

THE CANADIAN THEOSOPHIST

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HELENA PETROVNA BLAVATSKY

BORN 12TH AUGUST, 1831

An address delivered White Lotus Day by A. L. Crampton Chalk, in Vancouver, May 8, 1922, at a joint celebration of the Vancouver Lodges.

On May 8, 1891, Helena Petrovna Blavatsky died in London, and since then it has been the custom for members of the Theosophical Society to meet together and reaffirm their allegiance to her teaching, and more especially to those who sent her. We all know that at the close of every century a messenger is sent out by the great hierarchy to reaffirm those laws which are eternal and unchanging, so that struggling humanity may have a light kindled to guide it into the new century. H. P. B. was the messenger chosen for the close of the 19th century, and as part of her work she founded our Theosophical Society.

Theosophy, so far as we are concerned, and H. P. B. are synonymous terms; through one we have gained the other. We must remember that when we talk of Theosophy we are not describing some body of dogma or beliefs but Theo-Sophia, the Divine Wisdom of the ages, unchanging and eternal. This body of knowledge has been very aptly described as a map or chart whereby we are able not only to guide our lives by the laws therein stated, but by means of which we can check and verify other doctrines and theories of life which come within our sphere from time to time. Theosophy, as we know, does not change. Things which are true now have always been true, and things that are not true now

have never been true. And this is why H. P. B., who was a real occultist, puts nothing before us on her authority alone, but gives as evidence in support of her statements the corroborative testimony of the occultists of previous ages.

H. P. B. could never say, "I have had a vision—it is your duty to accept it." She, as an occultist, was obliged to give all the evidence that she could gather to support her teachings, and this she has done. Never does H. P. B. say, "I happen to know that such and such is the case, but you cannot verify it unless you have my powers." She gives always the teaching together with the evidence to support it, evidence, let us remember, which is available to all of us here and now and with our present capacities.

We do not, for example, require to be psychically developed or abnormal in any other way to verify the evidence she presents. As Theosophists, we must remember that it is our duty to submit her teachings to the most searching criticism our wisdom and experience can bring to bear upon it—she herself has affirmed and reaffirmed this. She says to us, in effect, "Do not take what I say as true—go and find out for yourselves. Here is the evidence." Charges are sometimes made against us by outsiders that we look upon H. P. B.'s writings as dogmatic revelations, but this is a charge, as we know, made through ignorance. Our attitude towards her teachings is or should be, "Does she say that? Well, let us exam-

ine her evidence." For we know well that it is not nearly so important to know that a thing is so as to know exactly why it is so. And this should be our characteristic attitude towards H. P. B., as it is her characteristic to expect it from us.

We do not forget, of course, that as a fact the Masters themselves did actually give out the doctrines which came from her mouth and pen, and those that they did not themselves give out they corroborated by their attitude towards H. P. B., and by their letters and writings. If we believe in the Masters, we must believe in H. P. B. and in her teachings. Of her great work, "The Secret Doctrine," we know the Masters themselves actually wrote a very large portion. H. P. B. is the only emissary from the Great Hierarchy we have had since our Society was formed, and she has herself described her teachings as being all that could be given out of the Divine Wisdom for a century. So that we may know that other theories that we may acquire which conflict with the teachings of the Masters as given through H. P. B., helpful and appealing as they may be to us as individuals, are not Theosophy. And we all know that her unique position does not rest merely upon her own assertions.

She, and she alone, has been openly certificated and accredited by the Masters. In a letter written by the Master K. H. himself to Col. Olcott, he said, with reference to the Secret Doctrine: "Be assured that what she has not annotated from scientific and other works we have given or suggested to her. Every mistake or erroneous notion, corrected and explained by her from the works of other Theosophists was corrected by me or under my instructions." Could words be plainer than this direct statement of the master K. H.?

With reference to the same work, the Master M. wrote a certificate saying: "I, the humble undersigned faquir, certify that the 'Secret Doctrine' is dictated to H. P. B. partly by myself and partly by my brother." Is not this a very plain statement? And in addition there are other plain statements by the Masters, in their own handwriting, to the same effect, which, I suppose, we are all familiar with.

We do well, my brothers, to ponder upon the unique position and the relationship which H. P. B. occupies in and to our Society. We do well to remind ourselves that H. P. B. was not one of the Founders of the Society, was not one of our Leaders; she was THE founder of the Theosophical Society; she is THE Leader, she is THE Agent of the Masters. And we do well to reflect upon this fact because thereby we shall be saved from falling into error which may be disastrous both for ourselves and for our Society.

We have heard un instructed people ask, "Who is the successor of your H.P.B.?", as if she were a sort of pope who must needs have a successor. We know, of course, that some people do put themselves forward and assert themselves as H. P. B.'s successors. We all know, I suppose, of at least two such claimants living now on this American continent, both at the head of large organizations apparently similar to our own Theosophical Society. If we consider it worth while seriously to examine the claims of some of these people who sincerely believe themselves to be not only the successors to H. P. B., but also the very mouth-pieces of the Masters, what evidence do we find in their support? What credentials? Nothing, literally nothing, beyond the old, old assertion, "I have had a vision—it is your duty to accept it." There is no shred of evidence or credentials produced beyond the personal assertions of the claimant and usually an appeal to our personal feelings.

And, my brothers, the very sincerity of these claimants may help to deceive us if we are unwary. As an illustration of the care to be exercised in admitting claims sincerely put forward, those of us who have had any experience with mentally deranged persons know with what terrible and insistent sincerity a man will claim to be Julius Caesar or even Jesus Christ. No one can doubt the sincerity of the claimant, but no one can find any evidence of the claim being true, unless the hallucinations of the claimant's own brain are considered evidence.

We know that H. P. B. has no successor, because we know that to no one else have the credentials been given which were showed upon her. And when we speak of credentials let us remember that we mean

actual physical writings and ocular evidence that you and I, my brothers, could examine. Evidence that could be produced in a court of law. Evidence that could be produced when we ask the direct question, "Where are *your* credentials, H. P. B. had *hers*?" And so it does not take us very long to find out that up to the present at least H. P. B. has had no successor.

