

# THE CANADIAN THEOSOPHIST

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## DISCIPLESHIP.

By B. P. WADIA

Some questions have been asked in reference to the report of my talk to a group of students published in the last Theosophist. First, whether the stage of discipleship is an essential factor in human evolution; in other words, is it to be understood that all members of the human kingdom must necessarily attain, one day or another, the stage of discipleship? My answer is in the negative. Discipleship is a peculiarity of human evolution, is an important factor in the programme of world-service, but I do not think every human being has necessarily to attain discipleship. Just as all individuals must ultimately reach God-consciousness, but are not therefore called upon to perform the function of a Solar Logos; just as all individuals, belonging to one of the seven groups, must, in course of evolution, attain to the stage of unfoldment of a Manu, but are not therefore called upon to hold that office; just as all individuals belonging to another of these seven groups in process of unfoldment attain Buddha-Nirvana, but each one of them does not necessarily officiate as a World-Teacher; so also all human beings, in course of evolution, attain to the knowledge and experiences which the stage of discipleship brings, but do not necessarily contact a Guru and become His pupil.

Let us first put aside that very large class of disciples trained by teachers of varied degrees of spiritual attainment in the physical world; in India from times

immemorial such gurus have taken and trained shishyas by the thousand. The Gurus and chelas spoken of by H. P. B. in the early days of the Society are *not* this class of masters and pupils. But also it must be noted that in H. P. B.'s phraseology there was a class of members who were called by her lay-chelas. The lay-chelas resemble this type about which I am writing, with this difference, that the physical-plane teacher, *i.e.*, H. P. B., acted also as a transmitter. H. P. B. was not only a teacher but also a transmitter of teachings which lay-chelas and others made use of in several ways.

Now real chelaship, in the parlance of Occultism, is something different from the above-mentioned shishyahood of old or lay-chelaship of early Theosophical days. I have reasons to believe that H. P. B. and very few others, in the early days, were such chelas.

Therefore it will be apparent that as far as the physical world is concerned there are two classes of disciples. First, the numerous class of pupils who learn from and serve under physical-plane teachers. Secondly, the small, the very small, class of disciples who learn from and serve under Perfected Men, Mahatmas, Great Souls; and which relationship belongs to the world of life and consciousness.

Now in our Theosophical Society the two Masters known from the early days by their initials as M. and K. H. have en-

deavoured, it seems to me, to provide a suitable field for lay-chelas, with the help and co-operation of Their real chelas. Let me not be misunderstood; when I speak of real chelas and lay-chelas, I do not say that the latter class are unreal. They, at their stage of evolution, are learning and serving in their own way in a suitable manner from one or other of the transmitters. The T. S. also provides an adequate scope for physical-plane teachers of spiritual lore who have no relation whatsoever with any Mahatma.

It might be asked: How is one to discriminate between the transmitters and teachers, chelas and lay-chelas, and those who do not belong to any of these classes? The one and only safe guide is the proper use of the faculty of discrimination which each of us possesses. The use of intellect, the consulting of our own voice of conscience (which, as Mrs. Besant has so often pointed out, is the voice of our own accumulated experience), and last but not the least, the shedding of the light of our own Higher Self on the subject under consideration by our senses and mind—those are the ways which enable each individual to decide.

After this explanation, which may seem like straying away from the question with which I started, let me try and explain what I mean by the Discipleship familiar to students of Occultism.

Spiritual life and spiritual realization is possible for all; not only possible but in the course of time and the process of evolution inevitable for all. It is also true that all Egos contact the influence of those Beings we speak of as the Masters, but that does not imply that all become disciples of the Masters. One of the functions of the Masters is to help the egoic evolution which is going on in the world of the Ego, *pari passu* with the evolution of human beings in the physical world. These Masters pour out certain influences on the Egos; each Master contacting the type of Ego to which He Himself belongs. This influence (double in nature—twofold in character) awakens the Ego in his own world and later hastens his unfoldment.

Now, every one, all human beings, come under this influence, as also certain other influences from other classes of Helpers, such as certain types of Devas, etc. After the first awakening there is a quickening of the egoic life in its own world. What is generally spoken of as spiritual life in the physical world becomes possible at the time of this inner quickening; and the efforts of the physical man from this side, and the quickening process which is in progress all the while on the other, transform the overbrooding Spirit into an indwelling God, as far as physical body and brain are concerned.\* With the help of that indwelling Spirit human individuals can attain God-consciousness or cosmic consciousness, or Logic consciousness. In this attainment Masters, Devas, and other High Beings do not act as Guru for the man. As a matter of fact the majority of the human kingdom will attain Liberation, Salvation, Nirvana with the help of their own indwelling Spirit, which in essence is Divine.

But a particular kind of phenomenon takes place for a particular type of Ego—not one of the seven types, but a particular type common to all the seven Rays.

After the awakening of the Ego, at one of the nine stages of quickening, the Ego itself becomes a channel for a Higher Life or Consciousness belonging to its own Ray, sometimes of a Perfected Human Being, sometimes of a Deva, sometimes of Forces, World-Forces or even Solar-Forces, less individualistic in nature and character.

Now, the Ego which becomes a channel for the life of a perfected human being, like all other Egos, has a personality in the physical world over which it broods, and later in which it dwells. When the Ego becomes the channel of the Higher consciousness of the Master, the indwelling Spirit of that personality also contains that Higher Mahatmic Life, and therefore in the brain-consciousness the true disciple *knows* his Master.

\*When H. P. B. spoke of soulless people, so numerous that we elbow them at every street corner, I believe she meant the persons over whom the Ego only brooded and in whom it had not descended to function as an indwelling God.

All this, let me say in passing, has naught to do with psychic faculties; I am writing about spiritual factors in the Higher Life and not the growth of psychic faculties.

