

# THE CANADIAN THEOSOPHIST

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VOL. III. No. 7.

TORONTO, SEPTEMBER 15, 1922

Price 10 Cents

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## THE WORK of the THEOSOPHICAL SOCIETY BY ERNEST WOOD

### The Origin and Purpose of the Work

Let me recall to the attention of all who are interested in the present and future condition of the Theosophical Society certain significant incidents in connection with its foundation. Mme. Blavatsky was sent to America by her Master to find a man named Olcott, who would help in the work that He wanted her to do in the world. She went there, and met the man, who proved to be a co-worker of life-long loyalty—a man possessing all the sociable and administrative virtues required for the development of a Society like ours, intended to do the Master's work in the world. Mme. Blavatsky, the great messenger of the Masters, died in 1891, leaving Mrs. Annie Besant as successor in her inner school, and Colonel Olcott died in 1907 at Adyar, President of the Society to the end—the last of the two real founders of the Society in the beginning in 1875. There may have been other founding members of the Society, most of whom fell away amid the difficulties of the early work, but these were the two who were appointed its parents by the Elder Brothers, and were the source of its work and character. Together they worked on "Isis Unveiled" in New York, and you may read in "Old Diary Leaves" how direct was the influence of the Masters in that work. A little later, when the two great founders were in India, came another splendid impulse, containing much

that was original, in the letters to Mr. Sinnett, and the experiences vouchsafed him, which resulted in his famous works, "The Occult World," "Esoteric Buddhism" and "The Growth of the Soul." Here were three decided impulses of the early days of our specific Theosophical Society movement in the world—the training and guidance of Mme. Blavatsky by her great Teacher for a number of years, the bringing together of Colonel Olcott and Mme. Blavatsky for the definite organization of Their theosophical work, and the teaching of Mr. Sinnett, a little later on. Later still came Mme. Blavatsky's greatest work, "The Secret Doctrine."

The information given to Mr. Sinnett in the famous series of letters phenomenally conveyed to him by the Masters' agency, and the still fuller information given in "The Secret Doctrine," presented us with a picture of the long reaches of human evolution, guided in all its main features of unfoldment by a hierarchy of Elder Brothers who were themselves but the servants of a great law of evolution of all life. It told us of the races of men and how they succeeded each other in an orderly evolution of consciousness on earth; and particularly important for our study among those races were the 4th, 5th and 6th, that is to say, the immediate past, the present and the immediate future race of mankind, and the way in which

the Rulers (Manus) and Teachers (Buddhas and Bodhisattvas) from time to time deliberately selected the egos required for their new races and sub-races.

To do Their work the Theosophical Society was promoted by Their devoted servants, Mme. Blavatsky and Colonel Olcott, and the present work of the T. S. is not different from that which it had in the beginning.

The T. S. has thus at the present time two great departments of work—the *inner work of the Society*, which consists of the preparation of its members for incarnation in the early days of the 6th race; and the *outer work of the Society*, which consists of its propaganda and other work intended ultimately to bring the 5th race to the height of its glory. In addition to these there is a third work, concerned with particular individuals; it is a *nursery* for those about to become pupils of the Masters, and apprentices in Their work of very varied kinds in the world. Let us look at these one by one.

### The Inner Work of the T. S.

Any one is at liberty to study Theosophy and make use of its teachings without becoming a member of the T. S., but those who become members and attend their Lodge meetings regularly are thereby receiving a training not obtainable elsewhere, and are, no doubt, without their immediate knowledge of it, being prepared for early incarnation in the 6th race. Many of them may be described, in fact, as 6th race men in 5th race bodies. How this comes about will be seen by a study of the character of the T. S. in which it differs from all other societies. We know something about the seven fundamental types of men—the ruler, the philanthropist, the philosopher, the magician, the scientist, the devotee, the artist—and we see these people gathering together according to types in the many small societies that are the wheels in the clock-work of civilization. The scientists get together and form their societies, following their faith of trust in the outer world and the mind of man devoted to truth; the devotees get together and form their churches, following their faith of trust in

God and the heart of man guided by love; the artists see in the beauty that is in the nature of things the stability of the divine, and meet to exercise and stimulate their inspiration of beauty; the philanthropists foregather in their various societies; in fact, men of each type flock together and form by their association the distinctive limbs of society.

But the Theosophical Society contains all types of men, bound together by their sense of unity (their 6th race instinct) which releases them from bondage to a solitary life which would make them think that science, or devotion, or beauty, or truth, or kindness, or inspiration, or understanding is *the* foundation of possible happiness and perfection for humanity. They see it in the complete co-operative organic union of all these ideals. (Mme. Blavatsky declared the equality of principles in consciousness). Yet each member preserves and values his own type, from which none can ever escape; and in the T. S. we have every kind of crank (respectfully be the word used, for everything in the machine turns upon that)—the metaphysical crank, the artistic crank, the scientific crank, the devotional crank, and every other kind of crank—and not one of them can we spare if our Society is to be and to remain a nucleus of the universal brotherhood of humanity, without distinction of . . . . . temperament and individual ideals. We are supposed to be learning the use of the word "tolerance," not with the old supercilious feeling—"Oh, yes, of course, so and so is not on my line, but no doubt it is all right for him," "Very queer things these artists—uncomfortable, but no doubt necessary in the scheme of things," "So and So is a musty old bird, but he must be evolving—in his own way,"—but, with all its two-sided power, tolerance should give us confidence with regard to our own ability and achievement, and humility with regard to that of our neighbour. No longer if this were fully understood should we hear in the T. S. of a conflict between reason and devotion, feeble and unworthy off-spring of the old conflict between science and religion, which Theosophy was brought into the world to combat and

destroy. The rope which is to draw humanity onwards to God is to be woven by the members of the T. S. in their own persons—not in seven strands stretched side by side will its strength consist, but in seven strands intimately interwoven, so that never is one to be seen except in service to the others. And this ought to translate itself in our consciousness into a profound humility. "Yes," I may say to myself, "I am something of a philosopher—but how I lack the devotional fervour of my brother!" If I am an engineer and architect, let me build a church for my devotional brother, though my heart be dry to the direct inspiration of his worship, and God send that he may pray for me. Such is the attitude of the true Theosophist, of the true member of the T. S., and those who cannot develop this are seen quietly or noisily to drop out from time to time. Such is the attitude promoted by Mme. Blavatsky, preserved by Colonel Olcott, and carried on by Mrs. Besant at the present time. I have watched its gradual growth in our Lodges during the last twenty years; in many of them there is more mutual love than there was some years ago.

