

THE CANADIAN THEOSOPHIST

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“UNTO THE THIRD AND FOURTH—”

It has been a reproach to the Theosophical movement on various occasions that members of the Society and others associated with Theosophy are hostile towards Bible teachings. One can find many who are opposed to current or conventional interpretations of Bible teachings, but the Bible responds to the Theosophical hypothesis that all the great scriptures of the world, the recognized written authorities of the several world religions, have a common origin and basis and present a fundamental unity of doctrine. Changes in translation, the over-stress laid on one passage to the neglect of others has led to differences of opinion, and prejudice, bigotry and narrow-mindedness have done the rest.

As an example, probably no statement in the Bible has caused more resentment than that in the second commandment (Exodus xx. 5, 6) which reads in the authorized version: “I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me; and showing mercy unto *thousands* of them that love me and keep my commandments.”

There is a grave misinterpretation in the case of the two words “generation” and “thousands” which entirely alters the sense of the whole passage and places it in contradiction to and out of harmony with other well-known passages, such as Ezekiel xviii, 1-4.

To begin with, as anyone can verify for himself by looking up any standard version of the Bible, the word “generation” does not occur in the original, but was inserted by the translators, as is indicated by the fact that it appears in italics in the authorized text. In the next place, the word translated “thousands” is in Hebrew not the cardinal but the ordinal number and should be translated “thousandths.” There is not the slightest doubt in the mind of anyone who has studied Eastern religions, and particularly the Kabala, and other stores of Judaic mysticism, that the “fathers” referred to are the “pitris,” the egoes, the spiritual selves of men. When men die the phrase is that they go to their “fathers,” and this is the word that is used in the passage in question. The bodies of men are the “children” of these “fathers.” The word translated “iniquity” is more correctly rendered “perversity,” our modern idea of iniquity and sin in the sense that men deliberately seek out evil and do wrong for the sake of doing wrong and being wicked, having little basis in experience. Perversity, in the first place, bringing ignorance, and leading to weakness and the tendency to yield to temptation, has been the cause of the fall and descent of men. But experience soon teaches, and there is not in things evil the quality of persistence that would enable them to endure. Sooner or later evil tendencies succumb to the greater harmonies of the Divine Law, and while sorrow and pain will continue as the fruit

of evil and as long as evil ways are followed, such chastening experiences shepherd back the wandering selves to the true path. And all tendencies towards good are incalculably strengthened by the inherent naturalness of what is right and just. The good that a man does finds responsive support in the laws and conditions of life. Such a view is natural and the only one tenable for those who regard this as God's universe and not the devil's domain.

The passage should be translated, supplying the missing word not as "generation," but as "permutation" or "incarnation": "I the Lord am a jealous God, visiting the perversity of the fathers upon the children unto the third and fourth incarnation of them that hate me; and showing mercy unto the thousandth incarnation of them that love me and keep my commandments." Any Hebrew scholar can corroborate this for the student.

So read the passage becomes another "justification of the ways of God to men," and brings the Bible into harmony and consistency with itself.

"In those days they shall say no more, The fathers have eaten a sour grape and the children's teeth are set on edge. But every one shall die for his own iniquity; every man that eateth the sour grape, his teeth shall be set on edge."

We have forgotten to use our common sense in the consideration of reputed Bible teachings. Interpretations and translations that are not in accordance with reason and experience will usually be found to be unwarranted. What would be thought of a man who because his son had disobeyed him, would take the first opportunity offered him to flog his grandson, and if he survived, to whip his great-grandson also. Only very ignorant persons attribute to God such a revoltingly revengeful disposition.

"HOPE" (Watts)

By S. OSWALD HARRIES

(Continued from page 133)

Actuated at first mainly by response to external stimuli, the human race, and human individual in each of his incarnations passes on through the development of a passionate emotional desire nature, to a force that can stimulate to action from within. But what man would consent to be permanently dominated by this vacillating and ever-changing desire nature; not in this ever-changing restless superficiality of the Desire world or Desire body can we have any permanent hope. It, like objective experience, is a development of the desire forces, which have power to select from objective experiences, so the development of the desire nature and the emotions gives rise to a higher phase still, a force that must learn to control this turbulent sea, to still its waves at will and compel it to be obedient to commands from a higher source; a well-developed but uncontrolled and misdirected desire force is more of a curse than a blessing; the modern sensualist is but a refined and intensified evolution of the cruder savage.

In desire, constant change is almost necessary; novelty is the means of preventing absolute satiation. This desire nature, whether sensual and allied to objective experience or purely emotional and allied to faith in psychic states, is but a rippling gown of sea-green that is but an externalism of the true Soul.

It, too, will be superseded. It serves a useful purpose, an incentive to outward activity, outward knowledge and power, and finally to outward Wisdom, but as a permanent home, giving permanent satisfaction, we might as well try to rest on the sea-waves. If not in physical sensation and not in our desires or wishes or feelings associated with external existence on the physical, or desire, plane, where can we seek permanent solution of our problem?

Let us touch the string so strongly vibrated in recent times: As physical sensation led to the development of our desire nature, which then tends to dominate physical activity, so in turn the latter

leads to need of control and direction of desire forces.

This power (of control and direction of desire forces) comes through gradual development of intellect or reasoning power. Interaction with sensation and feeling has led to the development of a wonderful power—that of intellect, of objective discernment, of calm observation, comparison, inference, of analysis, synthesis and systematization of objective knowledge.

This great force tends to harness the desire nature and direct it; under this great force erotic psychism, mere superstitious beliefs, disappear like mists before the sun. Old shackles are broken and it appears as if the all-commanding force is ushered in.

It is not our goal. The lady has risen above objective illusion and wears the desire robe as an external garb that can be put on or off at will, controlled and utilized by dominant Intellect. But intellect is dual. United with wrong desire it is a wild beast in the way, but will not Intellect at its best lead us to permanent hope?

At first we all think so. Under its scrutiny old beliefs are discarded and every new concept is heralded as being nearer Truth—perhaps the Truth itself. Under the mighty intellect of science the old systems and customs disappear, all objective phenomena are observed, classified, catalogued; our knowledge and our power of discrimination grow by leaps and bounds. We are getting knowledge—but Wisdom lingers. Nothing but what satisfies intellect and appeals to reason is accepted.

