

THE CANADIAN THEOSOPHIST

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

VOL. II. No. 10. TORONTO, DECEMBER 15, 1921 Price 10 Cents

THE VOICE OF THE GOD WITHIN

By MRS. ANNIE BESANT

The true Mystic, realizing God, has no need of any Scriptures, for he has touched the source whence all Scriptures flow. An "enlightened" Brahmana, says Shri Krishna, has no more need of the Vedas than a man needs a tank in a place which is overflowing with water. The value of cisterns, of reservoirs, is past, when a man is seated beside an over-flowing spring. As Dean Inge has pointed out, Mysticism is the most scientific form of religion, for it bases itself, as does all science, on experience and experiment—experiment being only a specialized form of experience, devised either to discover or to verify.

We have seen the Mystic who realizes God outside himself and seeks Union with Him. There remains the most interesting, the most effective form of Mysticism, the realization by a man of God within himself. Here meditation is also a necessity, and the man who is born with a high capacity for concentration is merely a man who has practised it in previous lives. A life or lives of study and seclusion often precedes a life of tremendous and sustained activity in the physical world. The realization is preceded by control of the body, control of the emotions and control of the mind, for the power to hold these in complete stillness is necessary, if a man is to penetrate into those depths of his own nature in which alone is to be found the shrine of the inner God. The subtle music of that sphere is drowned by the clatter of the lower bodies as the most exquisite notes of the Vina are lost in the crude, harsh

sound of the harmonium. The Voice of the Silence can only be heard in the silence, and all the desires of the heart must be paralyzed ere can arise in the tranquility of the senses and mind the glorious majesty of the Self. Only in the desert of loneliness rises that Sun in all His glory, for all objects that might cloud His drowning must vanish; only "when half-gods go," does God arise. Even the outer God must hide, ere the Inner God can manifest; the cry of agony of the Crucified must be wrung from the tortured lips; "My God, my God, why hast *Thou* forsaken me?" precedes the realization of the God within.

Through this all Mystics pass who are needed for great service in the world, those whom Mr. Bagshot so acutely calls "materialized Mystics." The Mystics who find God outside themselves are the "un-materialized" Mystics, and they serve the world in the ways above mentioned; but the others, as Mr. Bagshot points out, transmute their "mystic thought" into "practical energy," and these become the most formidable powers known in the physical world. All that is based on injustice, fraud and wrong may well tremble when one of these arises, for the Hidden God has become manifest, and who may bar His way?

Such Mystics wear none of the outer signs of the "religious"—their renunciation is within, not without, there is no parade of outer holiness, no outer separation from the world. Janaka the King, Krishna the

Warrior-Statesman, are of these; clothed in cotton cloth or cloth of gold, it matters not; poor or rich, it boots not; failing or succeeding, it is naught, for each apparent failure is the road to further success, and both are their servants, not their masters; victory ever attends them, to-day or a century hence is equal, for they live in Eternity, and with them it is ever To-day. Possessing nothing, all is theirs; holding everything, nothing belongs to them. Misconception, misrepresentation, they meet with a smile, half-amused, all-forgiving; the frowns, the taunts, the slanders of the men they live to serve are only the proofs of how much these foolish ones need their help, and how should these foolish ones hurt those on whom the Peace of the Eternal abides?

These Mystics are a law unto themselves, for the inner law has replaced the external compulsion. More rigid, for it is the law of their own nature; more compelling, for it is the Voice of the Divine Will; more exacting, for no pity, no pardon, is known to it; more all-embracing, for it sees the part only in the whole.

But it has, it ought to have, no authority outside the Mystic himself. It may persuade, it may win, it may inspire, but it may not claim obedience as of right. For the Voice of the God within only becomes authoritative for another when the God within that other self answers the Mystic's appeal, and he recognizes an ideal that he could not have formulated, unaided, for himself. The Mystic may shine as a Light, but a man must see with his own eyes, and there lies the world's safety; the materialized Mystic, strong as he is, cannot, by virtue of the God within him, enslave his fellow men.

* * *

The above is the closing passage of Mrs. Besant's very helpful little book, "The Basis of Morality," the five chapters of which are entitled Revelation, Intuition, Utility, Evolution and Mysticism. It was published in 1915 and a shipment was sent from Adyar, but the vessel carrying it was torpedoed in the Mediterranean, at the bottom of which it lay till recently, when the cargo was salvaged, and the copies were dried out and placed on sale.

WORLD SERVICE

By B. P. Wadia.

You will remember that in the first lecture of this series on "The Fundamentals of Theosophy" I spoke on 'Individual Progress', and pointed out that in aiming at that progress, our objective should be the same as that of the great Masters, viz., service of the world. That aim is the foundation of all teachings which occultists have given from times immemorial. Therefore, in considering the fundamentals of Theosophy for the service of the world we want to obtain the particular viewpoint of Those Great Servants of Humanity, the Masters of the Wisdom.

Many kinds of activity, many forms of services are rendered by many types of people in the world of to-day. Our task in the T. S. is to render a peculiar kind of service, to give a particular type of assistance to the world. As H. P. B. said, "we believe in relieving the starvation of the Soul, as much if not more than the emptiness of the stomach." Our aim for the individual members of the Society is, or should be, to enable them to make an all-round *spiritual* progress so that our task of rendering that specific service may be achieved. Our aim should not be to help the world in such spheres where our members are not competent enough to hold their own as helpers and assistants. If we undertake a task which is not our own, we fall into the double error of trying to do something which is not our work, while that which is our own work remains undone. Our members should find their own sphere of spiritual service.

The reason for this basic idea that the T. S. should serve the world spiritually and not in other ways is to be found in the root-idea to which H. P. B. gives expression: "There can be no real enfranchisement of human thought nor expansion of scientific discovery until the existence of

(1) Report of a lecture delivered in London on 14th June, 1921, to members of the T.S. under the heading "Fundamentals of Theosophy: II. World-Service". The first of the series entitled "Individual Progress" was published in our last two issues.

Spirit is recognized, and the double evolution accepted as a fact."

What, then, are the fundamental principles which would guide us in the selection of our work as members of the T. S.? It has been well said that to feed the hungry people, to clothe the naked ones of the earth is a very noble work, but that it is not necessarily the work of the T.S., and I think that is true. Our work is to give that which the Masters gave to the Society for the purpose of helping the world. What was that? The spiritual knowledge, the Wisdom-Religion which gives a basis for the true life of the Spirit, which gives us material for building the foundations of the true type of altruism. Thus each individual can serve in terms of his or her own spiritual life. For the T.S. as an organization there never can be a definite programme of outer activity which all members can adopt.

