

# THE CANADIAN THEOSOPHIST

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## NEUTRALITY AND TOLERANCE

Ordinarily the question of churches does not particularly concern the Theosophical student. He is neither for nor against Churches in the abstract. An ecclesia, or society, in the simple original sense, is acceptable, but now that some of our zealous members seek to impose another sacerdotal organization on a world which has been seeking means of escape from all such, members of the Theosophical Society, who thought they had discovered these means, are brought to a stand at the unexpected development.

Every man who has ever belonged to a Church knows that his membership gained for him the more or less camouflaged hostility or, at the mildest, the competition of every other church. Did the gentle reader, for instance, ever hear of any church recommending an outsider to join another church? No; never. It is always—"Join *our* church".

The Theosophical Society has been neutral among the churches. It has favoured none and rejected none. Now an attempt is being made to secure favoured treatment for a new church which has been repudiated by what it asserts is its mother Church. Membership in this new church at once excites active hostility in the Anglican, Roman, Greek, Old Catholic, and other Episcopal Communions. To take sides in such a dispute is to violate every principle of neutrality which The Theosophical Society has observed hitherto, and regarded as essential.

Its position would be the same if the Presbyterian, Congregational, Baptist, or any other Church sought recognition as

Theosophical bodies. They are all Theosophical more or less, but they all have the same credal defect which renders them antagonistic to each other. In 1785 John Wesley told his brothers: "I firmly believe that I am a scriptural *episkopos* as much as any man in England or in Europe; for the uninterrupted succession I know to be a fable which no man ever did or can prove." Dr. Headlam, Regius Professor of Divinity at Oxford, endorses this view, and declares the notion has no justification.

These are mild statements compared with what Madam Blavatsky and other competent occultists have said about the dogma of the apostolic succession. We all have a right to our opinions, however extreme, in such matters. The expression of extreme views is not necessary, except when forced by indiscreet advocacy of contrary opinions. We must exhibit that tolerance for the opinion of others that we desire for our own, but it is a corollary of this that we must not thrust our opinions on others who disagree with us. It must needs be that evil shall come, says the Scripture, but woe unto him by whom it cometh. If we have evil, or what we honestly conceive to be evil, thrust upon us, there is no doubt, if the cause of truth is to survive, the evil must be resisted.

Should the Theosophical Society single out for endorsement one church more than another, its usefulness would be clearly nullified. As, Mrs. Besant has said, we have had enough trouble convincing the world that we are not Buddhists, to fall into the error of making it necessary to convince it that we are not Churchmen.

# INDIVIDUAL PROGRESS

By B. P. WADIA

One of the main purposes for which the Theosophical Society was founded was to afford its members, and those who came under its influence, a chance and an opportunity to lead the spiritual life. This has not been one of our declared objects; but there is little doubt in the mind of any that the conscious treading of the Path of Evolution with the help of a deliberate and scientific programme was one of the main objectives which the Great Founders of the Society had in mind when They began Their work with the help of Their agent Madame Blavatsky and her physical plane co-workers.

To present day members this might sound somewhat strange. Why should we claim that the Theosophical Society has an undeclared object which aims at helping its members to realize certain great truths with a view to enable them to tread the path of spiritual progress deliberately and consciously? And yet, when we begin to examine the teachings as Madame Blavatsky gave them, we come across that view put forward by her in more than one place. Thus in a profound and instructive short article which appeared in the *Theosophist*, H. P. B. said:

"The Theosophical Society does indeed desire to promote the spiritual growth of every individual who comes within its influence, but its methods are those of the ancient Rishis, its tenets those of the oldest Esotericism; it is no dispenser of patent nostrums, composed of violent remedies which no honest healer would dare to use." (Adyar Pamphlet. No. 71. "Spiritual Progress" by H. P. Blavatsky.)

Here we get a corroboration of the fact I am putting forward; but besides that the general method to be followed by our members is indicated. It is a very interesting statement; nowadays we are tending more and more to the idea that we of the Theosophical Society are here to do some particular form of physical world work. While it is true that the Society exists to do active work for the benefit of the world, which is

the subject of my second lecture, to-day I want to put forward the idea that that service is not possible unless our members fit themselves for it; for, our services must show itself in activity which is of a special nature and character. It is a good and sound doctrine that we should try to live a life of self-sacrifice and service; but it implies that the members of the Society have selves to sacrifice, have something to offer at the altar of Service.

Further, the work which the T. S. has to do is spiritual. We were not created as a social service body, as a political reform league, as a church to make men believe; neither as "a school of psychology" nor as "a miracle club" nor as "a college for the special study of occultism". The work of the T. S. in the words of Master K. H. is "to guide the recurrent impulse which must soon come and which will push the age towards extreme atheism, or drag it back to extreme sacerdotalism, if it is not led to the primitive soul-satisfying philosophy of the Aryans. . . . Its chief aim is to extirpate current superstitions and skepticism, and from long-sealed ancient fountains to draw the proof that man may shape his own future destiny, and know for a certainty that he can live hereafter, etc." (The Occult World).

All this implies the understanding of some new laws of life and being. Therefore it is but meet that we should consider what it is that the Society offers to its members in the way of a programme for the spiritual life. Has it any definite plan to offer, any cut and dried scheme which its members can use to get results?

When we carefully study the message of H. P. B. we find that she does not even make an attempt to give a cut and dried scheme. In this passage as elsewhere she speaks about spiritual progress, and that the kind of spiritual effort which members should make must conform to the oldest teachings of the genuine esoteric doctrine of the Ancients. And yet our literature does offer schemes and programmes. In re-

cent times we have begun to dogmatise: we know in detail the fetters to be broken and the virtues to be worn for every stage of the Path, which is mapped out in divisions and compartments! That being so, naturally we ask what are the varied possibilities of these programmes given to us first for study and then for practice? Let us examine them.

First we get such teachings as come to us from H. P. B. herself: in this little article to which I made reference; in several other articles in the early volumes of *The Theosophist*, in *Lucifer*, and in *The Path* edited in America by Mr. Judge; in the oral teachings, later on published as the third volume of *The Secret Doctrine*; then in her priceless work written down by her under the title of *The Voice of the Silence*, we get three schemes; in *Practical Occultism* we get another programme.

