

THE CANADIAN THEOSOPHIST

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

VOL. VI. No. 6

TORONTO, AUGUST 15th, 1925.

Price 10 Cents

OUR SOLUTION OF SOCIAL PROBLEMS

In her address to the Boston Convention of American Theosophists in 1891 H. P. Blavatsky wrote these memorable words:

“After all, every wish and thought I can utter are summed up in this one sentence, the never-dormant wish of my heart, ‘Be Theosophists, work for Theosophy.’ Theosophy first, and Theosophy last; for its *practical* realization alone can save the western world from that selfish and unbrotherly feeling that now divides race from race, one nation from the other; and from that hatred of class and social considerations that are the curse and disgrace of so-called Christian peoples. Theosophy alone can save it from sinking entirely into that mere luxurious materialism in which it will decay and putrefy as civilizations have done. In your hands, brothers, is placed in trust the welfare of the coming century; and great as is the trust, so great is also the responsibility.”

This is tantamount to asserting that in Theosophy will be found the solution of our gravest social problems. What then is there in Theosophy which can contribute to such an end?

To say that Theosophy offers a solution of social problems by no means implies that all such problems can be solved with its aid. One must not be too sanguine; many of these are purely practical questions the solution of which depends on judgment, common-sense, technical, scientific or worldly knowledge. Theosophy will not teach one to build or manage a railroad, to raise potatoes profitably, to extirpate malaria, or finance the costs of government. But while it makes no such sweeping claims, it does profess to afford

certain basic principles or standpoints from which the solution of problems affecting the relations of man and man can be approached, and without which no solution can be a wholly satisfactory and permanent one.

The most important of these basic principles are:

The recognition of absolutely unavoidable individual responsibility.

The law of altruism, brotherhood, or love.

Man has evolved as a self-seeking animal, aiming to get as much and to give as little in return as possible. But in order to make social groups possible and therefore to receive the benefits accruing therefrom, self-seeking had to be held in check, self-denial introduced in exchange for patent advantages. This was not so easy, for the average individual is always ready to take the advantages for himself and to leave the self-denial to others. In order to enforce such self-denial two instruments have been evolved in the course of time—the civil law and religion. Each deals with the problem in its own fashion.

The civil law, in so far as it is not, as is too often the case, simply the expression of the desires of those individuals or groups who have the power to enact and enforce laws to their own benefit, aims in a rough way to apportion justice between individuals, to prevent one person or group from taking undue advantage of another. It consists of commands and prohibitions, and backs up its charges with appropriate or inappropriate penalties—fines, imprisonment, civil disability, exile, death, etc. It relies upon fear and force, not upon admonition, not upon the willingness of

the citizen to obey of his own accord. As human relationships become more complex, the laws multiply and become fossilized, and proceed from regulating the relations of man and man to dictating the very behaviour of individuals to themselves, what they may or may not put into their stomachs, or on their backs or legs, what they may or may not read, may or may not do on some specified day of the week. Ultimately the system of laws becomes so complex and so meddlesome, so like a strait-jacket, that contempt is engendered and they are disregarded when no policeman or other official is looking on. Free and voluntary action, doing right because it is right, is neither encouraged nor recognized.

Side by side with this system there have sprung up the various forms of religion which aim to regulate conduct by fear of punishment and promises of reward. Where the civil law offers the wrath of the state even unto death, the church offers the wrath of God forever after. Between the two, it would seem, everybody should be virtuous. But almost every system of religion has in time yielded to the popular demand for a plan through which one can still enjoy the pleasures of sin and selfishness as far as the civil law will permit, and yet escape the results. From ceremonials, supplications and sacrifices, costing little in proportion to the anticipated return, the Christian church has gone so far as to devise a system of vicarious atonement whereby, through an act of repentance and faith, the former caused by fear of results, the latter by a desire for benefits to be received, and often in return for a trifling payment to a priest, the sinner can unload the suffering and punishment on a redeemer and go scot-free himself, all primed up to repeat his sins and be saved again.

It should be fairly obvious that neither of these systems can offer a solution of social problems which acts automatically. To the threat of the civil law the individual sets off his "Don't get caught," while the doctrine of vicarious atonement says in effect: "Sin as much as you wish, provided you accept your saviour before it is too late." In one way or another, by hook or crook, by the use of your wits or by grace of God, it is possible to get with-

out giving, to take without restitution. And just as long as society or any considerable part of it acts on such principles the solution of social problems becomes a matter of enormous difficulty.

Theosophy denies totally the possibility of evading individual responsibility. According to the doctrine of Karma the result of every act must be borne sooner or later by the individual himself; there is no escape whatever from this. It matters nothing if he should escape the penalty of the law, or if someone, man or god, offers to take his drubbing for him. Theosophy therefore denies without qualification the possibility of a vicarious atonement. The debt which one has incurred to another must be settled, either in this life or in another; it can no more be unloaded upon a redeemer than can cancer or dyspepsia be unloaded upon the physician. However disheartening at first the conception may be, consideration should show that it is right; a debt is always a debt *de facto*, even if not *de jure*; an obligation cannot be annulled by being forgiven; it still remains a debt. The wise policy therefore is to pay and be done with it, or to avoid it entirely.

No sane man commits an offence when retribution is known to be sure. It is the hope of evasion which spurs him on. And while there are without doubt those who would face a far distant day of reckoning for momentary gratification, a firm conviction that punishment is automatic and inevitable would render a large part of our laws needless, except as admonitions. This conviction can be made universal only through education. Let it be instilled into the mind of every child that there is no possible escape from the results of his own actions, until it becomes as instinctive as belief in gravitation, and we shall have made one great step in advance.

This, however, represents but one-half of the problem. Pure selfishness alone should dictate that if every debt must be paid one should avoid incurring such obligations as it is not easy or pleasant to meet. But justice as interpreted by the fallible human mind is nearly always tinctured with selfishness. We may admit that we must act justly, but we usually tip the scales of justice in our own favour, often quite unwittingly. We see the situation through

our own eyes, not through those of the other person. As a single illustration may be taken the question of the apportionment of the product of labour between the labourer and the capitalist. No belief in Karma will solve this. As a further solution of social problems, therefore, Theosophy adds another law, and it is to be found in religion as well, and this may be summed up in the injunction to "love your neighbour as yourself," to "do to others as you would have them do to you," to hold the interest of your fellow man equal to your own, with the doubts in his favour. This is by far a more difficult feat than the recognition of individual responsibility. The recognition of the law of Karma is a matter of intellectual perception; to obey it is a matter of will. But to love your neighbour as yourself is a matter of neither conviction nor will. To be convinced that you *should* love him is wholly different from really loving him. Belief in the unity of all life, in brotherhood as a philosophical abstraction, which is a favorite topic with Theosophists, is quite compatible with grossly selfish action. The root of love lies far deeper in the soul. It needs no explanation, no theory of its nature; it is not a matter for reason; it is its own explanation, its own justification, its own reward. Those who have best served the human race, whether in great affairs or in the small matters of daily life, have done so, not because of philosophy, but because they obeyed an inner impulse.

