

THE CANADIAN THEOSOPHIST

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

Justice demands that when the reader comes across an article in this Magazine which does not immediately approve itself to his mind by chiming in with his own peculiar ideas; he should regard it as a problem to solve rather than as a mere subject of criticism.

—H. P. B., *Lucifer*, I. pp. 341-3.

TORONTO: THE T.S. IN CANADA
52 ISABELLA STREET

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

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Price 10 Cents

Stanza V-VII, "Book of Dzyan,"

From the Secret Doctrine, Volume I.

An Interpretative Paraphrase By James Morgan Pryse

The fontal Forces radiating from
The Robes of Glory of the Seven Hosts
Of First-born Gods, the Breaths of the All-seeing
Dragon of Wisdom, by their spiral motion
Arouse the Fiery Whirlwind.

Then the Gods
Make him their Messenger, to do their will.
Their magic knowledge of eternal truths,
Divine and Cosmic causes, thus applied,
Becomes the formative electric Power;
And he, the swift and fiery Messenger,
Sprung from the mighty Gods from whom descend
The Star-enthroned Recorders, runs in circling
And serpent-coiling courses to perform
His duties. Even as the steed obeys
His rider's guidance, so the Messenger
Conforms his labours to the Thought Divine.
Like sheeted lightning which makes luminous
The cloud-veiled firmament, he passes through
The nebulous Star-mistiness that fills
Awakened Space: thus through the Triune World
Of Archetypes he takes three strides; then through
The Quintessential Realms of Mind five strides;
And seven strides through all the Seven Higher
And Seven Nether Regions of the World
As yet unformed. And lifting up his voice
He summons the innumerable Atoms,
The most diminutive Fire-Deities,
And marshals them in orderly array.

He is their Organizer and Commander.
 Beginning his creative task of shaping
 The formless Star-stuff into the dimensioned
 And multiform external Universe,
 He segregates the Atoms of the Lower
 Kingdom, the igneous particles that float
 And thrill with joyance in their scintillant
 Abodes, and then arranges them in Groups
 To form the fiery Cores of future Globes.
 Six Groups he stations in the Six Directions
 Of Space, and One, the Crown-group, in the Centre.

The Fiery Whirlwind traces spiral lines
 To join the Six Groups to the Central Seventh,
 The Crown. And at each station in the Six
 Directions stands an Army of the Builders,
 The Sons of Light, whilst at the central point
 Are the Recording Gods; and they, who hold
 The midmost station, say, "Lo, this is good."
 The World of purest Wisdom, Truth Eternal,
 Is now the World of Unconditioned Thought,
 From which is shadowed forth the Mental World
 Of Archetypal Forms, which is the First
 Vesture of THAT which Is not, yet is All.
 Thus three World-strides the Fiery Whirlwind takes
 From Formlessness to Form.

He takes five strides

Within the Fivefold World of the Divine
 All-comprehending Mind, and fabricates
 Four Wingéd Globes, assigning one to each
 Celestial corner of the Sacred Square,
 To be the habitations of the Four
 Great Kings who with their Hosts of deathless Gods
 Rule the Four Quarters of the Universe.
 The Lords of Perfect Justice, they who keep
 The fateful Cosmic Records, circumscribe
 The Triangle, the Line, the Square, the Second
 Line, and the Pentacle within the Circle,
 Creating thus a barrier between
 The Finite and the Infinite—a Ring
 Called "Pass Not," for the Gods descending into
 Mortality, and for embodied mortals
 Ascending unto immortality,
 They who, throughout the vast World-period,
 With toil incredible keep pressing onward
 Toward the Great Day "Be With Us."

Thus were fashioned

The Worlds in which are no existent forms,
 And the illusive Worlds where forms exist:
 From the Eternal Light, the One, are lit
 The Seven Æonian Lights; from each of these
 Are lit in turn the seven times Seven Lights.
 Within the Ring the Wingéd Globes keep watch.

Empowered by the Mother of Compassion,
 Who is the Voice of sacred and unerring
 Knowledge, and is consorted trebly with
 The Seven-vowelled Lord—the Voice that speaks
 Out of the Silence of Eternal Peace—
 The Fiery Whirlwind, into whom the Gods,
 Their offspring, breathed the forceful Breath of Life,
 Evokes from the profundity of Space
 The Phantom of the Universe that perished
 In Æons past, the lasting Antenatal
 Pattern whereby it is again renewed,
 Compacted by the Seven Elements.

And then the swift and fiery God discloses
 The Seven Centres of the Cosmic Forces,
 In which throughout the Universal Night
 They rest untoiling in the perfect Peace
 Which none shall win until the wondrous Day
 "Be With Us," and on these secure foundations
 He rears the Universe, constructed with
 The glittering Atoms of the Elements.

