

# THE CANADIAN THEOSOPHIST

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## “WE THAT ARE STRONG”

“O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.”

Any church or society may accept this reproach as directly applicable to itself. They all repudiate their teachers and leaders, and the comparatively few faithful are scouted as heretics and traitors, or, if the persecuting element is versed in the lingo, as black magicians.

It is a commonplace of all experience, philosophic, scientific, religious or commercial, that some men are ahead of others. In the Bhagavad Gita (vii. 3) it is very tersely stated: “Among thousands of men, scarce one striveth for perfection; of the successful strivers scarce one knoweth Me in essence.” Yet the unsuccessful are rarely willing to listen to the immortal instructions of the few.

The enunciation of principles of liberty and tolerance appears to be particularly obnoxious to those who have or think they have a partial revelation. The full-shining of the noonday orb of Truth is unpleasant to them, perhaps because it shines upon the evil and the good alike and without discrimination. It encourages the growth of both. The tares must grow till the harvest.

Likewise the weak are resentful of the strength of the strong. They dislike strong language, and especially if it embodies strong thought. Men who denounce scribes, hypocrites, Pharisees, and the formalists who say long prayers and make broad their phylacteries, are unwelcome to the niminy-piminy people who never realize that their liberty to be weak depends on the strength of the strong.

“Now we that are strong,” says St. Paul, “ought to bear the infirmities of the weak, and not to please ourselves. Let each one of us please his neighbour for that which is good, unto edifying. For Christ pleased not himself.”

It is not only in pious and similar circles that strong people are unpopular. Lord Fisher used language which would shock these weak sisters. It would do them good to read his “Records.” It reminds one of Madam Blavatsky in its forcibleness and insight—and its humour, a quality so generally lacking. Sir Adam Beck is another such as Fisher in Canada, a man who does things, and is therefore disliked by the inept. Annie Besant, with power to move a nation, is confronted with a hatred that discounts all her virtues.

What is the matter with this latter day breed of professing Theosophists, bragging of their brotherhood, brooding over the peccadilloes of their brethren? Blind guides that strain out the gnat and swallow the camel!

“The hissing of the serpent does more harm to the sublime Himavat, than the

slander and abuse of the world to any of us."

Still are the envious unconvinced. It is excellent to have a giant's strength, they quote. It is tyrannous to use it like a giant. The powerful make mistakes as well as the weak. Undoubtedly they do. Hence we have no dogma of infallibility, and no man needs to judge his neighbour, for the Great Law guards all.

## INITIATION

By CHARLES LAZENBY, B.A., F.T.S.

For writing that book on the great Master of Initiation, "Morial, the Mahatma," Mabel Collins has been censured and condemned by hundreds of earnest and well-meaning occult students all over the world. When they speak of her it is with bitterness and in anger, which has lasted now over twenty-five years. In that book, under a very thin veil, are revealed the great truths of initiation. The book is very rare, hardly ever mentioned, yet available to those who earnestly turn their eyes to the Master of Law and Stern Discipline, Morya.

What is the key to the door of wisdom? What the secret of those who would dare, do, and preserve silence? Alex. Dumas (Pere) sums it up in the close of his wonderful occult novel, "The Count of Monte Cristo," in these words: "There is neither happiness nor misery in this world; there is only the comparison of one state with another, nothing more. He who has felt the deepest grief is best able to experience supreme happiness. All human wisdom is contained in the words *wait* and *hope*."

So, in what is called initiation, there are three stages, clearly marked and always present, whether the initiation be a minor or a major change of outlook for the candidate.

The first of these stages is defined by the fixing of the ideal and the dedication of the personality to it. The ideal of human service, for instance, becomes clear; the man or woman who sees this ideal desires to follow it to become a servant of man; and this first stage culminates in the dedication of the whole

being, mind, emotions, and sensations to this service. While the dedication is being made there is a shaking of the inner man, but as a rule nothing very marked ensues at once.

As the second stage unfolds the disciple feels himself being prepared and made ready for sorrow. If he has set his heart upon some thing or person, that object is snatched from him in the way which gives apparently the most pain. Everything conspires to shake the candidate to the base of his being. He finds himself in poverty, sick, and friendless; those who were Suns of light and love become sombre and distrusted shadows in the midst of a darkened world. There is no resting place except the ideal to which he has pledged himself, and this ideal he now distrusts and questions with a burning anxiety. He cannot see the goodness and the love in the force which imposes this suffering upon him. He feels that life is a bitter thing, and he fears the next change, anticipating a still deeper pain. He does not know how long or how deep is the road of misery, and if he cries out for help for the personal self, there is a sense of shame and unworthiness as bitter as the path itself. Yet in the earlier teachings there comes a time when he must yield utterly, otherwise he becomes self-righteous in his power and capacity to suffer. This is evil and tends to left-hand magic. He must wring the tears from his heart and remain mellow and sweet in his sympathy and understanding of mankind. This ripened yielding of the self to the ideal marks the culmination of the second stage.

Then comes the peace, the quiet, the radiance, the knowledge, the new insight, the widened vision, the love, the joy, the assurance of well-being in the universe, the awareness of the great brotherhood of human lovers, the good work to carry forward, the divine Self-expression, the sense of initiated freedom. All these mark the third stage. The disciple must pass through this triple cycle over and over again, always the same cycle, until he becomes a perfect lover and a trusted and instructed member of the White Lodge.

There are no favourites. All tread the same path to the same goal. The success or failure of a candidate is a matter almost wholly in his own hands. Why, then, in Mabel Collin's book does Moria(1) curse the poor disciple who leaves his body on the path and prays for aid because the body is being destroyed?

Because in the great initiation the body has to be destroyed, the soul standing by and watching with indifference, knowing that all is well, and that the power to build bodies resides within and is not affected by the temporary destruction of any outer garment. One is not a true initiate until he is indifferent to temporal conditions, and this is the lesson Mabel Collins teaches in her book. The Master does not cause the sufferings of the loved disciple, but he concentrates the whole nature of the candidate, and watches with veiled but loving eyes the necessary struggle and outcome. And, indeed, we would not have it otherwise, progress and struggle are synonymous. Love, dare, wait, hope, fulfil, and give peace to all beings.