### The Outer Work of the T. S.

In the early days of the Society one of the Elder Brothers wrote about the "teeming millions" of mankind, and how concerned the Masters were that the Society should work for them in the world. This marks the outer work of the Society and its members—gradually to give to the 5th race that which will bring its splendid mind-won powers to the service of all its members (and through them to the world)—an understanding of the solidarity of man and the fundamental value of co-operation, an intuitive sense of the unity of all men, that will touch the fifth race with its character and, forming the sixth sub-race, will bring the fifth race to the height of glory that its mental achievements in the fifth sub-race can bestow upon mankind when they are used with general love in the wiser days that are to come. Faith in love (the practical expression of the brotherhood of man) will then be added to faith in truth (the scien-

tific religion of our fifth sub-race); the world will reward our love, as it has rewarded our truth, with an organic unity that expresses the power of love, as our engines of production (and destruction) express in our practical lives the power of truth.

The future will be built upon an intuitional feeling, to which all our Theosophical activity, with its brotherhood and its knowledge, is steadily contributing. This feeling is already to be seen in some measure in small communities. In a little town, for example, we have many professions. There are the doctor, the lawyer, the engineer, the poet, the teacher, the merchant—and if any one of these carries out the duties of his profession well, he is respected and loved by the whole community. And if I were to speak well of the doctor and his beneficial presence in the community I should be astonished if some one rose and said, "Oh, no, that man is no use; he cannot write poetry, or build a bridge." No one expected it; it is rare for one man to cure the sick and build a bridge, and the common-sense of good feeling directs us to the harmony of life in such a small community. We extend the idea to all humanity—to the different nations of the earth. Things are to be valued for what they are, regardless of what they are not, otherwise we might spend our lives in complaint that the human body has no wings, or eyes at the back. An incarnation in Japan would make you or me more artistic than we are; in Germany, more patient; in France, more vivacious; in America, more eager to use new knowledge; in India, more philosophic—we have learnt that the nations of the earth are classes in one great school, in each of which there is some specialization. Mistrust, suspicion, ignorant and stupid self-consciousness—the desire for the permanent security and magnification of the little personality of an individual or a nation—give rise to expressions of ill-feeling that result in warfare of all kinds. "Shall the mind be dominated by lifelong astral excitement, or the loving intuition of the Buddhist man?" is the question that the Theosophical Society is expected to be answering in the world.

Criticism we shall always have, but the criticism of pure judgment, not that which seeks by strong words and phrases to excite the personal bias of the astral nature—methods of attack which often cause the pure in heart to have recourse to the same weapons for defence; as the Allies found themselves compelled to use poison-gas in the exigencies of the World War. Woe to the man who attacks with the poison-gas of exciting words; woe to him still more if by his insistence he compels a battle with such poison-gas, and thus lowers the levels of human contact.

### Theosophists and the T. S.

There are many Theosophists in the world who are not members of the original Theosophical Society. I should consider it wisdom and a Theosophical act on their part to join the Society that the Masters founded through H. P. B. and H. S. O. and to take part in its inner and outer work. From time to time some have split off and formed other societies, with or without the word Theosophy, and from time to time the idea has been put forward that something ought to be done to unite these off-shoots with the original body in one larger movement. There is no need, for the T. S. is open to all who care to join, and those who wish to do so can come in; but they cannot constitutionally usurp the administration of the practical affairs of the Society. Those who seek to do so are better outside, for whether they call themselves Theosophists or not they are not 6th racers. The Theosophist will not abandon father and mother because of their faults, real or imaginary. He will live with them in such harmony as he can until time, with its effect upon character, brings a progress and peace that cannot be obtained by separation and mutual offence. Intuition should teach us this—the sixth race instinct that will not permit anyone, to be excluded from the circle of love, which will not permit the disciple to stand up and fight on any occasion unless he can first say, “I love my enemy with *all* my heart,” as Arjuna did in ancient times.

## 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 86.)

In this pure and blessed house is one who first appeared in the West at one of the crises of the Theosophical Society. He saved it then from imposture. He would have saved it at a recent crisis had its *karma* permitted. On both occasions he has been called “a solemn fraud,” “a black magician,” “a brother of the shadow,” and what not. But what matters that? Is he not the Divine Father of many lives? Kings have desired to meet a Mahatma. Queens have sighed for a summons to the snowy range. But here we have a high initiate living among us in the flesh, so that he who runs may read his life. What are its characteristics? The man who caused him the bitterest disappointment of his later years lay sick. He visited him. The man who had printed the nastiest things about him was in the neighbourhood. He paid him a friendly call. Living a quiet and silent life, he twice emerged to give his quiet dictum against the general opinion of the Theosophical Society when the *karma* of its leaders required it. On each occasion he was called “a black magician” by the opposing forces. These, in the first case, crumbled into nothing. Time proved him to have been right. The second fulfilment has yet to come.

Only by agony and bloody sweat did he attain the giddy height on which he stands. In early youth he was a man of strong affections. He had a much loved son. At four years of age the proud father told the boy, “next year you will begin to read.” A horrible grin distorted the child’s features as he replied, “I shall either read or die!” Then the father knew that his son was the offering required by those wicked ones: knew too that he had only to say one word to avert the sacrifice, for had not the Lords of Compassion promised to grant anything he might ask? But he had taken the vow of all disciples to ask nothing for self. His

child died. He had an adored wife. She faded before his eyes.

Now the storm and the struggle are over. The Master has conquered. The Haven is won.

And warm little brown arms wind round, and black beady eyes grow round with excitement, and sweet childish voices welcome the bird who has flown seven thousand miles across the seas to the home nest. And yet—is it not the thought of the spiritual greatness in the little brown bodies that makes the heart sink with unworthiness before them and makes the tears start of those great ones who have consented to incarnate again into this most holy family: of her who agreed to return again on the birthday of Shri Krishna, of him who chose for his birthplace Holy Kashi and for his natal day the Theosophical Convention at Benares.

She whom we first knew in this life in a woman's worn-out body is now encased in the garment of a lovely child. But it is the interim passed beyond our ken which fascinates our ceaseless speculations. Does she remember aught of that brief transition stage passed in that mystic world which is close to us, at our door, yet further than the polar star?

What form did you inhabit then, dearest, in your brief interval of rest? When you lived awhile in No Mans Land ere you returned to earth to gladden our hearts again, did you tread the hidden streets of that Aladdin's Land in woman's form? Did you watch the cobra coil round the pillars of the Hall of Wisdom, the knowledge of the race since Adam in its jewelled eyes? What companions had you then? The Divine Man, your Master in the earth life, did He guide you through the changing roles? Or was She beside you, in hues of blue, whose hair falls to Her feet, whose Third Eye blazes in Her forehead, whose trident is living and stands alone? For

As a man, casting off worn-out garments, taketh new ones, so the dweller in the body, casting off worn-out bodies, entereth into others that are new.

