

# THE CANADIAN THEOSOPHIST

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## ON PSEUDO-THEOSOPHY

The following extract from an article by Madam Blavatsky in "Lucifer", March 1889, seems not untimely in a day when the purposes of The Theosophical Society seem to have been forgotten, if they were ever learned, by many, and the excellent custom of facing facts appears to have fallen into desuetude. The article is entitled "On Pseudo-Theosophy," and was written in connection with the publication of Dr. Franz Hartmann's "Talking Image of Urur." The thinskin and the weak-minded will no doubt find it intolerant.

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The chosen motto of the Theosophical Society has been for years—||There is no religion *higher than truth*,|| the object of "Lucifer" is in the epigraph on its cover, which is "to bring to light the hidden things of darkness." If the editor of "Lucifer" and the Theosophists would not belie these two propositions and be true to their colours, they have to deal with perfect impartiality, sparing no more themselves than outsiders, or even their enemies. As to the "weak-minded theosophists"—if any—they can take care of themselves in the way they please. If the "false prophets of Theosophy" are to be left untouched, the *true* prophets will be very soon—as they have already been—confused with the false. It is high time to winnow our corn and cast away the chaff. The T. S. is becoming enormous in its numbers, and if the *false* prophets, the pretenders (e. g., the "H. B. of L.", exposed in Yorkshire by Theosophists two years ago, and the "G. N. K. R." just exposed in America), or even the weak-

minded dupes, are left alone, then the Society threatens very soon to become a fanatical body split into three hundred sects—like Protestantism—each hating the other, and all bent on destroying the truth by monstrous exaggerations and idiotic schemes and shams. We do not believe in allowing the presence of *sham* elements in Theosophy, because of the fear, forsooth, that if ever "a false element in the faith" is *ridiculed*, the latter "is apt to shake the confidence" in the whole. At this rate Christianity would be the first to die out centuries ago under the sledge-hammer blows dealt to its various churches by its many reformers. No philosopher, no mystic or student of symbolism, can ever laugh at or disbelieve in the sublime allegory and conception of the "Second Advent"—whether in the person of Christ, Krishna, Sosiosh, or Buddha. The Kalki Avatar, or last, (not "second") Advent, to wit, the appearance of the "Saviour of Humanity" or the "Faithful" *light of truth* on the White Horse of Death—death of falsehood, illusion, and idol, or *self-worship*—is a universal belief. Shall we for all that abstain from denouncing the behaviour of certain "Second Adventists" (as in America)? What *true* Christians shall see their co-religionists making fools of themselves, or disgracing their faith, and still abstain from rebuking them publicly as privately, for fear lest this *false* element should throw out of Christianity the rest of the believers? Can any of them praise his co-religionists for climbing periodically, in a state of paradisaical *decolleté*, on the top of their

houses, trees, and high places, there to await the "advent"? No doubt those who hope by stealing a march on their slower Brethren to find themselves hooked up first, and carried *bodily* into Heaven, are as good Christians as any. Should they not be rebuked for their folly all the same? Strange logic!

However it may be let rather our ranks be made thinner, than the Theosophical Society go on being made a spectacle to the world through the exaggerations of some fanatics, and the attempts of various charlatans to profit by a ready-made programme. These by disfiguring and adapting Occultism to their own filthy and immoral ends, bring disgrace upon the whole movement. Some writer remarked that if one would know the enemy against whom he has to guard himself the most, the looking-glass will give him the best likeness of his face. This is quite true. If the first object of our Society be not to study one's own self, but to find fault with all except that self, then, indeed, the T. S. is doomed to become—and it already has in certain centres—a Society for mutual *admiration*; a fit subject for the satire of so acute an observer as we know the author of "The Talking Image of Urur" to be. This is our view and our policy. "And be it, indeed, that I have erred, mine error remaineth with myself."

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. . . . . *Self abnegation is possible only to those who have learnt to know themselves: to such as will never mistake the echo of their own inner voice—that of selfish desire or passion—for the voice of divine inspiration, or an appeal from their MASTER.* Nor is chelaship consonant with mediumistic sensitiveness and its hallucinations; and therefore all the *sensitives* who have hitherto forced themselves into discipleship have generally made fools of themselves, and, sooner or later, thrown ridicule upon the T. S.

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A further extract from this long article of H. P. B.'s deals with the suggestion made by the Abbé Roca of what she calls "a dream of his; a reconciliation between Pautheistic Theosophy and a Socialistic Latin Church, with a fancy Pope at the head of it. He longed to see the Masters of

Wisdom of Old India and Eastern Occultism under the sway of Rome *regenerated*, and amused himself with predicting the same. Hence a fanatic race between his meridional phantasy and the clerical bent of his thought." In commenting on this proposal she quotes a part of a former reply to it, and continues.

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. . . . . "We are not as optimistic as he (the Abbé Roca) is. His church sees in vain her greatest "mysteries" unmasked and the fact proclaimed in every country by scholars versed in Orientalism and Symbology as by Theosophists; and we refuse to believe that she will ever accept our truths or confess her errors. And as, on the other hand, no true Theosophist will accept any more a *carnalized* Christ according to the Latin dogma than an anthropomorphic God, and still less a 'Pastor' in the person of a Pope, it is not the adepts who will ever go toward 'the Mount of Salvation' (as invited by the Abbé). They will rather wait that the Mahomet of Rome should go to the trouble of taking the path which leads to Mount Meru". . . . . This is not rejecting "the authority of Christ," if the latter be regarded as we and Laurence Oliphant regarded Him, *i.e.*, as an *Avatar* like Gautama Buddha and other great adepts who became the vehicles or *Reincarnations* of the "one" Divine Influence. What most of us will never accept is the anthropomorphized "*charmant docteur*" of Renan, or the Christ of Torquemada and Calvin rolled into one. Jesus, the adept we believe in, taught our Eastern doctrines, *KARMA* and *REINCARNATION* foremost of all. When the so-called Christians will have learnt to read the New Testament between the lines, their eyes will be opened and—they will see.

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#### THEOSOPHISTS MUST THINK.

"To the mentally lazy or obtuse Theosophy must remain a riddle; for in the world mental as in the world spiritual each man must progress by his own efforts. The writer cannot do the reader's thinking for him, nor would the latter be any the better off if such vicarious thought were possible."—H. P. B. in Preface to *The Key to Theosophy*.

# WORLD SERVICE

By B. P. Wadia.

