

THE CANADIAN THEOSOPHIST

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VOL. VI. No. 10

TORONTO, DECEMBER 15th, 1925

Price 10 Cents

SOME OF THE NEW TRUE RELIGIONS

New religions based more or less on Christianity are far from scarce. Indeed every generation produces one or more varieties of the prevailing faith and these sometimes degenerate into little coteries, and sometimes like the Salvation Army or Mrs. Eddy's Christian Science, become wide-spread and important movements. In other nations we have had the Doukhobors and the Swedenborgians, to mention two examples of such variation. The Quakers or Friends, and the Shakers, a branch of the Quakers, founded by James and Ann Wardley, who accepted the doctrines of the French Camisards, are types of a more mystic and consistent following of the Inner Light. All these are teachers of the Second Coming and the Shakers in particular taught a speedy appearance of their Saviour. This dogma has had great weight with the followers of the late Pastor Russell of "The Millennial Dawn." The Theosophical Society has never had the numbers nor the distribution that these movements have had. In recent years, perhaps in emulation of their success, The Star of the East movement has made an appeal to a considerable number, but promises to be merged in the Liberal Catholic Church, which has adopted the ritual and ceremony of the Romish Communion, with an infiltratoin of the simpler Theosophic views. A comparative study of these various sects and systems will convince anyone who has the time, and the wish to devote time to it, that they are all limited by the dogma that distinguishes them, that they are local or at the most

national in appeal, and that it would be impossible to unite the ten or more great religions under any one of them, and since they all differ determinedly with the others, they are incapable of becoming a vehicle for unity.

One of the most interesting of all these movements is that known as the Catholic Apostolic Church, known also as "Irvingites," from Edward Irving, the friend of Thomas Carlyle, who did not found the Church, but was, according to his followers, the John the Baptist of it. He was, they said, the forerunner and prophet of the new sect. Irving was excommunicated by the Presbytery of London in 1830, and his own church deposed him in 1831; after this at some meetings held for prayer, certain persons were designated to be "apostles of the Lord" by certain others claiming prophetic gifts. In 1835, six months after Irving's death, six more were called to complete the twelve who were then formally 'separated' to their higher office in the "universal church" on July 14, 1835. These twelve ruled the twelve tribes into which the Church was divided and it has been expected that the Saviour would return again before they all died, but the last of them died on February 3, 1901, and there are some people still expecting his coming.

The ritual of the Catholic Apostolic Church is of a most imposing and attractive character. The seat of the Apostolic College is at Albury, near Guildford. The liturgy dates from 1842, and is based on the Anglican, Roman, and Greek

liturgies. Lights, incense, vestments, holy water, chrism, and other adjuncts of worship are in constant use. The late Lord Kingsburgh was an enthusiastic member of the Church in Edinburgh and assisted in the erection of a magnificent Church where the daily services were and are celebrated with splendid music and stately ceremonial. In Toronto the services begin at five or six in the morning when the eucharist is celebrated. Miracle and mystery are deemed to be of the essence of a spirit-filled church. Each congregation is presided over by an "angel" or "bishop," and the members are faithful in their offering of tithes of all they possess. The devotion of those belonging to this communion cannot be gainsaid.

Much the finest exposition of mystical Christianity that has appeared in our times is Anna Bonus Kingsford's "The Perfect Way." This and her other remarkable books, "Clothed with the Sun," "Dreams and Dream Stories," etc., are not familiar with modern members of the Theosophical Society for the simple reason that study of anything but the present Adyar publications is not encouraged. But to miss knowing "The Perfect Way" is to have lost much that is essential to an understanding of Christianity, and still more that is essential to an understanding of the relationship of the Greek mythos to modern religion. Anna Kingsford was one of the wonderful women of the nineteenth century. She is quoted at length in "The Secret Doctrine." The Masters were insistent on her remaining as president of the London Lodge, although they did not fail to recognize her weaknesses, as they did of every one else. She was worshipped by her biographer and fellow worker, Edward Maitland, and this idolatry appears to have gone to her head as in other similar cases:

But there can be no question of the beauty and value of her writings, and in the present day no member of the Theosophical Society has any excuse for not having read them. In her preface to the revised third edition of "The Perfect Way," she writes:

"The method whereby it is herein endeavoured to obviate the suspense and

insecurity thus engendered, consists in the establishment of these three positions:—

1. "That the dogmas and symbols of Christianity are substantially identical with those of other and earlier religious systems.

2. "That the true plane of religious belief lies, not where hitherto the Church has placed it,—in the sepulchre of historical tradition, but in man's own mind and heart; it is not, that is to say, the objective and physical, but the subjective and spiritual, and its appeal is not to the senses but to the soul. And,

3. "That thus regarded and truly interpreted, Christian doctrine represents with scientific exactitude the facts of man's spiritual history."

Anna Kingsford followed the ancient Hermetic philosophy with which she was familiar, having translated "The Virgin of the World," and other books. She accepted the great principle—"As is the outer, so is the inner, as is the small, so is the great, there is but one law, and He that worketh is One. Nothing is small; nothing is great in the Divine Economy." In these words, she says, are contained at once the principle of the universe, and the secret of the Intuition. Madam Blavatsky, in her obituary notice of Mrs. Kingsford in *Lucifer* said: "She was a Theosophist, and a true one at heart; a leader of spiritual and philosophical thought, gifted with most exceptional psychic attributes." In this connection it is interesting to note that *The Literary Digest* of November 28, quoting from *Popular Astronomy*, has this to say? "But when it comes to discovering moons, Anna Kingsford has got Swift, Voltaire and Cyrano de Bergerac beaten before they start. In her book "Clothed with the Sun," published in 1889, page 282, one says: "Here is Jupiter. It has nine moons.' Yes, nine. Some are exceedingly small. And, oh, how red it is.' It has so much iron. And what enormous men and women. There is evil there, too. For evil is wherever are matter and limitation. But the people of Jupiter are far better than we on earth. They know much more; they are much wiser." In 1889 the astronomers only knew of four moons, and ridiculed Anna

Kingsford's statement. A little later Andrew Elvins, a member of the Toronto Theosophical Society, and an enthusiastic amateur astronomer, calculated that there was a moon to be found at a certain point, and communicating with the astronomers in charge of the Yerkes telescope the fifth moon was duly discovered where Mr. Elvins had located it. Prof. Seth B. Nicholson discovered the ninth moon in 1914, a very small one, about fifteen miles in diameter.