But as lower phases of growth led to evolution of intellectual power, so this, too, leads to a higher phase of evolution. Intellect deals almost entirely in an inductive manner with objective experience; its fine work has but led man to the bridge between the objective and subjective—between the visible and objective senses and the invisible intelligent powers working through the visible. As a safeguard a balance wheel, the intellect is useful; a useful servant but a bad master. "Intellect is barren," says one of our greatest intellectualists.

It gives no permanent satisfaction, no true hope. It reveals nature and man as yet in infancy, groping blindly upward as slaves of fate, not masters of existence. It deals with things as they are, by observation and induction, but it explains not the deeper phases of Being, neither does it supply or originate; it is but an instrument, a tool like the physical and desire bodies.

Not satisfied with the slow, tortuous workings of the intellect, the lady is disappointed for the third time. Her hope lies not in externalism or any close relationship to externalism; even mere intellectual concepts of truth yield but little satisfaction.

Where then is hope?

One string remains intact. What if she seek to harmonize with its vibrations! What will be its note and message? The chords of physical sensation, of desire dominance, of intellectual interpretation have failed, and so, rising above the earth, wearing the desire nature as an external garb and removing the sight from external perception to internal contemplation, the lady seeks the solution, at last, from within. It is the inner spiritual intuitive music that she now seeks, a harmonic vibration beyond the range of intellect, originating directly in the Divine Spark subjectively within.

The revelation will come to each individual in an individual manner. As the physical experience led to astral development, and both these to intellectual powers, so do these lead to true Spiritual sight; often in brief, bright moments, will we see the gleam, only for it to disappear again, and we doubt the illumination. As the psychic, John warned us to prepare for the coming of the Greater Light, so will the Intellectual Simon-Peter at first deny thrice the Great Light and Herald of the true dawn, but later, with weeping, acknowledge the truly Divine.

Above, in the picture, is a star. Some schools of thought adopt the Sun and the Polar Star as important symbols; around the fixed Sun revolves our Solar Universe. Amidst constant movement of Planets, the Sun is a true guide, directing us by day; amidst the constantly changing skies of

night, one star alone maintains its fixed position, and the Pole Star is the sure guide to the tempest-tossed mariner; clouds may bedim the light but they roll away and the guide stands out again clear and sure.

So midst the ever-changing phenomena of objective existence, the ever-fleeting feelings and visions of the Desire World, and the changing intellectual concepts of truth, there is to us a fixed star to guide our course, if we seek and accept its guidance; deep in the inner recesses of the Soul is heard the Voice of the Silence, the Voiceless Sound, and here alone is our permanent Hope, the intuitive spiritual guide that is a light to lead us to the true goal—union with the inner Divine.

And this inner Voice speaks not to our consciousness in terms of physical sensation, nor sensual desire, nor intellectual nomenclature, but is that intuitive Soundless Voice that inspires all that is truly noble in life—in thought, in feeling, in action. It will, one day, be the recognized dominant force in all human ideals and

efforts, of creative expression on all planes.

Is the artist right? Must we rise above objective existence, wear our personal desires as an external garb, bandage the curious objective reasoning intellect and, having attained the consequent calm and self-control, seek Hope in the great Within? All experience tends to confirm the truth of this Master-picture; all experience can be related to some phase of it. The lower grades of men, still stimulated into action only by physical sensation, the mass of humanity dominated by desire, the growing prevalence of intellectual power—especially in the realm of objective science, and its admitted failure to cast light on the problems of life—and the few who attain the supreme calm, self-control, enlightenment of the Silence, and harken to the inner voice of the Soul and know its power.

Seek not your Master in those Mayavic regions, but list to the Voice of the Silence, the Christ within, the inner, deeper recesses of the Soul, where Spiritual light guides us to true knowledge, wisdom, and power, to unfailing, abiding Hope.

PARALLEL SYMBOLS.

Astrological	Christian	Voice of Silence	Picture "Hope"
(1) EARTH			
Physical-sensual	Flesh	Hall of Ignorance	Earth
(2) WATER			
Astral, emotional	John the Baptist	Hall of Illusion	Rippling green gown
Faith, mere beliefs of emotional nature		Hall of Learning	
(3) AIR			
Mental, Intellectual	Simon-Peter	Rambling mind	Bandaged-intellect
(4) FIRE			
Spiritual-Intuitive			
True Knowledge	Christ within you	Hall of Wisdom	Last string, Hope
		True knowledge	Divine within Sun or Star.

—S. Oswald Harries.

THE Mathematician without spirituality, however great he may be, will not reach Metaphysics; but the Metaphysician will master the highest conceptions of Mathematics, and will apply them, without learning the latter.

—S. D. III. 540.

WERE an Asiatic to ask me for a definition of Europe, I should be forced to answer him: "It is that part of the world which is haunted by the incredible delusion that man was created out of nothing, and that his present birth is his first entrance into life."—Schopenhauer.

THE LIGHT THAT FAILED

Dear Brother Editor,—Reading Hartmann's reminiscences of H. P. B. in the November issue prompts us to ask for space in the succeeding edition.

Referring to the light disseminated through Blavatsky, Hartmann seems definitely sure that the Theosophical Society is not sole proprietor. "It belongs to humanity," "The Society should be a beacon for this light." We concur. All our charter members before the inception of this Lodge were, by mutual attraction and upon common grounds banded together under the title "M. H. Philosophical Society." There were no stipulated officers, dues or requirements to fulfil.

Books were plentiful, and through members centrally located we were enabled to meet regularly. Considerable study and discussion were given to Yoga teachings. Through suggestions from some members having slight acquaintance with Theosophy (but no inside lodge activities) we endeavoured to form a local here. This was accomplished by April 13th, 1919, with outside help. Ensuing months were largely taken up with attempts to obtain a basis upon which the Lodge could be placed and to acquire a working knowledge of how and what to disseminate through our public meetings.