Off with the dusty, travel-stained garb, into the bath, and on with the sari. Nothing but the pale skin to mark the flight of

ages, the gulf between the life which Indulekha and Manarama knew.

Into the Presence of the Lingam. It is only a rough, dark grey stone, the size of a sheep's head, but It is the most potent agent for good and evil on this planet. The family jewellery may travel more or less carelessly, but the Lingam never leaves the charge of Its guardian, for Mahadev Himself resides in that rough stone. When we enter Its presence we stand before the Almighty Himself. Blasphemy. Nay! The pages of all sacred histories are full of the power of magnetism. Cloths passed from the persons of even the disciples of Jesus had the power to perform miracles. This Lingam has come from *an occult temple, a Holy of Holies of Mahadev. It has been fully charged by* Those greater than the disciples with the spirit of Shiv Himself. So the Lingam is all potent, either for good or evil, according to the soul's health of Its guardian. In one It was the cause of a terrible fall, whose consequences rippled over the earth. In another It brought almost divine powers. Those who worship It become its gods, knowing good and evil.

Wherever we go in India one finds under every conspicuous tree a little black stone, evidently set up for worship. This black stone is the oldest religious symbol in the world, older than history, older than man, as old as God Himself. Wherever one goes one finds them, by the roadsides, in cities and villages, on the river banks, or inside the entrance to a garden, in private family temples as well as in the open fanes, and the occultists who have access to them find the Lingam in the hidden temples also, both those of the right and left hand paths, for all occultists, both white and dark, worship Mahadev, and the Lingam is His symbol. The word literally means *symbol*. What does it symbolize? It stands for three things.

First, the Lingam stands for the same idea as does the Cross of Christ to the enlightened Christian, that Cross which was worshipped in ancient Egypt millions of years before the Advent of Jesus. The Circle stood for the Unmanifested God, the One Spirit beyond all mortal thought or conception. The *tau* within the circle

stood for the Logos, or God Manifested in Creation. This symbol was passed on to the Keltic race by the Adepts of the Fourth, or Turanian Race, who migrated from Egypt westward to Ireland. Last summer (1911) we found this symbol of the cross within the circle on some ancient broken tombstones in the burial-ground of one of the Seven Churches of Glendalough, the gloomy lake. Its ink-black waters and silver lights were framed in rowan berries, and amongst them was one of the high mystic towers which have no opening, like certain mystic Hindu Temples, because the frequenters pass into them in the astral body which does not need the open door. Secondly, the Lingam symbolizes that divine, lovely gift of Mahadev to those who deny Him nothing of their best, the Third Eye, whose uses are explained hereafter.

Thirdly, the Lingam stands for celibacy. In some temples the Great Ascetic holds a noose uplifted in His hand. So that the Lingam has sometimes for the aspirant the same meaning as the cord worn round the waist by Christian monks and nuns. But it would be more correct to say that the Lingam symbolizes the subordination of all desires of the flesh to the will of Mahadev. In two instances known to the writer, two Hindus, advanced initiates of the White Lodge, who both wished to remain celibates, contracted marriages only and solely at the bidding of their Gurus because in each case the *karma* of the girl required that her husband should have spiritual knowledge.

A Lingam not formed with hands is esteemed most holy by the Hindu. Thus the marble eggs found in the river-stream of Jabalpur are eagerly sought for, and one of the most holy pilgrimages, especially for sanyassis and led by such, is to the natural Lingam formed by the ice which issues from the cave at Amaranth.

No matter how isolated the Lingam, someone is always found to worship it. Mahadev is pleased with any simple gifts, a bath, rice, and the bel leaves are all He asks for of outer things. No one is too poor to sprinkle drops of water on His Lingam, a few grains of rice, and to offer the bel leaves, which, like the shamrock, symbolize the Trinity.

The Lingam in this house is tended with hours of service each day. Choicest flowers are offered to It. Water from the Gunga is poured upon It. Fragrant perfumes are burnt before It. Sanskrit mantras are chanted to It. It *must* be worshipped every day. If there is any inadvertence in this respect voices are heard and apparitions appear in the shrine. But Its worship brings highest powers to Its devotee. He who worships It aright can do whatever he wishes. It gives the Third Eye, the power to see Divine Men and Angels. The guardian of Its shrine, after a period of Its service, was told to think of a Person she wished to see. That Person instantly appeared.

Three Westerns once worshipped at this Lingam shrine. Now there are two. One was a woman, the leader of a movement known all over the earth. Time came when she sought guidance here no more. The results convulsed the spiritual life of five continents.

Of the two left, of all Theosophists, save perhaps one, he has sacrificed more of earthly good than any other. All possible careers were open to him. He chose only one, an uttermost devotion. No matter his failings, he has excelled in this which Mahadev calls the Highest Path. No Western, no Eastern of the outer life can compare with him in Bhakti. Surely shall he reap the Bhakta's reward.

A thread ceremony takes place in the Holy Family. The two sons, age eleven and nine, take the vow of the bramacharin. This occasion is considered as important and auspicious as that of a wedding, R. 30,000 having been spent on the ceremony by a wealthy Allahabad barrister. The previous day the house is thoroughly purged with products of the cow, which British chemists have, on analysis, declared to be of highly antiseptic qualities. On that day also the two boys are painted on the brow with the white tilak of Mahadev. This is done by the married women of the family, marriage, according to the Hindus, being the religion of a woman.

The great-uncle, who is the head of the family, has already, according to the Manu's guide for the brahman caste, reached the age for retreating to the forest,

and has gone into retirement accordingly. That is to say, without any fuss or pother, he has quietly dropped worldly avocations and passes his time in seclusion and prayer. He has emerged for this occasion only. With the other men relatives of the family he conducts the ceremonies as taught by the family priest. Women and mlenchcha friends watch them through a curtain. Smoking incense ascends with the perfume of flowers, all yellow in the sacred hue of Shiv. The sacred fire is fed that it may sustain the astral bodies of the devas. Food is offered to the pitris (ancestors). Mantras of power are ceaselessly intoned with each ceremony. In the courtyard a miniature plaintain forest has been planted. Here the boys are shaved. Then they are arrayed in robes of crimson and gold and are led away by the married women into seclusion and darkness. There they will pass two days learning the mantras which are to be the keynotes of their lives. Eventually they will emerge clad in the setting sun hues of the Shivite ascetic and, with the beggar's bowl in the hand, will receive gifts from their friends.