(Continued from page 149).

This gives us the clue, as to the nature of the service to be given to the world by members of the Theosophical Society. Our sphere of service is determined by that aspect of mind which we are developing. Thus H. P. B.'s hint is most illuminating and highly practical. Our members exclaim: "Tell us what to do". Nobody can tell you. A person with real spiritual perception, one who is an occultist, cannot say what other people should or should not do. People have often misunderstood the expression—"the order that comes from the Masters". The Masters never give orders in that sense. We have misunderstood this idea of obedience in following a particular order when it comes. Occultism knows of no obedience; but only of the response which wells up from within as a conviction. Masters' orders carry their own conviction. Their messages are self-luminous; they illuminate the minds and uplift the moral natures of those to whom they are presented.

But let us revert to the idea we were considering; our service must relate itself to that type of the mind which we are unfolding. To put it more generally, it is related to that principle in us which is developing. In that way it will be possible for us to serve the world according to the Masters' way. It is said sometimes, and truly said, that what the Masters need are channels through which They can help the world. But we are not channels when we accept other peoples' programmes and schemes. Then we become mediums, not the ordinary mediums of spiritualism, but mediums in a very real sense, continuously filling our heads with other people's thoughts, our hearts with other people's feelings, our activity with other people's plans. Thus we are not the channels for the Masters, as we would like to be, because we do not live what we ourselves are, but are trying to live somebody else's life. Therefore in planning the service of the world, it is well that that portion of our being which is in the process of unfoldment

is made the channel of communication between the world of human beings and the world of Supermen, of the Masters. That is what the Masters want. That is what they have tried to explain in Their many letters and writings. Self-expression therefore is the fundamental service.

Let us come to another idea arising out of this. Our people often say, "Well I have such and such work in life; I am so busy that I can not undertake any Theosophical activity; my bad Karma." Now, this "Theosophical activity, is one of the greatest of illusions. What is Theosophical activity? Is not the function of taking your morning breakfast a Theosophical activity? Is not attending to your work at your office a Theosophical activity? How can you make a division in the spiritual life? And yet we do make a division when we speak of Theosophical activity. We have simply removed ourselves from one sphere of illusion to another sphere of illusion. We have blamed the orthodox Christian because he regards Sunday as a sacred day, when he must go to church, and all the other as secular days, when he must do his business. We say that is all wrong; but instead of dividing our week into two compartments, we divide our days into more than two, and we say, "this thing I am doing, well that is ordinary life but if I go to the Lodge meeting to deliver a lecture or listen to one, then that is Theosophical activity". Thus you get away from the spiritual life, from the true service of the world. What we need is the fire of true altruism, which is to live our *natural* life theosophically, which demands the effort *consciously* to help the growth of that particular principle which is evolving in us. That is the true kind of impetus necessary for spiritual service. I want you to note how this question of service is related to our individual progress. In this connection let me quote the *Voice of the Silence*:

"The selfish devotee lives to no purpose. The man who does not go through his appointed work in life—has lived in vain. Follow the wheel of life; follow the wheel of duty to race and kin, to friend and foe, and close thy mind to pleasures as to pain. Exhaust the law of karmic retribution. Gain Siddhis for thy future birth."

In this teaching comes the method of world-service. We have to go through our appointed work in life; we have to attend to duties and obligations to race and kin; and as Theosophists we have to discharge this by the method indicated in the words, closing our minds to pleasures and pains. He who does not live and serve thus is described as "the selfish devotee". He who does live and serve thus is gaining Siddhis for his future birth—an idea that is not yet fully understood.

Next let us come to the form into which this service should be moulded; there again we find confusion of ideas. If what I have been saying is true, then our duty as active helpers of our fellow-men is to put into the existing forms, if such forms are clean, that power of Theosophy which we are evolving from within ourselves. What are we trying to do? Exactly the reverse of it—we are trying to build new forms. But ours is not the task to build unnecessary new forms. We want to spiritualize all spheres of the world, forms which already exist. Therefore you do not want a new political party. You want the spiritual power of Theosophy to influence all political parties, so that it can unite the parties which are fighting and struggling one against the other. Therefore you do not want a new school of art. You want the spiritual power to touch all emotional activities of artists of various schools of thought, so that they can find a common ground, a common basis, for their emotional expression. You do not want a new creed, or a new faith, or a new religion, or a new church—you have enough in this country at any rate. You want the power of the spiritual life felt and realized. Let each one take into his particular denomination, church, creed or faith his own spiritual current. And why should that be so? Because that enables the right fulfilment of living the spiritual life according to the dictates of the law of Karma. We speak of the law of Karma, but we do not recognize the fact that the law of Karma must be helped to fulfill itself, through our spiritual life. We always want to change our Karma? We can only change Karma by the fulfilment of that Karma. Many of our

members desire to get away from the environment which the laws of Karma have created for them and want to contact a new one. This, in a very real and occult sense, leads to caste confusion, and thus to pain, sorrow, suffering and failure in activity.

Let us grasp the principle that we must let Karma fulfill itself, and not try to fight and change—save the fight that comes from within, and the change which is of the nature of inner Conversion. When we begin to speak in terms of fulfilment of the law of Karma, we begin to look at the forms with which our Karma is related. In what country was I born? In what family have I come? In what nationality have I to work? What religion, or what denomination of religion, has been decreed for me? That is where my primary duty lies. We try to run away from it and thus commit a wrong. Our attitude should be, "What I did not understand before, through my Theosophy I have begun to understand, and now I am going to let Karma fulfill itself. We must work out that idea in life. The notion that we are going to right the world by taking one or another course of activity is one of the greatest of illusions. We cannot affect the course of evolution in the world of forms, save by one method; the world suffers through the obstacles of forms, and only one power removes that obstacle; it is the power of life. When you pour into obstructing forms fresh life they crumble.

We must see therefore what our Karma has brought us in our life, and endeavour to pour into those forms with which we have contact, the power of the spiritual life, so that the law may fulfil itself. Apply this to your city, country, nation, religion and you will perceive the truth underlying spiritual service of the world. In helping the world, therefore, we should always keep in mind the fact that our duty is to spiritualize action. Some of our members want to make good Karma, as they put it. But that is not Karma-Yoga; that is not treading correctly the Path of Action; that is not "skill in action which is Yoga"; that is not "To abandon *both* good and evil deeds". Thus our personal Karma is

intimately related to our efforts at serving the world.

