

THE CANADIAN THEOSOPHIST

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THE LAMBETH CONFERENCE

With almost the authority of an ecumenical council the recent Lambeth Conference of 252 Anglican Bishops nearly rose to the occasion in the breadth and spirit of their conclusions. We must not complain if Spiritualism, Christian Science and Theosophy were lumped together. The public will be able to discriminate. But it is well that students of Theosophy should note just what the Bishops did say about it, and that we take mild exception to some of the more obvious misapprehensions. Following are the three passages particularly dealing with Theosophy:—

“We reaffirm our conviction that the revelation of God in Christ Jesus is the supreme and sufficient message given to all mankind, whereby we may attain to eternal life. We recognize that modern movements of thought connected with Spiritualism, Christian Science, and Theosophy join with the Christian Church in protesting against a materialistic view of the universe and at some points emphasize partially neglected aspects of truth. At the same time, we feel bound to call attention to the fact that both in the underlying philosophy and in cults and practices which have arisen out of these movements the teaching given or implied either ignores or explains away or contradicts the unique and central fact of human history, namely, the incarnation of our Lord and Saviour Jesus Christ.

“We recognize that new phenomena of consciousness have been presented to us,

which claim, and at the hands of competent psychologists, and, as far as possible, the application of scientific method. But such scientific researches have confessedly not reached an advanced stage, and we are supported by the best psychologists in warning our people against accepting as final theories which further knowledge may disprove, and still more against the indiscriminate and undisciplined exercise of psychic powers, and the habit of recourse to seances, ‘seers,’ and mediums.

“The Conference, while prepared to expect and welcome new light from psychological research upon the powers and processes of the spirit of man, urges strongly that a larger place should be given in the teaching of the Church to the explanation of the true grounds of Christian belief in eternal life, and in immortality, and of the true content of belief in the Communion of Saints as involving real fellowship with the departed through the love of God in Christ Jesus.

“The Conference, while recognizing that the three publicly stated objects of the Theosophical Society do not in themselves appear to be inconsistent with loyal membership of the Church, desires to express its conviction there are cardinal elements in the positive teaching current in theosophical circles and literature which are irreconcilable with the Christian faith as to the Person and mission of Christ and with the missionary claim and duty of the Christian religion as the message of God

to all mankind. The Conference warns Christian people, who may be induced to make a study of Theosophy by the seemingly Christian elements contained in it, to be on their guard against the ultimate bearing of Theosophical teaching, and urges them to examine strictly the character and credentials of the teachers upon whose authority they are encouraged or compelled to rely.

"The Conference, believing that the attraction of Theosophy lies largely in its presentation of Christian faith as a quest for knowledge, recommends that in the current teaching of the Church due regard should be given to the mystical elements of faith and life which underlie the historic belief of Christendom, and on the other hand urges all thinking people to safeguard their Christian position by a fuller study of the Bible, creed and sacraments in the light of sound Christian scholarship and philosophy."

The only difficulty Theosophists will find with the first paragraph is connected with "the unique and central fact of human history," as the Conference recognized it, the incarnation of Jesus Christ. The Christ, according to ancient teaching, has incarnated whenever it was necessary, as the Bhagavad Gita puts it, "for the preservation of the just, the destruction of the wicked, and the establishment of righteousness." Micah (v. 2) foretells the coming of one in Bethlehem "whose goings forth are from of old, from everlasting." St. John, in Revelation, (iii. 12), promises that those who overcome shall "go no more out," that is, shall incarnate no more. The promise is renewed to the Church of Laodicea, that he that overcometh, "as I also overcame," the Path being the same for all, "I will give him to sit down with Me in my throne, as I also overcame, and sat down with my Father in His throne." Theosophists are usually in accord with this teaching, though they assert no dogma, and if the Bishops are unable to accept these Biblical views, and prefer to make the Incarnation in Galilee a unique event, they merely deprive their church of that universality which Theosophy would give it.

Theosophists heartily agree with the Bishops in their warnings anent the dangers of undisciplined psychic development. On nothing has Theosophy been more emphatic.

Theosophists will also sympathize with the warning "to examine strictly the character and credentials of the teachers upon whose authority they are encouraged or compelled to rely," with the rider that no Theosophist is compelled to rely upon any authority, but is encouraged to examine all authorities and to rely upon the Light that is in him in arriving at his own conclusions. And Theosophists might suggest that Churchmen would also do well to be on their guard as to the authorities upon whom they are compelled to rely. The final passage is one in which all reasonable thinkers will find a basis for co-operation.

The great advance made by the Church is that the Theosophical Society is no longer regarded as a hostile influence. If this view is given practical effect by the Church, then the religious world has made great gain.

A report of the committee appointed to study and report upon Theosophy declared that the doctrine of Karma was incompatible with forgiveness. As Karma is obviously identical with the New Testament word *Krima*, according to Liddell and Scott, "a decision, decree, judgment, condemnation, sentence," we shall leave the theologians to solve their own difficulty. There can be no forgiveness save through Karma, and whatever balancing of accounts is possible is well illustrated in the Karmic parable of the forgiven debtor who insisted that his fellow debtor should pay his debt. The uttermost farthing is exacted by reason of the fact that Karma works entirely through a man's own nature and character. Whatsoever measure you mete it shall be measured unto you.

On the whole, we have to congratulate the Bishops.

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Compassion speaks and saith: "Can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?"—Voice of the Silence.

TRANSMUTATIONS

This is a condensed report of an address given by Mr. Roy Mitchell on July 11 for The Toronto T. S.

Mr. Mitchell prefaced his lecture on "Transmutations" by reading an extract from Walt Whitman's "Carol of Words" and continued:—

This is the second of a series of talks on simple phases of what I might call practical occultism, and I would define such occultism as control over unseen forces and the deliberate bringing of them to bear upon the physical plane, by a knowledge of all such forces, operating in every phase of our lives. It is a heritage of mankind which has come down through all the ages.