But let us not forget to think with gratitude of those faithful workers and disciples who were associated with her during her lifetime and to whom we, as an organization, are so much indebted. Of some of these, the ones who have passed on, we shall hear more this evening. These faithful workers stand to her as apprentices stand to the Master-Worker and to those of them who are still alive, some of them leaders of our own society, we should give our whole-hearted support so long as they adhere to the principles of the Masters as taught them by H. P. B. We know that trials and tests are the inevitable result of following spiritual teachings and we know that this applies equally to large organizations as to individuals. We know what traps await the spiritually unwary. We have seen, amazing as it must appear to most of us, a Church—a new religious body—formed and organized by Theosophists, or rather by members of the Theosophical Society, and based absolutely and uncompromisingly upon the doctrine of the Apostolic Succession and the aid to spirituality afforded by ceremonial forms in the hands of accredited Priests. We are amazed at this thing when we hear H. P. B. say in "Isis Unveiled" that "the Apostolic Succession is a gross and palpable fraud." These are the words of H. P. B., the delegate of the Masters of the Wisdom, the authorized Agent of the White Lodge.

Let us never forget this fact, my brothers, for if we allow ourselves to be led astray by our affections and personal admirations for other personalities, however splendid and attractive we may find them, we shall fail in our mission both as individuals and as a Society. And it is against this personal appeal that we must be ever on our guard—on our guard against those personalities who wish us to accept their ideas merely because they say so. On our guard against

personalities who make great claims without being able to substantiate them.

H. P. B. herself warned us against following Personalities. In her own life she did every conceivable thing to prevent the foolish and blind adoration of those around her who were inclined to this weakness. To quote her own words, "But let no man set up a Popery instead of Theosophy, as this would be suicidal, and has ever ended most fatally."

Let us take for our slogan, "Principles and not personalities," and whenever we find a personal appeal for support made to our personalities let us treat it with great suspicion. Let us guard ourselves against the "Pretended Authority" concerning which H. P. B. warned us. She said that no doctrine, no book, no statement gained one whit from any "pretended authority" claimed by the writer. We must disassociate ourselves from the personal appeal as from the pretended authority and search for the facts, for the Truth. As a Society we inscribe on our banners the proud motto "There is no religion higher than truth." Let us not temporize with this ideal expressed. Let us with courage and determination be prepared to look for truth wherever we may find it, to look for it in ourselves primarily, to be content with nothing less than the highest conception to which we can rise.

Too often there is a temporizing in our souls with truth—too often we say to ourselves, "I dare not follow that idea because if I do and find it to be true I will have to change too much of my life." We build our personalities into our ideas and too often we cannot, we dare not change them or run the risk even of changing them, for fear of the pain involved. But if we can keep the banner of Truth flying, if we can bring something of true Brotherhood and Toleration into our lives we have a most wonderful opportunity before us.

The Masters have given us, through H. P. B., the divine plan to use in the regeneration of our lives. That we should have received this wonderful privilege is astonishing enough, but let us never forget that there is a sacred trust and responsibility attached to the privilege. We have received this statement of the Divine Wisdom of the

ages, delivered into our hands and keeping by the Masters—let us see to it, my brothers, that we do not allow corruption or falsities to creep into it and destroy it—for as it is a privilege, so it is a trust, and we must hold ourselves accountable for our trust. Let us all now reaffirm within ourselves this trust and pledge ourselves to the task that we will with courage seek the Truth—that we will strive to be Brotherly and Tolerant, and that we will all work together according to our different lights, our different temperaments, our different capabilities, to make this Society of ours an organisation of true pioneers, a real beacon in the darkness of the modern world. In doing this we shall find Harmony, the true Harmony which arises from the blending together of many different notes. This is the work that H. P. B. came to start and this is the work of the Masters.

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 71).

A great occultist, who lived in the outer world, once severely injured by Yoga, the head of the Black Magicians. He was censured by the White Masters for doing this, saying that these evil ones acted by Their permission. At the same time the White Brotherhood is ceaselessly employed in watching that the Black Brotherhood does not exceed its bounds and wreak evil on the planet and its inhabitants. There is an esoteric Bhagavad Gita so potent that, when it is sung in the occult temples, it brings all the Gods. The dark powers, who have all things on their side in correspondence to the white side, have also a Gita of potency for evil. The White Masters have ceaselessly to checkmate their machinations.

As the Masters of the White Lodge are of extreme rigour as to the chastity of an aspirant, so the Black Adepts do all they can to foster impurity. Hence the Black mass served on the body of a woman. The twentieth century youth of *The Voice of*

the Orient narrated that he was once practising the black rites in his private chamber. He desired to control an elemental. As he proceeded with the ghastly ceremonial, too horrible to think of, he said, he became aware of an unseen presence, something in the room moved of its own accord, and he fell senseless on the floor. The Black Adepts are men of supreme knowledge and strength, living, some of them, as men of the world. But black occultism differs from white in this. In Raja Yoga progress once gained is gained for ever. Though Rishis have fallen, they were always restored. The pupil may stumble and hesitate, but he can never be lost. "Easier can the earth leave the sun than the disciple his Guru." But in black magic a chela, if he attract the attention and compassion of a friend on the White Path, can sometimes be redeemed.

A brahmani of advanced knowledge once suffered endless trouble from a black initiate. He took the form of her Master to delude her, and did all he could to harass and torment her. Acting on the commands of his Master, the chela of the shadow appeared to the brahmani as her Master and issued commands. The brahmani, who always obeys her Master absolutely, was led into endless temporary confusion thereby. In addition, he took her form to other people and again caused trouble.

But the brahmani, instead of hating him, was filled with divine compassion, and used her lioness's strength in occultism for his redemption. Lying upon her couch, she wrestled and struggled in the unseen world. She engaged in a spiritual combat with the black disciple for his own soul. It was a desperate fight. Eventually the conflict between the two strong chelas of the two paths resulted, as ever, in the triumph of good. The brahmani was victorious all along the line, and her Master added the crowning victory. He caused the erstwhile black chela to be re-born into the brahmani's family as her cousin's son. The mother died at its birth. The brahmani signified her willingness to adopt the infant and arrived at the house to claim him. When she enter-

ed the room the eyes of the vanquished met those of the victor in recognition.

Wild, and untamed, and repellent in the body, his soul is freed and full of gratitude to his deliverer. But he has to climb again the whole long hill of human evolution through hundreds of lives.

It may be asked how the pupil can distinguish between the two forces of good and evil perpetually manifesting to him, playing round him with terrible power, and driving him towards one or other side. For the meaning of the second birth is this, that the chela comes into close conscious touch with the two great armies who are fighting for the possession of the planet. What other men vaguely talk of as "good and evil" he knows of as actual hosts of warriors battling for his possession. He must side with one or the other. For him there is no going back, no neutral ground, the only zone of safety is in the Master's arms. He crossed the Rubicon when he took the first of the four great Initiations. He then became a member of the Fraternity of Holiness which makes for good on our earth. He can never be ultimately lost, neither can he stand still. Occultism is the most terribly dangerous thing. The dark forces may use his clairvoyant power. They may even take the form of his Master to either the Third or the open eye. How shall one frail disciple cope with all the powers of Hell? There is one golden rule. *Keep close to the guru*, to the person who led you into the occult life, through whom these experiences first came. Once slip from him or her and you are lost.