In the early days of the Society Mabel Collins presented that little gem *Light on the Path*. Mr. W. Q. Judge in his *Culture of Concentration* and in other places has given some fine and inspiring teachings. His translations and interpretations of the *Gita* and Patanjali's *Yoga Sutras* take us to the second class of programmes, viz., interpretations based on ancient Hindu or Buddhist schemes. We have had several of these: Mohini Mohan Chatterji gave one in the early days of the Society, as J. Krishnamurti gave us another in very recent times; Mr. Leadbeater gave us an interpretation of the same scheme from the Buddhist point of view in his *Invisible Helpers*. There are many and sundry who have written on the four jewels of the Brahmanical and Buddhist books including Mrs. Besant whose lucid exposition in the *Path of Discipleship* is one of the very best of its kind. We must not forget her contribution to the literature of the Inner Path through the little book *The Doctrine of the Heart*: her Foreword and extracts of letters from "*Indian Friends*" contained therein have an exquisite fragrance all their own.

Thus through the years of our existence as a Society we have been accumulating (1) a number of schemes, and (2) a number of interpretations; both dealing with rules of conduct, of meditation, of practice for

the training of bodies, the culture of mind and emotions, the unfolding of the Man within.

When we put all these teachings together, we get a number of definite programmes and the question arises, which after all is the precise scheme which one must follow to tread this mysterious path of progress, of self-conscious evolution. The Path has been spoken of by different people in different ways, and it has been given different names. From the point of view of the student, these few programmes are expositions of and about the "Heart Doctrine"; and their esoteric nature consists in the fact that a certain amount of spiritual perception is essential to grasp the inwardness of the truths they contain. Take the Brahmanical or Buddhistic Fourfold Way; or the three schemes of the *Voice of the Silence* or the programme of *Light on the Path*; or the rules of *Practical Occultism*; or the atmosphere of *The Doctrine of the Heart*; or the laws of the *Upasanas* quoted by H. P. B.; these and others of like nature are sincere attempts of Occultists to explain how they sought and found the Way, how they became the Path. These are, so to speak, so many links between the esoteric and exoteric; they are not esoteric in as much as they are public property; they are not exoteric for they require some familiarity and touch with the Reality of Esotericism. There are no esoteric books in the public world; the teachings that come from within one's own unfolding consciousness can remain esoteric. All such books as I have named are indicative of the Truth which is the Path. The Message never is delivered, for it is spiritual in nature, and therefore always mysterious. The moment you begin to capture it, it eludes your grasp; the moment you begin to speak it your language fails you. Thus it carries within itself the power of its own secrecy. Just as two individuals knowing a language can talk to each other, so also only those who have sought and found, can know each other and hold intercourse. Thus are the secrets of the Real Mystery of Real Initiations guarded. The power to guard the

(Continued on page 126.)

# 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

## THE CHRISTIAN AND HINDU FORM OF MYSTICISM

(Continued from page 102).

Listen to the illuminated soul—

"If the inner motive power to reunite with God is overcome by a nature corrupted by indulgence we observe that our will and our love follows these attractions of nature. If something among things created attracts us very much, we feel only a meagre attraction towards God and spiritual experience. When our love absents itself from its divine origin it follows the corruption of nature, and the will of this love is strengthened therein. Thus the will revolts against God and love becomes dissolute in pernicious desires.

"If the soul's inclination towards God gain the upper hand, and it tears itself away from the darkness of error and falsehood, then love inclines towards God, and by this inclination increases its effective activity. Then the soul begins to be illuminated by the universal light, the light of the truth of Jesus Christ whose light came into the world to illuminate all mankind. At first, and for a long time afterwards, it is as the shadow of night upon us—a gloomy and dreary day lasting as long as we allow this inclination to rob us of our time. Then Jesus Christ rises in our soul as the sun rises above our globe. In proportion as the sunlight increases, the darkness of the night necessarily disperses, and Jesus Christ illuminates us." —(De la Mothe Guyon's "The Inner Life," vol. ii, p. 128).

Of course such mystic teachings are unintelligible to unbelievers and the superstitious, and therefore such writings are mistaken by many for pious enthusiasm and imagination, while they are diametrically opposed to such enthusiasm and deal

with living realities. Spiritual life in man with its currents is, for him who understands it, just as real and essential, as material life is for the everyday man. But for the one who has not experienced it, it is only a dream. The ordinary man does not realize that his personal consciousness is only a reflection of his inner Self, and this, in turn, a reflected image of the Godman. In his imagination he fancies himself equal to being a master of the world, and after all he is but a plaything in the hand of nature. He imagines that he possesses a free will and does not understand that his will is dependent upon and is guided by all possible external circumstances.

The vain and pious one is no better off than the unbelieving fool. Their desires and acts alike originate from the illusion of selfhood. Out of the delusion of this imaginary "Ego" arises self-morality, self-sufficiency, self-consciousness, pig-headedness, self-glorification, and selfishness in its various forms. These must be overcome and must decay, so that the true Self, the Master and Redeemer in man, can rise and become manifest.

The devil is God reversed—the imagined ego a caricature of the real Ego, and consequently also the religion having its source in self-conceit an illusion composed of vanity, fear and greed, resulting in hypocrisy, intolerance, cruelty and crime. No man can have true religion if he be without understanding of the mystical, since religion is the relation of the mortal man to his higher immortal self, and this relationship is not visible externally, but mystically, that is to say occultly. It cannot be demonstrated tangibly and proven, but must be felt internally and perceived by man himself in his own innermost being as is not otherwise possible.

It is not a matter of analytical research by the intellect, but of abandonment of that method; not of verifying a theory, but of inner experience; not of logical conclusions, but a revelation of the truth within. Worldly wisdom is blind, and therefore dependent upon proofs. Wisdom perceives and knows itself. Truth is always a matter of course for the one who pursues it. Worldly wisdom has its source in

exterior observation, opinions and logical conclusions. Self-knowledge of truth in the heart of man has no other source but the truth. Therefore all sacred writings are inspired by God—not by an alien God, but by the One who dwells in the heart of all. Worldly wisdom is limited to this or that appearance. The Wisdom of God embraces within itself the whole of the universe and the innermost essence of things.

“Come to Jesus,” cries the Christian parrot, and does not understand what he says, if he does not know Jesus. “I seek refuge in Buddha,” says the Buddhist, and it would often be difficult to explain how he accomplished it. “Know thyself,” preaches the philosopher, but whoever is not on the road of this self-knowledge does not know what it is about.

“Tat tvam asi,” says the Hindu, “I am you,” and if he does not know the “you”, he does not know the “I” any better.