## 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 167.)

More details are available of the life of Mr. Jacob. This is his history as related by himself. He is of Italian parentage and a Christian by religion. When a boy his parents migrated to Turkey where his father held a government billet. Jacob was taught Arabic to qualify him also for the government service. In old Arabic books he read of the existence of great sages who possessed wisdom and powers beyond those of the man of the world. Jacob became possessed of the craving to find these sages which makes all other things of no account and he went to Baghdad to search for them. He was employed by a man who was laying the telegraph there, to clean his wires. He failed to find what he wanted in Syria, but he heard there that the sages were in India. Again

he took ship, and at last found himself in Hyderabad, Deccan. Near by was a village, a few miles away in a wild rocky country. Here among the great boulders he met his Master, an old man living in a cavern.

It has always been the custom of adepts, when they recognize a true pupil, to give him or her a preliminary sign of their power, from the time when Apollonius of Tyana received from Iarchus a sign of reading a manuscript in the astral light to the time when Constance Wachtmeister received exactly the same token when she first went as a pupil to Helena Blavatsky, two thousand years later. I shall hope to relate later, if I can get permission, what signs were given to me. In Jacob's case the patriarch told him to look at a certain tree. As he looked it bent over. The old man told Jacob to look again, each time bending his fingers backwards and forwards. Jacob looked and the tree stood erect. This was repeated twice over, the old man's fingers bending as before. His name was Mahommed, and it was he who introduced Jacob to his guide for life, the departed Syrian, who figures in "Mr. Isaacs" as Ram Lal. This name was given to him as follows. Jacob was once in love with a girl, whom he wished to marry. His guide wished otherwise, and they were having a warm dispute over the matter one day, the guide's voice of course coming out of space. Marion Crawford was then living in Lawrie's Hotel, Simla, where Jacob had rooms. Being on intimate terms with Jacob, he burst into his room during this heated discussion. To save Jacob's face, that he might not be thought a madman, the guide immediately materialized, and Jacob introduced him to Mr. Crawford as "Ram Lal," saying, "Do not touch him. He has bathed and is now going to prayer." Mr. Crawford had a conversation of two hours with Ram Lal, believing him to be a living man. To get Ram Lal's presence it is necessary to "invoke" him with Arabic sounds. To have a successful seance with him there must be present not fewer than seven persons, four women and three men, and everyone present must be in perfect health of body and soul. Jacob lays great stress on ab-

stinence from wine and beef and on the purity of women. In these he is at one with the teachings of the Great White Lodge. His school of occultism is probably a branch of it.

Eventually Ram Lal vanished phenomenally, as Mr. Crawford had his chair against the only exit. All this is described in "Mr. Isaacs."

Mr. Jacob was present at the burial and resuscitation of a fakir, which has been described by Mr. Drummond, then Commissioner of Bareilly (1870). The man was buried suspended in a deep grave by chains, three feet from the bottom. The coffin was screwed down in the sight of many people. Boards were placed above it six inches below the ground level, earth was spread, and corn sown, which sprang up and was reaped. Six men, two sent by the Commissioner and two by the Nawab, were always on guard. After six months he was taken up, and he revived after being rubbed and warmed. He said that he could not have been revived before the six months expired, as he had arranged to leave the body for that time. During such trances the blood condenses, becomes slimy and yellow, and does not circulate. Mr. Jacob saw the rope phenomenon by worshippers of Vishnu in Madras. It was done by the same unseen agencies as when Mr. Jacob walked on water, being carried invisibly by Ram Lal. They support the rope, and when the boy goes up it he is shrouded in a mist the same colour as air, so that he is rendered invisible. This was done before the Nizam of Hyderabad. He was seated, his court round him. The rope was thrown up and remained stiff, the end hidden thirty feet up. Two boys went up and disappeared. Presently their limbs were thrown down. The performers said, "We will burn these," and threw them into a hot fire. A little girl, their sister, cried out, "If my brothers are burnt, I will be *Sati*," and rushed into the flames. All were consumed in a few minutes. One boy walked in from the crowd and asked for his brothers. A voice answered from above and he slipped down the rope. Then both asked for their sister, who was found under the Nizam's chair.

[Mrs. Tibbitts here includes the account of Mr. Jacob's phenomena reprinted from Mr. W. T. Stead's "Borderland," to which our readers are referred. She then proceeds:]

When I met Mr. Jacob last September in Bombay I asked him for further details of the "invisibility" he had said on a former occasion was produced by the seed of the castor-oil plant. He said that the tree must be grown by the occultist himself, who watches over it and uses mantras (invocations) at each stage of growth. In every castor oil tree thus grown there will be certainly one, perhaps two seeds which make a person invisible so long as he retains it in his mouth. The seed must be covered with wax to preserve it from the saliva. That is all that is necessary to get the desired result once the seed is produced. Mr. Jacob told me that before he lost part of his power as an occultist he could enter any house, company or private chamber he chose unperceived. When invited to dinner by the wife of Mr. Maud, a Punjab I.C.S., he decided to go as an invisible guest. Up to the end of the second course he occupied his chair unseen. The guests saw the food disappear into space. After this course he removed the seed from his mouth and was "all there" for the rest of the meal. Do I believe it? Yes. First, on the general grounds that the world is more wonderful than prosaic people suppose. Secondly, for the particular reason that Mr. Jacob's other extraordinary powers as an occultist are beyond all question. They are attested by so many, from Mr. Crawford to my own friends. Therefore it may quite well be that he can, or could, make himself invisible. For some of his powers were taken away when he wantonly wasted seventeen lacs of rupees in one heedless moment of his affluent days. His spirit guide, the departed Syrian, Asrudin, who gave him this punishment, is still with him constantly. He announces himself suddenly as a voice, "Peace be with you." Sometimes he materializes as a white vapour, and, when invoked with the seven righteous persons present, takes the form of a man. Mr. Jacob has written a book of his occult knowledge which

he might be helped to publish. Here is an opportunity for a capitalist, interested in such matters, to learn how to become invisible, etc.

I have related these phenomena to show that India is honeycombed with schools of occultism which have at least no direct connection with ours of the White Lodge of the Himalayas. These are probably the subordinate schools of which Helena Blavatsky wrote, for there is no other path to Raja Yoga, or the Kingly Science, than that which leads to the White Lodge. Every occultist must pass through its schools to get any knowledge which is worth having on the White Path. There is no other road to Wisdom, and Helena Blavatsky was the messenger of our generation. (TO BE CONTINUED)

(The Mystic City began in the December issue.)