THE BOND OF AGES

Home at last! America to the immortal Christopher must have appeared tame in comparison with the fairy world of occultism and the new and old relationships it brings. One is drawn by a bond of ages to take up ties formed in many previous births; home to one who has been the guiding star of centuries, the guru as well as the mother. An attraction may become painfully strong in one life, but when it continues through many lives, drawing souls into rebirth at the same period, and people from the uttermost

parts of the earth to the same place, only silence is meet. There is a marked resemblance between the guru and the Mona Lisa; the features and the colouring are not unlike and the mystic smile almost identical.

The work which she does in silent seclusion for the world brings a terrible reaction of the powers of darkness upon herself. For two years they have kept her recumbent upon her couch. But she is always so glad to suffer for mankind. Now she is better again and sitting upon the divan. A tangerine shawl throws up the swarthy colouring. Her skin is a lovely amber, but all is illuminated and glorified by the soft radiance of the light shining behind the eyes and the smile. The daughter of a noble house, reared in the shadow of the Brahmo Somaj, she reverts to the strictest orthodox Hinduism. In her eyes is a mystery deeper than that which broods in the misty shadows of the Shalimar at twilight when the purple veil descends from Mahadeva's Peak upon the Dahl; or when the Bisheshwar Temple bell clangs at noontide upon the sobbing air. If you would speak for even ten minutes of the mysteries as you know them, Mother, would not those silent lips revolutionize the world, could I not write the Book of Ages?

Outside "mine own family" I have seen the Hindu type to greatest perfection in a Nepalese princess, the daughter of the Prime Minister of Nepal. She is sister to the Rani of Vizianagram. We were presented to Her Highness in the Ladies' Court of the Allahabad Exhibition of 1911. It was, of course, a purdah day, and the apartment was full of ranis and was guarded by soldiers.

All Nepalese are tiny people, witness the Gurkhas, but the princess was about as high as one's waist. She was fourteen, married, and wore magnificent jewels. But her face! She is of the rarest lineage and it showed in the perfect features of the concentrated Hindu type. She looked like a princess out of the illustrated *Annals of Rajasthan*. One saw her caressing a train of peacocks in the jungle. Presently she rose with a royal dignity to about the level of my waist. Graciously

she took leave and the doll's figure passed out into the carriage. The shutters were fastened over the windows, the mounted guard closed round, and they were off.

The genius of the Hindu nation and religion is best expressed in the word *mysteriarchus*. Not for nothing has the name Hindustan ever suggested unprobed depths. Does not the very word itself express in concentrated form the Mystery of the East? Does not the Hindu cast of countenance express it? The black horizontal brows, the level line, stationary, never arched in surprise, shading the motionless, fathomless depths of the almond eyes beneath, which see without looking. Does not the Hindu mould persist even beyond death and rebirth? When the Hindu of many births has been reborn in the West, cannot the experienced observers at once discern his past beneath the western mask? In none other type, save perhaps the Egyptian, the flower of the Toltec race, does the physical cast endure so markedly. (TO BE CONTINUED)

CORRESPONDENCE

DEATH—AND AFTER

Editor Canadian Theosophist: W. B. Pease's article, "Death—And After," in your May issue, is a capital protest against gratuitous theories in re after death states tacked on to H. P. B.'s original teaching. These emanate, as Mr. Pease points out, from no source which can be satisfactorily explained as a sound one, and he shows up most usefully how, by exciting interest in the astral plane, Theosophists may be led by easy stages into accepting, and finally depending upon, the "help" which, I understand, the exponents of these theories specialize in giving to those who have lately passed through the portals of death. It is but a step further to surrender the whole reason to the guidance of priests—and to run back into the old grooves of weakened will and understanding, that H. P. B. gave her life to break up, and pull humanity out of.

In full association with Mr. Pease's article, I should like to point out in regard to Kama Loka that, because the present day T. S. leaders lay unwarranted stress

upon this state and "pile on the agony" in details which cannot be borne out by the original teaching, we should not, on the other hand, pass too lightly over what was given out. H. P. B. says: "The Ego receives always according to its deserts. After the dissolution of the body, there commences for it either a period of full clear consciousness, a state of chaotic dreams, or an utterly dreamless sleep indistinguishable from annihilation; and these are the three states of consciousness." *Lucifer*; January, 1889, page 413.

It is impossible, if one means to follow her teaching, to ignore the period of "chaotic dreams," or Kama Loka, which is indeed analogous to the R. C. purgatory. The application of strict logic will show, from Mr. Pease's own premises, of man as the true arbiter of his destiny, that if he is subject to no extraneous doling out of reward or punishment, but only to effects of causes started by himself, it follows that he may so live that no Heaven (i.e., Devachan) is a possibility for him.

Devachan being the fruition of his own spiritual thoughts and aspirations, and a rest from the troubles and torturing desires that so led him astray during earth life if he *has* no spiritual aspirations at all, and believes in no future life, but lives entirely in, and for, self-gratification, never looking away from self and sacrificing everything to material gain and pleasure, how logically can he create a sphere for himself in which these do not exist? If he is merely a materialist in being unable to believe in life after death and not a bad man, he may remain as in a swoon until his next incarnation. But if his animal nature is in full control, the same reasoning shows that it, too, creates for itself a vehicle, or Rupa, in which the Kamic force generated has to exhaust itself. (This is not to be confused with the working out in future incarnations, of Karma, or the groups of tendencies and causes started in this life.) But what is it which suffers? Not the Immortal part of him, but that animal elemental, partly involving Lower Manas, which it is the whole aim of Theosophy to teach us to detach our consciousness from even before we are strong enough to kill it out. Truly, earth life is the only Hell—because the higher

principles are then again incarnated, and the inner or real man is involved and has to suffer daily and hourly crucifixion.

I think Mr. Pease, in representing the Kama Rupa as senseless, leads to a possible confusion of it with the Linga Sarira, the true astral or model body, the basis of all form, which is not even semi-intelligent, and yet without which no man, or animal, or plant, can come into being. The Kama Rupa does not, in the rank and file of mankind, exist at all during earth life. Kama exists as a principle, and if strong and active, the mere death of the body does not exhaust its vibrations. Being deprived of an instrument through which to function, this Kamic consciousness draws upon the Linga Sarira, or automatic astral, and furnishes itself with a Rupa, or body, which is relatively, although subjectively, self-conscious. The gradual fading out, or withdrawal of consciousness from the Kama Rupa causes it to disintegrate, and it is resolved into the Skandhas, which await the Soul at the threshold of Devachan. The Skandhas are, in one aspect, the broken-up Kama Rupa. The Manas, now wholly released, unites with the Monad and passes into Devachan—itsself an illusion subject to the higher or spiritual vibrations which create it.