At a further stage of growth, I understand—and I can only reverently repeat what I have heard and understood—that when an aspect of consciousness higher than the egoic becomes in turn the channel of that Mahatmic or Daivic Life, there is an additional change in the constitution of the Personality: the Personal Consciousness is once again brooded over by this Individualized Consciousness which is more than egoic, and therefore there sets in a period where that spiritualized personality, though aware to a certain extent of its inner realizations, is unable to transfer them to bodily senses or physical brain. This high phenomenon has reference to the true "Dark Night of the Soul." After this experience follows the evolution of material sense-powers, physical and superphysical, the true powers of the *psyche* (the higher and real Psychism), the higher *siddhis* which, when

acquired, are capable of being transmitted to succeeding vehicles of that Consciousness. In fact, among these *siddhis* gained is one which empowers a man to create a body for purposes of reincarnation by *kriyashakti*, the higher aspects of which power are possessed by Those who are called the Mind-born sons of Yoga. The initial aspects of *kriyashakti* necessitate the use of ordinary methods of body-building in several respects.

I might be asked: But why does this particular phenomenon take place, producing disciples who in their turn become Masters and beget new disciples? The answer is: This is the method whereby the Lodge of Adepts, spoken of in *The Secret Doctrine*, with its branches and sectional fraternities, carries on its work and perpetuates itself. There are many replicas of that Central Fraternity, and therefore also of the method of perpetuation. But we need not go into that here.

May I ask the reader to bear in mind that this is only a Note and not an exhaustive treatise on the subject.

## THE NUCLEUS OF BROTHERHOOD.

By Alice Warren Hamaker.

The fact of brotherhood is more or less accepted, but the method of its practice is the occasion of much trouble and bloodshed. All attempts to use the principles of brotherhood in a practical way fail miserably, or end in an orgy of bloodshed and the establishment of a new tyranny. The French Revolution ended in the establishment of the banking system we are now groaning under, and the innumerable colonies of "communists" founded at the end of the nineteenth century have all disbanded in a few years. The question of communism is at the base of all the present day revolutions and unrest, and seems set to bring about another tyranny for the next generation to groan under, that of State Capitalism.

Why all this failure?

Because it belongs to the next generation. The first object of this Society sets it forth so clearly—"to form a *nucleus* of universal Brotherhood, etc." We are to form a World Thought Form, so to speak, for the use of the Adepts who attend to our political and social institutions. We do not all belong to the ray of the politician, but we can all add to the Thought Form, and contribute our other rays to keep it in balance.

We have not the essential elements in us to be able to live together as brothers as we should, but the incoming generation have it. Watch them, some of them are here now. Some of them are forming their astral bodies, but most of them are forming their physical bodies, for during 1911 the New Age had begun — the

Aquarian Age. The incoming generation are of course of all degrees from the near-savage to the near-Adept, just as we are, but they have an essential element for this new social order in their "tone". The New Age has brought with it an influence on all planes which affects the nature of all metamorphoses—the change from the Devachanic Plane to the physical plane, we call "birth", the change from this plane to another, we call "death", and so forth in all the kingdoms other than the human.

Watch the new generation, and be patient with present day tyrannies. Our children will spontaneously put into practice with very little difficulty the social and political "isms", which we are ready to cut each other's throats for to bring about now. They will not be able to help themselves, for the necessary *kama* will be lacking, and they cannot help uniting on this point, though they may disagree extremely on other points, and may even want to fight each other about other matters.

Their difficulty will be *us*, the then old fogies, who will want to go and shoot the person who opposes what they want, or cut a man's throat while asleep so that his reactionary influence will be out of the way. We will not want to let it come spontaneously. We who have lived in this exciting transitional age will not feel that a revolution that comes without fighting, fuss, or *hey presto* all of a sudden as a dramatic *coup*, will be anything worth having. The inevitableness of the change will leave us feeling that all our trouble to bring it about was not worth

it, for of course there will still be older and younger souls and many other imperfections, even though our social and political order will be the most perfect of our institutions.

Watch the new generation. For one thing you will not find the desire to go bird-nesting quite so in evidence as it was among our own playmates of twenty-five years ago or earlier. We wanted to kill insects under our feet, or kill birds with popguns and pea-shooters, and this was certainly not taught us by our elders, because they punished us for doing so. We have not yet seen the difference in their mental development, for that is only just beginning, but parents and guardians can be on the lookout, and they will notice it.

We who have done the transitional work in the interim between the Ages will be the happy ones to re-enter this plane again with our ideas accomplished and our political trials over. We do not all belong to the Ray suitable for political and social activities, but at this transitional time we have been compelled to turn our attention to them, and I know many who will be so thankful.

In all lectures on brotherhood on the theosophical platform, the endless political arguments that lead nowhere are a great trial, especially to the members, and the political and social question is the paramount one just now among thinking people who are the ones who come to hear us. Let us tell them of the spontaneous change that is coming, and try to end the acrimonious argument and discussion.

Montreal.

## DARE---DO---AND KEEP SILENT.

Hast courage Child to dare?  
Then go, and do not fear,  
Thy shadow lurks behind thee,  
But I am always near.

Hast thou the will to do?  
Then trust thyself to Me,  
We'll walk together on the road,  
Thy will in Mine shall be.

Canst thou keep silent, Child?  
Then come, and silent be,  
The Path is rugged, but thy feet  
Are always watched by Me.

The Gateway is not far  
If thou canst but keep on.  
Do, dare, keep silent, work and love,  
And Life is yours my Son.

Lilian A. Wisdom.

# FROM HEADQUARTERS.

(By our Adyar Correspondent.)

Many celebrations take place at Adyar, and the birthday of Mr. Arundale on Dec. 1, was specially noticed at the National University, near the Headquarters. The usual morning prayers were chanted in Sanscrit, Zend, Pali, English and Arabic, in their chronological order as the religions appeared in the world. Speeches made by students were responded to by Mr. Arundale, who spoke of the difficulties of trying to do a pioneer work in education, and the value they present. In her concluding speech, Mrs. Besant referred to his opportunity for experiencing both happiness and sorrow, and said: "I am able to look down from my greater age and say that we learn most in the periods of sorrow, and grow most in the periods of happiness. I can wish nothing better for his students than that by contact with him they may develop that inner intuition which is not blindly obedient—for blind obedience does more harm than good—but the opening up of the eyes of the spirit within. . . . We shall come back on a higher spiral to the old Indian teaching. On that depends the entire Indian future."

Members of the Adyar Lodge who occasionally go from labour to refreshment, met for that purpose recently at Mr. Schwarz' bungalow on account of its commodious space, and his hospitality. He provided an excellent exhibition of lantern slides, and a lecture by Mr. Arundale was followed by refreshments and a short entertainment.