To enter fully into this matter would be beyond my present limit. But if such a spirit is to be evoked, and fortunately it is latent in all life, every effort must be made to cultivate it as a part of education. Everything which tends to stimulate the unselfish love nature should be appealed to, the sense of devotion, sympathy for friends, for playmates, for animals, all that helps us to understand others, yes, even all that stimulates the sense of beauty. Today we hold that "success" means success for oneself; our education is largely responsible for this. When our youth are brought up to feel that success is a trust, that it is inseparable from success for others, we shall have gone well towards building up the second basic principle for solving our social problems.

When once this innate instinct of love is awakened one needs no longer to think of Karma; not because love annuls Karma, but because it is working with it, Karma being based upon obedience to the law of evolution which rests upon love.

Sagittarius.

W. G. Gillispie

"RATIONAL MYSTICISM"

"Where can one get a book on straight Theosophy?" That is a question which is heard frequently enough nowadays. There are some readers, honest enough, who have objections to Madam Blavatsky, either personal, or on account of the size and alleged difficulties of the Secret Doctrine. Others find William Q. Judge too sketchy. A. P. Sinnett emphasizes the phenomenal side of Theosophy and in his later works strays away from the original conceptions of Theosophy altogether. The same may be said in degree of most of the writers of the Sinnett school. Charles Johnston, now of New York, has founded a school by his unrivalled translations and commentaries, but it shows signs of sacerdotal and ritualistic tendencies which are scarcely warranted by his little classic, "The Song of Life." From India we have Bhagavan Das, whose preface to the third edition of his "Science of the Emotions" gives us a glimpse of a truly Theosophic mind. He had been endeavouring to bring about "peace between the quarrelling political parties and the conflicting religions of India" and he proceeds to say: "Feeling convinced that such peace can be secured only by the wide dissemination of Self-knowledge, Brahma-Vidya, Tasawwuf, Theosophy, Mysticism, I did what I could to induce the leaders to appeal to the priests of all the creeds dwelling in India to diligently draw the attention of their respective followers (a) towards this essential common core which exists in the heart of all religions and alone can unite them in an Universal Brotherhood and World-Federation of all Nations, and (b) away from the superficial and artificial rites and ceremonies and customs which, though useful within limits, become ruinous causes of division and strife if at all emphasized in their particular *details*—for even such practices have a great similarity all over the world in their *general char-*

acter. I did not meet with much success; nor wholly failed either; and I have the conviction that such efforts to introduce Theosophy into politics and spiritualize and elevate them to a higher level, in East and West alike, can never go wholly in vain. Theosophy, the genuine Atma-Vidya, practical and the most powerful, nay, the only, solvent of the political as well as all other problems that vex humanity."

Bhagavan Das himself, and "The Dreamer," the Babu Upendranath Basu, whose "Letters" and studies of the Gita are a precious contribution to Theosophical literature, do not always appeal at once to the western reader. And we have also to face the fact that the word Theosophy has become a hindrance to many readers who have formed preconceptions of it by the reputations gained by many who write under that name. One cannot blame a writer, therefore, who, while not suppressing it altogether, does not emphasize the Theosophical nature of his book. This is what Mr. William Kingsland does in his latest as in his earlier books. He has long been known as the finest exponent of the Theosophy of Christianity in the Theosophical Society, his "Esoteric Basis of Christianity" being a perfect text-book, though one likes to place Edmond Holmes' "The Creed of Christ" beside it as an exoteric exposition. Mr. Kingsland must be the dean of all our Theosophical writers. He is one of Madam Blavatsky's senior pupils and was a member of the Inner Council of the E. S. so that there is no one better qualified to speak on Theosophy as Madam Blavatsky expounded it. He is a student of science, and his book on "Scientific Idealism" is quite the best thing we have as a work of coordination. His more recent book, "Our Infinite Life," is a most excellent introduction to the whole subject, written for the general public and without technical language. And now we have his latest work, "Rational Mysticism," a magnificent presentation of the religious and philosophic side of the Ancient Wisdom, completing a list which began with "The Mystic Quest" and included the valuable "The Physics of the Secret Doctrine."

It is not too much to say that the present volume is the crown of Mr. Kings-

land's life work. The reader who can assimilate this volume will have been enabled to pass from the ordinary thinking of the day into a higher and serener region of life, and be ready for those studies which carry the earnest disciple to the threshold of another stage of consciousness. Mr. Kingsland says in his preface: "The present age will produce, and is producing, its corresponding type of mystic; not exactly a new type, but one in which the purely religious or devotional element is less in evidence, and a more balanced, critical or rational criterion takes its place: *a greater tendency to unite the spiritual and the material modes of our life rather than to place them in opposition and antithesis.*" The italics are Mr. Kingsland's, and he remarks that "this will be the keynote" of his book. He carries the idea to deeper levels when he says "We must think of the Absolute as being absolutely Rational in the sense that it is the resolution of all contradictions and antinomies." Two other remarks as illustrating his point of view may be selected from the same Foreword. "That traditional 'Christianity' is a perversion of the real spiritual truth of which it ought to have been a *re*-presentation, is a conclusion which is rapidly gaining ground on every hand." And "I am prepared to throw over anyone or all the principles or working hypotheses put forward in this work, so soon as it is shown that an advance has been made beyond them." This last is essential in the tolerance of the true Theosophist.

A very simple statement lies at the root of the whole esoteric philosophy and yet it is one that scarcely any person brought up in the ordinary religious world gives any heed or importance to—"every fact must have its proper relation and proportion to "the Wholeness of the Universe, "however inexplicable it may appear to be for the present." In other words we cannot ignore or leave out part or party in the Universe if our life is to be whole and complete. We cannot pass by on the other side and leave our brethren, acknowledged or not, without regard. As Edmond Holmes points out: "In the story of the Last Judgment the 'saved' are those who have loved and served their fellowmen without having ever known or even heard of Christ." One cannot hope

to give any complete conception of Mr. Kingsland's treatment of his subject, but he keeps this wholeness of life constantly in view, and it helps to resolve many difficulties which are otherwise unyielding. "It is art that makes the work, and not the work which constitutes art," he says. "The work is but the sign and symbol of an innate spiritual quality which stands in its own right, which belongs to life itself." Thus we cannot detach ourselves from this Wholeness, but must consider all things in that relation. So we find the difference between Mysticism and Occultism lucidly treated. And he properly classifies the spurious mysticism, or psychism, much in evidence today, and masquerading as "occultism."