## THE GOLDEN CHAIN

Sometimes it seems as though we never could realize the great privilege that is ours, the privilege of knowledge, even though that knowledge be but as the first faint gleam of dawn. But knowledge brings responsibility. Knowledge shows the knower to be embedded within the Purpose, for it belongs to all, is one, and must be rayed forth if the purpose is to be accomplished. And one has but to cast a momentary glance over the world as it is to-day, with its wars and pestilences, its famine and seething unrest, and remember that knowledge is power, and the knowledge of good the power that will eliminate evil and bring peace, to realize that one who knows must not fail in his duty.

We may search the whole world over for a cure for the ills of the world, but we will find nothing so sure, so simple, so effective, as that formula given by our revered founder, H.P.B., in the "Key to Theosophy." In chapter 12 are given "the four links of the Golden Chain which should bind humanity into one family, one universal brotherhood," and these are Universal Unity and Causation, Human Solidarity, the Law of Karma, Reincarnation. Get these great truths into the mass

consciousness and there will be peace on earth.

One who is beginning to understand will realize that there is a great comprehensive Plan being worked out, one unchanging Purpose governing all things. He will begin to realize the immanence of God.

Now, we see that out of the working of the Plan in the past has come among other things, that intelligence by which we understand, a growing, emerging intelligence, expanding towards perfection. And so it becomes clear to us that there can be no other possible end to growth but Divine Intelligence and that that is the purpose in relation to intelligence. And just in the same way would the man who understands recognize that every mode of expression of life is building towards the perfection of that mode, that the Purpose is the growth of all that makes up the little souls of things towards that which is perfect, the One Soul. He would see but One Plan, One Purpose, One Process, One Existence, One Will, One Law, in which are embedded all the little plans, purposes, processes, existences of men and things.

And, likewise, when he turns his attention to the process by which this Purpose is accomplished, he would recognize Universal Causation. He would recognize first One Cause, the outpouring of energy from One, existence being but the manifestation of that Energy. Life is energy. Now the nature of energy is cause, and cause cannot be without effect, nor effect become without cause. And as energy is ever emerging from every form of manifestation, cause of existence is inherent within all existing things. Cause ever is and ever will be as long as Energy comes forth from the One. But Energy is guided by Intelligence. It follows then that intelligence is inherent within all existing things, that intelligence is never absent from energy. But that intelligence involved within manifested things is a growing unfolding intelligence expanding towards that perfect Intelligence of which it is a reflection. Now, since existence is the manifestation of energy thus involving the cause of continued existence, and since the energy is guided in its manifes-

tation by a growing intelligence, we have ever present at every point in the manifested universe cause of continued existence, but also cause of ever-changing existence, of growth towards perfection.

The intelligence of one embodiment of life is awakened by responding to the influence of other and more advanced lives. And when we turn to that stage in the expression of the One Life which we call humanity, we find that all the out-going energies from one human being build into that total sea of influence within which all exist. But man is a reasoning creature and has freedom of will and can therefore direct his out-going energies and make them work either for good or ill. And by virtue of his existence man is ever sending forth energy. Every action, every emotion, every thought embodies energy and is a contribution to that total influence that is uplifting humanity or tending to drag humanity downwards. And as all contribute to that influence, all are subject to it. Humanity is one great organism, the harmony of which depends upon the harmonious working of every part.

But the significance of this great truth of human solidarity is fully appreciated only when the Law of Karma is understood. Karma is the law of cause and effect, and in its relation to human life, it decrees that the out-going energies of a man, which as we have seen, are causes of existence, create the vehicle, environment and conditions of that man's own life. Such environment and conditions must be the working out of some cause, and does it not satisfy the decrees of Justice that man should create his own environment? And see how the Purpose is accomplished by the action of this law. The evil action of a man indicates a possibility and a tendency to act in an evil way. It indicates the limitation of his knowledge of good and evil, the limitation of his wisdom or of his will. By being subjected to the action that he has caused he suffers, and so he learns that the action is not good. The wisdom thus gained guides the will so that the out-going energies bring good instead of evil. Thus it becomes perfectly evident that only by

doing good to others can good ever come to any man. "Each man is his own absolute law-giver, the dispenser of glory or gloom to himself, the decreer of his life, his reward, his punishment." So if man's expression is good either in thought, emotion, or action, the effect is good, and the cause of more good. The cycle is completely harmonious, and the approval of the gods felt in the joy of it all. If the cause happens to be evil, the effect is sorrow and suffering. But new-born cause ever springs out of dying effect, and sorrow and suffering ever purify and enlighten, so that out of evil effect of evil cause is born the good. Sin ever results in suffering, and suffering brings wisdom and wisdom puts an end to sin. Thus the great Purpose is accomplished. Thus the soul of action is ever good, for it is the inner purpose and effect of action that the soul of man feeds on.

The understanding of the Law of Karma has been lost to the Western world through the discarding of another great truth, Reincarnation. The belief that one life only is lived on earth draws an impenetrable veil over the vision so that the working out of a rational comprehensive plan cannot be seen. Energy sent out in any form is cause and must have effect. Desire is energy, and just as long as man's desires are centred in earthly things, man will return to earth life to complete the cycle of the action. It is only when that wisdom has come, when the soul only of action is regarded and the will set unswervingly upon the accomplishing of the good, when all energies are turned Heavenwards and not earthwards, that the soul is freed from return to earth life under the Law of Necessity. For it is man's own energy that brings him here, and it is man's own energy that releases him from the necessity of return. It is only when man has become what H.P.B. has termed "a mere beneficent force in Nature" that he ceases to send out those energies that bind him to earth life.

There is a Purpose and a Plan, and true knowledge of that Plan results in Right Action, and Right Action accomplishes the Purpose. The Great Life came forth to accomplish that Purpose, and it has

stamped purpose upon every little life that is.

What a depth of wisdom lies in that ancient Delphic oracle, "Man Know Thyself." To know that man is but a spark in God's own fire, that he is a point within which and through which the Divine Purpose is being accomplished, that within him lies latent all power to know the Purpose and will to accomplish it, that that growing expanding love that he feels within his heart is a ray of the Great Love, and is that which inspires the will to send forth healing, uplifting energy in the light of the growing wisdom that is his, to know that even now, at whatever point he may have reached, he has a part to play and can lift some of the burden under which humanity staggers, what a privilege it all is. What an appeal to that inherent heroism that makes men and women give and give and give, with only the hope of the helping of burdened humanity to inspire them, and when, through knowledge, this hope becomes a certainty, what a privilege it is, and what a responsibility.