Of the many visitors who receive and convey impressions, the residents here were interested in those of Mr. Paul Richard, the French author and philanthropist, who spent a few weeks here as the President's guest, as he was a very special type of the really spiritual man. He is a close friend of Mr. Aurobindo Ghose, editor of the *Arya*, and a true representative of India's highest culture. Mr. Richard is associated with him as editor of his magazine, and is now starting a new organization—A League of the Equality of Races.

All events have been obscured this month by the Annual Theosophical Convention just held in Adyar for the first time since 1914. During these six years "much water has flowed under the bridge" in a very figurative sense, as all the world has been sadly reminded.

Most of the 600 delegates who attended arrived on Dec. 24, in time for that evening's lecture, and all felt particularly grateful in having the presence of Mrs. Besant, who did not attend the political Congress this year on account of her disagreement with its new creed.

Naturally her public lectures constituted the special attraction, around the title of which—The Great Plan—were woven facts that only she could have traced in so marvellous an outline and so magnificent a delivery. They dealt with laws relating to the evolution of the Universe and its manifestations, starting at the point where man is unable to comprehend the beginningless and endless, then descending to realms where he can study beginnings and endings in the ever-present reality. Gradually and intently were her audiences led along the two great roads, of religion and science, from mighty, divine heights, down to the familiar world of men, as detail after detail was presented, proving their powers for co-operating with Ishvara, to work out His Mighty Plan.

She also excelled in her Presidential Convention Address, where she spoke of the conditions of unrest that still pervade the world, and the hope of peace that lies in the Blessings from Those who guide destinies aright through Love and Brotherhood as humanity learns the art of becoming attuned to these harmonies. She mentioned disturbances that hinder, and unity that binds the general work of the Society, reviewing many activities of great influence our Society exerts in all walks of life, in different countries of the world. From some of the thirty-two National Section Reports that were read, especially from Russia, came tidings of

couargeous efforts made to hold the Theosophical Fort against circumstances of attack and disruption during the past difficult years.

For six days the various meetings followed close upon each other, and included other interesting lectures, such as that given by Mr. Jinarajadasa on "India's Gift to All Nations," and one by Mr. Cousins on "The Cultural Unity of Asia." One found it impossible to attend them all. The Educational Conference took one whole day and part of another, and students of the National High School gave a very creditable performance of Tagore's "Autumn Festival." There were the Educational and Agricultural Exhibits to attend if one would note the progress made in these departments. Also, the "Jasan" or thanksgiving ceremony was performed by Parsi priests at the Parsi Bungalow in a very impressive manner, in which offerings of fruit, flowers, sandalwood and other fragrant substances were made to various angels and archangels. By prayers and incantations the Seven Ameshaspantas of the Zoroastrians, called Archangels by the Christians, Sapt Rishis by the Hindus, and Planetary Logoi by the Theosophists, were invoked. Also the lesser devas or angels of the hierarchical order, were remembered, as well as the spirits of the past, present and future human beings were invoked in the ceremony. This offering is generally made to commemorate a great event in life, such as laying a foundation stone, the opening of a new building, or success in any worldly undertaking.

A new feature of the Convention was the immediate translating of the public lectures into various vernaculars, such as Tamil, Telugu, Marathi, Kanarese and Hindi, for the benefit of those less instructed in English. Each day people gathered into smaller picturesque groups on rugs spread under the great banyan tree, immediately after Mrs. Besant's lectures there, to gain a fuller understanding of her message. Another innovation was the operation of the moving picture camera, with meagre results evidently, as audiences were mainly moved mentally and emotionally only. The rate of progress in this

science, however, may enable a record of thoughts and feelings to be made, and thus make our Conventions an additional medium for Theosophical propaganda.

One regrettable circumstance was Mr. Wadia's indisposition, which prevented his attendance at any of the meetings, and his inability to give his public lecture was regretted by many friends who called to see him at his rooms.

Among the visitors from foreign lands, we were glad to welcome Mrs. Windust again, even for the short stay she is making. Mrs. Stevenson, of Philadelphia, who produced "The Light of Asia" at Krotona, arrived late, but will remain a few weeks before proceeding to Palestine to gather materials for other plays. Mr. and Mrs. Holles, of Java, arrived from Australia; Dr. van der Leeuw from Holland, and Mr. Sanfor, of Norway, who is touring the world. Mr. Knudsen and Dr. Wright, of America, who have been on a lecturing tour in the north, returned to Adyar before the Convention days.

The general note of the Convention was that of harmony and mutual good-will. Let us hope it may be sustained in fuller measure by individual members who have their responsible share in the sacred work our beloved Society has to perform.

December 31, 1920.

## EDWARD CARPENTER

By W. A. DEACON, Winnipeg

"For him the vice of separateness is the veritable sin against the Holy Ghost." —Mrs. Havelock Ellis.

The publication of "Pagan and Christian Creeds" and the advertising of same by the Theosophical Publishing Company, London, seems a fit opportunity for bringing to the attention of the Canadian Section the writings of this advanced English occultist. When I learned recently of Tolstoi, many years ago writing the preface for the translation of one of Carpenter's books into Russian, I experienced deep regret that Canadian Theosophists should know so little of him and his work.

His books are distinctly theosophical in tone and he is a Theosophist if H. P. B. has correctly defined the term on the first page of "Practical Occultism." He was

educated and lectured at Cambridge, later obtaining a knowledge of occultism from his native Guru in Ceylon, with whom he lived for two years. He has spent his life working for brotherhood and during the last 43 years has published 19 books. Of these his poems, "Towards Democracy" are most inspired by theosophic ideals. Fellows of the Theosophical Society will find in his prose works much information set forth clearly and with a refreshing touch of humour. I would recommend "The Drama of Love and Death," "The Art of Creation," and "Pagan and Christian Creeds."

He teaches reincarnation and karma explicitly and emphatically. Mrs. Besant, on pages 29 and 30 of the manual on "Reincarnation," quotes from him at length, and they are friends and have lectured from the same platform. Both being students of physical science, occultists, socialists and Theosophists, it would be strange if it were otherwise.