It is sometimes said that there is no definite "programme", no connected scheme of Theosophical activity for the service of the world.

How would you draw up a Theosophical political programme, and define the duty of the members of the T.S. in the province of politics? We have in our ranks Conservatives and Progressives and Socialists. What common programme of work can they all adopt? The only way is to leave our members free and each may be able to spiritualise his own politics. The day that we produce a complete scheme of activity, the day that we have a precise programme of service of the world, we will not be a spiritual body, but one more sect fighting other sects, one body fighting other bodies; the spiritual nature of the Society would lose itself in the struggle of creeds and parties.

Therefore, in reference to the active service of the world, true to its traditions, the T.S. must not adopt any particular programme; it should leave its members free to define their own actional creed and to serve the world according to what they deem to be right. Thus we act up to the primary fundamental of all occult societies and bodies; we place an instrument

in the hand of every individual member to determine for himself what for him is the province of spiritual service in politics or in anything else. To grasp the real significance of this proposition a definition of what is called spiritual life is required.

Now, we have very curious notions and ideas about the spiritual life. We rightly hold that apiritual life means something very precise and definite; but we make it nebulous where precision is required, and become harshly exciting when not necessary. There is a good deal of confusion in the minds of our members in reference to spiritual life and spiritual work.

Spiritual life is the gaining of an attitude, as I was pointing out in the first lecture. Each individual, by his own self-effort gains an inner attitude, and because he has evolved up to a certain point, he expresses something which is definitely his own, which profoundly represents his contribution to the spiritual service of his fellows. Spirituality should be understood as that particular attitude to life which enables a man deliberately to conceive the next step he has to take and to act self-consciously in reference to the world in terms of that step. You will see from this, that if a man thinks that it is his business to provide food to the hungry because in that step lies for him the expression of spirituality, that man is serving the world through the T.S. in the right way. It may not be the function or duty of another, but it is his. Everyone must be free to conceive what spiritual life means to him in terms of his own self-effort to take the next step in front of him, and to help the world in terms of his self-realisation. That, then, is the first general fundamental.

That brings us to the second principle. People have often thought that spiritual service of the world is an effort to grapple with some form of outer activity which is not related to their own individual lives. That is a wrong view. As we study Theosophy of all ages we find the teaching that a man serves the world first by living his own spiritual life. As H. P. B. says, "it is an occult law that no man can rise superior to his individual failings without lifting,

be it ever so little, the whole body of which he is an integral part." A man's service of the world therefore is not unconnected with or unrelated to his effort at leading his own individual spiritual life. The two are one. It is not an effort to save somebody else's soul, but a supreme effort to save his own, and this constitutes true service of the world. It is the recognition of the sublime fact that in living the life of the day the service of the world is rendered. Thus we give fine scope, a very very wide field for activity to our members; each one must serve in terms of his own self-expression, not with the help of other peoples' programmes.

Service of the world in terms of other peoples' programmes means that we are serving the world as they would serve it. We can never do it satisfactorily, because, it is like secondhand knowledge rooted in belief, and belief neither brings inner conviction nor enthusiasm, and without conviction and enthusiasm true spiritual service of the world is not possible. Therefore comes into play the same principle which we were examining in the first lecture, that each one must know *himself*, to live his own spiritual life; it is also true that each must know *himself*, to render spiritual service to the world.

When we begin to study we find that, in this particular race of ours, people are working with particular constituent principles of their beings, and are evolving thereby. In the human kingdom the spheres of experience for different individuals are different, and therefore the methods of utilizing that experience in the province of service are also different for different people. I may be developing a particular principle of my being. Another person may be unfolding another principle of his very complex constitution. My service of the world is through the particular principle which I am developing, the other man's business of serving the world is related to the principle which he is unfolding. Therefore, in adopting the plan of service of the world, our duty is, to find out with which principle of our complex human being we are dealing at the present moment in this life.

H. P. B. has pointed out that in this fifth root-race of ours, the fifth principle in Man, the Mind, is developing. Our function in serving the world is therefore related to this Mind-principle. This, in my opinion, provides a key which most of our members have not learnt to use. People have often said that the T.S. is a highly impractical body because it deals with intellectual problems, and not with the ordinary affairs of the practical workaday world. An effort to understand H. P. B.'s proposition ought to be made. Nowadays our members seem very anxious to please the world! Our Lodges and our Sections in planning their active work have a tendency to consider only their own individual points of view, and are asking "What is the world going to say about our programme?" Only a few people ask the very fundamental question, "What are the Masters going to say about this programme of work?"

The Masters who founded the Society, *have* a plan of helping the world through the Society; that plan is rooted in laws, is carried out by the knowledge of the laws. Because we are living in the Fifth root-race, and are developing the Mind principle, the active service of the world is closely related to it. When we begin to ponder over and examine this aspect of service we meet with a somewhat strange phenomenon: a majority of our members view with suspicion the activity of the Mind. They speak of it as if it is some kind of terrible disease, and you often hear "Well, such and such a man is no good, he is only an intellectual." Now our function is to spiritualize that Mind principle which is functioning and developing in the race, and it is necessary for us to understand what the Mind race of ours is. Because if we understand that, we will be able to understand the rules, the laws which we are seeking, and apply them, each one for himself, in active work.

H. P. B. has hinted at a curious division of this Mind principle in man. Like in many other things, she has said, Mind is sevenfold, there are seven types of Mind. She has tried to suggest a teaching which has not been brought out fully in our

studies of root and sub-races. She has indicated that this Mind-race of ours can be divided in terms of Mind-development. The race evolution must not be examined only from the ethnological point of view, but from the psychological point of view. In this whole root-race of ours, different groups are developing different types of Mind. Therefore there are mental sub-races, as there are ethnological sub-races. You can find, for instance, from that point of view, all the sub-races, from the first to the fifth, in your own British Isles. Take your slum-dweller here in the city of London. According to the ethnologists he belongs to the Teutonic sub-race, but there is a difference in the mind development of the slum-dweller and your highly evolved politician, scientist, or artist. From the point of view of the psychological division of the races your slum-dweller is probably a Lemurian, or at most an Atlantean—but certainly not an Aryan. Take our own Society and its membership; we have these different sub-types of mind. Add this consideration—not only sub-races, but there are root-races, all represented among us. There are many of our members who perhaps belong, from the psychological point of view to the Third or Fourth root-race; they are dealing with instincts, they are dealing with emotions, instead of with mind. There are a few perhaps who, from that point of view, belong to the Sixth root-race; they are dealing with the development of the real intuitions—not those things that are called intuitions, but Buddhi.