All these expressions are mystical and incomprehensible for those who are not mystics. They all have the self-same intention, and mean to tell you: “Try to comprehend that you are in your inmost essence one with Divinity. Fasten this highest ideal in your consciousness and cling stedfastly to it. This is not that slave-religion that reigns in churches and schools, but the religion of the free—of him who perceives God within himself and in everything. He who does not seek God interiorly, but only in exterior forms, consumes his own vitality outside of himself. He exists externally, in the sphere of imagination, and cannot reach true self-consciousness. He who does not know God and imagines that he is a god himself, is an egotist and cannot find God, for the hard shell with which his heart is surrounded does not let the divine light penetrate. The mysticism of all generations teaches that God is the essence and centre of everything; he who does not find him at his own centre cannot perceive the Spirit of God in external things.

In all exoteric systems of religion there exist a lot of perscriptions, rules and directions as to what one should and should not do. Who can remember them all? And if one does, what good is it for a man to live

after a formula if he cannot overcome the greatest of errors, out of which all other errors proceed, the illusion of his selfhood and separateness from God? How could he reach real God-consciousness while he holds on to his self-conceit, which is the greatest impediment to the understanding of the true Self?

To those who cannot distinguish between the real and the transitory “Ego” these teachings form an insurmountable contradiction. The born mystic sees that the perception of God is neither attained by searching the external world, nor in his self-conceit, which also belongs to the outer man, but only in the innermost of the Soul. This absorption in the actual innermost is at the same time an exaltation. It is like the rays of the sun concentrated on a focus-point, from which point the light is diffused. The memorizing of formulas and rules is more apt to lead one to exterior dispersion than to inner concentration; they are as guides to the blind, but he who knows the way does not need them. The light illuminates the man who is on the way to truth, and he does not need a lantern. Whoever finds the real higher Self, the Master within, will be guided by Him, and whoever is willing to be lead by this Master does not err, for he only does that which becomes possible for him in the inner world by the consent of the Master. He lives in the Spirit of God” and the Spirit of God is his inner Life.

This is the Christian doctrine, and to possess a clear conception of its significance we will contemplate a symbol from the Hindu teaching. It is an accordance of four existences, or states of consciousness in the Unity of the Great Whole, of which always the lower one is the reflection, the reflex as it were, the Son of the one nearest above. These four states or conditions are designated in the Hindu philosophy as follows:—

I. Parabrahm, or the Absolute, the Super-Divinity of the Christian Mysteries.

II. Brahma, God, as the original Source or Creator of everything; the Logos of the Christians.

III. The Inner Self-consciousness; the soul or the human-divine individuality; the heavenly man.

IV. The personal consciousness; the earthly mortal man. His exterior material appearance is not here taken into consideration, as it is the house only in which man dwells.

(To be concluded.)

## FROM HEADQUARTERS

(By *Our Adyar Correspondent*)

The three months' silence on my part is due neither to forgetfulness nor indifference, but to the lack of interesting matter. The daily routine of our life here is now so well and widely known that the mere repetition thereof would be conducive of boredom on the part of our readers—the very last effect a correspondent would desire to produce. The months of June, July and August were not only very quiet, but also very hot, especially the two former. No Westerner feels really energetic in such weather however much he may protest that he likes the heat, and dislikes the cold; it is "Agin' nature" and I refuse to be bluffed by any such into believing him, and I may add more particularly her, for I believe that women are more sensitive to climate than men. Well! there were a number of days when we just gasped our sympathy with each other when we met, and there were less distressing days when we congratulated ourselves on our luck, for, on the whole, the Summer this year, has been quite bearable—for India. In these circumstances, the slackening down of activities is welcome and these quiet times at Adyar have a value all their own. For one thing, those of us who remain being few in number, we are drawn much more closely together, there is a greater amount of friction of personality and that is good for us. Then again, the beauty of the "white nights" of India has a greater poignancy after the red days of tropical heat. These moonlit perfumed summer nights have an indescribable loveliness. Our President seems to be unaffected by these qualities of matter, alike in cold or heat, but our President is an exceptional person, and with our untrained bodies we make but a poor showing.

Mrs. Labberton, wife of the General Secretary of the Dutch East Indies, spent

the summer with us as she was unable to go to the Paris Congress with her husband, no accommodation on any ship being available. Her joyous nature and original views were a distinct gain, and her quaint English and ever ready sympathy make her a very attractive companion. We do not, I think, sufficiently realize how much we may help others by just being our natural selves; we are so obsessed with the idea that we must forever be doing something for them, or, worse still, posing for them. All fuss—and strength lies in simplicity and naturalness.

At what would be the fall of the leaf in Europe, one of our Adyar residents was released from prison of a greatly suffering body and entered the Peace. The empty casket was cremated in the simple Indian fashion. Friendly hands covered it with flowers and swathed it in linen. Friendly hands placed it upon a rustic stretcher and carried it to the funeral pyre and friendly hands placed the fuel upon it and lit the flame which resolved it back to the elements. Thoughts of peace and kindness followed the soul to its new dwelling place and words of gratitude were spoken for deeds of brotherliness performed while in the body. Such simple customs make the relation of man to Nature very real.

On the first of September, the best loved, the greatest and the wisest of our Adyar brotherhood returned to us, more vigorous in body than when she left, the same radiantly hopeful, serene presence. The Headquarters' Hall had been recoloured during her absence, and the Parsi gentleman who is responsible for the work is to be congratulated upon the harmonious result he has achieved. The walls are a soft slightly ochreish yellow, with a matt surface, and from this the plaster modellings which form a kind of frieze stand out in delicate relief, white or deeper ochre against the paler ground. These bas-reliefs are brought into a complete harmony with the whole by the introduction of long panels of white set in at intervals round the walls. The whole effect is very pleasing. The night before the President's arrival, another artist had been at work with flowers and the effect was indescribably charming. This artist is the Indian Superintendent

of the Gardens at Adyar and has genius in the direction of floral decoration. His inventiveness seems inexhaustible, his sense of colour and of line remarkable, and his taste exquisite in its refinement. As Mrs. Besant came under the porch, after leaving the car, or as the Americans call it, the automobile, a small basket of roses ingeniously arranged tilted over and the blossoms fell upon the white head, where some of them remained, and she passed through a shower of flower petals to the verandah leading to her own quarters. With her arrived our latest guests from abroad, Mr. Warrington and Miss Poutz.