Though influenced profoundly by Ruskin and Thoreau, it was the reading of Whitman which had the most pronounced effect. Carpenter says that "Leaves of Grass" mean more to him than any other book except Beethoven's sonatas. He knew Whitman personally and assimilated the rugged, "sun-burned," cosmic emotions of the older poet. Those who contend that "Towards Democracy" is but a diluted imitation of "Leaves of Grass" are superficial critics. Between the basic humanitarianism, which is common to both, and the verbal structure which is similar, there is a vast region of thought which is unlike. The mental processes of Carpenter are his own. Whitman hints at occult laws, Carpenter expounds them. For this very reason Theosophists, especially, are able to understand and appreciate him.

Those who listen to the objection that Carpenter emphasizes the mental at the expense of the spiritual should get first-hand information. I consider it a base and groundless calumny. Even if he has somewhere laid stress on the mind (and I do not know that place) he has certainly not made it the primal feature of his philosophy as the Baptists are distinguished

by the rite of immersion. The whole tenor of his writings is against it. I could prove by a hundred passages that he is absolutely Theosophic in his attitude towards intellect. I refer you to "After Long Ages," Section 12, and this from "Have Faith,"

"These things I say not in order to excite thought in you—rather to destroy it—

"Or if to excite thought, then to excite that which destroys itself;

"For what I say is not born of thought and does not demand thought either for comprehension or proof;

"And whoever dwells among thoughts dwells in the region of delusion and disease—and though he may appear wise and learned, yet his wisdom and learning are as hollow as a piece of timber eaten out by white ants.

"Therefore, though thought should gird you about, remember and forget not to disengage it, as a man takes off his coat when hot; and as a skilful workman lays down his tool when done with, so shall you use thought and lay it quietly aside again when it has served your purpose."

Passionate devotees of Edward Carpenter exist by the multiplied thousands. Surely it is the part of fraternity and wisdom to stretch forth to them the hand of fellowship. They are already familiar with much of our teaching of which the general public is ignorant. Many of them must be ready to enroll in this "outermost school of the Master." But how shall we recognize these our kinsmen unless we, too, have felt the comfort of his tender voice hailing us: "Tired child on thy way to Paradise"—unless we, too, have responded to the martial summons:

"Freedom must be won afresh every morning"

\* \* \*

ALL is impermanent in man except the pure bright essence of Alaya. Man is its crystal ray; a beam of light immaculate within, a form of clay material upon the lower surface. That beam is thy life-guide and thy true Self, the Watcher and the silent Thinker, the victim of thy lower Self. Thy Soul cannot be hurt but through thy erring body; control and master both, and thou art safe when crossing to the nearing "Gate of Balance."—Voice of the Silence.

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## OFFICIAL NOTES

We have been favored by Mr. Wadia once more this month with the advance proof of his article on "Discipleship," which appears in *The Theosophist*. We are indebted to *The Theosophist* for this courtesy.

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Orders for books should be addressed to Mr. George McMurtrie, 65 Hogarth Avenue, Toronto. All other correspondence regarding business of the Society or Lodges, magazines, pamphlets, should be sent to the General Secretary.

\* \* \*

Accessions to membership for the month have been 30, including one revival from before the formation of the Theosophical Society in Canada and one demit from the London Lodge, which has not so far been included in the Canadian membership. By Lodges the accessions are: Toronto, 13; Regina and Montreal, 3 each; Calgary, Edmonton, Orpheus (Vancouver), Ottawa and Vancouver, 2 each; member-at-large, 1.

This is the last number of our first volume, and those who subscribe by the year are requested to send in their remittances at once, as the post office regulations do not permit any copies but those of bona fide subscribers to go through the mail at special rates. Members of the Society who are behind in their dues are not supplied with the magazine for the same reason. The annual dues are \$2.50, which includes subscription to *The Canadian Theosophist*. Other subscribers pay \$1 a year. Back numbers 10 cents each.

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Correspondents have been enquiring about our envelope covers, and wanting to know if the "Hang them up" direction applies to something they have lost. The mystery is one of economy. Envelopes are, like all paper products at present, very expensive, costing over a cent apiece for magazine size. An opportunity was had to buy a job lot that had been printed for another purpose, and as the post office authorities raised no objection when consulted we have been able to save 75 per cent. of the cost while they last.

## AMONG THE LODGES

Edmonton Lodge has issued a syllabus for the first time covering three months' Sunday addresses. This is helpful propaganda when distributed among the public.

\* \* \*

Montreal Lodge held its annual meeting January 11, and elected the following officers: Mr. Charles Bardorf, president; Mr. Charles Fyfe, treasurer; Miss C. Burroughes, librarian; Mrs. Knowles, assistant librarian; Miss Fortescue, assistant treasurer; Mr. David B. Thomas, chairman, Publicity Committee; Miss Helena Burke, secretary.

\* \* \*

Victoria Lodge has moved into larger and more satisfactory quarters at 101 Union Bank Building, well lighted, heated and centrally located. And yet not "well" lighted, but with a pleasant outside prospect. The first meeting was crowded, the window-sills being occupied as in the time



of St. Paul, but no one went to sleep. This Lodge is taking twenty copies a month of the magazine for general use.

\* \* \*

A charter was issued to North Vancouver Lodge on January 19, the charter members being Mrs. Elizabeth J. G. Baxter, Mrs. Agnes Maria Desfeux, Mrs. Alice Wallworth Dyson, Mrs. Edith Fielding, Mrs. Alice B. Jones, Mrs. Mary Annabella Keir, Mrs. Janet Pow, Mrs. Ellen D. Sharp and Mrs. Emily R. Wakefield, all on demit from the Vancouver Lodge.

\* \* \*

The Secretary of the Regina Lodge writes as follows: "Notice has already appeared in The Canadian Theosophist of the reorganization of Regina Lodge. We feel that in Regina one has an illustration of the strength of prejudices of any kind. The Lodge here failed to support the Canadian Section because of the westerners' mistrust of many eastern ideas, and also because there was a high percentage of American influence in the Lodge, at that time, opposed to its formation. Since the Canadian Section is a fact, this has all disappeared, and most of the members of the old Lodge are now members in the new organization. Certainly in the West the problems of Theosophy are decidedly different from those of large centres. The membership can never be so high for one thing, and will always be more transient and scattered. We have a membership of 14 (we had 4 when we started on October 1st), and four of these are living in the country and cannot attend meetings. Besides, we have five or six more men and women who are interested, on our visiting list. Winnipeg has written concerning these country members and adherents and asked us to co-operate with them in keeping in touch with them. We have a plan for writing regularly to these and sending books. Each member of the Lodge has one or two outside members whom he has in special charge. We hope that some of these may form study groups in their own localities. The general brotherliness and lack of provincial prejudice in the West are all factors that help Theosophy. We have one study group which meets on Saturday evenings to study "The Ancient

Wisdom." We have Lodge meetings on Thursday nights and public meetings on Sunday nights, so feel that we have made a real beginning, and in fact we no longer feel uncertain of our future, but know that the harmony which prevails at our meetings is bound to produce glorious results."