A more recent exponent of another phase of mystical Christianity is the author of "Progressive Creation" and "Progressive Redemption," "The True Mystic," "Theou Sophia" and other works, Rev. Holden Edward Sampson, who claims to present "in plain English the lost and forgotten 'Wisdom-Religion' of Ancient Days, the True Interpretation of the 'Hermetic Mysteries,' to this day buried in recondite and obsolete terms of speech, even in the latest literary efforts to reproduce the Teachings of Hermes Trismegistus, and the Ancient Alchemists, Pythagoreans, Platonists, Gnostics, and Oriental Mysticism." In a preface by Robert Frederick Hall, it is said, "We are also clearly shown that all the current and popular talk about a 'New' Religion, or a 'New Teacher,' a 'Coming Avatar,' and the inflated teachings of a 'New' Thought, and everything else that is 'New,' are but contemporary forms of ancient and historical snares of delusion, the personalisation of Principles, and the materialism of Spiritual Verities, the misconception of Symbolic forms for literal realities." Mr. Sampson is a clergyman of the Anglican Church. One of his theories, expounded in "Progressive Creation," is to the effect that every soul is but a partial incarnation, the other fraction being lost somewhere else in the universe either in incarnation or excarate, and that the two phases must be reunited before perfection is possible. It is a variety of the twin-soul heresy which has frequently been denounced by Occultists.

The writings of Rev. G. Vale Owen have attracted an enormous constituency, and truth to tell, they present a most fascinating picture to any one who is not familiar with the ramifications of

psychic, spiritualistic and apocalyptic literature. He writes most eloquently, and such pictures as that of the Lord of all coming down from Heaven with his hosts, are far more impressive and more convincing, let us say, than anything in the Alcyonic cycle. But how refreshing to turn from these volumes to a perusal of such a book as William Kingsland's "Esoteric Basis of Christianity." In this little volume we have presented the primeval truths in a form which cannot but be acceptable to minds trained in Christian doctrine, but who have thought themselves out of the materialistic and literal interpretations forced upon them. Each man must seek out his own treasure, and we must learn to bear with patience the insistence of those who imagine they have the whole truth. If any is satisfied with what he has found let him rejoice, but not disturb his neighbours with his vauntings, but be willing to share with any one who comes to him for help. But if any have failed to find the Bread of Life, we can confidently point to the works of Madam Blavatsky, or such a disciple as William Kingsland as one who will indicate the true path without diversion or obscuring of the real destiny of the soul—to the Truth which will remain, though the earth melts and the heavens are rolled together like a scroll.

A. E. S. S.

* * *

People never forgive those whom they have wronged. The sense of kindness received, and repaid by them with ingratitude, drives them into a madness of self-justification before the world and their own consciences.

—The Key to Theosophy, p. 256.

* * *

Most of our worries are due to a lack of confidence in our own ability, to a sense of past failure, and future impotency. The best thing to do is to get up and do something, or get out and see something. A hobby is invaluable in securing a diversity of interests.

—Dr. Bernard Hollander.

ANCIENT AND MODERN PHYSICS

By THOMAS WILLSON

VI. OUR PLACE ON EARTH

(Continued from page 155)

This gives us the line of 24-hour axial rotation, the true surface of the earth, and the sheer-line of prakritic matter. Beyond that line is the ether; within that line is prakriti.

"It is the line of no weight, where gravity and apergy exactly balance. Inside that line gravity exceeds apergy and everything revolving in less time, or that time, must fall to the centre. It is the true surface of any 24-hour globe of this size and weight. A moon to revolve around the earth in less than one day must move faster than the earth to develop enough apergy to overcome the attraction. That phenomenon we see in the moons of Mars, which are within its atmosphere; within the planet itself.

"We of the East learned this true size of the earth over six thousand years ago, from observing the moons of Jupiter. The times of the first three are doubled. We asked ourselves what this meant and found that their distance was increased by the cube root of 4 when their times were increased by the square root of 4; that time was to distance as 1.6 was to 2. Then we applied the key, and found it unlocked many mysteries.

"The first lesson this taught us was that we did not live on the earth, but *within* the earth, at the line of liquid and gaseous changes, where the three forms of matter meet and mingle and interchange with each other. We lived at the bottom of a gaseous ocean 21,000 miles above us, and 4,000 miles from the centre of the globe. It gave us an entirely new conception of the earth, and of our place in it.

"We saw that we lived in a narrow belt, or skin, of the earth, not more than 100 miles thick, perhaps not more than ten miles. Within this belt the prakritic elementary substances varied their condition, combined, and made forms by increasing or decreasing vibration. It was the creative and destructive zone, the evolutionary "mother"—the liquid level

of the prakriti—the seat of all physical phenomena. Fifty miles above, the masses of nitrogen and oxygen and argon were too cold to change their rate of vibration. Fifty miles below the surface of the earth all things were too hot for changes in vibration. In this kinetic belt, between two static masses our bodies had been made, and also, in all probability, all combinations of the elementary substances. It was four thousand miles to the centre of the static prakritic mass beneath us; twenty-one thousand miles to the surface of the static prakritic mass above us, and the small kinetic belt between was only one hundred miles thick. But we had one consolation, the prakriti we had was all kinetic, and the best in the whole mass.

"The second lesson it taught us was that as the earth had been made *in* the etheric globe, in a corresponding skin or plane of kinetic etheric energy, with our ether the best of the solar output, that we ourselves were subject through our ether to the phenomena of that kinetic solar plane in precisely the same way we now are to the phenomena of the kinetic prakritic plane. Once rid of the fallacious notion that we were creatures of the surface of the earth, once clearly conscious that we were creatures of the interior, of the bottom of this gaseous ocean, then we could understand not only how the earth could be created *in* this etheric globe, but how we could be creatures of the solar globe living on it.

"When we learned that lesson, and learned it well, it dawned upon us that we were living in the pranic globe at the same kinetic level or plane of that globe, the line where its solids and liquids and gases mingled and passed from one state to another, the kinetic belt in which our solar globe has been made, and that we were living as truly on that globe as we were on this prakritic globe. Our position on each globe was the same.