(To be continued).

* * *

The eternal law of ceaseless motion which lies at the root of cosmic evolution, finds its reflection in both small and great; in the tiniest atom and in the most glorious sun; in the sentient life of the lowest organism, up to man, and from man onward through all the divine hierarchies to that sum total which is unnameable.—Wm. Kingsland's Esoteric Basis of Christianity.

* * *

The most divine of all wisdom is rather an inspiration from the heart, than a conclusion of the brain.—Mrs. Alfred Gatty, 1860.

THE MYSTIC CITY

By MRS. WALTER TIBBITTS

Author of "The Voice of the Orient;" "Cities Seen;" "Pages from the Life of a Pagan: A Romance."

TO UNDYING MEMORIES.

The Spirit of the East beckons and allures, but it also eludes.—Letter from Earl Curzon of Kedleston.

The grass of the Holy River gathers perfume from the marvellous suns, and the moonless nights, and the gorgeous bloom of the East, from the aromatic breath of the leopard, and perfume of the fallen pomegranate, and the sacred oil that floats in the lamps, and the caress of the girl-bather's feet, and the myrrh-dropping unguents that glide from the maiden's bare limbs in the moonlight—the grass holds and feeds on them all. But not till the grass has been torn from the roots, and been crushed, and been bruised and destroyed, can the full odours exhale all it has tasted and treasured. Even thus the imagination of man may be great, but it can never be at its greatest until a serpent with merciless fangs has bitten it through and through—that one deathless serpent which is memory.—Folle-Farine.

PROLOGUE.

This chapter is written for Orientals of all countries, climes, and colours. To westerners it will seem the wildest nonsense. *Requiescat in Pace.* He that hath ears to hear let him hear!

I am an orthodox Hindu and therefore an idolatress. Mahadev is the Lord and the lingam the idol. It is amusing to think of the Zenana Mission bazaars of childhood's days. Since then much water has run under the mill. Its grinding may interest some.

Many have complained that *The Voice of the Orient* is incomplete, does not go far enough nor sufficiently elucidate the Eastern Wisdom. An Irishwoman of ancient race wrote from a floating palace, "All thoughtful people wish to know more of these doctrines." A fair diplomatiste of Madrid, a perfect and rare type of womanhood equally at home in court and cottage, expressed the same desire of self and many friends in a letter written from an East End girls' club. Hindus and Parsees who have spent lives in the theoretical study of Yoga have begged and prayed to be given the tale of my own practical experiences. They were earned as a Brahmani and a Shivite in many past lives. At last, after many years' silence, permission has been obtained to speak. I can see the

beady eyes scattered all over India glisten with anticipation as they read these lines and the lithe brown figures twitch as they turn the pages. May They of whose existence these leaves testify inspire my poor pen to write the Wondrous Tale.

Of the Divine Man, the Great Gurus, the Mahatmas, Huxley said he knew no reason why Man should not be higher than man as man is to a black beetle. We go further and say that without the Mahatmas, the Guardians of the Eastern Wisdom, there is no direct evidence that the Wisdom is not moonshine. One can present these doctrines as inductive theories to fit the facts of nature. Their deductive proof rests upon the existence of those Mighty Ones who teach them as natural laws. It is entirely a question of evidence. It is of the evidence has been before the world for the last thirty years. There is as much for the existence of the Mahatmas as of the Tsar of Russia. Both are difficult to see, but are facts in nature nevertheless. People don't believe in the Great Gurus because they don't want to. The Wisdom of the East is not all nonsense. An Aladdin's Dream World is there all the time for those who are sick enough of this world to take the trouble to enter it. I shall now relate some of my experiences of this Hidden Life, having earned the right in my past lives.

As to the theory of Theosophy, is it not written in the chronicles of every Theosophical Library? Mine are the rare, extremely rare, experiences of one whose *Karma* brought a direct knowledge of practical occultism in this life. I shall therefore leave theories to books and proceed direct to facts, the proof of the pudding.

The knowledge of these facts cannot be obtained in books. It is of things which will only belong to the race in general the day after to-morrow. The few long-sighted are permitted a glimpse of the promised land.

HELENA BLAVATSKY'S PREDECESSORS.

The evidence for the *external* appearances of the Mahatmas in our times, e.g., when they were seen with ordinary eyes, rests chiefly on the testimony of people

who lived during the life-time of Helena Blavatsky. The reason for this harks back a great way. It dates from the fourteenth century. Tsong-Kha-Pa was the founder of an occult school near Tsi-gat-se, in Thibet. It was attached to the private residence of the Tsai Lama. The head of the spiritual hierarchy of Thibet appears always to have a direct connection with the world unseen. In our day one of Helena Blavatsky's Masters holds an office under him. One cannot help smiling at such phrases as "Lhassa at Last," "the unveiling of Asia's final mystery," etc., etc. When the Younghusband Mission entered Lhassa two Brahmans were sitting together in Benares one day. "The British think they have penetrated to the core of Thibet. What do they know even of Kashi?" asked one of the other. This significant phrase occurs in a letter from Him who figures in Theosophical literature as Master M. "As soon might a stranger hope to penetrate the subterranean recesses of Lhassa the blessed as," etc. (*Occult World*, p. 101.)

Such travellers as Sven Hedin think that they know all about such a place as the Holy of Holies of the Fourth Race, Lake Manasarowa, because they have perambulated its shores and circumnavigated its waters. Though Sven Hedin spent weeks in company round Manasarowa and nearly lost his life in his energetic voyaging of her waters, there is reason to believe that when he paid her his last adieux he knew about as much of her real mysteries as when he had said farewell to Srinagar.

Before we consider the origin of the Thibetan school of occultism, let us just glance over the previous ones in the history of the Aryan race. We find that each sub-race had its own teacher of occultism. The first sub-race was taught in India by Manu.

The second sub-race was taught in Egypt, Arabia, North Africa, and the Mediterranean basin by Hermes.

The third or Iranian sub-race was taught in Persia by Zarathustra.

The fourth or Keltic sub-race was taught by Orpheus in Greece and Rome, and migrated to Ireland and Scotland.

The fifth or Teutonic sub-race in Britain

and America has been taught by the Buddha in his subsequent incarnations as we shall see.

