

THE CANADIAN THEOSOPHIST

VOLUME III

MARCH, 1922—FEBRUARY, 1923

EDITED BY ALBERT E. S. SMYTHE
FOR
THE THEOSOPHICAL SOCIETY IN CANADA

No true Theosophist, from the most ignorant up to the most learned, ought to claim infallibility for anything he may say upon occult matters. —H.P.B.

S. D. 21. 640.

TORONTO: THE FRANKLIN PRESS



INDEX

| | PAGE | | PAGE |
|--|--|---------------------------------------|---|
| Act of Prayer, The | 110 | Fellows and Friends..... | 8, 27, 45, 59, 78, 94, 109, 123, 139, 155, 169, 186 |
| Adyar Correspondent, From Our | 45 | First Essential, The..... | 15 |
| Among the Lodges | 8, 26, 44, 58, 79, 92, 107, 122, 136, 153, 169, 185 | Funds, Statement of..... | 109 |
| Aryan Migrations, The..... | 167 | Gandhi | 112 |
| Atoms | 27 | Gandhi, Mrs. Besant's Tribute to..... | 87 |
| Auditors' Report | 120 | General Executive, Election of..... | 72 |
| Avatar | 151 | General Secretary, From the..... | 44 |
| Besant, Mrs. | 6, 7, 8, 9, 10, 21, 36, 39, 45, 46, 59, 60, 70, 76, 79, 80, 87, 89, 91, 92, 97, 99, 104, 122, 123, 125, 139, 142, 143, 145, 151, 157, 171, 172, 179, 181 | Halifax Lodge, Mr. Wadia to the..... | 12 |
| Bishop's Errors, A..... | 17 | Health and Spirituality..... | 23 |
| Blavatsky, Helena Petrovna..... | 5, 6, 7, 9, 13, 14, 15, 21, 29, 32, 37, 39, 44, 46, 47, 48, 52, 53, 58, 60, 69, 80, 81, 86, 97, 98, 99, 100, 105, 107, 122, 123, 124, 131, 139, 142, 143, 145, 147, 143 (portrait), 156, 161, 162, 163, 167, 168, 177, 179, 180, 181, 182, 185, 190, 191 | Heresy of Separateness, The..... | 175 |
| Browning | 30 | History, Theosophical | 161 |
| Burrows, Herbert, on H. P. B..... | 191 | In All Things | 183 |
| Canadian Lodges..... | 128, 160, 176, 192 | Innovations | 51 |
| Centre of My Circle, The..... | 173 | Inspiration of Youth, The..... | 166 |
| Cleather, Mrs., Book on H. P. B..... | 190 | Jesus, The Miracle Songs of..... | 11 |
| Conscience | 151 | Jokes, Theosophical | 71 |
| Correspondence..... | 27, 59, 79, 86, 124, 139, 155, 170, 187 | Judge, William Quan..... | 15 |
| Creeds, The T. S. and..... | 182 | Justice and Brotherhood..... | 103 |
| Crucifixion Story in Babylon, The..... | 47 | Kshattriya, A Real..... | 166 |
| Death and After..... | 33 | Lao-Tze, From | 127 |
| Death, The Second..... | 7 | Life-Atoms, The | 103 |
| Death, What Happens at..... | 129 | Literature, Theosophical | 143 |
| Distress in Russia..... | 29 | Lodge Entertainments, For | 108 |
| Dream, The | 28 | Lodges, Standing of the..... | 78 |
| Dunlop, Mr. D. N..... | 57 | Lotus Circle Programme..... | 108 |
| Editorials: | | Lower Self, Not Body..... | 61 |
| Dunlop, Mr. D. N..... | 57 | Lytton, Lord, to Lord Salisbury..... | 71 |
| Sinnott's Posthumous Book, Mr..... | 180 | Making a Friend of Patience..... | 48 |
| Theosophical History | 161 | Masters of Wisdom (Ninomiya)..... | 66 |
| Theosophical Literature | 145 | Meeting of East and West, The..... | 10 |
| Theosophical Policy | 177 | Miracle Songs of Jesus, The..... | 11 |
| Wadia, Mr. B. P..... | 105 | Mitchell's Tour, Mr..... | 90, 105, 120 |
| Year's Work, A..... | 76 | Monads, Origin of..... | 37 |
| Education | 55 | Mother Nature | 159 |
| Education of the Younger Generation..... | 61 | Mystic City, The..... | 5, 20, 37, 51, 64, 68, 100, 117, 134, 148, 164, 188 |
| Election of General Executive..... | 72 | Naraka | 96 |
| Entering the Path..... | 116 | New Members of the Executive..... | 74 |
| Errors, A Bishop's..... | 17 | Neutrality | 50 |
| Essential, The First..... | 15 | Ninomiya | 66 |
| Eternity | 49 | Nominations, The | 28 |
| Evolution | 1 | No Evolution | 28 |
| Executive, New Members of the..... | 74 | No "Talking Images"..... | 121 |
| | | Official Notes..... | 8, 24, 40, 56, 72, 88, 104, 120, 133, 152, 168, 184 |
| | | Our Exchanges | 9 |
| | | Patting on the Back..... | 71 |
| | | Poetry: | |
| | | Avatar | 151 |
| | | Christo Ram Maru..... | 191 |
| | | Dream, The | 28 |
| | | Eternity | 49 |
| | | Gandhi | 112 |
| | | In All Things..... | 183 |

INDEX—Continued

| | PAGE | | PAGE |
|------------------------------------|--------|--|--------------|
| Mother Nature | 159 | Statement of Funds..... | 109 |
| Silent Helper, The..... | 15 | Such a Little Thing..... | 111 |
| Volga | 29 | Tao-Teh-King, The | 126 |
| Policy, Theosophical | 177 | Theosophical History | 161 |
| Prayer, The Act of..... | 110 | Theosophical Jokes | 71 |
| Prayer, Thoughts on..... | 32 | Theosophical Literature | 145 |
| Proton and Electron..... | 14 | Theosophical Policy | 177 |
| Pyramids, From the..... | 150 | Theosophical Society and Creeds, The..... | 182 |
| Quick and the Dead, The..... | 65 | Theosophical Society, Work of The..... | 97 |
| Reviews | 10 | There Is But One..... | 32 |
| “Salut au Monde”..... | 95 | Thoughts on Prayer..... | 32 |
| Second Death, The..... | 7 | Tolerance in Organizations..... | 113 |
| Secret Doctrine, Study of The..... | 47 | Vice-President, Quarterly Letter from the..... | 59, 157 |
| Secret Doctrine, The..... | 31, 54 | Volga | 29 |
| Secret of the Cross, The..... | 175 | Wadia, Mr. B. P..... | 105 |
| Selfless Service | 63 | Wadia's Tour, Mr..... | 11, 24, 40 |
| Sex and Psychism..... | 175 | Wadia to the Halifax Lodge, Mr..... | 12 |
| Silent Helper, The..... | 15 | Watcher, The Silent..... | 16 |
| Silent Watcher | 16 | What Happens at Death..... | 129 |
| Simple Theosophy | 112 | Wood's Lectures, Mr..... | 91, 105, 121 |
| Sinnet's Posthumous Book, Mr..... | 180 | Work of the Theosophical Society, The..... | 97 |
| Spiritual Knowledge | 23 | Year's Work, A..... | 76 |
| Sri Buddha's Life..... | 159 | Youth, The Inspiration of..... | 166 |
| Standing of the Lodges..... | 78 | | |