This teaching is to be found in H. P. B.'s Instructions to her E. S., and also in many of her articles, e.g., "Constitution of the Inner Man," in the shape of a "Dialogue on the Mysteries of After-Life," *Lucifer*, Jan., 1889; "Astral Bodies," *Lucifer*, December, 1888, but the same teaching is given in a very simple form by Judge in his "Ocean of Theosophy," p. 100, et seq. It is wholly reasonable, and I think our failure to rightly interpret it is due to the almost ineradicable Western habit of considering the personality as the real man—especially in our thoughts of the after-death state of those we love—instead of realizing it as a stage dress for one "act," or incarnation, of the great drama of the Soul. The immortal part of those we love we will meet again in another act, or more properly another play, where all is outwardly changed, but where Karma throws together those who belong together from causes generated by themselves.

We, being insufficiently purified, as Mr. Pease points out, to venture immune from delusion on to the astral plane, H. P. B. warned us on no account to attempt personally (i.e., clairvoyantly, yet self-consciously) to deal with disembodied entities, and if appeals from such reach us, to realize they have to become free from the entanglements of Kama Loka, and to refuse to communicate with them, but to wish them indefinitely forward to their rest. We cannot see beyond the sphere of illusion (one's faith in the purity of self-styled trained psychics hardly permits one to except them on this score), yet every effort towards compassion, and a realization of the unity of inner life, sets in motion a real force of help, which can be, *and is*, directed by those who "know," to where it can be best utilized—without any danger of our lower minds being puffed up with the idea of our own power, or the possibility of adding to the terrestrial attraction of the Shell of a departed Soul by touch with a human entity.

H. Henderson.

MRS. BESANT'S TRIBUTE TO GANDHI

Among us, as I write, is dwelling for brief space, one whose presence is a benediction, and whose feet sanctify every house into which he enters—Gandhi, our martyr and saint. He, too, by strange ways was led into circumstances in which alone could flower all that he brought with him of patient, unwearying courage that nought might daunt, unselfishness that found its joy in sacrifice, endurance so sweetly gentle that its power was not readily understood. As I stood for a moment facing him, hand clasped in hand, I saw in him that deathless spirit which redeems by suffering, and in death wins life for others, one of those marked out for the high service of becoming Saviours and Helpers of humanity. I, who tread the path of the warrior, not that of the saint, who battle against enthroned injustice by assault, not by meekness, I recognize in this man, so frail and yet so mighty, one of those whose names live in history, among those of whom it is said: "He saved others; himself he could not save."

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OFFICIAL NOTES

The financial statement for the past fiscal year will be published next month.

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The annual convention of the American Section of the T. S. will be held in Kansas City, Mo., on September 16-20. Headquarters will be at the Hotel Baltimore. Railway rates of a fare and a half are being arranged.

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A set of cards for the seven days of the week have been printed containing the Gayatri and quotations from The Voice of the Silence. They may be had in an envelope post free for ten cents. They are just the thing to introduce Theosophy to friends on the outside. Other cards have been printed with the same object and these may be had assorted for ten cents a dozen. For remembrance or seasonable greetings they are just the thing.

* * *

Attention of officers and members is directed to the announcement of the proposed lecture tours among the Lodges of Mr. Roy Mitchell, postponed from two

years ago, and of Mr. Wood, who will be in the East during November and December and will reach the Western Coast next summer. Mr. Krishnamurti, who is staying at Krotona, and is expected to visit some of the United States Lodges, has been invited to extend his visits to such of the Canadian Lodges as may be contiguous to the points he may visit across the line. This would include Victoria, Vancouver, Winnipeg Toronto and Montreal.

* * *

Anna Kamensky writes asking those who wish to succour the Russian brother Theosophists to send their gifts to Mr. Arthur Burgess, 3 Upper Woburn Place, London, W.C. 1, England. Mr. Burgess has undertaken to act for those trans-Atlanteans who would help to carry the torch into the darkness of the Russian night. Comrade Kamensky sends fraternal salutations to all the members of the T. S. in Canada. A letter from Mr. Jinarajadasa received too late for publication this month supplements this appeal with an account of the harrowing conditions under which many Russian Theosophists are dying of starvation.

* * *

An organization intended to bring into our social, economic and political life the good-will which is essential to the solution of the complex problems that beset the world is being fostered by the Action Lodge of the T. S., of which Lady Emily Lutyens is president, and Dr. L. Haden Guest, secretary, at 20 Tite Street Chelsea, London, S.W. 3. Physical well-being for all citizens, education, social hygiene and factory reform are fundamental objects, and to make the land the support of the whole community and turn industry into service instead of mechanical slavery, means to the solution. It is suggested that Public Service Clubs be founded where possible, and correspondence is invited.

* * *

The Secretary of one of our most important Lodges writes: "Our Lodge would be glad to help along those whose dues are in arrears if it were not for the fact that we have a hard struggle to keep our

heads above water; we are always having to resort to special collections, entertainments, etc., to raise money enough to pay our ordinary running expenses, and I always hesitate to ask the members to contribute anything more. If I could afford it I would pay the dues in arrear myself. On the other hand, it always seems to me that if people are sufficiently interested they would make the necessary effort to pay the \$2.50 for headquarters, and the Lodge always remits (Lodge) dues when the member cannot pay. I lose patience with some members who say they do not come to Lodge because they are behind in their dues. I do the best I can to assure them that that does not matter in the least, for the Secretary and President have power to cancel Lodge dues if the member cannot pay, and no one knows anything about it but the Secretary and President, but that does not seem to satisfy them." This practice of a Western Lodge is cited as an excellent precedent for others who have the same difficulty to meet.

* * *

The Theosophical Society in Wales has been chartered by Mrs. Besant with "best wishes, blessings and congratulations" as from June 28th last, the application having been made on June 3rd. The official title of the Society is "Y Gymdeithas Theosophaidd Yng Nghymru," but it can be spoken of in English. Mr. Peter Freeman, the General Secretary, writes a cordial letter saying: "I hasten to send you the fraternal good wishes of our founding members to all F. T. S. in your national Society, and to assure you of our desire to co-operate in every way for the further realization of Theosophical ideals. If you know of anybody who is Welsh among your members I should be glad to hear from him or to have his name and address. I will then send him an account of our T. S. activities and a copy of our reports. Our first annual convention will be held at the headquarters of the T. S. in Wales, 10 Park Place, Cardiff, over the week-end of October 28th and 29th and needless to say, we shall be most pleased to see any of your members who are able to visit us then, or on any other occasion." We fully

reciprocate Mr. Freeman's brotherly sentiments and desire all the well-being for "gallant little Wales" that she deserves. Wales has preserved the old Druid lore perhaps more faithfully than elsewhere, and they never bowed down to images, so that the fountain of pure Theosophy has long flowed among the hills and valleys of the Principality. May her sons and daughters all turn to that Living Light.