(TO BE CONTINUED)

### THE LIFE-ATOMS

Occultism teaches that (1) the life-atoms of our life-principle (*Prana*) are never entirely lost when a man dies. That the atoms best impregnated with the life-principle (an independent, eternal, conscious factor) are partially transmitted from father to son by heredity, and partially drawn together once more, to become the animating principle of the new body in every new incarnation of the Monad. Because (2) as *the individual Soul* is ever the same, so are the atoms of the lower principles (the body, its astral or *life-double*, etc.), drawn as they are by affinity and Karmic law always to the same individual in a series of various bodies, etc., etc. (See *Transmigration of the Life-Atoms*, from *Five Years of Theosophy*, pp. 533-539.) The collective aggregation of these atoms forms thus the *Anima Mundi* of our solar system, the *soul* of our little universe, each atom of which is, of course, a *soul*, a monad, a little universe endowed with consciousness, hence with *memory*.—*The Secret Doctrine Abridged*, p. 548.

### JUSTICE AND BROTHERHOOD

Lord Shaw's fine speech at Vancouver to the Canadian Bar Association contained an expression of his views of the duties of nations which is thoroughly Theosophical. "I assert fearlessly," he said, "that those progressive nations of the world are alone fit to live who are loyal to the principles of law which, emanating from the mountain of justice itself, placed alongside of our rights, our sacred duties to mankind, lift higher than domination the principles of equality and brotherhood, the trusteeship of service. Unless the Great War has taught men to abjure the vulgar and false imperialism of selfish ambition and to cherish the noble, sane, powerful and consecrated imperialism of service, distinguishing fair from foul, and foul from fair, law is a dead force and the war has been fought in vain.

"I wish to make it plain that the British Empire is not to me an imperial dominion, but an imperial brotherhood. Canada has arrived; her nationhood is accomplished, and it has been accomplished in her finest manner, that is to say, in an unselfish cause and in the brotherhood of service.

"As to Canada, we can say of her, as of Australia, of Africa, of New Zealand, of every self-respecting colony, nothing better than what we say of the British Empire itself. If the British Empire is to exist for itself and its own ambitions, and its own aggrandisement, it will perish, and its latest days will be its worst, but if it is to come to the rescue of humanity, to the succour of the oppressed, to the healing of society, it will do so by a homage to those principles of law which overreach the boundaries of states, and which, being consciously maintained, can bind an Empire together, by that marvellous reconciler, adjuster, inspirer of Empire, justice itself. And it is the ministry of justice in which you and I are here and now enlisted. Law is the link of the Empire."

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The pursuit of perfection, then, is the pursuit of sweetness and light. He who works for sweetness and light works to make reason and the will of God prevail.—Matthew Arnold.

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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.

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## OFFICIAL NOTES

Members who have not paid their current annual dues of \$2.50 must not expect to receive the magazine after this issue.

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Theosophy in Ireland has brought out its second quarterly number in typewritten mimeograph, price twenty-five cents a copy.

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In the last paragraph of Mrs. Henderson's letter on page 87 last month, near the middle the word appearing "indefinitely" should read "definitely."

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Mrs. Annie Besant, President of The Theosophical Society, will celebrate her 75th birthday on October 1. The Lodges might well recognize the occasion by resolutions of congratulation.

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Those who have purchased the set of cards for the seven days of the week containing the Gayatri and quotations from The Voice of the Silence are highly pleased with them. Ten cents for the set.

Mrs. Besant states in the Adyar Bulletin for July: "I do not expect to leave India again for a considerable time, for the work for next year for the Great Plan will be very heavy and continuous, and demands my presence here. I trust that the Vice-President will be able to be present at the Vienna Congress in 1923."

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Once more we call attention to the desirability of subscribing to the Theosophist, the official organ of the president of the international society. Every Lodge at least should do this, and members will find it advantageous when they can do so. The annual subscription is 10 rupees 8 annas. This should be sent to the Theosophical Publishing House, Adyar, Madras, India.

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Members will remember the letter which Mrs. Besant quoted in the February Theosophist, leaving the impression that Mr. Ernest Wood had written it. Both Mr. Wood and Mrs. Besant were asked about the matter and Mrs. Besant replies to the General Secretary: "The letter was not written by Mr. Wood." Mr. Wood, we felt sure when he left Toronto, would have given a very different report of the T. S. in Canada than that conveyed by the letter Mrs. Besant quoted. We are glad to present his article on the Movement this month, and feel sure that his visit in November will still further clarify the air. Those who desire to create dissension are not doing the work of Brotherhood.

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Enquiries about Mr. Ernest Wood's lectures have frequently embodied the suggestion that he should proceed right through Canada. We are not in a position, even if we wished to do so, to dictate to the friends who consent to lecture for us, and Mr. Wood's engagements only permit him to give us the time stated and in accordance with the arrangements he has made with the American Section. Similarly it is in the mind of many that Mr. Krishnamurti should make a tour of Canada, but this is a matter in which he must be consulted. He is at present staying with Mr. Walton and Mr. Warrington at Ojai, California, accompanied by his bro-



ther, whose health is precarious. As soon as we hear from Mr. Krishnamurti as to his wishes announcement will be made.

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There has been some discussion about the price of the magazine. Subscribers pay \$1 a year, and speak highly of it. Some members do not think it worth fifty cents, and somewhat paradoxically wish to reduce it in size. When the Section was organized the American Section had resolved to increase the annual dues to \$3 a year. The Canadian General Executive thought \$2.50 sufficient, and set the dues at that figure. In order to comply with the regulations of the postoffice, when the magazine was registered as a newspaper, thus obtaining special postage rates, the extra fifty cents was earmarked as a subscription to the magazine, so that members became bona fide subscribers. There is nothing in the constitution limiting the cost of the magazine to fifty cents a year, and as the regular subscription is \$1 the easiest method to increase the funds is to obtain subscriptions from outsiders. Five new subscribers a month from each Lodge would cover the whole cost. If you can't boost, don't knock.

### MR. MITCHELL'S TOUR

Mr. Mitchell was to begin his tour on Saturday, September 17, with a members' meeting at Hamilton, going to London the next day, where he will divide a week between that place and St. Thomas. He had expected to be in Winnipeg for Tuesday evening, the 26th, but found that it would be impossible to arrive before the morning of the 27th. The dates from that forward are as announced last month so far as has been heard, and all Lodges had been heard from except Medicine Hat. Mr. Palmer of Regina was arranging for that city and Creelman, Craigmyle and Medicine Hat. Regina, etc., October 2-12; Edmonton, Calgary and Vulcan, October 13-25; Banff, Salmon Arm and Summerland, October 26-November 6; Vancouver, Victoria and Nanaimo, November 7-21 or later, as desired. Mr. Mitchell may be addressed care of Lodge Secretaries.