Winnipeg.

H. Lorimer.

## MR. ERNEST WOOD

Mr. Ernest Wood has concluded his Canadian tour, leaving golden opinions behind him wherever he has been. Before he left Adyar in May of last year he wrote to the General Secretary, and arrangements were then made which resulted in almost every Lodge in Canada being visited. Owing to delays in Japan and the United States he reached Eastern Canada later than had been expected, but with the happiest results when he did come. Mr. Wood showed that he appreciated the spirit of broad tolerance which it has been the aim to establish in the T. S. in Canada, hearing all sides, proving all things, holding fast to what is good, and letting others do the same as seems right to them. Mr. Wood's tour concluded with visits to Montreal, Ottawa, Toronto, Hamilton, London, St. Thomas and Brantford, and everywhere he repeated the impression left in the West. His culture and simplicity were on a par, and he thus commended himself to a wide range of audi-

tors. A report from Calgary Lodge happily expresses the impression he left generally. "We had three public meetings, with Mr. Wood lecturing on 'What Theosophy Is,' 'The Purpose of Life' and 'Pleasure, Pain, Happiness and Progress,' and let me say that for many of our members and outsiders also his lectures were a revelation. The ease with which Mr. Wood answered every question, and there was a large number of them—lucidly and exhaustively and without the slightest hesitation at any time, was commented upon by many of our members. Dr. Steele called it most remarkable." Regina reported: "We greatly enjoyed Mr. Wood's visit, and have received much encouragement for carrying on our work." Winnipeg reported: "Mr. Wood's subjects are not such as would attract a large crowd, but his lectures are most logical and satisfying to those who do attend. He treats his subjects in a very different manner from most of the lecturers we have had here, dispensing entirely with the elaborate technical terminology of Theosophy, which is such a stumbling block to those of the public who are little acquainted with our philosophy. Mr. Wood is a very fluent speaker, and is particularly good at answering questions."

## WHY SOME MEMBERS LAPSE

Some lapse because they forget to pay—Negligence.

Some because they get mad at the officers—Spite.

Some because they think they are better than some of the other members—Bigotry.

Some because they were induced to join somewhat against their will.—Weakness.

Some because they can't run the meetings like they thought they could—Cussedness.

Some because they move away, and think it too much trouble to write—Laziness.

If you have permitted yourself to lapse, to what class do you belong?

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Men and parties, sects and schools, are but the mere ephemera of the world's day. *Truth*, high-seated upon its rock of adamant, is alone eternal and supreme.

## THE CANADIAN THEOSOPHIST

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### OFFICERS OF THE T. S. IN CANADA.

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Mrs. George Syme, Winnipeg.

#### GENERAL SECRETARY:

Albert E. S. Smythe.

## OFFICIAL NOTES

The address of the Guild of Builders (London), Limited, referred to in the notice last month of Mrs. Besant's pamphlet on the Guild System, is 52 Russell Square, London, W.C., 1, England.

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Mr. C. W. Dygraaf, Amsterdam, Holland, writes as General Secretary of the European Federation, and proposes that the next Congress, which is to be held in Vienna, in 1923, should meet in the first week of July of that year.

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Fellowship Lodge has been chartered in Ottawa with eleven members. Alfred J. Franklin has been elected president and Mr. H. M. Bradley, 4 Rockcliffe Way, Ottawa, secretary pro tem.

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Vulcan Lodge, of Vulcan, Alberta, has been chartered with seven members, Mr. Guy Denbigh, president; Mrs. T. B. Davenport, Box 473, Vulcan, Alta., secretary. This is the result of earnest study on the part of a small group of members-at-large.

Julian Lodge, which has long considered the step, has decided to adhere to the T.S. in Canada, and has been chartered with nine members. They represent the art and literary movement in Vancouver as inspired by Theosophy. A. M. Stephen is president and D. C. Macnair, 2590 Fifth Ave. West, Vancouver, is secretary.

## THE ANNUAL ELECTIONS

Nominations for the office of General Secretary and seven members of the General Executive should be made by Lodges during the month of March so that returns may all be in by the 10th of April. Experience has shown that it is impossible to issue voting papers, carry on the election, make returns and scrutinize the ballots in time for a declaration in the June magazine. Secretaries of Lodges will please see that the matter is brought before their respective Lodges, and when nominations are made have them sent at once to the General Secretary. Nominations must be made through a Lodge and reach the General Secretary by April 10, when the nominations will close. This will enable ballots to be sent out on or before May 1, and the voting to close on June 1. Nomination returns should be sent in a separate letter.

## FELLOWS AND FRIENDS

Dr. J. M. Peebles, a member of the Theosophical Society in the long ago, has died in California within two months of completing his hundredth year. He was a great authority on diet and hygiene generally, and a man of great breadth of mind and consequent influence. He left the Theosophical Society when he found himself in disagreement with the theory of reincarnation, or what he considered was the theory put forward by Theosophists. A consideration of his writings on the subject incline to the view that, like many others, he never understood the doctrine of reincarnation, but imagined that the personality was the important part of the man. He devoted his later years to spiritualism.



Mr. and Mrs. E. N. Fernyhaugh have been selected as head of the Theosophical School in New Zealand. Mr. Fernyhaugh is a B.Sc., and both he and his wife are trained teachers and F.T.S. Mr. Fernyhaugh has been teaching at a large secondary school at Harrow, but has grasped the opportunity to conduct a school on Theosophical principles.

## AMONG THE LODGES

Toronto Lotus Circle presented a charming dramatic interlude written by Miss Jessie Lang, illustrating Karma, at an entertainment in January, and by request it was repeated again in February.

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Annie Besant Lodge, Toronto, has elected Mr. Ernest Jackson president and Mr. James Wallace secretary. Meetings are held on Wednesday evenings at 66 Cannon Avenue, a study group occupying alternate evenings with Mrs. Besant's "A Study in Consciousness."

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The 31st annual meeting of the Toronto Theosophical Society was held on February 15, and satisfactory reports were made by the various officials. About 275 members stand on the roll, not all of these being paid up. The balance sheet of the trustees showed that the annual revenue was \$9,154.23, which had been raised by the members during the year. Of this, \$8,070 went to the Building Fund. An indebtedness of \$24,000 remains on the building, with assets of \$33,092. The hall, which seats 500, is a decided gain to the movement in Toronto.