AUTHORS

| | | | |
|-----------------------------|-----|--|------------|
| Chalk, A. L. Crampton..... | 50 | MacDonald, Wilson | 29 |
| Dunlop, Freida | 159 | Pease, W. B..... | 33 |
| Dyson, Alice W..... | 48 | Pratt, Winnifred | 15 |
| Fewster, Ernest P..... | 49 | Siegrist, Mary | 112 |
| Floyd, Leslie | 151 | Stephen, A. M..... | 30, 129 |
| Garside, Hazel M..... | 61 | Taylor, Jocelyn | 23 |
| Griffiths, Wm. H..... | 190 | Tibbetts, Mrs. Walter..... (See “Mystic City”) | |
| Hamaker, Alice Warren..... | 166 | Trisoni, Alphonso | 63 |
| Lang, Mary F..... | 1 | Van Eden, John..... | 110 |
| Lazenby, Charles | 66 | Wadia, B. P..... | 13, 47, 64 |
| Lazenby, Margaret Swan..... | 191 | Wisdom, Lilian A..... | 126 |
| Lorimer, H. | 113 | Wood, Ernest | 97 |
| Lucas, E. A..... | 28 | | |

OBIT

Hahn, Fritz 124
 Wright, Claude J. 168, 184

THE CANADIAN THEOSOPHIST

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

VOL. III. No. 1.

TORONTO, MARCH 15, 1922

Price 10 Cents

EVOLUTION

By MARY F. LANG

“That which shines glorious above yonder heaven, above this world and above all others, large or small, is the same as that which shines within mankind. . . .”—*Chandogya Upanishad*.

“Mind builds the Universe.”—*Emerson*.

“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that hath been made. In Him was life; and the life was the light of men. And the light shineth in the darkness, and the darkness apprehendeth it not.”—*John* i, 1-5.

The Theosophist, as has been stated, accepts nothing upon authority; the validity of a principle does not depend upon any endorsement to be found in any Scripture; but for those who believe that a statement is true because it is found in the Bible, it may be interesting to analyze the above quoted extract.

We have in these five verses from the Gospel according to St. John, as distinct a statement of the Theosophical teaching of Unity as can be made. It is essentially the same clear declaration that is to be found in all the other Oriental Scriptures. “In the beginning was the Word, and the Word was God. In Him was life, and without Him was not anything made.”

In the beginning, then, God was all, or, we may change the form of expression and say, in the beginning, all was God.

“God” means to each individual his own highest conception of Power—of Energy—of Love, and if asked to define or describe God, each of us (if he tell only that which he knows rather than that which he has on the authority of some one else) can only embody, in his definition, as much of God as is manifest to or in himself.

If our highest conception of God requires an embodied form for its complete expression—then we believe in a personal God. If our highest conception demands unlimited expression—then we may call it Universal Energy—Spiritual Principle—the basis of all manifested life. In any case, we are agreed that from this basic principle—which “was in the beginning”—as near as one can admit the possibility of a beginning—all manifested life has been derived.

And this is a declaration of evolution. Long before the days of Charles Darwin and his contemporaries, all the old Scriptures—many of them much older than the one compiled by the early Church Fathers—made the statement that all manifested life is an expression of—and an evolution from—the One boundless, immutable principle.

The “Darwinian theory” is simply an effort to trace the method by which, in

orderly sequence, that spiritual energy *has* evolved to its present expression—man as we know him. What is this which has been evolving and has become man? It is not body alone, for we find almost identical material structure in the higher animal forms. The real force that has been seeking—through all these millions of years and in all these millions of lower forms and all these gradations of organic structure—to find its perfect expression, is that spiritual energy of which we are a part, which was in the beginning and which operates in man to-day as Mind.

If we are to accept as truth, then, the statement of the first five verses of the Gospel of St. John, we must believe that man's body is God in physical expression—his mind is God in mental expression. Is it not, then, a logical necessity, that however slow we may be in our evolution—however faulty and mistaken our course—nothing can ever really deprive us of our spiritual birthright? "Nothing can separate us from the love of God." Is not ultimate salvation unavoidable? Just as lofty, then, as is our conception of God, must be our conception of our own divine possibilities.

In his essay upon the "Natural History of the Intellect," Emerson says: "We constantly discover analogies which lead us to the conviction that the Mind builds the universe, and is the key to all it contains: Will it not, then, be by a study of man—as mind—that we shall come to know God?" Thus Emerson brings us to a study of Consciousness.

To define consciousness is not an easy task. We can more readily endeavour to describe its method of operation.

It is that which, in the mineral, leads the atoms to arrange themselves in a manner to produce beauty of form and colour. It is chemical attraction and repulsion—"the loves and hates of the atoms."

It is that which, in the vegetable kingdom, leads the vine to find the trellis; the seed to settle in soil most favourable to growth; the vegetable to take from the soil its necessary nourishment, leaving for the oak that which it requires.

It is that which, in the animal kingdom, tells the bird how to build its nest; that which teaches the animal how to reproduce and rear its young.

It is that which, in man, enables him to think, to reason, to judge and to will.

Consciousness, then, is the mind of God in operation.

If there is consciousness in every kingdom of nature, then, consciousness is universal—consciousness is One—its subdivisions are only apparent, and due to the limitations of that through which it manifests.

Any effort to classify it, then, must present it in limited conception, but for the purposes of study we may roughly subdivide its manifestations in man, as Emerson does in the essay from which we have just quoted, into Instinct, Intellect and Intuition.

Let us look upon this as three *methods* by which the Universal Consciousness or Mind of God operates in man. Let us define them as briefly and simply as possible.

By Instinct we mean an inborn faculty of the mind, which operates in large degree independent of the Will. It is itself selective.

Intellect—or reasoning consciousness—correlates Intuition above, and Instinct below—as it must, if consciousness be a unity.

Considered apart from either of these other faculties, it is in its action a process of comparison between facts, with resultant conclusions. Certain schools of metaphysicians have called reason man's crowning faculty. It is rather his admission of ignorance, for where we are forced to reason our way to a conclusion, it is because we do not know. When we know, we do not concern ourselves with the necessity for reasons, but can, notwithstanding, reason correctly.

Intuition synthesizes and perceives. By the Intuition facts are reviewed and conclusions reached, apparently without mental process. To study, to reason, to debate, to analyze, to think in detail—this is not Intuition. A great mystic once said that Intuition might be known from

the simplicity of its utterance, which was always "Thus saith the Lord."

By means of the Intuitive faculty, man perceives and contemplates as much as he is able of spiritual truth. It is a faculty of the soul, and the soul deals not with things of physical sense, nor does it require to reason. Intuition is known to us—and distinguished from other mental processes—chiefly by its action, but also by the character of its revelation.

To illustrate: We may instinctively perform a certain piece of manual labour in a certain way—though that way may be contrary to all our training and former habit, and we can, on the spur of the moment, give no reason for our changed method. The result may show our course to have been wise. This is instinct.

We may grapple with a mathematical problem, and by careful process of reasoning accomplish its solution. This is intellect.

We may experience direct perception of Truth—may have glimpses, more or less extended, of that condition of revelation, of illumination, of ecstasy, of which seers and mystics of all ages have told us, and this is Intuition.