### MR. WOOD'S TOURS

We have heard nothing further from Mr. Wood since last month, but he will keep his engagements according to the steamer schedule, arriving in Montreal about November 11th. Some of our members evidently did not read the information given. Mr. Wood is under engagement to speak in the United States, and we are very grateful that he arranged to give us as much time as he has, but from Winnipeg he must go to Duluth and take up his itinerary thence to Seattle, from that point going north to Vancouver about next June. It should be clear from this that he has been unable at this time to visit the Prairie Provinces. It is proposed that Montreal take Nov. 11-15, Ottawa Nov. 16-19, Toronto Nov. 20-26, Hamilton Nov. 27-29, London Nov. 30-Dec. 3. He would probably reach Winnipeg on the 6th, remaining till December 10.

### MR. B. P. WADIA

In our June issue we had to speak of the resignation of Mr. D. N. Dunlop from the Theosophical Society. This month we have occasion to speak of the resignation of Mr. B. P. Wadia. Mr. Dunlop, it appears, has linked his fortunes with Dr. Steiner. Mr. Wadia has not so distinctly severed himself from the Theosophical Movement, but states his adhesion to the United Lodge of Theosophists, asserting his determination to "continue to work for Theosophy, loyal to the true Founders and to Their Message, co-operating with all those brother-Theosophists who hold to the unassailable basis for union—'similarity of aim, purpose and teaching' in reference to that Message."

Mr. Wadia's resignation is documented in an 18-page pamphlet which is well worth perusal. He avoids personalities and dwells on principles. He touches on most of the defects of the Movement that have developed in the interval since Madam Blavatsky's death. Some of us who remember before that time do not think that the defects were non-existent then, but have become more obvious with the adhesion of greater numbers to the ranks. The germs have developed. That is all. Now that we know of them, is the T. S. any worse off

than before? Mr. Wadia's position is that the defects are now the dominant characteristics, and that the great body of the members have lost the power of discrimination and merely swallow what prominent members tell them without even being aware of what the Society was founded to do or what its historic literature teaches. Not merely do they not know, but they refuse to know.

Mr. Wadia states: "The habit of belief in personalities and of the acceptance of certain things as fully established facts wherefrom to consider all events and teachings, is so strong that the moment the whisper of 'Black Magician' and 'Jesuitical influence' was heard, many of them with simple credulity turned to the 'successors of H. P. B.'—'the eyes of the Society'—instead of using their own power of vision, moral and intellectual." But what would Mr. Wadia have? This is all that such members could do. If they had no powers of vision and no independence of judgment they could not exercise them. Perhaps the reflection is on the teaching that attracted such disciples. Mr. Wadia undoubtedly charges that the leading writers of the Society have strayed away from H. P. B.'s teachings, and thus stranded the Society on a sand-bank. Thereupon he continues:

"And on what sand-bank of thought has the T. S. stranded? On that of a ready-made programme of spiritual advancement, which has become a creed, with its saviour-initiates and eternal hell of lost opportunities, and the devil of jesuitical black magicians, and the permanent Garden of Eden 750 years hence in Southern California for the faithful who obey and follow like soldiers of a fanatical army, zealously if not too wisely; Pseudo-Theosophy has taken the place of Theosophy. The straight and virile doctrine taught by H. P. B. of seeking the God within, 'The Initiator of Initiates,' has been forgotten, and people are encouraged to look for initiates in the kingdom of mortality; and a threshold of divinity is laid down in the world of flesh, and a gateway erected thereon for the true believers to pass through; H. P. B.'s warning about 'false prophets of Theosophy' and their 'monstrous exaggerations and idiotic schemes and shams' has gone un-

heeded. A hierarchy of initiates has been set up within the T. S. and blind following and ludicrous worship of personalities has been rampant. This has happened in spite of the sterling words of H. P. B. written in 1888:

"It must be remembered that the Society was not founded as a nursery for forcing a supply of Occultists—as a factory for the manufactory of Adepts."

"How very different is the existing state of things in the T. S. if we think over the other words of H. P. B.:

"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 Theosophical Society ought to count himself as more than, at best, a pupil-teacher—one who has no right to dogmatize.

"Instead of fellow-students and pupil-teachers, the former hearing what had been heard by the latter, we have in the T. S. unverifiable pronouncements on the one hand and an extravagant credulity on the other; even a kind of 'apostolic succession' has come to be an object of belief in the T. S., mainly through the secret and private organization of the E. S. Senseless pleas on behalf of 'successors' of H. P. B. are put forward as serious arguments to bolster up false doctrines and crude teachings. It is forgotten, and allowed to be forgotten, that the only true 'apostolic succession' is that of the Teaching and never of the people who claim teachership. Members have forgotten the method of checking up teachings and ipse dixits; and that 'so-and-so said it' is all that is required. Thus a Theosophy as different from H. P. B.'s as night is from day has come to prevail—and alas! thousands of the members do not even know it."

That is the gravest part of the charge, and those who do not know it to be true only substantiate it. Yet we cannot see in all this any reason for deserting the Society. These are the tests which we expected to meet, and if some fail to meet them and are led away, there is no reason why others should not continue to preserve the ancient, eternal and constant doctrine of Theosophy for those who desire it. The

Society does not prohibit it, nor do its officers. In Canada particularly have we no reason to complain. Every member is guaranteed perfect liberty to uphold any doctrine or system he prefers. If he does not like H. P. B.'s teachings he can choose one of the numerous other systems that are being expounded. It is a true test of the survival of the fittest! Let us be thankful for our liberty and stand loyal to the breadth and tolerance of the Society as long as we are permitted. A. E. S. S.

## AMONG THE LODGES

The Sprite, issued by the Vancouver Lodge, reached its second number in August, and presents a bright little sheet for the members, giving personal and Lodge notes and other information.

\* \* \*

A resolution expressing the fullest confidence in the General Secretary of the Canadian Section and general satisfaction with the appearance and editing of the Sectional Magazine was unanimously passed at the business meeting of the Hamilton Lodge, Sept. 6, 1922.