He discourses on the three categories of Science, Philosophy and Religion, which last is "that inner perception or quality of life which is broadly classified under the term Religion: the dawn of a moral sense, of ideas of duty, sacrifice, virtue, and above all of love." And again: "Religion, we repeat, is a *further quality of life*; it is not belief, or creed, or dogma, or ceremonial observance: these being only its temporary, adventitious, or accidental accompaniments: the physical and material forms in which it is forced to express itself in the region of the lower mind and sense perceptions. These forms are purely man-made and man-given, and are generally more of a hindrance than a help to the highest self-realization, and to that unity and harmony which should result from a recognition of the fundamental law of love. History shows them in general to be the cause of strife not of peace, and our greatest exemplars have always risen above them." He concludes: "The final religion is formless and creedless. It is the participation in the One Life which is 'no respecter of persons.'"

One of the difficulties of religion of all kinds that is not based on direct knowledge of the unseen has been "the difficulty in realizing how such a body" as a "spiritual body" could exist in the unseen world. "Science now clears away this difficulty, and—using the language of Mysticism—shows us that the real substantiality lies, not in physical matter, but precisely in that unseen world which is nothing to our physical senses, but *all* in reality. Physical matter is less 'solid'

than the substance of the Ether, so that the thin wraith-like bodies which we commonly ascribe to 'spirits' should really be ascribed to these same physical bodies which we at present possess, and which we have been wont to account so substantially 'real.'" His treatment of Motion in this connection is of profound interest, and he draws on Bergson for modern applications.

The unity of Life is discussed in relation to the Sun. "No life could exist on our Earth were not the Sun itself a Life; and though Science may not as yet be prepared to accept that our Sun, as we see it, is the physical manifestation of a Cosmic Life (Logos), differentiated and individualized from the One Life, Occultism has taught us this for ages. Within the Life of the Sun exist the lesser Lives of the Planets; the 'World Soul' being no mere poetic fiction. The recognition of the existence and action of such Cosmic differentiations of the One Life is the key not merely to many of the problems of Life and Consciousness, but to the problems of physics also. Matter could not *evolve* into atoms and molecules without a Life to evolve it, any more than protoplasm could evolve into our present bodies."

"Outwardly," he proceeds, "this Life may manifest to us but a very limited aspect of its real nature. . . . But within ourselves we are not thus limited, and it is there alone—if we but *seek* it aright—that we can really apprehend the magnitude, the power and the glory of that eternal LIFE which is our own very *Self*; and which brings forth, sustains, and withdraws all things whatsoever which appear in the Heaven above or in the Earth beneath."

"Deep within us, glimpsed by the philosopher, and more definitely by the mystic, lies the feeling that, if we only knew *how*, we could pass immediately out of this pressure of limitation and nescience into a region of pure reality and assured truth; not by abandonment of process or 'becoming,' but rather by a true apprehension of its meaning and function. We do not think it will be saying too much if we assert that Philosophy is moving into a clearer recognition of the legitimacy of such intuitions." And it is to be remembered here that "we are bound to accept all that Science can give us as *fact*; but we are not bound to stop

short at orthodox scientific fact, much less at orthodox scientific theory." In his treatment of Science Mr. Kingsland gives us great confidence, for he is a real student in this respect, and is thoroughly at home in all the latest advances. He is not afraid to say of the doctrine of relativity that "it is certain that, in its basis in physics, it will not remain where it is, seeing that we have merely negative evidence as to the non-existence of the Ether. It will as inevitably be compelled to abandon its present ground in the light of further discovery, as was the doctrine or dogma of the physical atom of matter which was so tenaciously held during the last century." Professor Dayton C. Miller has already shaken the theory somewhat.

And so also of dogmatic religion. "If man, Humanity as a whole, could only realize His origin and source, and the fact that in spite of His 'fall' and His present nescience He still *remains* in that source, He would very quickly transform this world of His false imagination of separateness into that 'Kingdom of Heaven' which appears to be such a far-off vision, yet even now stands in our midst, could we but open our inner eye to perceive it. And what, indeed, is the Christian 'Faith,' in its origin and inception, but the revelation of this oneness of the 'Son' with the 'Father,' and the oneness of Humanity in the 'Son,' the Logos. This teaching of the relation of the Cosmic Christ to Man has, however, been wholly lost in the materialistic dogmas of the Christian Church; in which dogmas certain supposed historical events—for the most part derived from earlier pre-Christian myths—are made the sole basis of Man's 'salvation' or regeneration."

One hopes to return to this volume again.
A.E.S.S.

OCCULT MASONRY THE FIVE POINTS.

In earlier articles on the interpretation of Masonic symbols I have suggested that our modern ritual and fable are only a skeleton of an occult system and require for their understanding that the student proceed comparatively, drawing his full idea of one of our fragments from its congeners in other religious, philosophical and mystery systems. To fill out Masonry and make it complete within itself would

require two things. It would require, first, an elaborate philosophical and scientific commentary to supplement the moral one we now possess. It would require also, to complete it, a practical system of *actual* initiation, in which, by living in a special way, following certain definite rules of life, and developing step by step certain now dormant powers, the candidate could prove by his own inner experiences that its philosophical basis is genuine. That is, for instance, instead of leaving it for some person like me to suggest that the raising from the dead is the raising of a subtle body, the candidate would know by exact demonstration within him that he had such a body and that it could be energized and raised. He might find out first by the manifestation of that power on the part of another ahead of him, his teacher perhaps, or as we say, the Master, Himself an adept, who had passed over the same road that the candidate must travel and who now acted as guide and initiator for his younger brother.

We are, so far as we know, without either the scientific commentary or the occult regimen under a Master, and can do no more than guess from the evidence offered us that at some time in the past Masonry has had, and at some time in the future may have again, both of them.

In the meantime our process must be that I have described. We must take a symbol or a fragment of the ritual and, dropping it like a broken crystal into a saturated solution of its own material, let it complete itself—clothe itself as nearly as can be in its own full form.

In previous essays I have done this and sometimes filling out the implications of the symbol by comparison has been easy enough. Sometimes a symbol, scarcely more than mentioned in our rite is so important and of so widely ramified meaning as to raise wider implications than my space here will permit.

Such a one is our familiar symbol of the Five Points of Fellowship, a device that is intimately related to all the fivefold classifications in occult symbolism.