History and tradition are fragments which remain of the events of the past. One of the most mysterious things I know in the world is the complete spread over the face of the earth of this particular tradition, which finds itself in numerous ways, by a series of names—the Wisdom of the Ancients, the Sanatana Dharma, the Wisdom of the Orient, or the Old Man, as the Chinese call it. We who produce so many things—and so few things which are really good—are inclined to look down upon the past, but when you go back and take a consensus of all the religions which have saved mankind—or, rather, served mankind—you will find they have certain things in common, certain things which we have attempted to treat scientifically, certain things which we have demonstrated to be true. That centre of the great sphere of darkness, which, when you shut your eyes is the only thing in the world which exists—you find it moving—you can think about it—you can watch its appearance in the physical body—you can see it directing the body—and, ultimately, you are forced to the conclusion that there is only one thought in the world that you can tie to—the Self in-dwelling—which you call MAN. This, which is the centre of each is of the body of God, is capable of being one with God, capable of knowing God, and is all the God which we can ever know. No man can understand any

greatness but his own, or an imitation of his own.

This single life in which we pass through a series of experiences, broken at both ends, un-understandable, cannot be up to the measure of the indication of what is my own Soul—my own Soul demands more. Whatever there is that is incomplete, must complete itself to measure up to the stature of God. There has come down from the past something which satisfies many souls. "Only that which satisfies souls is true," says Whitman. The occultist says that man lives many lives here that are analogous to his days of work, and many analogous to his nights of sleep, and it is just as absurd to consider one life from birth to death, as to consider Wednesday as wrenched out of its contact with Tuesday. In considering the doctrine of the redemption of souls without the time element, there can be no justice in the world. Justice depends upon time for the working out of justice.

The builder proceeds to make forms which he puts out from him. He is a centre of force to which things sent out from him gravitate, just as the earth is the centre to which things gravitate. Now, imagine ourselves as throwing out contacts with the world round about us, and the world round about us being made up of the things which we build. You will find enlightenment on this point in the Yoga Aphorisms of Patanjali. He starts off by saying that all thought is a modification of the thinking principle. When you think of anything, or contemplate anything, you create an image which clings to you, and it is your enemy or friend in the measure that it is worth while or not worth while. Here, on the physical plane, we may have enemy or friend—or this or that or the other thing—if we, by something beyond our actions, create certain conditions—conditions that are for us or against us. The occultist says that it happens on the inner planes, and everything you make is of service or not in accordance with what goes to its making, and the actual use you make of such thought formation.

We are the only people who have to borrow and bring home this doctrine of thought formation. We think of it as something vague, but these thoughts which are made and linked together, one after another, explain memory, recollection, and all productions of the mind. Such thought formations we think of as dead things, but they are living organisms—into them pours the surrounding life of which they are part, and they occupy the same relation to the physical plane as air does to the earth. When a thought is sent out, it takes definite shape, and then, filled with emotion or desire, it becomes a living form, with a cycle of its own. It goes out from you, it returns to you—to demand its reinforcement. Of course, this may all be balderdash—but! (Here Mr. Mitchell gave his characteristic smile and shrug of the shoulders.)

If you think long and completely of any one person, you have in reality made an image of him, and in the same way to think evilly of a person is to create evil, and it does you a mighty power of harm, because you have built it into the very texture of your own body. These thought forms which you build give to the envelope which contains you on the inner planes, its colour, life, form or shape; makes it opaque so that you are unable to see out, or makes it clear and gives you vision. When we say a man "sees red" he does see red.

With these living thoughts, then, we people our current in space, and they cling to us. These are the Skandhas you have made whereby much evil or good comes to you—and nothing comes to us that we do not make. **WHATEVER A MAN SOWS THAT ALSO SHALL HE REAP.**

Then there is the problem of creating a mood. There are certain types of work for which a man has to create an actual emotional force of his own nature, before he can begin, and in creating a force on the inner planes equivalent to the force which he is putting forward, he gains the actual assistance which he needs. The student has the dread of the consequences of lack of application to study, to drive

him on, but the occultist having decided that a thing is worth doing, proceeds to create the mood, picturing himself as attaining the desired end.

Life is like a dynamo. God does not just hand it to you, as it were, on a tray. You create the mood for thought, and then you carry on so far as the co-efficient which you have created makes it possible to do. Then, we do not start with clean slates, we all have a background, and those people who seem to make no headway, are those who have a heritage which conflicts with the things they want to do. These Skandhas are our friends or our enemies, according to emotional contacts, and we have to face them—if we were all clear, with nothing to bother us from the past, the whole thing would be very simple. There comes a second chance, however, and that is the business of transmuting the things which stand in the way of what we have to do—"resist not evil, but overcome evil with good." But to heap coals of fire on another's head, to put up with bad forms of government—or to speak kindly of someone who comes after you with an axe, etc., this is not what the occultist Jesus meant in that context at all. You have these Skandhas clinging to you, hedging you in, moving in a cycle, going out and coming back again all the time, and a man may thus create a Frankenstein monster that will eventually crush him. Should he meet it head on, fight it, or let it away again? The occultist says he is going to take all thought which he has himself created, face it, and he is, himself, going to make that whole group of ideas something which will no longer be his enemy, but his friends, so that this which has been crushing him down will take reverse action and begin to lift him up. Take a specific example: From the occultist's point of view, worry has a definite form which has been built up—you create the thought, it goes out and returns again, you fight it, it goes out again, making its own cycle, short or long (just as a ball that is thrown in the air); and again, you take it, break it up into its component parts, and proceed to render it harmless. This is not so easy to do, for it demands

a definite process of destroying certain phases of thought and substituting or adding others.