\* \* \*

Vancouver Lodge held its annual meeting on January 6 and re-elected James Taylor, president; G. A. Wilkinson, vice-president; Miss C. M. Menzies, secretary; Miss H. M. Hesson, librarian. The president's report reviewed the changes of the year, secessions to form new Lodges, changes in quarters, and consequent additional burdens on the membership, all of which were assumed in a spirit of sacrifice and enthusiasm. Increased expenditure had been met and considerable additions made to the furniture and crockery. During the year 40 candidates were initiated and ten received by demit. Against this three members died, four were demitted to other Lodges, and three resigned, leaving a net gain of forty members. The deaths were of Mr. Thomasson, Mr. Shaw and Mrs. Shore. There are 146 members on the roll paid up to 30th June next, besides 20 members who are six months in arrears, but who are expected to return to active membership. Mr. Shepherd, Seattle; Mr. Ray Wardall, Seattle; Captain Barry, Victoria; Mr. Harris, Nanaimo; Mr. Munson, Krotona, and the General Secretary were among the visiting lecturers. With the assistance of Mr. Harris efforts were made in the Fraser Valley to establish centres and lectures were given at Chilliwack, Mission and New Westminster. Work in North Vancouver has resulted in the chartering of a new Lodge. The study classes included a Beginners' Class, conducted by Mr. Newman; a Secret Doctrine class, by Mrs. Dyson; a "Study in Consciousness" class, by Mr. Wilkinson, all of which were open to the public. An H. P. B. class did good work in training members to speak in public, and in cultivating a spirit of frank criticism and good fellowship. The Lotus Circle for children, with four teachers and 45 pupils, gives a broad spiritual out-

look on life. It is impossible to exaggerate the amount of good done by the Lotus class. The library shows 2,163 books loaned during the year, and 112 new books added. Over 100 volumes were also presented to the North Vancouver library, and a number of volumes have been presented to the Tranquille Sanatorium and to the University library. The book concern had a stock valued at over \$500 and a balance in the bank of \$228, both higher than a year ago. Nearly 5,000 pamphlets have been distributed in Vancouver and the Fraser Valley by the propaganda department. The Building Fund is growing and has in hand over \$450. A Lodge orchestra is one of the new features of the year's work. This important centre is to be congratulated on the steady advance made during the year, due so much to the efficiency of its officers, and the very hearty enthusiasm of its members.

## FELLOWS AND FRIENDS

Miss Daisy Bridgeman and her friend Miss Gertrude Biss, had a narrow escape in the early morning of Friday, January 28th, from the fire which totally destroyed the building in which they had apartments. They were cut off from the stairways, and had considerable difficulty in getting the attention of a policeman, when they were able to make their exit from a window and by a ladder from the second storey to the street. Miss Bridgeman, who is the secretary of the Publicity Committee of the Toronto Lodge, lost nearly all she possessed, including her sewing-machine, and all her clothing and other possessions except the night dresses and a coat and shoes in which they escaped. Fourteen other occupants were rescued by the firemen from the roof, to which they had been compelled to retreat, and only just in time before it fell in. Two dogs, which had first given the warning, perished. A considerable quantity of clothing, collected by the Welfare Committee of the Lodge, for distribution to the needy, was lost, the Sewing Committee having been in the habit of meeting in Miss Bridgeman's rooms. Miss Bridgeman took her losses with the good humour

of the occultist, and attended the usual monthly Social of the Lodge next evening. Willard Hall, the Y.W.C.A. residence across the street, kindly accommodated the sufferers after the fire. All the records, and lists of addresses of the Publicity Department were consumed in the flames.

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From a Public Librarian: "When you acknowledged the receipt of my subscription to The Canadian Theosophist you wrote, 'I hope you will like it.' It is my expectation to take it as long as I am able to read, provided it is still published and is at all like what it is now. I am unable to tell you just how much I like it, but . . . it is a happy relief to read a publication that is altogether helpful printed in the interest of the Theosophical Society. I think it is due to you to tell you that I enjoy the official organ of the Theosophical Society in Canada more than I can express."

## OUR EXCHANGES

"Theosophy" for January, in chapter xii. of "The Theosophical Movement," treats very fully of the events of 1889-90, in which Mabel Collins and Elliott Coues figured so questionably. The correspondence set forth here shows up Dr. Coues. H. P. B. made an unanswerable and universal point when she wrote on April 30, 1889: "You speak of *your* Mahatma, then why don't you send letters in his name, instead of those of my Master and Mahatma K. H.? That would settle all the difficulties and there would be no quarrel."

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Theosophy in Australasia for December notes that Sir Arthur Conan Doyle, who has been "deeply stirring Sydney," is "co-operating with Mr. Gardner—very well known in London as a Theosophical lecturer and worker—so that here again Theosophy and Spiritualism are co-operating as the fingers of our hand." Another article pleads with Spiritualists for co-operation, and a good deal of attention is given to church reform. The magazine is most readable and runs to 60 pages.

"Azoth" is one of the most remarkable of all the occult magazines published and is well worth the \$4 a year for subscription. The December issue has a fine article by Frank C. Higgins on "The Gods of Ancient Egypt," which students of Ancient Craft Masonry will welcome.

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"The Message of Theosophy," the Burmese Section magazine, for September and October, has a fine selection of articles in English, besides half a dozen pages in Burmese script. Mr. Jinarajadasa makes the interesting announcement that he, who was born a Buddhist, has been given authority by the Chief High Priest of Ceylon, M. Nannissara, successor to the famous Sumangala, to admit persons of any religion to the Buddhist communion, provided they accept the principles of the Brotherhood, and they are not required to give up or make any renunciation of any religious faith from which they have already had help. This is a mark of the breadth and common sense of Buddhism which will serve to explain its wide diffusion among men.