Mr. Rogers came through and succeeded in selling quite a few books and pamphlets. Such meagre and belated information as could be wrung from Krotona failed to assist us. Our nearest Lodges also seemed apathetic (one disbanded some months ago). We endeavoured to obtain a copy of the S. D. This was out of print (in 1917 according to book catalogue). Three years later the same state of affairs obtains. Why, we ask? Being thrown on our own resources, and not being familiar with Theosophical Lodge work, we found it necessary to shun publicity and to curtail public meetings, lectures, etc. The meetings continued, however, to be held and resolved into pleasant Sunday afternoons. We were quite able to understand why 25 per cent. of the membership of the American Section dropped out last year (1918-9). It seems no trouble what-

ever for new subscription lists to be opened in aid of this and that movement—with tangible results financially. There is nothing to be gained by our going into details of these affairs, but we do feel that what practically forms the basis of Theosophical Society activities (or should do) and supplies the innumerable writers of Theosophical Society literature with their copy, should not, we repeat, The Secret Doctrine should not be allowed to run out of print, and certainly ought not to be neglected for three years. We stand to be corrected in this matter, and welcome any information or criticism. The natural query arises: "Why is this important work left to languish while side-issues become paramount and thrive?" Does the Missionary Society train all its devotees from one copy of the Book? Shortage of paper can hardly be made to stand the blame. Sufficient paper, we believe, to provide a goodly supply of necessary works was used (to what good purpose?) by various organizations, affiliations, etc., in the American Section alone during 1918-9 fiscal year.

The following suggestions are offered in a spirit of constructive criticism:

1. That, if necessary, an International Committee be formed for the express purposes of keeping The Secret Doctrine in print in all translations that warrant so doing, emphasizing importance of English edition.

2. That an unfailing supply be assured to and by each Sectional Headquarters.

3. That each Lodge upon issue of Charter, be supplied with one copy—(1) expense to be borne by Lodge and apportioned over a period, if necessary, or (2) each Sectional Headquarters to provide from a common fund made to fit these or other conditions.

4. That those Lodges (including our own) who remain in profound ignorance as to when they may purchase a copy be informed immediately by those responsible for the delay—without delay.

5. That each Lodge and member of this Section make a special effort to arrange for purchase of used copies (should such exist) sending them to Headquarters in Toronto.

We have some eight out-of-town members, and they naturally expect us to have accomplished something. If they read this frank statement, perhaps we shall be forgiven for not corresponding more frequently, but have no doubt of their support. Most ships founder without the actual and sufficiently equipped navigator, compass and chart.

"Ask and ye shall receive."

There appears no mention of repetition or a suggestion of indefinite delay in this sentence.

Philosophy has helped us considerably, but we prefer action coupled with it.

Kipling said of this city "that it had all of Hell for a basement," so you can well understand the necessity for rekindling the light that has failed.

Yours fraternally. To be or not to be, Medicine Hat Lodge,

G. Cook, Secretary.

* * *

Medicine Hat has given expression to a widely felt need of the Society. The clamour for The Secret Doctrine has been long and loud, and it has never been quite clear why all sorts of other large books are always to be had, but the Secret Doctrine generally difficult to procure. Toronto sold fifteen copies last winter, all that could be obtained. The expense of printing four volumes, extending to nearly 2,500 pages, is, of course, heavy, and money is needed to do the work. Notice is given when a supply is available and those who send in their money are first served. Those who only order copies have been disappointed on occasion. There is an edition in preparation at present, we are informed, but owing to the cost of paper and labour the price may be considerably increased. The late Mr. Elliott B. Page had the intention of printing an edition on India paper, and this may yet be done. A one-volume edition in this form would be very popular. Meanwhile, for study classes Miss Katherine Hillard's abridgment is available. Miss Hillard was one of the profoundest students of the Secret Doctrine we have had. She was a Dante scholar of international reputation. Her abridgment was done by arrangement

with Mrs. Besant. For class work it is admirable and it may be had for \$2.50. Mrs. Lambart-Taylor stated in one of her recent lectures that a thought-form had been created about "The Secret Doctrine," and many speakers had contributed to this, leaving the impression that it was a book too difficult for ordinary reading. It is not, of course, a novel, but most readers are accustomed to skip passages they find tiresome even in a novel. It is legitimate to pass over what is not understood in the Secret Doctrine, but each reader should judge for himself what he wants to skip. He may be surprised by finding that every page has an intelligible message for the thinking mind. Those who do not care to think are, of course, still in the nursery, and, as St. Paul says, milk for babes, strong meat for men. For maturing minds there is nothing equal to the Secret Doctrine as a handbook of religion, philosophy and science, a key to all the Scriptures of the world, and a guide to the heart of man. Medicine Hat knows a good thing, and we hope will hold on till it gets it.

MOTHERS' THOUGHT GUILD

I have received so many letters from mothers asking for more information on the subject (though not so many applications for membership as I could wish) that I cannot reply to all individually, though I do this in special cases. Many mothers do not think that love, patience and gentleness meet the needs for bringing up a family. Try it, dear mothers, and you will find your children quickly following your example, and think of the difference in your homes, when there is no bickering or defiances of your commands.

It is a great thing to know that mothers are realizing how important a part they have to play in the world to-day, and that upon them devolves the bringing up of the men and women of the next age. But what a great responsibility it is!

The power of thought is stupendous, but you must think gravely, earnestly and constantly of the best things for your chil-

dren to know, and the best are virtues, not accomplishments and dress. When the Master comes He will not ask you for smartness and appearance of your children, but for love and beauty; therefore, mothers, teach yourselves these things and be ready with answers to the questions your children will surely ask. Realize that each child is a soul, given to you to provide the necessary environment for its evolution on its path back to God. I know of no books on the subject of how and what to tell children about themselves so good as those written by Violet Trench, which can be obtained by writing to Miss Violet Trench, 70 Walton Street, London, England. (Later on we hope to be able to supply them from our own library.) These are very excellent. "Queens," 1s. 6d.; "Girls' Gifts," 1d; "How to Teach Little Children," 4d. I should advise sending an order early, with the necessary postage.

Space will not permit my writing more, but my heart burns with longing to awaken the love in you that shall make you feel joyful and strong to train your children in wisdom and purity.