Some of us have a dislike for certain places—I, myself, have not got over my dislike for this Hall—every time I speak it always comes back—and it is only within the last few months that I have begun to take it definitely in mind. It isn't nervousness—I know I won't break down—but I know also that the feeling will continue until I tackle the whole thing, consider it from every point of view, and render it innocuous.

Again, you dislike, even hate, some person or other. The thoughts you send out to him may inflict upon him something which will cripple you, like a heavy weight hung to a wall and allowed to oscillate—and in the end, if you keep it up—well, it is going to kill you. He may have done certain wrong things, but what you have done is to increase them, and you have to set to work and analyze the whole thing, when you will find very frequently, that the person who annoys you, gave rise to the annoyance, but that you yourself have developed it into something big. These thought elements bring back the things that will harm, but they also bring back the things that will help.

Shakspeare's Richard III. is the most lonesome, pathetic figure in the world, because he feared everybody. The Prussian knew he was the last to be Emperor, and so he got back in a corner, saw himself at a disadvantage and kicked out.

To tackle these big problems, and make a change, you have to settle down to it deliberately, as you would to write a letter or build a house. A man doesn't suddenly swell up with the love of God!

Take the problem of habits—just the ordinary habits of every day life—the ten thousand things we do. You cannot stop them in the ordinary way. It is like pushing something away that comes back at you every time you push it away. The habits of one life cling to you when entering into another. It is, therefore, clear that the whole problem is one of creating good conditions for yourself by the simple process of right thinking. The believer goes ahead like wildfire, because

his is the habit of belief, and it will not run him into very serious trouble. If he says he will believe the best about things, because to believe the worst is to take a flame that will burn him, then his belief in the best will become as an angel to him.

When work has been postponed you know the way in which it enlarges in thought. Actually, it may not be a serious job at all, but you know, having postponed it, what a serious load it may become. These cycles of return you make yourself. Everything that goes out comes back, and if, halfway through its own cycle of return in space, which maybe is ten days, you halve the cycle, you are then inviting it to come every five days—until at last it won't stay away, and the first thing you know it is back every two minutes, and then, as we say, you go mad! Therefore, what we must do is to transmute these thoughts which are harmful—overcome evil with good in a definite way; and thought is a process of meeting Karma. The occultist meets his Karma and transmutes it. You may put in five years of hard work in any one direction, and they seem wasted—but ten years afterwards, you would see the purpose of that work. Only think about all this, and remember that every thought has its effect, good or bad, on yourself.

Jessie W. Lang.

KARMA

The unfoldment of life is three-fold, they say,

And this I can quite believe,
That in the long ago yesterday
I gave, what to-day I receive.

And what the far distant morrow will give

Is just what to-day I sow;
Then watchful must be the life I live,
No matter if progress be slow.

In the past I ploughed in the fields of time,
In the present I sow in that sod.
In the future I'll harvest all that is mine,
I can blame neither man nor God.

—Theosophy in South Africa.

THE SUN OF RIGHTEOUSNESS

“This deathless Yoga, this deep union,
I taught Vivaswata, the Lord of Light;
Vivaswata to Manu gave it, he
To Ikshwaku; so passed it down the line
Of all my Royal Rishis. Then, with years,
The truth grew dim and perished, noble
Prince!

Now once again to thee it is declared—
This ancient lore, this mystery supreme—
Seeing I find thee votary and friend.”

Exoteric authorities agree that Vivaswata is a name for the sun; that after him came Manu, and his son was Ikshwaku. The latter founded the line of Solar Kings, who in early times in India were men of supreme knowledge. They were adepts every one, and ruled the land as only adepts could, for the darker ages had not come on, and such great Beings could naturally live among men. Every one respected them, and there was no rebellion even in thought, since there could be no occasion for complaint. Although “Vivaswata” as a name for the sun reveals nothing to our western ears, there is a great truth hidden behind it, just as to-day there is as great a mystery behind our solar orb. He was the Being appointed to help and guide the race at its beginning. He had himself, ages before, gone through incarnation during other creations, and had mounted step-by-step up the long ladder of evolution, until by natural right he had become as a god. The same process is going on to-day, preparing some Being for similar work in ages to come. And it has gone on in the limitless past also; and always the Supreme Spirit as Krishna teaches the Being, so that he may implant those ideas necessary for our salvation.

After the race has grown sufficiently, the Being called “The Sun” leaves the spiritual succession to Manu—whether we know him by that name or another—who carries on the work until men have arrived at the point where they furnish out of the great mass some one of their own number who is capable of founding

a line of Kingly Priest Rulers; then Manu retires, leaving the succession in the hands of the Royal Sage, who transmits it to his successors. This succession lasts until the age no longer will permit, and then all things grow confused spiritually, material progress increases, and the dark age, fully come, ushers in the time before dissolution. Such is the present time.

Up to the period marked by the first earthly King called Ikshwaku, the ruler was a spiritual Being whom all men knew to be such, for his power, glory, benevolence, and wisdom were evident. He lived an immense number of years, and taught men not only Yoga but also arts and sciences. The ideas implanted then, having been set in motion by one who knew all the laws, remain as inherent ideas to this day. Thus it is seen that there is no foundation for the pride of ideas felt by so many of us. They are not original. We never would have evolved them ourselves, unaided, and had it not been for the great wisdom of these planetary spirits in the beginning of things, we would be hopelessly drifting now.

The fables in every nation and race about great personages, heroes, magicians, gods, who dwelt among them in the beginning, living long lives, are due to the causes I have outlined. And in spite of all the sneers and laboured efforts of scientific scoffers to show that there is no soul, and perhaps no hereafter, the innate belief in the supreme, in heaven, hell, magic, and what not, will remain. They are preserved by the uneducated masses, who, having no scholastic theories to divert their minds, keep up what is left of the succession of ideas. . . .