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Edmonton Lodge has moved to a larger lodge room, seating a hundred, at 204 Empire Building, corner of First Street and Jasper Avenue. There is a fine spirit in this our most northerly Lodge, which is looking forward to Mr. Wadia's visit.

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Following the example of the Vancouver Lodge, which raised \$500 for the Building Fund by a bazaar, the Toronto Lodge is also holding a bazaar early in the spring, and hopes to rival its Western confrere.

## OUR EXCHANGES

Mrs. Besant writes in "The Adyar Bulletin" for January: "The Annual Report will be bulky this year, and much good would be done if National Societies would send it to at least some of the public libraries and leading newspapers published within their jurisdiction. The enemies of the Theosophical Society are many and active, striving to overthrow, or at least to deflect it from its line of progress and expansion, and it would be well if its friends would show equal energy in its support. We must expect, in the period which precedes the actual coming of the World Teacher, that a last desperate effort will be made to injure it. Avatara and Anti-Avatara, Christ and Anti-Christ, must ever strive against each other, and to that struggle there can be but one ending. But I would remind our members everywhere that this recurring age-long event finds its place in the prophecy put into the mouth of the Christ as to His return. Even the 'very elect' will be assailed. Each must judge for himself on which side in the struggle lies the Truth, and must make his own choice. I ask none to follow me, unless their own intuition witnesses to the truths I know and teach. The President of the T. S. wields no authority. Those to whom I have brought the Light, and who have been my students for many years—some for no less than thirty—are free to stand with me, or to find the path I tread too hard for them. Let each be honest with himself. Let none pretend to give an allegiance which is not real, but is a mere convention and a hypocrisy. Very clever and subtle are many of the appeals made to great principles, which in practice are betrayed. Gold will pass through the fire, purified from dross; the dross will be burnt up. But out of the gold shall be fashioned the breastplate of the Son of Man, the great High Priest of Humanity." Mrs. Besant also gives an account of the interesting proceedings at Benares. "I must not forget to mention the visit of H.R.H. the Prince of Wales to Benares Hindu University on December 13th, to receive the honorary degree of Doctor of

Letters. There was the usual rude and disloyal hartal in the city, but it in no way marred his visit, as the university lies outside the town, facing the palace of H.H. the Maharaja of Benares, on the opposite bank of the Ganga. The Boy Scouts of the National High School had the honour of guarding the platform, on which were gathered the Chancellor, H.H. the Maharaja of Mysore, H.H. the Maharaja of Alwar, the Vice-Chancellor, Pandit Madan Mohan Malaviya, H.H. the Maharaja of Benares and the Yuvaraja, and various dignitaries and officials of the university. The Prince looked very young, and his voice carried splendidly. The eastern golden turban, which may be worn with the Doctor's gown, became him admirably. On the following day, it was my good fortune to receive a similar degree, and I value it much, as a link with the institution which I took a share in founding and in nurturing for eighteen years. Strangely enough, I was its Head when the Prince's Father and Mother came to visit it in its earlier home, when they were Prince and Princess of Wales. I never expected then that I should live to greet their son in the university which has grown out of the Central Hindu College, and to wear its second Doctor's gown, the first having been given to him." The Prince of Wales visited the T. S. Headquarters at Adyar on January 13, news of which we hope to have for next month. In his address on Sat Sangha, given in the Bulletin, Mr. C. Jinarajadasa says: "We know from experience that a man with a contagious disease spreads that disease. In a similar manner, a man who is full of health spreads health. So it is that a good man infects others with his goodness. If we state these invisible facts in terms of vibrations, then what happens is that a good man has a higher rate of vibration than his fellows, and wherever he is, he keys up the rate of vibration in that place. For such is the nature of the universe, that none of us live isolated; we all help or hinder each other. We are One Life, however diverse its expressions may be." Col. Ingersoll is thus answered at last.

In "Theosophy" for February, in the history of "The Theosophical Movement," an account is given of the Mars and Mercury debate, which seems likely to remain as a filioque test of Theosophical "orthodoxy." Madam Blavatsky and Wm. Q. Judge support the "Secret Doctrine" view following the analogies of the case. The letter received phenomenally by Col. Olcott while at sea on board the "Shannon," which left Bombay for London on August 7, 1888, establishes the authenticity of the Secret Doctrine on the point on the authority of the Master K. H. "Since 1885," he wrote, "I have not written, nor caused to be written save through her agency, direct or remote, a letter or line to anybody in Europe or America, nor communicated orally with, or thro' any third party. Theosophists should learn it. You will understand later the significance of this declaration, so keep it in mind." This is from Letter xix. in Mr. Jinarajadasa's recent volume of the Masters' letters.

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An excellent article by Mr. Ernest Wood on "Hindu Dhyana and Buddhist Zen" is the leading feature of The Messenger for February. George H. Hallett, Jr., disposes of the objections raised to proportional representation by Mrs. Laura Slavens Wood, who evidently did not understand the subject.

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"Theosophy in Scotland" has stopped publication, and the official organ consists of a four-page sheet of notes and notices.

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Also received: For January, Theosophy; The Messenger; Theosophia, Amsterdam; Revista Teosofica, Havana; Theosophy in England and Wales; Theosophy in Australia; Teosofisk Tidskrift, Stockholm; Bulletin Theosophique, Brussels; Bulletin Theosophique, Paris; Theosofie in Ned-Indie, Wettevreden; Problemerogriden, Copenhagen; Theosophy in New Zealand; Revista Teosofica, Valparaiso, Chile. For February, The Protestant; Hesperia, Madrid, Spain; Theosophy in England and Wales; Bulletin Theosophique, Paris; O. E. Critic; etc., etc.