It is to the Intuition that Emerson refers when he says—"The heart which abandons itself to the Supreme Mind, finds itself related to all its works, and travels a royal road to particular knowledges and powers. It enters into the closet of God and sees causes."

Could we but comprehend and remember that Intuition deals only with spiritual truth, we would not so often misuse and profane the word.

Certain questions may properly be asked. Is there any reason to believe that there is now, or ever will be, a race of people in whom the intuitive faculty will be a normal development? The answer to this will depend upon how fully we recognize the truth of the philosophy of the opening verses of the Gospel of St. John.

If we are an expression of God—if God is seeking to become manifest through us—then man, as we know him, has not yet reached the highest point in evolution; for we do not yet perfectly express

God. The Christ is not yet perfectly fulfilled in us, which is to say we can not yet perfectly apprehend spiritual truth. Evolution—a process of becoming—still goes on, and the method of its accomplishment is a problem upon which science and religion will ultimately unite.

Stretching down the ages is a luminous chain, the links of which are messengers whose office it has been to bring us tidings of a kingdom which may be ours for the asking—a world in which we may live, will we but take up the claim already pre-empted for us by our own divinity. Perhaps the light which, in the century just closed, shone the brightest and flashed its rays to the greatest distance, was that of Ralph Waldo Emerson, who has offered us, over and over again, assurances of a realm into which he has entered—a world in which he has lived. Can there be stronger evidence of its existence than its denial by those who cannot understand his message? That he speaks a language which some are utterly unable to understand, is proof that there are, indeed, realms of consciousness distinct from one another, and to which man is related by corresponding faculties, differing as widely as do the conditions to which they relate him.

No man can speak or comprehend the language of the inner life without having entered therein. It is the only really secret brotherhood which exists.

Emerson—as, indeed, each of the links of that luminous chain—points with grateful recognition to those whom he knows as Companions, and with loving acknowledgment introduces us to the goodly company of Claude St. Martin, of the gentle Christian mystic, Jacob Boehme, of the greatly misunderstood Paracelsus, of Plato, and a host of others. Jacob Boehme, who three hundred years ago was persecuted by the Church for daring to believe and to teach the innate divinity of man, turning back in the same simple fashion, leads us to the mystical comradeship of St. Paul and of Jesus. Back still farther, link by link, we may trace the shining chain, till we reach the ancient Sages of whom Narada was one, hearing from them each the same story of the

world in which they lived—in which we may live.

That this is, indeed, a part of our birth-right, is the assurance given to him who understands the mystic language—assurance given by the very fact of understanding.

What is the meaning and cause of the wide difference in men? Here is one who lives only to eat, drink and be merry, and who has no force with which to make himself felt except when crossed in desire. This is but molecular activity in human form, with strong affinity for certain conditions.

Here is another whose enjoyments are of a higher order, who reasons slightly, who has ideals apart from personal pleasure, but whose mental vision is bounded by a horizon which includes, with singular inconsistency, only that to which attaches uncertainty—to which attaches a “but” and an “if” and a “therefore”—for he does not *know* and hence must reason himself into *belief*, which at best is only opinion. For such a temperament there never can be peace.

Here is yet another whose utterances are all affirmative, and this because of knowledge, which is itself interior experience; who evinces none of the unrest incident to changes of belief, none of the irascibility, turmoil, passion, inherent in the uncontrolled lower nature.

What constitutes the difference? The materialist cannot solve the problem. The adherent of orthodox dogma and creed dare not attempt it. The solution is found only in a philosophy which recognizes Man as a being in process of becoming God; a philosophy which recognizes in every kingdom of Nature an identical spiritual basis with gradually yielding limitations. This philosophy has been the Gospel of all of the apostles of “Sweetness and Light,” from the time of the ancient Sages till the present. If there is in man an element of divinity, with what less than this can he gain spiritual perception?

If he have gained the condition of spiritual perception, what faculty, or organ, or essential element of his nature less than the soul itself, relates him to, or can

give him direct cognition of Truth? Consciousness manifests in the lowest form of life as affinity; in vegetable life, as affinity expanded into conscious selection. In the animal kingdom, it is consciousness focussed in the principle of desire. In man, it is desire reinforced by more or less of mind. In some few of the human race it is Intuition or the dawning perception of Oneness with the Over-soul, to which man is related by his Higher Nature—his real self. It is this potentiality which makes possible inspired utterances. The Seer or Mystic has direct cognition, or, as St. Paul puts it—“Sees face to face”—the truth to which he gives utterance.

Said Patanjali, nearly three thousand years ago—“The Soul is the Perceiver; is assuredly vision itself, pure and simple; unmodified, and looks directly upon Ideas.” This is the “beatific vision” of the Christian; the “illumination” of Swedenborg; the “inner light” of the Quaker; the “yoga” or union of the Hindu. It is *knowledge*—no longer mere belief—of one’s self as Soul; it is conscious divinity.

There is springing into manifestation a consciousness on the part of a large proportion of humanity of that same divinity. There is beginning a new period in the spiritual life of mankind.

It is the new light—the star—which, dawning in the minds of men, proclaims itself the herald of the soul—the Intuition which declares—“Thus saith the Lord.”

The spiritual principle—the Christ—has been long crucified, but to-day we hear more and more often and clearly the testimony of those for whom the stone is rolled away—whose eyes are no longer “holden”—and we welcome the dawn of the Renaissance of Spirit—the new birth—which Jesus declared to be the only means of entrance to the Kingdom within.

There have been no gaps in the past evolution of Mind; there will be none in the future.

To leap directly from man, in whom reason is but crudely developing, to a purely spiritual state after death—would be to ignore a palpable gap. A more advanced *man* is an evolutionary necessity.

THE MYSTIC CITY

By MRS. WALTER TIBBITTS

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

(Continued from page 181, Vol. II.)

HELENA BLAVATSKY'S GURUS

I was a frequent visitor to Lansdowne Road when Mme. Blavatsky first came on her mission to London. Whether she was, or was not, an impostor was the most fascinating problem of my girlhood, as it was of the *fin-du-siecle* world of the nineteenth century. The twentieth century world does not care a pin as to whence her teachings came. It generally accepts them as she said it would do. Twenty-three years ago the English Zola (Mr. George Moore in "Evelyn Innes") wrote of H. P. B. as "the great seer who had collected in her own person all the cryptic revelation, all the esoteric lore of the East." Yet I shall be able to prove for those who take my testimony that she was accurate as the Source of her knowledge, even down to the minutest details.