\* \* \*

Claude Falls Wright, Madam Blavatsky's secretary during her last four years, spoke on Sunday evening, 13th August, on "The Theosophical Movement" for the Toronto Theosophical Society. Mr. Wright is one of the ablest exponents of Theosophy in the world to-day. His lectures in Toronto in 1894 are still vividly remembered. He arrived in Toronto at that time on Saturday, August 11th, so that it was just twenty-eight years to a day since he had last arrived. On that occasion he remained two weeks, leaving on Sunday, the 26th. He spoke at that time on various Theosophical topics, and a similar visit may be arranged later. \* \* \*

The Montreal Lodge has again leased Room 12, Tooke Bldg., corner St. Catherine St. and Peel St., Montreal, for the coming season, owing to the difficulty of securing more suitable accommodation. Mr. Claude Falls Wright, ex-secretary to Mme. Blavatsky, has been in Montreal, and a special meeting was arranged for Tuesday,

August 15th, at 8.15 p.m., at the Lodge room for members and friends, to hear an address from him. The Lodge will commence the winter season on Sept. 3rd, and the proposed schedule is: Tuesdays, Lodge meeting, 8.15 p.m.; Thursdays, Beginners' Class, 8.15 p.m.; 4th Fridays, social evening, 8.15 p.m.; Sundays, public lecture, 8.15 p.m.

\* \* \*

The following resolution was passed at a recent meeting of the Julian Lodge, Vancouver, B.C.: "In view of the fact that Mr. Titus, a member of the Canadian Executive, has circulated a letter among members of the Executive recommending that the Sectional Magazine be curtailed as to size and that controversial matter, and especially matter reflecting upon the present leaders, be eliminated, be it resolved: (1) That this Lodge commend the editor for his non-partisan and Theosophical attitude in keeping the pages of the magazine open to all shades of opinion pertaining to the T. S. (2) That this Lodge are willing to help defray their proportion of the extra expense, if necessary, of keeping the magazine at its present size and maintaining its present policy of toleration and fairness.

\* \* \*

At a joint meeting of representatives from the Orpheus, the Victoria Lodge and the Julian Lodge, held in Vancouver, B.C., on Thursday, August 10th, it was resolved that there be organized a branch of the T. S. Loyalty League in Canada along the lines of the Australian organization. The objects of the League were outlined as follows: (1) Loyalty to the established objects of the Society; (2) Loyalty to the maintenance of an absolutely non-sectarian platform, and resistance to any action or movement likely to endanger the neutrality of the Society even in appearance; (3) Loyalty to the good name of the Society and the investigation of the bona fides of individuals or institutions claiming recognition therefrom. Membership of the League is restricted to those F. T. S. who are prepared to subscribe in writing to its objects and whose applications are accepted by the council of the League. Postal address: Box 1133, Vancouver, B.C.

Brotherhood Lodge, Victoria, adopted the following resolution, which was unanimously carried at a fully attended meeting of the Lodge: "Be it resolved, That this meeting of the Brotherhood Lodge of the T. S. in Canada, having carefully considered the circular letter addressed by Mr. Titus to the Executive Committee and members of the Canadian Theosophical Society, dated July 27th, 1922, and Mr. Chalk's reply thereto, is strongly of the opinion that the Executive, being bound by the Constitution, has no alternative but to reduce the cost of the 'Canadian Theosophist' to 50c. per member. That, whereas this Lodge has already passed resolutions disapproving of the objectionable manner in which the 'Canadian Theosophist' is edited, this meeting wishes to endorse and express its entire satisfaction with the attitude taken on these matters by Mr. Titus. That a copy of this resolution be mailed to every member of the Executive Committee and to the secretaries of all the Canadian Lodges."

### LOTUS CIRCLE PROGRAMME

Miss Jessie Lang, director of the Toronto Lotus Circle, which meets on Sunday afternoon at 3 o'clock, and has thirty members on its roll, has prepared the following programme for the first six months of the season. The textbook used is C. W. Christie's "Theosophy for Beginners," and all the lessons except for the last Sunday of the month are based on it:

Sept. 3rd, Brotherhood; Sept. 10th, Reincarnation; Sept. 17th, Karma; Sept. 24th, "A Royal Princess," Christina Rossetti. Oct. 1st, Alchemy; Oct. 8th, Magic; Oct. 15th, Constitution of Man; Oct. 22nd, The Etheric Double; Oct. 29th, "Henry II. at the Tomb of King Arthur," Aubrey de Vere. Nov. 5th, Correspondences; Nov. 12th, The Planes of Nature; Nov. 19th, The Astral Plane; Nov. 26th, "The Legend Beautiful," Longfellow. Dec. 3rd, The Mental Plane; Dec. 10th, Method of Return to Earth Life, Life in New Bodies; Dec. 17th, Life in New Bodies (continued); Dec. 24th, Power of Thought; Dec. 31st, "Kilmeny," James Hogg. Jan. 7th, Power of Thought (continued); Jan. 14th, Thought Forms; Jan. 21st, Action and

Motive; Jan. 28th, "Thought Magnets" and "Thy Ship," Ella Wheeler Wilcox, and "The Dreamer," Berton Braley. Feb. 4th, Fairies, Nature Spirits, etc.; Feb. 11th, The Soil of Humanity; Feb. 18th, "Queen Mab," Shakspeare; "Oberon's Feast," Robert Herrick; "The Fairies of the Celdon Low: A Midsummer Legend," by Mary Howitt.

### FOR LODGE ENTERTAINMENTS

The Ontario Government has just issued a bulletin dealing with "Debates, Plays and Community Music for Rural Social Organizations," evidently with a view to the winter season and the necessity of making farm life attractive during that period. Seventeen suggestions for spending an evening are made, every one of which could be turned to account in our Lodges. They include charades; tableaux, shadow-graphs, living pictures; spelling or geography matches; old-fashioned games; carpet ball, checkers, crokinole and other games; singing and story-telling contests; a Dickens or historical party in costume; special programme days, Valentine, Hal- lowe'en, Thanksgiving; Canadian, Scot- tish, Irish, Welsh or English night; mixed programme with music and speeches or readings, a book might be read in instal- ments at weekly meetings; an evening with the stars; with field-glasses or telescope; study of an artist like Turner or Reynolds with lantern slides, or of a composer with phonograph records; motion picture or lantern slide entertainment; mock trial; de- bate; a play; community music. The Bul- letin has been prepared by Mr. O. J. Stev- enson, M.A., D.Paed, professor of English at Guelph Agricultural College. In the section dealing with plays he recommends "Shakspeare for Community Players," by Mr. Roy Mitchell, published by J. M. Dent & Sons.

