No. 8, Page 128, Paragraph, 2 last sentences. (2nd P. R.)

Yours fraternally,

A. W. BOYDEN,  
Secretary.

The foregoing came too late to be included last month and needs no further comment than followed the protest of the Vancouver Lodge. Do our brothers not yet understand that the T. S. is a Society where people of all sects and shades of opinion can join together in Brotherhood, and the first requisite is ability to bear with those with whom one differs? The magazine must not reflect only one view but the views of all and those who can't bear to hear any views but their own are in a highly immature frame of mind. The truth is not to be found by sticking one's head in any special barrel and shouting. There are other barrels around, and some people prefer the open air and sky.

The editor has been reading the following in The Theosophist for December and feels encouraged:—

"I was surprised to read in 'On the Watch-Tower' of the September 'Theosophist' the following: 'Despite the persecution she has undergone from the theistic Bolshevik Government' . . . . Finally, your using the editorial columns of the official organ of the T. S. to ventilate your personal animadversions, is an abuse of the confidence placed in you." This is signed by a London, England, F. T. S. Mrs. Besant points out "The Theosophist is not the official organ of the T. S. Every copy contains a notice that the T. S. is not responsible for anything in it, unless contained in an official document." One feels quite sure that some of our good friends would not allow Madam Blavatsky to open

her mouth in the society she founded if they could prevent it.

Here is Mrs. Besant's own pronouncement made in her London Lectures, 1907, page 195-6:

"Let it be understood in the Society, for there is danger of this being forgotten, that there is freedom for those who assert as well as for those who deny; that all alike are free. Those who know have a right to speak, and there should be no outcry against them; those who do not believe have a right to say they do not believe, and there should be no outcry against them because they believe not. But there is a danger lest those who believe not should think that they have the only right of speech, and that those who [have] experience have no right to say out that which they know to be true. . . . Only by that liberty of all can we live and grow; only by the perfect freedom, and the recognition of every man's right to speak, no matter what he says, can the health of the Society be secured."

## FELLOWS AND FRIENDS

Sidney Coryn, brother of Dr. Herbert Coryn, and one of the older generation of Theosophists who knew Madam Blavatsky died rather unexpectedly on November 15. "A brave, brilliant and lovable man," was the summing up of his personality by the San Francisco Argonaut, with which he had long been associated. He had originally studied for the civil service and had mastered half a dozen languages with that in view, when by the change of an age limit, he was excluded from this career. He tried art in Paris but left it for the London office of the C. P. R. where he became private secretary to Lord Stratheona, and was constantly travelling to Canada, Germany, Russia, France, Italy, Egypt, the Balkan States and elsewhere on C.P.R. affairs. About twenty years ago he went to San Francisco where he finally became head of the literary department. At the beginning of the war he wrote under the head, "The Theatre of War," every week a signed article from the first invasion of Belgium till long after the armistice, which was regarded "as the clearest and most

consistent commentary upon the war and its aftermath that appeared in any newspaper." These articles were widely used in Canada. Mr. Coryn was also in constant demand as a lecturer during the war, and his wide range of travel and his enthusiasm and his profound knowledge of world history gave these addresses singular value. He was, indeed, a vital element in the home forces. He had gained his first experience in public speaking with Madam Blavatsky and had spent three or four years in visiting every considerable city in Europe on Theosophical work. He remained till the end an enthusiastic Theosophical propagandist. He has finished his course and kept the faith.

## AMONG THE LODGES

Vancouver Lotus Group gave their usual annual play on Dec. 20, "The Babes in the Woods" being given for the first time. On Dec. 30 the children had their Christmas tree. The Vancouver Lodge held a bazaar on Nov. 18-19, and realized \$500 for the Building Fund.

\* \* \*

Hamilton Lodge reports a highly appreciated week of Mrs. Lambart-Taylor's visit in November, the time being divided with Brantford, where three nights were spent in pioneer work with satisfactory results. The expense of the Brantford meeting was met by the Hamilton members.

\* \* \*

Mr. Stephen, president of the Julian Lodge, Vancouver, anticipates that an application for a charter will soon be forthcoming, the matter having been under consideration since the formation of the Section.

\* \* \*

On Sunday, Oct 2nd, the Toronto West End Lodge held a special service to commemorate the 74th anniversary of Annie Besant's birthday. Addresses, given by five members of the Society who have personally known Mrs. Besant, dealt with the following phases of her activities: Mrs. Besant as a Teacher; as President of the

Theosophical Society; her connection with subsidiary activities, as the The Star of the East and Co-Masonry; her Literary activities, and her work in the Educational, Social, Economic and National Life of India. Excellent music was interspersed and it was a most interesting and enjoyable evening.

\* \* \*

Montreal Lodge had enthusiastic audiences to hear Mr. Howard Edie lecture on "Personality" and "What is the Matter with the World To-day." The Lodge has arranged several short courses of addresses by Lodge members. Mr. Fyfe took two Sundays with "The Religion of our Fathers," and "The God of our Fathers: I Am," and Mrs. Hamaker three on spiritual, National and Personal Karma.

## OUR EXCHANGES

The Messenger for December has a fine front page exhortation by the Editor, A. E. Deaderick, from which we quote the following paragraphs:

"Every member of the Theosophical Society in the American Section is important. Each individual is an exponent of the ideal of Universal Brotherhood, and each individual contributes to or detracts from the realization of that ideal to the extent he lives up to the standards of Brotherhood.

"It is easy to fall into the way of thinking that Adyar is the centre, or Krotona is the centre. Any member is the centre of a widening circle of influence. It involves responsibility for each member to serve as a centre for the dissemination of this doctrine of Brotherhood. It involves changes in attitude, mode of living, treatment of others, expression, and self-forgetfulness.

"The population of this land is great; the population of the Society very small. Therefore, to each member is entrusted the task of presenting in suitable form to his public the ideal of Universal Brotherhood. It devolves upon each one of us to rise to this opportunity, assume his responsibility and become, in reality, a radiating centre of Brotherhood."

## CORRESPONDENCE

### "BACK TO BLAVATSKY"

Editor, Canadian Theosophist: The Theosophical Society, as one of the Masters pointed out, was not founded for argumentative purposes, and as we all know that polemical disputations usually lead nowhere, I am reluctant to renew the argument on the "Back to Blavatsky" movement in the T. S. Nevertheless there are one or two points raised by my friend, Mr. Chalk, in his article in the August "Theosophist" which demand some further comment.

My object in writing the letter which appeared in the May issue, as I then pointed out, was to warn against the dangers of restricting Theosophy to one teacher or one set of books, and if possible to get a wider viewpoint and recognize that all the leaders in the Theosophical Movement have in the past, and are in the present, performing valuable work, contributing new viewpoints, illuminating obscure facts, and broadening the ground work on which future leaders will build and contribute their quota to the general edifice. There is no hostility to the memory of H. P. B. or to her followers implied in such an attitude, in fact Colonel Olcott, her devoted co-worker for many years, found it necessary in his day to utter a word of warning when a number of T. S. members shortly after H. P. B.'s death endeavoured to have her books looked upon as the final standard of truth.

In his address to the Seventeenth Convention of the Society held at Adyar, in December, 1891, he spoke as follows:

"As the Co-Founder of the Society, as one who has had constant opportunities for knowing the chosen policy and wishes of the Masters, as one who has, under them and with their assent, borne our flag through sixteen years of battle, I protest against the first giving way to the temptation to elevate either them, their agents, or any other living or dead personage, to the divine status, or their teachings to that of infallible doctrine. . . ."

"If she had lived, she would have undoubtedly left her protest against her

friends making a saint of her or a bible out of her magnificent, though not infallible writings. I helped to compile her "Isis Unveiled" while Mr. Keightley and several others did the same by "The Secret Doctrine". Surely we know how far from infallible are our portions of the books, to say nothing about hers. She did not discover, nor invent Theosophy, nor was she the first or the ablest agent, scribe or messenger of the Hidden Teachers of the Snowy Mountains. The various scriptures of the ancient nations contain every idea now put forth, and in some cases possess far greater beauties and merits than any of her or our books. We need not fall into idolatry to signify our lasting reverence and love for her, the contemporary teacher, nor offend the literary world by pretending that she wrote with the pen of inspiration. Nobody living was a more staunch and loyal friend of hers than I, nobody will cherish her memory more lovingly. I was true to her to the end of her life, and now I shall continue to be true to her memory. But I never worshipped her, never blinded my eyes to her faults, never dreamt that she was as perfect a channel for the transmission of occult teaching as some others in history have been, or as the Masters would have been glad to have found. As her tried friend, then, as one who worked most intimately with her, and is most anxious that she may be taken by posterity at her true high value; as her co-worker; as one long ago accepted, though humble, agent of the Masters; and finally, as the official head of the Society and guardian of the personal rights of its fellows, I place on record my protest against all attempts to create an H. P. B. school, sect or cult, or to take her utterances as in the least degree above criticism. The importance of the subject must be my excuse for thus dwelling upon it at some length. I single out no individuals, mean to hurt nobody's feelings. I am not sure of being alive very many years longer, and what duty demands I must say while I can."

