

THE CANADIAN THEOSOPHIST

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

The true philosopher, the student of
the Esoteric Wisdom, entirely loses
sight of personalities, dogmatic beliefs,
and special religions. —H. P. B.

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YLETTE AND YVONNE.

(By Wilson MacDonald.)

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

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

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

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

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

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

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

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

Port Dover, Nov. 6, 1920.

WHAT THE THEOSOPHICAL SOCIETY STANDS FOR.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(TO BE CONTINUED)

FROM HEADQUARTERS

(By our Adyar Correspondent.)

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

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

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

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

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

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

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

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

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

January 28, 1921.

PARACELSUS ON PRIEST-CRAFT

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

DIVERSITY IN UNITY

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

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Mrs. M. F. Cox, Ottawa.
E. H. Lloyd Knechtel, Calgary.
Mrs. George Syme, Winnipeg.

GENERAL SECRETARY:

Albert E. S. Smythe.

OFFICIAL NOTES

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

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

* * *

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

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

* * *

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

PRESIDENTIAL ELECTION

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

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

Albert E. S. Smythe,
General Secretary.

THE EDUCATIONAL TRUST

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

FELLOWS AND FRIENDS

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

* * *

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

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

OUR EXCHANGES

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

* * *

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

* * *

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

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

* * *

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

* * *

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

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

* * *

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

* * *

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

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

* * *

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

A MEDITATION

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

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

THEOSOPHICAL EDUCATION

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

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

INTERNATIONAL COUNCIL

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

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

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

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

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

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

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

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

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

AMONG THE ADEPTS

CONFIDENTIAL COMMUNICATIONS FROM
THE HINDU ADEPTS AND
CHRISTIAN MYSTICS.

By FRANZ HARTMAN, M. D.

A POSTSCRIPT TO HIS "REMINISCENCES"
TRANSLATED BY FRITZ HAHN

(Continued from page 191, Vol. 1)

THE TEACHINGS OF THE ROSICRUCIANS

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

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

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

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

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

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

—Browning's Paracelsus, lines 726-737.

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

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

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

the Divine can unfold and make itself manifest.

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

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

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

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

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

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

(TO BE CONTINUED)

* * *

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

—Voice of the Silence.

* * *

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

"SACRAMENTS"

GLEANINGS FROM MR. ROY MITCHELL'S LECTURE.

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

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

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

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

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

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

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

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

JESSIE W. LANG.

REVELATION, CHAPTER XVII.

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

THE CANADIAN LODGES

Banff Lodge.

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

Calgary Lodge.

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

Creelman Lodge.

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

Edmonton Lodge.

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

Hamilton Lodge.

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

London Lodge.

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

Medicine Hat Lodge.

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

Montreal Lodge.

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

Nanaimo Lodge.

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

Ottawa Lodge.

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

Regina Lodge.

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

St. Thomas Lodge.

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

Summerland Lodge.

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

Toronto Lodge.

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

Vancouver Lodge.

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

Orpheus Lodge, Vancouver.

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

Julian Lodge, Vancouver.

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

North Vancouver Lodge.

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

Victoria Lodge.

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

Winnipeg Lodge.

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

Blavatsky Lodge, Winnipeg.

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