\* \* \*

O I am sure they really came from Thee,  
The urge, the ardour, the unconquerable  
will,  
The potent, felt, interior command, strong-  
er than words,  
A message from the Heavens whispering  
to me even in sleep,  
These sped me on. —Walt Whitman.

# STATEMENT OF FUNDS

YEAR ENDING 30th JUNE, 1922

Balance from Last Year.....	\$ 1,461.16	Per Capita Paid Adyar .....	\$ 150.00
Donations .....	83.90	Propaganda Account—	
Lodge Fees and Dues .....	2,413.91	Per Mrs. Davy .....	\$135.80
Magazine Receipts .....	172.18	“ Mrs. Lambart-	
Bank Interest .....	38.65	Taylor .....	174.85
		“ Ernest Wood .....	296.30
		“ B. P. Wadia .....	704.80
		“ St. Thomas, Fel-	
		lowship, Ottawa,	
		Edmonton and Al-	
		cyone, Regina,	
		Lodges, Local Ex-	
		penses .....	115.77
		“ Pamphlets, etc. ....	341.00
			1,768.52
		Magazine Cost A/c.....	1,194.55
		Postage .....	65.16
			1,259.71
		Contribution Theosophical Hall	250.00
		Stencils for Addressograph.....	20.33
		Ballots, Certificates, etc. ....	52.90
		Brass Plate Lettered “T. S. in	
		Canada” .....	12.00
		Gen. Secretary’s Ry. Fare to	
		Ottawa .....	21.00
		Petty Cash, Postage, Stat., etc.	102.98
		Exchange on Cheques .....	3.19
		Balance Forward .....	529.17
			\$4,169.80
	\$4,169.80		\$4,169.80

The above statement will probably be verified by the Auditors next month, when, according to the wish of members of the Executive, a statement of the first quarter’s transactions of the new year will be made. A monthly statement was suggested, but a majority concluded that a quarterly statement would be sufficient, with a view to eliminating unnecessary labour.

## FELLOWS AND FRIENDS

Mr. and Mrs. Hugh Gillespie were in Toronto on Sept. 4 en route to England. They were so much impressed with the breadth and freedom of the Constitution of the T. S. in Canada that they applied for membership in the Toronto Lodge. Mr. Gillespie is from Belfast, Ireland, and has been long in Australia. He lived three years at Adyar, and knows the English and United States Sections also. “Live and let live” is a motto he approves of, and the perpetuation of the Movement can only be possible on broad lines of toleration and brotherhood is a view which enlists his sympathy.

The movement for Church Union in Canada goes on apace. Archdeacon Paterson-Smyth of Montreal and Rev. George Hanson, the minister of Erskine Church, Montreal, and a representative Presbyterian, have made common cause. The Archdeacon in an interview in England said: “At the present moment a group of five Anglicans, of whom I am one, and five Presbyterians, among whom are Dr. Duncan and Dr. Hanson, have challenged our churches to proceed at once to action on these lines. We ask for reciprocal ordination without delay, while holding our present positions.” This is better than starting a new church. Archdeacon Paterson-Smyth is not a spiritualist, but his book

“The Gospel of the Hereafter” is popular among seance visitors. He told his interviewer that he believed “they are talking from the other side.” Obviously Theosophy has a message for such men.

\* \* \*

The late Lord Northcliffe, says Lord Beaverbrook, on the strength of the testimony of an American writer who was on Northcliffe’s staff, had a fixed belief that he was a reincarnation of Napoleon. He invented his title of Northcliffe solely in order to be able to sign his letters with the sprawling “N” carefully imitated from Napoleon’s signature. He borrowed Napoleon’s postures and mannerisms, and in long walks in London or Paris strode along head down, hands clasped behind him. It might be argued that he was paying a Karmic debt to the England that Napoleon fought so long. Colonel Harvey, now ambassador to England, asked once in an article written before he went to the Court of St. James: “Now, what if Northcliffe had not bought The Times? Would France have been reduced to a mere satrapy? Would our own country to-day be struggling with the invader instead of with problems of reconstruction? Who can tell? Personally I have never believed for a moment that God would permit the German heel to stamp upon the back of the world. But I am no less strongly convinced by study and observation at close range, at perhaps the most critical moment, that Northcliffe and the Times saved England. Neither, in my judgment, could have done it alone. The complement of the two powers of tradition and personality was essential. In all Britain only Northcliffe was prepared.” Some of the less desirable qualities of Napoleon were apparently not absent from Northcliffe either. His attempt to force certain soap firms to advertise in his papers by campaigning against them cost him in law costs and damages upwards of \$2,000,000.

\* \* \*

Do not tell me of holy waters or stone images; they may cleanse us, if they do, after a long period. A saintly man purifies us at sight.—Sanscrit Proverb.

## THE ACT OF PRAYER

No matter how we look back in the history of the human race, we shall find that there has always existed among people of all times and of all races, a very strong belief in the existence of an invisible relationship between man and God as between God and man.

Worship and prayer are based on the existence of that relationship. If that relationship did not exist, it would make at once all prayer and all worship valueless; the very utterance of words of prayer would then be without foundation. From this it follows, that in order to pray at all, a man or woman must have Faith, and with “Faith” is meant a strong personal conviction or belief that such a relationship between God and man exists. That a person must have Faith in order to be able to pray, is proven by the fact that certain types of people who do not believe in the existence of that relationship, do not pray at all, as, for instance: Materialists and Free-thinkers, Atheists and Agnostics. This type of people usually do not pray, and it is very natural that they don’t. How could they? “All creatures follow their nature,” says Shri Krishna in the Gita. Stones do not pray, neither do trees or animals; they, too, “follow their nature” as creatures of this universe. We must, however, not forget that if that relationship between man and God is a fact in nature, it remains a fact and does not change because it just happens that Free-thinkers and Agnostics do not believe in it for the present.

Now, let us consider for a moment the question: What is prayer? We will take the word-meaning first. The word “prayer” is derived from the Latin word “pre-cari,” which means to ask, more particularly, to ask earnestly; it also means, to request, to beg, to invoke. Now, it is obvious, that in order to ask, at least two things are necessary, or, better, two Beings, the one who asks or prays and another who answers the prayer, the Being to whom the prayer is directed. The act of prayer may be defined as the activity or the communication between these two Beings or these two “centres” of consciousness. Imagine

a line between these two. At one end of the line we have the inner centre of the man's consciousness and at the other end the larger consciousness, that we may call God or "Ishvara" or "Allah." Or call it: "the Supreme," the Creator or Theos. You may call it: "Ahuramazda," the "World-Soul" or "Cosmic-consciousness"; "Buddha," "Krishna," "Tao," "Atma" or "the Absolute." The name does not matter.