## CORRESPONDENCE

## A PLEA FOR MANAS

Editor, Canadian Theosophist: Having taken a more leisurely interest in your chapter of April 15th by Franz Hartmann, one cannot help but notice what a weight of importance attaches to the first axiom of the Rosicrucians. They seem to have required an agricultural symbol (the seed) in order that the beginning of wisdom might appear, or that the idea of an eternal life might be generally entertained even for the work's sake. At all events the ballast of the first great commandments, as well as the sound thereof, runs through their monastic twelvefold experience and justifies many a road with fewer sign-posts on the same hillside. From the same issue, as a sort of ordinary fisherman, I take the liberty of reproducing a sentence in the article by Mr. A. M. Stephen, as follows: "We are being given an opportunity to assert our divinity and remodel the world according to our desires." Now an evergreen opportunity like that is worth more than wood and foliage ever amounted to since the days of Eden. It reminds one of an Ilium whose topless towers shall never be burned. Perhaps, however, the law of universal reference will excuse me for re-writing Mr. Stephen's sentence into the condition of a shade and windbreak. Thus: We are being given an opportunity to realize our divinity within and without and will be enabled to perform greater works than formerly towards bettering the world, because we and our works have a realized reference to that Divinity. The Rosicrucians increased their stature by taking the citadels of thought, and spake to the earth also that it might answer them, or, as Lincoln would say, they had legs long enough to reach the ground. But while the earth has been fairly generous towards the brotherhood of humanity, it still opposes our desires with certain ravenous insects and a host of noxious weeds that never tire in the battle. In the fields hereabouts, where once the great forest trees were content to produce immense quantities of wood and a modicum of squirrel food, the earth keeps on answering.

A. I. C. Scarborough, Ont.

Editor, Canadian Theosophist: It was with considerable interest and something akin to amusement that I read in the December number of our sectional magazine a very dire and solemn "Resolution" from a Western Lodge directed against certain editorial comments and reflections in that lively little journal. Now, Mr. Editor, lest you should be unduly impressed with a sense of your editorial unworthiness, let me hasten to assure you that the note of censure and of grief pervading the said resolution by no means reflects the attitude of our Canadian Lodges generally. I know of more than one Lodge which will warmly support you in all your efforts to establish and maintain a spirit of intellectual freedom within this section of the T. S.

Your wise and timely reminder that the T. S. was not primarily intended as a refuge for the feeble-minded was surely not uncalled for. Unintelligent and carping criticism of the editorial policy, which has given the Canadian section the most wholesome and vigorous sectional magazine at present in existence, must not be allowed to pass without challenge. The head and front of your offending, Mr. Editor, was, I gather, certain real or imaginary criticisms of Mrs. Besant. Well, Mrs. Besant is a very remarkable woman: but whence does she derive immunity from criticism? I would fain hope that she herself would be the last to demand it. Mrs. Besant has many admirable qualities. Of a deeply and essentially religious nature, she has a tireless energy, a passionate desire for the social and political welfare of the peoples, and every form of courage save only the highest. But that she should be looked upon within the T.S. as a sort of Potentate or Pope who can do no wrong and is utterly beyond criticism, is surely about the most disastrous thing that could well happen!

Nothing is more evident to-day than the melancholy fact that the Theosophical Society is being rotted and debauched by the three deadly poisons of Sentimentalism, Psychism and Pietism. Poor old T. S.! What has become of the masculine

vigour of other days, when not only was temperate and reasonable criticism always allowed, but hard blows were given and received in a truly fraternal spirit, without the least danger of evoking the pious whine about "Toleration," "Love," "Harmony," "Slush," et al. What blight has fallen upon you which breeds such feminine hypersensitiveness, that the mere swish of the editorial cane can evoke the alarmed and sorrowful protest which is the subject of this letter!

Dear beloved brethren, we really must do better than this. Let us not forget that the modern Theosophical Movement is not quite the same thing as the Theosophical Society. By the sacrifice and labour of stronger hands than are now to be found in the T.S., the heaven has gone forth into the world, and Theosophy is now independent of any society. We of the T.S. must not allow ourselves to forget that we no longer have Theosophy as our peculiar and exclusive charge, to make or mar as our strength or weakness may befall. Where we falter or deviate, clearer eyes will perceive the goal: the hands and feet of more intrepid runners will carry the Torch forward into the glad Future. Let us remember that it is only too possible for any Theosophical Society through cowardice, insincerity and spiritual decay to have surrendered, without suspecting it, the last shred of its spiritual affiliation with the great modern Theosophical Movement, which brooks no halting by the wayside, and live an imposing life as an empty shell

Finally, Mr. Editor, a word and a suggestion to our erring Western sisters, whose sorrowful "Resolution" has set in motion my unwonted and laggard pen. Were it not well, dear ladies, in seeking to approach the noble doctrines of Theosophy to earnestly seek to apply the dreaded and searching Manasic Principle—*Atma-Buddhi-Manas*, you know. *Atma* and *Buddhi* are amply able to take care of themselves, but *Manas*, poor young *Manas*, has been made the Cinderella of the T.S., lo, these many years, and relegated to the scullery by her two wicked and ambitious Kamic sisters, who in borrowed robes have impersonated *Atma* and *Buddhi*. But

one day the Fairy Prince will arrive and then—but why anticipate!

Well, this is an earnest recommendation, but of course it is impossible to feel certain that anything will come of it: at any rate the method will have all the charm of novelty.

Salutations and deep fraternal regards to every member of the Canadian Section who realizes, or who is striving to realize, that There is no Religion higher than Truth, and to all the rest—my kindly pity.

Wm. C. Clark,

President Orpheus Lodge, T.S.

## BRITAIN'S PLACE IN THE PLAN

Mrs. Besant has made a notable addition to her long shelf of books in her new volume, "Britain's Place in the Great Plan." It consists of the four lectures she delivered in London last June and July, and while it is therefore less condensed in style than a written volume would be, particularly the first lecture, this will not be a fault for those who wish for a precise and lucid exposition of the subject in hand. And throughout, even in the more diffuse sections, one comes on gems that might well have been laboured in the study instead of tripping from the tongue of the spontaneous orator. "There is no depression for him who strives to live in the Eternal, but an abiding peace amid all the storms of time; for there is nothing that can shake the Spirit that knows whence he came and whether he goes." And what a joyous passage on the next page on the theme, "When the Morning Stars sang together," and their relation to the Plan of Life. The Theosophical view of life is either elaborated or implied in this volume, and as an introduction to people not familiar with Theosophy, it will seize and maintain the interest of the reader. The book may be had from Mr. McMurtrie, our acting book steward, for 90 cents.

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Notices of Mr. Jinarajadasa's most interesting little book, "The Meeting of the East and West," and of Mr. Pavri's fine volume, "Theosophy in Question and Answer," have been left till next month.