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The Theosophical Quarterly for January again assumes its high rank among Theosophical publications. Mr. Charles Johnston's translation of the Kena Upanishad would alone render the issue notable. Henry Bedinger Mitchell contributes a paper on "Consciousness and Habit," being a critique of Henri Bergson's "L'Energie Spirituelle," in which the French philosopher's approach to the Secret Doctrine is surveyed. Students of the S. D. will be grateful for the masterly summary in the "Notes and Comments" of the discussion on "Creation Versus Evolution." All churches have abandoned creation to all intents and purposes, and many Theosophists have adopted the materialistic evolutionary conceptions. Dr. Philo Laos Mills has issued a pamphlet in favour of "Creative Interference" as a "Study in Recent Anthropology," and sums up the facts as overwhelmingly against the Haeckelian inferences. His major proposition is thus stated: "It is certain that the earliest

types of man are enormously separated from any of the simian types and are followed by a slowly degenerating or semipithecoid type of which the modern 'savage' and the buried remains furnish many examples." The Piltdown skull is shown to be the result of combining the fragments of a woman's skull with the jawbone of a chimpanzee. The human part of the skull is at least a million years old. "Students of Theosophy," states The Quarterly, "will also agree with the view of Dr. Mills, that the whole process of evolution from the beginning has been marked by the interposition and guidance of intelligent spiritual powers; and the Catholic doctrine of the hierarchy of Angels, Principalities and Powers depicts just the kind of agency that students of Theosophy accept." In this connection Canadians will be interested in Dean Harris's book "Prehistoric Man in America," reprinted from the Archaeological Reports of the Department of Education, Province of Ontario.

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In "The Messenger" for January an article by Irving S. Cooper is entitled, "Is Theosophy based on Science or Revelation?" It is, however, a somewhat splenetic attack on what is called the "Back to Blavatsky" movement. Mr. Cooper thinks it is "too obviously, not an eager effort to understand more clearly the writings of a revered teacher, but a reversion towards orthodoxy, naked and unmistakeable, the setting up of an infallible authority combined with an actual persecution of those who disagree." If it is as bad as that under the Stars and Stripes, Canada is to be congratulated. No one, however, can go to Blavatsky with any kind of an open mind, and imbibe any sort of reverence for orthodoxy of any description. Mr. Cooper speaks also of "this sudden stir in favour of the almost exclusive study of the books of H. P. B., when so many of the Lodges already maintain a Secret Doctrine Class." The leading lecturers and officials of the American Section for some years had been telling members not to read the "Secret Doctrine," and the number of Secret Doctrine classes do not appear to have been so numerous as Mr.

Cooper implies. But that is not the point. All that the "Back to Blavatsky" movement proposes is an equal opportunity to read and study Blavatsky with other Theosophical writers. There should be no exclusiveness of any kind. Charles Johnston, George R. S. Mead, Franz Hartmann, Jerome Anderson, A. P. Sinnett, W. Q. Judge, Mabel Collins, Annie Besant, Bhagavan Das, William Kingsland, "The Dreamer," Michael Whitty, Subba Rao, C. W. Leadbeater, D. N. Dunlop, C. Jinarajadasa, C. Lazenby, J. Krishnamurti, Kenneth Guthrie, Harold Percival, Robert Crosbie, H. S. Olcott, Rudolph Steiner, Anna Bonus Kingsford, Charlotte E. Woods, James M. Pryse, and any others that may help to dispel "orthodoxy," should be free to students of the open mind, the eager intellect, the unveiled spiritual perception, that H. P. B. commended. Do Mr. Cooper and his friends not understand that any attempt to associate the Theosophical Society with some special sect or theory or creed inevitably antagonizes all outsiders who do not favour that specialty? If the Society is to be free to members of all religions or none it is obvious that it must not be allied with any one religion more than another. "There is in the Cosmos but one Person," it has been said, and that Person loves all alike. The Theosophical Society, in the view of many, should reflect the spirit of that Person, unrejecting, all-accepting. If the "back to Blavatsky" movement means less than this it will fail. It cannot mean more, for nowhere is this view so plainly set forth than in the Blavatsky literature. Mrs. Besant has stated the principle again and again, and it remains for members everywhere by the breadth of their interpretation and the loyalty of their practice to show that all have liberty and opportunity in the Society to study every phase of religion, philosophy and science without being compelled to identify it with one cult more than another. When we have refused to dogmatize on Reincarnation we must not permit the Society to endorse less obvious propositions.

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The Adyar Bulletin for December gave the programme for the Annual Conven-

tion, which was to include four lectures by our President, Mrs. Annie Besant, on "The Great Plan." Lectures were also noted from Mr. Jinarajadasa and Mr. J. H. Cousins. Mr. J. Krishnamurti makes an appeal for the support of the organ of the Order of the Star in the East, "The Herald of the Star," whose circulation, he says, has "unfortunately, during the last three or four years, been steadily going down, and things have now reached a point where the question of its ceasing altogether has had to be seriously considered." There is a remarkable article by Bhagavan Das, copied from The Leader of Allahabad, contrasting the civilizations of intellect and of Spirituality, and suggesting that the mission of India is to show how to effect a reconciliation between Matter and Spirit.

### THE DIVINE URGE

The divine urge in man is one with the Ego. It accompanies it through all the Incarnations. The Ego acquiesces in the circumstances of every condition of life and yet it does not condescend to come down from its high throne. It allows man to grovel in misery, to revel in debauchery, to exult in riches and power, for it knows these things are necessary for understanding. Yet it always holds out assistance through the divine urge which is held up before man like a brilliant star for him to follow, and which he can discern if he will, but which he allows the clouds of vanity, selfishness, hate, anger, etc., to obscure. He can never attain to his own until he forsakes the impulses of the lower plane and gives himself to the great urge and allows it to lead him whither it will. It is harmony itself and puts one in tune with the music of nature. In it is no discord. It vibrates with nature and it pulses the thrills and emotions of the perfect self.

M. G. Sherk.

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Prepare thyself, for thou wilt have to travel on alone. The Teacher can but point the way. The Path is one for all; the means to reach the goal must vary with the Pilgrims.

—Voice of the Silence.