Mary S. Budd,

Secretary, Mothers' Thought Guild.
199 Balsam Ave., Toronto.

* * *

Work as those work who are ambitious. Respect life as those do who desire it. Be happy as those are who live for happiness.

—Light on the Path.

LODGE ACTIVITY AND SERVICE

The following Questionnaire has been prepared by the Vancouver Lodge, and we reprint it as a means of indicating methods of work to Lodges which have not organized their membership. In a Lodge not every member can render service, but so many who are able and willing are inactive either through diffidence or lack of opportunity, an effort to classify the members in this way, and to engage them in congenial activity will be found most advantageous. Of course, no interference with work already in hand is intended.

QUESTIONNAIRE.

Kindly fill in replies to the following questions, and return same at your earliest convenience to Miss C. M. Menzies, Secretary, Theosophical Society, 229 Duncan Building, Pender St., Vancouver, B.C., stating the work that most appeals to you, and in which you are prepared to take part.

Sunday Meetings.

Lectures.
Readings
Recitations.
Music:

Vocal.
Instrumental

Study Classes.

In Vancouver.
Outside Districts.
In your own home.

General Assistance.

Can you give assistance to any of the following Officials, if so, on what days and how many hours per day?

The Librarian.
Manager, Book Concern.
Manager, Publicity Department.
Chairman, Building Fund.

Can you give some time each week to the care of the Lodge Rooms?

Outside Activities.

Are you prepared to assist in work that may be taken up along the following lines with a view of giving assistance in the light of your Theosophical Ideals?

Prison Work.
Hospital Work.
Visiting the sick in private homes.
Work in Churches.
Work in Child Welfare Association.
Work in Parent—Teachers' Associations.
Work along Educational, Social and Economic Lines.

If you are already engaged in work indicated above or in other kind of altruistic service, kindly state the nature of it, and we might be able to co-operate with you and give assistance.

Name

Address

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Mrs. George Syme, Winnipeg.

GENERAL SECRETARY:

Albert E. S. Smythe.

OFFICIAL NOTES

A request to Adyar has been answered by Mr. Wadia as follows: "Your request to have some one write from 500 to 700 words about Adyar, every month, has been attended to, and the required letter will be sent you each month." We are grateful for this attention and will be glad to have this direct word from Headquarters.

* * *

In Mr. Wadia's letter he goes on to say: "Many claim a willingness to serve, but for lack of experience and right training, have so little to offer of real capacity necessary for the service, which makes varied demands. More and more I see the necessity of equipping ourselves through study, meditation and activity, and consider a mistake has been made in ignoring these essentials for the past few years, to the detriment of the cause. It has created such a slackening of effort that it will take time for many again to acquire the habit of giving their best."

* * *

Mr. Wadia further states: "Much of my time is spent in the Labour Movement,

but I hope to be free in time, for the more strictly Theosophical activities. I shall be very busy for the next few months, at the end of which time I may be obliged to go again to the West, for Labour work there. I hope Mrs. Besant will be able to visit the West next year. . . . She goes on tour frequently, and has just returned from Benares and Bombay, where I met her at the All India Labour Congress, and returned with her last Saturday (Nov. 6). It has just been decided that the Convention will not be held here as arranged, but at Nagpur, in order that she may attend the Congress as usual during the past few years." It is most welcome news that Mrs. Besant is likely to visit the western world next year, and we trust that she will include the Theosophical Society in Canada in her tour. It is more than twenty years since she has been in Canada, and the whole section would rejoice in having a visit from her, and the opportunity of meeting face to face one who has done so much for the Twentieth Century. The matter will be taken up with the Executive at once.

* * *

It is hoped that an arrangement may be possible with Mrs. Maude Lambert-Taylor, who has been lecturing in Ottawa, Montreal, Toronto and London, to make a tour of the Section next year and devote one, two or three weeks to each Lodge in turn. Mrs. Taylor's work is that of a builder, and her influence is most spiritual and constructive. As a student of the Secret Doctrine she exhibits outstanding ability, and her poise, her intuitive qualities and charming impersonality commend her for the work she does so admirably. Mrs. Taylor resides in New York, where her husband practises law.

* * *

Dr. Weller Van Hook has organized "The European Aid Committee" in Chicago, to co-operate with other bodies in helping the stricken peoples of Europe, Edith C. Gray, 2468 East 72nd St., Chicago, is secretary-treasurer, and Isabel B. Holbrook, chairman of the sub-committee for the Theosophical Society. It is suggested that local groups can be organized to spread the knowledge of European

need; to send cash; to send clothing, new or old; to organize and maintain sewing and knitting clubs; to organize charity entertainments; to join and assist the Red Cross, the Near East Relief Committee, or other bodies. Miss Holbrook's address is Room 706, 410 S. Michigan Ave., Chicago, and she will be glad to give any information required.

* * *

The General Secretary has received the following letter, which is cordially reciprocated, under date, Mexico, Nov. 20: "Dear Colleague,—I have the honour to inform you that at the General Convention of the Mexican Section of the Theosophical Society, held on 17th inst., I was elected General Secretary for the term of three years. Complying with the instructions of the Convention, I have the pleasure to extend to you and the Canadian Section, its warmest greetings and its best wishes for the future welfare of your Section in our noble movement, the Theosophical Society. I beg personally to remain fraternally at your disposal.

"Agn. Garza Galindo."

A VISIT TO CHICAGO

During a recent stay in Chicago the writer had the pleasure of meeting Theosophists while visiting three centres of activity there. He regrets being unable to mention the valuable work being carried forward in other centres than these to which the time at his disposal confined him.

Akbar Lodge, Room 706, Fine Arts Building, 410 S. Michigan Avenue, had a Founder's Day programme in commemoration of H. P. B., which consisted of numerous readings concerning her life and relation to the Theosophical Society, interspersed with several fine selections on the harp. Among the offerings was a "Poem to H. P. B.", written by Dr. Weller Van Hook, who, later in the evening, gave an exceedingly interesting and instructive address on the founder of the Theosophical Society. He thought that H. P. B. had been frequently misunderstood by her most intimate associates, and that even Colonel Olcott, her co-worker, did not

always catch the right point of view, and, in fact, sometimes did H. P. B. great injustice when recording reminiscences in his "Old Diary Leaves."