These are great and noble words and yet Mr. Chalk's letter demonstrates that this attitude of mind which seeks to elevate H. P. B.'s writings to a position of infallible

pre-eminence is still prevalent in the Society. He attacks the present leaders for differing from her as if such difference were *per se* an offence and in so doing exposes the central weakness in the Back to Blavatsky Movement.

He says: "I would assure him (the present writer) in all seriousness, that Back to Blavatsky people do find much of the modern teaching utterly and essentially antagonistic to the Theosophical Principles of H. P. B."

The obvious reply to that is: Well, what of it? Are the writings of H. P. B. absolutely infallible, and are the teachings that she gave to the world never to be added to or modified in any way? If they are not to be challenged then we are committed to the acceptance of infallible inspiration. Here is the dogma and therein lies the crux of the whole matter. Without any hostility to H. P. B. we must as Theosophists absolutely refuse to bow to or accept any statement simply and solely on the ground that she uttered it. With Walt Whitman, we reserve to ourselves the right of examining everything that we have ever heard or read in school, church or book, and of rejecting everything that insults our own souls. The more examination, the more discussion, the more interpretation, the more comparisons, the more challenges we have to the statements made, the more deeply will we study and examine the teachings for ourselves and by our own intuitive processes arrive at larger conceptions of truth.

In the last analysis, too, Theosophy is a life more than a doctrine, an attitude of mind rather than a formula or exact literal teaching. Consequently any attempt to confine it to the words of any one teacher, no matter how lofty, is contrary to its very nature and essence.

Very curiously the best reply to Mr. Chalk's article was to be found in H. P. B.'s own words, quoted on page 84 of the same issue of the "Canadian Theosophist" in which this article appeared, the passage taken from the "Secret Doctrine" II, page 640 (676-7).

"No true Theosophist, from the most ignorant up to the most learned, ought to claim infallibility for anything he may say

or write upon occult matters. The chief point is to admit that, in many a way, in the classification of either cosmic or human principles, in addition to mistakes in the order of evolution, and especially in metaphysical questions, those of us who pretend to teach others more ignorant than ourselves—are all liable to err. Thus mistakes have been made in "Isis Unveiled", in "Esoteric Buddhism", in "Man", in "Magic: White and Black", etc., etc.; and more than one mistake is likely to be found in the present work. This cannot be helped. For a large or even a small work on such abstruse subjects to be entirely exempt from error and blunder, it would have to be written from its first page to its last page by a great adept, if not by an Avatar. Then only should we say, "This is verily a work without sin or blemish in it!" But so long as the artist is imperfect, how can his work be perfect? "Endless is the search for truth!" Let us love it and aspire to it for its own sake, and not for the glory or benefit a minute portion of its revelation may confer on us. For who of us can presume to have the whole truth at his fingers' ends, even upon one minor teaching of Occultism?"

Just one other quotation from Mr. Chalk's article:—

"Under the circumstances that H. P. B. was the founder of the Theosophical Society and since, by deduction, without her there would have been no Theosophical Society."

Here we have the very naive suggestion that no Theosophical Society would have existed unless H. P. B. was there, in spite of the oft-repeated statement by herself that in the latter part of every century the White Lodge makes an endeavour to give the Ancient Wisdom to the world. Would it be likely that a cyclic event of such stupendous importance would have been frustrated if H. P. B. had not been available? Did the whole plans of the White Lodge centre on the one fact of her existence and suitability, and would they have been upset if H. P. B. had not been there or had proved useless?

With the very utmost deference we cannot imagine this to be the case. The giving

of the Ancient Wisdom to the West was a question affecting the life and thought of millions of people, and consequently we refuse utterly and entirely to accept the view that such a stupendous event rested entirely on any one individual.

And so again I plead for a generous recognition of the good done by all leaders in the Society, both past and present, and not for the canonization of any.

We have need of all for they stimulate mental activity and provide that different shades of thought and opinion find expression in the T. S., and from these different viewpoints the members will learn to discriminate and select for themselves what they find best in the teachings of each. We do not want intellectual fetters imposed in regard to either teachings or personalities, for it is only in an atmosphere of freedom and toleration that the individual member can seek for truth, as the search should be made, in the light of his own highest reason and intuition.

JAMES TAYLOR

Vancouver, B.C.,

30th Sept, 1921.

The Editor regrets that space will not permit of an extension of this somewhat voluminous correspondence. To sum up the issue: Madam Blavatsky actually was the means of bringing the Secret Doctrine to the Western World in our day. For this we owe her eternal gratitude. With profound humility she disclaims any infallibility for herself, but asserts that where she gives a direct message from the Masters, it is the result of corroborated experience extending through thousands of years and generations of adepts. Those who teach or put forward opposing views do not take as a rule such an humble attitude. The Voice of the Silence contrasts those "who repeat in pride: 'Behold I know,'" with those "who in humbleness have garnered," and who "low confess: 'Thus have I heard'." If recent writers and their followers will assert no more authority than Madam Blavatsky has done, and all of us use our common sense, we shall have no difficulty. There is no dogma about the multiplication table, nor

in the postulates of the Secret Doctrine. The question is not Is Madam Blavatsky infallible? but Is she right? To suppress the study or circulation of her books is the feeble answer of folly and fanaticism.

## THE GUILD SYSTEM

One of the most interesting pamphlets received from India is Mrs. Besant's account of "The Guild System as a Substitute for Trade Unionism." This was first read as a paper by Mrs. Besant before the political section of the 1921 Club, Madras, last November. The Guild idea as a revival arose in 1914 when the T. S. Headquarters in London were being built and the contractors locked out the men. Mrs. Besant applied to the London Building Trades Federation for men and carried on the building until the war broke out and the Government commandeered it. The result, however, was to bring into being a "Guild of Builders (London) Limited," the first of many that have followed. The Guilds take contracts at an advance on cost, and guarantee the workers against unemployment. If the cost is greater than the contract price the Guild bears the loss. The work and materials are guaranteed the best possible. If the cost is less than the contract price, the customer gets the benefit, less a percentage which goes to the Guild. The workers are assured that the minimum pay shall never be less than the full standard rate fixed for the district. The ethical value is in the opportunity given for the worker to do the best work of which he is capable. The customer gets this advantage and saves middleman's profits.

\* \* \*

Now you see what Karma Yoga means; even at the point of death to help anyone, without asking questions. Be cheated millions of time and never ask a question, and never think of what you are doing. Never vaunt of your gifts to the poor or expect their gratitude, but rather be grateful to them for giving you the occasion of practical charity on them. Thus it is plain that to be an ideal householder is a much more difficult task than to be an ideal Sannyasin; the true life of work is, indeed, harder than the equally true life of renunciation.—Swami Vivekananda.

## WORK

I asked a poor street cleaner "What is the most important work in the universe?" Looking up he replied, "Why, cleaning this street." And so it is.

Looking around one could see evidences of gigantic tasks being undertaken in all directions in many and varied fields of labour, towering buildings of state concerned in the making and the bettering of empires, educational structures, universities, colleges, schools, churches, the teaching and uplifting of the people; industrial centres, factories, warehouses, the housing, feeding and providing for the masses; railways traversing continents, ships bringing many nations and peoples into touch with each other; but all these things were of little or no concern to the poor street cleaner, he was unable for any of them, they were out of his reach, outside his life, his path, his dharma.

His work, the work given him to do, was cleaning the street in that particular locality and, as far as he was concerned, from his viewpoint was the most important work in the universe.

So, then, whatever is given me to do is for me the most important work in the universe. No matter how trivial, it demands my whole attention, my best endeavour. To say "Good morning" cheerfully and brightly to some one may not seem much, but to be able to cheer some poor soul even to that small extent is worth while. Great tasks will be given when the small ones have been accomplished properly.

"If life worth living?" "Is there anything to live for?" Ah! think, to be able to help another a little on the way by a bright "Good morning" is an incentive to live, a motive for living, a justification for living. It does not cost much and often means so much to another.

My work is the work given me to do, not the work that I should like to do, not the work that I sometimes fancy I am best fitted for, nor the great deeds that are noised abroad, but that which is apportioned me.

STUDENT.

### "THEY ALSO SERVE!"

Did you ever wonder  
 Why the trees so tall,  
 Rear their stately grandeur  
 In the forest hall,  
 Straight, and strong, and slender,  
 Clothed about with green,  
 When, perchance, their beauty  
 Ne'er by man is seen?  
 Once I caught their secret, on a drifting  
 breeze—

"God has willed our splendour, and 'tis  
 Him we please!"

Did you see the morning  
 Passing on his way,  
 Coaxing out the sunshine,  
 Bringing forth the day?  
 Silently he cometh,  
 Making us rejoice,  
 Calling us to join him,  
 Though unheard his voice.  
 Lifting hearts to praise Him on the earth  
 below,  
 Who made fair the dawning, laid the night-  
 shades low!

Have you seen the violet  
 In a leafy glade,  
 Hidden 'neath the grasses,  
 Fair and unafraid?  
 Lost, its subtle fragrance  
 On the summer air;  
 In obscure perfection  
 Blooms the flowers there.  
 Viewed from Heaven's glory, honouring  
 His peace,  
 Who doth hold the secret, its perfume to  
 release.