Adopt a way of service other than this and you will find that when you have finished the task, the world has not moved much further. What we want therefore is the power to remove the causes of evils, which we Karmically contact. To deal with evils in the ordinary way is to deal with effects and that is not productive of lasting good. Therefore discrimination in action is necessary for the service of the world.

How can we perceive the causes of evil belonging to our own environment save by the process of inner conversion whereby we have rooted out that evil in us and thus spiritualize that environment? Don't judge the success of our Theosophical service in a crude material way—"How many members have we got by adopting this particular form of propaganda?" asks our zealous activist. This is a wrong measure. It is not the number of members, but the quality. Proselytism from without gives you quantity; inner conversion gives you quality. Our method should be to live our life and let loose a spiritual power in living that life which will produce inner conversion in the hearts of men. Not by words of eloquence, but by words made flesh in life—that ought to be the way. We can do it in terms of that particular principle of our being which is evolving because that is the line of least resistance for us. We must react on our own environment and allow our Karma to fulfill itself. It is in that sense that Shri Krishna said in the *Bhagavad Gita*:

"Better is one's own duty though destitute of merit than the well executed duty of another. He who doeth the duty laid down by his own nature incurreth no sin.

"*Congenital* duty though defective, ought not to be abandoned. All undertakings indeed are clouded by defects as fire by smoke.

"He whose Buddhi is everywhere unattached, the self subdued, dead to desires, he goeth by renunciation to the supreme perfection of freedom from obligation."

There you have the identical teaching of H. P. B.'s: "Follow the wheel of life; fol-

low the wheel of duty to race and kin." "Exhaust the Law of Karmic retribution," says the *Voice of the Silence*, "and gain Siddhis for the future." *Gita* teaches the same lesson of "freedom from obligation." This is the way of service by which we do not incur sin by not abandoning congenital duty. Other paths take you away from the true spiritual life, and you will go about it and about; you will neither make progress yourself nor help the world to advance spiritually. Therefore try to lead the life, contacting that very sphere which is your own.

There is a world in which as individuals we live; it is no one else's world; for ordinary individuals Nature makes that world; a true Theosophist ought to build it himself. Create a sphere by letting loose of the spiritual power and force from within, and from there endeavour to remove the causes of evil in the world. Let other people touch that world of yours for that touch will lead them to the inner conversion which you yourself have gone through and enable them to build their own world. That is your service to them and the world. That is what the Masters are doing. They are trying to pull to Their level the members of the T.S., by a process of inner Conversion, so that through us They may help a greater number of human souls—not human bodies. They are endeavouring to draw into Their world human souls; for in that world, beyond the worlds of name and form, (Nama and Rupa) all names and forms come into being. There we can deal with causes of effects. That is the World of Will and Wisdom and Creation wherein is determined the destiny of the worlds of effects. Therefore the true Theosophical Service consists in a sincere attempt intellectually to master the scheme of evolution to which we belong, to find our place therein, to apply the teachings of the Ancient Wisdom in reacting on our own environment, and moving from the world within affect causes and thereby nullify the evil that encompasses this Sorrowful Star.

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Put, without delay, your good intentions into practice, never leaving a single one to remain only an intention.

—H. P. B. in *Practical Occultism*.

# 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."

(Continued from page 159.)

And now we come to the connection of the Buddha with ourselves and with the Theosophical Society. He incarnated, the same Thibetan book says, as the great reformer Tsong-Kha-Pa in the fourteenth century, the founder of a secret school near Tsi-gat-se attached to the private residence of the Tsai-Lama. He was the first of the Lamaic incarnations of Buddha and His special work was to put down black magic, then rampant in the country. The strife of this split in Lamaism was so great that, with the consent of the Tsai Lama, hundreds of Arhats migrated to China where they form still a powerful occult centre and they were called the "sweet voiced" on account of their ability in chanting mantrams. "Whenever made too public the Good Law fell invariably into sorcery." This sentence has a sinister meaning when applied to certain events of recent times in the Theosophical Society, for never before in the history of the world has occultism been so accessible as now.

Tsong-Kha-Pa was the last incarnation of the Great Being, and He is of supreme interest to the West because He left orders that at the close of every century an attempt was to be made to spread light among the "barbarians of the West." So that He was the true founder of all the European Theosophical Societies. In an old Masonic book in the British Museum occurs the phrase that Freemasonry was instituted for "the study of true Theosophy." So that we can trace back the pedigree of all Theosophical movements to Mahadev, the Great Lord of Yoga, Himself, through His Avatar of Sankara. Helena Blavatsky was the messenger sent from Thibet to the West, in accordance with His decree, given as Tsong-Kha-Pa, at the last quarter of the nineteenth century.

All details of the earlier Theosophical Societies, Freemasons, Rosicrucians, Ren-

aissance, and what not, will be found for those who have energy to dig them out in the libraries. A few words may perhaps be said about Helena Blavatsky's immediate predecessor. These details come from the Christian clergyman Casanova. He was an acquaintance of the Comte de St. Germain as the Conlombs and Mr. Solovioff were of H. P. B. [Note. For further details of this great adept, St. Germain, and the part he played in European politics as well as in western occultism *vide* the careful studies of Mrs. Cooper Oakley in the "Theosophical Review." I was with her in the British Museum Library when they were compiled, and can testify to their accuracy. She will shortly publish them in book form.] In occultism light and darkness are always intimately associated, hence the storms and scandals in the Theosophical Society. The devil shelters beneath the cathedral spire. The Prince of Adventurers says St. Germain was the most amusing person he ever met. He talked all through dinner and ate nothing. He was in favour with Mme. de Pompadour. Mme. de Gergy knew him in Venice in 1700. He then looked forty-five. At Mme. de Pompadour's, fifty years later, she saw him unchanged. He was immensely rich, but no one knew the sources of his income. He spoke all European languages, Sanskrit, Arabic and Chinese. His origin was never determined. He was called the "mysterious adventurer." He appeared phenomenally to Mme. D'Urfé and Casanova in the Bois de Boulogne when his body was in the Duc de Choiseul's library. The black and the white forces appear, as ever, in conflict when Casanova told Mme. D'Urfé he "must spend fifteen days in Paris to demolish a little plan of St. Germain's." I have given these few details from the life of this great adept of the White Lodge because they are separated for the first time from the unspeakable life of one who was evidently an agent of black occultism.