Mr. Ross Scott was distinguished for his hatred of all injustice. He took up Mme. Blavatsky's cause in the first instance because he thought her unjustly treated. Till death he remained profoundly interested in her teachings. He told me he anticipated spending his life after retirement from the government service in studying them. He does so now with a clearer vision! Not long before his death I dined with him in his palatial bungalow and lovely garden shadowed by the gilt umbrella of the Chutter Munzil Palace, Lucknow. Behind us were the gardens of the Residency, where the gorgeous creeper *bignonia venusta* covers Havelock's grave with an orange velvet pall. He showed me a pocket-handkerchief on which an embroidered name had been changed before his eyes. He first met H. P. B. in the ship (City Line) in which she had travelled from Liverpool to India. Nightly she discoursed on board to enthralled audiences. A pin fall could be

heard. Mr. Ross Scott accompanied her on shore and to a reception given to her by Indian friends in Bombay. All through the voyage he had implored her to give him some proof of her powers. That evening she was sitting on a sofa with him and, being very tired, was resting her face on her handkerchief. He saw her name Helena embroidered on it and said, "Fancy your embroidering that." She told him it could be done by will power. He challenged her to do it. Sitting bolt upright she exclaimed, "I will!" A man named Hurrychand approached at that moment. She extended the handkerchief towards him for an instant and then handed it to Ross Scott. Helena had been changed to Hurrychand in the same stitch before his eyes. "Are you god, or devil, or what?" he cried in his excitement. Another account of this phenomenon will be found in "Old Diary Leaves," by Colonel Olcott, who was also present. I have related it from notes taken at the time from Mr. Scott's story. He told me he had twenty years to consider the phenomenon and still thought it as genuine as on its day. The powers of life and death over forty-seven millions of people rested with the judgment of Ross Scott. He also showed me a letter received phenomenally from Him whom Theosophists know as Mahatma K. H. It was addressed "Ross Scott, via Mists and Snows." He was sitting with H. P. B. on the verandah of the hotel at Dehra Dun when he noticed the letter jumping about on the ground, so that at first he thought it was some kind of insect. This phenomenon also he still considered genuine.

I have never myself seen any physical phenomena through my own Teachers. They belong to the same School as Helena Blavatsky, and I have casually heard of occasional phenomena granted by them to others as acts of grace to people not yet able to see and hear on the higher planes. But the day for physical phenomena of the White Lodge seems to be over. In H. P. B.'s time they were necessary to attract the attention of the world to her doctrines.

The universe has three main divisions. There are three worlds in nature, physical, psychic, and spiritual. The constitution of man has the same three main divisions of body, soul, and spirit. So the life-giving movement of our time has passed through the same three stages:—

1. The physical phenomena of Helena Blavatsky.

2. The astral appearances of Her Masters to people who could only see them with physical vision.

3. The spiritual appearances of these same Masters to people who have earned the power to see Them with the clairvoyant vision of the Third Eye of Shiv.

But I had earned the clairaudient and clairvoyant faculties in previous lives. The necessary proofs therefore were given me through these. The tuition of pupils in these days when people are more advanced is nearly always given that way. Before giving my own experiences, I shall first relate a little of the experiences of other witnesses, who have seen the same Master of Wisdom who appeared to me on more than one occasion.

From the mass of testimony available, let us select two witnesses of two appearances of the same Mahatma. In one of these the Adept functioned in His astral body, in the other the Great One appeared as a man in the flesh.

The first witness is a personal friend, the late Countess Wachtmeister, widow of a former minister of Sweden at the Court of St. James. She has only recently passed away. One gets tired of seeing in the papers that Lady X looked pretty in the park, and that the Duchess of Z wore wonderful jewels at the opera. There are living men and women whose lives are like Aladdin's Dream, of whom *le monde qui s'amuse* never hears at all. Countess Wachtmeister was one of them. Ranking next to the royal family in Sweden, as the wife of an eminent diplomatist, she enjoyed the best that the world could give in most of the capitals of Europe. A relative of hers, the wife of a High Court judge in India, described her at this period as being the "gayest of the gay. We always had to have the house full when she

came." In her own words to me, "When I knew the Mahatmas lived the things which had amused me before amused me no longer." Then she had left her Throne Rooms and given up her carriage to take the bus daily to the Strand to serve out Theosophical books. Oscar Wilde wrote that Prince Kropotkin and Paul Verlaine lived the two most beautiful lives he knew. Instead of the French decadent, may we not place beside Peter Kropotkin the upsoaring soul of Constance Wachtmeister as the two most beautiful lives in a sordid West?

This is a tiny scrap of the Countess' evidence, taken from a private paper some time printed for the members of the Theosophical Society at a time of trial, not hitherto given to the world outside. The Countess was born clairvoyant and clairaudient, unlike some who only gain these gifts in adult life after meeting the guru. It is unnecessary to argue here that these faculties exist. To those who possess them, for others to scoff at them is as ludicrous as the Oxford undergraduate who, colour-blind himself, tried to argue away the perception of hues.

The Countess writes: "One evening I accompanied Annie Besant to a small hall in London where she lectured to workmen, when suddenly the Master was by her side, and she spoke with an eloquence I had never heard from her lips before. It came like a torrent of spiritual force."

Some of her occult experiences have long been published. But no one has yet noted that the proof of power first given by Helena Blavatsky to Constance Wachtmeister was identically the same given by another member of the Himalayan Lodge to an enquirer two thousand years ago. It came like this:

The Countess was intending to pass the winter in Italy, and was engaged with her packing, at home in Sweden, when she heard a voice. It said, "Take that book, it will be useful to you on your journey." The book was a MS. of notes on the Kabbalah compiled for the Countess by a friend. Accordingly she packed it up, though surprised that such a book should be a vade-mecum for a holiday tour. On

her way to Italy she stayed with Mme. Gebhardt in Germany. The latter begged her to visit Mme. Blavatsky, who was then staying in a German town alone, in poor health, and struggling with the Secret Doctrine. The Countess had not seen H. P. B. for two years, but she wrote and offered her companionship. It was courteously but firmly declined. The cab was at the door to take the Countess *en route* to Rome when a wire arrived from H. P. B. asking her to come. When she arrived H. P. B. told her how her sordid little lodgings had caused her to hesitate about inviting a woman of the great world to share them, but since the writing of the refusal to the Countess the Master had countermanded it and ordered her to invite her. At tea H. P. B. remarked, "Master says you have a book for me." "No indeed, I have brought none." "Think again. Master says you were told in Sweden to bring a book on the Kabalah!"

Then for the first time the Countess remembered the book stowed in the bottom of her trunk. She ran to fetch it, and offered it to H. P. B. "Stay," said the old woman, "on — page and — line you will find such and such words." In the MS. compiled by her own friend Constance Wachtmeister found it written as H. P. B. had said.

This phenomenon is interesting, because exactly this identical proof by reading a MS. in the astral light before touching it was given by the Indian adept Iarchus to Apollonius of Tyana.

Apollonius met the King of the Indians, "Phraotes," at "Taxilla," which is Attock, near Peshawur. He gave him a letter to Iarchus, the chief sage, who "were more respected by the Indians than the King himself who consults them in everything."

Apollonius journeyed several days in a mountainous district until he arrived. A young man came down the hill from "the castle of the sages" and took him into the presence of Iarchus, who addressed him in Greek and asked for the King's letter of introduction. Apollonius was silent from surprise. Before taking the missive

Iarchus said that, on such a line, the Delta was missing. Apollonius looked and found that it was even so.

One other account never before published Countess Wachtmeister told me of herself. She had accompanied Annie Besant through her first Indian tour. It had been a tremendous success, a progress through welcoming crowds, who shouted, "Annie Besant, salaam!" "Countess Wachtmeister, salaam!" The Countess, rather overdone, one day had a severe headache, when she heard the Voice of Him who is known to the outside world as Mahatma K. H., and to some of my friends as the Gentlest One. The Voice said "Sniff this up and it will do you good." Waves of the perfume peculiar to Him then enveloped the Countess. She also said that, at that time, Annie Besant was constantly saturated with the perfume peculiar to her own Master. Dr. Richardson, who gave up his Chair of Chemistry at University College, Bristol, for this work, was present during this conversation. He remarked to me that some years before he had heard Countess Wachtmeister tell the story of the perfumes in exactly the same terms.