All His works do praise Him,  
 Whether near, or far,  
 Every lonely toiler,  
 And each unseen star;  
 Snows that tip the mountains,  
 Clouds that veil the light,  
 Dwellers in the valley,  
 Or on unknown height!  
 As the Master wills it, each one in his  
 place,  
 Making known His greatness, making  
 bright His face!  
 —Nell Ruth Roffe, in *Mail and Empire*.  
 Gravenhurst.

### THE PAROUSIA, OR PRESENCE

"Tell us, when shall these things be?  
 And what shall be the sign of Thy pres-  
 ence, and of the consummation of the  
 age?" asked the Disciples of the Master,  
 on the Mount of Olives. Jesus said unto  
 them:—

"Take heed that no man lead you  
 astray. For many shall come in my name,  
 saying, 'I am the Christ,' and shall lead  
 many astray. And ye shall hear of wars.  
 . . . but the end is not yet. For nation  
 shall rise against nation, and kingdom  
 against kingdom, and there shall be  
 famines and earthquakes in divers places.  
 . . . Then if any man shall say unto  
 you, Lo, here is the Christ, or there, be-  
 lieve him not. . . . If they shall say  
 unto you, Behold, he is in the wilderness,  
 go not forth; behold he is in the inner  
 chambers, believe them not. For as the  
 lightning cometh forth from the East, and  
 is seen even in the West, so shall be the  
 presence of the Son of Man."

Two things become evident to all in the  
 above passages, now that their false ren-  
 dering is corrected in the revised margin:  
 (a) "The Coming of Christ" means the  
 presence of Christos in a regenerated  
 world, and not at all the actual coming  
 in body of "Christ" Jesus; (b) this  
 Christ is to be sought neither in the wild-  
 erness nor in "the inner chambers," nor  
 in the sanctuary of any temple or church  
 built by man; for Christ—the true esoteric  
 Saviour—is no man, but the Divine Prin-  
 ciple in every human being. He who  
 strives to resurrect the Spirit crucified in  
 him by his own terrestrial passions, and  
 buried deep in the "sepulchre" of his  
 sinful flesh; he who has the strength to  
 roll back the stone of matter from the  
 door of his own inner sanctuary, he has  
 the risen Christ in him. The "Son of  
 Man" is no child of the bond-woman—  
 flesh, but verily of the free-woman—  
 Spirit, the child of man's own deeds, and  
 the fruit of his own spiritual labour.—  
 H. P. B. in "The Esoteric Character of the  
 Gospels."

# THE CANADIAN THEOSOPHIST

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## “WE THAT ARE STRONG”

“O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.”

Any church or society may accept this reproach as directly applicable to itself. They all repudiate their teachers and leaders, and the comparatively few faithful are scouted as heretics and traitors, or, if the persecuting element is versed in the lingo, as black magicians.

It is a commonplace of all experience, philosophic, scientific, religious or commercial, that some men are ahead of others. In the Bhagavad Gita (vii. 3) it is very tersely stated: “Among thousands of men, scarce one striveth for perfection; of the successful strivers scarce one knoweth Me in essence.” Yet the unsuccessful are rarely willing to listen to the immortal instructions of the few.

The enunciation of principles of liberty and tolerance appears to be particularly obnoxious to those who have or think they have a partial revelation. The full-shining of the noonday orb of Truth is unpleasant to them, perhaps because it shines upon the evil and the good alike and without discrimination. It encourages the growth of both. The tares must grow till the harvest.

Likewise the weak are resentful of the strength of the strong. They dislike strong language, and especially if it embodies strong thought. Men who denounce scribes, hypocrites, Pharisees, and the formalists who say long prayers and make broad their phylacteries, are unwelcome to the niminy-piminy people who never realize that their liberty to be weak depends on the strength of the strong.

“Now we that are strong,” says St. Paul, “ought to bear the infirmities of the weak, and not to please ourselves. Let each one of us please his neighbour for that which is good, unto edifying. For Christ pleased not himself.”

It is not only in pious and similar circles that strong people are unpopular. Lord Fisher used language which would shock these weak sisters. It would do them good to read his “Records.” It reminds one of Madam Blavatsky in its forcibleness and insight—and its humour, a quality so generally lacking. Sir Adam Beck is another such as Fisher in Canada, a man who does things, and is therefore disliked by the inept. Annie Besant, with power to move a nation, is confronted with a hatred that discounts all her virtues.

What is the matter with this latter day breed of professing Theosophists, bragging of their brotherhood, brooding over the peccadilloes of their brethren? Blind guides that strain out the gnat and swallow the camel!

“The hissing of the serpent does more harm to the sublime Himavat, than the

slander and abuse of the world to any of us."

Still are the envious unconvinced. It is excellent to have a giant's strength, they quote. It is tyrannous to use it like a giant. The powerful make mistakes as well as the weak. Undoubtedly they do. Hence we have no dogma of infallibility, and no man needs to judge his neighbour, for the Great Law guards all.

## INITIATION

By CHARLES LAZENBY, B.A., F.T.S.

For writing that book on the great Master of Initiation, "Morial, the Mahatma," Mabel Collins has been censured and condemned by hundreds of earnest and well-meaning occult students all over the world. When they speak of her it is with bitterness and in anger, which has lasted now over twenty-five years. In that book, under a very thin veil, are revealed the great truths of initiation. The book is very rare, hardly ever mentioned, yet available to those who earnestly turn their eyes to the Master of Law and Stern Discipline, Morya.

What is the key to the door of wisdom? What the secret of those who would dare, do, and preserve silence? Alex. Dumas (Pere) sums it up in the close of his wonderful occult novel, "The Count of Monte Cristo," in these words: "There is neither happiness nor misery in this world; there is only the comparison of one state with another, nothing more. He who has felt the deepest grief is best able to experience supreme happiness. All human wisdom is contained in the words *wait* and *hope*."

So, in what is called initiation, there are three stages, clearly marked and always present, whether the initiation be a minor or a major change of outlook for the candidate.

The first of these stages is defined by the fixing of the ideal and the dedication of the personality to it. The ideal of human service, for instance, becomes clear; the man or woman who sees this ideal desires to follow it to become a servant of man; and this first stage culminates in the dedication of the whole

being, mind, emotions, and sensations to this service. While the dedication is being made there is a shaking of the inner man, but as a rule nothing very marked ensues at once.

As the second stage unfolds the disciple feels himself being prepared and made ready for sorrow. If he has set his heart upon some thing or person, that object is snatched from him in the way which gives apparently the most pain. Everything conspires to shake the candidate to the base of his being. He finds himself in poverty, sick, and friendless; those who were Suns of light and love become sombre and distrusted shadows in the midst of a darkened world. There is no resting place except the ideal to which he has pledged himself, and this ideal he now distrusts and questions with a burning anxiety. He cannot see the goodness and the love in the force which imposes this suffering upon him. He feels that life is a bitter thing, and he fears the next change, anticipating a still deeper pain. He does not know how long or how deep is the road of misery, and if he cries out for help for the personal self, there is a sense of shame and unworthiness as bitter as the path itself. Yet in the earlier teachings there comes a time when he must yield utterly, otherwise he becomes self-righteous in his power and capacity to suffer. This is evil and tends to left-hand magic. He must wring the tears from his heart and remain mellow and sweet in his sympathy and understanding of mankind. This ripened yielding of the self to the ideal marks the culmination of the second stage.

Then comes the peace, the quiet, the radiance, the knowledge, the new insight, the widened vision, the love, the joy, the assurance of well-being in the universe, the awareness of the great brotherhood of human lovers, the good work to carry forward, the divine Self-expression, the sense of initiated freedom. All these mark the third stage. The disciple must pass through this triple cycle over and over again, always the same cycle, until he becomes a perfect lover and a trusted and instructed member of the White Lodge.

There are no favourites. All tread the same path to the same goal. The success or failure of a candidate is a matter almost wholly in his own hands. Why, then, in Mabel Collin's book does Moria (1) curse the poor disciple who leaves his body on the path and prays for aid because the body is being destroyed?

Because in the great initiation the body has to be destroyed, the soul standing by and watching with indifference, knowing that all is well, and that the power to build bodies resides within and is not affected by the temporary destruction of any outer garment. One is not a true initiate until he is indifferent to temporal conditions, and this is the lesson Mabel Collins teaches in her book. The Master does not cause the sufferings of the loved disciple, but he concentrates the whole nature of the candidate, and watches with veiled but loving eyes the necessary struggle and outcome. And, indeed, we would not have it otherwise, progress and struggle are synonymous. Love, dare, wait, hope, fulfil, and give peace to all beings.

## THE MYSTIC CITY

By MRS. WALTER TIBBITTS

Author of "The Voice of the Orient;" "Cities Seen;" "Pages from the Life of a Pagan: A Romance."

(Continued from page 167.)