A few further details concern us. St. Germain is known to have lived from 1710 to 1822. He is mentioned in the diaries of various persons in Europe who knew him. [Note. The last person who mentioned having seen him was Queen Alexandra's uncle, the late Prince Johann of Glücks-

berg, who states that he saw the Count at a funeral when the Prince was aged eleven years.] He was a personal friend of Louis XV. of France, who gave him rooms in the Royal Chateau of Chambord. He often spent the evening with the King and royal family. He was appointed as the private agent of the King to many of the courts of Europe on a mission of peace. He is in the memoirs of George III. of England and other kings.

Mme. d'Adhemar was an intimate friend of Marie Antoinette. She writes in her memoirs of St. Germain always as a magician. She relates an interview with Louis XVI. and the Queen in which he tried to warn them of the scaffold years before the trouble began. "But Marie Antoinette could not at this time take anything seriously." Pinned on to her MS. is this note dated May 12th, 1821: In 1793 he warned her of the approaching execution of the Queen. She asked him if she would see him again. He replied, "Five times more; do not wish for the sixth. "I saw St. Germain again, and always to my unspeakable surprise; at the assassination of the Queen; at the coming of the eighteenth Brumaire; the day following the death of the Duc d'Enghien (1804); in the month of January, 1813; and on the eve of the murder of the Duc de Berri (1820). I await the sixth visit when God wills." She died next year. I have selected this detail for this reason. I was told by my Guru, in the first days of our meeting in this life, many particulars of the Mahatmas. Amongst them she said that when people had worked and prayed all their lives to see the Mahatmas They sometimes appeared to them at the moment of dying. We know therefore when St. Germain appeared the sixth time to Mme. d'Adhemar, for Helena Blavatsky has stated that he was the greatest oriental adept sent to the West in modern times and her predecessor of the eighteenth century.

One more detail is necessary for our purpose. In 1790 M. de St. Germain told two students of occultism that he was leaving Vienna for England to prepare there for two inventions which would be used in the next century, e.g., trains and steamboats. Then he added, "At the end of this century

I shall disappear out of Europe, for I must rest. I shall take myself to the *region of the Himalaya Mountains.*"

One other detail not published before outside Casanova will interest those who have their reasons for thinking that H. P. B. and Cagliostro were one and the same. Casanova says that Mme. Cagliostro presided over the Isis Lodge of the Rosy Cross. This contained such *grandes dames* as Mmes. de Choiseul, de Brienne, and de Polignac.

#### MINOR SCHOOLS OF OCCULTISM.

Helena Blavatsky taught that, in addition to the White Lodge of the Himalayas, there were many subordinate schools of occultism. These range through all shades of white and grey to the black magicians or Brothers of the Shadow. They lead the forces of evil on the planet.

In my wanderings I have several times happened up against persons connected with schools of occultism apparently other than ours of the White Lodge. At any rate they were "not in our group of its ramifications. One was Mr. Justice Shasfaddin's guru already mentioned. Another was a Hindu ascetic of Ghazipur, Bengal. He lived in entire seclusion for years. Suddenly one day he lighted the sacrificial fire with himself as burnt offering. Vast quantities of combustible material had been accumulated beforehand. He and his house in an instant were consumed. I saw the wreckage at Ghazipur, and also, in a temple there, met a brahman boy, a priest of Shri Krishna, who had trained himself to do entirely without sleep. At first he took a few hours' sleep nightly, later none at all.

(To be continued.)

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Every mortal has his immortal counterpart, or rather his Archetype, in heaven. This means that the former is indissolubly united to the latter, in each of his incarnations, and for the duration of the cycle of births; only it is by the spiritual and intellectual Principle in him, entirely distinct from the lower self, never through the earthly personality.—S. D. III. 59.

# THE CANADIAN THEOSOPHIST

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Albert E. S. Smythe.

## OFFICIAL NOTES

Mr. B. F. Wadia's address for the present is 50 West 67th Street, New York City.

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The Annie Besant Lodge has been chartered in Toronto, the third in the city. The new Lodge has been formed by a group of members recently arrived from Scotland, of whom Mr. and Mrs. Wallace, 66 Cannon Street, are perhaps the most active. The Lodge is located in the East End of the city, and desires to work privately.

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A new Lodge, to be known as the Aleyone Lodge, has been chartered in Regina, Sask., on December 14, with fourteen charter members. The Lodge has elected Mr. H. G. Smith, president, Miss Merle Forler, vice-president, Mrs. Clara Forler, 1304 Cameron St., secretary-treasurer, Mrs. Alice Smith, librarian. Mr. John Hawkes is honorary president.

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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.

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Mr. George McMurtrie has received eight more sets of *The Secret Doctrine* for sale at \$17.50 each. Early application is necessary.

## MR. WADIA'S TOUR

The following itinerary has been confirmed by Mr. Wadia for his visit to the Canadian Lodges. Owing to the great pressure on his time it has been impossible for him to arrange to visit all the Lodges as we had hoped, but he has offered to work without sparing himself wherever he does go and will address luncheon clubs and other bodies as may be arranged on the subjects which he has undertaken to speak upon, Indian philosophy, Indian religion, or Indian Sociology. His subjects for lectures in five groups are: *Philosophical: Unfinished Man, A Study in Evolution; Ancient Ideals in Modern Life; The Wisdom of the Upanishads; The Message of the Gita; India, what can it Teach us, (a study in Indian Philosophy); Reincarnation; Karma, the Law of Growth; Man, the Maker of his Destiny. Political and Sociological: The Commonwealth of the Future, the Brotherhood to be; The New International State; Some Problems of National and International Politics; Human Inequalities as the Basis of Brotherhood; Labour: The Heritage of Labour; The Labour Movement in India. Art: The New Art, the Expression of a New Consciousness; Modern Indian Poetry. Religious and Spiritual: The Message of Zoroaster; The Religion of the Future;*



The Spiritual Life of the Man of the World; Yoga, the Path of Union.

Mr. Wadia is at present in New York filling a long series of lecture engagements, the last of which is to be on Sunday, February 26. He will begin his Canadian tour on Tuesday, February 28 at Montreal and finish at Vancouver or Victoria on April 30. He then goes to California, but will return later to sail from Vancouver for India. The dates arranged are as follows:

Montreal, Tuesday, Feb. 28 to Thursday, March 2;

Ottawa, Friday, March 3 to Monday, March 6.

Toronto, Tuesday, March 7 to Sunday, March 12.

Hamilton, Monday, March 13 to Wednesday, March 15.