In the first place it has reference to a fivefold world in which man lives and on each of the five planes of which he has one of his functions. The following is a brief table for reference. There are hundreds of such fives in symbolism but these will suffice for the moment.

Consciousness and its Vehicles	Greek	Hindu	Alchemical	Mystical Christian
5 Spiritual Self	Aether	Atma	Elixir	Ascension
4 Spiritual Vehicle	Fire	Buddhi	Azoth	Crucifixion
3 Mental Vehicle	Air	Manas	Mercury	Transfiguration
2 Passional Vehicle	Water	Kama	Sulphur	Baptism
1 Physical Vehicle	Earth	Sthula	Salt	Virgin Birth

The Egyptian scriptures give a similar five, there are elaborate extensions of the five in the Buddhist, there are five in the Zoroastrian, and the whole Taraka Raja Yoga philosophy is founded on these five. Beyond these are innumerable fives that refer to the powers arising out of the cosmic five I have given, because occultism, recognizing as it does Nature's trick of mirroring her great laws in the tiniest fragments of herself, takes count of all fivefold functions analogous to these. With some of them I shall deal in a moment.

The implication of the above comparison is that the Divine soul of man has in long processes of evolution ascended to consciousness of the fifth of the seven cosmic planes of matter. Above the five I have given the old systems take count of two others for which we have no names in English. The Hindu calls them *Adi*—beginning, let us say,—and *Anupadaka*—parentless. Philosophically they are Spirit, the Father, and Space the Mother; the Germ and the Womb of all manifestation.

These planes are to be understood as seven octaves of matter, proceeding from gross to subtle, beginning at the most gross solids of the physical plane, thence through liquid, gaseous, luminiferous etheric, soniferous etheric, and two as yet undeveloped atomic substates of physical matter. This is the first octave. More subtle still, a solid substate of the second octave or octave of the passional world, a liquid, a gaseous and so on to the completion of the seven. Then a third octave, a fourth and a fifth, each of finer substance and each interior to that which precedes it, as the unfrozen water in a block of ice is interior to the solid, as air is interior to the water, and as light is interior to the air, each passing freely through the one of lower vibration than itself.

Each octave occult philosophers call a cosmic plane or realm and they say man has in the past developed consciousness successively in each up to the fifth plane or octave. Because, however, of the redemp-

tive work of which I spoke in the essay on *The Fall of Man*, the Ego dwells now in the realm of mind, forgetful of his former estate, and the telestic work of all the mystery systems is the recovery of that which he has lost. He must do it, first by a moral work, a work which is of the passional plane, an intellectual work which is of the mental plane, a spiritual work which is of the spiritual plane after which he is raised to a reunion with the companions of his former toils, those toils by which he first attained to the fifth plane.

There can be no full communion for him short of the five. He must establish his rapport, or brotherhood or, as we say, fellowship, with men on each of the planes of his being and the only one who can awaken him is one who has himself been raised in all five. As the old Manichean ritual has it, he must await the energizing contact of one who has the powers of the risen Five-God. Or as the Alchemists said, the transmutation can only be performed by the agency of the Elixir—*al iksir*, an Arabic word meaning “the fifth.”

Our own Masonic statement of the five points is heavily veiled. If the student of Masonry would get a new light on them he should think of them as having to do with the successive contacts of a true risen Master and his disciple and keeping our words in his mind compare them with this statement of the raising taken from the *Yoga Sutras* of Patanjali, the Hindu sage who founded the Yoga school of philosophy, one of the East Indian six systems. “Student” is in the Sanscrit “*Bhikshu*”—learner or candidate.

Patanjali says:

II, 30—Harmlessness is divided into five subdivisions:

- (1) Helpfulness.
- (2) Trueness.
- (3) Uprightness.
- (4) Purity of Heart.
- (5) Freedom from the clinging to existence.

- 31 The student may acquire the five subdivisions of harmlessness by taking an oath to observe them.
- 32 The man who practises harmfulness is thereby earth-bound.
- 35 When Helpfulness is attained the student becomes a *friend* of the Master and is *protected by his power*.
- 36 When Trueness is attained the student becomes an *agent* of the Master and a *focus of his power*.
- 37 When Uprightness is attained the student becomes an *assistant* of the Master and a *guardian of his wealth*.
- 38 When Purity of Heart is attained the student becomes a *pupil* of the Master and a *channel for his force*.
- 39 When Freedom from Clinging to Existence has been attained the student becomes *at one* with the Master and *free from the law of action and reaction*.

They are not identical. If they were it would only prove that Masonry goes back to Patanjali's time, which is not worth proving because we can prove already that it goes far beyond that. But the two series present enough parallels to indicate that Patanjali and the author of our ritual are talking about the same thing and that neither is telling all of it. The divergences are the most suggestive part of the comparison. The suggestion that upholding a fellow-Mason's good name has something to do with *moksha*, liberation from lust of life, opens curious by-paths of enquiry. It raises the old Egyptian tradition of the *sahu* or sacred body of the "name." "Good name" may not mean reputation at all. It may have to do with the occult or mantram name which tradition says all candidates receive upon their initiation. Something, in fact, like our mark.

So far, however, we have only a philosophic parallel. If a man comes into full fellowship by being raised into mastery of the five realms of his true being, he must step by step attain mastery of all the other fivefold powers that are the reflection of these and there would appear the signs of it in his body which seems to be the image here on earth of all his functions.

That is, the five substates of the physical plane, which correspond to the five octaves, solid to physical, liquid to passional,

gaseous to mental, light-bearing etheric to spiritual, and sound-bearing etheric to the Elixir itself—the Divine Self—must respond to the major operations I have spoken of. The fleshly body itself, the synthesis, must show its transmutation.

We can see therefore that our five points lead us into a wide field of symbolism, far greater and far more intricate than the five rather simple promises we usually think of. The lower self, the animal soul has these five qualities and the implication in the mysteries is that one of our tasks is to master him and assume them in turn. The Hindu symbolizes him as Shiva, the five-faced, Panchanana, with five qualities that must be mastered by the Ego. They also call him Makara—*ma*—five and *kara*—hand—and say of him that he is the maker of the form in the water, just as the Egyptian Apap reptile or adversary was the one in the water. He is the master now of the five senses, the *jnanendriyas* of Hindu philosophy, touch, taste, smell, sight and hearing, each corresponding with a substate of physical matter. These must be taken from him and mastered by the Ego, as must also the five action-powers or *karmendriyas*—elimination, procreation, handling, walking and speech. He is the master now also of the five vital airs, the *pranas* or breaths of the body which, as we have seen in our examination of the cabletow, play so essential a part in the work of purification, and the lifting of the immortal body.