(TO BE CONTINUED)

"The Mystic City" began in the December issue.

THE SECOND DEATH

"After death," says Proclus, "the soul continueth in the aerial (astral) body, till it is entirely purified from all angry, sensual passions; then doth it put off by a second death (when arising to Devachan) the aerial body as it did the earthly one. Wherefore the ancients say that there is a celestial body always joined with the soul, which is immortal, luminous and star-like. It becomes natural, then, that the "aerial body" of an Adept should have no such second dying, since it has been cleansed of all its natural impurity before its separation from the physical body. The high Initiate is a "Son of the Resurrection," "being equal unto the angels," and cannot die any more." (See Luke xx. 36.)

—From *Isis Unveiled*.

THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY
IN CANADA.

Published on the 15th of every month.



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

Entered at Toronto General Postoffice as second-class matter.

OFFICERS OF THE T. S. IN CANADA.

GENERAL EXECUTIVE:

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

GENERAL SECRETARY:

Albert E. S. Smythe.

OFFICIAL NOTES

Members of the Society should note that unless they are in good standing at Headquarters, that is, have paid the annual dues of \$2.50, payable July 1st last, they will not be entitled to vote in the election of the General Executive.

* * *

Mrs. Besant received last September at Adyar a money order for two dollars from Whaletown, B.C. She is anxious to know the sender, and Mr. Kunz remarks that failure to give names or addresses causes much trouble and delay and requests that correspondents "be more exact and businesslike." So mote it be.

* * *

Returns of nominations for the office of General Secretary and seven members of the General Executive should be made by Lodges and returned by their respective secretaries to the General Secretary by the 10th of April, as was noted last month. It is hoped to have all ballots in the hands of members by May 1, so that voting may close on June 1. It is hoped that every

member will vote this year. Last year the voting was very light and indicated a very shallow interest in what should be regarded as one of the most important duties of an F. T. S.

* * *

Mr. L. W. Rogers supports in the March Messenger the proposal of Senor Rafael de Albear, General Secretary of the Cuban Section, that an American Theosophical World Congress be held in Havana. The Cuban Section has 19 Lodges and has jurisdiction over Costa Rica, Porto Rico, Salvador, Santa Domingo, Nicaragua and Columbia.

AMONG THE LODGES

Montreal Lodge has found it necessary to issue the following note to its members: The Theosophical Society does not sanction classes in psychic development, psychic powers, psychic phenomena, work in the "astral" regions or planes, or seances of any kind for psychic purposes. All such classes are held by private individuals on their own responsibility, and without the right of using the name of the Theosophical Society in such connection. The Theosophical Society permits of study classes in comparative religion, science or philosophy, beginner's classes and classes on the "Secret Doctrine" by H. P. Blavatsky. All such classes should be authorized by the Executive Committee of any Lodge, who will send out notice of same to every member. If not authorized in this way, such classes have not the right to use the name of the Theosophical Society.

FELLOWS AND FRIENDS

Mrs. J. L. Lawson, of Winnipeg, after a long illness, died on the 2nd inst. She has long been a faithful member of the Society.

* * *

Photographs of Mr. Wadia can be obtained from H. Van Eeden, The Studio, 43 Glenholme Avenue, Toronto, price 40 cents for size 6 x 4; \$1.00, size 9 1/2 x 7.

OUR EXCHANGES

"Theosophy in South Africa" for November just received opens with this "Entre Nous": "Tell the Editor not to send the magazine to me any more as I only throw it into the waste basket without opening it." If it is any encouragement to our South African brother, let us say that we have them in Canada, too. Bishop Wedgwood's visit to South Africa was brief, as the magazine announces his tour as completed, leaving "an indefinable fragrance behind him, which shall be for our lasting good."

* * *

In The Theosophist for February Mrs. Besant speaks of Mr. Ernest Wood's visit to the United States and Canada, and she makes the following reference: "His tour in Canada seems to have been particularly successful, and both the Lodges and the public have pressed for a return visit. He sends me some charming photos of a Fairy Play given by the Lotus Circle in Vancouver that I hope to reproduce. One letter says of Canada: 'Every effort is being made to discredit the work of the last thirty years, except Mr. Judge's bit. 'Be self-reliant, and do what I say, cry the would-be leaders, in effect.' I am well aware of the fact," Mrs. Besant proceeds, "but why should anyone trouble about it? Every now and then, we are given a big shake, and those who cannot go on fall out. They gradually fade into the background, and the T. S. grows the more rapidly and works the more effectively. The younger members are alarmed, but the older ones look on, smiling placidly." It is a pity that Mrs. Besant did not give the name of the writer of the letter quoted, for, though the inference is that it was Mr. Wood, we cannot believe that the Mr. Wood who spoke so graciously and understandingly of our work would have written such an ill-informed and malicious statement just after arriving in Canada and before he had visited all the Lodges. Our members generally can judge of the truth of such gossip, which is not intended to bring unity into our ranks whatever its purposes. Nor is it the younger members who are alarmed, for they have not been

troubled with the squabbles of 25 years ago. It is a few of the older ones who like to keep alive the old memories of rue and hyssop. A great deal of gossip of this kind appears to be circulated privately. The magazine has been kept pretty clear of it, although objection has been taken to the principles which keep its pages loyal to Theosophy and the Theosophical Society and to nothing else. The "leaders" mentioned in the letter to Mrs. Besant certainly do not exist east of the Rockies as far as we can discover, and if Mrs. Besant's correspondent will only disclose their names, we shall indulge in the usual sentiments. It is a cardinal principle in the Theosophical Movement that there are and shall be no leaders. Those who set up as leaders have mistaken the movement, and must learn, as we all must, the difference, as Madam Blavatsky puts it in "The Key to Theosophy," "between faith in authority and faith on one's spiritual intuition." Mrs. Besant has herself given some very valuable advice about one kind of leadership only too common, it is to be feared. In her last book, "Talks With a Class," she says in regard to deva leadership, the devas "don't know facts; they are not living in a world of physical facts. They have no experience of it except by playing upon it from outside. That is one of the reasons why we are told that while a deva friend may be an exceedingly interesting person, you had better be very careful how you follow out his ideas, because he may lead you into the most extraordinary bogs; not only bogs of inaccurate thinking, but also bogs of exceedingly immoral conduct, judged by the ordinary standard." As we are all judged by the ordinary standard in Canada, it will be well for us to accept Mrs. Besant's excellent advice and beware of deva friends.

* * *

The New Era, London, is the organ of the New Education Fellowship, and is a quarterly review devoted to their interest, annual subscription 4s. 6d. The main interest in this issue is with the experiments being made in free and individual timetables in schools. Apparently much more can be got out of scholars of average in-

telligence by letting them allot their own time, always provided that the course is covered, and spend their energies in channels that develop interest.

* * *

Papyrus, Cairo, for December has another instalment of W. R. Gray's article on "Symbolism," and a somewhat rhapsodic hypothetical sermon which occupies 16 pages.

* * *

Also received: Vers L'Unite, Geneva, September. Teosofi, Helsinki, Finland; O Theosophista, Rio de Janeiro, Brazil, January. The Protestant; Reincarnation, Chicago; O. E. Library Critic; Theosophia, Amsterdam; De Theosofische Beweging, Amsterdam; Divine Life; Teosofisk Tidskrift, Stockholm; Revista Teosofica, Havana, Cuba, for February.

REVIEWS

"THE MEETING OF THE EAST AND THE WEST."