St. Thomas, Thursday and Friday, March 16 and 17.

London, Saturday, March 19 to Monday, March 20.

Winnipeg, Thursday, March 30 to Sunday, April 2.

Regina, Monday, April 3 to Wednesday, April 5.

Medicine Hat, Thursday and Friday, April 6 and 7.

Calgary, Saturday, April 8 to Tuesday, April 11.

Edmonton, Wednesday and Thursday, April 12 and 13.

Banff, Friday and Saturday, April 14 and 15;

Salmon Arm, Sunday, April 16.

Vancouver, Victoria and Nanaimo, Monday, April 17 to Sunday, April 30.

The three members of the Executive in Vancouver have been requested to arrange for Mr. Wadia's meetings among the seven lodges in Vancouver, Victoria and Nanaimo, Victoria will probably have four days, Nanaimo two, and the balance in Vancouver.

The Lodges, their officials and members are requested to do their utmost to make the visit of Mr. Wadia's to their city or town a great success. Especially are they requested not to spoil the wagon for want of a penn'orth of grease. Any reasonable expense that cannot be met by the Lodge locally will be cared for by Headquarters. Good halls should be rented and plenty

of advertising procured. Since Mrs. Besant visited Canada no one of such importance in the Theosophical world has toured the country and we must take full advantage of the opportunity. Mr. Wadia has been an official representative of the Government of India on two occasions, and has just returned from his mission to Geneva as one of the Government delegates to the International Labour Congress. He is a most magnetic speaker and has made a profound impression in France, Belgium, Holland and the Scandinavian lands, as well as in Great Britain.

## MRS. BESANT'S TRIBUTE

Mrs. Besant writes in the November Theosophist: "My many-years-colleague, B. F. Wadia, is doing very useful work for the Society. He writes from Holland, sending an account of his stay in Belgium. He writes: "I have visited Brussels, Ghent, Antwerp, Ostend, Liege, Charleroi and Morlanwelz, where altogether nineteen lectures have been delivered, of which five were organized by the Labour Party in Belgium for Labour audiences, 12 by the T.S., and two were for the International University at Brussels. The smallest audience, at Ostend, was 60 to 65; others were 300—400; largest in Brussels, of 900. Two interesting invitations came: one from the World Brotherhood Congress which held its Third Session at Prague. I could not go, but sent a paper on "Brotherhood from the Indian Point of View," which I understand has been appreciated; the second invitation came from the First International Congress of the Psychical Research Society which was held at Copenhagen, for which I sent a paper on "Psychical Research in Ancient India," and have heard that it was much liked; during my forthcoming visit I have been asked for a lecture, which I hope to give." He has sent me a number of cuttings, giving interviews and reports of lectures, and I have summarised these for *New India*, for his many friends. He evidently made a very pleasant impression on those who met him, and those who heard him speak. One journal remarks: 'In every country he visits, the press is unanimous in recognizing the virility and the charm of his warm and vibrant speech.' He is described as

tall and thin, with ebony hair and beard, with fine dark eyes, using few gestures, but with a forcible manner of speaking which makes a great impression on all who understand English. When he wrote, he was at the Summer School in Holland, in which country he proposes to make a tour. He goes to the Geneva Conference on Labour, being appointed to represent India with Mr. Joshi by the Indian Government, on the election of the All-India Trade Union Congress here. He visits also the Scandinavian countries and Finland, before he goes to Geneva, he says."

### CENSURING THE EDITOR

The General Secretary,  
Theosophical Society in Canada,  
Toronto, Ont.

Dear Sir and Brother:

I have been empowered by the Brotherhood Lodge to forward the following letter for publication. (Authorization, Minutes Nov. 19, 1921.)

The members of the Lodge present on Nov. 19th feel that you have of late used the Sectional Magazine to express your own views rather than the views of the Section as a whole.

That you have put letters, comments and notes that tend to hurt the religious susceptibilities of many Fellows.

That there is a spirit of intolerance in the magazine for those who find the Liberal Catholic Church a way of service, while being active members of the T. S.

That the Magazine is trying to arrogate to itself the right to label the researches of F. T. S. as either psychic, or spiritual.

That the Magazine has become sectarian and controversial in form, even quoting "The Secret Doctrine" and H. P. B. as authorities that none must contradict.

Many in this Lodge look to the work of Mrs. Besant and Bishop Leadbeater as to a Light that will lead us to understand the teaching which the world has ever had, and which H. P. B. so bravely re-announced to the Nineteenth century. As we have to buy the magazine whether we want to or not, it should not have in it much more than news of the World and the Theosophical Society, with short notes as to the work of a theosophical nature done in other countries.

We think that the following should have been left out of the Magazine, as they are not helpful or useful to the section, in our opinion.

Vol. 2, No. 6, Page 96. "Editor Disagrees."

Vol. 2, No. 8, Page 113, Paragraphs 1, 3, and 5.

Vol. 2, No. 8, Page 122, Paragraph "A Member Writes." (2nd P. R.)

Vol. 2, No. 8, Page 123, Paragraph, 2 last sentences. (2nd P. L.)

Vol. 2, No. 8, Page 128, Paragraph, 2 last sentences. (2nd P.R.)

Yours fraternally,

A. W. BOYDEN,  
Secretary.

The foregoing came too late to be included last month and needs no further comment than followed the protest of the Vancouver Lodge. Do our brothers not yet understand that the T. S. is a Society where people of all sects and shades of opinion can join together in Brotherhood, and the first requisite is ability to bear with those with whom one differs? The magazine must not reflect only one view but the views of all and those who can't bear to hear any views but their own are in a highly immature frame of mind. The truth is not to be found by sticking one's head in any special barrel and shouting. There are other barrels around, and some people prefer the open air and sky.

The editor has been reading the following in The Theosophist for December and feels encouraged:—

"I was surprised to read in 'On the Watch-Tower' of the September 'Theosophist' the following: 'Despite the persecution she has undergone from the theistic Bolshevik Government' . . . . Finally, your using the editorial columns of the official organ of the T. S. to ventilate your personal animadversions, is an abuse of the confidence placed in you." This is signed by a London, England, F. T. S. Mrs. Besant points out "The Theosophist is not the official organ of the T. S. Every copy contains a notice that the T. S. is not responsible for anything in it, unless contained in an official document." One feels quite sure that some of our good friends would not allow Madam Blavatsky to open

her mouth in the society she founded if they could prevent it.