Another meeting of Akbar Lodge consisted of an address by Dr. Van Hook, in which he revealed a beautiful spirit of breadth and tolerance when commenting on current events. He expressed a deep desire to see an ever closer relationship established between Great Britain and the United States, believing that such an alliance was of great importance to the world. He also stated that Americans had a peculiarly warm place in their hearts for the French people, and also owed a debt of gratitude to the people of Russia, who were innately generous, and friendly towards America. He, nevertheless, believed that a new race (the sixth root race) was in process of formation on the American continent, which held great potential value for the future of mankind. This new race, he said, was beginning to express itself through the finer arts in a distinctive way and a few generations hence would see a new departure and new emphasis in social ideals, characteristic of the new race now forming. Contemporaneous with this new birth was the problem of having some ten million third root race people in America to whom we should act as elder brothers, giving wise guidance and showing kindness and sympathy.

Commenting on a newspaper report of a speech in which Mr. Rabindranath Tagore was quoted as stating that "there was no calm in America," Dr. Van Hook considered the statement somewhat exaggerated and wondered if Mr. Tagore had visited Mr. John Burroughs in his native haunts or spent leisure time in the rural parts of America.

As a practical expression of Theosophy the Akbar Lodge has instituted an European Aid Committee, with Dr. Van Hook as chairman, the purpose being "to give direct aid to distressed people in Europe and the Near East; and especially to help accredited bodies engaged in that work."

Dr. Van Hook asked to have greetings conveyed to the Toronto Lodge and the Canadian Section. Many will remember

him as the former General Secretary of the American Section.

The Chicago Theosophical Association, 1623 Kimball Building, 304 S. Wabash Ave., has a commodious room, called Besant Hall, where activities are conducted every day in the week. Public lectures are held each Sunday at 3.30 and at 8 p.m., the evening lectures being given by Isabel B. Holbrook, official Theosophical lecturer, at which an admission of 25 cents is charged. Besides a large lending library and book sales department, there is also the Chicago Institute of Theosophy, affiliated with the Krotona Institute, which conducts educational classes during the fall and winter. The C. T. A. is evidently a live centre for Theosophical activities and kindred work, and already feels the need of larger premises. As a sort of stimulus among the members, a notice on the walls reads, "Build a thought form of your own Theosophical home," and below is a contribution box to help the materialization of such a "thought form."

Greetings from the Chicago Theosophical Association were also sent to the Canadian Lodges.

A visit to 645 Wrightwood Ave. brings one to the Headquarters of the American Section, now in process of being transferred from Krotona, the idea being that Chicago is a more central location from which to conduct the business of the Section. The building was a private residence and has a very "homey" atmosphere, particularly with Mrs. Betsey Jewett as Executive Secretary, who makes visitors feel much at home through her hospitality. The building is only a block and a half from beautiful Lincoln Park, and so is ideally located as a place of restful enterprise, if such an expression does not seem too paradoxical.

Enquiries regarding our Theosophical movement revealed a keen interest in the Canadian Section, and best wishes were expressed for success of the work in Canada.

J. E. Dobbs.

* * *

Live neither in the present nor the future, but in the eternal.

—Light on the Path.

OUR EXCHANGES

The Belgian "Bulletin Theosophique" for Sept.-Nov. has the report of a fine address by G. Chevrier on "The Relation of Man to Nature," given at the conference in Brussels in June.

* * *

"The Messenger" for both November and December has arrived since we last went to press. Mr. Rogers records his impressions of England. He reports that Theosophy is getting a better hearing there than in America. Mrs. Besant has disapproved of the new proposal for a publication business in the United States. Dr. Weller Van Hook gives details of the European Aid Committee, referred to elsewhere. A directory of the United States Lodges appears in the December issue.

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The "Bulletin Theosophique" (Paris) has an excellent article on reasons for joining the T. S. The esoteric doctrine is like the white and colourless light, says the writer, A. T., which falls on each flower and takes its particular colour. Truth is reflected according to our various peculiarities. Each absorbs his share and fills himself to his capacity. They do not come to Theosophy at one leap, as a voter goes on the electorate at the age of 21. It is the magic of our intention that constitutes always the greatest power of radiance in our deeds.

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"Theosophy" deals in the eleventh chapter of "The Theosophical Movement" with the formation of the Esoteric Section. Some of the warnings are as necessary to-day as ever they were. "The Masters can give but little assistance to a Body not thoroughly united in purpose and feeling, and which breaks its first fundamental rule—universal brotherly love, without distinction of race, creed, colour or caste, i.e., the social distinctions made in the world; nor to a Society, many members of which pass their lives in judging, condemning, and often reviling other members in a most untheosophical, not to say disgraceful, manner." An article on "Contemplation," by Damo-

dar is reprinted from "The Theosophist" of February, 1884. "Raja Yoga," he says, "encourages no sham, requires no physical postures. It has to deal with the inner man whose sphere lies in the world of thought. To have the highest ideal placed before oneself and strive incessantly to live up to it, is the only true concentration recognized by Esoteric Philosophy, which deals with the inner world of noumena, not the outer shell of phenomena. The first requisite for it is thorough purity of heart." * * *

"Theosophy in Scotland," November, has an interesting portrait of Mr. A. P. Sinnett and his dog, and gives on account of his lecture in Edinburgh on "The Bearing of Theosophy on Public Affairs." Mr. Sinnett elaborated his view that the war was the result of a mass attack, by the powers of evil, on this world, through a nation hypnotized into carrying out the design. It was defeated, he thinks, by help given to the Divine Hierarchy of this solar system from still loftier levels of Divine Power. The current unrest, since the war, however, he attributes to a Divine rather than a Satanic origin because "the world has to be prepared for what is commonly called a second coming of Christ." He adds: "It will not really take place till the last quarter of the century, and some body not yet born will be overshadowed by the Divine influence." He does not think that either Socialism or Communism is practicable in the nature of things, but he sees a revolution approaching in the next six or seven years and a great accession of power to the "Labour Party." "If the leaders can ally themselves with the Powers of Goodness, they will be able to direct the force into useful channels," he says, but "it will not be the people who are alive now, who shall have the power, but the next generation." Our business, he advises, is to sympathize with the main idea of human development; and to work for that. There are articles by Charles Lazenby, Margaret MacMillan, W. Ingram and G. Hilda Pagan in this bright magazine. * * *