"And then the great truth came that we lived in the manasic globe, at the same kinetic level; and that we lived our lives on the four globes simultaneously. Our bodies are fourfold. Every atom is fourfold, ready to respond in our minds

to the vibrations of the Manasic world, in our vitality to the pranic vibrations of the pranic world, in our nerves to the etheric vibrations of the etheric world, and in our prakriti to vibrations of the prakritic world. Each one of our bodies lived on its own earth globe, for there were four globes of this earth—in coadunition—in its corresponding kind of globe.

“The four earth globes became one globe, as our four bodies were one body; and the “chain of four kinds of globes in matter became one globe, as the manasic with the others on it.

“These four kinds of globes were the beginning and the end of matter, as we distinguish and know matter. They were not the end of vibration; or of planes of vibration; or of realms beyond this material universe; but they were the limits of all that is common to each and every atom of this lower plane of vibration.

“It is upon this solid and perfect foundation of physics, that accounts for and explains every kind of phenomena, we have constructed our metaphysics. All that belongs to these four lower planes we consider and treat as physics. All that relates to the planes beyond we consider metaphysics. Can you teach a child equation of payments before he knows the first four rules? You would not attempt such a task. The first four rules are the physics of arithmetic; all beyond is the metaphysics of arithmetic. It flows out of them. Can you comprehend our system of metaphysics until you have clearly and completely mastered our physics? Would you not get into a fog at the very start?

“There can be no system of metaphysics without a solid foundation of physics. The idea is unthinkable. The one grows out of the other. It is its life, its fruit, its flower.

“You have no western *system* of physics. Your physics are without form and void; patchwork, constantly changing. There is no substantial foundation for any system of metaphysics. What you say or do in physics is fragmentary or chaotic.

“It is perfectly true, so far as you have gone through the first invisible world of

ether, you are much more masters of detail than we are. We have not cared particularly for the minor details by which explosives are made, or metals obtained from oxides. We have preferred to push on into realms beyond as fast as we could, seeking first the Kingdom of Heaven and its Righteousness, knowing that when it was found all these things would be added unto us.”

(To be continued)

“WHO FAST AND PRAY AND TOIL”

“I have questioned at the very doors of their temples several hundreds of Buddhists,” says the author of “Fetichisme, Polytheisme, Monotheisme,” “and have not found one but strove, fasted, and gave himself up to every kind of austerity, to perfect himself and acquire immortality; not to attain final annihilation. There are over 300,000,000 of Buddhists who fast, pray, and toil. . . . Why make these 300,000,000 of men idiots and fools, macerating their bodies and imposing upon themselves most fearful privations of every nature, in order to reach a fatal annihilation which must overtake them anyhow?” Madam Blavatsky quotes this in “Isis Unveiled,” and proceeds: “Aparvarg has wholly a different meaning from annihilation. It is but to become more and more like Him, of whom he is one of the refulgent sparks, that is the aspiration of every Hindu philosopher and the hope of the most ignorant is *never to yield up his distinct individuality*. She quotes from a correspondent. “Else mundane and separate existence would look like God’s comedy and our tragedy; sport for Him that we work and suffer, death to us to suffer it.”

Christians are very ready with lip service in this quest and they read the parables that bear upon it, without ever having a glimpse of their true meaning. “The kingdom of heaven is like a treasure hid in a field.” “The kingdom of heaven is like unto a merchant man seeking goodly pearls.” It is the Buddhists, not the Christians, who strive and fast and pray and toil to find these precious things. And those who seek, find.

QUARTERLY LETTER FROM THE VICE-PRESIDENT

I write on this day which is the Fiftieth Anniversary of the Society. The President is at sea on her way to Adyar with Mr. J. Krishnamurti, Lady Emily Lutyens, Bishops Wedgwood and Arundale and others, making a party of fifteen. I have received from her today by wireless the following cable: "Fifteen travelling homeward join you in gratitude to our Founders mortal and immortal." To-night in our great Hall, I deliver a lantern lecture, showing pictures from records of the old workers of the Society.

Since my return to India, all my time and energy have been taken up with books, the most important of which are *Letters from the Masters of the Wisdom* (Second Series) and *The Golden Book of the Theosophical Society*. The first is out of the press. Regarding the second, I am working hard to get it ready to be on sale by Convention. The book is a short history of the Society during the last fifty years. But it will be far more interesting for the large number of reproductions of historical documents and photographs of workers in all the countries. The compilation of the work has been somewhat hurried. I have drawn upon a mass of material from the old records. Had I more time, I should have asked for fuller co-operation from the National Societies, especially for photographs of a larger number of old workers than are found in the Adyar records. The book is issued by the General Council of the Society. Many are co-operating with me, compiling statistics and writing certain parts of the book. I hope each National Society will, perhaps every ten years, issue a supplement of the *Golden Book of the T. S.*, and bring up-to-date its record of activities, and commemorate such workers as have passed away. Till the whole book is in print, and all the reproductions are made, it will be impossible to say what its cost will be. The size of the book will be that of the *Lives of Alcyone*, as that size enables large reproductions of group photographs.

We are feverishly busy, and have been so for the last four months, making preparations for our Jubilee Convention. The

housing of the large number of delegates who are coming is a very big problem, and has required much forethought and constant work. We have large spaces of open ground, and on these long series of huts are going up to house about 420 members living in western style, and about 1,500 living in eastern style. The President arrives on the 25th, and will take charge of all the arrangements for Convention.

I hope, by the time of Convention, that this house of the Masters will be truly representative of Their attitude towards the Religions of the world. The Hindu temple is almost complete. The little Buddhist Shrine is rapidly going up. I have just received from a Mohammedan member the first donation towards the building of a little Mosque. A temporary hut has been prepared for the Christian members who may desire during Convention to worship according to their religion. Already the Zoroastrian members have a residential building where, when they come to Convention, they perform such ceremonies of the Sacred Fire as can be done without the maintenance of a fire temple. The central buildings have been renovated, and certain minor changes have been introduced into the great Hall, to make it more noteworthy still as representing Theosophy. It was a dream of Colonel Olcott to have at Adyar a Pantheon of Religions. He realised it only partly, by putting statues in the great Hall of Jesus Christ, Lord Buddha, Shri Krishna and Zarathushtra, and a Crescent and Star for Islam. We have carried out the plan further by placing symbols for Judaism, Jainism, Sikhism, Taoism, Confucianism, Shintoism and Freemasonry among living religions, and symbols for Egypt, Greece and Mithraism for the religions which have disappeared. There are places for three more symbols, where will be commemorated some of the religions which have made a special point of the cult of the Divine Woman and Mother. In larger letters than these, which give the names of religious founders and their faiths, there stands out in the Hall our motto—"There is no religion higher than truth."