Here is Mrs. Besant's own pronouncement made in her London Lectures, 1907, page 195-6:

"Let it be understood in the Society, for there is danger of this being forgotten, that there is freedom for those who assert as well as for those who deny; that all alike are free. Those who know have a right to speak, and there should be no outcry against them; those who do not believe have a right to say they do not believe, and there should be no outcry against them because they believe not. But there is a danger lest those who believe not should think that they have the only right of speech, and that those who [have] experience have no right to say out that which they know to be true. . . . Only by that liberty of all can we live and grow; only by the perfect freedom, and the recognition of every man's right to speak, no matter what he says, can the health of the Society be secured."

## FELLOWS AND FRIENDS

Sidney Coryn, brother of Dr. Herbert Coryn, and one of the older generation of Theosophists who knew Madam Blavatsky died rather unexpectedly on November 15. "A brave, brilliant and lovable man," was the summing up of his personality by the San Francisco Argonaut, with which he had long been associated. He had originally studied for the civil service and had mastered half a dozen languages with that in view, when by the change of an age limit, he was excluded from this career. He tried art in Paris but left it for the London office of the C. P. R. where he became private secretary to Lord Stratheona, and was constantly travelling to Canada, Germany, Russia, France, Italy, Egypt, the Balkan States and elsewhere on C.P.R. affairs. About twenty years ago he went to San Francisco where he finally became head of the literary department. At the beginning of the war he wrote under the head, "The Theatre of War," every week a signed article from the first invasion of Belgium till long after the armistice, which was regarded "as the clearest and most

consistent commentary upon the war and its aftermath that appeared in any newspaper." These articles were widely used in Canada. Mr. Coryn was also in constant demand as a lecturer during the war, and his wide range of travel and his enthusiasm and his profound knowledge of world history gave these addresses singular value. He was, indeed, a vital element in the home forces. He had gained his first experience in public speaking with Madam Blavatsky and had spent three or four years in visiting every considerable city in Europe on Theosophical work. He remained till the end an enthusiastic Theosophical propagandist. He has finished his course and kept the faith.

## AMONG THE LODGES

Vancouver Lotus Group gave their usual annual play on Dec. 20, "The Babes in the Woods" being given for the first time. On Dec. 30 the children had their Christmas tree. The Vancouver Lodge held a bazaar on Nov. 18-19, and realized \$500 for the Building Fund.

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Hamilton Lodge reports a highly appreciated week of Mrs. Lambart-Taylor's visit in November, the time being divided with Brantford, where three nights were spent in pioneer work with satisfactory results. The expense of the Brantford meeting was met by the Hamilton members.

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Mr. Stephen, president of the Julian Lodge, Vancouver, anticipates that an application for a charter will soon be forthcoming, the matter having been under consideration since the formation of the Section.

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On Sunday, Oct 2nd, the Toronto West End Lodge held a special service to commemorate the 74th anniversary of Annie Besant's birthday. Addresses, given by five members of the Society who have personally known Mrs. Besant, dealt with the following phases of her activities: Mrs. Besant as a Teacher; as President of the

Theosophical Society; her connection with subsidiary activities, as the The Star of the East and Co-Masonry; her Literary activities, and her work in the Educational, Social, Economic and National Life of India. Excellent music was interspersed and it was a most interesting and enjoyable evening.

\* \* \*

Montreal Lodge had enthusiastic audiences to hear Mr. Howard Edie lecture on "Personality" and "What is the Matter with the World To-day." The Lodge has arranged several short courses of addresses by Lodge members. Mr. Fyfe took two Sundays with "The Religion of our Fathers," and "The God of our Fathers: I Am," and Mrs. Hamaker three on spiritual, National and Personal Karma.

## OUR EXCHANGES

The Messenger for December has a fine front page exhortation by the Editor, A. E. Deaderick, from which we quote the following paragraphs:

"Every member of the Theosophical Society in the American Section is important. Each individual is an exponent of the ideal of Universal Brotherhood, and each individual contributes to or detracts from the realization of that ideal to the extent he lives up to the standards of Brotherhood.

"It is easy to fall into the way of thinking that Adyar is the centre, or Krotona is the centre. Any member is the centre of a widening circle of influence. It involves responsibility for each member to serve as a centre for the dissemination of this doctrine of Brotherhood. It involves changes in attitude, mode of living, treatment of others, expression, and self-forgetfulness.

"The population of this land is great; the population of the Society very small. Therefore, to each member is entrusted the task of presenting in suitable form to his public the ideal of Universal Brotherhood. It devolves upon each one of us to rise to this opportunity, assume his responsibility and become, in reality, a radiating centre of Brotherhood."

## CORRESPONDENCE

### "BACK TO BLAVATSKY"

Editor, Canadian Theosophist: The Theosophical Society, as one of the Masters pointed out, was not founded for argumentative purposes, and as we all know that polemical disputations usually lead nowhere, I am reluctant to renew the argument on the "Back to Blavatsky" movement in the T. S. Nevertheless there are one or two points raised by my friend, Mr. Chalk, in his article in the August "Theosophist" which demand some further comment.

My object in writing the letter which appeared in the May issue, as I then pointed out, was to warn against the dangers of restricting Theosophy to one teacher or one set of books, and if possible to get a wider viewpoint and recognize that all the leaders in the Theosophical Movement have in the past, and are in the present, performing valuable work, contributing new viewpoints, illuminating obscure facts, and broadening the ground work on which future leaders will build and contribute their quota to the general edifice. There is no hostility to the memory of H. P. B. or to her followers implied in such an attitude, in fact Colonel Olcott, her devoted co-worker for many years, found it necessary in his day to utter a word of warning when a number of T. S. members shortly after H. P. B.'s death endeavoured to have her books looked upon as the final standard of truth.

In his address to the Seventeenth Convention of the Society held at Adyar, in December, 1891, he spoke as follows:

"As the Co-Founder of the Society, as one who has had constant opportunities for knowing the chosen policy and wishes of the Masters, as one who has, under them and with their assent, borne our flag through sixteen years of battle, I protest against the first giving way to the temptation to elevate either them, their agents, or any other living or dead personage, to the divine status, or their teachings to that of infallible doctrine. . . ."