More details are available of the life of Mr. Jacob. This is his history as related by himself. He is of Italian parentage and a Christian by religion. When a boy his parents migrated to Turkey where his father held a government billet. Jacob was taught Arabic to qualify him also for the government service. In old Arabic books he read of the existence of great sages who possessed wisdom and powers beyond those of the man of the world. Jacob became possessed of the craving to find these sages which makes all other things of no account and he went to Baghdad to search for them. He was employed by a man who was laying the telegraph there, to clean his wires. He failed to find what he wanted in Syria, but he heard there that the sages were in India. Again

he took ship, and at last found himself in Hyderabad, Deccan. Near by was a village, a few miles away in a wild rocky country. Here among the great boulders he met his Master, an old man living in a cavern.

It has always been the custom of adepts, when they recognize a true pupil, to give him or her a preliminary sign of their power, from the time when Apollonius of Tyana received from Iarchus a sign of reading a manuscript in the astral light to the time when Constance Wachtmeister received exactly the same token when she first went as a pupil to Helena Blavatsky, two thousand years later. I shall hope to relate later, if I can get permission, what signs were given to me. In Jacob's case the patriarch told him to look at a certain tree. As he looked it bent over. The old man told Jacob to look again, each time bending his fingers backwards and forwards. Jacob looked and the tree stood erect. This was repeated twice over, the old man's fingers bending as before. His name was Mahommed, and it was he who introduced Jacob to his guide for life, the departed Syrian, who figures in "Mr. Isaacs" as Ram Lal. This name was given to him as follows. Jacob was once in love with a girl, whom he wished to marry. His guide wished otherwise, and they were having a warm dispute over the matter one day, the guide's voice of course coming out of space. Marion Crawford was then living in Lawrie's Hotel, Simla, where Jacob had rooms. Being on intimate terms with Jacob, he burst into his room during this heated discussion. To save Jacob's face, that he might not be thought a madman, the guide immediately materialized, and Jacob introduced him to Mr. Crawford as "Ram Lal," saying, "Do not touch him. He has bathed and is now going to prayer." Mr. Crawford had a conversation of two hours with Ram Lal, believing him to be a living man. To get Ram Lal's presence it is necessary to "invoke" him with Arabic sounds. To have a successful seance with him there must be present not fewer than seven persons, four women and three men, and everyone present must be in perfect health of body and soul. Jacob lays great stress on ab-

stinence from wine and beef and on the purity of women. In these he is at one with the teachings of the Great White Lodge. His school of occultism is probably a branch of it.

Eventually Ram Lal vanished phenomenally, as Mr. Crawford had his chair against the only exit. All this is described in "Mr. Isaacs."

Mr. Jacob was present at the burial and resuscitation of a fakir, which has been described by Mr. Drummond, then Commissioner of Bareilly (1870). The man was buried suspended in a deep grave by chains, three feet from the bottom. The coffin was screwed down in the sight of many people. Boards were placed above it six inches below the ground level, earth was spread, and corn sown, which sprang up and was reaped. Six men, two sent by the Commissioner and two by the Nawab, were always on guard. After six months he was taken up, and he revived after being rubbed and warmed. He said that he could not have been revived before the six months expired, as he had arranged to leave the body for that time. During such trances the blood condenses, becomes slimy and yellow, and does not circulate. Mr. Jacob saw the rope phenomenon by worshippers of Vishnu in Madras. It was done by the same unseen agencies as when Mr. Jacob walked on water, being carried invisibly by Ram Lal. They support the rope, and when the boy goes up it he is shrouded in a mist the same colour as air, so that he is rendered invisible. This was done before the Nizam of Hyderabad. He was seated, his court round him. The rope was thrown up and remained stiff, the end hidden thirty feet up. Two boys went up and disappeared. Presently their limbs were thrown down. The performers said, "We will burn these," and threw them into a hot fire. A little girl, their sister, cried out, "If my brothers are burnt, I will be *Sati*," and rushed into the flames. All were consumed in a few minutes. One boy walked in from the crowd and asked for his brothers. A voice answered from above and he slipped down the rope. Then both asked for their sister, who was found under the Nizam's chair.

[Mrs. Tibbitts here includes the account of Mr. Jacob's phenomena reprinted from Mr. W. T. Stead's "Borderland," to which our readers are referred. She then proceeds:]

When I met Mr. Jacob last September in Bombay I asked him for further details of the "invisibility" he had said on a former occasion was produced by the seed of the castor-oil plant. He said that the tree must be grown by the occultist himself, who watches over it and uses mantras (invocations) at each stage of growth. In every castor oil tree thus grown there will be certainly one, perhaps two seeds which make a person invisible so long as he retains it in his mouth. The seed must be covered with wax to preserve it from the saliva. That is all that is necessary to get the desired result once the seed is produced. Mr. Jacob told me that before he lost part of his power as an occultist he could enter any house, company or private chamber he chose unperceived. When invited to dinner by the wife of Mr. Maud, a Punjab I.C.S., he decided to go as an invisible guest. Up to the end of the second course he occupied his chair unseen. The guests saw the food disappear into space. After this course he removed the seed from his mouth and was "all there" for the rest of the meal. Do I believe it? Yes. First, on the general grounds that the world is more wonderful than prosaic people suppose. Secondly, for the particular reason that Mr. Jacob's other extraordinary powers as an occultist are beyond all question. They are attested by so many, from Mr. Crawford to my own friends. Therefore it may quite well be that he can, or could, make himself invisible. For some of his powers were taken away when he wantonly wasted seventeen lacs of rupees in one heedless moment of his affluent days. His spirit guide, the departed Syrian, Asrudin, who gave him this punishment, is still with him constantly. He announces himself suddenly as a voice, "Peace be with you." Sometimes he materializes as a white vapour, and, when invoked with the seven righteous persons present, takes the form of a man. Mr. Jacob has written a book of his occult knowledge which

he might be helped to publish. Here is an opportunity for a capitalist, interested in such matters, to learn how to become invisible, etc.

I have related these phenomena to show that India is honeycombed with schools of occultism which have at least no direct connection with ours of the White Lodge of the Himalayas. These are probably the subordinate schools of which Helena Blavatsky wrote, for there is no other path to Raja Yoga, or the Kingly Science, than that which leads to the White Lodge. Every occultist must pass through its schools to get any knowledge which is worth having on the White Path. There is no other road to Wisdom, and Helena Blavatsky was the messenger of our generation. (TO BE CONTINUED)

(The Mystic City began in the December issue.)

## THE GOLDEN CHAIN

Sometimes it seems as though we never could realize the great privilege that is ours, the privilege of knowledge, even though that knowledge be but as the first faint gleam of dawn. But knowledge brings responsibility. Knowledge shows the knower to be embedded within the Purpose, for it belongs to all, is one, and must be rayed forth if the purpose is to be accomplished. And one has but to cast a momentary glance over the world as it is to-day, with its wars and pestilences, its famine and seething unrest, and remember that knowledge is power, and the knowledge of good the power that will eliminate evil and bring peace, to realize that one who knows must not fail in his duty.

We may search the whole world over for a cure for the ills of the world, but we will find nothing so sure, so simple, so effective, as that formula given by our revered founder, H.P.B., in the "Key to Theosophy." In chapter 12 are given "the four links of the Golden Chain which should bind humanity into one family, one universal brotherhood," and these are Universal Unity and Causation, Human Solidarity, the Law of Karma, Reincarnation. Get these great truths into the mass

consciousness and there will be peace on earth.

One who is beginning to understand will realize that there is a great comprehensive Plan being worked out, one unchanging Purpose governing all things. He will begin to realize the immanence of God.

Now, we see that out of the working of the Plan in the past has come among other things, that intelligence by which we understand, a growing, emerging intelligence, expanding towards perfection. And so it becomes clear to us that there can be no other possible end to growth but Divine Intelligence and that that is the purpose in relation to intelligence. And just in the same way would the man who understands recognize that every mode of expression of life is building towards the perfection of that mode, that the Purpose is the growth of all that makes up the little souls of things towards that which is perfect, the One Soul. He would see but One Plan, One Purpose, One Process, One Existence, One Will, One Law, in which are embedded all the little plans, purposes, processes, existences of men and things.

And, likewise, when he turns his attention to the process by which this Purpose is accomplished, he would recognize Universal Causation. He would recognize first One Cause, the outpouring of energy from One, existence being but the manifestation of that Energy. Life is energy. Now the nature of energy is cause, and cause cannot be without effect, nor effect become without cause. And as energy is ever emerging from every form of manifestation, cause of existence is inherent within all existing things. Cause ever is and ever will be as long as Energy comes forth from the One. But Energy is guided by Intelligence. It follows then that intelligence is inherent within all existing things, that intelligence is never absent from energy. But that intelligence involved within manifested things is a growing unfolding intelligence expanding towards that perfect Intelligence of which it is a reflection. Now, since existence is the manifestation of energy thus involving the cause of continued existence, and since the energy is guided in its manifes-

tation by a growing intelligence, we have ever present at every point in the manifested universe cause of continued existence, but also cause of ever-changing existence, of growth towards perfection.

The intelligence of one embodiment of life is awakened by responding to the influence of other and more advanced lives. And when we turn to that stage in the expression of the One Life which we call humanity, we find that all the out-going energies from one human being build into that total sea of influence within which all exist. But man is a reasoning creature and has freedom of will and can therefore direct his out-going energies and make them work either for good or ill. And by virtue of his existence man is ever sending forth energy. Every action, every emotion, every thought embodies energy and is a contribution to that total influence that is uplifting humanity or tending to drag humanity downwards. And as all contribute to that influence, all are subject to it. Humanity is one great organism, the harmony of which depends upon the harmonious working of every part.