Mr. C. Jinarajadasa has written a most readable and instructive little book in the first of the new Asian Library, "The Meeting of East and West" (London and Adyar, Theosophical Publishing House), 3 rupees per volume, or 15 rupees for the first six volumes to subscribers in advance. The series is designed for the twofold purpose of rediscovering to Indians the extent and glory of the culture for which they are responsible, and to the level of which they must rise; and of giving to the world at large a knowledge of that culture and of the elements in it which make for the regeneration and permanent elevation of humanity. Among the volumes in prospect are "Nationalism in Indian Culture," by R. Mookerji, Ph.D., Professor of History in Mysore University; "The Future of the Indo-British Commonwealth," by Col. Wedgwood, D.S.O., M.P., with an introduction by Lord Haldane; "The Future of Indian Economics," by Hon. Prof. V. G. Kale, member of the Council of State; "The Future of Indian Politics," by Mrs. Besant; "The Cultural Unity of Asia," by James H. Cousins; "The Buddha's Path of Virtue," a metri-

cal translation of the Dhammapada, by F. L. Woodward; "The New Spirit in Education," by C. R. Reddy, Inspector-General of Education, Mysore; "An Introduction to Indian Art," by Dr. Ananda Coomaraswamy, the well-known expert on this subject. This is a prospectus of which any publishing house may be proud, and we heartily commend the series to readers who wish to know something of the real contribution of Asia intellectually to world culture. As an introduction nothing could be better than Mr. Jinarajadasa's volume. The chapters on Ideals of Citizenship, In the Measuring of Man, Statecraft, Economics, the Problem of Labour, Medicine, Class Distinctions, Recognition of Women, Practical Religion, the Cult of Beauty, the Value of the Indian Temperament, and other topics furnish just what the average reader wishes to know, and do it in such an interesting and comprehensive fashion that few will lay the book down till they have finished it. The author starts on a fine key by correctly or fully quoting Kipling's lines, which are so generally mutilated. "Never the twain shall meet," is followed by

But there is neither east nor west,
border, breed nor birth,
When two strong men stand face to
face, though they come from the
ends of the earth!

Strong men are not to be divided by piffing and puling inanities such as torture the petty-minded. "When true men or women, strong in their devotion to duty, flawless in their self-sacrifice, meet face to face, then, though they be Indian or Briton, Turk or Jew, they greet each other in friendship and reverence as knights pledged to one Ideal, as the servants of one Master." On pages 20 and 21 Mr. Jinarajadasa seems to have forgotten that cabinet ministers when appointed to office must again stand for re-election and endorsement by the people. The Prime Minister nominates to office, but the people confirm, or reject, as they have often done. On page 47 he may leave the impression that the "powerful caste" in England is a close corporation. In fact, this "powerful caste" is constantly re-

cruited from the commoners and is open to anyone with the brains and energy to enter it. An excellent conception of the Sannyasi in modern life is suggested on page 63. He "wears the garb of ordinary men, mingles with them as one of themselves, and yet inwardly is the renouncer." The permanence of China and India is well noted on page 76, and there is another reflection on Western views on page 83. "There is no idea that, if you have any leisure, you might as well try to understand life." This is a book to study and be familiar with.

"THE MIRACLE SONGS OF JESUS."

Mr. Wilson MacDonald is known to readers of this magazine by some of his poems which have appeared in its columns, and his volume, "The Song of the Prairie Land." The present poem is a most striking presentation of the idea that the rabble are more interested in the phenomena of so-called miracles, the signs and wonders that appeal to the curiosity and the senses, than in the real miracle of the Master's thoughts and words. Mr. MacDonald's mastery of language, his musical ear, his striking gift of metaphor and his artistic allusiveness, all combine to give him distinction and power.

And when at last He went up a Hill
To seal His songs with the seal of
death,

Whose were the hands that were
raised to kill

This brave young poet of Nazareth?

* * *

The men who fed on the fish and bread
Were cheering the deed in the ranks
behind.

But in a group which had drawn
apart,

To pour their tears for His broken
heart,

Were the ones who heard
His miracle word.

This exquisite little booklet is published
at 50 cents.

* * *

"Wise is he who holds to the golden
mid-point, who believes in the eternal jus-
tice of things."—H. P. B.

MR. WADIA'S TOUR

MONTREAL

Mr. Wadia arrived from New York on the morning of Feb. 28th, accompanied by Mr. Stewart and Mr. Bekyns as secretaries, the former returning to New York after leaving Montreal. They were met by Mr. D. B. Thomas, the President of the Montreal Lodge, and taken to the Ritz-Carlton Hotel, where rooms had been engaged.

A reporter from the Montreal Star had an interview with Mr. Wadia, and asked several questions regarding his opinion of Gandhi, and a good report of the interview appeared in the paper in the afternoon, in a prominent position.

Mrs. Hamaker entertained Mr. Wadia and his secretaries to lunch, and completed the arrangements of the visit to Montreal.

At 6.15 p.m. Mr. Wadia was entertained at dinner by the Young Men's Canadian Club at the Windsor Hotel, at which there was a fairly good attendance, and Mr. Wadia spoke on "India's Place in the British Empire", which was well reported in the morning papers, English and French.

At 8.30 p.m. Mr. Wadia spoke at the regular Lodge meeting, at which there were 32 members present, and 5 members of other Lodges and Sections. Four of the members present were newly joined, and Mr. Wadia gave them a welcoming address, and then spoke on what was real Theosophy, as opposed to pseudo-theosophy.

On March 1st, Mr. Wadia's day commenced with a "Secret Doctrine" class at the house of Mrs. Griffiths at 3.15 p.m., at which 22 were present. Mr. Wadia spoke on what the Secret Doctrine was according to the statements of Mme. Blavatsky and the older members of the Society, and urged its study on all members of the Society. Several questions were also answered.

At 8.30 p.m. a public lecture was held in the ballroom of the Ritz-Carlton Hotel, the subject being "A Study on Indian Philosophy", which was well reported in the

newspapers the next morning. The attendance was only fair, there being several counter-attractions, and a delightful musical programme was provided by Mr. Geo. M. Brewer. Mr. Wadia's address delighted those present, who sent up many written questions at the close, which were most excellently answered.

On March 2nd, Mr. Wadia was entertained to luncheon by the Kiwanis Club at the Queen's Hotel at 12.15 p.m., at which there were about 200 present. He gave an address on "Indian Labour Conditions", which seemed to surprise many present, and which was prominently reported in the morning papers, English and French.

Immediately after the lunch Mr. Wadia was entertained by Mrs. Mallison at an At Home, to which members and others were invited, and it was a most enjoyable gathering in an informal way, and the only one held as such in Montreal.

At 8.30 p.m. a second public meeting was held at the Central Y. M. C. A. Hall, the subject being "Unfinished Man: a Study in Evolution", at which there was a better attendance than on the first night. A musical programme was given, and the lecture was well received, and many questions were sent up to be answered.

Mr. Wadia left for Ottawa the following morning, being taken to the station by Mr. Thomas.

Mr. Wadia's visit has been enjoyed exceedingly by the members who could be present, and many have been re-inspired to make a deeper study of the standard Theosophical works than they had hitherto.

ALICE R. HAMAKER,
Secretary, Montreal Lodge.

