

# THE CANADIAN THEOSOPHIST

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## OUR SPECIAL TASK

(From Mr. Wadia's Article, "Occultism in Reconstruction.")

In this fifth race, mind is principally the instrument of all human endeavour and expression. In the region of the heart, as also in the labour of the muscle, mind is a dominant factor. We are now witnessing one layer of mind-unfoldment torn to shreds, and a world-peace will not emerge until, from within, the new impulse produces its vehicle of manifestation. Signs are already visible of the construction of the new instrument and its early activities. These reflect themselves in world-movements and world-ideas; if the former are neither strong nor numerous, it is due to the paucity of the latter, and that is so because adequate efforts are not made to contact the Ideas in the archetypal world. The Masters are engaged in the task of pushing these Ideas into manifestation and ultimately into actional forms in the physical world, and those who want to serve Them must participate in that work. This, of course, demands a purifying of our own intellect and mind-processes. It requires the gaining of the faculty to use the inner layer of our own minds; it means that we have to cultivate the philosophic rather than the scientific mind. For this purpose H. P. B. ever and anon advised her pupils to pass beyond antahkarana. In her classification of mind lies a clue to our present intimate work; but nowadays we move chiefly round and round the grooves of Kamie mind, let alone the scientific, and naturally, therefore, our many and varied activities do not succeed

in establishing a philosophic basis. Our altruism in the main is instinctual and emotional—Kama-manasic—but this does not mean that it is the reverse of good, for there are good instincts and emotions. These also are wanted in the world; but the question is: Are we of the T. S. destined for that work? There are thousands in the world to-day with good instincts and good emotions, as is clearly evidenced by the wonderful altruism manifesting itself in every walk of life. It seems to me that ours ought to be a higher task—something that is superfine in service, something that is more profound in sacrifice. I have tried to indicate the nature of its source, and it conforms to the condition of the spiritual life, namely, that we have to strive to get that which we want to give.

What a glorious privilege the Great Ones gave us? Let us endeavour to grasp it and put in the necessary self-training towards that inner growth which will make us, very truly, channels of Their Power and Wisdom. If the world-process is not to fail as in the days of Atlantis, if in this War of Ideals the subtler powers of mind have to emerge triumphant over the grosser, then the advance guard of humanity in its role of the pioneer, must make use of the new instrument which mankind as a whole will be able to use in a generation yet unborn. We of the T. S. have that special task, and a few at least among us ought fearlessly to take it up.

# WHAT THE THEOSOPHICAL SOCIETY STANDS FOR.

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

(CONTINUED FROM PAGE 6)

What then does the T. S. pre-eminently stand for, setting aside the extraneous movements that have threatened to obscure its real purpose? I believe I am entirely correct in stating that it represents the greatest historical movement directed towards Human Brotherhood, based upon true tolerance and upon intellectual and spiritual freedom. But I can assure you that the Theosophical idea of brotherhood and of tolerance are not the ideas respecting these qualities which are prevalent in the Christian nations at present. For, while it is true that the teachings of the Christ were as thoroughly altruistic as those of any founder of a great religion, the spirit of His revelation has been more degraded and perverted by His followers than by the adherents of any other teacher. All religions, the Christian included, are admittedly designed for the purpose of regenerating the world, but just in so far as they have been diverted from this end have they had disastrous effects upon human life and conduct. Christianity has centred the energies of its devotees upon the attainment of heavenly bliss and the salvation of his soul, and has consequently produced a form of enlightened selfishness unparalleled in history. Since men have been taught that their highest duty was to save their own souls while the salvation of their neighbours took a secondary place, the only logical result is that his personal welfare loomed more largely than any other consideration. From the "Light of the World" there emanated shadows of such inky blackness that only the term "organized and sanctified selfishness" can describe their collective purpose. The God of the Christian world is the Almighty dollar. Among Catholic nations it reigns, tempered by lust for power, temporal and spiritual; among Greek Christians as lust for race aggrandizement; among Protestant nations it reigns supreme. As a result of this enlightened selfishness the purely intellectual faculties have been developed at the expense of the spiritual; it has stimulated

competition; and to-day we have our Christian civilization, which was a combination of mechanical inventions, political institutions and individual shrewdness of character—tottering to its doom. A civilization founded upon a mechanical and materialistic basis is self-doomed and contains within it the factors for its own destruction. Railroads and telegraphs have assisted materially in the organization of the working class, and a few skilled artisans can strangle the life of the nation at a moment's notice. The strikes agitating the city of Seattle are illustrations near home, and the secret conspiracies in Europe that have made the Russian revolution and will start other conflagrations equally large are examples of what must necessarily happen to states built upon so-called Christian principles of Brotherhood and toleration.

And, therefore, I should like to present to you a higher and truer conception of Brotherhood and tolerance as inculcated by the teachings of all the world's great teachers and sages. The T. S. does not believe that men are born "free and equal." It recognizes frankly the differences, physical, mental and moral among men, and avows that this is only natural because men stand at various levels on the ladder of lives. We are members of one large family called Humanity, and just as in a family there are elder and younger brothers, and members differing widely in their capacities, so it is in this larger group. Because our brother is younger, we protect him from the results of his inexperience; we are very tender to his shortcomings, for we know he will grow in knowledge and power; we see that he is well fed and clothed and that he is materially happy. We do not exploit him nor take advantage of our larger experience to oppress him. And he, in his turn, admits without reluctance our superior wisdom and respect our greater power, but his little services rendered us are not for a wage—they are prompted by love and a desire to attract our further helping and benefit by our

advice. We are tolerant as only free men can be, not fearing to express our opinions because we are equally willing to listen to the opinions of others and respect the sincerity of the one who thinks differently, although we may be opposed to the principle actuating his expressed thought. Tolerance can only be based upon freedom. That is why religious tolerance is often the bitterest sort of intolerance.

Upon a basis of spiritual qualities only can we build a State that will be permanent and in which brotherhood and tolerance will be possible. Then work will be a joyous service rendered the community not for a wage, but because it is the pleasure of every individual to contribute to the common weal.