# 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 174)

The scientific world tried for a long time to penetrate the secrets of the Rosicrucians and finally, not succeeding, called (it) "fraud and superstition"; but even if these secrets were announced from the housetops they would eternally remain a secret to men, unless they experienced them in themselves. Imagine a man without the ability to perceive and observe himself; a man not knowing he possessed a body—How could such a man know anything about his bodily existence or utilize the powers of his body? This is actually the case with the majority. We all have, outside the exterior envelope which is our visible body, other different envelopes or bodies; we are enveloped in these other different wrappers, unknown to us, each one possessing its peculiar life consciousness and its particular forces. How could we have a clear conception of these different and higher existences, except we attain them, getting experience in them, and by the way of selfknowledge gathering knowledge of our own higher life and gaining its forces? The higher can perceive the lower but not the lower the higher. The lower is able to look up to the higher but is not able to comprehend it. True practical tuition in spiritual things does not consist in the believing of theories and philosophical speculations, but in spiritual growth, when the lower absorbs the higher, feeds on it and finally becomes the higher. Therefore the tuition in the Rosicrucian family consisted not in answering idle questions to satisfy desire of knowledge nor in exciting sensation through ornate phrases, but in absorption of heavenly food. The pupil, in the manner he answered the

questions asked, gave testimony of his progress in his selfknowledge. For a time professors and theorists attended these meetings, but did not understand enough to perceive the heavenly manna, and soon turned back to the fleshpots of Egypt, that is to logical conclusions, speculations and proofs, which were created for the blind.

A scientific knowledge of the existence of spiritual forces is only possible when you possess those forces. What good would it do a person to learn scientific theories about the substance of intelligence or modes of thinking, being himself an idiot and having no intelligence himself, nor the faculty to comprehend a thought? What use are all philosophical speculations about the soul and immortality if we do not perceive that we are souls and carry the germ of immortality within? What good would be the most scientific treatise about the essence of the divine attributes if they did not reveal themselves within us as our own forces? To a person who knows about love, justice, patience, etc., from hearsay or from the dictionary, these principles take place only in his fancy. They only exist for him when he feels them, and he cannot feel them till they become perceptible within himself. The more he exercises them the stronger they will grow and establish themselves within. Far better than all theory is experience. If some one asks: What is faith? What is selfknowledge? What is God-consciousness, truth, liberty, light, tranquility, purity, selfcontrol, will, spirit? What is holiness, God, Christ, the Holy Ghost, the Trinity, etc., he will get the best answer by waking those forces within himself, or allowing those forces to awaken, just as no one can have a real conception of any passion unless he has felt it. Who feels the divine forces within is conscious of their possession and it will not be difficult for him by word and action to give testimony of their existence.

Therefore all true religious knowledge is conditioned by one's own being and consists, after all, in the knowledge of Self. As God is everything, and nothing exists outside of Him, so He is human

also; and man, in his true innermost being, is God and does not need to become so. The nearer man reaches the realization of his true being the more conscious he will become of his higher being, comprising all spiritual, soul and bodily forces. The means thereto are indicated in all the great religious systems, but are misunderstood by those who do not understand the inner life and look for it in the exterior. The Bible says: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." No other prescription is necessary. Who loves the Most High with all his strength, in him the forces of the Most High will reveal themselves, as God Himself is within, therefore the Bible teaches, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" That is what you are. The Spirit of God is but the spirit of selfknowledge which arises from selfless, divine love towards the Highest. This love, which lives not in the fancy of man, but in his heart, is the source out of which the redeeming forces are born, uplifting us and destroying all error. "The eternal womanly draws us."

This perceiving of God is simplicity itself, and is nothing else but the selfrevelation of the eternal, absolute truth within man. But precisely for the reason that the absolute is simple, selfevident, and indivisible it is least understood by those who separate themselves from the truth. The more knowledge stored in one's head the emptier his heart. Having become a complicated being himself he sees only complication in everything, doubts everything, wants to divide and render apart everything, and loses the ability to recognize the oneness, the substance out of which originate the many in the universe. He who studies creature after creature never gets through; but he who perceives the Creator, the source of everything, will understand the essence of all creatures. He perceives in every man, in every animal, in every shape, the idea of God which attains, through His creatures, exterior expression; and as he perceives the spirit of God he can interpret this idea, the soul and the substance of things in their enve-

lope as in an open book. So purity of heart and freedom of spirit are an absolute necessity, for only in a selfless, pure soul eternal truth can reflect and reveal itself, and only a free and clear mind can comprehend these revelations of the spirit.

There is the Bible teaching: "Blessed are the pure in heart, for they shall see God." And Gautama Buddha taught: "To cease from all wrong-doing, to get virtue, to cleanse one's own heart; this is the religion of the Enlightened."

Ignorant persons have reproached Buddhism for teaching only to omit evil, while Christianity taught to do good, but this reproach is the result of a superficial comprehension of the words of Buddha; as a bad man cannot do anything good out of his own strength. Consequently the Bible text: "There is none good but one; that is, God." But if the heart is purified, the blessing of God, with all its virtues, will enter into man. Man does not cause the good, but God causes good through man.

When divine wisdom awakens in the purified heart of man, her servants, the divine forces, awake along with her as is described in the fairy tale, "Dornroeschen." All the attributes which we describe as love, justice, patience, knowledge, faith, trust, etc., enter his inner consciousness and become essential attributes and forces, and make him virtuous, just, loving, good, pure, modest, etc. They grow by cultivation and practice, and whatever ignorance and passion cling to his exterior nature disappear exactly in proportion with the growth of these forces. This inner acting force of God transforms the external man also, and keeps him well in body and soul. So not man, but the light within him, expels the darkness, provided he does not prefer to stay in darkness.

All this is taught in the Yoga-Philosophy of the Hindus, but it requires the grace of God, Vijnana Vidya, or what the Buddhist calls Atma-Buddhi, Selfknowledge, to understand it. So, for instance, when the sage Patanjali teaches "Yoga is the art of preventing the transforming of soul-essence (Chitta)" he does not mean

that the perceptionless mind (Kama Manas) masters itself, but that the control is attained by the power of God within, with which the Yogi of the higher parts of the soul (Buddhi-Manas, illuminated by Atma) unites itself. Man himself has nothing else to do but to retain his inner quietude of soul, and to reject all thoughts, emotions and impressions having their source in the reign of darkness or passion and that are inimical to the spreading of the light.