There is some little dispute among the Hindus as to what an Avatar is; that is, whether he is the Supreme Spirit itself or only a man overshadowed by the Supreme to a greater extent than other men. But all admit that the true doctrine is stated by Krishna in the words:—

"I come, and go, and come. When
Righteousness
Declines, O Bharata! When Wickedness
Is strong, I rise, from age to age, and take
Visible shape, and move a man with men,
Succouring the good, thrusting the evil
back,
And setting Virtue on her seat again."

These appearances among men for the purpose of restoring the equilibrium are not the same as the rule of Vivaswata and Manu first spoken of, but are the coming to earth of Avatars or Saviours. That there is a periodicity to them is stated in the words "from age to age." He is here speaking of the great cycles about which hitherto the Masters have been silent except to say that there are such great cycles. It is very generally admitted now that the cyclic law is of the highest importance in the consideration of the great questions of evolution and Man's destiny. But the coming of an Avatar must be strictly in accordance with natural law—and that law demands that at the time of such an event there also appears a being who represents the other pole—for, as Krishna says, the great law of the two opposites is eternally present in the world. So we find in the history of India that, when Krishna appeared so long ago, there was also a great tyrant, a black magician named Kansa, whose wickedness equalled the goodness of Krishna. And to such a possibility the poem refers, where it says that Krishna comes when wickedness has reached a maximum development. The real meaning of this is that the bad Karma of the world goes on increasing with the lapse of the ages, producing at last a creature who is, so to say, the very flower of all the wickedness of the past, counting from the last preceding Avatar. He is not only wicked, but also wise, with magic powers of awful scope, for magic is not alone the heritage of the good. The number of magicians developed among the nations at such a time is very great, but one towers above them all, making the rest pay tribute. It is not a fairy tale but a sober truth, and the present prevalence of self-seeking

and money-getting is exactly the sort of training of certain qualities that black magicians will exemplify in ages to come. Then Krishna—or however named—appears "in visible shape, a man with men." His power is as great as the evil one, but he has on his side what the others have not—spirit, preservative, conservative forces. With these he is able to engage in conflict with the black magicians, and in it is assisted by all of us who are really devoted to Brotherhood. The result is a victory for the good and destruction for the wicked. The latter lose all chance of salvation in that Manvantara, and are precipitated to the lower planes, on which they emerge at the beginning of the next new creation. So not even they are lost, and of their final salvation Krishna speaks thus:—

"Whoso worship me,
Them I exalt; but all men everywhere
Shall fall into my path; albeit those
souls
Which seek reward for works, make
sacrifice
Now, to the lower gods."

—From an article by "William Brehon, F.T.S.," in *The Path*, October, 1888, on *The Bhagavad Gita*, chapter IV.

IGNATIUS, BISHOP OF ANTIOCH

For even I, though I am bound and am able to understand heavenly things, the angelic orders, and the different sorts of angels and hosts, the distinction between powers and dominions, and the diversities between thrones and authorities, the mightiness of the aeons, and the pre-eminence of the Cherubim and Seraphim, the sublimity of the spirit, the Kingdom of the Lord, and above all the incomparable majesty of Almighty God—though I am acquainted with these things, yet am I not by any means perfect, nor am I such a disciple as Paul or Peter.

* * *

The rich man's wealth is his strong city: the destruction of the poor is their poverty.—Proverbs X. 15.

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OFFICIAL NOTES

Contributions have been accepted from R. W. N., L. L. H., W. A. D., J. W. L., E. F., A. M. S., etc, and will appear as space permits

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Donations to the General Fund: Roy M. Mitchell, \$5; Miss Florence Papps, \$10; George H. Paris, \$25; Frank J. Brown, \$5; Charles Lazenby, \$10.

* * *

Accessions to membership in September were 16, including 4 to Vancouver Lodge (2 on demit from England); 1 to Medicine Hat, 1 to Edmonton, 1 member-at-large, 4 to Ottawa, and 7 to Toronto. This makes 195 since the Theosophical Society in Canada was chartered.

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The Argentine Section of the Theosophical Society met in convention on July 4th, and Mr. Mario Martinez de Arroyo was elected General Secretary. Senor de Arroyo sends fraternal salutations to the members of the Theosophical Society in

Canada, and the most sincere wishes for the progress of Theosophy in this country. We heartily reciprocate the greetings of our southern brethren and wish them well.

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Sophrony Nickoff, General Secretary of the Theosophical Society in Bulgaria, on behalf of his section in annual convention, has sent the greetings of the Bulgarian Theosophists from Sofia to their Canadian brethren. May we hope that the exchange of felicitations may be a pledge of continued peace between the two countries.

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The Winnipeg and Vancouver Lodges have sent us copies of their syllabuses, which are issued monthly. This is an excellent plan and helps visitors and members. It would be a good plan if each Lodge sent copies of its programmes and syllabuses to every other Lodge. This will stimulate interest and serve to suggest new lines of activity to those seeking them.

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Mrs. Davy, 124 Wellington Street, Ottawa, reports that she had up till October 6 received \$82 for the Annie Besant Birthday Fund. This was the result of contributions from three eastern Lodges, and she will keep the Fund open till the end of the month until the west is heard from. The October number of "Theosophy in Scotland" states that the appeal arrived too late for the September magazine, and "the various Lodge Secretaries were entrusted with the task of letting the members know of the Fund, the aim of which is to present Mrs. Besant with a sum of money for her travelling expenses." Our contemporary adds: "Whether we subscribe to the Fund or not, we can all give Mrs. Besant our tribute of gratitude and loyalty."