C. Jinarajadasa.

Adyar, Nov. 17, 1925.

THE BRITISH PROTEST

The National Council of the Theosophical Society in England considered the motion mentioned and quoted below at its meeting on October 3. The General Secretaries, it was stated, "in an issue of the importance raised, are glad of the opportunity of consulting the governing bodies of their Sections—though constitutionally this is not an obligation." A very brief resume of the contents of the Circular Letters published in our last issue was given in the November News and Notes to the English members. In the report of the proceedings it is stated that the amendment moved by Mr. Loftus Hare, and seconded by Mrs. Towes was lost. "The Motion was fully discussed and many questions answered concerning it, and it was then put and carried with one dissenting member and one not voting."

"My vote in cordial favour, has been dispatched," Mr. E. L. Gardner, the General Secretary, notes elsewhere.

Following is the motion and amendment with a copy of Mr. Loftus Hare's letter to the General Secretary of the T. S. in England.

6. MOTION: "Having read the letter and statement dated September 10th, 1925, from the President and Vice-President to the Members of the General Council of the Theosophical Society, this National Council requests the General Secretary to exercise his vote in favour of

(a) Publication by the Theosophical Society of the Statement headed THE BASIC TRUTHS OF RELIGION.

(b) Application for Admission by the Theosophical Society to Fellowship in THE WORLD RELIGION.

Proposer—E. L. Gardner.

Mr. Chairman,

I beg to move the following Amendment: To add the words: "If and when the proposed affiliation has been submitted to and approved by the National Society by means of a referendum vote."

We are asked to request our General Secretary to sign, on behalf of the National Society, a document which has only been in the hands of the governing body

for a period of seven days. It is impossible to deny that Motion No. 6 is of vital importance and that the matter it contains has been in the minds of those who have brought it forward for a long period. Not a single word is new. Our Rule No. 5f reads: "The Agenda of the Meetings shall, where possible, be published in News and Notes before the Meeting." In the present instance this has not been done, although it certainly was possible: as the President has been in this country, or at least in Europe, for many weeks. The Federations, Lodges and Members have had no opportunity of considering the document which has not yet been submitted to them; yet this comparatively small governing body of less than fifty members, who also have had until now no power of mutual consultation, is asked to commit the National Society to a document which does two definite things:

- (1) Pages 3, 4 and 5 formally and actually subjects the Society, in a public manner, to the control by the Esoteric Section through the words "the statement which follows has been approved by 'the real Head of the E.S.' for future publication by the Theosophical Society."
- (2) Page 6 subjects the National Society formally and publicly to a creed to which the Society has been able to give no consideration.

The creed affirms that "Theosophy is the root of all the great religions, living and dead"—this being an expression of opinion for which no proof has ever been offered. It is repeated like a gramophone record by all the "leaders" and lecturers.

The creed professes to be that of what is now called for the first time THE WORLD RELIGION and consists of about twelve doctrines of a metaphysical, theological and cosmological character. It is noted that there is no psychology and no ethic, yet in paragraph 7 it is stated "these are the basic truths of the world religion to proclaim and teach these the Theosophical Society was founded and exists." Then follows a para-

graph with reference to the Coming of the World Teacher.

I have no hesitation in affirming, from my knowledge of comparative religion and Theosophical literature that the doctrines set out in the document are *not* common to the great religions, and are not all of them included in the earliest teachings of Theosophical exponents; and I offer an emphatic challenge to these paragraphs as to their being the basic truths of a world religion. I will examine them briefly.

1. I presume that the "one Self-existent Life, eternal, all-pervading all-sustaining" corresponds to the Vedantic idea of *Brahman*, the Platonic idea of *Ho Theos* and the Christian idea of *God*. If so, it is possible to assert that "all worlds derive their several lives." But as Buddhism denies the existence of such a being and the derivation of all the worlds from him Buddhists all over the earth cannot conform to this doctrine.

2. Equally, the statement that "this life is manifested as the Logos, the Word" cannot be accepted by the Buddhists who have no conception corresponding to the Logos which was a Greek, a late Jewish (Hellenistic) and consequently a Christian idea. Moreover the Moslems categorically reject the idea of the Logos, affirming that the world and all in it was made by Allah, God. There was no Logos doctrine in Zoroastrianism or its modern representative Parsism.

3. The Chinese ancients (except the Taoists) had no doctrine corresponding to the Vedantic Brahman and neither Taoists nor Confucians had any doctrine corresponding to the Logos.

4. Each of the great religions—Brahmanism, Buddhism, Confucianism, Taoism, Parsism, later Judaism, Neoplatonism and Christianity have a more or less developed hierarchy of heavenly beings intermediate with the world. But it is impossible to make them into one system as they developed slowly and in different directions. Their functions differ very much.

5. There never have been any "World Teachers." There have been race teachers and nation teachers whose influence

has spread and mixed long after their time and beyond their purpose.

6. Whether reincarnation be true or not it cannot be said that all religions have or do accept it. Islam originally contains no hint of it though it was later adapted by some heretical Sufis. Taoism and Confucianism in their uncorrupted form know nothing of it; though under the influence of Buddhism some Schools absorbed it. Egyptian religion, Zoroastrianism, later Judaism (200 B.C. onwards) early Christianity affirmed most strongly a doctrine of Resurrection, which cannot conform to Reincarnation. They are strictly alternative and contradictory doctrines. Hindus, Buddhists and some Greeks—not all by any means—accepted it, and consequently a few Jews and Christians who had become Hellenized—negligible minority.

7. Finally, Madame Blavatsky in *Isis* Vol. I p. 351 gives reasons to prove that "reincarnation is impossible." The T.S. in New York did not accept it. The Mahatma Letters take the same view as *Isis*.