At night a dinner was given in her honour at the Bhojanasala. It was an Indian dinner, and cooks as well as hosts had spared no effort to ensure its success. It was a success, and afterwards, when we gathered in the room that represents the reception room, the President was thrice garlanded, songs were sung, among them *Vande Mantaram* at her special request. This song has a somewhat interesting origin and history, at least as it is sung by the National College students. It was written by a Bengal novelist, and to sing it in the days which led up to the introduction of Home Rule was a penal act. At a critical time in the National movement, our President called for a special rally of her followers to a special Congress. Among these were two of the College professors who, hearing this song sung, took special pains to commit it to memory. When they returned to Madanapalle where they were then located, they taught it to the students, each of them contributing his share of memorization. The result was of course not a faithful reproduction of the original composition but a modification, which has, strangely enough, given a more virile quality to the music and, consequently, when Mrs. Besant visited the College she was agreeably surprised. The volume of sound and the fire of patriotic fervour proceeding from 560 young throats and hearts made a remarkable greeting for her, and the song has remained ever since, a great favourite with her. The President then spoke to us, briefly recounting what she had done during her absence from us.

Various other entertainments have been

given to celebrate her homecoming, among them a reception by the National Home Rule League. At this reception she eloquently reviewed the political situation and outlined the future programme of work. In the intervals, she deals with the details of administration on the Compound, details in connection with educational and Theosophical work, even details in connection with the personal affairs of our own people, when her advice is sought. And her marvellous patience never tires and her sympathy never fails.

We are having our share of political and industrial troubles. The Moplah Rising is a serious affair, but as the Viceroy says in his recent speech, it cannot be regarded as symptomatic of the general condition of India; and the Anglo-Indians were disappointed to find that he was not prepared to resort to extreme measures in dealing with non-co-operation. It is undoubtedly an anxious time for him, but his sympathetic attitude and cool sanity are valuable qualities at the present juncture, and incline one to hope for the best. In connection with the labour troubles in Madras, a disturbance in closer proximity to Adyar, a new departure has been taken. The business men are coming to the aid of both employers and employed, in order to arrive at a settlement satisfactory to both. So Indians are quietly and confidently taking up the burden of responsible government in their own affairs, after the latest approved methods. One can but heartily wish for them all the success they so richly deserve.

Adyar, 7 Sept., 1921.

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Civilization has ever developed the physical and the intellectual at the cost of the psychic and spiritual. The command and the guidance over his own psychic nature, which foolish men now associate with the supernatural, were with early Humanity innate and congenital, and came to man as naturally as walking and thinking.—S. D., I. 319 (332).

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Students who are in search of valid material in their reading of Indian literature should get the works of Bhagavan Das, *The Science of the Emotions*, *Science of Peace*, and *Science of Social Organization*.

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Albert E. S. Smythe.

## OFFICIAL NOTES

"Poems Grave and Gay" is a volume published in 1891—thirty years ago—by Albert E. S. Smythe. Some copies still remain and may be had for \$1 each. Money received for these books will be turned over to the Building Fund of the Toronto Headquarters.

\* \* \*

It had been expected to conclude Dr. Hartmann's fine work, "Among the Adepts", this month, but the unexpected arrival of our letter from Adyar, which had been intermitted for three months, made it necessary to hold the final portion over till next month to make room for the news from India.

\* \* \*

The new reprint of the Secret Doctrine is announced as ready, and Mr. George McMurtrie, 65 Hogarth Avenue, Toronto, will be able to supply copies at \$17.50 post paid. The work is in three volumes, pp. 763, 859, 612, and an Index volume, and constitutes a sufficient Theosophical library in itself.

In Mr. J. Hunt Stanford's article on the Fourth Dimension last month the sentence at the bottom of the first column, page 98, should read: "No number of points can make a line, no number of lines can make a plane, and no number of planes can make a cube (ten million superimposed planes ten million inches square occupy just one cubic inch of space less than an inch cube!), so why—except for the purpose of geometric gymnastics—should we allow that eight cubes make up a tesseract?"

\* \* \*

Mrs. Maude Lambart-Taylor, having spent the month in Ottawa, will arrive in Toronto Oct. 31. Hamilton, London, St. Thomas and other points will occupy her from Nov. 8 to 30th. Mrs. Lambart-Taylor hopes that her meetings will be thoroughly organized, as it is poor economy to hold meetings which no one attends. There must be publicity to get audiences. When the public know what we have they are glad to come and get it.

\* \* \*

Mr. Ernest Wood writes advising an extensive tour in the Canadian West, lasting till November 5, in Winnipeg. Thence he goes to St. Paul and will probably reach Buffalo about December 20, and then be able, presumably after the New Year, to spend a fortnight in Hamilton, Toronto, Ottawa and Montreal. We hope to include London in this and extend the time beyond two weeks.

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Mr. J. H. Simpson of the New Zealand Theosophical Educational Trust Board, 351 Queen St., Auckland, writes that cable negotiations with a British teacher were, on Sept. 11, awaiting final confirmation for the principalship mentioned on page 52 of our June issue. A little more than £200 a year may be paid, especially if the applicant be married and his wife willing to act as matron. Residence, board and laundry for the whole family, and tuition for a child or children would be supplied in addition.

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In order to place The Secret Doctrine within the reach of members who might otherwise be unable to obtain it, we will present a complete set of four volumes to anyone who gets 35 subscribers to The Can-



adian Theosophist. The conditions are that the offer is only open to members of the T. S. in Canada, that subscribers, who will, of course, be persons outside of the Society, must personally sign the order form for the magazine, and the whole sum of \$35 must be remitted in one amount to the General Secretary, with the order forms signed and addresses correctly given. Order forms may be obtained through the Secretary of any Lodge.

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We have nothing further which enables us to fix more definitely the dates of Mr. B. F. Wadia's tour. It has been postponed for a month beyond the dates originally set, and we can only roughly estimate from the first of March or thereabouts until more news arrives. Meanwhile there is the more time for preparation, but it will need all the time we have to make adequate arrangements. The Halifax Lodge is anxious to have him visit the maritime capital, and Mr. Dodwell speaks of having him entertained at Government House. Mr. Wadia's appointment by the Governor-General of India to the League of Nations Conference at Geneva should commend him to Canadians generally. He will be glad to fill any engagements made for him to speak to outside clubs on Indian philosophy, Indian religion, or Indian sociology.