But the significance of this great truth of human solidarity is fully appreciated only when the Law of Karma is understood. Karma is the law of cause and effect, and in its relation to human life, it decrees that the out-going energies of a man, which as we have seen, are causes of existence, create the vehicle, environment and conditions of that man's own life. Such environment and conditions must be the working out of some cause, and does it not satisfy the decrees of Justice that man should create his own environment? And see how the Purpose is accomplished by the action of this law. The evil action of a man indicates a possibility and a tendency to act in an evil way. It indicates the limitation of his knowledge of good and evil, the limitation of his wisdom or of his will. By being subjected to the action that he has caused he suffers, and so he learns that the action is not good. The wisdom thus gained guides the will so that the out-going energies bring good instead of evil. Thus it becomes perfectly evident that only by

doing good to others can good ever come to any man. "Each man is his own absolute law-giver, the dispenser of glory or gloom to himself, the decreer of his life, his reward, his punishment." So if man's expression is good either in thought, emotion, or action, the effect is good, and the cause of more good. The cycle is completely harmonious, and the approval of the gods felt in the joy of it all. If the cause happens to be evil, the effect is sorrow and suffering. But new-born cause ever springs out of dying effect, and sorrow and suffering ever purify and enlighten, so that out of evil effect of evil cause is born the good. Sin ever results in suffering, and suffering brings wisdom and wisdom puts an end to sin. Thus the great Purpose is accomplished. Thus the soul of action is ever good, for it is the inner purpose and effect of action that the soul of man feeds on.

The understanding of the Law of Karma has been lost to the Western world through the discarding of another great truth, Reincarnation. The belief that one life only is lived on earth draws an impenetrable veil over the vision so that the working out of a rational comprehensive plan cannot be seen. Energy sent out in any form is cause and must have effect. Desire is energy, and just as long as man's desires are centred in earthly things, man will return to earth life to complete the cycle of the action. It is only when that wisdom has come, when the soul only of action is regarded and the will set unswervingly upon the accomplishing of the good, when all energies are turned Heavenwards and not earthwards, that the soul is freed from return to earth life under the Law of Necessity. For it is man's own energy that brings him here, and it is man's own energy that releases him from the necessity of return. It is only when man has become what H.P.B. has termed "a mere beneficent force in Nature" that he ceases to send out those energies that bind him to earth life.

There is a Purpose and a Plan, and true knowledge of that Plan results in Right Action, and Right Action accomplishes the Purpose. The Great Life came forth to accomplish that Purpose, and it has

stamped purpose upon every little life that is.

What a depth of wisdom lies in that ancient Delphic oracle, "Man Know Thyself." To know that man is but a spark in God's own fire, that he is a point within which and through which the Divine Purpose is being accomplished, that within him lies latent all power to know the Purpose and will to accomplish it, that that growing expanding love that he feels within his heart is a ray of the Great Love, and is that which inspires the will to send forth healing, uplifting energy in the light of the growing wisdom that is his, to know that even now, at whatever point he may have reached, he has a part to play and can lift some of the burden under which humanity staggers, what a privilege it all is. What an appeal to that inherent heroism that makes men and women give and give and give, with only the hope of the helping of burdened humanity to inspire them, and when, through knowledge, this hope becomes a certainty, what a privilege it is, and what a responsibility.

Winnipeg.

H. Lorimer.

## MR. ERNEST WOOD

Mr. Ernest Wood has concluded his Canadian tour, leaving golden opinions behind him wherever he has been. Before he left Adyar in May of last year he wrote to the General Secretary, and arrangements were then made which resulted in almost every Lodge in Canada being visited. Owing to delays in Japan and the United States he reached Eastern Canada later than had been expected, but with the happiest results when he did come. Mr. Wood showed that he appreciated the spirit of broad tolerance which it has been the aim to establish in the T. S. in Canada, hearing all sides, proving all things, holding fast to what is good, and letting others do the same as seems right to them. Mr. Wood's tour concluded with visits to Montreal, Ottawa, Toronto, Hamilton, London, St. Thomas and Brantford, and everywhere he repeated the impression left in the West. His culture and simplicity were on a par, and he thus commended himself to a wide range of audi-

tors. A report from Calgary Lodge happily expresses the impression he left generally. "We had three public meetings, with Mr. Wood lecturing on 'What Theosophy Is,' 'The Purpose of Life' and 'Pleasure, Pain, Happiness and Progress,' and let me say that for many of our members and outsiders also his lectures were a revelation. The ease with which Mr. Wood answered every question, and there was a large number of them—lucidly and exhaustively and without the slightest hesitation at any time, was commented upon by many of our members. Dr. Steele called it most remarkable." Regina reported: "We greatly enjoyed Mr. Wood's visit, and have received much encouragement for carrying on our work." Winnipeg reported: "Mr. Wood's subjects are not such as would attract a large crowd, but his lectures are most logical and satisfying to those who do attend. He treats his subjects in a very different manner from most of the lecturers we have had here, dispensing entirely with the elaborate technical terminology of Theosophy, which is such a stumbling block to those of the public who are little acquainted with our philosophy. Mr. Wood is a very fluent speaker, and is particularly good at answering questions."

## WHY SOME MEMBERS LAPSE

Some lapse because they forget to pay—Negligence.

Some because they get mad at the officers—Spite.

Some because they think they are better than some of the other members—Bigotry.

Some because they were induced to join somewhat against their will.—Weakness.

Some because they can't run the meetings like they thought they could—Cussedness.

Some because they move away, and think it too much trouble to write—Laziness.

If you have permitted yourself to lapse, to what class do you belong?

\* \* \*

Men and parties, sects and schools, are but the mere ephemera of the world's day. *Truth*, high-seated upon its rock of adamant, is alone eternal and supreme.

## THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY  
IN CANADA.

Published on the 15th of every month.



Conducted by the General Secretary, to whom all communications and remittances are to be addressed at 22 Glen Grove Avenue, Toronto, Canada.

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

#### GENERAL EXECUTIVE:

Miss Catherine M. Menzies, Vancouver.  
Roy M. Mitchell, Toronto.  
H. R. Tallman, Toronto.  
Mrs. M. F. Cox, Ottawa.  
James Taylor, Vancouver.  
A. L. Crampton Chalk, Vancouver.  
Mrs. George Syme, Winnipeg.

#### GENERAL SECRETARY:

Albert E. S. Smythe.

## OFFICIAL NOTES

The address of the Guild of Builders (London), Limited, referred to in the notice last month of Mrs. Besant's pamphlet on the Guild System, is 52 Russell Square, London, W.C., 1, England.

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Mr. C. W. Dygraaf, Amsterdam, Holland, writes as General Secretary of the European Federation, and proposes that the next Congress, which is to be held in Vienna, in 1923, should meet in the first week of July of that year.

\* \* \*

Fellowship Lodge has been chartered in Ottawa with eleven members. Alfred J. Franklin has been elected president and Mr. H. M. Bradley, 4 Rockcliffe Way, Ottawa, secretary pro tem.

\* \* \*

Vulcan Lodge, of Vulcan, Alberta, has been chartered with seven members, Mr. Guy Denbigh, president; Mrs. T. B. Davenport, Box 473, Vulcan, Alta., secretary. This is the result of earnest study on the part of a small group of members-at-large.

Julian Lodge, which has long considered the step, has decided to adhere to the T.S. in Canada, and has been chartered with nine members. They represent the art and literary movement in Vancouver as inspired by Theosophy. A. M. Stephen is president and D. C. Macnair, 2590 Fifth Ave. West, Vancouver, is secretary.

## THE ANNUAL ELECTIONS

Nominations for the office of General Secretary and seven members of the General Executive should be made by Lodges during the month of March so that returns may all be in by the 10th of April. Experience has shown that it is impossible to issue voting papers, carry on the election, make returns and scrutinize the ballots in time for a declaration in the June magazine. Secretaries of Lodges will please see that the matter is brought before their respective Lodges, and when nominations are made have them sent at once to the General Secretary. Nominations must be made through a Lodge and reach the General Secretary by April 10, when the nominations will close. This will enable ballots to be sent out on or before May 1, and the voting to close on June 1. Nomination returns should be sent in a separate letter.

## FELLOWS AND FRIENDS

Dr. J. M. Peebles, a member of the Theosophical Society in the long ago, has died in California within two months of completing his hundredth year. He was a great authority on diet and hygiene generally, and a man of great breadth of mind and consequent influence. He left the Theosophical Society when he found himself in disagreement with the theory of reincarnation, or what he considered was the theory put forward by Theosophists. A consideration of his writings on the subject incline to the view that, like many others, he never understood the doctrine of reincarnation, but imagined that the personality was the important part of the man. He devoted his later years to spiritualism.

Mr. and Mrs. E. N. Fernyhaugh have been selected as head of the Theosophical School in New Zealand. Mr. Fernyhaugh is a B.Sc., and both he and his wife are trained teachers and F.T.S. Mr. Fernyhaugh has been teaching at a large secondary school at Harrow, but has grasped the opportunity to conduct a school on Theosophical principles.