I now turn to the legal aspect of the question and affirm that the resolution by Mr. Gardner and the statement to which it seeks to bind this National Society are *ultra vires*. Our National Society is incorporated under the law. It has a constitution and rules to which it is supposed to adhere. Rule 1 includes the three objects, the first of which contains the well known words "without distinction of race, *creed*, sex, caste or colour." The imposition of this so-called "World Religion". Creed is an infraction of that object, for it makes the Society conform to one creed while Rule 1 gives its members liberty to conform to any creed. Furthermore, the familiar phrase which, while not a rule, had always been regarded as morally included in the Constitution of the Society, that persons joining the Society may belong to any religion in the World or *to none*. I note that on page 6 the words "to none" are included; but a moment's examination shows that the closing paragraph on page 6 refers to the Theosophical Society as *now constituted* not to the world religion *to be constituted*. Hereafter if the motion

be adopted the Society will admit persons "of any religion or none" under false pretenses. When they get in they will find the World Religion has been adopted over their heads and they are not at liberty, except as black sheep to have "none," or indeed, any other creed.

Reverting to page 5 of the circular we meet with the greatest affront I have ever heard of in any Society. We are told "the statement has been approved by the Real Head of the E.S. for future publication by the Theosophical Society if endorsed by a majority of the members of the General Council" (which may consist of a quorum of five, so that three persons may conceivably seal our doom—let us say, Mrs. Besant, Mr. Jinarajadasa and Mrs. Josephine Ransom).

The document continues "or by my brother Jinarajadasa and myself if that majority do not endorse its issue by the T.S. itself." First we are threatened by the great name of the "Real Head of the E.S." to subject ourselves to him and to the World Religion which is put forward as his, and then we are told that whether we issue the document or not, it *will* be issued, nevertheless, by the President and Vice-President on their own account.

The submission of this document to the General Council at Adyar and to us here is thus an astounding farce the equal of which no Englishman has ever been asked to witness.

Finally on page 7 we are told that "the World Religion's only official in the physical world is the recorder"—George Arundale of ours. I would rather that the recorder of the World Religion should be located in Heaven and not interfere with the physical world. It is reasonable to ask who appointed Mr. Arundale to this unique post? How long has he held it? Was the post put up for competitive examination as to fitness, knowledge, independence and honour? Would Mr. Arundale or any other fit person have been made the recorder of the World's Religion if he had not, but a few weeks since, become a Bishop of the Liberal Catholic Church? I learn from an article by M. Jean Delville in the *Herald of the Star* that this Church now bears the name "L'Eglise Universelle"—the Universal

Church—whose Bishop is to keep a card index of the elect, which the Recording Angel in Heaven will be permitted to inspect, no doubt. Up there is no Rule 14a to prevent spying on the Register.

The World Religion, so-called, is that of the Liberal Catholic Church which was forced upon our Society by Mr. Leadbeater and Mr. Wedgwood in 1916 with the permission of our President. In 1917 the members of the Esoteric Section were told (May 1917, *The Disciple*) "If an order were issued to the E.S. as a whole members must obey it or leave the E.S. For the first time such a message is sent by one whose word is not to be criticised or ignored by any member of the E.S. It is to be obeyed." They were told that they "are provided for in the new Theosophical Church—the old Catholic Church as it is at present called," together with a great many particulars as to the revision of the mass and the use of anointing oils.

Resolution No. 4 of the Special Convention of 1924 with regard to the E.S. and Resolution No. 3 regarding the claims of the Liberal Catholic Church are now completely justified by this new document which says more to confirm the criticisms we then made than ever could have been believed. I hope the Council will see that the line of wisdom is to submit this document to the whole of the National Society, and I for my part am prepared to abide by such an authoritative verdict by my fellow members whom in years of work and strife I have endeavoured to serve and defend.

I fight that my hands may bless!

William Loftus Hare.

27 Westholm, London N.W. 11.

* * *

Love of study, desire for faith, zeal for propaganda, mind unbounded by rooted prejudices, heart free from hatred, warm sympathies for all that is good, wholesome, simple, great, honest, religious, such are the attributes of youth. A seed must in itself lack the vital principle if it will not germinate on such a generous soil.

—Claude Frederic Bastiat.

CREATIVE THOUGHT THE POWER EFFICIENT PRAYER

(Continued from page 126)

Creative thought has as its essential property, the power to reproduce its own rate and kind of vibrations, and this is the essential factor in the practice of efficient prayer.

So much for the examples of effects of individual thought. Let us now see what place is occupied by thought in the actual practice and art of prayer.

Broadly speaking, prayer is of two kinds: subjective and objective prayer. That is, prayer for oneself and prayer for some thing or person outside oneself.

There may be selfish thought but there can be no selfish prayer.

All prayer is in its very nature a reaching outwards and upwards to some thing or condition higher, sweeter, nobler, greater than ourselves or our ordinary experiences. All prayer is an aspiration. It is our innate altruism expressing itself. If we search our own hearts we shall find that even our apparently most selfish prayers have generally, it is comforting to reflect, an ultimate object that is the reverse of selfish.

Not only that, but there would appear to be a something in our very nature that prevents our knowingly praying for that which is not in accordance with justice and right. None ever prays for help in the execution of a wrong.

The prayers, so-called, of many of the clergy, during the late war were not prayers at all. They were maledictions, curses; they simply were the oral expressions on the part of the clergy of the blood lust and brutality that then dominated the whole of the warring peoples. And to every utterance of a similar description similar reasoning will apply.

Many of the psalms of David are but oral expressions of tribal blood lust and brutality decked out as prayers to the tribal god, and it is very doubtful if Christian nations have done more than expand from the limits of the tribe to that of the nation. However, the fact remains that an impassioned request for increase of efficiency in wholesale murder is not a prayer. None could pray for it in the commission of a crime.

It is possible, however, to pray, so to speak, with a wrong moral inflection. One may snarl a blessing or utter a curse in the accents of a prayer. The accents do not actually transform the curse into a prayer, nor the blessing into a curse. But on the plane of prayer-effects the one neutralises the other and the chief result is an utter waste of good psychic force.

Prayer to be efficient must be practical. It must be dynamic and forceful and inspired by good will and intention.