The immortal body itself, symbolized as a shining robe, had five mystical powers which are contained in what the Hindu scriptures call the *panchadasa* or five words of Brahma. The Greek Gnostics had the same idea when they said the shining garment of Jesus at his resurrection bore the five words, Zama Zama Oza Rachama Ozai, and they symbolized them by the five stigmata of the crucified body.

No symbol in Masonry takes us into a more difficult field than this. But why should it be easy? We have learned in other things not to expect something for nothing. And if as we declare Masonry contains the hidden mysteries of nature and science we can make up our minds that its symbols will have meanings far more intricate than the rather trifling moral ones that have satisfied us so long.

Matthew Gibson.

STANDING OF THE LODGES:

Lodges	New Members	Joined on Demit	Reinstated	Left on Demit	Dead	Resigned	Inactive	Total 1924	Total 1925
Banff	1	....	....	....	....	....	....	5	6
Calgary	1	....	....	....	....	....	6	19	14
Creelman .....	....	....	3	....	....	....	....	2	5
Edmonton	2	....	1	....	....	....	3	15	15
Halifax .....	....	....	....	....	....	....	....	1	1
Hamilton	7	2	1	....	....	....	1	30	39
London	3	....	1	....	....	1	3	42	42
Medicine Hat .....	....	....	....	....	....	....	2	2	....
Montreal	4	3	....	1	....	....	7	51	50
Ottawa (old) .....	....	....	1	8	....	....	1	9	1
Ottawa, Fellowship .....	....	....	....	5	1	....	5	12	1
Ottawa (new)	1	12	2	....	....	....	....	....	15
Regina .....	....	....	....	....	....	....	....	2	2
Regina, Alcyone .....	....	....	....	1	....	....	1	5	3
St. Thomas	1	....	2	....	....	....	1	5	7
Summerland	3	....	1	....	....	....	2	7	9
Toronto	18	2	12	3	2	....	20	236	243
Toronto, West End	1	....	....	....	....	....	2	16	15
Vancouver	31	2	4	9	1	....	10	64	81
Vancouver, North	3	....	....	3	....	....	....	15	15
Vancouver, Orpheus	1	....	....	....	....	....	2	20	19
Victoria .....	....	....	....	....	....	....	1	10	9
Brotherhood .....	....	....	2	2	....	....	2	2	....
Vulcan .....	....	....	....	1	....	....	....	7	6
Winnipeg	2	....	1	8	....	....	4	34	25
Blavatsky .....	....	....	....	....	....	....	....	1	1
Members at large .....	....	1	....	2	....	....	3	15	11
Totals	79	22	31	43	4	1	76	627	635

REAL THEOSOPHY

The lament of an Old Testament writer was, that of the making of books, there was no end. Perhaps he was thinking of the lucubrations of his time, which pretended to explain, as do most such dissertations to-day, the mighty truths of Theosophy. There is a formidable list of contemporary writers on Theosophy. Some famed for their erudition, some for their public service, others self-avowed psychics, mystics, seers, and clairvoyants. Then there are zealots, deluded by the fetish of some dazzling personality, who pitch their songs like "sweet bells jangled" out of tune, and false.

In this babel and confusion, the earn-

est student must learn to proceed slowly. The Paulinian injunction to prove all things and hold fast that which is good, should be constantly before him. Let him, if he cares to, listen to the so-called interpreters, take their censure, but reserve his judgment.

Look at the average syllabus of a T.S. lodge. Almost every subject under the sun, but real Theosophy, figures on it.

What is Theosophy, and what is the Theosophical Society? Let H.P.B. answer: "Theosophy is the shoreless ocean of universal truth, love and wisdom, reflecting its radiance on the earth, while the Theosophical Society is only a visible bubble on that reflection. Theosophy is divine nature, visible and invisible, and its So-

ciety human nature trying to ascend to its divine parent. Theosophy, is the fixed eternal sun, and its Society the evanescent comet trying to settle in an orbit to become a planet, ever revolving within the attraction of the sun of truth. It was formed to assist in showing to men that such a thing as Theosophy exists, and to help them to ascend towards it by studying and assimilating its eternal verities."

What is Theosophy? It is the ancient, eternal, divine wisdom. It supplies the answer to every question which the human mind can conceive and comprehend. That vast knowledge is in full possession by masters, by adepts, the great occult brotherhood, men functioning in physical bodies, or as H. P. Blavatsky expresses it: "superior mortals, not inferior flap-doodle gods."

If we accept as a possibility in nature the existence of such advanced and exalted mortals, who claim that all the secrets of nature are known to them, so far at least as this solar system is concerned, why not listen to what they are willing, and under the great occult law, permitted to unfold? Why sit at the feet of others, who, although well-intentioned, may themselves be unable correctly to absorb and comprehend?

The human mind, the instrument of *manas*, is not yet perfected, and this is made clear in the statements of Mahatmas K.H. and M., in discussing some of the prominent personalities in the important days of the Theosophical movement of the early '80's."

When we read the Mahatmas' explanation of the psychic experiences of W. Stainton Moses, M.A., and Dr. Anna Kingsford, we receive an enlightenment that brings real illumination in regard to these types of seers and mystics.

They were the outstanding psychic figures of their day and the rationale of their extraordinary astral adventures, as explained by "those who know" were naturally not acceptable to those who did not know. The average mortal prefers to believe only that which fits in with what he has preconceived or that which agrees with his desires. The kamic principle needs a lot of training.

The object of this article is to point out where to seek the truth. A Persian maxim quoted by H.P.B. says: "Truth is of two

kinds—one manifest and self evident; the other demanding incessantly new demonstrations and proofs." In this connection we have the instruction of H.P.B. herself that: "It is only when this latter kind of truth becomes so universally obvious as it is now dim, and therefore liable to be distorted by sophistry and casuistry; it is only when two kinds will have become once more, one that all people will be brought to see alike."

The truth of Theosophy lies for us of the Western world with the messenger who brought it,—H. P. Blavatsky, the accredited and acknowledged agent of the Mahatmas. In her writings and in the letters of the Mahatmas K. H. and M. to A. P. Sinnett, all of which are now available, lies the real Theosophy. All others stand with me as imperfect or counterfeit presentations.

W.M.W.

* * *

"Life is a kind of diffused sensuality," says D'Annunzio, the Italian poet. This gospel of diffused sensuality is one extreme, as contempt for the senses is another. The senses are manifestations—instruments—of the Soul. Earth-life must miss its purpose if it will despise, not use, matter. Brahmacharya demands that we keep our senses pure. If they are either overfed or starved, the result will be weakness, disease, illusions. Patanjali rightly urges that *yoga* is not to be taught to those whose bodies are unsound. Religion is Health.