While presenting to mankind the glorious possibility of attaining as an ultimate state the universal brotherhood of all humanity, the T. S. has presented in a more convincing way than any body of religionists the immortality of the human soul. Looking upon man as an individualized expression of the One Divine Life that pervades all the universe, it has reassured humanity of the truth held by all the great poets, thinkers and teachers, that man is divine and has within him the powers and possibilities of a god. At this period of our racial history there is an especial need to re-affirm spiritual values because materialism, greed and hypocrisy have plunged the world into chaos. It presents to men the only possible solution of the problems that seem insoluble. If we know that we are the makers of our own destiny, then we can take courage in the face of apparently insurmountable difficulties, confident that even as we made the chains that bind us, we can break their bondage and attain to that freedom that is our inalienable heritage. And if you have but ears to hear and eyes to see, everywhere you can see the signs of awakening life. Among the masses of the toilers in our mills, mines and factories, there are many who have seen that the world is a beautiful thing and that life is a splendid and glorious thing if they could have an opportunity to live. They have made up

their minds to effect conditions in which they will have a chance to grow and which will not stifle the highest aspirations and needs of their nature. They are becoming aware that they have the power to make this world a good place to live and they are not looking to a Deity set in an imaginary heaven to accomplish the task for them. They are catching a glimpse of a new world in which man will be free from the crushing weight of dogma, creed, superstition and convention, and can develop harmoniously the latent powers within him. In the age which is dawning it may be that the angels' song, "Glory to God in the highest," may be changed peradventure to "Glory to man in the highest, for he is the master of things."

We may conclude, then, that the T. S. stands for Universal Brotherhood as an ultimate ideal and yet one comparatively easy to realize in human life because it is a fact in nature. But, in addition to this, and including this ideal within it, the Society stands as the visible embodiment of the spiritual impulse that tends towards freedom. It aims at gathering into an organization those pioneer souls who are willing to be misunderstood by their contemporaries if only they may be the torchbearers of the light of a larger knowledge for their brothers who struggle in darkness. It is only those who have the courage to face the truth at any cost and become masters of the forces which have hitherto held them in thrall, who can become a nucleus of the Universal Brotherhood of Humanity. No one can be of material assistance in the task of liberating others from the bondage of creed, custom and other forms which limit the growth of the soul unless he has attained to a measure of freedom himself. He cannot help others to grow except in so far as he understands the laws of growth. Any system of self-culture which will atrophy or destroy one part of our nature that another may develop has only a passing value. The urge towards freedom means expansion. It means that we shall face life fearlessly, with a positive acceptance of all of it—that we shall never deny our divinity by shrinking

from any expression of the all-pervading life.

It is absolutely useless to prate and babble about brotherhood and love of humanity unless we have the strength and courage to realize these virtues in our daily life. To do this we must have a knowledge of the meaning of the terms. Much that has been called love for the last two thousand years has been a sickly and morbid shadow of the reality.

One of our greatest poets has assured us that "the morning of manhood has risen and the shadowless soul is in sight." We are being given an opportunity to assert our divinity and remodel the world according to our desires. The civilization of the Christian era is crumbling and all that seemed sacred and permanent among the ideals of a generation since, is being proved valueless to meet the conditions facing us in this period of transition. Theology fails to offer any assistance in the present crisis. The truths which the T. S. stands for alone can satisfy the minds and souls of men who have outgrown the forms of religion and who yet are seeking for assurance that life is not a meaningless repetition of events in recurring cycles or a fortuitous combination of force and matter. To know that in spite of appearances to the contrary, that Love is the strongest force in the Universe and that human pain and suffering are largely due to ignorance and may be eliminated; to know that happiness and joy are of as much spiritual value as sorrow; to know that expression is the law of growth and that there is no known limit to the splendid possibilities latent within every human soul; these are some of the vital facts that the T. S. stands for now, as ever. In no uncertain accents it re-affirms that "man is higher than the angels" and in regard to the pale and time-stricken God of theology, it exclaims with our poet:

"Thought made him and breaks him,  
Truth slays and forgives,  
But to you, as time takes him,  
This new thing it gives—  
Even Love, the beloved Republic, that  
feeds upon freedom and lives."

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# AMONG THE ADEPTS

CONFIDENTIAL COMMUNICATIONS FROM  
THE HINDU ADEPTS AND  
CHRISTIAN MYSTICS.

By FRANZ HARTMAN, M. D.

A POSTSCRIPT TO HIS "REMINISCENCES"

TRANSLATED BY FRITZ HAHN

(Continued from page 14)

## THE TEACHINGS OF THE ROSICRUCIANS

Hindu philosophy mentions different states of consciousness or planes of existence, which human mind must penetrate and by which the human soul must ascend to reach the self-knowledge of the highest existence (Brahma-Vidya), described by Sankaracharya in his "Tattwa Bodha" or Knowledge of Existence. Correspondingly the Rosicrucians became able to know by their own inner experience twelve stages of faith or subconsciousness. They are given here as follows:

1. **The Seed:** That is, the spark of spiritual life and knowledge of God present in everyone. As God is the only true essence of all things, and everything appearing objectively to us in itself is nothing but lifeless appearance, God is therefore in all things, but only in those creatures who have reached the plane of humanity has this faculty of divine self-knowledge developed this power of growth. In the lower creatures it is dormant, that is, present, only latent and potential, and waiting for development in the course of future periods of evolution.

2. **Nourishment.**—We know if there was no sun nor sunshine there would not be fire nor light on earth. If one burns wood or coal it means to liberate stored and latent heat and light by combustion. Likewise, if there was not the Spirit of God in the universe He could not be revealed to man. But the Spirit of God is everywhere. Order in the universe and the effect of His law in Nature testify to His presence, and everywhere like is nourished by like. There is a well-known proverb, "As above so below," and there is

not anything so insignificant on earth but as soon as the lower moves, the corresponding higher advances towards it. Therefore, when love towards the highest stirs in the heart of man the love of the highest meets him: God sacrifices Himself.