"If she had lived, she would have undoubtedly left her protest against her

friends making a saint of her or a bible out of her magnificent, though not infallible writings. I helped to compile her "Isis Unveiled" while Mr. Keightley and several others did the same by "The Secret Doctrine". Surely we know how far from infallible are our portions of the books, to say nothing about hers. She did not discover, nor invent Theosophy, nor was she the first or the ablest agent, scribe or messenger of the Hidden Teachers of the Snowy Mountains. The various scriptures of the ancient nations contain every idea now put forth, and in some cases possess far greater beauties and merits than any of her or our books. We need not fall into idolatry to signify our lasting reverence and love for her, the contemporary teacher, nor offend the literary world by pretending that she wrote with the pen of inspiration. Nobody living was a more staunch and loyal friend of hers than I, nobody will cherish her memory more lovingly. I was true to her to the end of her life, and now I shall continue to be true to her memory. But I never worshipped her, never blinded my eyes to her faults, never dreamt that she was as perfect a channel for the transmission of occult teaching as some others in history have been, or as the Masters would have been glad to have found. As her tried friend, then, as one who worked most intimately with her, and is most anxious that she may be taken by posterity at her true high value; as her co-worker; as one long ago accepted, though humble, agent of the Masters; and finally, as the official head of the Society and guardian of the personal rights of its fellows, I place on record my protest against all attempts to create an H. P. B. school, sect or cult, or to take her utterances as in the least degree above criticism. The importance of the subject must be my excuse for thus dwelling upon it at some length. I single out no individuals, mean to hurt nobody's feelings. I am not sure of being alive very many years longer, and what duty demands I must say while I can."

These are great and noble words and yet Mr. Chalk's letter demonstrates that this attitude of mind which seeks to elevate H. P. B.'s writings to a position of infallible

pre-eminence is still prevalent in the Society. He attacks the present leaders for differing from her as if such difference were *per se* an offence and in so doing exposes the central weakness in the Back to Blavatsky Movement.

He says: "I would assure him (the present writer) in all seriousness, that Back to Blavatsky people do find much of the modern teaching utterly and essentially antagonistic to the Theosophical Principles of H. P. B."

The obvious reply to that is: Well, what of it? Are the writings of H. P. B. absolutely infallible, and are the teachings that she gave to the world never to be added to or modified in any way? If they are not to be challenged then we are committed to the acceptance of infallible inspiration. Here is the dogma and therein lies the crux of the whole matter. Without any hostility to H. P. B. we must as Theosophists absolutely refuse to bow to or accept any statement simply and solely on the ground that she uttered it. With Walt Whitman, we reserve to ourselves the right of examining everything that we have ever heard or read in school, church or book, and of rejecting everything that insults our own souls. The more examination, the more discussion, the more interpretation, the more comparisons, the more challenges we have to the statements made, the more deeply will we study and examine the teachings for ourselves and by our own intuitive processes arrive at larger conceptions of truth.

In the last analysis, too, Theosophy is a life more than a doctrine, an attitude of mind rather than a formula or exact literal teaching. Consequently any attempt to confine it to the words of any one teacher, no matter how lofty, is contrary to its very nature and essence.

Very curiously the best reply to Mr. Chalk's article was to be found in H. P. B.'s own words, quoted on page 84 of the same issue of the "Canadian Theosophist" in which this article appeared, the passage taken from the "Secret Doctrine" II, page 640 (676-7).

"No true Theosophist, from the most ignorant up to the most learned, ought to claim infallibility for anything he may say

or write upon occult matters. The chief point is to admit that, in many a way, in the classification of either cosmic or human principles, in addition to mistakes in the order of evolution, and especially in metaphysical questions, those of us who pretend to teach others more ignorant than ourselves—are all liable to err. Thus mistakes have been made in "Isis Unveiled", in "Esoteric Buddhism", in "Man", in "Magic: White and Black", etc., etc.; and more than one mistake is likely to be found in the present work. This cannot be helped. For a large or even a small work on such abstruse subjects to be entirely exempt from error and blunder, it would have to be written from its first page to its last page by a great adept, if not by an Avatar. Then only should we say, "This is verily a work without sin or blemish in it!" But so long as the artist is imperfect, how can his work be perfect? "Endless is the search for truth!" Let us love it and aspire to it for its own sake, and not for the glory or benefit a minute portion of its revelation may confer on us. For who of us can presume to have the whole truth at his fingers' ends, even upon one minor teaching of Occultism?"

Just one other quotation from Mr. Chalk's article:—

"Under the circumstances that H. P. B. was the founder of the Theosophical Society and since, by deduction, without her there would have been no Theosophical Society."

Here we have the very naive suggestion that no Theosophical Society would have existed unless H. P. B. was there, in spite of the oft-repeated statement by herself that in the latter part of every century the White Lodge makes an endeavour to give the Ancient Wisdom to the world. Would it be likely that a cyclic event of such stupendous importance would have been frustrated if H. P. B. had not been available? Did the whole plans of the White Lodge centre on the one fact of her existence and suitability, and would they have been upset if H. P. B. had not been there or had proved useless?

With the very utmost deference we cannot imagine this to be the case. The giving

of the Ancient Wisdom to the West was a question affecting the life and thought of millions of people, and consequently we refuse utterly and entirely to accept the view that such a stupendous event rested entirely on any one individual.

And so again I plead for a generous recognition of the good done by all leaders in the Society, both past and present, and not for the canonization of any.

We have need of all for they stimulate mental activity and provide that different shades of thought and opinion find expression in the T. S., and from these different viewpoints the members will learn to discriminate and select for themselves what they find best in the teachings of each. We do not want intellectual fetters imposed in regard to either teachings or personalities, for it is only in an atmosphere of freedom and toleration that the individual member can seek for truth, as the search should be made, in the light of his own highest reason and intuition.

JAMES TAYLOR

Vancouver, B.C.,

30th Sept, 1921.

The Editor regrets that space will not permit of an extension of this somewhat voluminous correspondence. To sum up the issue: Madam Blavatsky actually was the means of bringing the Secret Doctrine to the Western World in our day. For this we owe her eternal gratitude. With profound humility she disclaims any infallibility for herself, but asserts that where she gives a direct message from the Masters, it is the result of corroborated experience extending through thousands of years and generations of adepts. Those who teach or put forward opposing views do not take as a rule such an humble attitude. The Voice of the Silence contrasts those "who repeat in pride: 'Behold I know,'" with those "who in humbleness have garnered," and who "low confess: 'Thus have I heard'." If recent writers and their followers will assert no more authority than Madam Blavatsky has done, and all of us use our common sense, we shall have no difficulty. There is no dogma about the multiplication table, nor

in the postulates of the Secret Doctrine. The question is not Is Madam Blavatsky infallible? but Is she right? To suppress the study or circulation of her books is the feeble answer of folly and fanaticism.