But it must also have in it a power of projection which will carry it on an undeviating course to the goal, and this power is derived from the creative thought for which prayer is but the instrument of distribution.

Efficient prayer is the steady sustained outpouring of well constructed thought forms, having a clearly defined and righteous object, and having this, there is nothing in the universe that cannot be achieved by the power of efficient prayer. Mountains that do not even tremble in the presence of faith, become like restive colts in response to efficient prayer.

Now the actual efficiency of prayer is not an automatic condition. It is the natural result of the operation of the three dynamic properties of the whole man, viz, Impulse, Reason and Will. These however, can only be operated by being translated into

1. Preparation
2. Concentration
3. Control
4. Application

These are the working factors of every psychological happening, including prayer, and without them nothing can be attained.

Preparation simply means, not only the full and complete acquirement of the other three, but also the inducing of the proper conditions in ourselves and the object of our aspirations.

Concentration is simply the acquired ability for focussing the power and strength of all the faculties momentarily in one direction.

Control, the ability to control the faculties is the most important of all. It is more important than the faculties themselves. Without control, concentration

often becomes mere selfish absorption.

He only displays real strength of mind who can so control his power of concentration that he can leave a most congenial task at a most enthralling moment to do something that is utterly uncongenial and unwelcome. Control is of more importance than concentration.

Application is last but not least of the working factors. It includes the reasoning side and decides how and when and where to apply the powers when they have been acquired.

When we have mastered these we have discovered the secret of success in all things and the meaning of efficiency in prayer. We become ourselves the physical plane instrument for the transmission of the power of efficient prayer.

We start with the impulse, transform it by reason into creative thought, and clothe it by the will in mental matter of a type suitable to preserve it from other and alien thought forms. Then we prepare, not only ourselves, but the conditions and the atmosphere, and concentrate on our object.

Control of our power of concentration, enables us to apply ourselves and our psychic energies with an economy of effort and a singleness of aim that inevitably ensures success.

Geo. Mueller of Bristol, England, boasted that, though he and his hundreds of orphans had often actually eaten their last crust, yet he never faltered in his belief in the power of efficient prayer and he never once required to ask for help.

His trust was vindicated, for his orphans were always well fed and clothed.

George Mueller simply applied his knowledge of the power of efficient prayer to his every day requirements and they, being altruistic and unselfish were always satisfied.

In a similar way Oliver Cromwell's Ironsides never lost a fight. Before entering the battle they knelt and prayed the Lord to aid them *if they were in the right*. These grim old warriors fought and won their battles on the mental plane, first, and the fight on the physical plane was but the aftermath of a victory already won.

So also with the heroes of Mons. Night

and day, for weary weeks they fought a losing battle on the physical plane over the blood-soaked field of France, but all that time on the mental plane they were creating the thought forms of the victory that only came some four or five years after.

Forced back physically, by a numerical superiority of 15 to 1, uncheered by any hope of succour, they knew that they would never live to see the end. They were the sacrifice that had to be made; their lives were of the price for the future victory.

Those heroes died, but the cause they fought for lived, and future ages will surely bless the memory of those who formed "England's Contemptible Little Army."

Heroic France, Belgium and Italy; chivalrous Russia, Roumania, Japan and America, all helped in the creation of the thought forms of victory which efficient prayer later brought into existence on the physical plane.

In a similar way, the ragged heroes of Washington's revolutionary armies struggled and fought through sun and snow and rain and sleet for many weary years against the might of England's then kaiser and his hireling Hessian soldiers. And from the midnight ride of Paul Revere till the signing of the momentous declaration of America's independence, every action of every man was but the expression of, on the physical plane, creative thought, the efficient prayers of those heroes of the War of Independence.

America's karma, America's action then, conferred upon her at a later date the dharma and privilege of again fighting on the side of right and of signing the Declaration of the World's Independence. America's Dharma, if she but understands it, is a very wonderful one.

So much then for the effect of the collective projection of the force of prayer, but no doubt that at the present moment many are asking "what of individual prayer? Is it ever answered?"

My reply is that it depends entirely on the motive, manner and circumstances.

Hugh R. Gillespie.

(To be continued)

THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY
IN CANADA

Published on the 15th of every month.



Editor—Albert E. S. Smythe.

Associate Editor—Roy Mitchell.

Entered at Toronto General Postoffice as second-class matter.

Subscription, One Dollar a Year.

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OFFICIAL NOTES

Letters have been sent to all members in arrears of dues and the cooperation of local secretaries and treasurers is requested in order to place all these in good standing before the close of the year.

* * *

We send a Christmas Greeting to every member and every subscriber to The Canadian Theosophist. The new sun rises bringing the new day, and as one cycle succeeds another we must open our eyes to the new light that dawns daily in our hearts from that Source which is not on sea or land, and which brings all good and beautiful and true things to birth out of its exhaustless Love.

* * *

The General Secretary of Jugo-Slavia writes from Zagreb, "Dear Friend, with great pleasure I received your kind congratulation for the every success of the newest National Section T. S. Society in Jugo-Slavija. Your brotherly thoughts and warmly good wishes were conveyed to the members at our General Convention. May your continually sympathetic feelings help the youngest section to

be of the greatest blessing to the people of our land and through it to all humanity. In devotion yours, Jelisara Vavra, General Secretary."

* * *

The November issue of *The Theosophist* is entirely devoted to the proceedings of the Star Congress at Ommen, Holland, August 11 last. *The Theosophist* was founded by Madam Blavatsky and Col. H. S. Olcott and with it is incorporated *Lucifer*, founded by Madam Blavatsky. This November issue should be read and preserved by all members of the Theosophical Society in order to keep in mind the range of tolerance which the Society embraces. Those who have read the article "What are the Theosophists," in the first number of *The Theosophist*, in October, 1879, may well be surprised at Mrs. Besant's latest phase. In the article mentioned one reads: "One man's thought, infinitely various as are its manifestations, is not all embracing. Denied ubiquity, it must necessarily speculate but in one direction; and once transcending the boundaries of exact human knowledge, it has to err and wander, for the ramifications of the one Central and Absolute Truth are infinite. Hence we occasionally find even the greatest philosophers losing themselves in the labyrinths of speculations, thereby provoking the criticisms of posterity. But as all work for one and the same object, namely, the disenthralment of human thought, the elimination of superstitions, and the discovery of truth, all are equally welcome. The attainment of these objects, all agree, can best be secured by convincing the reason and warming the enthusiasm of the generation of fresh young minds, that are just ripening into maturity, and making ready to take the place of their prejudiced and conservative fathers. And, as each,—the great ones as well as the small,—have trodden the royal road to knowledge, we listen to all, and take both small and great into our fellowship. For no honest searcher comes back empty handed, and even he who has enjoyed the least share of popular favour can lay at least his mite upon the one altar of Truth" (*The Theosophist*, page 7, October, 1879).