3. **Knowledge.**—From spiritual growth knowledge results. The more man through the power of love in his consciousness unites with the divine nature within, the more he will recognize this as his own divine being. This is not an objective perceiving, neither exterior nor interior. To perceive something objectively it must be an object that is something separate. The more we try to contemplate God objectively or try to investigate Him scientifically, the more we separate ourselves from Him, the more we are apt to become subject to self-delusion and conceit observing our own true nature. God's wisdom is not human wisdom. The worldly man does not perceive God, but the God-man recognizes himself in Him.

4. **Purification.**—There are no more purifying means than fire and light, outwardly as well as within. As soon as love for truth kindles the flame within, the light of knowledge radiates; before it rays the shadows of lies and error disappear. The fire is the will. If the will is good and strong, purification from within or without takes place. The false self-delusion of our existence created by perverted desires and illusions disappears, and the true Ego reveals itself. To make this clearer still, imagine God as the true Ego of the universe, and everyone is a personified God-idea, which becomes, by this personification, an Ego of its own. According to this, the only God could, by these innumerable appearances, become personified. Each of these personalities possesses its own will and imagination, from which innumerable "Spirits" have their source, whose creator is man himself, although without being conscious of it, and everyone of these unconscious states represents, as it were, a sham ego in its kingdom, whose relation to its own Ego is similar to that of the true Ego to God. These false Egos, representing desires and passions, are obliterated by the

power of the awakened true self-consciousness. Without this self-consciousness man is not only a single personality, but a constant changing series of such, first one, then another appearing. By purification man leaves this plurality and returns to his own unity, that is, back to himself. Take an example from outer nature: the clear sky representing the pure mind of man; the constant changing clouds are the personalities. In the spiritual darkness existing in him man mistakes the cloud for his real Ego. Man, in whose soul the sun of wisdom has risen, its light dispersing the clouds, recognizes within himself the clearness of the sky and his own true Ego as the sun, its light permeating his heaven with glory.

Occult philosophy teaches that the substance of mind is of very plastic nature and can take on different forms. Every time the will-permeated idea shapes a form, its formation corresponds with the character of the idea. The thought sphere of man is populated by such crystal ideas and they are the inhabitants of his thought world. Noble ideas take on a noble form; ignoble ones an ugly shape. By the purifying influx of the spirit of truth all ideas having their source in self-delusion are expelled and destroyed.

Note.—These pseudo-Egos, visible to the eye of the clairvoyant, can even actually be seen. This explains the large variety of good and vicious apparitions in the lives of the saints, citing, for instance, in Gorre's "Christian Mystic," a multitude of cases.

As the mind (soul) is, through the astral body, intimately connected with the material body, it passes this soul-purifying power over to the physical body, and can produce new states of consciousness, but such contemplations carry us too far from our subject.

**5. Transfiguration.**—After all impurity is removed, heavenly tranquillity and clarity enter the soul, and are reflected in the exterior of man. This takes place by man overcoming self-delusion, not working for personal aggrandizement, but for the welfare of all. On this plane compassion in man becomes active and vital. He recog-

nizes himself as all in all, and therefore gets into communication with the gods, for this transfiguration extends itself to his spiritual powers of perception.

**6. The Mystic Death.**—The consequence of this condition is the extinction of all selfish tendencies, desires and passions. Man having reached self-knowledge of his higher Ego is no longer dominated by his lower nature. He becomes conscious of his position in the universe and recognizes that his personal appearance on earth is only his shadow. He has risen from the grave; his body exists on earth he himself is an inhabitant of the heavenly world. For him death does not exist.

**7. Justice.**—Whoever has perceived the spirit of the whole comprehends also the law, and this law consists in the love for the good in everything, making no destruction and favouring no creature at the expense of another, but deals out justice to all. In this state there is no more doubt about what is right or wrong. Here reigns absolute impartiality of justice and judgment that cannot be changed or falsified but everything judged correctly, and all things weighed in the scale of righteousness; resisting all oppression, cruelty and fraud.

**8. Consecration or Initiation,** in other words, blessedness. Man not only has conquered his sinful nature, but also permeated with the power of good, resists sin. This power overcomes all resisting forces and forms a protecting wall around the soul, through which no evil can ever penetrate.

**9. Regeneration,** that is, transition from the corruptible into the incorruptible. Celestial man manifests himself in the terrestrial. Spirit penetrates and animates the inmost and transmutes the lower corruptible soul-forces into the higher incorruptible. Re-born man in spirit compares, as to his corruptible personality, with the rose and the bush on which it has grown, or the fruit of the tree and the tree. Both are one in substance, but according to their properties entirely different. Thus in the spirit of God re-born man is the flower, which the

tree of his life brought forth, and also the ripe fruit containing the seed of future generations (Reincarnations).

Note.—The word Reincarnation is often misunderstood. Correctly comprehended, the doctrine of the Hindus about re-embodiment harmonizes exactly with the Christian doctrine of the “resurrection of the flesh.” That part of man re-born in spirit enters into God, and belonging to the God-man, does not need to re-embodiment itself on earth, but sends out a ray of light (seed) of his own being which fructifies and animates the re-born earthly personality. This personality is composed on earth, that is, in the astral world, of the remaining lower corruptible soul-forces, called in contrast to spirit, “flesh” (Kama Manas). In the language of the mystics the incorruptible (Buddhi Manas) is the “flesh of Christ,” the corruptible (Kama Manas) the “flesh of Adam.” The latter corresponds with the Skandhas of the Buddhists, that is, earthly tendencies, talents, spiritual tendencies, etc., with which man is born. This seed is the word of God in man, or the heavenly spark of eternal love, so that man is nothing but an intellectual animal and incapable of spiritual progress. It is the spirit of God in man, and outside of this one, no other spirit truly exists. What intellectual man calls his own spirit is nothing else but animated and often perversely applied activity of thought, comparable with a dewdrop sparkling and flashing its many colours in the sunlight.

10. **Spiritual Perception.**—When the heaven of the soul in man has become light, and man by regeneration in the spirit of God has realized divine self-knowledge, then everything becomes lucid to him in the kingdom of the spirit, as he perceives everything in the light of the sun of wisdom, risen within; yes, he himself is this sun and illuminates everything by his own light. His celestial senses are opened. Not only the eye, but also the ear, smell, and taste, and the spiritual world does not hold any more inscrutable secrets for him.