"The Theosophist" is not to hand, but we have been favoured with the proofs of

a fine article by Mr. B. F. Wadia, an address to students on the real purpose of the movement, which appears in the October issue. After an extended tour in various Sections Mr. Wadia is convinced that the work of the Theosophical Society is very important in the reconstruction that has to take place in the coming years. The Masters had this in view in its foundation. H. P. B. wrote with definiteness and precision in the "Secret Doctrine" of the conditions and indicated a remedy. It is very clear from our early literature that the work of the Theosophical Society is to spiritualize the activities of our time. Not to bring into existence new schools, new institutions, new political parties, new creeds, faiths, or religions, but always to spiritualize all the movements which coincide with the evolutionary progress of the human race as a whole, is our task. In some respects the Society has succeeded. In others it has missed its mark. The great ideals and principles which H. P. B. had in mind are not universally remembered by us in the Society. There is such eagerness to engage in some kind of activity that the suitable form is not considered and a certain amount of energy is wasted. After citing H. P. B. on important particulars, he says she wanted us to deal with the causes of things, not with the effects. If you remove one evil cause, you will remove a variety of effects. He instances the change in India since 1914, when Mrs. Besant began to work on spiritual lines in the politics of India. Spiritual energy was generated which affected the minds and hearts of the people. It is impossible to work against national karma. We are neglecting to live the Theosophical life as the Masters have laid it down. We cannot discriminate and perform right action unless we know the fundamentals of spiritual evolution, as given by the Masters. He recommends a study of The Secret Doctrine, Vol. I., section 16, page 634 (695), on "Cyclic Evolution and Karma." * * *

Also received: Theosophy in South Africa, October; Divine Life, November; O. E. Library Critic; Revista Teosofica, November, (Cuba).

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 142)

II.

AMONGST THE ROSICRUCIANS.

There are few persons in Europe interested in mysticism who have not heard about the ancient Rosicrucians, famous in the sixteenth and seventeenth century. Later on, much had been written about them, but only few in our days know the significance of this name. One judges this class of people from the point of view which he occupies himself. Most of them perceive in the ancient Rosicrucians only a secret sect of superstitious people who employed their time in the dark period of the middle ages with alchemy, and this opinion is justified so far that under the name of Rosicrucians a lot of quacks tricked themselves and the world at large. The more enlightened realized that, outside a lot of bogus "Rosicrucians," genuine ones existed, and considered the latter as a secret order, whose members occupied themselves with religious and scientific subjects. Historians tell us that this order, on account of the many impure elements which wormed themselves into it, long ago disbanded and the remaining members migrated to India. Experts maintain that Goethe, Stilling and Herder were the last Rosicrucians.

In general, the world judges everything according to outside appearance. If you break the form or destroy it, the multitude cannot any more discern the spirit of it. The spirit is not, in fact, bound by any particular form or name, and the real Rosicrucians exist to this day. The character of a true Rosicrucian does not depend on being a member of a society with that name, but on belonging to that class of people in whose heart the divine light of selfknowledge has started to shine. A real Rosicrucian is therefore nothing

else but a Christ in the true sense of the word.

To be such, one needs not to be learned nor scientifically educated, neither rich nor famous; as testimony, for instance, the life and works of Jacob Boehme, who was an illuminated Mystic and excellent Rosicrucian, yet outwardly but a poor illiterate shoemaker. He did not belong to any society and displayed no outward distinctions. The world could not recognize from his exterior the spirit within. Nevertheless this spirit was the parent of our modern philosophy. From him Schopenhauer and other famous men drew their inspiration. The world only sees the shell, but not the kernel; the vessel, but not the contents. Even the vessel, which the world sees, is not the real covering of the spirit, but only its external sheath or shadow of the same, therefore Jacob Boehme says of his personality:

This is the shadow only from the vessel of honour,

Whom God has trusted with the innermost.

Who wants to find the road of life for everlasting,

Must bring, through fire and anguish, the angel forth.

To comprehend this, we must remember that God is omnipresent and the essence of everything, and without Him or outside of Him nothing exists. A Rosicrucian is one who, by subduing the animal-human through selfknowledge of the human-divine within, has reached the state of the angel in man. This signifies that in such a person blossoms the rose of God-consciousness, and he recognizes himself as a son of God crucified in the material and sensual. Such a son of God recognizes the Father not only within himself, but in all creatures, and in every human being according to the degree of development of the person in whom the realization of God is more or less manifest and recognizable. To perceive God in man it is only necessary to enter deep enough into the inner man. This is expressed by the Persian poet Niaz:*

*Shah Niaz Ahmed Christi es Kadini, Persian poet and Theosophist, born at Sirhind, was initiated by his master, Mahmed Sakhruddin, in his 19th year.

The Lord in everything, Him I perceived, hidden and revealed, Him I perceived.

Real as well as potential He appeared to me; eternal, transient; Him I perceived.

Now to His own Master-Word He submitted Himself, here as a slave, there as a master, Him I perceived.

At times as a perfect stranger He appeared to me; then again as a friend; Him I perceived.

Now on the throne of an empire He sat, then as a beggar begging alms; I perceived Him.

Sometimes as a monk, here as a penitent, there as the worst of the worst; I perceived Him.

Dressed as a dancer or harpist, He confronted me; then also beating the drum, I heard Him.

As a courtier He concealed Himself; sometimes reigning with glory; Him I perceived.

Or, like the love-drunk Niaz in mien and looks, with a wounded heart troubled to death; Him I perceived.