AMONG THE LODGES

St. Thomas Lodge adopted the following resolution at its meeting in December 1:—"That the approval of the action taken by the Executive of the Canadian Section regarding the World Religion be sent to the General Secretary in Canada."

* * *

Winnipeg Lodge has moved back into its old quarters in the Music and Arts Building and has issued a neat little monthly syllabus. The December dates are filled by Ernest Moore, S. F. Annett, L. H. D. Roberts and Miss E. A. Munro.

* * *

Banff Lodge continues to do more work for its size than any other in the Section. Mr. George H. Paris reports another new member and several others in sight. A visit from Mr. Arthur J. Wedd, of London, England, has been of interest in this exalted post among the Rockies.

* * *

Mr. W. R. Hick, president of the Hamilton Lodge, read the following message from a Hamilton member, at the Toronto Jubilee reception: "The message of the Hamilton Lodge on this memorable occasion is one of complete sympathy with all who are determined to seek,—from those who brought the movement to the western world in 1875, and who had the inspiration and courage to form a Society with such mighty altruistic and humanitarian motives—a proper understanding of their purpose and of their teachings. We are especially favoured in this day, to have again access to the writings available to those who were associated with the movement in its last, or rather, latest, inception. 'Seek and ye shall find,' and to every serious and studious Theosophist the Path to the fuller conception of Truth is clearly marked and indicated."

* * *

Celebration of the Jubilee of the Society was arranged by the Toronto Theosophical Society on the 15th, 16th and 17th November. On Sunday evening addresses were given by Messrs. Roy Mitchell and F. A. Belcher on The Secret Doctrine. On Monday evening a reception to all old and new members and their friends assembled a goodly number,

and brief addresses were made by Herbert Tweedie, W. R. Hick, president, Hamilton Lodge, Mrs. Emylyne Wright, Samuel Beckett, Kartar Singh, F. A. Belcher and Walter Cotton of the West End, Toronto Lodge, Mrs. Davenport, Hamilton Lodge, Roy Mitchell, E. Herman, of the H.P.B. Lodge, one of the Adyar Federation Lodges, Mrs. Cornwell, Mrs. Tallman, who spoke for Harry Tallman, unavoidably absent, N. W. J. Haydon, Alfred Cornwell, J. Hunt Stanford and George McIntyre. Dr. Stella Cunningham sang, and the Aeolian Trio supplied instrumental music. Albert Smythe presided. On Tuesday evening the actual Jubilee date was observed by a special programme. Music was furnished by Mrs. Virginia Coyne Knight. H. Anderson read the Maha Chohan letter of 1881. Mrs. Tallman read a series of extracts from the World Scriptures. F. A. Belcher read the translation by "Omicron" of St. Paul's 12th and 13th chapters of the first epistle to the Corinthians, Albert Smythe read an address, George McIntyre presided.

* * *

FELLOWS AND FRIENDS

Elizabeth Towne has been lecturing in London, England, and gave an address in Kingsway Hall on "The Practice of the Presence of God in all of us."

* * *

It is announced that Nityananda, brother of J. Krishnamurti, the head of the order of the Star of the East, died on November 13, at Ojai, California. He was born in Madanapalle, South India, May 30, 1897. He volunteered for service in the Great War, and was a dispatch rider with the British Army in France.

* * *

Mr. L. W. Rogers has this significant remark in *The Messenger* for December: "People who believe that two contradictory statements are both true and that the most inhuman atrocities ever committed were not only sanctioned but actually ordered by God Himself can very easily be persuaded that so mild a thing as destroying the freedom of speech of those who do not agree with them, is a righteous procedure."

Alice A. Bailey, whose volume "A Treatise on Cosmic Fire," has been attracting much attention among students of the occult, witness the editorial notice in a recent issue of *The Occult Review*, has a most valuable article in the November issue of *The Beacon* on "Spiritual Leadership." "The greatest menace to any movement lies in the emotional bodies of its adherents," she says. At the present juncture this wise and dispassionate article should be of great service.

* * *

CHRISTMAS CUSTOMS

The feast of Christmas is one of our heritages from the past. The date of its origin is unknown; the celebration of the holy season of Midwinter is found in earliest history and legends and traditions carry it far back into antiquity.

Today Christmas is a curious mixture of Christianity and Paganism. It is the time of remembrance of the birth of the Divine Child, but this side of the festival, deep and touching as is its appeal to the religious instincts, is almost entirely lost sight of in the revelry, the feasting, the gay decorations, the exchange of greetings and gifts. At Christmas there is a resurrection of old customs, superstitions if we will, relics of long ago and for the week between Christmas Eve and New Year's there is an atmosphere of supernaturalism abroad. A delightful atmosphere too, particularly if there are children in the home. We cannot escape our memories and while we have grown away from the wondrous Santa Claus, we older folks are sensible of a Spirit of Christmas who comes into being and rules for one whole week in the year.

The celebration of the pre-Christian festival of the Winter Solstice was attended by masques and plays. In the Roman Saturnalia (Dec. 17-24) men disguised themselves in skins of animals, dancing and carnivals were held on the streets. Houses were decorated with laurels and other green boughs. A Lord of Misrule was elected for the season and unrestricted revelry was the order of the day. As Christianity became the dominating religion the old customs were altered. Plays were still held but the

Christ Child became the central figure. In the Middle ages the Mystery plays came into being and many quaint scenes of the Nativity were enacted out of doors in the Christmas season. The Mummings of Britain are a survival of these plays but in them the English St. George is the central figure. The naivete of some of the older plays is very interesting today. In one of the Chester plays a boy offers a gift of a nuthook to the Infant Jesus saying:

"Nowe, childe, although thou be comon from God,

And be God thy selfe in thy manhoode,
Yet I knowe that in thy childhoode
Thou wylte for sweete meate loke,
To pull downe aples, peares, and plumes,
Oulde Joseph shall not nede to hurte his thombes,

Because thou hast not plentie of crombes,
I geve thee heare my nutthocke."