OTTAWA

The Secretary of Fellowship Lodge, Ottawa, writes: Mr. Wadia gave us a splendid series of lectures, and our only regret was that his stay was so short. Although here for less than four days, nevertheless he gave, during his stay, four public lectures under the auspices of our Lodge, three lectures or addresses for other organizations, as well as addressing two closed members' meetings, one E. S. group meeting, and a class talk on the

"Secret Doctrine." The latter was very illuminating, and we hope to start a "Secret Doctrine" class shortly. On Mr. Wadia's first evening here, he, Mr. Bekyns and Mr. Stewart were the guests of the Lodge at the home of Mr. and Mrs. Davy, and during the evening Mr. Wadia answered many questions in regard to India, etc. We had interested and good-sized audiences. The hall was well filled at all the lectures, and on Sunday afternoon there was not even standing room—the hall was crowded. The write-ups in the press were not as lengthy as I would have liked.

TORONTO

Mr. B. F. Wadia's visit to Toronto was generally recognized as the most inspiring and effective in presenting an absolutely impersonal and spiritual view of Theosophy that the city has had. His singularly lucid expositions of "The Secret Doctrine" were most welcome, as the familiar truths which Toronto has studied for thirty years past received this unwonted attention from a visiting lecturer. Mr. Wadia's great emphasis was on life and character, without which all head-learning is but as tinkling brass and clanging cymbal. The programme as announced for Toronto last month was carried out with a few changes. The Labour Party meeting was called off as Mr. Wadia was regarded as not sufficiently revolutionary for the proletarian fancy. Mr. Wadia's lecture on "The Labour Movement in India" was transferred to Friday evening, the 10th, in The Theosophical Hall, and the Sunday afternoon was taken by the West End Lodge, when Mr. Wadia spoke in the Allen Theatre, St. Clair Avenue and Dufferin Street, on "Man, the Maker of His Destiny." Mr. Wadia held two Secret Doctrine classes on Thursday and Saturday, the 9th and 11th, at four o'clock; spoke at the Electric Club luncheon on Wednesday, the 8th, on "Ancient India in the Modern World," and attended luncheon at the Arts and Letters Club on Friday. As a result many who met him attended his lecture on Saturday evening on "The New Art." One artist declared that in

conversation he found Mr. Wadia marvellously well equipped in every line of art, painting, sculpture, music, literature, up to date on every point and personally acquainted with most of the leading authorities. The Empire Club meeting was a brilliant gathering, presided over by Sir William Hearst, ex-Premier of Ontario. Mr. Wadia's assertion of the desire of India to continue in the Commonwealth of the British nations was loudly applauded. The meetings in the Theosophical Hall excited lively interest, questions being very numerous, and on the last evening the audience packed the hall and the vestibule to capacity, about 600 being present. Mr. Wadia attended an E. S. meeting on Wednesday evening.

HAMILTON

The Hamilton programme included an address on "India's Place in the British Empire" at 6.15 Monday evening, March 13, before the Canadian Club at the Royal Connaught Hotel. On Tuesday at 12.45 the Kiwanis Club heard him at luncheon on "Ancient India in Modern Thought." On Tuesday and Wednesday evenings he spoke in the Ball Room of the Royal Connaught on "Life After Death" and "Unfinished Man: A Study in Evolution." Meetings were also held for members of the Society.

LONDON

The programme as outlined in London included an address to the Kiwanis Club on Friday, March 17, a members' meeting on Saturday evening, and on Sunday at 3 in the afternoon and at 8.30 in the evening meetings in the Allen Theatre. On Monday, March 20, at 3 and 8, meetings were held in the hall of the Society.

ST. THOMAS

At St. Thomas arrangements were made for two public meetings and one for the members, but details did not reach us.

* * *

Mr. Wadia's tour will continue as follows:

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

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

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

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

Edmonton, Wednesday and Thursday, April 12 and 13.

Banff, Friday and Saturday, April 14 and 15.

Salmon Arm, Sunday, April 16.

Vancouver, Victoria and Nanaimo, Monday, April 17, to Thursday, April 27.

* * *

MR. WADIA TO HALIFAX LODGE

Chateau Laurier, Ottawa, Canada,
6th March, 1922.

My Dear Brothers of Halifax Lodge:

Taking advantage of the presence of Mr. Dodswell in Ottawa, and having heard of the interesting developments of Theosophy in Halifax, and regretting my inability to visit you, I venture to send you a few words of fraternal greeting and earnest hopes for your success and prosperity.

A long experience of the Movement's Influence, as well as of the work of the Theosophical Society with its Headquarters at Adyar, Madras, India, prompts me to draw your pertinent attention to the fact which is nowadays sometimes forgotten, that Theosophy is deeper and far more important than the Theosophical Society; a study of the Wisdom-Religion, as old as man, as expounded by the Messenger of the White Lodge, H. P. B., is far more valuable than the mere success in this world of the Theosophical Society.

The Society was founded for the purpose of promulgating Theosophical Truths, and for enabling the members to acquire the knowledge necessary for the living of the Higher Life. The work of the Theosophical Society is not only to gather members, but make them good Theosophists. By proper and adequate study of the writings of H. P. Blavatsky and by contemplation on those teachings can the members transform themselves into Theosophists. The leading of the Life, the observance of the Rules of Conduct which are necessary for the World of the Masters, the constant endeavour to purify our

lower nature by the help of our higher—that is the sacred task to which we are called. No one has better illustrated the nature of the work to be performed than H. P. B. herself:—

“Each man should strive to be a Centre of work in himself. When his inner development has reached a certain point, he will naturally draw those with whom he is in contact under the same influence; a nucleus will be formed, round which other people will gather, forming a centre from which information and spiritual influence radiate, and towards which higher influences are directed. But let no man set up a popery instead of Theosophy, as this would be suicidal, and has ever ended most fatally. We are all fellow-students, more or less advanced; but no one belonging to the T. S. ought to count himself as more than, at best, a pupil teacher—one who has no right to dogmatize.”

In doing this real Big Work in a humble and a silent way pitfalls of false doctrines should be avoided. Once again hear what our H. P. B. says:—

“If the ‘false prophets of Theosophy’ are to be left untouched the *true* prophets will be very soon—as they have already been—confused with the false. It is nigh time to winnow our corn and cast away the chaff. . . . We do not believe in allowing the presence of *sham* elements in Theosophy, because of the fear, forsooth, that if even ‘a false element,’ in the faith is *ridiculed*, the latter ‘is apt to shake the confidence in the whole.’”

Thus earnestly sticking to the true teachings and honestly shirking the false ones let the Halifax Lodge go on its noble Mission of not only preaching Brotherhood, but of living it. As an Organization the real success of the Lodge will depend on how many and what kind of live members the Lodge possesses.

In closing, let me wish you God-speed in our Masters’ Work. Study and teach, acquire knowledge and give it out, but let the method be not of brain and lips, but of life, and of life primarily. Praying for the Blessing of the Masters on your work, let me remain,

Yours fraternally In Their Service,
B. P. WADIA.