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Once more the attention of the members is called to the fact that their annual dues are payable on July 1, and no member is in good standing or entitled to vote on business of the Society or indeed sit in Lodge, if the extreme sense is accepted, until the annual dues are paid. We have just had a strong complaint from a former member who has paid no dues since June 30, 1920, that he does not get the magazine. The post office regulations do not permit us to send magazines through the post at special rates to any but paid up subscribers. Now what are we to do when members will not pay their dues? Have a heart, as Jeff remarks, and get that \$2.50 into the hands of your local secretary without delay.

\* \* \*

Toronto West End Lodge has adopted resolutions calling for the organization of

an Eastern Federation under Article V. of the Constitution. An important point is touched upon in a letter conveying the resolution. "The constitution does not provide for the expenses of the annual convention, but presumably these expenses would be met from an appropriation from the General Fund of the Section. As the funds are insufficient for urgent propaganda needs, this seems unlikely. The General Executive does not appear to look with favour on the proposal, which would mean leaving weaker districts to shift for themselves. The majority of opinion consulted seems to think that until we have four or five thousand members the present system is adequate. We shall be glad to have the views of the Lodges. There is nothing to prevent cooperation among the Lodges in any district at present, and in fact, a great deal of such cooperation is carried on. Where there's a will there's a way.

## FELLOWS AND FRIENDS

Mrs. Florence Walsh of the Vancouver Lodge died on October 1, after a very long illness, the last fifteen months of which was spent in the General Hospital Annex at Marpole, B.C.

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Many of the older generation of theosophists on this continent will be sorry to hear of the very sudden death on September 13 of Iverson L. Harris at Point Loma. He was one of those of whom it is easy to obey the injunction: "Cast no one out of your heart."

\* \* \*

Mr. Howard Edie has been giving his addresses on religion and art in Montreal, and is preparing to tour Canada and give dramatic recitals in addition to these lectures. Mr. Edie is a remarkably interesting speaker and a good Theosophist.

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Miss Gwladys Griffiths, who has been of such assistance in the reorganization of the Regina Lodge, on account of the closing of the Earl Grey Hospital at Regina in which she was an official, has been moved to the Central Alberta Sanitarium, ten miles from Calgary. No doubt Alberta will feel her in-

fluence as Saskatchewan has done. Mr. T. P. Lumb takes Miss Griffith's place as secretary of the Regina Lodge.

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Mrs. George A. Reid, A.R.C.A., wife of the principal of the Ontario College of Art, and herself an artist of repute, died very suddenly, on October 4. Mr. and Mrs. Reid exhibited much sympathy with the theosophical movement when it was first introduced in Toronto, and lent their studio in the Toronto Arcade for its meetings. It was there at one of the meetings in May, 1891, that Madam Blavatsky's death was announced. Mrs. Reid's early art work was largely devoted to flowers and she was unexcelled in her floral groupings. She did sterling work in landscape also, and her success in evening and moonlight effects was genuinely artistic. She had a rare and tender feeling for quiet shadowy woodland haunts with reflected gleams from still waters in the dusk. Deep sympathy will be felt for Mr. Reid in this heart-wounding bereavement. Mrs. Reid was a woman with rare gifts of personality, comprehension, simplicity, gentleness, sweetness and a genuine ladyhood. She is bewailed by a very large circle of friends.

## AMONG THE LODGES

A Young Peoples' Society has been formed by the younger members of the Toronto Theosophical Society. The first meeting was held in the lodge room at 52 Isabella St., Saturday, Sept. 24th, 1921. The following officers were elected: President, Mr. Linton Cole; Vice-President, Mr. William Jenkins; Secretary-Treasurer, Miss Beatrice Purdy. Meetings will be held every Saturday at 8 p.m. and all young people, whether members or not, are cordially invited.

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Vancouver Lodge programme for the Sunday evenings of October presented, 2nd, "Dreams," Mrs. A. W. Dyson; 9th, "What Theosophy Is," Ernest Wood; 16th, "Magic and Magicians," W. D. Newman; 23rd, "Old Singers and New Singers," Mrs. W. J. Holt Murison; 30th, "Evolution Through Art," Miss Isabel Griffiths. Mr. Wood lectured also on the 5th, 6th and 7th

on "Methods of Mental Training," "To members," and on "Karma, Individual and Collective."

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Winnipeg Lodge has opened the new season with renewed activity under Mr. W. H. A. Long, who has returned to the presidency after an interval. Sunday evening meetings are held at 7.30 in the Music and Arts Building, the programme for October including, 2nd, "Vegetarianism and Health," John W. Haynes; 9th, Theosophical and Other Organizations," H. Lorimer, 16th, "Karma—Nature's Law of Justice," L. H. D. Roberts; 23rd, "Mediaeval and Modern Religion," Mrs. B. D. Lugt; 30th, "The Optimism of Theosophy," Mrs. R. H. Griffith. A members' meeting is held on Monday evening under the President, and the Key to Theosophy is being studied. An elementary class is held on Thursdays at 8.15.

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A member writes: "It is, as you say, unfortunate that the note struck in the T. S. for the past few years has been such as to attract great numbers of weak spirits to the Society and we are now in grave danger of being suffocated as a spiritual force under a mass of slushy emotionalism. In our own little Lodge we endeavour to keep the life at a pitch where the tones attract only vital men and women and although we eagerly welcome everyone, we find naturally, that only those persons become members who are able to rise to some adequate conception of what our Theosophical movement means."

## OUR EXCHANGES

Mrs. Besant's article on "Conviction and Dogmatism" is reprinted in The Adyar Bulletin for June. "When a man has found a truth," she says, "or thinks he has found one, which is calculated to be of service to mankind he should speak it out. . . . But while the pioneer should thus speak out, he should not endeavour to coerce others into acceptance of his truth. Let him speak it out clearly; whether others accept it or not should not matter to him. . . . Having thus done, his duty is discharged, and the word should

be left to go on its way, to be freely accepted or freely rejected by each who comes in contact with it."

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The second issue (July) of the Eastern Buddhist, Kyoto, Japan, is remarkably good. An impartial reading of the articles on Mahayana Buddhism, Buddha in Mahayana Buddhism, Amida as Saviour of the Soul, The Bodhisattvas, and Shinran, Founder of the Shin Sect, by any student thoroughly familiar with the various teachings of the many Christian sects, should convince him that apart from names and phrases there is no difference in the principles and the psychological matters dealt with. "So Amida, our Saviour, is an absolute being, transcending time and space, and manifesting himself in the Pure Land, the only purpose of which [of whom] is to save all sinful beings."