11. **Harmony or Reconciliation.**—In this state of perfection, which is not transient but lasting, man recognizes his own divine self the creator in all creatures; not only in all men good or bad, but also in all animals, God’s angels, and demons, in fact in everything, as everything originates in this self. This self-knowledge is not the result of logical speculation for him, but self-realization, and eliminates every disagreement, inharmony, and division which might impair the tranquillity and peace within.

12. **God:** that is, Perfection. The last shadow of egotism disappears. At one with God, perfected man is in the spirit of God, all-knowing, ever-present, all-gracious. It is the highest state of self-knowledge and blessedness (In India, Sat-Chit-Ananda — Being, Realization, Bliss).

(TO BE CONTINUED)

## ACHIEVEMENT

As does the potter, with his clay,  
Shape and re-shape it to his will,  
Endeavor to achieve alway  
A better, worthier pattern still:

E’en as the master trieth o’er  
And tunes and plays each instrument  
Until he findeth one that more  
In tone responds to his intent:

So does the Self re-fashion man  
In this, the furnace of earth life,  
Nearer to match the eternal plan,  
Using as tools both pain and strife:

Form after form he so discards,  
Providing ever better, new,  
And these in turn become as shards,  
The broken moulds that shape the True—

The pattern of the Perfect Man  
Through the long progress of the suns,  
The consummation of the plan  
Whose one eternal purpose runs.

G. P. Williamson.

Christmas Day, 1920.

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OFFICIAL NOTES

Secretaries please note that for propaganda purposes the pamphlets "Theosophy" and "The Art of Magic," 8 pages each, envelope size, may be had for 35 cents per 100, post free, and "Hope" (Watts' picture), a Theosophical study, 16 pages, 75 cents per 100. Other pamphlets, including Mr. Wadia's "The Inner Ruler," are in preparation. Back numbers of the magazine, assorted, may be had at reduced rates. Apply for all these with cash to the General Secretary.

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The General Secretary of the T. S. in Chili writes "I am directed by the members of the Theosophical Society in Chili, assembled to-day at their Second Annual Convention, to convey to you and members of your National Society their heartfelt and fraternal greetings. I comply gladly with their wish and add to theirs my best wishes for the welfare of your Society and your personal venture." Chili has ten active Lodges, three of them

in Valparaiso and two in Santiago, and the sectional magazine is a highly esteemed publication. We wish all success to our southern brethren, and reciprocate their felicitations.

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Fellows of the T. S. belonging to the Canadian Section who expect to visit Paris for the approaching Universal Congress in Paris, should notify the General Secretary, as it may facilitate matters for them if official intimation of their presence can be sent previously. The Congress meets on July 23-26, and Mrs. Besant and many other outstanding Theosophists will be present.

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Several enquiries and complaints have come from the West concerning lectures purporting to be recommended from Toronto, or supposed to be authorized by the Executive Council. Due notice will be given in these columns or through the General Secretary of any lecturer authorized by the section. Lodges, of course, have complete control of their own policy in such matters, and can engage any lecturer they choose, and refuse any lecturer as they please. But it would be wise to discriminate in respect to those who make a happy hunting ground of the Society, either to collect sums of money and fees up to \$50 for "courses" which impart nothing that cannot be obtained for 50 cents or a dollar in our literature, or to spread propaganda for movements which have nothing to do with the Theosophical Society and are frequently injurious to it. Co-operation of the Lodges with Headquarters in the matter of lectures will enable better work to be done.

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Miss Anna de Leeuw writes from Adyar: "I am sending you under separate cover a copy of February Adyar Bulletin. You will see that under the heading 'Theosophy in Many Lands' we are trying to give the sections news of each other. I should be very glad to receive from you occasionally a few paragraphs of news from the Canadian Section." This is a challenge to the whole section, as we find it difficult to get news from



the Lodges for our own magazine. Secretaries may be too busy, but some one should be deputed to send in the news in each Lodge. We shall see that the Adyar Bulletin gets some items from us. Miss Leeuw continues: "Furthermore, I should be very glad if you would bring to the notice of your members that we should be pleased to receive contributions of short articles from them for publication in the Bulletin. This little journal has always aimed at being a link between the various sections and we should like to have views from every part of the T. S. represented in it. We keep the subscription as low as possible so that it may be within the reach of all. I should like to congratulate you on your own magazine, to which I look forward every month with real interest." The Bulletin is probably the most human and, in many ways, the most attractive of the T. S. magazines. Mrs. Besant is never more charming than in her contributions to it.

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Mrs. Maude Lambert-Taylor writes as follows: "My delay in writing to you has been caused by serious illness, and it will take some time, according to the physician's verdict, to get up my strength again. According to that verdict, too, it is considered that it will be impossible for me to take the tour of the Canadian Lodges. I may be able to take a few as I did last year, but even that I cannot arrange just now, until I know how much stronger I may be nearer the fall. The rest during the summer may make me all right, but I dare not make any engagements just now. I have been overworking for some years and the physical body has rebelled. I cannot tell you how sorry I am, but we both know that work of this kind is all arranged for the best." We must deplore the circumstances that have thus robbed us of Mrs. Lambert-Taylor's inspiring and distinguished services, but our concern for her health and sympathy with her in her illness will be keener than regret for our own loss, great as that must be, and disconcerting as the change will be in our arrangements. Last year Mr. Mitchell's tour became impossible and

too late in the season to make new arrangements. This year, however, we hope to be able to arrange in time for a lecture tour to take the place of Mrs. Lambert-Taylor's, and we have the satisfactory assurance from Mr. Wadia of his desire to visit all our Lodges.