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Subscriptions to The Canadian Theosophist hereafter must commence with the current number. Only a limited number of copies of earlier issues remain, and these may be had for ten cents each.

FELLOWS AND FRIENDS

Mr. Charles Lazenby is lecturing in Great Britain. Recent engagements were in Scotland, Perth, Oct. 4, "The Mute Lodge and the Masters of Wisdom"; Dundee, Oct. 5, "Some Occult Brotherhoods and Their Work"; Forfar, Oct. 6, "Life After Death"; Oct. 9, Morningside, Edinburgh, "The Great God Pan."

* * *

Mr. William Tait, of Belfast, who republished Mrs. Atwood's remarkable book, first issued and withdrawn in 1850, "A Suggestive Inquiry into the Hermetic Mystery," was to have been in Montreal early in October. We hope to hear more of him before he leaves Canada.

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Mr. Norman Beck, of the Winnipeg Lodge, passed through Toronto early in October on his way to India, via New York and London. He contemplates establishing some commercial connections between Canada and the Far East.

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Mr. Wilson MacDonald, whose fine poem appeared in last month's issue, published a volume of his poetry two years ago, "The Song of the Prairie Land, and Other Poems," which may be had from his sister, Miss Daisy MacDonald, Port Dover, Ontario.

* * *

Mr. Frederick Shaw, of the Vancouver Lodge, died on September 11, of cancer. He signed his application the day he went into the hospital for an operation, and was admitted to Fellowship, February 20 last. Though but a short time in the ranks, he made the link, to be renewed later.

* * *

Mr. D. W. M. Burns writes from Dunedin, N.Z.: "It was with much delight I found the other day a parcel of copies (Nos. 1-4) of The Canadian Theosophist in my mail. I had seen appreciative references to the new monthly—notably Leadbeater's in "T. in A.," and hoped later to see the magazine with my own eyes. . . . May I venture to congratulate you on your excellent beginning? There is life

in your pages, and that is what tells. If there is no boil and bubble of keen desire to kindle others with the flame with which we burn (pardon the apparent mixing of water and fire in that odd sentence) our stuff fails of its purpose. To kindle flame where flame is none, to fan flame where flame already is—that, I take it, is the aim of our Theosophical penmen and our platform speakers . . . or should be."

AMONG THE LODGES

Vancouver Lodge now has an excellent orchestra, which is a suggestion for the musical members of other Lodges. The Vancouver orchestra has been booked for concerts at the General Hospital, the Old People's Home, and for the Prison Farm.

* * *

The General Secretary visited St. Thomas, September 18-19, giving two public addresses and one to the Lodge members. Some of the London Lodge members attended also. The General Secretary addressed the members of the London Lodge the previous week. It lies with these two Lodges to Theosophize Western Ontario, but without co-operation this will be difficult. London has the largest permanent Lodge room in Canada, with the exception of Vancouver.

* * *

Toronto Lodge has appointed a Site Committee, Mr. J. Hunt Stanford, the architect, convenor. The committee is considering the question of permanent local quarters and has established the nucleus of a building fund. Local action of this kind is recommended to all Lodges that feel strong enough to undertake the work, but no premature enterprise of this kind should be attempted. The American Section is said to be contemplating this policy for all local Lodges. "Theosophy in Australia" states: "It is through the Lodges that we reach the public, and believing that, Mr. Rogers is promoting a lodge building and loan plan of national scope, which will enable one centre after another throughout the Section to put up permanent local headquarters. A headquarters that is a fixture, with seating ac-

accommodation for an increasing audience, and known to the people of a city, is a valuable asset." Australia is entitled to speak, as Sydney, with a Lodge membership of 700, has a big business block worth \$500,000, owned by the Lodge and affording accommodation for all the Theosophical Society activities, besides being a source of revenue.

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Winnipeg Lodge has elected the following officers for the year 1920-21: President, Mrs. George Syme; first vice-president, H. Lorimer; second vice-president, Mrs. R. H. Griffith; secretary-treasurer, Laurance H. D. Roberts; librarian, Mrs. R. H. Griffiths; assistants, H. Lorimer and Miss H. R. Cosfield. Mr. L. W. Rogers gave lectures on the evenings of Sept. 5-10. The result was the formation of a study group of those newly interested of about two dozen. The annual report of the Secretary is for the year ending Aug. 31. The Lodge is impressed with the principle suggested as a policy by the General Secretary that "each Lodge should work on its own and consider itself its own headquarters. . . . The principle is a sane one," says the report, "and should be of special importance to this Lodge, as the territory which we serve is a large one, actually comprising at the present time that part of Canada bounded by Port Arthur on the east, and Regina on the west. The receipts for the year were \$1,626.61, as compared with \$434.38 for the previous year. Winnipeg Lodge has fully imbibed the idea of 'Theosophizing Canada,' and spreading the Theosophical viewpoint 'that it may be applied in the life of the people and the life of the nation as a whole.'"

OUR EXCHANGES

A long instalment in October "Theosophy" of the history of "The Theosophical Movement" treats more directly than has been the case elsewhere with the occult side of the Society's work, recognizing H. P. B. as the Teacher and for purposes of the movement "the direct Agent of the Lodge of Masters of the Wisdom Religion." Next to her is placed Wil-

liam Q. Judge, and the history propounds this thesis: "The acceptance of any teachings or 'messages' as Theosophy in contravention of the recorded statements of these two, is to deny in fact the very Source of the Message of Theosophy, is to attribute to the Masters Themselves the fallibility of human nature." The assumption of a pontifical attitude is scarcely warranted by the writings of either of the Teachers in question. Later on in this chapter it is stated, "They never either defended themselves or attacked others." Which is perhaps the strongest claim from an occult point of view that can be advanced for anyone. Whatever the individual student may think on these questions it must not be forgotten that the Theosophical Society remains absolutely neutral, and those who accuse or condemn either for one opinion or another opinion do not understand the tolerance and forbearance that brotherhood in the Society involves. As St. Paul says, "Let each man be fully persuaded in his own mind," or "fully assured," as the revision has it. There can be no objection to the submission of evidence towards such assurance. Those who fear to examine historical evidence by whomsoever submitted have little of the student's mind, or the spirit of scientific research.