**MOTHERS THOUGHT GUILD**

Greetings to you all dear Mothers; At this season of the year, winter passing, spring ahead, when all hearts are burning with love and endeavour to fill our children's lives with joy, I think we should pause awhile and consider how best to give them a lasting happiness. Soon all the Christmas toys will be broken and new amusements looked for. Then comes our opportunity to show them how to put into practice the "Love, patience and gentleness" we have been cultivating in ourselves the past year. Your realizations of the joys of motherhood will deepen as you watch Grace leave the fairy-tale book to soothe Billie's woes over his broken wagon, with assurances that "Daddy will mend it." (I wonder if he will.) I want the coming year to be a record one for the M.T.G. in Canada. It is a long time since I heard from some of the branches—Calgary for one.

We shall have a great reunion in February and I hope all members in the Dominion will take part, either by presence or thought, and before then I wish all branches would send me in a list of their members.

With such teeming numbers of children round us, mothers should be realizing the important part they have to play in the great age in which we are living and see to it that no act or word of theirs shall hinder the growth of the spirit intrusted to their guidance in the small body so dearly loved.

Mary S. Budd,  
Sec., Mothers Thought Guild.

64 Westlake Ave., Toronto.

**A WORN OUT TITLE**

(Special Despatch to The Globe)

London, Ont., Dec. 29.—Declaring that most ministers look upon the title "Reverend" as worn out and obsolete, Rev. T. S. Roy, pastor of Talbot Street Baptist Church, who has resigned and is going to a church in Brockton, Mass., says that if the members of his new congregation have no objection he will dispense with the appellation when he takes over his duties. He desires to be known only as plain T. S. Roy.

**SPEECH DEDICATION****NO GOSSIP**

1. Never speak ill of anyone.
2. Refuse to listen when anyone speaks ill of another, but gently say, "Perhaps this is not true, and if it is, it is kinder not to speak of it."
3. On no account must you go and gossip to some third person about the matter.
4. Sternly repress the wish to meddle in other men's business. What another man does or says or believes is no affair of yours, and you must learn to let him absolutely alone.
5. If you hear a story against anyone, do not repeat it.
6. Never attribute motives to another.
7. Your thought about others must be true; you must not think of them what you do not know.

**WATCH EVERY WORD**

1. Before speaking, think carefully whether what you are going to say is true, kind and helpful; if it is not, do not say it.
2. You must be true in speech, accurate and without exaggeration.
3. Be accustomed to listen rather than to talk; do not offer opinions unless directly asked for them.
4. To know, to dare, to will and to be silent; the last of the four is the hardest of them all.
5. Never wish to shine or to appear clever; have no desire to speak. It is well to speak little.
6. Mind your own business and learn the virtue of silence.
7. You must never say what you cannot imagine the Master as saying.

Watch ceaselessly or you will fail.

## THE CANADIAN LODGES

### Banff Lodge.

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

### Calgary Lodge.

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

### Edmonton Lodge.

President, Reginald D. Taylor; Secretary, Miss Alice M. Daley, 2 McLean Block. Rooms, 204 Empire Building.

### Halifax Lodge.

President, Harold Maurais Vine; Secretary, Mrs. Laura Blom, Tramway Building.

### Hamilton Lodge.

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

### London Lodge.

President, Richard H. Cronyn; Secretary, Mrs. Helen M. Shaw, 287 King Street, London, Ont. Meetings held at 212 Dundas Street.

### Medicine Hat Lodge.

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

### Montreal Lodge.

President, Charles Bardorf; Secretary, Mrs. Alice H. Hamaker, 4120 Western Ave.

### Nanaimo Lodge.

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

### Ottawa Lodge.

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

### Fellowship Lodge, Ottawa.

President, Alfred James Franklin; Secretary, H. M. Bradley, 4 Rockcliffe Way, Ottawa, Ont.

### Regina Lodge.

President, Mrs. Stevens; Secretary, George A. Palmer, 2850 Garnet Street. Lodge meets Room 203, 1821 Scarth Street, Sunday, 7.30 p.m.

### Alcyone Lodge, Regina.

President, H. G. Smith; Secretary, Mrs. Clara Forler, 1304 Cameron St., Regina, Sask.

### St. Thomas Lodge.

President, George L. Haight; Secretary, Mrs. Hazel B. Garside, 19 Park Ave., St. Thomas, Ont.

### Summerland Lodge.

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

### Toronto Lodge.

President, Albert E. S. Smythe; Secretary, Harry R. Tallman, 71 Ellerbeck Avenue, Toronto, Ont. Lodge rooms, 52 Isabella Street.

### Toronto West End Lodge.

President, Frank E. Clarke; Secretary, Walter Cotton, 29 Bird Ave., Toronto.

### Annie Besant Lodge.

President, Ernest Jackson; Secretary, James A. Wallace, 66 Cannon Ave., Toronto.

### Vancouver Lodge.

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

### Orpheus Lodge, Vancouver.

President, W. C. Clark; Secretary, A. L. Crampton Chalk, Vancouver, B.C.

### North Vancouver Lodge.

President, Mrs. A. W. Dyson; Secretary, Mrs. M. A. Keir, Osborne Road W., North Vancouver, B.C.

### Julian Lodge, Vancouver.

President, A. M. Stephen; Secretary, D. C. Maenair, 2590 Fifth Avenue West, Vancouver, B.C.

### Vulcan Lodge.

President, Guy Denbigh; Secretary, Mrs. T. B. Davenport, Box 473, Vulcan, Alta.

**Victoria Lodge.**

President, Will Griffiths; Secretary, W. B. Pease, 2540 Cadboro Bay Road, Victoria, B.C. Lodge meets at 101 Union Bank Building.

**Brotherhood Lodge, Victoria, B.C.**

President, Odo A. Barry; Secretary, Ashley Wilfred Boyden, 126 Pemberton Building, Victoria, B.C.

**Winnipeg Lodge.**

President, H. Lorimer; Secretary, Laurance H. D. Roberts, 404 Rosedale Avenue, Winnipeg, Man. Lodge room, No. 33, Music and Arts Building, Broadway and Hargrave Sts. Public meeting, Sunday at 7.30 p.m.

**Blavatsky Lodge, Winnipeg.**

President, Wm. Quast; Secretary, Wm. A. Moore, 51 Agnes St., Winnipeg.