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Mr. B. P. Wadia, writing from Tamaris, France, under date of 24th March, sends affectionate regards and greetings to Canadian workers, and gives some news. "I reached Marseilles," he says, "on 20th February, and stayed with that Lodge for one week, giving them some 15 meetings; then I went to the Riviera Lodge—Toulon, one day with three meetings, and on to Nice, where I stayed ten days, visiting the adjoining Lodges of Cannes, Antibes, Monaco and Mentone, and also working with the two Lodges in Nice—giving altogether some 13 public meetings. You would perhaps be interested to learn that I met at one of the At Homes the Belgian author Maeterlinck, who seems to be interested in the Book of Dzyan, and has read a bit—I hope a good bit—of The Secret Doctrine. I have been some three weeks altogether in this quiet place, at which the Federation of the Southern Lodges is to take place next Sunday, Monday—Easter. Then I go to Nimes, deliver a public lecture at Marseilles, and reach Paris on the 5th, leaving it for London. My English tour begins on the 17th April at Birmingham. I have no further details, but it is all being arranged by the London Headquarters, and it is bound to be all right, for they are efficient. I will have a very busy tour I think, and in London I give a special set of lectures to the public as well as to the members. Mrs. Besant is going to give three public lectures in London, I believe, at the large Queen's Hall. (Theosophy in England announces four lectures by Mrs. Besant on the Sundays of June 26th and July 3rd, 10th and 17th.) I will, of course, attend the Paris Congress, being one of the two delegates of the Indian Section, the other being Mrs. Besant herself. I wish you could come to Paris or send some members. Our first World Congress

ought to be a success, and members and distant section representatives make for it. I do hope at least two or three will come from Canada. I also visit Holland, Belgium, Switzerland and other sections." Mr. Wadia goes on to say that there is some talk of having him come to America, but we certainly wish to have him in Canada, and, as he says, "If I come I shall certainly visit Canada and every Lodge of your Section." We shall eagerly hold him to this, and all the more as Mrs. Lambert-Taylor will be unable to fill her engagement. It will be some months, however, before definite arrangements can be made.

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Lodges should have a special celebration of White Lotus Day, Sunday, eighth of May, the thirtieth anniversary of Madame Blavatsky's death.

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Donations to General Fund: F. T., Toronto, \$10; A. I. C., \$1.

### THE ANNUAL ELECTIONS.

Our official year begins on July 1, and it will be expedient to have the elections held at such a time as will enable the new officers to be announced in time to take charge at that date. Nominations should be sent in at once therefore by the Lodges for the office of General Secretary and for the Executive Council. Nominations must be made through a Lodge, and members nominated for office must be in good standing. The voting will take place in the same manner as a year ago, on the principle of the single transferable vote. As a matter of convenience and saving of expense, it might be suggested that merely complimentary nominations be not made, or if made be not accepted by those who do not wish to give active assistance to the movement. Some correspondence was published last year on the subject of anonymous voting. But no plan was suggested that would not involve a much heavier expense than the section would be warranted in incurring. The ballot is simply signed on the back by the voter and may be sent to the General Secretary

direct if the voter prefers. Without such identification it would be impossible, in the case of such absentee voting, to determine the bona fides and validity of any ballot. Ballots will be issued to the secretaries of each Lodge for members in good standing only. These alone are entitled to participate in the election. Nominations will close on May 16. It may not be possible to close the elections a month later, but the date will be fixed as speedily as possible.

### THE WORLD CONGRESS IN JULY.

The Theosophical World Congress will assemble in Paris on Saturday, July 23, and continue till Tuesday, the 26th, under the presidency of Mrs. Annie Besant. The questions to be discussed are (1) The mission of the Theosophical Society in the world; (2) The problem of education in the new era. It is hoped that all who can possibly do so will attend this great gathering, the first of its kind, which is to be repeated every seven years. M. Charles Blech, General Secretary for France, 4, Square Rapp, 4, Paris, VII., will furnish all necessary information.

### AMONG THE LODGES

Ground was broken for the new headquarters of the Toronto Lodge on March 30, and Mr. J. Hunt Stanford, the architect, expects to have the roof on in a month and the whole completed by July 1. The plans involve a considerable addition to an existing building, which will also be remodelled to some extent. The main hall will seat 500, and there will be commodious class rooms, library, offices, shrine room, etc. But for the imperative decision against any travelling engagements it had been hoped that Mrs. Besant could have been persuaded to open and dedicate the building should she visit New York.

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The children of Vancouver Lodge, after putting on a play for themselves, presented it at the King Edward High School, the Aberdeen School, and again in North Vancouver. They take this way of rais-

ing money for their own library. They have quite a number of books, and their own book-case, paid for by themselves. This is from money from the first performances. The money at other performances goes for other purposes. Mrs. Buchanan has half a dozen or more of these simple play-books, and would be pleased to lend them to any Lodge which would use them. She has already put on "The Sleeping Beauty," "Beauty and the Beast" and "Little Red Riding Hood."

## OUR EXCHANGES

The Theosophist has not reached Toronto for a number of months. We observe from another exchange that the February issue in an instalment of "Rents in the Veil of Time," describes Canada in 14,530 B.C., and Poseidonis in 13,600 B.C. There should be a big demand from those who wish to compare their recollections of those fine old pre-glacial times.

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In Theosophy in Scotland Mr. E. L. Gardner's address on "The Elemental Kingdoms" is reported. Mr. Gardner has been drawing large crowds in all parts of Great Britain to hear his lectures on the Fairies, which he illustrates with photographs of the Fairies done from life, now so celebrated.

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The Message of Theosophy, Rangoon, Burma, contains the report of the Burmese section for the year. It began with 216 members, gained 29 new admissions, one re-admission and four transfers, and lost two resigned, two died, one transferred and 53 placed on the inactive list, leaving 192 active. More attention is being paid to the Order of the Star, which has 459 members, and "Co-Masonry is taken up with great earnestness by some of our members." The T. S. calls for undivided interest.

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The Messenger, Chicago, has a letter from Mr. A. P. Warrington in Australia, chiefly an account of Mr. Leadbeater's work and health. Sydney Lodge, 700

strong, has just elected Rev. L. W. Burt, of the Liberal Catholic Church, president. Mr. Warrington describes him as "a very zealous Theosophist, a polished ritualist both in Church and Masonry, and a fluent speaker." Mr. Rogers has heard from Mr. Jinarajadasa of the possibility of Mrs. Besant spending a week in New York in August, but positively no lecture tour. If this is clamoured for "she may just possibly not come over to New York at all."