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Portraits of Mr. and Mrs. Ramachandra Rao, grace the August Adyar Bulletin. Mr. Rao is the Sannyasi who is Father of the Bharata Samaj, and General Secretary of the Indian Section T. S. in 1917-1918. He is an F. T. S. since 1883. His Samaj aims at simplifying the Brahmanic code and thus popularizing the ancient religion. H. P. B.'s article on Chelas is reprinted. It includes a Master's word: "Never thrust yourself upon us for Chelaship; wait until it descends upon you." Have all the "leaders" we hear about observed this injunction?

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Reincarnation, the organ of the Karma and Reincarnation Legion, gives details of the League of Nation's Conference on the White Slave Traffic, in its issue for July-August. Mr. Obed Smith was the Canadian delegate. Miss Edith C. Gray's work in Regina for the Legion is noticed, and groups have been formed in Victoria and Vancouver. Captain G. H. Barry is the national leader for Canada.

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Theosophy in Scotland for September begins a useful series of notes on personalities of those who have contributed to maintaining the stream of occult knowledge through the centuries. There are such names as Bishop Adalbert, Æschylus,

Agade, Agrippa, Althotas, Ammonius Saccas, Apollonius of Tyana, Archytas, Aryasanga, Elias Ashmole, Asoka, and Cæsar Augustus in this present list.

Mrs. Besant quotes William Q. Judge in her address reported in Theosophy in England and Wales, for September. He said, "So many people come to me with plans. Sometimes the plans are not very wise; sometimes I do not agree with them at all; but I always say, 'Go and work them out and may all good be with you in the working.'" Mrs. Besant endorses this and says: "Encourage every effort which has a good motive behind it and take the good motive for granted." The money will not always run to it, however. Leo French has an excellent article on "The Life Side of Theosophy."

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Theosophy (Los Angeles) for September and October, has two instalments of the history of The Theosophical Movement. They deal with conditions existing at and subsequent to Madam Blavatsky's death. The story of Col. Olcott's resignation of the Presidency in 1891 at the instance of Mrs. Besant is begun. Attention is called to three articles of "momentous import," published in The Path, for March, 1892. "We must follow this programme and supply the world with a system of philosophy which gives a sane and logical basis for ethics, and that can only be gotten from those to whom I have adverted [The Masters]; there is no basis for morals in phenomena, because a man might learn to do the most wonderful things by the aid of occult forces, and yet at the same time be the very worst of men." To forget this is to wallow in psychism. We are very grateful for the kindly, discriminating and sympathetic notice of The Canadian Theosophist in the "Look Out" department of Theosophy, for October.

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The Paris Congress does not seem to have done anything electrifying. The reports and reviews of the event are not stimulating. One emotionalist effervesces: "Oh! Paris is so wonderful!—at night—at night!" Theosophy in England and Wales, for September, has some "Impressions and Reflections," by Jessie Graham

Pole. "The Congress was a great success, and yet it was not altogether satisfying. Here and there was felt a lack. To mention just a few points gathered from general conversation—the debates led nowhere—how was it there was no mention of art?—of beauty?—and where was there food for the intellect? These remarks were made by happy people and in no tone of carping criticism; they only voiced the ardour of those who ever seek a higher and more perfect Expression."

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Divine Life, for October, page 394, asserts "it is to the Spirit in ourselves that we must continually turn, and not to the patent will-laid schemes of outer forms and organizations." In the next paragraph with its usual curious illogicality we are informed: "The Independent Theosophical Society of America is the chosen vehicle of the Spirit, which is to usher in the Light of the New Age; and its mission of destruction to false beliefs and worn-out dogmas; its total rejection of Blavatsky Theosophy as evinced by the Secret Doctrine," etc., etc. Celestia Root is certainly the Charles Chaplin of the movement.

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Claude Bragdon has an article on Art and Mathematics in The Messenger for October. He says: "There can be no re-birth of art until the rhythm of life is re-established, and this rhythm can only establish itself in the soul which submits itself to God. The dearth of divinity in life is the death of art in life. All our sophistries fall to the ground in the face of this self-evident fact."

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The Bulletin Theosophique, Paris, for October, states that no arrangements have been made for an English edition, but that a French report of the proceedings of the World Congress will shortly be published. Portugal is said to be asking for Sectional status, and Roumania is to be under the tutelage of the French section until it gains sectional strength.

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Mabel M. Sharples, Hon. Librarian of the Theosophical Library in the London Headquarters, announces in Theosophy in England and Wales, for October, a series

of "Talks on Books," by Loftus Hare, D. N. Dunlop and L. Bosman. Clara Codd contributes a fine article on Purity. B. F. Wadia discusses "Psychical Research in Ancient India," for the Congress of Psychical Research held at Copenhagen, August 25-September 2. He thinks the Congress should establish a set of rules for the right type of medium, for their training, their maintenance, and to determine the use to which a medium should be put. He distinguishes between the average medium and "self-evolving sensitives." There is much technical information in the article and much warning. In closing, it commends the study of "the old, old Path of the Within," the realization of That, the Atman, the Self.

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Notes and Comments in the Theosophical Quarterly is an invaluable discussion of some of the later developments of science and their relation to The Secret Doctrine. Radium, according to Professor Soddy, Lord Rayleigh, Professor Joly, and Henry Fairfield Osborn in his biological study of "The Origin and Evolution of Life," provide the subjects of these studies. "In the House of Death," continues Charles Johnston's masterly translation and commentary of the Katha Upanishad. Lovers of poetry should enjoy C. C. Clark's study of "Shelley and Keats." A. K. (is this Dr. Keightley?) has an illuminating article on "The Secret Doctrine and Mr. Edison." Mr. Johnston's instalment of the Tao-Teh-King is another feature of a magnificent bill of contents.

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"The Screen of Time" which is better than usual with a fine study of passion, touches on humour and records a story of H. P. B., told by W. B. Yeats. There was a woman who talked perpetually of the divine spark within her, until Madame Blavatsky stopped her with—"Yes, my dear, you have a divine spark within you and if you are not very careful you will hear it snore."

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Also received: Teosofia, Buenos Aires, for June. Theosophy in South Africa, Revista Teosofica Chilena, for July. Theosophy in Australia, for August. The

Protestant, Theosophia, and De Theosofische Beweging, Amsterdam, Teosofisk Tidskrift, Sweden. Revista Teosofica, Cuba, Divine Life, for September. The Message of Theosophy, Rangoon, Burma for July and August. O. E. Library Critic, etc.