* * *

The General Secretary of the T. S. in Australia, in giving an account of Mrs. Besant's recent visit to Australia in the sectional magazine, sums up the admirable principle which alone will enable those who differ in opinion to carry on work in the Theosophical Society in the realization of its first object. So many members seem to think that the Society exists to exalt some personality or to advance some doctrine that it is necessary to be continually reminding ourselves that the main object is to "create a nucleus of Universal Brotherhood." Dr. Bean says: "It seems to the writer that Dr. Besant came here hoping for a peaceful solution to the Sydney Lodge difficulty; although prepared for the reverse. Her kindness at the 'social' in her honour, and her speech, then, on 'Tolerance' suggest this. The whole tone of it is toward peace, and in especial where she says, 'From my standpoint, for the moment, they say it takes two to make a quarrel and I will not be one of the two. Those of you who want to quarrel must quarrel by yourselves—for I am not going to quarrel with you. You have exactly the same right to form your own thought as I have to form mine, and it is not for me to meddle with the Self within you.' All along, our President has been utterly consistent in standing, on the one hand for the fullest freedom of opinion, and on the other, against intolerance, prejudice, sectarianism, issuing inevitably in false and unbrotherly action. She is all for *honest* hero-worship, which does not undermine man's sacred individuality; she is 'all out' against *any* form of intellectual slavery—and what intellectual slavery is more fatal in its results than religious or ethical bigotry and sectarianism?" There is no particular virtue

that anybody can identify in people, who absolutely agree about everything, forming a nucleus of Brotherhood. Dozens of Churches and other Societies do that. The Theosophical Society differs from all these in attempting to form a Brotherhood among those who are not in agreement except on the principle of Brotherhood. This, unfortunately, is not appreciated. Members actually leave their Lodges or the Society because they cannot agree with the rest. Is it so difficult to disagree without getting mad? "For if ye love them that love you, what reward have ye? Do not even the publicans the same?"—Matthew v. 46.

MR. MITCHELL'S TOUR

It will be remembered that two years ago it had been decided to send Mr. Roy Mitchell to visit the Western Lodges, and that he found himself at the last moment unable to carry out the plan. He is able this year to give six or seven weeks, beginning the middle of September, to a tour of the Lodges and such other centres as have not been included in recent lecture tours. Mr. Mitchell is one of our best and most attractive speakers, and deals with Theosophy from a rather different angle than our audiences have been accustomed to. He has made an enduring impression in New York last winter and will be found thoroughly well equipped both to interest and instruct.

This tour is for the benefit of the Lodges particularly, and it is not desired that they should be put to any expense in connection with it that they do not wish to incur. The ordinary meeting places and the usual announcements will be sufficient, and if Mr. Mitchell's talks are reported they will provide audiences for themselves. The only expense that the local members need undertake is entertainment for him during his stay. Any contributions towards railway expenses should be understood to be purely voluntary. In this respect the larger Lodges may be able to assist the weaker ones. The tour is primarily intended to build up the weaker centres, and it is hoped that they will accept the suggestion of a three days' stay in each place, and arrange

lectures for the public and Lodge meetings for the members before the close of the visit.

In the larger centres it will be possible to extend this time up to five days, and the occasion may be made one in which to start the work for the season by a preliminary campaign to arouse public interest. Mr. Mitchell is well known as an authority on matters of drama and the stage, his book on Shakspeare having received flattering notices, *The Times* giving a column to it. He was director of the University of Toronto Theatre for two years, and is recognized in New York as a leader in stage technique. He is a remarkable exponent of Walt Whitman, and has had much experience in journalism both in Canada and the United States. While engaged in newspaper work in San Francisco and Seattle, he made a journey from New York around Cape Horn to San Francisco. He has lived in Winnipeg and Vancouver and knows the west like a native. Perhaps nothing about him impresses his admirers more than an inexhaustible memory stored with the harvest of omnivorous reading.

Mr. Mitchell's subjects for the public addresses are as follows: 1. The Crux of Occultism. 2. The Theosophic Culture. 3. Everyday Occultism. 4. Caste Ethics. 5. The Presence of God. 6. The Ways to God. 7. Spirituality. 8. Walt Whitman and the Theosophical Movement. 9. The Future in the Western World. 10. Occultism versus Psychism. These lectures should be arranged in this order, however few or many of them are chosen.

The lectures for Lodge meetings for members and those who have decided to join the Society are three in number: The Three Postulates of Theosophy; White and Black Magic; and "It Must Not Fail."

Secretaries are requested to communicate at once with the General Secretary as to whether the dates in the following list would be suitable to their Lodges. It will be observed that Mr. Mitchell's tour will have been completed in the West before Mr. Wood's begins in the East.

The dates suggested for Mr. Mitchell's visits are as follows: London and St.

Thomas, September 17-24, inclusive; Winnipeg, September 26-October 1; Creelman, Regina and Medicine Hat (four Lodges), October 2-12; Vulcan, Calgary and Edmonton, October 13-25; Banff, Nelson, Salmon Arm and Summerland, October 26-November 6; Vancouver (four Lodges), and Victoria and Nanaimo (three Lodges) November 7-21, or longer if desired.

The Secretary of London Lodge will act as organizer for the St. Thomas and London Lodges. Winnipeg will look after itself. Mr. Palmer, Secretary of the Regina Lodge, will act for the Creelman, Regina and Medicine Hat group. The Secretary of Calgary Lodge will organize the Vulcan, Calgary, Edmonton dates. Mr. J. W. S. Logie of West Summerland will arrange for the Banff, Nelson, Salmon Arm and Summerland dates. Miss Menzies will arrange with the members of the General Executive in Vancouver for the British Columbia dates in Vancouver, Nanaimo and Victoria. These Secretaries will please communicate at once with the local Lodges in their district and get all details arranged immediately. We hope to have full details in the September Magazine.

It is the desire of the General Executive to make this tour the beginning of an active season of propaganda in which all the members may take part, and the great public so far unreached may have the truths of Theosophy laid before them.