It has been recently stated, but on what authority we know not, that all these five Teachers of the five sub-races were different incarnations of the same Teacher. But we have the authority of Helena Blavatsky that at least the Buddha and the three subsequent great Teachers were One Person.

Sankara, the greatest teacher of Vedanta, was a sanyassin at the age of nine, a commentator before fifteen, and he died at the age of thirty-two in the cave to which he had taken himself in the Himalaya Mountains. The meaning of these extraordinary phenomena, according to Helena Blavatsky, is this. She holds him to have been a direct Avatar of Shiv: that for the thirty-two years of His mortal life he was the shade of a Flame, one of the Primordial Seven Rays, one of the seven highest manifested Spiritual Beings, They who stand nearest to the Trinity. They are called in Hinduism the Seven Rishis and the Seven Mind-Born Sons of Brahman. They are in every religion. In Christianity They are the Seven Archangels round the throne who veil their faces. H. P. B. continues that there are two profound esoteric mysteries connected with the life and death of Sankara. One of these she admits was beyond even her comprehension. She says the uninitiated intellect could never understand them. The first seems to be in this wise. Gautama Buddha, moved by His divine compassion for suffering humanity and to free the people from forms, from the tyranny of priestcraft, and what He called false gods, divulged more of the Esoteric Doctrine than this great Teacher had permission to do at that time, more than His hearers were ready to understand. So that many minds who had formerly followed the brahmanical ideals became unsettled, a little knowledge being dangerous, and many souls were retarded thereby. To fulfil the *karma* of this mistake He came back fifty years after as Sankara, the greatest teacher of Vedanta who ever lived.

Gautama came back in Sankara, the Atman (Divine Spirit) in Him having reach-

ed Nirvana, because, when a Sankaracharya has to be born, every one of the principles of the mortal man must be the purest and finest on earth. This is one of the esoteric mysteries connected with the life of Sankara. While the Atman of a Buddha attains Nirvana, His astral body will incarnate again and again as long as man needs its help. So the spirit of Sankara was Shiv, the soul or personality was that of Buddha, and this is why the greatest of India's sages "knew all His village Guru could tell Him at the age of seven, and had finished His life's work at the age of thirty-two, and why to-day, two thousand years after His death, seventy-five per cent. of all Hindu thinkers follow His philosophy."

Now it is in connection with this so-called death of Sankara that H. P. B. speaks of the second, this most terrible esoteric mystery, the details of which are taken from a secret book in a Thibetan lamasery. It seems that the God in Sankara got tired of the mortal body and threw it off in the cave, and so the lower personality, the Bodhisattva, was freed "with the burden of a sin upon Him which he had not committed."

The book continues: "At whatever age one puts off his outward body by free will, at that age will he be made to die a violent death against his will in his next rebirth."

Karma could have no hold on Sankara, because He had no ego, was an Avatar, but He had a personality, a Bodhisattva, a willing sacrifice victim, who was in no way responsible for the deed, and yet who had to suffer for it. No uninitiated intellect can unravel it, but the chronicle continues that the Buddha incarnated again as Jesus Christ and various other times. No details are given but only that Gautama had to work out His *karma* which none even of the gods can escape.

"Gautama retiring fifty-seven years too soon was born as Maha Sankara, who got tired of His outward form. This wilful act aroused and attracted King Karma who killed the new form of Jesus Christ at thirty-three years, the age of the body that was put off. The Blessed One could

(Continued on page 159)

THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY
IN CANADA.

Published on the 15th of every month.



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

Entered at Toronto General Postoffice as second-class matter.

OFFICERS OF THE T. S. IN CANADA.

GENERAL EXECUTIVE:

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

GENERAL SECRETARY:

Albert E. S. Smythe.

OFFICIAL NOTES

The General Secretary has assented to the nomination by Mrs. Besant of Mr. C. Jinarajadasa to the Vice-presidency of the T.S. in succession to the late Mr. A. P. Sinnett. Messrs. J. R. Aria and Mr. A. Schwarz have been reappointed respectively Recording Secretary and Treasurer. Mr. J. Krishnamurti has been appointed to the vacancy in the Council.

* * *

The Theosophical Publishing House, Adyar, has projected an Asian Library, dealing with the religion, art, philosophy, history, social politics, etc., of Asian lands. The first seven are to treat of India. Col. Wedgwood, D.S.O., is to write on "The Future of the India-British Commonwealth," Annie Besant, "The Future of Indian Politics," Dr. Ananda Coomaraswamy, "An Introduction to Indian Art."

* * *

Mrs. Besant has sent a birthday card of greeting in acknowledgment to the General Secretary with the following verse in her own handwriting:

"Watchman! What of the Night?"

The Night is near to the Dawning.

"How know you the Sun is near?"

The Morning Star, the Star in the East,
Is shining above the horizon.

"Brothers! Prepare! Lift up your heads
Your Elder Brother draws near."

* * *

Mr. Ernest Wood will be in Montreal on January 28-29; Ottawa, Jan. 30-31 and February 1; Toronto, Feb. 2-6; Hamilton, Feb. 7-8; St. Thomas, Feb. 9-10; London, Feb. 11-13; Hamilton for Brantford, Feb. 14. Mr. Wood will sail for England on Feb. 17 from St. John, N.B. The subjects of his lectures are: *Psychical: Methods of Mental Training, Thought-Power and its effects; Ethical: Purpose in Human Life; Pleasure, Pain and Happiness; What Theosophy Is; Self-Reliance versus Devotion; The Moral Law in Nature; Yoga: The Seven Types of Men; The Yoga of the Bhagavad Gita; Hindu and Buddhist Yoga; Educational: Educational Ideals and Practice; Educational Citizenship.* Mr. Wood will hold members' meetings in each Lodge in addition to the lectures.

* * *

Mr. B. F. Wadia has arrived in New York where he will be occupied till the first of March. Just as soon as the details of his Canadian tour can be arranged notice will be sent to the Lodge Secretaries.

CENSURING THE EDITOR

The following resolution was passed at a special business meeting of the Vancouver Lodge of the Theosophical Society held on November 23th, 1921:

WHEREAS: Certain statements which appeared in the October, 1921, issue of the "Canadian Theosophist", to wit:

Page 123; column 1, lines 32 to 34;

Page 127, column 2, line 44;

Page 128; column 1, lines 34 to 38

are calculated to reflect unfavourably on the work of certain members of the Theosophical Society:

BE IT RESOLVED: That the Vancouver Lodge of the Theosophical Society in Canada disassociates itself from all sympathy with the spirit animating reflections of this character, and protests

against the use of the "Canadian Theosophist" as a medium for the expression of criticism of individuals and organizations, save in signed contributions and signed correspondence.