## THE GUILD SYSTEM

One of the most interesting pamphlets received from India is Mrs. Besant's account of "The Guild System as a Substitute for Trade Unionism." This was first read as a paper by Mrs. Besant before the political section of the 1921 Club, Madras, last November. The Guild idea as a revival arose in 1914 when the T. S. Headquarters in London were being built and the contractors locked out the men. Mrs. Besant applied to the London Building Trades Federation for men and carried on the building until the war broke out and the Government commandeered it. The result, however, was to bring into being a "Guild of Builders (London) Limited," the first of many that have followed. The Guilds take contracts at an advance on cost, and guarantee the workers against unemployment. If the cost is greater than the contract price the Guild bears the loss. The work and materials are guaranteed the best possible. If the cost is less than the contract price, the customer gets the benefit, less a percentage which goes to the Guild. The workers are assured that the minimum pay shall never be less than the full standard rate fixed for the district. The ethical value is in the opportunity given for the worker to do the best work of which he is capable. The customer gets this advantage and saves middleman's profits.

\* \* \*

Now you see what Karma Yoga means; even at the point of death to help anyone, without asking questions. Be cheated millions of time and never ask a question, and never think of what you are doing. Never vaunt of your gifts to the poor or expect their gratitude, but rather be grateful to them for giving you the occasion of practical charity on them. Thus it is plain that to be an ideal householder is a much more difficult task than to be an ideal Sannyasin; the true life of work is, indeed, harder than the equally true life of renunciation.—Swami Vivekananda.

## WORK

I asked a poor street cleaner "What is the most important work in the universe?" Looking up he replied, "Why, cleaning this street." And so it is.

Looking around one could see evidences of gigantic tasks being undertaken in all directions in many and varied fields of labour, towering buildings of state concerned in the making and the bettering of empires, educational structures, universities, colleges, schools, churches, the teaching and uplifting of the people; industrial centres, factories, warehouses, the housing, feeding and providing for the masses; railways traversing continents, ships bringing many nations and peoples into touch with each other; but all these things were of little or no concern to the poor street cleaner, he was unable for any of them, they were out of his reach, outside his life, his path, his dharma.

His work, the work given him to do, was cleaning the street in that particular locality and, as far as he was concerned, from his viewpoint was the most important work in the universe.

So, then, whatever is given me to do is for me the most important work in the universe. No matter how trivial, it demands my whole attention, my best endeavour. To say "Good morning" cheerfully and brightly to some one may not seem much, but to be able to cheer some poor soul even to that small extent is worth while. Great tasks will be given when the small ones have been accomplished properly.

"If life worth living?" "Is there anything to live for?" Ah! think, to be able to help another a little on the way by a bright "Good morning" is an incentive to live, a motive for living, a justification for living. It does not cost much and often means so much to another.

My work is the work given me to do, not the work that I should like to do, not the work that I sometimes fancy I am best fitted for, nor the great deeds that are noised abroad, but that which is apportioned me.

STUDENT.

### “THEY ALSO SERVE!”

Did you ever wonder  
 Why the trees so tall,  
 Rear their stately grandeur  
 In the forest hall,  
 Straight, and strong, and slender,  
 Clothed about with green,  
 When, perchance, their beauty  
 Ne'er by man is seen?  
 Once I caught their secret, on a drifting  
 breeze—  
 “God has willed our splendour, and 'tis  
 Him we please!”

Did you see the morning  
 Passing on his way,  
 Coaxing out the sunshine,  
 Bringing forth the day?  
 Silently he cometh,  
 Making us rejoice,  
 Calling us to join him,  
 Though unheard his voice.  
 Lifting hearts to praise Him on the earth  
 below,  
 Who made fair the dawning, laid the night-  
 shades low!

Have you seen the violet  
 In a leafy glade,  
 Hidden 'neath the grasses,  
 Fair and unafraid?  
 Lost, its subtle fragrance  
 On the summer air;  
 In obscure perfection  
 Blooms the flowers there.  
 Viewed from Heaven's glory, honouring  
 His peace,  
 Who doth hold the secret, its perfume to  
 release.

All His works do praise Him,  
 Whether near, or far,  
 Every lonely toiler,  
 And each unseen star;  
 Snows that tip the mountains,  
 Clouds that veil the light,  
 Dwellers in the valley,  
 Or on unknown height!  
 As the Master wills it, each one in his  
 place,  
 Making known His greatness, making  
 bright His face!  
 —Nell Ruth Roffe, in *Mail and Empire*.  
 Gravenhurst.

### THE PAROUSIA, OR PRESENCE

“Tell us, when shall these things be? And what shall be the sign of Thy presence, and of the consummation of the age?” asked the Disciples of the Master, on the Mount of Olives. Jesus said unto them:—

“Take heed that no man lead you astray. For many shall come in my name, saying, ‘I am the Christ,’ and shall lead many astray. And ye shall hear of wars. . . . but the end is not yet. For nation shall rise against nation, and kingdom against kingdom, and there shall be famines and earthquakes in divers places. . . . Then if any man shall say unto you, Lo, here is the Christ, or there, believe him not. . . . If they shall say unto you, Behold, he is in the wilderness, go not forth; behold he is in the inner chambers, believe them not. For as the lightning cometh forth from the East, and is seen even in the West, so shall be the presence of the Son of Man.”

Two things become evident to all in the above passages, now that their false rendering is corrected in the revised margin: (a) “The Coming of Christ” means the presence of Christos in a regenerated world, and not at all the actual coming in body of “Christ” Jesus; (b) this Christ is to be sought neither in the wilderness nor in “the inner chambers,” nor in the sanctuary of any temple or church built by man; for Christ—the true esoteric Saviour—is no man, but the Divine Principle in every human being. He who strives to resurrect the Spirit crucified in him by his own terrestrial passions, and buried deep in the “sepulchre” of his sinful flesh; he who has the strength to roll back the stone of matter from the door of his own inner sanctuary, he has the risen Christ in him. The “Son of Man” is no child of the bond-woman—flesh, but verily of the free-woman—Spirit, the child of man's own deeds, and the fruit of his own spiritual labour.—H. P. B. in “The Esoteric Character of the Gospels.”