MR. WOOD'S LECTURES

Mr. Ernest Wood, who made such a favorable impression last winter during his tour through Canada, writes regarding his visit in answer to our invitation to return: "Thank you for your letters of 19th and 28th March. I am really ashamed to have kept you waiting so long for your promised letter and article. I was unwell on the boat and later I have had scarcely a moment, as there have been lectures or meetings nearly every day, and social engagements as well." He then goes on to speak of the policy of the T. S. in Canada, as will be found elsewhere, and adds: "I am glad to say that I have been able to arrange my Indian affairs so that I may stay away longer,

and pay you another visit in Canada. Mrs. Wood and I can come by the boat that leaves Liverpool on November 3rd, and is due at Montreal about November 11th, 1922. My proposal would then be to move on through Ottawa, Toronto, Hamilton, London, etc., to Winnipeg, leaving Winnipeg on December 10th for Duluth. We should finish the U.S.A. at Seattle by June 1st, 1923, and then go north to Vancouver, etc."

Mr. Wood appends a list of lecture titles, which, he says, can be adapted for public lectures or members' meetings. They are: God and Man; Man and the World; Immortality; The Sub-Conscious Mind; Thought-Power and its Effects; Progress: Individual and Collective; Self-Reliance versus Devotion; Pleasure, Pain and Happiness; The Self and the Personality; Concentration and Meditation; The Problem of Death; India—To-day and Tomorrow; Education for Citizenship; The Yoga of Will—Patanjali; The Yoga of Love—Shri Krishna; The Yoga of Understanding—Shri Shankaracharya.

We feel sure that the Lodges and the members generally will be glad to have this assurance of another visit from one who has such a clear and intelligible message to bring. His tour last year was accompanied by the most unanimous approval that we have had from any lecturer, and his exposition of Theosophy to the public left nothing to be desired. As his tour will not be over till next summer, we may feel easy about the expenses, as there should be sufficient funds to take care of any deficits in the Lodge contributions by that time.

MR. WOOD'S APPRECIATION

In reply to a request for Mr. Wood's views of the condition of the T. S. in Canada as a result of his visit last winter, he has written the following:

"I will certainly give you my candid opinion, as desired. I entirely and heartily appreciate your generous policy of giving everyone an opportunity to express his views, and I believe that in this you are at one with Mrs. Besant. But my own policy would be to encourage appreciation of the good points in every prominent

worker, and discourage the dwelling on *defects*—which are everywhere—and *personal comparisons*. To take an impersonal example, let us be grateful for the human body on account of its many beauties and uses, and not dwell upon its imperfections, as a noted agnostic once did, complaining e.g., that it had not an eye at the back of the head. If a writer, e.g., in a sectional magazine starts to pull down a T. S. worker whose ability has won him some esteem, or discuss whether so-and-so is better than so-and-so, feelings are aroused, battles result, and positive progressive Theosophy is lost for the time. Sometimes in such conditions those who are averse to battle are compelled to join in with comment and assault, in defence of the weak or of those whom they think to be unjustly discriminated against. I have sometimes found myself in that unhappy position. H. P. B.'s warning comes to my mind: 'None can think, "I am better or more pleasing to the Master than my fellow-disciple," and remain a disciple of the Master.' In the T. S., as outside, people are more in the right in what they affirm than in what they deny."

AMONG THE LODGES

Vancouver Sunday evening programmes for August present Mr. James Taylor, "The Masters of Wisdom," on the 6th; Mrs. E. S. Teeple, "The Fates," on the 13th; Miss A. Griffith, B.A., "The Seven Rays of Development," on the 20th; Mrs. A. W. Dyson "Theosophy in the Individual, the Community and the State," on the 27th.

* * *

Vancouver Lodge has recently acquired a new member under rather interesting circumstances. He is a Chinaman and has been attending all the public meetings for over a year. His knowledge of English is almost nil, and he cannot understand one word that is said. The Lodge has on hand quite a number of copies of three Theosophical books in the Chinese language, and he studies them, and though he cannot understand anything that is said at the Lodge meeting, yet he is one of the most interested members. Whenever a social

function is held he is always on hand to help with the work of it. O si sic Omnes!

* * *

Vancouver Lodge has prepared by way of gradual evolution one of the most satisfactory Lodge programmes in circulation. It covers all the points that enquirers are likely to want, including suggestions of the Theosophical message, and the ideal life; information about the Society, a few book suggestions, and the usual Lodge directory. The programme for the Sunday meetings in July included "Detailed Phases of Reincarnation," Mr. K. McKenzie; "World Chaos; Is it Dawn?" Mr. S. Oswald Harries; "H. P. Blavatsky and her Message," Miss H. M. Hesson; "Plato and the Principles of Theosophy," Mr. W. D. Newman; "The World School," Miss B. McLeod.

* * *

Brotherhood Lodge has sent the following letter to Mrs. Besant: "330 Pemberton Building, Victoria, B.C., July 17th, 1922. To Dr. Annie Besant, President of the Theosophical Society, Adyar, Madras, India. Dear Dr. Besant: I have been instructed by the Brotherhood Lodge, at the first meeting of its year, July 8, to forward to you the following resolution: 'Be it resolved that this Lodge at its first annual meeting of the year, wishes to express its absolute confidence in Dr. Annie Besant as President of the Theosophical Society, and the Right Rev. C. W. Leadbeater as a teacher and writer of Theosophy. The Lodge desires our Beloved President to feel that she has many supporters in Victoria.' Yours fraternally, Hugh J. Pate, Treasurer; Ashley W. Boyden, Secretary; Odo A. Barry, President.'

* * *

A midsummer picnic has been a regular event with the Toronto T. S. for the last twenty-five years, and the great majority of them have been held—always successfully—at Howard Park, one of the city's beauty spots. Last year we tried one at Centre Island, and this year we went to Exhibition Park, where the civic authorities allowed us the use of the Horticultural Building and unlimited hot water free of charge. About two hundred at

tended, including half a dozen from Hamilton, and a visitor from Washington, D. C., and good will, fine weather, and an efficient committee, headed by Miss Daisy Bridgeman, carried everything along without a hitch. A vegetarian supper was supplied by those attending. Afterwards Mr. Smythe called on the operative members for short remarks about their special forms of service. Mr. Haydon, as Games Committee, had a large list of events, including several very funny items, ending with a free-for-all contest in "Limericks," the prize going to Mrs. Sinden.