This is symbolized by the emblem of the Rosicrucians, the Cross and the Rose. Man himself is, in his innermost, the chained Prometheus in his earthly existence, misused by his passions, crowned with the thorns of error, condemned to death and nailed to the cross of material existence. There he should quietly cling till his ordeal is over. But meanwhile he should cultivate the Rose of God-consciousness in his heart for the flower to open. In its light he will find his refuge and the knowledge of his own true nature.

The student should ascend by the ladder of faith to transfiguration, and not be diverted from the straight line to God by any ghosts or authorities, good or bad. Then whoever searches after exterior idols cannot find the real ideal, which can nowhere be realized but within himself. This highest ideal is the divinity in humanity in each and every one, (his very own, his higher self, free from self-delusion, divine self of all, guide, master and lord, Christ the Saviour within us) who speaks to us in our hearts; My peace will I give to all who are willing; so that all as one may reach to human eminence, and from this to Me, death in the underworld, life in your heart, head towards the light. (Colossians i. 27; Galatians iv. 19.)

To revert again to my "Reminiscences," I have nothing to add but that I learned the theories from the Theosophists in India and the practice from the Rosicrucians in Germany, the last circumstance inducing me to stay in Europe.

In India it depended more on the comparative study of the different religious systems, and the search for the truth which underlies all these systems, in a roundabout way. Amongst the Rosicru-

cians I was shown the way to the spirit of truth itself and to seize it directly. There it was the question of a theoretical knowledge of the Yoga-Philosophy; here about Yoga—that is, the transfiguration proper. Both are necessary, as without the correct theory the practice is difficult, and without practice the best theory has no real value.

Therefore, I will convey in the following pages the teachings of the Rosicrucians as far as my fifteen years' experiences amongst them reach, and inasmuch as they seem to be clear enough by themselves to bring them nearer in experience to the philosophy of the Hindus and Buddhists, and to the intellectual understanding.

(TO BE CONTINUED)

## ANSWERS TO QUESTIONS

By CHARLES LAZENBY

### WHAT IS THEOSOPHY?

Theosophy is simply the application of the knowledge of man's immortal and eternal nature to the problems of time and change. That each man in his essential nature is God, pure spirit—one with the Father who dwells in the kingdom of Heaven within the human heart—is taken as the basis of action.

The man in whom this Yoga—union with God—is achieved and who dwells in immortality—is yet faced with the problem of manifestation in transitory forms. So he takes part in the "becoming"—the Logos—or second aspect of the divine life. This he may do without losing sight of his oneness with the Father, and while acting in the outer worlds may become an embodied aspect of a cosmic force.

This, of course, cannot be achieved unless he willingly lays down his personal life, with its desires and aversions, ambitions and attachments to non-eternal appearance. For he who will save his life shall lose it, but he who will surrender his life for some cosmic and impersonal end or purpose, shall find it.

Such a man or woman, merged in knowledge and acting with Love to all Life through all forms of the Universe should alone be called a Theosophist.

There are very few of these.

## WHAT IS THE RELATION OF THEOSOPHY TO THE T. S.?

The Theosophical Society is not composed of Theosophists by any means.

It is an attempt to form a nucleus of Universal Brotherhood of Man, without any distinction of race, *creed*, sex, *caste*, or colour.

A number of Theosophists are watching over and striving to help the members of the T. S. to do their part in the formation of this nucleus. That such a Brotherhood of Humanity will come in time is, by the law of cosmic evolution, a necessity. It is not likely, however, to become a social fact in outer nationality and religion for many ages, hence we are merely striving to form the nucleus of it.

To get this ideal of universal brotherhood, means that individual members *must* be tolerant to the errors and superstitions of religion, science, and ethics, art and nationality, in all races and times.

All men are children being educated towards the perfection of their manhood and womanhood, but each child is in a different grade of the school of life, and many diverse lessons are being taught through many curious symbols.

All outer religions are chalk-marks on the blackboard.

The lesson lies behind, not in the chalk-marks.

Therefore the Theosophical Society has taken as its motto—"There is no religion higher than *Truth*."

The Theosophist, truly initiated, must of necessity reject *all* anthropomorphizations of the eternal spirit — as merely chalk-marks for children, but he must also recognise for the undeveloped and ignorant pupils the need of these chalk-marks. Hence his practical motto becomes "Judge not", — "Condemn not", and "Give unto all the right to self-determination you claim for yourself."

Theosophists do not support nor destroy any religious rite or ceremony, creed or dogma, nor any other necessary childish thing in any religion.

To form the nucleus of the Universal Brotherhood these are left as they are,

knowing that the ideal in every man is alone the index of his progress and place in the human family.

He places ideals more universal, more tempting to the higher aspects of man's being before the eyes of all and awaits cheerfully the time when these ideals will be accepted.

In the midst of these ideals sown in the Theosophical Society, many tares are also sown, but the Theosophist does not uproot them. He lets them wait till the Harvest, knowing that this is the only way that is safe, and at the end of the cycle he sorts out the wheat from the chaff, and sows again the wheat for its slow but certain increase.

Dwelling in immortality, he is not bewildered nor alarmed by time, but knows that only good is ultimately universal and triumphant.

## "WAITING"

By R. W. NORTHEY

Pure as the thoughts of an angel,

Deep as the fathomless sea,

Wide as the bounds of the Cosmos

Is the Master's love for me.

He knows all my faults and failings,

How oft I fain would give up

When, sunk in griefs and bewailings,

My soul shrinks from "draining the cup."

Time after time have I failed Him,

Life after life have I strayed,

Oft to the cross have I nailed Him;

In my ignorance undismayed.

But now! I cognize His splendour!

His gentleness, patience and—more:

His love for me, the offender,

The "prodigal son" of yore.

Now waiting in deep contrition,

Withal inexpressibly sweet,

Some day I'll get recognition

And sit at the Master's feet.

\* \* \*

Canst thou destroy divine **Compassion**?  
Compassion is no attribute. It is the  
Law of **Laws**—eternal Harmony, Alaya's  
**Self**; a shoreless universal essence, the  
light of everlasting right, and fitness of  
all things, the law of Love eternal.

—Voice of the Silence.