As not everyone has developed the faculty to perceive God in humanity, so one can consider the Rosicrucians as a secret order, whose signs of recognition consist in their inner attributes, not visible to everybody. The temple where they congregate is the Holy Spirit, the spirit of God-consciousness, in whom all are united as one, and the degree a member possesses depends upon the amount of his love towards the Highest and his recognition of the Truth. Such were the Rosicrucians referred to in this chapter. Their names and their whereabouts I am not disposed to disclose as they live in modest retirement, working quietly and obscurely, without any intention of publicity. I can therefore only mention the following:

I believe, it is no uncommon occurrence for one to see in his dream an unknown person, and later on in life to get acquainted with the selfsame person. I know from experience that there are symbolic dreams, indicating to us the future. On New Year's night of the year 1883-1884, in Adyar (India), I had a vision, being semi-conscious, in which I saw next to my bed

a coiled up boa constrictor, whose erect neck had a human head. This head had such a strongly expressed individuality that his physiognomy stuck fast in my memory. It was a head with a high forehead and peculiar glowing eyes, which stared at me with a clear penetrating look. His expression indicated intelligence and the snake's body, as the symbol of Wisdom, seemed to signify intelligence and wisdom as combined in this being. I had the impression that some time later on I would meet such a person who would play a not uncommon part in my life.

In the spring of 1885 I travelled with H. P. Blavatsky to Naples, and soon after became acquainted with a small family of Christian Mystics forming a small circle of their own in pursuance of the inner life. At the head of them were two persons as guides and teachers, and in one of them I seemed to recognize with certainty the object of the above described vision, though the head was a little less idealized than I had seen. This fact, and, furthermore, the circumstance that I was advised before my departure from India by persons higher up to study the Christian Mystics, induced me to give them more consideration. Soon after I was introduced into this small circle and was allowed to participate in their meetings, these being most harmonious, and the teacher uttering real words of wisdom. It was not only that a pure theory of instruction, entertainment and pastime was followed, but the teaching had the object of being a practical school of Yoga.

It did not take me very long to find out that these people were well acquainted with the teachings of the old Rosicrucians; also with the secret doctrine of the Hindus, the Bhagavad Gita, etc. Anyway, their teachings corresponded exactly with the latter; but the remarkable part of this was that these people never had read any book about such matters. Moreover, what is uncommon in our age of general education, they had not been reading anything on the subject, because they could neither read nor write. They were apparently ordinary folks, who earned their daily bread by hard mechanical work.

(TO BE CONTINUED)

RUBAIYAT AND ODES OF HAFIZ

Canadians who love the Persian tradition, as it is said they have special reason to do, will be glad to hear of the publication of a comparatively inexpensive edition of "Selections from the Rubaiyat and Odes of Hafiz." The editor is anonymous, but is a member of the Persian Society of London, and his account of Sufi mysticism which prefaces the volume shows that he has intelligent sympathy with his subject. Hafiz flourished 600 years ago and, like most mystics, was a heretic. He "cared little for the outward observance of the teachings of the Kuran. He looked below the surface in all religious matters; he read a divine and spiritual meaning into all Nature, seeing God everywhere revealed, and teaching that the worship of the heart was a truer form of adoration than the mere observance of ritual, or repetition of prayers. Constantly throughout his works he inveighs vehemently against the ritualism of the outwardly religious, and against the teachings of Zahids and Sheikhs (ascetics, etc.) and Mahometan divines, who merely followed and taught outward forms and ceremonies, and could see no deeper." Hafiz believed in one Eternal God whom the whole world reveres, or ought to, in one form or another, and regarded Him as the only Absolute Existence. He was a man of prayer, and did not fear death. The poetical works of Sa'adi and Hafiz are regarded as the Scriptures of the Persian Sufis. The note on reabsorption very neatly disagrees with Sir William Jones and other materialistic commentators who cannot understand Sufi transcendentalism. "I think," says our editor and translator, "this assertion requires a little consideration, and I am of the opinion that the Sufis do not mean that such absorption, or rather reabsorption, necessarily implies the loss of one's personal identity. If, as the Sufis hold, God incarnates souls—part of Himself—in order that He may obtain a love which the Angels are incapable of giving Him, of what use would such souls be if, after the death of the body, they lose their in-

dividuality by reabsorption into the Divine essence? The whole object of incarnation would be stultified. God would again be left with only the Angels, who cannot give Him the love He is said to crave. From a careful study of Hafiz, it is clear to me that he believed in a personal entity or individuality before incarnation; and I think it is equally clear he did not contemplate any annihilation of his own personality when he obtained 'union with the Beloved.'" One must be saturated with the Sufi symbolism to appreciate the poetry of Hafiz in which God is the sweetheart, the Bride, reversing the Christian symbolism. The passionate love of the soul for God is thus given ravishing expression. It is but rarely the vein of the moralist is opened.

Till thou art less than nothing—humble,
free from pride,
Thou canst not tread the Heavenward
Path, nor other guide;
In truth, till thou hast drunk the poison
of this world,
Thou may'st not taste the sherbet sweet
of Kausar's tide.

The volume, a handsome quarto, of about 150 pages, is finely printed, and is published at ten shillings and sixpence by John M. Watkins, 21 Cecil Court, Charing Cross Road, London, England.

FELLOWS AND FRIENDS

Mr. John M. Lacey, of Vancouver, spent some days in Toronto on his way back from England, where he had been in touch with leading Theosophists. Mr. Lacey gave an interesting account of his visit at an informal meeting one evening.

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Mr. Allan Wilson, formerly Secretary of Edmonton Lodge, has reported to Vancouver, and is now at Coquitlam. It is hoped to form a study class there very soon. Mr. Wilson is an active and earnest worker.

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Mr. Charles Lazenby, who has been lecturing in England and Scotland for two years past, has been invited by the Sydney

Lodge to spend two years in Australia lecturing. If Mr. Lazenby accepts this invitation he will be passing through Canada, and would be glad to make dates with any of the Lodges which desire his services. He may be addressed at The Theosophical Publishing Society, 9 St. Martin's Street, London, W.C., England. Mr. Lazenby is at present in Zurich studying Psycho-Analysis with C. E. Jung.