* * *

The Theosophical Quarterly for October continues its admirable task of collecting the "signs of the times" in the approach of scientific advance to occult conclusions as given out thirty-five years or more ago. Evidence of the Lemurian Continent is noted, and our Toronto philosopher, the late Sir William Osler, is quoted at length in a review of his address to the British Classical Association at Oxford on May 16, 1919, on "The Old Humanities and the New Science," which, the reviewer remarks, "might almost have come from H. P. Blavatsky's pen." It is perhaps characteristic of the Quarterly to suggest that when Sir William quoted the Gospels it was "perhaps without full realization of its source." Mr. Johnston begins a translation with interpretation of the Kena Upanishad, and Mr. H. B. Mitchell con-

cludes an exhaustive consideration of Dr. J. McTaggart Ellis McTaggart's notable book on "Human Immortality and Pre-Existence." A sentence from a letter by the late C. A. Griscom should be pondered, "Two or three really wise and devoted disciples are worth more than thousands of ordinary members." The Herald of the Star will find matter for consideration in the "Screen of Time" department. The Historian in the reported conversation, after a deprecation of democracy, looks for an actual coming of Christ's kingdom. "Prior to his coming, however, we may look for an organized effort to induce His coming; we may look for centuries of preparation by those who know Him and love Him and who long for His advent. We may look also for a period, preceding his next incarnation, when the world, or the western world in any case, will be governed by a group of His disciples, as kings, consciously co-operating, and presided over, I suspect, by an Emperor (I believe, Emperor of France), so as to prepare the world for the real reign, the real glory, the real consummation, which will follow." So many men, so many creeds!

* * *

"Theosophy in Scotland" is, as might be expected, one of the most radical of our exchanges. It is doubtful, however, if many can agree with the view expressed in one article. "It has been held by many that the primary object of the Theosophical Society was to counteract the advancing wave of scientific materialism which threatened the spiritual life of Europe; and no doubt this was one of its objects, but that object is now practically achieved. We must therefore look for others. . . ." We dare to say that until the equipoise of a thorough understanding of the relation of the material to the spiritual side of nature has been reached this object will never be achieved. Socially, politically, religiously, materialism is as rampant as ever, and in more subtle forms than the crass declarations of 1874. There is an excellent review of "Man, Past and Present," the big volume by A. H. Keane, issued by the Cambridge University Press.

"Divine Life" quotes our notice of last month in full, and then proceeds to aggravate the first offence by stating that in the forty years since the Theosophical Society was founded only four have become accepted pupils of a Master, and, as befits Celestia, she states this on hearsay and not of her own knowledge, and exclaims, "What wasted time and energy!" Yes, indeed! Celestia is not getting as much inspiration from her "Invisible Editor" as we might have expected. "Divine Life" is fortunate in having Martha Elizabeth Webb to infuse a little sensible occultism into its pages. She understands as Celestia does not seem to do that "of Teachers there are many, the Master Soul is One."

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Theosophia, the organ of the Theosophical Society in the Netherlands, translates an article by H. P. B. from The Theosophist of May, 1885, and continues a fine article on Lao Tse. Altogether an excellent periodical.

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Also received: Revista Teosofica, Cuba; O. E. Library Critic.

THE GREAT DENIERS

SAMVRITTI is that one of the two truths which demonstrates the illusive character or emptiness of all things. It is relative truth in this case. The Mahayana school teaches the difference between these two truths—Paramarthasatya and Samvrittisatya (Satya "truth"). This is the bone of contention between the Madhyamikas and the Yogacharyas, the former denying and the latter affirming that every object exists owing to a previous cause or by a concatenation. The Madhyamikas are the great Nihilists and Deniers, for whom everything is parikalpita, an illusion and an error in the world of thought and the subjective, as much as in the objective, universe. The Yogacharyas are the great spiritualists. Samvritti, therefore, as only relative truth, is the origin of all illusion.

—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 103)

I myself have seen such apparitions several times. I was present more than once when a Master spoke to Blavatsky in her room. I could not see him and had to be enlightened by Blavatsky. On other occasions in the absence of Blavatsky I received such visits, which I saw distinctly and clearly, and nobody could make me believe them to be self-induced dream-visions. Besides, I do not lack natural proofs, which are in my possession to this day. It is nothing extraordinary to see an unknown person in a day-dream, or when half awake, and to meet this identical person in real life afterwards. Some of my experiences with "Occult Phenomena" were published in 1884 in the monthly Theosophist in Madras. I prefer, though, in regard to Adepts to use the testimony of others rather than to mention my own.

To the president of the Theosophical Society, H. S. Olcott, appeared one of these Masters in New York, though this same Master was in Asia (Tibet) at the same time. The apparition of the Adept spoke to Olcott, took off his turban and presented him with it for a keepsake. To this day Olcott carries this same turban on his travels with him and shows it in his lectures. Whether he can convince any sceptic with this of the existence of Adepts, I will not maintain.