AND BE IT FURTHER RESOLVED: That a copy of this resolution be forwarded to the Editor of the "Canadian Theosophist" for publication.

Certified a true copy.

CATHERINE MENZIES,

Secretary Vancouver Lodge T.S.

The references above mentioned are as follows:

Page 123. "It includes a Master's word: 'Never thrust yourself upon us for Chelaship; wait until it descends upon you.' Have all the 'leaders' we hear about observed this injunction?" From private correspondence the editor learns it has been suggested that Mrs. Besant is included in the word that was intentionally printed in quotation marks. Mrs. Besant is a real leader. Readers can classify the "leaders" for themselves.

Page 127. "She gets away from personal issues and discusses national and race-wide problems in a broad and elevated spirit." This complimentary reference to Mrs. Besant has been construed, possibly under suggestion, to mean that Mrs. Besant usually indulges in personalities. The review was one of a book on the war, and those who have read scores of the books on the war as the editor, who is an old newspaper man, has done, will appreciate the merits of a book that is not filled with petty details of generals and commanders and their plans and doings, but gets down, as was stated Mrs. Besant does, to the national and race-wide problems involved.

Page 128. "Indeed one turns to Bhagavan Das and B. F. Wadia as the only spiritually minded writers now in the movement in the East. Astral abominations have tainted most of the later cycle of Adyar literature." This is probably loosely worded and takes too much for granted from the average reader. European writers were not included in "writers now in the movement in the East." Mrs. Besant certainly was not, as various reviews of her books, as well as the one just cited, have shown. Spirituality has to be

defined. The writing that is inspired by one's own inner Self, and that does not merely echo the assertions of others, is soon distinguished by the studious reader. In the review of a book the experience and personal judgment of the reviewer must be allowed for. There is nothing anonymous about the reviews in these columns. Everybody knows the Editor is responsible for them. Is anything to be gained by adding his name to each note? The last sentence: "Astral abominations have tainted most of the later cycle of the Adyar literature," may seem too sweeping an assertion to many. The Editor can only say that "by their fruits ye shall know them," and "Time will tell." A word of warning to those unconscious of danger is not amiss and those who find themselves in danger are often the first to reproach those who might have warned and did not. The warning to which all may turn is to be found in "The Voice of the Silence," in its early pages. Those who are familiar with the Old Testament and the Kabbalah know that "abominations" is the word universally applied to all psychic and astral idolatry. Read particularly the book of Ezekiel. The worst idols are not of wood and stone, but belong to the astral plane, toward which so much attention has been directed in later years. These psychic abominations are the really dangerous idols, more soul-destroying and subversive of moral and mental independence than graven images could ever be. They are the chief inspiration of Sacredotalism, and realize all the dangers suggested by the warning: "Under every blossom lies a serpent coiled." "Seek not your Guru in these Mayavic regions."

These of course are personal views, and the Theosophical Society as such is not responsible for them. But such are the teachings that have been current in Theosophical circles since Theosophy was first expounded by H. P. B. If it is thought wrong to hold or express such views, it only emphasizes what has been said about much of our later literature. But surely we can hear each others' views without finding it necessary to "dissociate" ourselves from those with whom we disagree? Our Brotherhood should be of a larger spirit

than that. And the other side is always open to a hearing.

Several members of the Liberal Catholic Church have requested that the Canadian Theosophist be not sent to them. "Kindly discontinue sending me the Canadian Theosophist in future, as I do not agree with its general tone and dominant keynote, and find neither pleasure nor profit in reading it." This is a representative letter. It rather tends to justify the view that some extremists have taken that the Liberal Catholic Church is actually hostile to Theosophy. It should be needless to say that The Theosophical Society is absolutely neutral to all churches. Any member can belong to any church, Presbyterian, Baptist, Methodist, Holy Catholic, Roman Catholic, or Liberal Catholic, as long as he is willing to be as tolerant of the opinions of others, as he wishes them to be of his. A church atmosphere too frequently begets intolerance, however, and few church members can endure to read or hear of views or opinions differing with their own. This is natural in immature minds. The mind, for example, that can find "neither pleasure nor profit" in reading Dr. Hartmann's or Mr. Wadia's writings has a long way to go.

The Theosophical Society is not intended for weak-minded people, but for people who can believe in and practise Universal Brotherhood. It takes a mind of some development to grasp the idea of brotherhood, and to accept the sinner (minus his sin) equally with the saint. Churches, creeds, dogmas, opinions, views, beliefs, race, caste, colour, sex, previous condition of servitude, hostility, enmity, black magicians and white, immature or advanced, lofty or lowly, all alike are part of the infinite Unity. Weaker brethren cannot grasp such an outlook. They want a brotherhood of those like minded with themselves, a survival of "orthodox" ideals, But to love their enemies, to do good to those that hate them, to bless those that curse them, and to pray for those that spitefully use them is only given to those who are strong in the love of the Master, and know that in Him there is neither Jew nor Greek, neither male nor female, neither

bond nor free. Hence it is that the Theosophical Society sets up the highest ideal upon earth to-day. It favours no personality, no sect, no clique. These come and go, but the great world movement, like a wave of the sea, rolls on through the centuries, bearing the wise ones on its crest, while those who fail fall into the trough to wait the coming of the next mighty tide.

"The little minded ask—Does this person belong to our family?" So records the old Hindu scripture, the Taittiriya Upanishad. Such little-minded ones classify themselves. They fit on their own caps, and are under no condemnation but that of their own consciousness. We cannot blind our eyes to the fact that there are lesser and greater in the world, vessels of honour and vessels of dishonour. But each in his place, if he render the due service required of him, is no less worthy of the Master's regard than any other. Even the destroyers that go forth to destroy have their mission, and they will lure from the Path all who have not attained to the anastasis of Brotherhood.

We need to beware. Forty and six years was the temple in building. Three remain for the completion of the structure. There are many seeking to undermine and overthrow it. See to it that ye stand fast and quit you like men.

AMONG THE LODGES

Mrs. Lambert-Taylor spoke on three evenings in Brantford under the auspices of the Hamilton Lodge. The weather was most inclement, but of those who attended several gave their names as interested, and it is hoped that a centre will be formed. In Hamilton Mrs. Lambert-Taylor's address to the Business Women's Club supper, at which about 150 were present, made an excellent impression and was very well reported in *The Spectator*.