## AMONG THE LODGES

Toronto Lotus Circle presented a charming dramatic interlude written by Miss Jessie Lang, illustrating Karma, at an entertainment in January, and by request it was repeated again in February.

\* \* \*

Annie Besant Lodge, Toronto, has elected Mr. Ernest Jackson president and Mr. James Wallace secretary. Meetings are held on Wednesday evenings at 66 Cannon Avenue, a study group occupying alternate evenings with Mrs. Besant's "A Study in Consciousness."

\* \* \*

The 31st annual meeting of the Toronto Theosophical Society was held on February 15, and satisfactory reports were made by the various officials. About 275 members stand on the roll, not all of these being paid up. The balance sheet of the trustees showed that the annual revenue was \$9,154.23, which had been raised by the members during the year. Of this, \$8,070 went to the Building Fund. An indebtedness of \$24,000 remains on the building, with assets of \$33,092. The hall, which seats 500, is a decided gain to the movement in Toronto.

\* \* \*

Edmonton Lodge has moved to a larger lodge room, seating a hundred, at 204 Empire Building, corner of First Street and Jasper Avenue. There is a fine spirit in this our most northerly Lodge, which is looking forward to Mr. Wadia's visit.

\* \* \*

Following the example of the Vancouver Lodge, which raised \$500 for the Building Fund by a bazaar, the Toronto Lodge is also holding a bazaar early in the spring, and hopes to rival its Western confrere.

## OUR EXCHANGES

Mrs. Besant writes in "The Adyar Bulletin" for January: "The Annual Report will be bulky this year, and much good would be done if National Societies would send it to at least some of the public libraries and leading newspapers published within their jurisdiction. The enemies of the Theosophical Society are many and active, striving to overthrow, or at least to deflect it from its line of progress and expansion, and it would be well if its friends would show equal energy in its support. We must expect, in the period which precedes the actual coming of the World Teacher, that a last desperate effort will be made to injure it. Avatara and Anti-Avatara, Christ and Anti-Christ, must ever strive against each other, and to that struggle there can be but one ending. But I would remind our members everywhere that this recurring age-long event finds its place in the prophecy put into the mouth of the Christ as to His return. Even the 'very elect' will be assailed. Each must judge for himself on which side in the struggle lies the Truth, and must make his own choice. I ask none to follow me, unless their own intuition witnesses to the truths I know and teach. The President of the T. S. wields no authority. Those to whom I have brought the Light, and who have been my students for many years—some for no less than thirty—are free to stand with me, or to find the path I tread too hard for them. Let each be honest with himself. Let none pretend to give an allegiance which is not real, but is a mere convention and a hypocrisy. Very clever and subtle are many of the appeals made to great principles, which in practice are betrayed. Gold will pass through the fire, purified from dross; the dross will be burnt up. But out of the gold shall be fashioned the breastplate of the Son of Man, the great High Priest of Humanity." Mrs. Besant also gives an account of the interesting proceedings at Benares. "I must not forget to mention the visit of H.R.H. the Prince of Wales to Benares Hindu University on December 13th, to receive the honorary degree of Doctor of

Letters. There was the usual rude and disloyal hartal in the city, but it in no way marred his visit, as the university lies outside the town, facing the palace of H.H. the Maharaja of Benares, on the opposite bank of the Ganga. The Boy Scouts of the National High School had the honour of guarding the platform, on which were gathered the Chancellor, H.H. the Maharaja of Mysore, H.H. the Maharaja of Alwar, the Vice-Chancellor, Pandit Madan Mohan Malaviya, H.H. the Maharaja of Benares and the Yuvaraja, and various dignitaries and officials of the university. The Prince looked very young, and his voice carried splendidly. The eastern golden turban, which may be worn with the Doctor's gown, became him admirably. On the following day, it was my good fortune to receive a similar degree, and I value it much, as a link with the institution which I took a share in founding and in nurturing for eighteen years. Strangely enough, I was its Head when the Prince's Father and Mother came to visit it in its earlier home, when they were Prince and Princess of Wales. I never expected then that I should live to greet their son in the university which has grown out of the Central Hindu College, and to wear its second Doctor's gown, the first having been given to him." The Prince of Wales visited the T. S. Headquarters at Adyar on January 13, news of which we hope to have for next month. In his address on Sat Sangha, given in the Bulletin, Mr. C. Jinarajadasa says: "We know from experience that a man with a contagious disease spreads that disease. In a similar manner, a man who is full of health spreads health. So it is that a good man infects others with his goodness. If we state these invisible facts in terms of vibrations, then what happens is that a good man has a higher rate of vibration than his fellows, and wherever he is, he keys up the rate of vibration in that place. For such is the nature of the universe, that none of us live isolated; we all help or hinder each other. We are One Life, however diverse Its expressions may be." Col. Ingersoll is thus answered at last.

In "Theosophy" for February, in the history of "The Theosophical Movement," an account is given of the Mars and Mercury debate, which seems likely to remain as a filioque test of Theosophical "orthodoxy." Madam Blavatsky and Wm. Q. Judge support the "Secret Doctrine" view following the analogies of the case. The letter received phenomenally by Col. Olcott while at sea on board the "Shannon," which left Bombay for London on August 7, 1888, establishes the authenticity of the Secret Doctrine on the point on the authority of the Master K. H. "Since 1885," he wrote, "I have not written, nor caused to be written save through her agency, direct or remote, a letter or line to anybody in Europe or America, nor communicated orally with, or thro' any third party. Theosophists should learn it. You will understand later the significance of this declaration, so keep it in mind." This is from Letter xix. in Mr. Jinarajadasa's recent volume of the Masters' letters.

\* \* \*

An excellent article by Mr. Ernest Wood on "Hindu Dhyana and Buddhist Zen" is the leading feature of The Messenger for February. George H. Hallett, Jr., disposes of the objections raised to proportional representation by Mrs. Laura Slavens Wood, who evidently did not understand the subject.

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"Theosophy in Scotland" has stopped publication, and the official organ consists of a four-page sheet of notes and notices.

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Also received: For January, Theosophy; The Messenger; Theosophia, Amsterdam; Revista Teosofica, Havana; Theosophy in England and Wales; Theosophy in Australia; Teosofisk Tidskrift, Stockholm; Bulletin Theosophique, Brussels; Bulletin Theosophique, Paris; Theosofie in Ned-Indie, Wettevreden; Problemerogriden, Copenhagen; Theosophy in New Zealand; Revista Teosofica, Valparaiso, Chile. For February, The Protestant; Hesperia, Madrid, Spain; Theosophy in England and Wales; Bulletin Theosophique, Paris; O. E. Critic; etc., etc.

## CORRESPONDENCE

Editor, Canadian Theosophist: Having taken a more leisurely interest in your chapter of April 15th by Franz Hartmann, one cannot help but notice what a weight of importance attaches to the first axiom of the Rosierucians. They seem to have required an agricultural symbol (the seed) in order that the beginning of wisdom might appear, or that the idea of an eternal life might be generally entertained even for the work's sake. At all events the ballast of the first great commandments, as well as the sound thereof, runs through their monastic twelvefold experience and justifies many a road with fewer sign-posts on the same hillside. From the same issue, as a sort of ordinary fisherman, I take the liberty of reproducing a sentence in the article by Mr. A. M. Stephen, as follows: "We are being given an opportunity to assert our divinity and remodel the world according to our desires." Now an evergreen opportunity like that is worth more than wood and foliage ever amounted to since the days of Eden. It reminds one of an Ilium whose topless towers shall never be burned. Perhaps, however, the law of universal reference will excuse me for re-writing Mr. Stephen's sentence into the condition of a shade and windbreak. Thus: We are being given an opportunity to realize our divinity within and without and will be enabled to perform greater works than formerly towards bettering the world, because we and our works have a realized reference to that Divinity. The Rosierucians increased their stature by taking the citadels of thought, and spake to the earth also that it might answer them, or, as Lincoln would say, they had legs long enough to reach the ground. But while the earth has been fairly generous towards the brotherhood of humanity, it still opposes our desires with certain ravenous insects and a host of noxious weeds that never tire in the battle. In the fields hereabouts, where once the great forest trees were content to produce immense quantities of wood and a modicum of squirrel food, the earth keeps on answering.

A. I. C. Scarborough, Ont.

## A PLEA FOR MANAS

Editor, Canadian Theosophist: It was with considerable interest and something akin to amusement that I read in the December number of our sectional magazine a very dire and solemn "Resolution" from a Western Lodge directed against certain editorial comments and reflections in that lively little journal. Now, Mr. Editor, lest you should be unduly impressed with a sense of your editorial unworthiness, let me hasten to assure you that the note of censure and of grief pervading the said resolution by no means reflects the attitude of our Canadian Lodges generally. I know of more than one Lodge which will warmly support you in all your efforts to establish and maintain a spirit of intellectual freedom within this section of the T. S.