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Theosophy in Australia copies an article from the Adyar Bulletin by Mrs. Besant on "Theosophy and Science," in which she describes the reception given to "Occult Chemistry" in 1907 and 1908. "At first everybody laughed at it. We sent it to Sir William Crooks, but he did not laugh, for he was too wise to do so. On the other hand, he said it was very interesting, and perhaps science would confirm some of these things. Some years have passed since this was said, and in the present year, in a lecture to the Royal Society, some new elements were mentioned as well as certain forms of obscure elements already known, and the lecturer had the honesty to say that these were to be found in 'Occult Chemistry' discovered by clairvoyant examination, so that his own discoveries confirmed the observations and showed the reality of clairvoyance, and that is what we want. It was a thing that could be verified."

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A friend has sent in The Theosophical Path for January and February from Point Loma. This is certainly the most handsomely produced of all the magazines professing Theosophy. The articles of interest deal with Madam Blavatsky and are a refutation of recently published slanders, chiefly those of Count Witte, who did not know what he was talking about. He confuses A. O. Hume, the friend of H. P. B., with David D. Home the spiritualist, and attributes to Helena Blavatsky the errors and frailties of a certain circus rider of Constantinople, Julie Blavatsky. There was also a Nathalie Blavatsky and a Heloise Blavatsky, and the

muck-rakers have rolled them all into one and amalgamated the result with our H. P. B., chiefly to the delight of certain Christian ministers. Kenneth Morris is always interesting and often inspiring, and in his "Crest Wave of Evolution" are reliable historical pictures of antiquity. His poems are also distinguished. Other familiar names are R. Machell, H. T. Edge, F. J. Dick, who writes on Stonehenge, Leoline Leonard Wright, Clark Thurston and Iverson Harris.

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"Theosophy" for April supplies chapter xv. of "The Theosophical Movement" and formulates the charge that the weakness in the T. S. was due to the fact that H. P. B. was regarded by leaders in the movement as a medium. "Although they had abundant warnings, both from the teachings of Theosophy and by messages received by them directly from the Masters, that their views of H. P. B. were erroneous in fact and illogical in principle, and although not one of them himself had, or professed to have, any occult powers of his own, any occult means of discrimination, any ability to direct communication of his own with Masters, nevertheless their fundamentally false view of the nature of H. P. B. compelled them, little by little, to take a divergent path. In the beginning doubts; next, private dissent and dissimulation; finally, open repudiation of her occult status and authoritative standing in the Society, in the Movement, in Theosophy." This reached its climax in 1884 and following years. "During these years W. Stainton Moses ('M.A., Oxon'), C. C. Massey, A. O. Hume, V. V. Solovyoff, W. T. Brown, Mrs. Josephine Cables, Mohini M. Chatterji, Subba Row, Mr. Cooper-Oakley, and numerous others, both members of the Society and probationers of the Second Section, succumbed to inner and outer influences and left the Society and its work, because, however much they doubted H. P. B., they were none the less convinced of the existence of the Masters and the value of the Society in the work of the Movement, provided only that they could themselves direct and control its destinies."

Theosophy in England and Wales keeps up the standard declared for in its prospectus. Mr. Baillie-Weaver discusses the church situation in England in connection with the recent Anglican conference. Speaking of the Liberal Catholic Church he says, "With certain sections of the Anglican Church, its very name and ritual will, I fear, be an obstacle to its progress if it attempts to win over what I will call, for want of a better term, the 'protestant' element both inside and outside the Anglican community." The evolution of the Anglican Church is quite obviously not on ritualistic lines. Anyone who will read the recent utterances of eminent church men like Dean Inge, Canon Barnes, Dean Raven, of Emmanuel College, Cambridge, will understand that the positive thought in the church is going forward and not backward. D. N. Dunlop writes on "The Ego and the Senses," and Hope Rea on "Good King Wenceslas," otherwise King Wenzel of Bohemia, who began to rule in 921, a thousand years ago. J. S. Pattinson, in an article on the "Sacred Geography of Britain," traces the older forms of worship to sun-worship. "To the movements of the sun and its attendant planets we owe our feasts, festivals and holy days, as well as our measures of time." "The red lamp above and the candles upon our altars are relics of this ancient cult of the Fire." Salisbury and York, the two great plains of England, became naturally the chief seats of the ancient worship and the sites of the chief temples. Mr. Pattinson recognizes "still another set of holy places, perhaps even more sacred than those chosen by the Roman See, for there was an ancient British church, sustained and led by those teachers we think of as St. Patrick and St. Columba, though the two canonized under this name may have been of later time." Mr. Charles Lazenby announces a series of eleven free lectures from Wednesday, May 18, till Saturday, May 28, on "The Secret Doctrine in the Greek Pantheon," every evening at 8.15 at 38 Warwick Gardens, Kensington.

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In the Adyar Bulletin, Mrs. Besant gives a glowing account of the inauguration

ceremonies at Delhi, when the Duke of Connaught opened the Legislatures of the three Presidencies, and the two Houses of Parliament of India as a unit. The Indian newspapers adopted the title of "Royal Messenger of Peace and Good-will" bestowed by Mrs. Besant on the Duke, and the whole occasion was marked with a success which was scarcely anticipated by those who have been following Mr. Gandhi's boycott. Mrs. Besant was one of the special guests of the Government as having contributed so much and so ably to the establishment of the new regime. She was also appointed Honorary Commissioner of the Boy Scouts of India by Sir Robert Baden-Powell, she having established the Scout movement for Indian boys and girls, now amalgamated with the general Scout Brotherhood. The Viceroy spoke of having worked from 1915 onwards to make a new departure to put an end to "a beneficent despotism," and to hold up complete responsible government as the goal of the British policy in India. Everyone, says Mrs. Besant, was moved by the eloquence and deep passion of the utterance of the Duke of Connaught in appealing to India to "bury with the dead past all misunderstandings and mistakes, forgive where forgiveness is needed, and go forth hand in hand." The Bulletin gives the conclusion of Mrs. Besant's presidential address. She speaks of the financial difficulties at Headquarters, the war having almost destroyed the publishing business, the whole debt due from the London branch, 40,000 rupees, having to be remitted. "We suffered also from the bad management of our American Branch, which instead of paying us for the books sent out, calmly used our money for printing American editions of our books to our serious detriment." Two "responsible persons" were also found by Mr. Schwarz "in the dishonest manipulation of balances." Mrs. Besant closes with an eloquent passage: "The Eyes that never sleep are watching the world in this hour of its travail. They see the helpers and the sluggards, the workers and the idlers. See to it, each of you, gathered here in the heart of the Society, that you do not prove

unworthy of your charge, unfit for your trust. Go out into the world and spread the Light."