* * *

The Montreal Lodge is probably the first to be embarrassed by the Papal Bull against Theosophy. In seeking for incorporation or for legal means to hold property, the Papal Bull weighs more with the civic and provincial authorities than the

elementary rights of citizenship, and the Lodge is experiencing some difficulty in finding a way to become legally possessed of a headquarters building.

* * *

Calgary Lodge reports having launched successfully their Lotus Circle with 22 children in attendance. The ladies are making a brave effort to provide the funds for a piano which is so necessary for this kind of work.

* * *

North Vancouver Lodge commenced its fall activities on Sept. 1 by a public lecture preceded by a social cup of tea. Mr. James Taylor was the lecturer and to an audience of thirty people gave a theosophical explanation of "Discipline, its methods and purpose." The Lotus Circle met again after a two months' vacation, on Sept. 4th, Miss Marion Hope, in the absence of Mrs. Jones, taking charge.

* * *

Brotherhood Lodge of Victoria reports that Mr. and Mrs. Ernest Wood arrived there from Vancouver on 10th Oct. His lectures were as follows: Thought Power and its Effects, on the 10th; The Ceasing of Sorrow, on the 12th; Theosophy Individual and Collective, on the 13th. On the afternoon of the 12th Mr. Wood conducted an F. T. S. only, Question Meeting, which was of great interest to the Fellows present. Dr. Wilkes, the President of the Nanaimo Lodge, motored them up to Nanaimo on the 14th, stopping on the way to inspect Mr. C. W. Lonsdale's school, "Shawnigan Lake Preparatory School." Bishop Cooper gave us four days, Miss Grey from Chicago lectured in our Lodge for the Karma and Re-incarnation Legion, Capt. Max Wardall gave us a report of the Paris Conference, Mr. Wood, four days, in which we got a better view of Education in India than many of us had before; also he was able to picture for us many of those writers and speakers in our movement who are to many of us only names. Mr. Harries and Mr. Gentis have also given us able lectures. Mrs. Wicks, the leader of the Victoria Esperanto Group, gave us a very interesting lecture on this subject. Miss D. Kitto, of the S. P. C. A. and Western

Canada Anti-Vivisection Association, gave us a very interesting address on this great subject. We are getting together a very fair reference library and have about 70 books now. We still rent our hall from the Order of the Star in the East, and as this is a beautiful hall it has helped to bring people out to meetings. Many people coming into this room see our Charter and can see our various magazines so we are introduced to people of many lines of thought. Reports of lectures are sent to all outlying members and we circulate the following T. S. magazines by mail, each member having a week to read them: "The Theosophist," "Theosophy in Australia," "Adyar Bulletin," "Theosophy in England and Wales," "The New Era." A card in each tells where the member has to send it next, the last sends it to the Secretary of the Lodge. We sell a fair number of books each month to both members and non members.

FELLOWS AND FRIENDS

Mrs. Walter Tibbitts, whose kind permission has been given for the publication of the chapters dealing with Madam Blavatsky and Theosophy from the fascinating book "Cities Seen," was a Miss Pepper (she signs herself K. Ellen) of the Pepper family of Ballygarth Castle, near Drogheda, in Co. Meath, Ireland, and Lis-aniskea. Captain George Pepper, "the Adventurer," who died in 1695, was the founder of the family. The story of "The White Horse of the Peppers," as told by Samuei Lover, is a tradition of the family. Ballygarth is a romantic place on the Nanney Water near Laytown, and once visited by St. Patrick. The family Church, said to date from 600 A.D., is regarded as the oldest in Ireland. The church is roofless, for Cromwell made a stable of it and burned it. A grave remains, with a slab inscribed: "Here lyeth ye body of Mrs. Rose Nicholson, who departed this life ye 9th of December, 1737, aged 64." This slab covers Rose Lambert, granddaughter of the first Lord Cavan (the same family of which Mrs. Lambert-Taylor is a member). Mrs. Rose Nicholson was Rose

Lambart, and became Rose Pepper, and it is from her youngest son, Lambart, that Mrs. Tibbitts is descended.

OUR EXCHANGES

The Paris Bulletin Theosophique announces that the report of the Congress should be available at a price not greater than two and a half francs, or say seventy-five cents, when carriage and duty are added.

* * *

Theosophy in Scotland for November has an interesting little paper by Iris Strick, "The Castle Wood", which will appeal to students of Maurice Hewlett's "Lore of Proserpine." It tells of the ruin wrought by the woodsman's axe. "Be warned and avoid places where ancient trees have recently been felled; you will get no good from them."

* * *

In Divine Life for November Celestia Root Lang repeats her silly and oft-refuted contention that H. P. B.'s teaching "was not the pure spiritual unfoldment of the individual, the actual becoming, but rather looking forward to become the pupil of an outer Master." No wonder Celestia's sanity is doubted.

* * *

The National President of the T. S. in South Africa comments in its October issue on the danger of multiplying organizations. He says "many theosophists will be quite content to do their work and make their influence felt through existing Societies or Movements without seeking merely to increase machinery in order to put Theosophical labels on it." No doubt Mr. Walker feels the difficulty, as so many of us do in Canada, in a sparsely settled country of enormous distances with slender resources, of getting workers for the T. S. itself without scattering their energies and means.

* * *

Theosophy for December deals in its "History" with the relation between the T. S. and the E. S. and quotes one of the most important rules. "It is required of a member that when a question arises it shall be deeply thought over from all its aspects,

to the end that he may find the answer himself." The object of all occult progress is the development of one's own powers and this is unattainable if dependence on others instead of self-reliance is cultivated. There is an interesting note on Abram's electronic blood-test which confirms H. P. B.'s statement that the anthropoids show a tendency to return to the type of their first parent, the black and yellow gigantic Atlanto-Lemurians.