The act of prayer, then, is the use of a vibratory force, the setting up of a vibration running along the line of communication between two points or centres of consciousness. In silent prayer, when no words are spoken out loud but more felt inwardly, the vibration set up is emotional and mental. The constitution of the thought-wave being kama-manasic or buddha-manasic, depends on the purity and the motive of the man or woman who is praying. When the prayer is spoken out loud and thus audible words are uttered, the vibration set up has a sound-wave added to it, carrying its message or request to the other end of the "line," as an electrical current may be said to run along an electric wire.

The length of the "line of communication" may be long or short. Its length depends on, and is measured by, a man's spirituality, i.e., his ability to realize the nearness (or far-off-ness) of God. The more he realizes the nearness of God, the shorter the line becomes. In other words, the exact length of the line of communion is as long as a man's ignorance about the omnipresence of God and is as short as a man's wisdom. It is simply a matter of realization.

God is everywhere—omnipresent—and the illuminated Yogi sees everything reflected in himself or, as the Gita puts it, he "sees the Self by the Self." His inner Self becomes a Mirror of the Divine Life. To quote from the Chandogya Upanishad: "All this is Brahman. . . . He is myself within the heart, smaller than a corn of rice, smaller than a corn of barley. He is also myself within the heart, greater than the sky, greater than Heaven, greater than these worlds. He, myself within the heart,

is that Brahman. He who has this Faith and no doubt, shall obtain Brahman."

But is it necessary to turn to Eastern Scriptures? Have we not the same ideas expressed in the good old Bible? For instance: "In Him we live and move and have our being." "Lift the stone and you will find Me, split the wood and I am there." What else does it mean than the omnipresence of God in the Realm of Pure Spirit, the All-pervading "Atma" (Akasha), "Cosmic-consciousness" or the Consciousness of the Absolute?

John Van Eden.

### SUCH A LITTLE THING

H. P. B. wrote me from Ostend (says Dr. J. D. Buck in his little book, "Modern World Movements") before her return to England, that if the T. S. had but a dozen or two in America who would just keep Loyal, Kindly, Sympathetic, and avoid all discord and personal criticism, as I had outlined it to her, *Theosophy would Move the World*.

Mr. Judge tried twice, by conference and selection, to get such a *group of Seven*.

The first group were given a little Iron *Swastica* and were simply pledged to *work "in one accord,"* as above indicated, and it lasted scarcely three months. One broken and discordant string was sufficient to shiver the harp.

He tried again later, with this little emblem as a badge and a reminder (a seven-pointed star with seven stars around it), and in less than a month two of the strongest and apparently most devoted and harmonious workers in a large city were almost literally pulling out each other's hair "in bunches."

The Seven—"seven-pointed stars"—forgot the "music of the spheres" and remembered only the "forty-nine fires" that may equally disintegrate and destroy.

It seems such a little thing to require of one who voluntarily accepts a situation, just to keep good-natured, obliging, mind his own business, and work; offering no obstacle to others who are trying to do the same thing—as "every Master has done, who has gone that way before," since the beginning of Time.

## GANDHI

Who is it walks across the world to-day?  
A Christ or Buddha on the common way—  
This man of peace through whom all India  
draws.

Breathlessly near to the eternal will?  
Hush! what if on our earth is born again  
A leader who shall conquer by the sign  
Of one who went strange ways in Nazareth?

Who is it sits within his prison cell  
The while his spirit goes astride the world?  
This age-fulfilling one through whom  
speak out

The Vedas and Upanishads—who went  
Naked and hungry forth to find the place  
Where human woe is deepest and to feel  
The bitterest grief of India's tragic land?  
Whose is this peace that challenges a world,  
That calls divine resistance to a will,  
No man upholds? Whose is this voice  
Through whom the Orient comes articulate?

Whose love is this that is an unsheathed  
sword

To pierce the body of hypocrisy?  
Whose silence this that calls across the  
world?

In this strange leader are all races met;  
In his heart East and West are one immor-  
tally;

Through him love sounds her clarion end-  
lessly

To millions prostrate who have lain age-  
long

Beneath the oppressor's heel—unwearied  
saint

Who gives them back the ancient memory  
Of a great dawn, a lost inheritance.

In his deep prison there in India  
Somehow abreast with sun and sky he  
waits.

What if again a Christ is crucified  
By some reluctant Pilate—if again  
The blind enact their old Gethsemane?

Tread softly, world, perhaps a Christ  
leads on to-day in India.

—Mary Siegrist, in *The Survey*.

\* \* \*

Liberty, let others despair of you—I never  
despair of you. —*Walt Whitman*.

## SIMPLE THEOSOPHY

One reason for our too general confusion of ideas is that we are prone to regard Theosophy as a sort of far-away sunrise that we must try to clutch, instead of seeing that it is a lamp to light our feet about the house and in our daily walks. It is worth nothing if it is but word-spinning; it is priceless if it is the best rule and ideal of life. We want a religion to live by, day by day, not merely to die by at the last gasp. And Theosophy is the divine soul of religion, the one key to all bibles, the riddle-reader of all mysteries, the consoler of the heart-weary, the benign comforter in sorrow, the alleviator of social miseries. You can preach its lesson before any audience in the world, being careful to avoid all sectarian phrases, and each hearer will say that is *his* religion. It is the one Pentecostal voice that all can understand. Preaching only simple Theosophy, I have been claimed as a Mussalman by the followers of Islam, as a Hindu by Vaisnavas and Shaivites, as a Buddhist by the two sections of Buddhism, been asked to draft a Parsi catechism, and at Edinburgh given God-speed by the leading local clergyman, for expressing the identical views that he was giving out from his pulpit every Sunday! So I know what many others only suspect, that Theosophy is the informing life of all religions throughout the world. The one thing absolutely necessary, then, is to cast out as a loathsome thing every idea, every teaching which tends to sectarianize the Theosophical Society. We want no new sect, no new church, no infallible leader, no attack upon the private intellectual rights of our members. Of course this is reiteration, but all the same necessary; it ought to replace a "Scriptural text" on the wall of every Theosophists house.—*H. S. Olcott*

\* \* \*

The earth does not argue,  
Is not pathetic, has no arrangements,  
Does not scream, haste, persuade, threaten,  
promise,

Makes no discriminations, has no conceiv-  
able failures,

Closes nothing, refuses nothing, shuts none  
out,

Of all the powers, objects, states, it notifies,  
shuts none out. —*Walt Whitman*.