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The Theosophical Quarterly for April provides as usual a table of substantial and attractive Theosophical fare. The editorial on "The Dangers of Psychism" strikes the note with which we have been familiar in Canada, and which inspires the strength of the Theosophical movement. A comparison is instituted between Shankaracharya's Vakya Sudha, and St. Paul's teaching of the body, psyche, and spirit. "Neither in the Authorized nor the Revised Version of 1881 is the passage satisfactorily translated." Psychism is diagnosed as a disease. "There is an inflamed interest in psychic powers which are, at their very best, only looking-glass distortions of the true spiritual powers; a peeping curiosity about clairvoyance, clair-audience, messages from the unseen world; an inflammation of the surface of the psychic body, a hyper-sensitiveness expressing itself in visions and voices. It is difficult to say just at what point along this line insanity begins; in all likelihood the inmates of our asylums are people who see psychic pictures and cannot distinguish them from physical things. But this wandering in the shapeless land is only the lesser half of the penalty of psychism. The greater penalty is an inflamed and assertive vanity; the overpowering desire to set up as a teacher, in virtue of these voices and visions; the longing to pose as an authentic bringer of light. To state the thing prosaically, these people not only announce that their voices and visions are Theosophy; they further announce that they themselves are the inspired leaders of the movement." In conclusion the article asserts that "this single element has been the bane of the Theosophical movement from the outset; that it, and its exponents, are the greatest obstacle in the way of presenting Theosophy in a sane way to a world that sorely needs it." To all of which we cordially assent, though we fancy that our New York friends are somewhat prone to impute psychism to those who abhor it as sincerely as they do themselves. Henry Bedinger Mitchell fol-

lows this with the first long instalment of an article on "Materialism and Spiritism" in which a number of psychic books are analyzed. Sir Oliver Lodge's "Raymond" escapes with a blessing for "sincerity and unselfishness of motive," but there are lesser lights who merit a similar benediction. Mr. Charles Johnston begins one of his luminous studies, taking the Tao-Teh-King for text. We expect this study to be one of our future books of devotion. The Annual Convention of the Society of which the Quarterly is the organ is called for Saturday, April 30, at 10.30 a.m. at 64 Washington Mews, New York.

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Also received: Bulletin Theosophique, Paris, February and March; Teosofisk Tidskrift, Stockholm; De Theosofische Beweging, Amsterdam; Theosophia, Amsterdam; Gnosi, Turin, Italy; Theosophia in Bulgaria; Revista Teosofica, Havana, Cuba; O. E. Critic.

## REVIEWS

### "The Inner Government of the World."

A strikingly interesting and informative little book is Mrs. Besant's publication of her three lectures delivered at the North India Convention last September on "The Inner Government of the World." It is priced at 14 annas, and sold in England at 1s. 6d., possibly 50 cents by the time it reaches us. In its 76 pages it gives a more lucid conception of the operation of the inner forces and powers of consciousness in the universe than is to be had elsewhere in similar space. One of the great blots on our civilization is the colossal ignorance even in our universities or our churches of any glimpse of the plan on which the Great Architect is proceeding, any gleam of an idea of the design behind all the apparently chaotic evolution. Unless the imagination has something to work on most people feel that they are plodding blindly and aimlessly through a cosmic wilderness—a hopeless monkeydom. A book like "The Pedigree of Man" or these present lectures, which are in a similar vein, will give the errant imagination the clue it seeks, the mind can orient itself, and the

cosmos becomes a harmonious realm. The lectures deal with: (1) Ishvara; the Builders of a Cosmos; the Hierarchy of Our World; the Rulers; the Teachers; the Forces; (2) The Method of Evolution; the Building of Man; the Building of Races and Sub-Races; the Manus; (3) The Divine Plan; Its Sections; Religions and Civilizations; the Present Part of the Plan; the Choice of the Nations.

### "The Servant."

Mr. Charles Lazenby, B.A., has been contributing a series of articles to the magazine "Theosophy in Scotland," and these are now collected in a handsome booklet of 48 pages under the title "The Servant," which recalls Principal Sir George Adam Smith's treatment of the title as used by Isaiah. The Proem suggests the diverse lures of life: "I will be a warrior-king; I will be a great priest and a power in Religion; I will be a great scientist, and have extended knowledge of many facts." But all these exhaust themselves and finally the pilgrim chooses "Let me become a servant of man." Mr. Lazenby defines various phases of magic. "White magic is the use of all these powers for the well-being of humanity, and in the use of which the man who uses them is constantly willing to sacrifice his own personal comforts and ambitions for the use of mankind. He will gladly forego the pleasures of the senses and that recognition of his personality which he might claim, if by this denial he sees that mankind will be aided and helped forward on the long journey towards the goal of human perfection." This indicates the ethical standard set up, and the 22 rules which follow, and the exposition of which constitute the book, are tuned to this key. "The first step is to live to benefit and serve mankind." The value of the book, however, lies in its practical nature. Students who find Patanjali too profound or too academic will find in Lazenby's "Servant" a lucid and reliable mentor.