* * *

The Herald of the Star for October reports Mr. J. Krishnamurti's address in closing the Star Congress in Paris last July. His remarks apply to Theosophical Lodges equally well. "In these meetings there should be more life and energy, and members should meet not merely to listen to talks, but to discuss and actively plan out definite lines of work. They should think out from an impersonal point of view all the vital problems which face the world to-day. But we must remember that we should not commit the Order as a whole to any course of action which a group of members decide to follow, because the Star is an International Organization, and should be above all local or nationalistic policies. We should be able to invite to our meetings people of all shades of opinion whose ideas may be even contrary to our own, as well as those with whom we are in agreement, for when the Teacher comes He will not teach us what *we* desire or expect, but what we need to know. So if we train ourselves to be capable of appreciating and sympathizing with those views which are opposed to our own, then indeed, we shall become real followers of the Teacher and not sentimental people expressing their devotion in mere words." This is excellently and reasonably said. The people who expect to have only one set of views current in the T. S. are far from the ideal of "a clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for one's co-disciple, a readiness to give and receive advice and instruction," which are among the first steps to Wisdom. Mrs. Besant follows Mr. Krishnamurti on "Brotherhood, True and False," in which she recognizes that "the passionate indignation felt by

many good people against those who inflict injury on the helpless, or who poison the social union with deceit, is a factor in purifying the moral atmosphere, and shows a far healthier condition of mind than an indifferent acquiescence in wrong-doing." None the less, she proceeds, is such indignation the mark of a partially evolved nature. As understanding grows the wrongdoer is brought within the circle of understanding and sympathy and while the wrong-doing is recognized he is himself pitied and helped.

* * *

Also received: For November Theosophy in Scotland; Bulletin Theosophique, Paris; Theosophia, Amsterdam; De Theosophische Beweging; Revista Theosofica, Cuba; for December, The Protestant.

KARMA

Karma is a word of many meanings, and has a special term for almost every one of its aspects. It means, as a synonym of sin, the performance of some action for the attainment of an object of *worldly*, hence *selfish*, desire, which cannot fail to be hurtful to somebody else. Karman is action, the Cause; and Karma again is "the law of ethical causation"; the *effect* of an act produced egotistically, when the great law of harmony depends on altruism.—S. D., I. 302 (316).

Humanity has incurred certain Karmic penalties through the iniquities of an early stage of the race, which is allegorized in the Book of Genesis. In a period of human evolution known as the Third Race, the organ known as the "Eye of Siva" gave the humanity of that time extraordinary powers of vision and insight. That eye is now known as the pineal gland or conarium. The following statement is from The Secret Doctrine:

The "Eye of Siva" did not become entirely atrophied before the close of the Fourth Race. When spirituality and all the divine powers and attributes of the deva-man of the Third had been made the handmaiden of the newly-awakened physiological and psychic passions of the physical man, instead of the reverse, the eye lost its

powers. But such was the law of Evolution, and it was, in strict accuracy, no *fall*. The sin was not in using those newly developed powers, but in *misusing* them; in making of the tabernacle, designed to contain a god, the fane of every *spiritual* iniquity. And if we say "sin" it is merely that everyone should understand our meaning; as the term *Karma* would be the right one to use in this case; while the readers who would feel perplexed at the use of the term "spiritual" instead of "physical" iniquity, is reminded of the fact that there can be no physical iniquity. The body is simply the irresponsible organ, the tool of the *psychic*, if not of the "Spiritual Man." While in the case of Atlanteans, it was precisely the Spiritual being which sinned, the Spirit element being still the "Master" principle in man in those days. Thus it is in those days that the heaviest Karma of the Fifth Race was generated by our Monads.—S. D. I., 302 (316).

Questions with regard to Karma and Rebirth are constantly offered and a great confusion seems to exist upon this subject. Those who are born and bred in the Christian faith, and have been trained in the idea that a new soul is created by God for every newly born infant, are among the most perplexed. They ask whether in such cases the number of incarnating Monads on earth is limited; to which they are answered in the affirmative. For, however countless, in our conception, the number of the incarnating Monads—even if we take into account the fact that ever since the Second Race [many millions of years ago], when their respective seven groups were furnished with bodies, several births and deaths may be allowed for every second of time in the aeons already passed—still, there must be a limit. It was stated that Karma-Nemesis, whose bondmaid is Nature, adjusted everything in the most harmonious manner; and that, therefore, the fresh pouring in, or arrival of new Monads, had ceased as soon as humanity had reached its full physical development. No fresh Monads have incarnated since the middle-point of the Atlanteans. Hence, remembering that, save in the case of young children, and of individuals whose

lives were violently cut off by some accident, no spiritual entity can reincarnate before a period of many centuries has elapsed, such gaps alone must show that the number of Monads is necessarily finite and limited. Moreover a reasonable time must be given to other animals for their evolutionary progress. Hence the assertion that many of us are now working off the effects of the evil Karmic causes produced by us in Atlantean bodies. The Law of Karma is inextricably woven with that of Reincarnation.—S. D., I. 302-3 (316-7).

It is not the "Rector" or "Maharajah" who punishes or rewards, with or without "God's" permission or order, but man himself—his deeds or Karma, attracting individually and collectively (as in the case of whole nations sometimes), every kind of evil and calamity. We produce *Causes*, and these awaken the corresponding powers in the sidereal world; which powers are magnetically and irresistibly attracted to—and react upon—those who produced these causes; whether such persons are practically the evil-doers, or simply Thinkers who brood mischief.—S. D., I., 124 (149).

FROM HEADQUARTERS

(By Our Adyar Correspondent.)

A subject which has been most prominently in the mind of the President this month is the tragedy of Malabar. In this Province on the East Coast of India the Non-co-operation Movement has culminated in massacre and persecution, persecution of the worst description,—religious.

The Adyar compound residents have been highly favoured during the last few weeks with two special lectures from the President. One on "Service", was given to the combined Theosophical Lodges, and the other to the National University students on "Swinburne". In the former, the old but ever new truths were impressed upon us, the need for service, for intelligent service, for whole-hearted service, the advisability of finding your way of service and treading it unflinchingly. The latter was a magnificent lecture and provided one of these delightful surprises that she so

often affords us, the revelation of a new aspect of her richly complex life experience. It seemed to afford her as much pleasure as her audience to throw her memory back to earlier days when she lectured to English audiences on the same subject and deeply stirred in them the passion for liberty, expressed by the poet.