Your wise and timely reminder that the T. S. was not primarily intended as a refuge for the feeble-minded was surely not uncalled for. Unintelligent and carping criticism of the editorial policy, which has given the Canadian section the most wholesome and vigorous sectional magazine at present in existence, must not be allowed to pass without challenge. The head and front of your offending, Mr. Editor, was, I gather, certain real or imaginary criticisms of Mrs. Besant. Well, Mrs. Besant is a very remarkable woman: but whence does she derive immunity from criticism? I would fain hope that she herself would be the last to demand it. Mrs. Besant has many admirable qualities. Of a deeply and essentially religious nature, she has a tireless energy, a passionate desire for the social and political welfare of the peoples, and every form of courage save only the highest. But that she should be looked upon within the T.S. as a sort of Potentate or Pope who can do no wrong and is utterly beyond criticism, is surely about the most disastrous thing that could well happen!

Nothing is more evident to-day than the melancholy fact that the Theosophical Society is being rotted and debauched by the three deadly poisons of Sentimentalism, Psychism and Pietism. Poor old T. S.! What has become of the masculine

vigour of other days, when not only was temperate and reasonable criticism always allowed, but hard blows were given and received in a truly fraternal spirit, without the least danger of evoking the pious whine about "Toleration," "Love," "Harmony," "Slush," et al. What blight has fallen upon you which breeds such feminine hypersensitiveness, that the mere swish of the editorial cane can evoke the alarmed and sorrowful protest which is the subject of this letter!

Dearly beloved brethren, we really must do better than this. Let us not forget that the modern Theosophical Movement is not quite the same thing as the Theosophical Society. By the sacrifice and labour of stronger hands than are now to be found in the T.S., the heaven has gone forth into the world, and Theosophy is now independent of any society. We of the T.S. must not allow ourselves to forget that we no longer have Theosophy as our peculiar and exclusive charge, to make or mar as our strength or weakness may befall. Where we falter or deviate, clearer eyes will perceive the goal: the hands and feet of more intrepid runners will carry the Torch forward into the glad Future. Let us remember that it is only too possible for any Theosophical Society through cowardice, insincerity and spiritual decay to have surrendered, without suspecting it, the last shred of its spiritual affiliation with the great modern Theosophical Movement, which brooks no halting by the wayside, and live an imposing life as an empty shell.

Finally, Mr. Editor, a word and a suggestion to our erring Western sisters, whose sorrowful "Resolution" has set in motion my unwonted and laggard pen. Were it not well, dear ladies, in seeking to approach the noble doctrines of Theosophy to earnestly seek to apply the dreaded and searching Manasic Principle—Atma-Buddhi-*Manas*, you know. Atma and Buddhi are amply able to take care of themselves, but *Manas*, poor young *Manas*, has been made the Cinderella of the T.S., lo, these many years, and relegated to the scullery by her two wicked and ambitious Kamic sisters, who in borrowed robes have impersonated Atma and Buddhi. But

one day the Fairy Prince will arrive and then—but why anticipate!

Well, this is an earnest recommendation, but of course it is impossible to feel certain that anything will come of it: at any rate the method will have all the charm of novelty.

Salutations and deep fraternal regards to every member of the Canadian Section who realizes, or who is striving to realize, that There is no Religion higher than Truth, and to all the rest—my kindly pity.

Wm. C. Clark,

President Orpheus Lodge, T.S.

## BRITAIN'S PLACE IN THE PLAN

Mrs. Besant has made a notable addition to her long shelf of books in her new volume, "Britain's Place in the Great Plan." It consists of the four lectures she delivered in London last June and July, and while it is therefore less condensed in style than a written volume would be, particularly the first lecture, this will not be a fault for those who wish for a precise and lucid exposition of the subject in hand. And throughout, even in the more diffuse sections, one comes on gems that might well have been laboured in the study instead of tripping from the tongue of the spontaneous orator. "There is no depression for him who strives to live in the Eternal, but an abiding peace amid all the storms of time; for there is nothing that can shake the Spirit that knows whence he came and whether he goes." And what a joyous passage on the next page on the theme, "When the Morning Stars sang together," and their relation to the Plan of Life. The Theosophical view of life is either elaborated or implied in this volume, and as an introduction to people not familiar with Theosophy, it will seize and maintain the interest of the reader. The book may be had from Mr. McMurtrie, our acting book steward, for 90 cents.

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Notices of Mr. Jinarajadasa's most interesting little book, "The Meeting of the East and West," and of Mr. Pavri's fine volume, "Theosophy in Question and Answer," have been left till next month.

## MOTHERS THOUGHT GUILD

Greetings to you all dear Mothers; At this season of the year, winter passing, spring ahead, when all hearts are burning with love and endeavour to fill our children's lives with joy, I think we should pause awhile and consider how best to give them a lasting happiness. Soon all the Christmas toys will be broken and new amusements looked for. Then comes our opportunity to show them how to put into practice the "Love, patience and gentleness" we have been cultivating in ourselves the past year. Your realizations of the joys of motherhood will deepen as you watch Grace leave the fairy-tale book to soothe Billie's woes over his broken wagon, with assurances that "Daddy will mend it." (I wonder if he will.) I want the coming year to be a record one for the M.T.G. in Canada. It is a long time since I heard from some of the branches—Calgary for one.

We shall have a great reunion in February and I hope all members in the Dominion will take part, either by presence or thought, and before then I wish all branches would send me in a list of their members

With such teeming numbers of children round us, mothers should be realizing the important part they have to play in the great age in which we are living and see to it that no act or word of theirs shall hinder the growth of the spirit intrusted to their guidance in the small body so dearly loved.

Mary S. Budd,

Sec., Mothers Thought Guild.

64 Westlake Ave., Toronto.

## A WORN OUT TITLE

(Special Despatch to The Globe)

London, Ont., Dec. 29.—Declaring that most ministers look upon the title "Reverend" as worn out and obsolete, Rev. T. S. Roy, pastor of Talbot Street Baptist Church, who has resigned and is going to a church in Brockton, Mass., says that if the members of his new congregation have no objection he will dispense with the appellation when he takes over his duties. He desires to be known only as plain T. S. Roy.

## SPEECH DEDICATION

### NO GOSSIP

1. Never speak ill of anyone.
2. Refuse to listen when anyone speaks ill of another, but gently say, "Perhaps this is not true, and if it is, it is kinder not to speak of it."
3. On no account must you go and gossip to some third person about the matter.
4. Sternly repress the wish to meddle in other men's business. What another man does or says or believes is no affair of yours, and you must learn to let him absolutely alone.
5. If you hear a story against anyone, do not repeat it.
6. Never attribute motives to another.
7. Your thought about others must be true; you must not think of them what you do not know.

### WATCH EVERY WORD

1. Before speaking, think carefully whether what you are going to say is true, kind and helpful; if it is not, do not say it.
2. You must be true in speech, accurate and without exaggeration.
3. Be accustomed to listen rather than to talk; do not offer opinions unless directly asked for them.
4. To know, to dare, to will and to be silent; the last of the four is the hardest of them all.
5. Never wish to shine or to appear clever; have no desire to speak. It is well to speak little.
6. Mind your own business and learn the virtue of silence.
7. You must never say what you cannot imagine the Master as saying.  
Watch ceaselessly or you will fail.

## THE CANADIAN LODGES

### Banff Lodge.

President, vacant; Secretary, George Harrison Paris, Banff, Alta.

### Calgary Lodge.

President, E. H. Lloyd Knechtel, 510 Rosedale Crescent; Secretary, Jan Coops, 512 Second Ave. W., Calgary, Alberta.

### Edmonton Lodge.

President, Reginald D. Taylor; Secretary, Miss Alice M. Daley, 2 McLean Block. Rooms, 204 Empire Building.

### Halifax Lodge.

President, Harold Maurais Vine; Secretary, Mrs. Laura Blom, Tramway Building.

### Hamilton Lodge.

President, C. A. Stones; Secretary, Miss Nellie Gates, James and King William Sts. Lodge room, Royal Templars' Building, Walnut and Main Streets.

### London Lodge.

President, Richard H. Cronyn; Secretary, Mrs. Helen M. Shaw, 287 King Street, London, Ont. Meetings held at 212 Dundas Street.

### Medicine Hat Lodge.

President, John W. Pickard; Secretary, Gordon Victor Cook, 144 11th St., Crescent Heights, Medicine Hat, Alberta.

### Montreal Lodge.

President, Charles Bardorf; Secretary, Mrs. Alice H. Hamaker, 4120 Western Ave.

### Nanaimo Lodge.

President, Dr. W. E. Wilks; Secretary, Mrs. Norah Reynolds, 31 Kennedy St., Nanaimo, B.C.

### Ottawa Lodge.

President, Mrs. Lillian Davy; Secretary, David H. Chambers, 515 Bronson Ave., Ottawa, Ont. Lodge room, Thistle Building, Wellington St.

### Fellowship Lodge, Ottawa.

President, Alfred James Franklin; Secretary, H. M. Bradley, 4 Rockcliffe Way, Ottawa, Ont.

### Regina Lodge.

President, Mrs. Stevens; Secretary, George A. Palmer, 2850 Garnet Street. Lodge meets Room 203, 1821 Scarth Street, Sunday, 7.30 p.m.