Damodar K. Mavalankar, a young Hindu, living in Adyar, at the headquarters of the Theosophical Society, could leave his body and make visits in his astral body. This was done during my stay there. One day he was allowed to visit the home of the Master, Kut Humi, in this manner, and he narrates the following:

While in Lahore I received three visits of the Master in his physical body. Every visit lasted about three hours. I was perfectly conscious, and once I met him outside the house. He was exactly the same in his physical body at Lahore, as I had seen in Adyar in his astral body, and also the identical one I had visited in my dreams and visions in his home thousands of miles away. On these astral visits I could only see him in a somewhat nebular form, recognizing his features very plainly, my psychical powers then being only partly developed. But this time in Lahore it was different. When I had touched his astral form my hand passed through it, but now I touched material cloth and living flesh. Here I had a living being in front of me, recognizing his well-known features, whose portrait I had often seen in Madame Blavatsky's possession. While in Jumna I had the good fortune to be asked to visit him, and spent several days in the company of different Mahatmas from the Himalaya and their disciples.

Of course these facts do not prove anything to the sceptic. There is no experience, even when known to thousands of witnesses, which will not be denied by those who have not experienced it, and a theory of fraud substituted in explanation. We live in a world where much is perverted. A good deal taken for fraud or illusion is misunderstood truth, and a good deal accepted in general as real is delusion and fraud.

Nobody can recognize a truth with certainty until one has experienced that truth. Even our own powers we cannot recognize till we have acquired the faculty to use them. When I speak about Adepts and occult phenomena it is for no other purpose than to point out facts but slightly known, but which are apt to draw attention to different and higher kinds of less known natural laws. One of these phenomena that surprised me particularly was the following:

On the 20th of February, 1884, Blavatsky left for Europe. I accompanied her to Bombay, and after her departure I returned from the port to the city. Through her I had acquired a certain Tibetan relic

with an inscription in the Tibetan language which I valued very highly. I resolved to carry it continually with me. To do this I needed a chain, so I visited several jewellery stores, but could not find a suitable gold chain, as a silver one would not do on account of the air near the coast containing so much salt, causing chloride of silver to settle on it. Going back to my quarters, consisting of a large hall-like drawing-room, in walking up and down the idea came to me that in want of a chain a silk cord might do. At this moment I saw something vibrate in the air before me. The object fell at my feet, and picking it up I found it to be a pink-coloured silk ribbon, brand new and the exact length. The ends were twisted, and all I had to do was to fasten it. This ribbon was in my possession for years.

It would not be difficult to fill volumes with stories of "occult phenomena" which happened either in my presence or were experienced by others. Not only would such stories not prove anything, but on the contrary they would cause a certain class of people to believe that a Mahatma had nothing else to do but to produce occult phenomena and pass his time with Hocus-Pocus, to find lost garters, to mend broken coffee cups, etc. It would be about as reasonable to believe that the lifework of a Secretary of State consisted in drinking champagne, or that the aim of a conductor was to swing his baton in the air to astonish the public with gymnastic exercises. The world is such that human kind, especially the smart ones, only see the superficial. Trifles they take for the important things and overlook essentials. Nothing made the Theosophical Society so ridiculous in the eyes of the public as the big cry the Theosophists made about occult phenomena. I cannot blame the magician, Hermann, that he had a doll which he called "Mahatma Kut Humi," performing tricks for 100 evenings in Philadelphia on the stage just to ridicule the Theosophists. Of course, this did not make the Adepts ridiculous, but for the harm done to their names. We have to thank the unintelligent critics and also the malicious slanderers of H. P. Blavatsky for the healthy unbelief which was created

amongst those who could not understand these phenomena and otherwise would have fallen easy victims on account of their passion for the miraculous to a morbid mysticism and scepticism. Even in this I believe I can recognize the work of the Masters, who knew very well that doubt is a necessary means in arriving at self knowledge by one's own effort and to curb the erratic leaps of an unbridled fancy.

The great genius, which was revealed through the person of Blavatsky, could not be touched by foolish slander. Although Blavatsky suffered personally from their folly, her enemies turned out to be involuntary co-workers, as they helped to draw the world's attention to the very ancient teachings of truth, and neither Blavatsky nor her followers expected more than that. Great is the folly of those who cast suspicion on the faith of a teacher, who never expects blind faith, but insists that those interested in the teaching of the sages must investigate them and arrive at their own conclusions. It is the old story—the battle of self-knowledge against the arrogance of professors and established authority.

It is of little advantage to believe in the existence of the Almighty, just because some one we can have faith in asserts that there is a God; but everyone should try himself and recognize with his own person the Almighty, thus becoming a living testimony for the existence of God (the truth). The point is not to be enthusiastic in one's fancy over the physical side of the Masters in Tibet or anywhere else, or to expect particular favours from them; the main thing is that the wisdom of the Master should reveal itself in one's own person.

This does not mean, as in certain quarters, "to accept the teachings and ignore the teachers." The reverence of a pupil towards his teacher results from the understanding of his teachings. Whoever announces a truth, merits the highest esteem of all mankind. But the respectability of a teacher rests on his knowledge of the truth, and not the truth on the respectability of the teacher.

As long as she lived, Blavatsky fought against this arrogance of authority and tried to help her pupils to overcome it and to lead them to Theosophy, that is, to self-knowledge. She never expected a blind acceptance of her teachings nor of the doctrines of the Masters, but simply made them available as problems for self-investigation and self-development. Few understood her, as most people, especially the professors, possess no other knowledge except what they derive from hearsay and authority. The word "self-knowledge" is without a meaning to them, as they do not possess self-knowledge themselves. They also worried themselves unnecessarily about the "genuineness" of these occult phenomena, inasmuch as nobody required their genuineness as a matter of scientific proof, and no one expected blind faith in them. The purpose was to point out the possibility of the existence of unknown forces and to stimulate original research. This was accomplished even if they were "not genuine."