### Bibby's Annual, 1921.

Probably no other single agent has been so efficacious in spreading Theosophy and disarming criticism as Bibby's Annual, the issue for 1921 of which has just been pub-

lished. Its exquisite artistry, unrivalled by any other publication, combined with almost faultless letter-press and text attracts the multitude and interests all in spite of prejudice, by its sweet reasonableness, and its breadth of view and universal scope. The coloured pictures are on the same scale of taste and beauty as have rendered the Annual such celebrity in the past. Two scenes from contemporary history depict "the signing of Peace in the Hall of Mirrors" and "Sir David Beatty reading the terms of the Armistice to the German delegates." In the former Sir George Foster is entitled plain Mr., the only slip we have noted in the Annual. The double-page picture is a glorious reproduction of Sir Edward Burne-Jones "The Star of Bethlehem." There are over sixty of these wonderful pictures, as varied as ever, but all of the finest, so that choice is confounded. Among the articles is one by Thomas H. Mawson on "Town-planning," and one on "Self Development" by L. W. Rogers, names familiar to Canadians. Walleousins, the artist responsible for the decorative work and covers, is well known in Toronto. Among the editorials is an excellent "Study in Karl Marx" which ought to be in the hands of all students of his folly. He "was not a producer himself, . . . what he sought was to compel others to divide their savings with him, an attitude of mind which characterizes many of his followers." "The Locomotive Driver" is a moving recital from the experience of Ex-Lord Mayor Richard Caton, M.D., LL.D., C.B.E., of Liverpool. Wisdom, Love and Beauty fill these pages and they form a rare tribute to the Theosophical Movement. The Annual may be had for 85 cents from Mr. George McMurtrie, 65 Hogarth Ave., Toronto.

### BE STILL AND KNOW GOD

When Eugenius III. was elected Pope he asked St. Bernard to give him direction for his spiritual life in his new office, and St. Bernard replied with the treatise entitled "De consideratione," the motto of which is "Vacare considerationi," "Get or make time to think, to ponder."

## FROM HEADQUARTERS

(By our Adyar Correspondent.)

One kind of detachment we learn perforce, at Adyar, is separation from friends, for here few conditions are permanent. On February 2 a farewell breakfast was given by Miss van Motman for Mr. Wadia, who left that day for Europe. The impromptu talk he gave casually to a few who gathered afterwards for tea in Mrs. Stead's rooms was one of those mental and spiritual feasts he sometimes provides at such unexpected moments, and this one gave a wondrous insight into the Indian philosophy in its relation to Theosophy. The great aims of our Society were discussed, as also were its dangers of running into narrower, vanishing grooves instead of the broad, main channel of its destined course as a spiritualizing movement in the world.

No moments of ennui come to those who are attracted to the life here, and Miss Pagan has recently added to the general interest by her particular form of propaganda, which consists in her rare gift for presenting the heart and soul of good plays with a Theosophical basis—and for such basis she has a keen sense of discovery. Her lecturing experiences in Scotland have proven how few people care for the dry bones of a merely Theosophical lecture, how unattractive is the church, whereas most people will flock to the theatre, eager to understand life's meaning as the stage presents it in its mirth, joyousness or tragedy. Through the medium of the drama great souls may give their message to the world, and her idea is to popularize these messages by lectures, with the help of a few of the most effective scenes to stimulate the imagination, and enable one to take something memorable away—scenes that tell the story of the play and emphasize its inner significance. Here she has taken some of the writings of Bernard Shaw, outlining the man and his message in his plays, "John Bull's Other Island," "Caesar and Cleopatra," "Man and Super-Man" and "Fanny's First Play." Parts are assigned to various ones, who

recite or read them, while her part is to weave the whole into a very interesting, attractive and instructive entertainment.

February 17 was celebrated as usual at the Headquarters Hall, where Mrs. Besant said, in brief: "Friends, we are gathered here to-day to observe the anniversary of the passing away of the late President Founder, Col. Henry Steele Olcott. We observe this 17th of February to revive our memories of the good work he did in founding the Theosophical Society. It was at 7.17 a.m. exactly that he dropped his body, and we keep to the same time and meet year after year in this hall where his body lay. Many came to pay their respects, and passages were read from all the religious scriptures, as it was his wish that all religions should be represented. We observe on the same day the birthday of my brother, C. W. Leadbeater, whose photograph you see over there; and also the anniversary of Giordano Bruno, who though dead as a martyr still lives in the hearts of men, as his teaching was that "to know how to die in one century is to live for all centuries to come." Others were then called on to read the different scriptures. Mr. Soobiah Chetty paid tribute to the impetus the Colonel had given to Hinduism alone, mentioning his lecture on "The Science and Ethics of Hinduism," which caused him to seek an introduction and to eventually suggest his coming over to Adyar to look at the property afterwards purchased for our Headquarters. Floral offerings were made by all, including the compound servants, according to custom, and this terminated the ceremony.

The first anniversary of the Agricultural Union was held at its own premises, Damodar Gardens, on February 27, with Mrs. Besant presiding. She praised the work of its head, Mr. Huidekoper, and predicted how widespread might be the influence from his tour among villages where he has given agricultural demonstrations. He read a cheerful report, expressing a hope that the Teaching and Agricultural Departments might draw closer together; and Mr. Arundale's speech dealt mainly with this point, while

that of Mr. Jinarajadasa pointed out delightfully and sympathetically the spiritual value of agriculture. The shamiana was most tastefully decorated with garlands of flowers and interlaced palms, and the proceedings that open as usual, with the chanting of prayers from various religions, closed with the singing of "Bande Mataram," India's national song.

Mrs. Besant's last absence from Adyar extended to nearly three weeks, when she went to Bombay to meet Sir Robert Baden Powell, and accompany him to Delhi to assist at the New Councils. Being the greatest single, unofficial person, excepting Lord Chelmsford and Mr. Montagu, who worked for the Reforms, she was invited there to discuss the best methods of working them out, and was received with utmost distinction by all officials and noted visitors of every rank. This was the mark of accomplishment of her great work, so well and patiently executed.

The Boy Scout Movement, which she first started here for the Indians, was also discussed with its highest officials, and she returned to Madras in time to welcome Sir Baden Powell, who paid tribute to her magnificent service by presenting her with a special scout decoration, "for merit," and appointed her as Honorary Commissioner for all India. He was surprised and gratified at results, and to find a complete village built in an enclosure by the boys, under the inspiring direction of their new Chief Commissioner Arundale and ex-Commissioner Pearce. Here were exhibited many forms of handicraft, games, dances, etc., common to southern India, and a grand rally was given in honour of the Chief Scout of the World, who is doing so much towards building the character of its young citizens through his wonderful work for boys, and his declaration that there is no ideal greater than brotherhood and service.

February 28, 1921.

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*The Highest* is unmeasureable, and nevertheless a human heart can contain it all.—Angelus Silesius, 1674.