* * *

Vancouver Lodge has inaugurated a new departure in the issue of a monthly bulletin entitled *The Sprite*, containing Lodge and other T. S. information of interest to the Vancouver members. Preparations for a Lodge bazaar are afoot and it is hoped to surpass the success of last year when \$700 was obtained. Recent Lodge talks have included one by Mrs. Teeple on Einstein's theories. Mr. McKenzie led a discussion on *The Laws of Manu*. *The Reality of Devachan* was the subject of another symposium. Mr. George A. Wilkinson, with a very fine stereopticon, illustrated his own lecture on "The Law of Evolution." The Secretary reports that Vancouver has been buried in smoke for nearly three weeks at the end of July, no rain having fallen since May 23, and the bush fires having gained great headway. Grass is all burnt up, the small fruit crop very scanty and the leaves already falling from the trees for lack of rain. These are trying times, but Theosophists know that Karmic debts must be paid, and they know that no more is exacted than is due. Vancouver Lodge faces the difficulties of the situation with its wonted courage and resource, and will set the needed example of patience and endurance.—Kshanti, Viraga, Virya.

* * *

Calgary Lodge held their annual meeting on the lest Sunday in June. The Treasurer's report showed total receipts for year \$553.74; total expenditures \$593.25, leaving a debit balance of \$39.52 on the year's work. The Secretary's re-

port showed 32 active members on the roll, 15 members had resigned or taken demits to become members at large, or had left the city, and 5 new members had joined the Society. Lodge activities included weekly public lectures, free astrology class, socials, etc. The Ladies' Guild presented the Lodge with 105 books, value \$50, including copy of the "Secret Doctrine," and also provided a piano for the use of the Lotus Circle. During the year 235 books were loaned from the free library, these being circulated 336 times to the public, and 313 times to members. A Lotus Circle has been formed under the leadership of Miss Rose Adshead, and Mr. W. J. Hoskyn, which has now a membership of 28. The annual election of officers for Calgary Lodge resulted as follows: President, Mr. W. J. Hoskyn, 1512 Centre St. North; Vice-President, Mrs. L. Glover, 1813 2nd Ave. S.W.; Secretary, Mr. J. Rogers, 927 Fifth Ave West; Treasurer, Mr. W. Hume, 1911 8th Ave. East; Librarian, Mr. J. Burchill, 1124 14th Ave. West; Publicity Officer, Mr. L. Birkbeck, 811 21st Ave. N.W. | Calgary Lodge, along with the other Lodges and the Society in general, has passed through many trials and vicissitudes during the past year, but begins the new year with the firm resolve to continue the work of presenting the Truths of Theosophy to the world, and to promote harmony within its own centre.

The Spiritual Ego (not the astral Khou) has to revisit, before it incarnates into a new body, the scenes it left at its last disincarnation. It has to see for itself and take cognizance of all the effects produced by the causes (the Nidanas) generated by its actions in a previous life; that, seeing, it should recognize the justice of the decree, and help the law of Retribution (Karma) instead of impeding it.—Book ii. Commentary (S.D. iii. p. 248).

* * *

Better one's own duty though destitute of merit, than the duty of another, well discharged. Better death in the discharge of one's own duty; the duty of another is full of danger.—Bhagavad Gita, iii. 35.

FELLOWS AND FRIENDS

Mr. L. W. Rogers, national president of the American Section, is rejoicing over the gift of a cheque for \$5,000 to pay for the printing plant which has been installed in the basement of the Chicago headquarters and which now prints *The Messenger* and other publications. Mr. Rogers is now looking for another \$5,000 to put up a separate building for the plant.

* * *

Mr. A. P. Warrington and Miss Marie Poutz have returned to the United States. Miss Poutz has resumed her duties at Krotona. Mr. Warrington stopped in the mountains, *The Messenger* states, about 100 miles north of Los Angeles, and will remain there for some months. His work will not be of a public character for at least a year. Mr. Fritz Kunz has also returned to the States.

* * *

Stuart Armour, Cadboro Bay, B.C., has a capital article on "Mysticism and Astrology" in the August American *Astrological Student*, Marshall, Minn. It includes a study of Lincoln, which collates a number of interesting comments. Mr. Armour thinks that Luke Broughton's guess at Lincoln's birth-hour is rather wild, and suggests the "first few degrees of Aries rising." This would place Mars in his seventh and Uranus in his eighth.

* * *

Mr. Wadia is having a busy time in Southern California, according to latest reports, and he has postponed his departure for India indefinitely. In Los Angeles he gave a series of talks on Theosophy in Islam, in Taoism, in Brahmanism, in Buddhism, etc., concluding with Theosophy the Source, and The Masters of Wisdom. He has spoken, besides Theosophical bodies, to the Metaphysical Annual Festival, Severance Club, Men's City Club, Church of All Nations, Labour Temple, Hollywood Business Men's Club, Ebell Club, Church of the People, Progressive Club, Shelley Club, and the Longer Life League. This indicates what can be done by an impersonal presentation of

Theosophy among the general public organizations where broad-minded people are most likely to be met.

* * *

Edmond Holmes, who was first prominently known when he confessed to the anonymous authorship of those two fine books, "The Creed of Buddha" and "The Creed of Christ," and who is also known as an exponent of Walt Whitman, has recently signified in his autobiography, "In Quest of an Ideal," that he has found in Theosophy what he sought. It told him that the lower psychism was a gift of doubtful value, in no way depending on spiritual development, but that the clairvoyance of the "adept" was "the outcome of self-culture (in the largest and deepest sense of the word) and self-discipline, and was therefore within the power—ideally if not actually—of anyone to acquire, though not one person in a million might feel the call to 'enter the path' that led to this far-off goal, and not one person in ten millions might be willing to respond to it." Mr. Holmes confines his study to Light on the Path, "chiefly because the austere demands which it makes on one are for me a spiritual tonic of unequalled strength."

The neophyte is very apt to over-estimate his own merits, and imagine therefore that he is entitled to more than he is receiving; also the craving for knowledge may cause him to lose sight of the fact that wisdom comes, not from listening to the words of others, but from the unfolding of the inner faculties.—James Morgan Pryse in "The Restored New Testament.

* * *

Science should have neither desires nor prejudices. Truth should be her sole aim.—Sir William Grove.

* * *

At the time of birth all beings fall into error by reason of the delusion of the opposites which springs from liking and disliking.—Bhagavad Gita, vii. 27.

* * *

Nothing incapacitates a man so much as the rottenness of his own heart.—P. C. Mozoomdar.

“SALUT AU MONDE”

Notes on “Salut au Monde,” as presented in New York in April and May, 1922, by Anne Montgomerie Traubel.