Practically there are two kinds of phenomena, firstly, what occurred when whoever asked for it received counsel or advice, including occult letters; second, physical manifestations, such as bell-ringing in the air, raps, locomotion of objects by unseen forces, etc. In regard to the first mentioned one would assume that an intelligent person would judge the value or origin of a letter according to the contents and not the manner of its delivery. About the other phenomena there was nothing to prove, and whoever knew the profound reverence, even adoration, shown toward the Masters, would hardly think it possible for their names to be misused for any purpose. That would be equal to blasphemy and eternal damnation.

Without these occult phenomena Blavatsky's mission could hardly have been accomplished. It is difficult to introduce new ideas without drawing attention to them by external means. It took 80 years to acquaint Germany with the Philosophy of Schopenhauer and the works of the best mystics Jacob Boehme, Eckhart, Paracelsus, Eckhartshausen, Jane Lead, etc., are only known to a few). Had Blavatsky as an ordinary author issued her philoso-

phical writings, and perhaps found a publisher, it would have taken a long time for them to become known. These occult phenomena startled the world. They meant for Theosophy about the same as the bells to gather the faithful to worship meant for religion. Nobody would be so stupid as to mistake the bells for religion or to make his faith in religion dependent on proving that the sound of the bells was caused by supernatural means.

Many of these phenomena originated from Blavatsky's own psychic and physical powers; others had their origin apparently in the existence of unseen beings invisible to most. The most wonderful phenomenon of that kind was undoubtedly her sudden recovery from a very severe sickness, after having been given up by the best medical authorities. This happened in two instances; the first occurred at Adyar when I was present myself. Blavatsky was dying. Mrs. Cooper-Oakley and I kept watch over her at night by turns. After a consultation of professors and doctors, their verdict was that she could not live another twelve hours. The next morning after this verdict of death she was perfectly well. This happened at the end of March, 1885. The first of April she departed with me for Europe. She stated that on that particular night the Master appeared before and communicated new life force to her.

This repeated itself in Ostend in the presence of Constance Wachtmeister and others. The Countess writes about it as follows in her "Reminiscences of H. P. Blavatsky," who was being attended by a Belgian physician at the time referred to in Ostend: "H. P. B. was in a heavy lethargic state, she seemed to be unconscious for hours together, and nothing could rouse or interest her. Finally, a bright inspiration came to me. In the London group I knew there was a Doctor Ashton Ellis, so I telegraphed to him, described the state that H. P. B. was in, and entreated him to come without delay. . . . The next day there was a consultation between the two doctors. The Belgian doctor said that he had never known a case of a person with the kidneys attacked as H. P. B.'s were living as long as she had

done, and that he was convinced that nothing could save her. Mr. Ellis replied that it was exceedingly rare for anyone to survive so long in such a state." Mr. Ellis massaged her until he was quite exhausted. H. P. B. made her will, and the Countess recounts the sorrowful feelings caused by the anticipated loss of her teacher. Tired out, she fell asleep. She continues: "When I opened my eyes, the early morning light was stealing in, and a dire apprehension same over me that I had slept, and that perhaps H. P. B. had died during my sleep—died whilst I was untrue to my vigil. I turned round towards the bed in horror, and there I saw H. P. B. looking at me calmly with her clear grey eyes, as she said, 'Countess, come here.' I flew to her side, 'What has happened, H. P. B.—you look so different to what you did last night?' She replied, 'Yes, Master has been here; He gave me my choice, that I might die and be free if I would, or I might live and finish The Secret Doctrine. He told me how great would be my sufferings and what a terrible time I would have before me in England (for I am to go there); but when I thought of those students to whom I shall be permitted to teach a few things, and of The Theosophical Society in general, to which I have already given my heart's blood, I accepted the sacrifice, and now to make it complete, fetch me some coffee and something to eat, and give me my tobacco box.' . . . The doctor was beside himself. He said, 'Mais, c'est inoui; Madame, aurait dû mourir.' ['Why, it is unprecedented, Madam, you ought to have died.']"

Often she was served by unseen hands, which occasionally became visible. But it is useless to explain further, as these things are known sufficiently from the records of occult science. The stories of the Seeress of Prevorst, the holy Crescentia of Kaufbeuren and a hundred others tell about such facts, which happen every day in our time and are well known to those interested.

(TO BE CONTINUED)

* * *

The Eternal knows no change.—Voice of the Silence.

NEW LIFE FLOWS IN

We have been considering that our duty was to the Society, and that the chief expression of that duty was loyalty to its leaders. The Theosophical Society was not created by the Masters of the Wisdom for the purpose of building a strong organization to which they and we could refer with pride. It was created as an instrument to help our fellow-men, to give them knowledge and wisdom, to teach them to train their intellects, and to be one of the great aids in the evolutionary process of raising the rate of vibration of the Race as a whole, to the required standard for the next forward step in the progress of mankind.

Our Lodges have been turned inward, they have struggled to pay rent, to keep the meetings going, to try to keep a study class running, and to get the dues paid. We need the sort of leaders that will inspire the Lodges to turn their forces outward. When the attention becomes centred upon helping our fellow-men instead of upon perpetuating our Lodge, we will discover that new life flows in and that the Lodge will grow and prosper because it is serving the real purpose for which it exists.

We have been crystallizing; we need to expand. We have been centred upon our Society, our leaders, and our superior wisdom and philosophy. We need to be led and inspired to turn our attention to the needs of the other fellow. We must train ourselves and equip ourselves to take Theosophy out of its water-tight compartment, and to carry the fundamental principles for which it stands, intelligently applied to the problems which confront the nation, to the men whose lives are affected, and whose evolution will be hastened or retarded, perhaps more than we dream, by the light (or the lack of it) which we can bring them.—Foster Bailey in a recent open letter.

* * *

All that is with you passeth away, but that which is with God abideth. First and last is the affair with God.

—The Koran.

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