And also in the Towneley plays the third shepherd at the manger says:

"Hail, derling dere,

Full of godhede.

I pray thee be nere

When that I have nede.

Hail, swete is thy chere (face)

My hart wolde blede

To see thee sitt here

In so poore wede,

With no pennys.

Hail, put forth thy dall (hand)

I bring thee bot a ball;

Have and play thee with all

And go to the tenis.

In some parts of Europe it was customary to rock the cradle of the Holy Child on Christmas Eve. He was the 'universal little brother of all children of earth' and with lovable care he was fondled and lulled to sleep. This custom continued as late as 1830. The Italians have a somewhat similar custom in the preaching to the Bambino by little children. At first it seems irreverent to those who have never seen it before, toy trumpets are blown, and the great crowd of parents who throng the church are carrying their ordinary conversation laughing and jesting.

One of the old customs which has almost disappeared in modern times is the burning of the Yule log. This ceremony

existed in France, Spain, Germany, Norway, Sweden and England. The logs are cut on Christmas Eve and in some localities a log is brought in for every male member of the family. The fertilizing power of the ashes and charcoal is frequently mentioned in folklore. The unburned portion is used to form part of a plough, the charcoal is spread between trees to make them fruitful or mixed with fodder to make the cows calve. The yule log is associated with an ancient fire sacrifice and the old idea of keeping a perpetual fire burning accounts for the care taken to preserve some brands for next year's kindling.

Evergreens are selected for Christmas decorations because when all other trees are brown and dead the evergreens are manifestations of the abiding life of the plant world. Plants which actually bear fruit in winter, such as the holly, ivy and mistletoe, are considered especially valuable. Kissing under the mistletoe seems to be distinctly English. In some parts of England there is the curious 'kissing bunch.' Two hoops, one thrust through the other, are suspended from a central rafter and from these hoops hang holly, ivy, bits of colored ribbon, apples, paper roses etc. Three little dolls, dressed with elaborate care and representing Jesus Mary and Joseph are hung from the centre. The mistletoe has played a very important part in Teutonic and Celtic myth. Balder the Beautiful, The White Christ as he is called in some stories, was shot by an mistletoe sprig. The ancient Druidic ceremony of gathering the mistletoe is well known.

Perhaps the most widespread of all festive institutions is the Christmas tree. The present form of the tree decked in candles and hung with coloured balls and images does not seem to date back prior to the 17th century. In England there is a legend of Joseph of Arimathea which tells that when the saint settled at Glastonbury he planted his staff in the ground. It put forth leaves and blossomed every Christmas. The tree very likely is a survival of the older laurel decorations which were tied to the doorposts of houses.

One of the quaint ideas in folklore is the belief that at midnight on Christmas

Eve animals have the power of speech. This seems to be older than the Christian era but in Christian countries it is linked up with the story of the shepherds watching their flocks by night. It is a popular belief in Europe and is also found in North America. The author of 'Sketches of Upper Canada' related that an Indian told him that "on Christmas night all deer kneel and look up to the Great Spirit." In the north of England the bees were believed to assemble and hum a hymn on Christmas Eve.

It is interesting to notice how the forms of customs persist. Modifications are made to suit the new age—St. Nicholas' reindeer and sled becomes an aeroplane—but the tie with the past is never broken. We take part in the Christmas rites and enter into the Christmas spirit because we subconsciously remember the ancient ceremonies in earlier lives here. Christmas is especially dear to us and for ages to come the memory of the race will keep alive its many quaint customs.

D. W. B.

* * *

If spiritualists are anxious to keep strictly dogmatic in their notions of the "spirit-world," they must not set *scientists* to investigate their phenomena in the true experimental spirit. The attempt would most surely result in a partial re-discovery of the magic of old—that of Moses and Paracelsus. Under the deceptive beauty of some of their apparitions, they might find some day the sylphs and fair Undines of the Rosicrucians playing in the currents of *psychic* and *odic* force.

—Isis Unveiled I., 67.

IS THERE SOME SPECIAL BOOK
YOU WANT?

But you are not sure of the title,
or the author, or even if there is
such a book to be had—

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THE ETERNAL BEING

In the *Mysteries of Eleusinia*, in the *Egyptian Book of the Dead*, and all other works treating on matters of initiation, this 'eternal being' has a name. With the Neo-Platonists it was the *Nous*, the *Augoeides*; with the Buddhists it is *Aggra*; and with the Persians *Ferwer*. All of these are called the "Deliverers," the "Champions," the "Metatrons," etc. In the Mithraic sculptures of Persia, the *ferwer* is represented by a winged figure hovering in the air above its "object" or body. It is the luminous Self—the Atman of the Hindus, our immortal spirit, who alone can redeem our soul; and will, if we follow him, instead of being dragged down by our body.

—Isis Unveiled, ii. 495.

* * *

SELF-RELIANCE

The Lord Buddha said:

"Do not believe in anything because it is rumoured and spoken of by many; do not think that is a proof of its truth.

"Do not believe merely because the written statement of some old sage is produced; do not be sure that the writing has ever been revised by the said sage; or can be relied on. Do not believe in what you have fancied, thinking that, *because an idea is extraordinary, it must have been implanted by a Deva, or some wonderful being.*

"Do not believe in guesses, that is, assuming something at haphazard as a starting point, and then drawing conclusions from it—reckoning your two and your three and your four *before you have fixed your number one.*

"Do not believe merely on the authority of your teachers and masters, or believe and practise, merely because they believe and practise.

"I tell you all, you must of yourselves know that this is evil, this is punishable, this is censured by wise men; belief in this will bring no advantage to any one, but will cause sorrow; and when you know this, then eschew it."

This quotation from the "Wheel of the Law" should be laid to heart at the present juncture by persons of all religions, but more particularly by Buddhist and Christian members of the Theosophical Society.

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