—The Kalpaka for June.

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—

JUST WRITE ME—I AM IN
A POSITION TO HELP YOU.

N. W. J. HAYDON, 564 Pape Ave., Toronto.

THEOSOPHIC STUDY

VII. AUSTERITY

Now, having seen how the jewel-thread of our thoughts is the true vehicle of the consciousness of the Ego, we may be in a position to develop an important aspect of a very old and much debated matter.

The Buddhist, as we have seen, says of the thread of thought-images that it is the means of recovering the past and he urges the novice in the occult life to try for himself the process of remembering back from thought to thought. Ordinarily we remember forward. That is, we take a thought, or event with its group of thoughts, somewhere back in time and travel along the thread to a point nearer in time to the present. We have seen how this process can be creative because it launches the Ego into the making of new sequences, but the very fact that it does lead to new making invalidates it for purposes of recovery of past forms in their due order. We do not in remembering want to fly off at tangents. Our necessity is not unlike that of the forger who in reproducing a signature treats it as a drawing and works backward. If he worked forward his own lifelong habit of letter-making would creep in.

As we go backward thus through thought sequences we find after a short time that we can for the most part proceed quite rapidly, developing at moments what seems to our time-bound minds like enormous speed covering hours of the past in seconds of the present. Then at greater or less intervals we come on cloudy or gray places where the line is shaken and the continuity impaired. The going is slow. We have to struggle. Then perhaps we come on a blank where the thread seems broken altogether. Of course it never is, nor can be. Not until we have laboriously worked through the wreckage, sometimes casting round like a dog who has lost the scent, sometimes in a welter of seemingly unrelated images, do we find the reason for it. After we have crossed the gap we find there has been a violent orgasm, perhaps of sex, perhaps of anger or fear. Its effect has been like that of an explosive. It has scattered thoughts in every direction and has made a wilderness through which the questing Ego must

fight every step of the road back. So violent can such an explosion be that after an outburst of anger the angry man can scarcely remember what he said or did. This is why men after being angry so frequently misreport their conversations during the outburst. The epileptic, whose orgiastic explosion is most violent of all, remembers nothing.

It would seem then that in placid moments, in restrained moments, in moments when we have lived in our realm of mind, least interfered with by the passions, the thread is even and easily recoverable. If we would lift ourselves above the passions we would attain the unbroken life—the life everlasting.

Coming as we all do from churches where the life everlasting has always been offered to us as the pleasant reward of an act of belief, and scheduled to start promptly after death, and where thoughts and actions are classified as being pleasing or unpleasing to God, we all inherit a vague notion that codes of action are artificial and that even if God has recorded our acts in the Book of Life with which clergymen used to frighten us, He will not be mean or vindictive about it. But this thread is the Book of (the) God's Remembrance—there is no such word as God in the *New Testament*: it is always "the god"—and the Ego is the god who is the implacable recorder. He is not bitter: he makes, and what he makes lives. It is no use for us to say that such-and-such a thing is past. Time—past, present or future—is only another direction in space and the past is here as much as ever it was.

Memory, then, is all we have. It is the Book of Remembrance, and if we be muddy and impoverished and dull in this life it is not that we have not lived; it is that we do not remember. It is that we have set up barriers against the flow of memory. All the wealth we have accumulated lies behind us, ours for the taking, and we are daily making the backward road harder to traverse, making our riches harder to bring into the Now.

How? Do not ask me. Examine your jewel-thread for yourself. Run back a little and see how you have let your emotions blank it out in some places, tangle it in others. See how you have let the

(Continued on page 95)

THE CANADIAN THEOSOPHISTTHE 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.

OFFICERS OF THE T. S. IN CANADA.

GENERAL EXECUTIVE

Roy Mitchell, 17 Munro Park Ave., Toronto.
 Mrs. Edith Fielding, 206 E. 27th St., N. Vancouver.
 H. R. Tallman, 71 Ellerbeck Ave., Toronto.
 J. Hunt Stanford, 17 Westmoreland Ave., Toronto.
 Felix A. Belcher, 250 North Lisgar St., Toronto.
 Laurance H. D. Roberts,
 Miss Helena M. Hesson, 324 W. 18th Ave., S.
 Vancouver.

GENERAL SECRETARY

Albert E. S. Smythe, 22 West Glen Grove Ave.,
 Toronto.

OFFICIAL NOTES

The annual Statement of Funds shows a satisfactory balance for the year. About a third of this was ear-marked for the lecturing fund. The books are in the hands of the auditor whose report will be given next month.

* * *

Miss Fanny Seculici sends greetings to Canada on her election as General Secretary of the newly formed T. S. in Rumania. We heartily desire the best wishes for the new Section, the fortieth in the Society, and hope for its steady progress in all the ways of Truth and Brotherhood.

* * *

Owing to the unexpected prevention of Mr. L. H. D. Roberts visit on August 15 the intended special General Executive meeting has been postponed till August 29 when it is hoped to carry out the arrangements planned. On the Sunday evening, the 30th, it is hoped to have a special public meeting in Toronto as had been arranged for the 16th.

* * *

We have received sets of picture post-cards from two Belgian Theosophists who are planning to leave Brussels for the Adyar Convention in November. The proceeds of the sale of the cards are to go towards helping the expenses of the trip.

The sets are \$1 each, and we have thirty sets. Anyone desiring a set, send \$1 to the General Secretary.

* * *

The Convention of the American National Society in Chicago has been organized with the most painstaking care and Mr. L. W. Rogers has spared no trouble to have every detail perfected. The new portrait of Mrs. Besant is to be on view. Also the plans of the new Headquarters Buildings at Wheaton. The Convention promises to be a great success and we send our best wishes to Mr. Rogers and his colleagues.

* * *

Mr. George J. McMurtrie, Acting Book Steward for the Toronto Lodge, is able to supply at the noted post-free prices, the five important new volumes recently published: "The Semi-Centennial Edition of The Secret Doctrine," a photographic reprint of the original, two volumes in one, \$8.50; "The Mahatma Letters," \$6; "H. P. Blavatsky's Letters to A. P. Sinnett," \$6; "The Theosophical Movement, 1875-1925: A History and a Survey," \$5; "Rational Mysticism by William Kingsland," \$4.

* * *

At the meeting of the Council of the British Isles Federation in Edinburgh on June 21, the following resolution was unanimously adopted: "To celebrate the Fiftieth Anniversary of the Foundation of The Theosophical Society, all National Societies be asked to organize in their respective countries an intensive and vigorous International Jubilee Campaign for spreading the principles of Theosophy throughout the world." The Canadian General Executive has already taken action in this direction and hopes to inaugurate a lecture tour for the Fall, as well as to interest the Lodges to inaugurate local celebrations of the event next November on their own account.