**MR. WADIA'S TOUR**

It is difficult to give any kind of adequate impression of Mr. Wadia's work and the effect of his addresses on those who hear him without being taxed with emotionalism. The cynically or sceptically inclined must see and hear in order to believe, but at least it can be said that it is a unique opportunity for Canadians who hear this representative of the Eastern wisdom on his first visit to Canada. During his course of lectures and classes in New York recently people have been attending from all over the United States, from Canada, and even from England and the European Continent for the express purpose of hearing him. Since Mrs. Besant visited Canada his equal has not been here. It was the same in Europe when he spoke in France, in Belgium, Holland, the Scandinavian countries and Britain. It is a general testimony that his addresses are pervaded with marked spiritual power. Those who have read "The Inner Ruler," "Individual Progress" and "World Service" in The Canadian Theosophist will have no difficulty in understanding this fact.

Mr. Wadia, while largely identified with the Indian Labour Movement, is a moderate in his view of Indian politics, and a

supporter of the new legislation which has begun the work of government reform in India. He has twice been chosen by the Indian Government to represent it at the International Labour Conference and last October attended the Geneva meetings in that capacity.

Mr. Craig P. Garman's article on "Mr. Wadia in Europe," which appeared in "The Theosophist" for December, and also in the "Canadian Theosophist," will make it unnecessary to recall his recent work in Europe. In India he is known as the founder of the Labour Movement there, and has been Mrs. Besant's right hand man at Headquarters in the Publishing House, and her co-workers in her Theosophical and national activities. Like her, he is a loyalist in relation to the Empire, and in support of the new government measures resulting from the Montague Act. It will be seen from the following itinerary that Mr. Wadia appeals to all classes of people, and his Theosophical spirit is evident in all his public work. We regret that it has not been possible to obtain details of the remainder of his Canadian tour, but similar engagements are being made in every place he visits and we anticipate a widespread interest in our movement as a result.

**Montreal**

Tuesday, February 28, 6.15-7.45 p.m.—Young Men's Canadian Club, Windsor Hotel, "Indian Labour in Relation to Gandhi"; 8.30 p.m., Members' Meeting.

Wednesday, March 1, 8.15 p.m.—Ritz-Carlton Hotel; lecture, "A Study in Indian Philosophy."

Thursday, 12.15 p.m.—Kiwanis Club Luncheon; 8.15 p.m., Y.M.C.A. Hall; lecture, "Unfinished Man: A Study in Evolution."

**Ottawa**

Friday, March 3, 12.45 p.m.—Kiwanis Club Luncheon; subject, "The Commonwealth of the Future"; 8.15 p.m., Members' Meeting.

Saturday, 4 p.m.—Bonne Entente League, at Chateau Laurier, "Universal Brotherhood"; 8.15, Chateau Laurier, lecture, "What is Theosophy."

Sunday, 3 p.m.—Chateau Laurier, "Life After Death"; 11 a.m., E. S. Group; 5 p.m., Independent Labour Party, "Indian Labour"; 8.15 p.m., Chateau Laurier, "Indian Philosophy."

Monday, 8.15 p.m.—Chateau Laurier, "India, What It Can Teach Us."

**Toronto**

Tuesday, March 7, 8.15 p.m.—Theosophical Hall; lecture, "Unfinished Man: A Study in Evolution."

Wednesday—Theosophical Hall; lecture, "The Wisdom of the Upanishads."

Thursday, 12.45 p.m.—Empire Club Luncheon, "India's Place in the British Empire"; 8.15 p.m., "Karma, the Law of Growth."

Friday, 8.15 p.m.—West End Lodge, "India: What Can It Teach Us, A Study in Indian Philosophy."

Saturday, 1 p.m.—Carls-Rite Hotel, Women's International League of Peace and Freedom Luncheon; address, "The Commonwealth of the Future: the Brotherhood to Be."

Saturday, 8.15 p.m.—Theosophical Hall, "The New Art, the Expression of a New Consciousness."

Sunday, 11 a.m.—Theosophical Hall, joint meeting of the Toronto Lodges, for Fellows of the T.S.

Sunday, 3 p.m.—Workers' Party Meeting in Strand Theatre, "The Labour Movement in India."

Sunday, 7.15 p.m.—Theosophical Hall; subject, "Yoga, the Path of Union."

Hamilton and London had not completed their programme at time of closing for press, but arrangements are well on the way, and Winnipeg, Regina, Medicine Hat, Calgary and Edmonton are busy in preparation.

The Vancouver committee had arranged for Salmon Arm, April 16; West Summerland, April 17; Vancouver, 19 to 23, including a members' meeting and four public lectures, and the remaining days at Victoria and Nanaimo. Some rearrangement may be necessary, as Mr. Wadia writes as we go to press to say that he has made a special engagement in Los Angeles for the evening of April 30, after the earlier dates had been confirmed.

**What Does Theosophy Mean to You?**

You found it so easily, didn't you? You read a leaflet, you saw the word Theosophy and enquired its meaning, or it was mentioned to you in a letter, and suddenly, wonderfully, your life was vivified, your outlook changed, you felt at-one-ment with Divinity.

**And Now the Blind Ask You to Give It to Them.**

Those who cannot see, who contact the outer world by means of Braille type, whose lives are one big question mark as to Why? When? How? write asking you for the message of Theosophy which has been transcribed into Braille.

In spite of devoted service, rigid economy, reducing our free Braille magazine, "The Light Bringer," from a monthly to a quarterly, ceasing to publish pamphlets, we have, very sadly, given instructions: **Cease, until further notice, producing our books, on Theosophy, in Braille.** We are the only medium through which these teachings can reach the blind. Our books go all over the world.

Could you read the letters, human documents, which reach us from the blind, you would be awed, you would feel the privilege of reading their confessions "Theosophy has given me a sound firm foundation where all was once as shifting sand." "The Light Bringer has been a great torch bearer. Oh! how I miss its being a monthly." "The books have led me, and many friends, from 'darkness to light.'" This is what they say.

**MAY WE WITHDRAW THAT NOTICE?**

To meet our heavy deficit, and continue in 1922, we need £400. We believe that this will be forthcoming from the several thousands of members of our great Society, the only public whom we can ask for support.

**Brothers! Will you share with these Blind Comrades the Divine Light which illumines your own lives?**

To Major A. E. Powell, Hon. Treasurer, "Theosophy in Braille" Fund, 3, Upper Woburn Place, London, W.C. 1.

I enclose £ : s. d. towards the above Fund.

Name.....

Address.....

Please cross all Cheques and Postal Orders