### Alcyone Lodge, Regina.

President, H. G. Smith; Secretary, Mrs. Clara Forler, 1304 Cameron St., Regina, Sask.

### St. Thomas Lodge.

President, George L. Haight; Secretary, Mrs. Hazel B. Garside, 19 Park Ave., St. Thomas, Ont.

### Summerland Lodge.

President, Mrs. Kate Bentley; Secretary, J. W. S. Logie, West Summerland, B.C. Lodge rooms are in the Ritchie Block, West Summerland, and Library in Drug Store below.

### Toronto Lodge.

President, Albert E. S. Smythe; Secretary, Harry R. Tallman, 71 Ellerbeck Avenue, Toronto, Ont. Lodge rooms, 52 Isabella Street.

### Toronto West End Lodge.

President, Frank E. Clarke; Secretary, Walter Cotton, 29 Bird Ave., Toronto.

### Annie Besant Lodge.

President, Ernest Jackson; Secretary, James A. Wallace, 66 Cannon Ave., Toronto.

### Vancouver Lodge.

President, James Taylor; Secretary, Miss Catherine M. Menzies, 1242 Nelson Street, Vancouver, B.C. The lodge rooms are at 221-5 Duncan Building.

### Orpheus Lodge, Vancouver.

President, W. C. Clark; Secretary, A. L. Crampton Chalk, Vancouver, B.C.

### North Vancouver Lodge.

President, Mrs. A. W. Dyson; Secretary, Mrs. M. A. Keir, Osborne Road W., North Vancouver, B.C.

### Julian Lodge, Vancouver.

President, A. M. Stephen; Secretary, D. C. Macnair, 2590 Fifth Avenue West, Vancouver, B.C.

### Vulcan Lodge.

President, Guy Denbigh; Secretary, Mrs. T. B. Davenport, Box 473, Vulcan, Alta.

**Victoria Lodge.**

President, Will Griffiths; Secretary, W. B. Pease, 2540 Cadboro Bay Road, Victoria, B.C. Lodge meets at 101 Union Bank Building.

**Brotherhood Lodge, Victoria, B.C.**

President, Odo A. Barry; Secretary, Ashley Wilfred Boyden, 126 Pemberton Building, Victoria, B.C.

**Winnipeg Lodge.**

President, H. Lorimer; Secretary, Laurance H. D. Roberts, 404 Rose-dale Avenue, Winnipeg, Man. Lodge room, No. 33, Music and Arts Building, Broadway and Hargrave Sts. Public meeting, Sunday at 7.30 p.m.

**Blavatsky Lodge, Winnipeg.**

President, Wm. Quast; Secretary, Wm. A. Moore, 51 Agnes St., Winnipeg.

**MR. WADIA'S TOUR**

It is difficult to give any kind of adequate impression of Mr. Wadia's work and the effect of his addresses on those who hear him without being taxed with emotionalism. The cynically or sceptically inclined must see and hear in order to believe, but at least it can be said that it is a unique opportunity for Canadians who hear this representative of the Eastern wisdom on his first visit to Canada. During his course of lectures and classes in New York recently people have been attending from all over the United States, from Canada, and even from England and the European Continent for the express purpose of hearing him. Since Mrs. Besant visited Canada his equal has not been here. It was the same in Europe when he spoke in France, in Belgium, Holland, the Scandinavian countries and Britain. It is a general testimony that his addresses are pervaded with marked spiritual power. Those who have read "The Inner Ruler," "Individual Progress" and "World Service" in The Canadian Theosophist will have no difficulty in understanding this fact.

Mr. Wadia, while largely identified with the Indian Labour Movement, is a moderate in his view of Indian politics, and a

supporter of the new legislation which has begun the work of government reform in India. He has twice been chosen by the Indian Government to represent it at the International Labour Conference and last October attended the Geneva meetings in that capacity.

Mr. Craig P. Garman's article on "Mr. Wadia in Europe," which appeared in "The Theosophist" for December, and also in the "Canadian Theosophist," will make it unnecessary to recall his recent work in Europe. In India he is known as the founder of the Labour Movement there, and has been Mrs. Besant's right hand man at Headquarters in the Publishing House, and her co-workers in her Theosophical and national activities. Like her, he is a loyalist in relation to the Empire, and in support of the new government measures resulting from the Montague Act. It will be seen from the following itinerary that Mr. Wadia appeals to all classes of people, and his Theosophical spirit is evident in all his public work. We regret that it has not been possible to obtain details of the remainder of his Canadian tour, but similar engagements are being made in every place he visits and we anticipate a widespread interest in our movement as a result.

**Montreal**

Tuesday, February 28, 6.15-7.45 p.m.—Young Men's Canadian Club, Windsor Hotel, "Indian Labour in Relation to Gandhi"; 8.30 p.m., Members' Meeting.

Wednesday, March 1, 8.15 p.m.—Ritz-Carlton Hotel; lecture, "A Study in Indian Philosophy."

Thursday, 12.15 p.m.—Kiwanis Club Luncheon; 8.15 p.m., Y.M.C.A. Hall; lecture, "Unfinished Man: A Study in Evolution."

**Ottawa**

Friday, March 3, 12.45 p.m.—Kiwanis Club Luncheon; subject, "The Commonwealth of the Future"; 8.15 p.m., Members' Meeting.

Saturday, 4 p.m.—Bonne Entente League, at Chateau Laurier, "Universal Brotherhood"; 8.15, Chateau Laurier, lecture, "What is Theosophy."

Sunday, 3 p.m.—Chateau Laurier, "Life After Death"; 11 a.m., E. S. Group; 5 p.m., Independent Labour Party, "Indian Labour"; 8.15 p.m., Chateau Laurier, "Indian Philosophy."

Monday, 8.15 p.m.—Chateau Laurier, "India, What It Can Teach Us."

### Toronto

Tuesday, March 7, 8.15 p.m.—Theosophical Hall; lecture, "Unfinished Man: A Study in Evolution."

Wednesday—Theosophical Hall; lecture, "The Wisdom of the Upanishads."

Thursday, 12.45 p.m.—Empire Club Luncheon, "India's Place in the British Empire"; 8.15 p.m., "Karma, the Law of Growth."

Friday, 8.15 p.m.—West End Lodge, "India: What Can It Teach Us, A Study in Indian Philosophy."

Saturday, 1 p.m.—Carls-Rite Hotel, Women's International League of Peace and Freedom Luncheon; address, "The Commonwealth of the Future: the Brotherhood to Be."

Saturday, 8.15 p.m.—Theosophical Hall, "The New Art, the Expression of a New Consciousness."

Sunday, 11 a.m.—Theosophical Hall, joint meeting of the Toronto Lodges, for Fellows of the T.S.

Sunday, 3 p.m.—Workers' Party Meeting in Strand Theatre, "The Labour Movement in India."

Sunday, 7.15 p.m.—Theosophical Hall; subject, "Yoga, the Path of Union."

Hamilton and London had not completed their programme at time of closing for press, but arrangements are well on the way, and Winnipeg, Regina, Medicine Hat, Calgary and Edmonton are busy in preparation.

The Vancouver committee had arranged for Salmon Arm, April 16; West Summerland, April 17; Vancouver, 19 to 23, including a members' meeting and four public lectures, and the remaining days at Victoria and Nanaimo. Some rearrangement may be necessary, as Mr. Wadia writes as we go to press to say that he has made a special engagement in Los Angeles for the evening of April 30, after the earlier dates had been confirmed.

## What Does Theosophy Mean to You?

You found it so easily, didn't you? You read a leaflet, you saw the word Theosophy and enquired its meaning, or it was mentioned to you in a letter, and suddenly, wonderfully, your life was vivified, your outlook changed, you felt at-one-ment with Divinity.

### And Now the Blind Ask You to Give It to Them.

Those who cannot see, who contact the outer world by means of Braille type, whose lives are one big question mark as to Why? When? How? write asking you for the message of Theosophy which has been transcribed into Braille.

In spite of devoted service, rigid economy, reducing our free Braille magazine, "The Light Bringer," from a monthly to a quarterly, ceasing to publish pamphlets, we have, very sadly, given instructions: **Cease, until further notice**, producing our books, on Theosophy, in Braille." We are the only medium through which these teachings can reach the blind. Our books go all over the world.

Could you read the letters, human documents, which reach us from the blind, you would be awed, you would feel the privilege of reading their confessions "Theosophy has given me a sound firm foundation where all was once as shifting sand." "The Light Bringer has been a great torch bearer. Oh! how I miss its being a monthly." "The books have led me, and many friends, from 'darkness to light.'" This is what they say.

### MAY WE WITHDRAW THAT NOTICE?

To meet our heavy deficit, and continue in 1922, we need £400. We believe that this will be forthcoming from the several thousands of members of our great Society, the only public whom we can ask for support.

**Brothers! Will you share with these Blind Comrades the Divine Light which illumines your own lives?**

To Major A. E. Powell, Hon. Treasurer, "Theosophy in Braille" Fund, 3, Upper Woburn Place, London, W.C. 1.

I enclose £ : s. d. towards the above Fund.

Name.....

Address.....

Please cross all Cheques and Postal Orders