## FORGIVENESS

The question of forgiveness and its relation to Karma is almost always considered from the standpoint of the person who has been or is to be forgiven. It is the person who forgives that is of most importance, and who gets the most benefit from the proceeding. Only large-minded, generous people are able to forgive, and by forgiving they add to their strength of character, and to their influence in the Cosmos. They detach themselves from results, which is a long step towards freedom from material ties. The man who forgives is no longer concerned with what is owing to him. He turns his assets over to the Universe and has perfect confidence in that trustee.

The person who is forgiven or who seeks forgiveness is in the opposite case. He is weak, or unfortunate, which is the result of weakness, and he wants help, or at least the postponement of payment of his debt. Nature is always willing to give the debtor as long as he likes, but he must be prepared to pay off all scores in the long run. The law is inexorable. He who plays, pays.

When his debt is forgiven by an earthly friend or creditor, the man thus favoured may think that is an end of things. Be not deceived; God is not mocked. Whatsoever they sow they shall reap. The man who forgives transfers his debt to Nature and relieves himself of any attachment—of any Karma—in connection with his debtor. But the harmony of Nature has been violated, and Nature, Nemesis, Providence, the Law—whatever you call it, can not be so easily satisfied. And this law operates through the debtor himself, for he is a part of the Great Life, and it is of the essence of his innermost being to restore the harmony he has disturbed. It is not another, but the man's own self that demands that restitution be made. If the law seems harsh the

harshness is of the man's own will and desire. No other brings him to the bar of judgment. If he comes in good spirit he will find that restitution is made easy. If he come in rebellion it is a self-rebellion, and he will find the path difficult and long.

Clemency is unfailing to the willing. But the stiff-necked find hard conditions meeting them. When God desires vengeance it is an echo from the heart of the man who knows that vengeance is just and that he, chief of all, must abide it.

There is another thing about Nature. She is infinitely loving. The man who tries to put things right, to pay his just debts, to restore the broken balance, will find all the forces of Nature rushing in to assist his puny efforts. The prodigal returning is met half-way. The ignorant man who would learn finds the messengers of wisdom at every turn. To the obedient the law is very kind and gentle. "The heart of it is Love and consummation sweet."

## CHURCH UNITY

Another step towards church unity in Canada has been taken in the decision of the General Anglican Synod with one solitary dissenting vote to concur with the Lambeth appeal for unity. The House of Bishops has accepted the Lambeth "appeal to all Christian people" and after three days debate the Lower House determined the matter on the 12th inst. A newspaper report reads as follows:

"As the afternoon debate grew to a close feeling in the house grew tense. Cries of "question" greeted members of the laity who rose to speak, and it was only on the prolocutor pointing out that practically all the speakers had been drawn from the clergy that the debate was prolonged. On the conclusion of an eloquent address by Hon. Richard Harcourt, of Welland, cries of "vote" became insistent. With the house in deep silence the prolocutor led in the Lord's Prayer. The putting of the question was greeted with a roar of "ayes," followed by a few almost inaudible "noes." With the call for a standing vote the house rose to its feet and joined in the doxology. The psychological effect of the moment was too much for one or two dissenters in the rear

of the house, who rose as the words of the doxology rolled out in ever increasing strength. On the prolocutor calling for the negative vote, Rural Dean E. R. Bartlett, of New Westminster, B.C., rose to his feet, and faced the Synod, a lone last ditcher."

Theosophists who understand that it is not what people "believe" but what they do that is important, will rejoice at this evidence of the growth of real brotherhood. Where unity of action prevails over differences of creed and dogma, priest craft and sacerdotalism cannot flourish. Right action is the final test of true religion, and right thought cannot be far behind the action that leads men to dwell together in unity.

Those who hasten this work are promoting the work of the Masters. Those who delay it by introducing new elements of division and debate, based not on the eternal principles of truth, but on fragments of the old errors that so long have divided humanity, have lost sight of Alaya, which all men possess, yet possessing, may still seek vainly at the hands of others.

## INDIVIDUAL PROGRESS

(Continued from page 115.)

knowledge goes with the obtaining of the key of knowledge.

When we study carefully such writings from most ancient times to modern ones, like the Brahmanical Sutras, the philosophic propositions laid down by the Buddha in his "Heart Doctrine", the teachings of the great Chinese or early Sufis, or the profound wisdom of the Greeks and the Egyptians, or what H. P. B. has put forward,—we find that these are efforts made at explaining what the Path meant and what its treading involved for some daring souls who solved in the inner sanctuary of the heart the Mystery which cannot be revealed but can only be mysteriously indicated. But something very definite evolves out of the study of these Scriptures, viz., that there are common fundamental factors which are the rules and the laws of foundations on which these edifices have been raised; the existence of the underlying basis is perceived. The practical student

of the esoteric science therefore, goes in search of these laws of building foundation. He seeks for the currents of life which produce form, and the vitality which brings the organism into being. It is with such fundamentals that I want to deal in this lecture, and then next week proceed to show how the Theosophical service of the world, to be undertaken by the members of the Society, should be in terms of this particular kind of inner realization of the fundamentals of the spiritual life.

Now, what are these fundamentals? An hour's lecture can but deal with one, and that one only partially. Therefore I shall deal with the root-fundamental; others evolve out of it. This is the seed, others are branches and leaves and flowers. It is that man should know himself, that each one should find his own Self.

Everyone has read — "Man know thyself"; but most people have read so much about it that they have a fair knowledge of how to know what to do, what not to do—all about it, but not *it!* We have mistaken the descriptions for the experience; we have analyzed and dissected the form and the coverings of the Sutra, the Truth, so much that its life has departed! The seed (bij) of the Sutra is important primarily. Thus taking for granted that we have understood this very simple proposition we have proceeded to the ramifications of that proposition, to the many forms of interpretation which others have built around that life, and thus we have missed the point. Instead of taking the simple straight road as it lies before us, by applying this fundamental in terms of life, we turn in one direction or another, to one kind of practice or another, to one form of study or another, and adopt that peculiar course which takes us round and round the groove, and—we make progress! Yes, progress which Kingsley has very beautifully described in his *Water Babies* and which may be called "flapdoodle progress!" Progress in terms of life, in terms of knowing ourselves first, has little to do with books and a great deal to do with realization. All that the great genuine books of the occult order can do, is that they give us the interpretation of individuals who have made the

search and have attained; but what good is that to us unless we make the search in our own way, and check the results of our seeking with their results? And this is the great trouble we are always up against, not in our own Theosophical Society, but in Theosophical Societies of every age. It is the going away from this fundamentally simple spiritual principle that ultimately brings about the disintegration of real spiritual movements, for people turn the spiritual life into the religious one. These two are very different. The religious life is something as different from the original life, as the intellectual life of the scholar is different from the spiritual. Therefore we want to understand this principle of knowing ourselves. Can we know the laws underlying this principle? Is there any general interpretation of use to all? Is there any clue whereby we can undertake, each one for himself, this profound search of the primary fundamental, so that we know what we are?