We have another new interest in a Club of a social character which has been started in Madras with Mrs. Besant as its President. There are sections in the Club relating to special subjects, for instance, there is a political section which meets weekly for the discussion of interesting questions in relation to politics in general, there is also an Arts section which is devoting its attention to the study and encouragement of the Arts and Crafts in India. An extremely interesting paper on "The Guild System as a Substitute for Trade Unionism" was read before the political section by Mrs. Besant on 2nd November, in the course of which she gave a graphic description of the origin and growth of the experiment being made in Guild organization by the London Guild of Builders and of the remarkable success achieved by this organization in a very short time. Mrs. Besant quoted several paragraphs from the "most remarkable" prespectus as she characterized it, among them the following: "We shall do work worthy of the Middle Ages", said one of the Manchester operatives to whom the Guild Movement owes so much, and he was right. The Guild stands for the revival of the Building Art. It will offer scope to the craftsman, such as he has never dared to hope for. It opens out possibilities of service to the skilled administrators and technicians, that the old system could not possibly provide. And it gives all a new status as free men, working in a democratic comradeship of service." The paper is printed as one of the National Home Rule Pamphlets, so that it is available for all who may be interested in this absorbing subject of Guild Socialism.

Mr. and Mrs. Arundale together with Miss Arundale are still touring in North India in the interests of National Edu-

cation, and we shall not see them at Adyar until the beginning of next year. Mr. Wadia must be equally busy for he can find no time to write any but business letters. It is good, of course, that they should be doing splendid work away from us but it is also very good to hear the date of their homecoming. The next Adyar letter will have the very good news, we hope, of Mr. Krishnamurti's arrival here.

Adyar, 7th November, 1921.

THE VIOLIN AND THE BOW

You gave your violin to me, to hold,
You thought me dull maybe—and cold!
Yet visions passed me by and sped.
Could we have followed where they led,
We might have stood on a dream's High-

way,
Have pitched our camp in a silent tent,
At the star-gleamed fringe of the firmament,
Have caught a wave of the ceaseless
Breath,
And felt life pulse 'neath the wings of
Death,
Have learned some things that we long to
know,
Could my Soul's fingers have held the bow.

Though your eyes might be blind where I
would see,

Though you might have stayed where I
would flee,

Yet I might have borne you on Wings of
Song

To deep heart-places where great thoughts
throng,

Have led you on, with your feet Dream-
shod,

Where the still waters flow in the midst of
God,

Where yearning and longing would strain
no more,

But rest content on Eternity's shore,
And all faltering Music would die unheard

In harmonious waves of the Spoken Word,
Could my soul have drawn from the preg-

nant strings,
The One Great Theme at the heart of
things.

JESSIE W. LANG.

THE MYSTIC CITY

(Continued from page 151)

do good to His generation as Jesus, but none to posterity." This means that Jesus had promised His disciples the knowledge which confers upon man the power of greater miracles than He had produced Himself, but he died leaving only a few faithful disciples, men only half way to knowledge who had to struggle with a world to which they could teach only what they knew themselves.

"As Tiani Tsang (this probably means Apollonius of Tyana, the Pagan Christ), He became incarnated for the remainder of His *karma*... The Seven Ways and the Four Truths were once more hidden out of sight. The Merciful One confined since then His attention and fatherly care to the heart of Bodhyful, the nursery ground of the seeds of Truth. The blessed remains since then have overshadowed and rested in many a holy body of Bodhisattvas."

Apollonius of Tyana was the last of the series of four great World Teachers. Mahommed was a different personality altogether. We are taught that though he was an initiate of the Himalayan Brotherhood, he was unable to conquer certain weaknesses in his own nature and that therefore his mission was to tribes and peoples of lower development.

This reference is to the mystic city called outwardly Shamballa, the home of great occultists, from whence all the greatest Teachers have appeared; where the sixth Root Race, full of occult knowledge, is now being chosen out, whence the Kalki Avatar shall come, from which the Buddhist expects his Maitreya, the Parsi his Sosiosh, the Jew his Messiah, the Christian his Christ, if he only knew it. There H. P. B. tells us Sankara, this Adept of Adepts, still lives, an unseen yet an overpowering presence, among the Brotherhood of Shamballa.

(To be continued).

* * *

"The test of true apprenticeship is fidelity to another's interest".

A CHRISTMAS HYMN

The soul wherein God dwells,
 What church could holier be?—
 Becomes a walking tent
 Of heavenly majesty.

How far from here to Heaven?
 Not very far, my friend.
 A single hearty step
 Will all the journey end.

Though Christ a thousand times
 In Bethlehem be born,
 If He's not born in thee,
 Thy soul is still forlorn.

The cross on Golgotha
 Will never save thy soul,
 The cross in thine own heart
 Alone can make thee whole.

Hold thou! where runnest thou?
 Know heaven is in thee—
 Seekst thou for God elsewhere,
 His face thou'lt never see.

O would thy heart but be
 A manger for His birth;
 God would once more become
 A child upon the earth.

Go out, God will go in.
 Die thou—and let Him live.
 Be not—and He will be.
 Wait, and He'll all things give.

O, shame, a silk-worm works
 And spins till it can fly,
 And thou, my soul, wilt still
 On thine old earth-clod lie?

ANGELUS SILESIUS (Johann Scheffler),
 1624-1677.

* * *

Because the seed of all possibilities is in all, because all have descended from and must merge again in the same Creator, therefore any jiva (soul) might unfold any potency and make the others latent, by self-restraint or the reverse; and so may change from lower into higher class or caste, or the reverse.—*Manu X.*

Every member of the Theosophical Society
 ought to read

THE THEOSOPHIST

Because it is the Organ of the President of the Theosophical Society—Mrs. Annie Besant—who writes the monthly editorial notes, "ON THE WATCH-TOWER".

And because, since its foundation in 1879, it has formed the chief uniting link in our World-Wide International Movement.

Keep in touch with the Centre of the Movement!

New volume begins with the October 1921 issue.

THE THEOSOPHIST

Annual Subscription payable in advance: India, Rs. 9.0. Other Countries, Rs. 10-8. *Post Free.*

N.B. All subscriptions are reckoned in Rupees, and remittances from abroad may be sent by banker's draft in Rupees on one of the following Madras Banks:

National Bank of India, Ltd., Madras.

The Chartered Bank of India, Australia and China, Madras.

Tata Industrial Bank, Madras.

Subscriptions may either be remitted to us direct, as above, or paid to one of the following agents, from whom the rate in local currency may be ascertained:

Europe—T.P.H., 9 St. Martin's Street, London, W.C. 2.

America—T.P.H., 645 Wrightwood Ave., Chicago.

Australia—T.S. Book Depot, 181 Collins Street, Melbourne.

New Zealand—N.Z. Book Depot, 351 Queen Street, Auckland.

Dutch East Indies, etc.—Minerva Book Depot, Blavatsky-Park, Weltevreden, Java.

Or any local Theosophical Lodge or Book Depot.

Theosophist Publishing House
 ADYAR, MADRAS, INDIA