PROTON AND ELECTRON

The Adyar Bulletin for November made the following notes and comment:—

Mr. Yadunandan Prasad—a brilliant graduate of Cambridge and London, who has devoted himself to educational work under the National University, and gave the other day, in Madras, a fine and illuminative lecture on “Relativity”—had a very interesting note, in the November Theosophist, on “Atomic Structure.” It seems that modern scientific research has discovered that all matter in our system, so far as investigation has gone, has a common basis, a “common brick” as Mr. Yadunandan Prasad calls it, and that this brick, is of two kinds, one carrying a positive electric charge and the other a negative, proton and electron. This fact was one of the discoveries made by clairvoyance and published in Occult Chemistry, in 1895. Also, says our Professor: “Both Sir J. J. Thomson and Dr. F. W. Aston, in the course of their investigation in positive ray analysis, have found ‘an element with atomic weight 3,’ not yet named by them, but called ‘Occultum’ by the authors of Occult Chemistry.” The book has done what it was intended to do—to give irrefutable evidence of the fact of clairvoyance; statements on the composition of matter and the existence of undiscovered elements were published and left for future confirmation, in the certainty that that confirmation would come, some time or other. Of course, the book was much ridiculed at the time, and a large number of statements on the internal structure of chemical atoms remain for future confirmation. Other facts have also been verified and noted from time to time. We have had to make so many statements—as, for instance, those on after-death states—which cannot be verified except by other trained clairvoyants, that we thought it wise to make some which orthodox science might discover later on. The proofs have been coming in sooner than we expected, though Mme. H. P. Blavatsky said in “The Secret Doctrine,” published in 1889, that the Masters were preparing to give proofs of some of the teachings of the Wisdom in the (then)

coming century. That lion-hearted pioneer had to face the bruit of the scepticism and the ridicule of the time, but she knew that whereof she wrote. Both Bishop Leadbeater and myself were her pupils, and have always gratefully acknowledged our debt to her. "Ingratitude is not one of our vices," we may repeat in the words of a Master, though some people, more ignorant than we are of her teachings, amuse themselves just now by using her as a hammer with which to strike at the later teachings. H. P. B. well and truly laid the foundation, on which later builders raise the lower part of the structure which it was intended to bear.

WILLIAM QUAN JUDGE

Born 13 April, 1851. Died 21 March, 1896.

Left alone and unknown in America for eight years after the departure of H. P. B. for India, he waited until the time for his mission appeared. That time arrived in 1886, signalled by the publication of "The Path" magazine, which ran until the time of his death, some ten years after. Article after article in that magazine from his pen points the way by which Theosophy may be made *practical in daily life*. He spoke continually in regard to the dangers of intellectualism—studying the philosophy intellectually only, without understanding it: showing how that will lead us into ambition, pride, and far, far away from any true advancement. He showed that the battle we all have to fight is within ourselves, and the enemy we have to face the defects in our character; that the purpose of life is to learn, and it is all made up of learning; that everything that comes to us is capable of being a stepping-stone to greater heights, and if there are difficulties, then, the greater the opportunity. No matter what difficulty confronts us, *if it confronts us*, we have the strength to overcome it; the very law of our being brings these two positions together. The one who confronts the difficulty, and the difficulty itself, are according to the law, and no difficulty is insurmountable. He showed us that what was really needed was a wider compassion for our fellow-men; a recog-

nition of the great Beings—the Masters—and working in accord with Them, putting all criticism, all judgment of others aside.—Robert Crosbie in March Theosophy.

THE SILENT HELPER.

Oh Higher Self within my heart
Thy gentle voice I hear,
And if I will but list to Thee
The way will be more clear,
To overcome, surmount, surpass,
The trials, troubles, pain,
And set my feet upon the path
Back to my God again.

The ignorance that blocks that path
Will melt like morning dew
If we will study Nature's laws
And learn to live with you
Oh Higher Self, be all in all
To this faulty instrument,
Until the "All Pervading One"
Welcomes us home, content.
Winnifred Pratt.

THE FIRST ESSENTIAL

Too many have failed to make brotherhood a real thing in their life, leaving it merely as a motto on their shield. Our brotherhood must naturally include men and women of very various characters, each with different views of nature, having personal characteristics which may or may not grate on others, as the case may be. The first step, then, to take is to accept and tolerate personally all your fellows. In no other way can we begin to approach the realization of the great ideal. The absence of this acceptance of others is a moral defect. It leads to suspicion, and suspicion ruptures our union. In an assembly where harmony is absent, and brotherhood is not, the labours of those assembled are made almost nil, for an almost impenetrable cloud rolls out and covers the mental plane of all present. But let harmony return, and then the collective mind of all becomes the property of each, sending down into the mind of everyone a benediction which is full of knowledge.—W. Q. Judge at British Section Convention, 1893.

THE SILENT WATCHER

Suppose a man has learned his business, be that what it may; for the satisfaction of his own soul, apart from any challenge offered by another, he needs must put his knowledge into action. The guilds of old had the institution of the "wander-year," wherein a member proved himself, won not alone the acknowledged rank of Master, but the inner certitude, without which titles are but words.

When we regard this world we live in as the "shadow," that is, the reflection of a higher, which in its turn is also a reflection of a higher still, we realize that even here we have, crudely expressed, in dense material and few dimensions, the thoughts of God; and if we are but careful enough never to forget the transformation, the transfiguration we may truly say, of the earth plane idea as it is represented in subtler matter, and with added characteristics, we may rightly and wisely strive to understand things unseen from things that do appear.

With reverence I should say that, as a man here on earth must needs go forth to prove himself before he enters on the stage of certitude which frees his powers for perfect service, of that "equilibrium" which is the condition precedent of "skill in action"; so will it be with him as he pursues the greater and still greater seasons of apprenticeship; on the heights as in the depths, in his glory even as in his unobserved forth-setting, he must ever put to proof the knowledge he has gained, the power he has developed.

What of the man that has done so, the past-master? He becomes consultant. He is the recognized expert in his field. On him the worker may fall back should there be need; should head, or heart, or hand have failed him at a pinch. His head, his heart, his hand will never fail. Yea, only at the call does he put forth his energy; his knowledge and his skill lie all within him till suddenly they are appealed to. Then truly virtue goeth out of him.

Consider the case of one who has risen higher, higher, higher till all knowledge, and all skill within the boundaries of a

Solar Realm are his. His "wander-year" will be the care of such a realm; he will be the loving, comprehending Logos of some new System, or one re-set upon its ancient centre; thus will he prove himself to the utter satisfaction of his mighty soul, and of the Mightier Ones who have already done the thing he does. But—should he fail?

He may fail; that is certain; but his failure, should it come, must never be permitted to issue in destruction, must not delay the progress of the myriads of beings in his care; and so—so—so through the aeons standeth He, the Silent Watcher, the Expert, the Consultant, ever at hand should help be needed, ready if questioned to advise, ready if asked to act, prepared in the last resort, should real danger threaten, to take the helm, and steer "the ship of OM" through the perilous passage out into the open sea once more. There must have been some sense of this in Roman minds when that strange office of Dictator was created, the government so planned that in dire need the Senate could call in the Expert, make him supreme, and bid him save the State, only, that duty done, to lay his office down, indraw his knowledge and his power again, leaving the Consuls to their task.

Had Milton some conception of the ancient doctrine when he dictated those imperishable words:

"They also serve who only stand and wait"?

We think he had.

L. L. H.

* * *

Search diligently for the Dominance of the "I" within, realize and exalt it; that pearl of great price which pales all else into insignificance. In crises this Dominance of the "I" within will carry you through. It will break the fetters of the personality and carry you onward conqueringly, triumphantly.—Student.

* * *

Information as to membership, literature, etc., may be had from the General Secretary, Theosophical Society in Canada, Toronto, or from the officers of any local Lodge.