The idea of presenting this poem of Whitman’s as a pageant accompanied by music and dancing originated with Miss Irene Lewisohn. (It was executed by herself and her sister, Miss Alice Lewisohn.) She talked it over with Charles T. Griffes, who began immediately to compose music for it, and had the work pretty well advanced when he died, two years ago. His manuscript has been taken over by Edmund Rickett. The orchestration indicated by Griffes has been carried out by Mr. Rickett. The music makes the poem audible, being fully in accord with the words in pitch, rhythm and style.

The stage setting is very simple. There are some wood-brown curtains, and on one side are some earth-coloured rocks upon which the Poet stands contemplating the life of the world as it revolves through space before him. His costume is of the same general tone of brown. His wavy, thick hair is comparatively short. He wears also a corresponding beard of a light chestnut brown color. While his “make-up” may tend to subordinate the physical presence of the actor, the strong, beautiful, tenderly vibrant voice of Mr. Ian MacLaren projects the significance of the thought with such direct personal power and comprehension, that it seems to rise from the heart of the listener himself, rather than to come to him from somewhere outside of it.

Most of the action takes place in front of a huge disc of bright blue, with nebulous white clouds drifting across it, representing the firmament.

In addition to the dancers and the Poet, who is always present, though often silent during the varying phases and scenes, there are also a singing chorus, a speaking chorus, and an orchestra, all of which remain invisible throughout the entire performance, which is divided into three parts.

The orchestra is composed of members of the “Barrere Ensemble of Wood Wind Instruments” and the “Little Symphony,” of which George Barrere, one of the finest flutists in the country, is founder and con-

ductor. There is one flute, clarinet and trumpet, two horns, two trombones, two harps, tympani and piano. There is also a singing chorus of men and women, in which the voice is used as an instrument and takes the place of strings. This singing chorus produces tone only, while the words are chanted by a speaking chorus whose articulation is remarkably distinct, no word being lost.

The first scene of part one depicts the beginnings of the growth of the race. Distorted figures in symbolic rhythmic motion represent the cruelty, terror, rapacity of the undeveloped mind.

In the second scene the dancers exhibit “constructiveness of the race.” Men beat metal into agricultural implements; they plough the fields; women sow the seed; men and women together cut the grain and joyously gather the harvest.

The words of the Poet, the unseen chorus of voices and the music of the invisible orchestra, weave through the action of these two scenes declaring—explaining their purport.

In part two is presented five phases of religious ceremonial as practised by five different sections of the race. These five scenes following each other in rapid succession—no time intervenes between them—give, in a sweeping wide inclusive view, the scope of the worship of The Unknown and the desire of the race for identity with it.

In the first scene is heard “the Hebrew reading his records and psalms.” The high priest holds the scroll above his head, chanting: “Hear, O Israel.” Removing his head-covering and his breastplate, he goes into the presence of the Most High, whence he returns, intoning the prayer for forgiveness; afterwards chanting the benediction: “The Lord bless you and keep you. The Lord lift up His countenance upon you and give you peace.”

The whole of this scene was rendered in beautiful, melodious Hebrew, accompanied by the authentic music of the ritual.

The second scene presents “the Hindoo teaching.” A Holy Man is seated cross-legged fingering his prayer beads. In the mystic words of a Vedic hymn he renounces the material plane and seeks communion with the Everlasting Spirit.

This was impressively recited by Basanta Koomar Roy in the original language.

Scene 3. "I hear the rhythmic myths of the Greeks," a processional of the Antheateria when the devout bring homage to Dionysus.

This was performed by exceedingly handsome Greeks singing the antique songs of the festival of the God of reawakening life.

Scene 4. "I hear the Arab muezzin calling from the top of the mosque." In this scene the Mullah calls the Faithful to prayer. Facing Mecca, he chants the service from the Koran. Behind him gather the Faithful with their faces turned towards the sacred Haj. Moved by the reiterated rhythm of the prayer, one of the followers of the mystic sect of Dervishes proclaims his faith in Allah and in the unity of all life, through the ceaseless infinite circle of the Dervish dance.

A young man of the neighborhood, wearing the curious garb of a whirling Dervish, did the dance so well, that one infers it may once have been a familiar spectacle to him.

Scene 5. "I hear the tale of the divine life and bloody death of the beautiful God the Christ." A group of pilgrims pass by under the light of a single, pointing star singing "Gloria in Excelsis."

Each scene was performed with such reverent intention that the applause at the end of each came always as a shock and seemed incongruous.

Part three is in one scene and moves across the firmament like a vast mural of many figures in varied and brilliant colouring. The Poet on his height salutes "all the inhabitants of the earth. You, whoever you are. You daughter or son of England! You Russ in Russia! You dim-descended, divine-soul'd African! You Prussian! You Spaniard of Spain!" continuing his enumeration until all the nations of the earth arise, responding to his salutation. Simultaneously with the appearing of each national representative, and preceding all the figures, a gorgeous red banner is seen to emerge from the darkness, carried upon an immense staff that rises beyond our sight. The figures move slowly and silently, infolded in the immeasurable rich folds of the banner, until at last fused by it into a Universal Human Brotherhood they disap-

pear over the rim of the earth, chanting as they go:

"Each of us inevitable,
Each of us limitless.
Each of us with his or her right upon
the earth,
Each of us here as divinely as any is
here."

The Poet now descends from his place "on the high imbedded rocks" to gaze after them as they vanish, calling: "Health to you! Good-will to you all!" He stands there listening until their song is heard only faintly coming from a long way off. He lingers a moment in thought, then turning, and coming toward the audience, he "makes the signal, lifts high the perpendicular hand," and leaves us—each in the presence of our complete nature; each of us transported to our true country, there to pursue our own flight, "hoping to cease not till death."

Anne Montgomery Traubel.

(From a letter to Henry S. Saunders.)

NARAKA

In the popular conception, a "prison under earth," is called Naraka. The hot and cold hells, each eight in number, are simply emblems of the globes of our septenary chain, with the addition of the "eighth sphere", supposed to be located in the moon. This is a transparent *blind*, as these "hells" are called *vivifying hells* because, as explained, any being dying in one is immediately reborn in the second, then in the third, and so on; life lasting in each 500 years (a blind on the number of cycles and reincarnations). As these hells constitute one of the six *gata* (conditions of sentient existence), and as peoples are said to be reborn in one or the other according to their Karmic merits or demerits; the *blind* becomes self-evident. Moreover, these Narakas are rather purgatories than hells, since release from each is possible through the *prayers and intercessions of priests for a consideration*, just as in the Roman Catholic Church—which seems to have copied the Chinese ritualism in this pretty closely. As said before, esoteric philosophy traces every hell to life on earth, in one or another form of sentient existence.—Theosophical Glossary, p. 225.