AMONG THE LODGES

At the Vancouver Lodge Rooms in November a book-shower and sale of home cooking was given, in aid of a new study centre and free lending library in North Vancouver. The President (Mr. J. Taylor) had invited the members to assist by donating such books as they could spare from their own shelves. The response was most generous, nearly a hundred volumes being thus donated. The ladies brought samples of home cooking, and these were sold by auction during the evening, Mr. M. D. Buchanan (a well-known dollar extractor) acting as auctioneer. Amid much good-humoured badinage, he managed to clear the whole supply, handing over to the North Vancouver Library Executive \$33.00. This splendid result was a fine example to the new and prospective members of the genuine brotherliness that exists in the Vancouver Lodge, and of the willing sacrifice the members made to encourage the spread of the Ancient Wisdom.

* * *

From Ottawa Lodge comes word concerning the progress of a series of twelve public lectures by Mrs. Maude Lambart-Taylor, of New York city. Canadian Theosophists who know Mrs. Taylor and her work among the lodges in the Eastern States will congratulate Ottawa Lodge on its good fortune in securing this talented teacher and lecturer to open its season's work. The titles of Mrs. Taylor's lectures which were advertised for Tuesday, Friday and Sunday evenings, were as follows: Relation of Alchemy to Mysticism and Science; The Republic of God; Theosophy in Dante's "Divine Comedy"; Mystical Interpretation of Maeterlinck's "Blue

Bird" and "Betrothal"; Theosophy in Shakspeare's "Tempest"; Magic of Invocation and Music; Theosophy in W. B. Yeats' "Where There is Nothing There is God"; Personal Reminiscences of Robert Browning and Interpretation of "Childe Roland to the Dark Tower Came"; The Mysteries of the Druids; The Philosophy of Clothes; The Science of Power and Free Will; and Theosophical Meaning of Prayer. In addition to the public lectures, Mrs. Taylor conducted study classes in the Secret Doctrine, which are being closely followed by a most encouraging number of non-Theosophists. Ottawa Lodge recently secured a permanent lodge room in the Thistle Building, Wellington Street, opposite the Parliament Buildings, and in the heart of the business district, where the lending library is open daily from 3 to 5 p.m. One new member has been admitted since Mrs. Taylor's lectures began, and if the interest of the public in the present series may be taken as a criterion, this will be the most successful season since the inception of the Lodge.

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Mr. James Taylor, President of the Vancouver Lodge, reports the members full of enthusiasm, and prepared for increased activity during the coming year. The Questionnaire of this Lodge is given elsewhere. The annual meeting of the Lodge takes place on January 6, and we hope to give some account of the work of this energetic group.

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Mrs. Maude Lambart-Taylor has been spending seven weeks with the Canadian Lodges, a month in Ottawa, and a week each in Montreal, Toronto and London. Mrs. Taylor is a student of The Secret Doctrine of ten years' standing, and her studies are reflected in her addresses, the most lucid, the best informed, the most spiritual that have been heard for many years. Mrs. Taylor's subjects cover the widest range. In Toronto she spoke on "Personal Reminiscences of Robert Browning and interpretation of 'Childe Roland to the Dark Tower Came'; "The Mysteries of the Druids"; "The Science of Power and Free Will"; "Dante and the

Divine Comedy"; Magic of Invocation and Music"; "Relation of Alchemy to Mysticism and Science"; "Theosophical Meaning of Prayer." All these were Secret Doctrine lectures, and they elicited more questions and more profound interest than in any case since Mrs. Besant was here.

* * *

The Toronto Lodge has been compelled to leave the Canadian Foresters' Hall, where work has been carried on for ten years past. Temporary quarters have been secured at 651 Yonge Street, and the Sunday evening meetings will be held at this address in the Victoria Theatre. The Lodge has purchased a property at 52 Isabella Street, and with the assistance of loans from some members the property has been purchased outright. These loans will have to be paid off and further funds for the necessary enlargement and remodelling of the building are required, the total needed being about \$24,000. This, it is to be understood, is an activity of the Toronto Lodge and not of the Section, but a room will be provided for the sectional headquarters, and if any desire to lend any money at six per cent. on a first mortgage held in trust their assistance will be welcome. Such loans will be repaid as funds come in, and the Building Committee are sanguine as to the prospects ahead. It has never been the wish of the Toronto Lodge to possess property, but no other course is now open, as suitable quarters cannot be obtained except at insupportable rates. It is hoped that the new headquarters will be ready within six months.

* * *

Montreal Lodge reports that a series of lectures have been given to the public of Montreal, which, though they have not resulted in a great many new members, have given a great fillip to Theosophical activities in the Montreal Lodge, where public lectures are given under unusually difficult handicap. The Canadian General Secretary gave three public lectures on Nov. 27, 28 and 29, at the Channing Hall. Mr. Smythe also gave a talk to the Lodge on Sunday morning on matters regarding the new Section and its aspirations and

duties. Mrs. Maude Lambart-Taylor gave a series of lectures nightly from Nov. 30 to Dec. 5 inclusive, the first four were held at the Lodge Room, the remaining two at the Channing Hall. Mrs. Taylor's lectures were exceedingly scholarly, and struck a pleasing note to the audiences that do not attend the public lectures in this city. The weather was exceedingly unkind to the lecturer, the roads being almost impassible on some nights, that the audiences were smaller than otherwise would have been the case. Mrs. Taylor also gave the Lodge a lesson on the "Secret Doctrine" on Sunday morning, to which almost the entire Lodge membership came, a remarkable record for any Secret Doctrine class. Some other talks were also given by Mrs. Taylor, all of whose lectures and talks were much appreciated by the members. Mrs. de Leeuw, who came to Montreal in the interest of Co-Masonry, a Lodge of which was started during her stay, also spoke at the Lodge Room on Dec. 7th, her subject being "Education." Her account of the various experiments in educational methods in the United States were very much enjoyed by the members.

SACRAMENTS

Let me remember, as my daily bread
I eat, and humble as the fare may be,
It is His body broken that I spread
Out here for me.

And as I stoop to quench, howe'er my
thirst,
At wine cup's lips or river's flowing
flood,
Ere I should drink, let me remember first
I drink His blood.

Let me remember that in toil or strife,
Evil or good so e'er as I may be,
In thought and word and act I use the life
He gave for me.

And if His gifts I use in pride and scorn,
My lesser selfish self to glorify,
To Him I give another crown of thorn,
Him do I crucify.

G. P. Williamson.

November, 1920.