* * *

It will be observed from the return of membership and Lodges that our numbers have remained about stationary, though fortunately they have not retrogressed. A one per cent advance is better than nothing but we had hope for a ten per cent advance from the indications of the early part of the last season. This advance was not maintained, however, and the drain from non-payment of dues has also been

larger than anticipated. This may be attributed as last year to the inability, curious as it may seem, of members to pay the five cents a week annual dues, which is the cause of their lapse. Many explanations to this effect come to hand and others do not care to make it. About one-third of the membership has paid the dues for 1925-26, and we trust the remainder will be completed in the next few weeks.

* * *

It does not appear from the published order of Mrs. Besant's engagements that she is to be in America this year. She is not coming to the Chicago Convention nor is Mr. Arundale. Instead Mr. J. Krishnamurti and Professor Rama Rao are to attend in Chicago. Mrs. Besant is in England in connection with the presentation of a Constitution for self-government of India which had been drafted by the Indian National Convention last year and since then submitted to all elective members of Indian Legislative bodies, and then re-drafted in the light of the comments made. Lord Birkenhead, the present Secretary of State for India, has undertaken to submit such a Constitution to careful consideration, and Mrs. Besant is urging its adoption and speaking in England in its elucidation. She is also billed for four lectures in London on "World Problems of Today" on September 20 and 27 and October 4 and 11. She is also to preside over the Welsh Convention on August 27-30 and she was to have attended the German Convention at Hamburg on the 7-9th insts.

AMONG THE LODGES

With the arrival of the summer weather the Vancouver Lotus Circle has been discontinued on Sunday afternoons. Instead of the regular meetings, picnics at one of the beaches are being held every two weeks during July and August. The Lotus Circle has done splendid work this year, both for the Lodge and for several outside organizations. Every winter the Lotus Circle gets up a play under the direction of Mr. and Mrs. Buchanan and some of them are becoming pretty expert in their acting. In addition to playing it a couple of times in the Lodge rooms they always give it to any other organization requesting it. As the children receive none

of the proceeds when it is played for these societies the Lodge considers this a real Theosophical work. In this way several organizations have made substantial sums for their treasuries and every year the number of performances increases. This year the play was entitled "The Magic Fan" and was given twelve times, the last occasion being in the John Oliver High School on May 8th. Over one thousand dollars were raised during the winter. Those taking part were Troddie Zchiedrich, Walfie Carlson, Harry Daykin, Pearl Hope, Beverly Pearson, Margaret Kelso, Hans Zchiedrich, Muriel Agnew, Garfield Daykin, Gorma Myrtle, Harriet Johnson, Colin Cole, Betty Cole, Petrovna Daykin and Warren Johnson. Everyone performed in a very excellent manner and much credit is due Mr. and Mrs. Buchanan who trained the children.

* * *

Edmonton Lodge held its annual business meeting and elected R. D. Taylor, president; G. T. Browne, vice-president; H. W. Taylor, secretary; Miss Browne, librarian. The dues of two-thirds of the members have been paid.

* * *

In looking over the report of work done during the year by Calgary Lodge, intensive study and a real spirit of harmony among the members is found to be the keynote. Mr. Knechtel's persistent and patient effort has kept up the Wednesday evening lectures and his Thursday evening Astrology Class has aroused the interest of many outsiders. The membership has been maintained and although it has not grown numerically every member is a real worker for Theosophy. The finances have been augmented largely through the efforts of the Ladies Guild which contributed ninety dollars to rent of room, etc. In March the Lodge room was re-decorated through individual subscriptions of members. Miss M. Watson addressed the Lodge on February 15th, and the relation of the Federation to the Section was informally discussed. It was felt the Lodge was pursuing the Constitutional course in adhering to the Section. A majority of the members attended Miss Watson's lectures. Calgary Lodge was handicapped, as no sectional lecturer was available this year and the Federation and Rosicrucian Society were augmented

largely by their propaganda work. The Lotus Circle with a membership of twelve maintained the interest of the children under the able leadership of Misses Ad-head and Gray and a Round Table for the older members was organized. The Free Lending Library was increased by the purchase of Theosophical books published during the year and many have been circulated. The following officers were elected for the coming year: President—Mr. E. H. L. Knechtel; Vice-president—Mr. Birkbeck; Secretary—Mrs. L. Glover; Treasurer—Mr. McLean; Publicity Officer—Mrs. Knechtel.

The Edinburgh Convention

The Convention of the British Isles Federation was held in Edinburgh on June 21, and was a highly successful gathering. Mr. and Mrs. Arundale were present from India, Mr. Arundale presiding over the Convention. There were also present on the Music Hall platform in George Street where the Convention was held, Mrs. Bindley, General Secretary for Scotland, Mr. Gardner, General Secretary for England, Mr. Kennedy, General Secretary for Ireland, and Mr. Freeman, General Secretary for Wales. Mrs. Smythe was invited to the platform and given a badge to represent Canada. Mrs. Sharpe, Secretary of the British Isles Federation had much credit for organizing the Convention.

Dr. and Mrs. Cousins, the Irish poet and his wife, were distinguished visitors at the Convention and we have been promised a report of Dr. Cousins' address.

Mrs. Smythe conveyed the greetings of Canada to the Convention, saying that when she had been asked to do so by Mrs. Bindley she had done so as a dear and solemn privilege. It had been 35 years, she said, since Theosophy was introduced into Canada, but the Section was only seven years old, and the encouragement and good will of Theosophists in the old land would be welcome. The chief difficulty in the great Dominion was in the distance and the isolation of the Lodges and it was difficult to send lecturers where they were needed. In Canada there were the problems of all new countries. People came out tired of the old restraints and formulas. They did not want new wine

in old bottles but new wine in new bottles. While appreciative of most of the recent Theosophical literature the chief Class Books were The Secret Doctrine, the Key and Isis Unveiled, and with them tried to develop that warrior type that was not shaken when storms came.

"I was much in accord with Dr. Arundale's emphasis," she said, "on sounding the key note of Brotherhood. I know that the younger generation demand a very practical Theosophy. They are not interested generally in the history of the movement and our example means more to them than our precept. We have a most interesting Lotus Group in Toronto which we hope to carry on to the Girl Guide stage. Our Canadian Lodges are autonomous. They are free as to policy and have no extra financial obligations to headquarters. Through the initiative of Mr. Mitchell a printing press has been installed, where it is hoped to republish older Theosophical works now out of print."

Mrs. Smythe speaks warmly of the cordial and hospitable reception she had in Edinburgh.