As we study H. P. B. we find that it is possible; for she deals *in a very living manner* with spiritual and mysterious truths. She indicated the existence and hints at the use of certain keys, which we can apply to our own lives and get the solution of the mystery which surrounds us. In a sense she has solved the mystery for us; but also she has not, because while she has provided the key, she demands that we must use it.

As a student of H. P. B. I have tried to understand this fundamental. In what I am going to say I am giving you my interpretation, as useful or as futile to you as any other interpretation; for, after all, what comes in the shape of knowledge (not where it comes from) is useful to each one of us in proportion as we are able to utilize it; it is vital in proportion as we are able to understand it. It becomes the duty of succeeding generations of the students of the Sacred Science to record their interpretation of the inner truths, which they have been able to gain with the help of advanced occultists or teachers. I am giving you who are students, my own interpretation as a student. You must examine impartially, accept or reject it after intellectual study,

on its inherent merit. I am claiming no authority; for, there is no such thing as authority in spiritual teachings, save the inherent authority that the teaching itself carries. If what is inherent in H. P. B. is authoritative to me, it is because I am able to respond. If I am not able to respond to the inherent power of any particular teaching, there is no other course for me than to put it away. In that sense examine what I have to offer as an interpretation of the primary fundamental of the inner life that man must know himself, that is, he must know the laws of his own being.

When we begin to analyze we find that most of us are in the real sense of the expression 'non-entities', not non-entities in the ordinary sense in which perhaps the world uses that word, more or less contemptuously, but non-entities in the sense that we are no entity. This might sound to you who are students of Theosophy somewhat strange, that we who talk of monads of egos, and higher and lower selves, we are no entities. But it is true; when we begin to analyze, we find that most of us are non-entities, that we do not find within ourselves any particular entity. Why do we not find ourselves?—because there is no Self or Entity to find! Unless the kingdom of the Self is taken by violence, and he is compelled to reveal himself, we shall find that we are, each one of us, a bundle of non-entities, a fact that we ought to carefully note if we want to progress.

(To be continued.)

## BOOK REVIEWS

Mrs. Besant's "The War and its Lessons," is now available, and may be had from Mr. McMurtrie for \$1.15. The book contains the four lectures she gave in London two years ago, and in some respects represents Mrs. Besant at her very best. She gets away from personal issues and discusses national and race-wide problems in a broad and elevated spirit. She is entirely absolved of any pusillanimous pacifism which is more concerned for its own notions than for the agonies of those who suffer under tyranny or injustice. However, the pacifists are not kshattriyas and

they must themselves determine which of the other three castes they are at home in.

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"A Blavatsky Quotation Book" is really a daily text book, citing passages for every day in the year, from H. P. B.'s writings. A short Bibliography is given of these. The compiler is Winnifred A. Parley and a hasty glance inclines one to think that a great opportunity has been lost. The little book of 120 pages, small quarto, stiff cover, price unstated, is issued by the T. P. H.

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Two splendid additions to the Adyar Pamphlets are Nos. 115 and 116, "The Dweller on the Threshold," by Dr. Franz Hartmann and Kosmic Mind, by H. P. B. More of the inspiring quality of the original vein of thinking in the early rhythm or vibration of the Theosophical Movement is to be found in these pamphlets than in many whole volumes of later publications. And it connects with all previous tradition. Dr. Hartmann quotes Boehme. "A Christ belongs to no sect, and needs no artificial church. He carries his church within his soul; he does not quarrel or dispute with others about any difference of opinion, he desires nothing else but his God."

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Mr. B. P. Wadia has had one of his recent lectures published by the T. P. H., London. It is a 48-page booklet in stiff cover (unpriced) and takes rank with the best of the later Theosophical writings. Indeed one turns to Bhagavan Das and B. P. Wadia as the only spiritually minded writers now in the movement in the East. Astral abominations have tainted most of the later cycle of the Adyar literature. Mr. Wadia has the high quality in this lecture—"Will the Soul of Europe Return?" He says: "The Europe of 1914 is a lost continent. The flood of human passion has drowned it; the fire of human wrath has destroyed it. . . . Europe has to be taught a new law of life. It has lived according to the law of the body, and it has suffered. Now it must learn to live according to the law of the soul . . . Do not make a mistake: this deadly war has not been between belligerents . . . not between nationalities. It is that which has

blinded us and stands in the way of Europe's true emancipation at this very hour. The war has been between the unconscious forces of materialism and the equally unconscious forces of idealism; and the former are everywhere in Germany, Austria and Turkey, but also in Britain and France and India. The unconscious idealism also is present everywhere." If we get on the right side of this debate, he says, we shall immediately attract the willing co-operation from the other side, "not from the astral plane, but from the world of 'Nirvanis.'" One can imagine some of our students so unfortunately besotted with astral revels, exclaiming like the people at Ephesus when told of the Holy Ghost. "We have not so much as heard whether there be any Nirvanis!" So much for the neglect of the Secret Doctrine. This lecture with its extraordinary insight and its inspiring vision of the new International State wherein may dwell justice, where industrialism will devote itself to the "production of good, true and beautiful commodities by free men of soul-force under democratic conditions," is an echo of that Apocalypse of Agriculture that Æ has done so much to realize in Ireland. The minds of these men dwell with the Gods.

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F. Milton Willis has written a little book in a "Sacred Occultism" series, published by E. P. Dutton & Co., New York, \$1.25, entitled "Recurring Earth Lives." It will serve to introduce the subject to many readers, no doubt, and being well intended will serve some useful purpose. A comparison with, for example, Mrs. Besant's "Death and After," the little manual of 1893, will serve to indicate how far away we are being led from the Theosophy of that day into Astralism without bottom.

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Among books recently added to the Public Library which may be of interest to Theosophists are "The Human Bible," by Eric Robertson, London: Nisbet & Co.; "Freemasonry and the Ancient Gods," J. S. M. Ward. London: Simpkin, Marshall, Hamilton, Kent & Co.; "Sir Francis Bacon," Parker Woodward, London: Grafton & Co.