Mrs. Smythe met Mrs. Besant in London at the private reception given by Mr. Graham Pole in the last week of July.

THE CRY OF THE SOUL

Eternal am I—birthless—undying.
Centuries old, yet have I the freshness of youth.
Eons of time have I traveled, yet am I unfatigued.
Eons ahead of me stretches my path, yet am I resolute and unafraid.
Storms have raged, yet have I pressed on.
Desert sands and deathless snows—I have traversed them both.
Air, and sea, and the remotest corner of earth—I am known to them all.
Exquisite agony and ecstatic joy have throbbled within me.
High heaven and deepest hell have left their memories.
I have passed through the waters of sorrow and been unharmed.
I have passed through the gates of death, yet do I live.

Jessie E. Williams.

STATEMENT OF FUNDS

Year Ending 30th. June, 1925

Receipts	Disbursements
Balance from last year.....\$ 373.05	Per Capita paid Adyar.....\$ 101.15
Lecture Fund Donations..... 313.77	Magazine Cost .....\$917.16
Lodge Fees and Dues..... 1620.86	Postage and Envelopes.... 144.62
Magazine Receipts..... 209.89	1,061.78
Bank Interest..... 16.02	Contribution Theosophical Hall 300.00
	Stencils for Addressograph..... 15.45
	Ballots, Receipts, Cards and Diplomas, etc. 27.37
	Petty Cash, Postage and Stationery, etc. 62.41
	Office Supplies 30.85
	Typewriter Desk 26.50
	Ins'ce. premium on Furniture 11.95
	Balance forward 896.13
\$2,533.59	\$2,533.59

(Continued from page 91)

animal nature by its excesses make whole days confused and almost irrecoverable, how the thread has been let lose itself in the whirlpool of the passional life.

The Greeks laid great stress on remembrance. It was the root of a man's power. Plato said it was the way in which wisdom came into the world, by which he means, as Plato always does when he talks of cosmic things, it is the way in which wisdom gets into the world at any moment in our lives. The artist who creates does so by virtue of his memory, not merely the memory of this life but of lives long gone and by virtue of dim reminiscence of a long past estate far higher than he now enjoys. Do you remember the passage in the *Corpus Hermeticum* "This race, my son, is never taught, but when he willeth it, its memory is restored by the god." The artist may not know his thoughts as memory. They may appear as intuitions but they are memory-born nevertheless. When the saint or the sage seeks truth he does so by virtue of long gone aspirations revived for present use. When the leader of men sets himself to a work of governing or reforming, his great virtue is the vision from which he draws, a vision that renews itself from his Book of Remembrance with every new need. The weak man loses his vision, wavers and fails, the strong one is strong in his fountain of potent ideas.

The Greeks had a curious saying about

this. They said a man could become master of his thread of life by *drying it out*, by driving the moisture out of it. A silly saying until we know the theory on which they based it. The animal soul, the maker of death and interruption and mortality, lived, they said, in the realm of water, the second of the four realms of earth, water, air and fire—physical, passional, mental and spiritual—that it was he who defiled the chain of reminiscence, it was his violence that scattered it and it was he who saturated it with his lusts. Their verb "to dry" was *auerein*, and from it they had the adjective "dry," *austeros*. They have given us a word to describe the process of purifying mind. The word is austerity.

And we, like the credulous people we are, have let our loose writers cheat us into believing the word implied severity, joylessness, bitterness, cold aloofness and self-torture, whereas all it means is putting out of mind those things that interfere with what we want to do in our true realm.

So austerity presents a new face to us. When the work we are doing requires that we bring what is fine and potent in our past into the present, we sacrifice a lesser to a greater, we become austere in something little and gain something great. Austerity takes its place then as a means. So long as it is an end we will tear ourselves to pieces achieving it. When it becomes a price to pay for a greater end that attracts us, we can achieve it easily.

There are many austerities. The fool rushes in and tries to take them all. The wise man takes them as he finds the need for them. He knows, as Lord Buddha declared when he left the ascetics and turned to the Middle Way, that austerities are a vanity unless they are serviceable. I would not urge our Theosophical student to become austere. Rather I would urge him to constructive work, reminding him that he can make the work as great as he likes if he will pay as he goes.

The Hindu sages say there are four ways by which a man can have powers—*siddhis*. He can have them by birth. This is of the physical body. He can have them by drugs. This is of the passional body. He can have them by austerities. This, as we have seen, is of mind. There is another way. He can have them by devotion, which is of the spiritual realm. It is not exactly what we have meant by devotion. It is more like an extension of this same austerity I have spoken of, or a sublimation of it.

(To be continued)

Roy Mitchell.

* * *

“Cyril Jackson, a great Dean of Christ Church, nearly at the end of a long life,” says The Observer, “gave Peel, a brilliant undergraduate about to begin his political career, advice which has been recalled in the celebrations and deservedly recalled. ‘Work very hard and unremittingly. Work, as I used to say sometimes, like a tiger, or like a dragon, if dragons work harder than tigers. Don’t be afraid of killing yourself. Only retain, which is essential, your former temperance and exercise, and your aversion to mere lounge, and then you will have abundant time both for hard work and for company.’ If Christ Church had handed down nothing but this letter, it would have handed down much.”

F. T. S. Western Canadian Lodge (Canadian Section). Just in income taxpaying class, and wishing to remain there, would like to correspond with reader having land or farm for sale or long-term lease commencing season 1926. Address, Canadian Theosophist.

THE BLAVATSKY INSTITUTE



OF CANADA

announces the first of its correspondence courses, a series of twelve instructions in

PUBLIC SPEAKING

This course has been prepared by Mr. Roy Mitchell and is a *resume* of his practice in the Toronto, Hamilton and London classes. It provides for a group of from three to twenty persons and offers a routine of work for a session a week for six months.

The course proceeds along occult lines, giving a simple and logical sequence of operations designed to free the student from the inhibitions that hurt his platform work. It deals with Breathing, Posture, Voice, the Theory of Speech, The Elicitation of Material, The Arrangement of Material, the Use of Words, Seed Words, Methods of Study, Choice of Subjects and Sources of Materials. With every exercise and precept Mr. Mitchell gives the reason explaining the psychological basis and the occult processes involved.

This is the first course of its kind ever offered to Theosophical students and while prepared for groups it will prove a treasury of information for the individual lecturer or student.

To make it available for even the smallest classes the price of the series of twelve—mailed one a fortnight—is Three Dollars and a class can work from one set of papers. Further sets may be had at the same price per set. For information address

The Secretary,
THE BLAVATSKY INSTITUTE
OF CANADA,
52 Isabella Street,
TORONTO.