Four of the Seven Elements appear
 Successively, and of the Fifth a Fraction;
 Two and a Fraction are as yet concealed.
 With those revealed he gives the phantom Worlds
 Their outer forms: and Six World-globes are ready
 Thus to be manifested; one, the Seventh,
 Is set apart. At last a Chain of Seven
 Revolving Globes emerges, minor Worlds
 Within the boundless World, each Globe the offshoot
 Of its ancestral Globe, the Phantom-born.

For thus the Fiery Whirlwind models them
 After the Phantoms of departed Globes,
 And places them on the Eternal Centres.
 How does he mould them? He consolidates

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The Starry Mist, to fashion Balls of Fire,
 Runs through them and around them, thus infusing
 Life into them, and then he sets them whirling,
 Some one way, some another. Globes of Fire
 Are they, yet they are cold; he makes them hot.
 They then are dry; he makes them moist. They glow;
 He fans and cools them. Thus for Seven Æons
 The Fiery Whirlwind toils, from Morning Twilight
 To Evening Twilight of the Cosmic Day:

* * * * *

When the descending Hosts of Gods who hold
 Their spiral course around the Seven Globes
 Arrive at Mother Earth, the fourth and lowest,
 They are enjoined to body forth on Earth
 Their images, Mankind, to people her.
 Two-thirds obey; but many—aye, a third—
 Disdainfully refuse. This was the first
 Dissension. Then the sentence was pronounced:
 The disobedient Gods will be embodied
 In the debased Fourth Race of mortal men,
 To suffer and bring sorrow on the Earth.

The older globes, in regular rotation,
 Develope downward from the higher Worlds,
 Then upward, spirally. The gleaming spawn
 Of the World-Mother fills the Spacial Sea
 Wherein the Planets circle round the Sun;
 And in that Sea of Life incipient Planets
 Pursue their infantine activities.
 Attracting and repelling, oft colliding,
 Creating and pugnaciously destroying,
 Till here and there bright clusters of them form,
 And break away, to wander far in Space,
 With no appointed orbits. Then the combat
 Begins anew 'twixt these erratic bodies,
 And many perish, by their foes devoured.
 In time the strong survivors cease to roam,
 And settle down, a family of Planets,
 Each moving in its own domestic orbit.
 The Starry Mist, the Subtle Substance whence
 The Globes take shape, appears and disappears
 Incessantly while yet the Globes endure.

(To be Continued)

THEOSOPHY OR NEO-THEOSOPHY

To H.P.B. and W.Q.J.

In Their Cause, which is the Cause
of true Theosophists the World Over

The Theosophical Society is dead. But there are many Theosophists in it who are yet alive. Not knowing the history of the years since 1893-4 that led to its downfall, and not realising the wide divergence between Theosophy and the present-day versions, they may go the way of the Society unless something be done to prevent it.

It is because an opportunity must be given the earnest student to see the differences between the teachings of Theosophy as re-stated in the 19th century by H.P.S. and those given to-day; it is because an opportunity must be given the true seeker to know previously obscured facts concerning the great wrong that brought about the Society's eclipse, that this work of compilation has been undertaken. Those who prefer blind belief to knowledge will have no interest in these pages. But those who seek to know will study them, using the references to find out the facts for themselves and be satisfied whether they are not truths that are here presented.

Note: All references to page numbers in H.P.B.'s works are to first editions or Theosophy Company (Los Angeles) re-prints, other editions being expurgated and therefore repaged.

Differences in Teaching

The book is written in all sincerity. It is meant to do even justice, and to speak the truth alike without malice or prejudice. But it shows neither mercy for enthroned error, nor reverence for usurped authority. It demands for a spoliated past, that credit for its achievements which has been too long withheld. It calls for a restitution of borrowed robes, and

the vindication of calumniated but glorious reputations . . . TRUTH, high-seated upon its rock of adamant, is alone eternal and supreme.

—Preface to "Isis Unveiled," p.v.

I dread the appearance in print of our philosophy as expounded by Mr. H——. He makes of us *Agnostics*!! We do not believe in God because, so far, we have no proof, etc. This is preposterously ridiculous; if he publishes what I read, I will have H.P.B. or Djual Kool deny the whole thing; as I cannot permit our sacred philosophy to be so disfigured. He says that people will not accept the whole truth; that unless we humour them with a hope that there may be a "loving Father and creator of ALL in heaven" our philosophy will be rejected *a priori*. In such a case the less such idiots hear of our doctrines the better for both. If they do not want the whole truth and nothing but the truth, they are welcome. But never will they find us — (at any rate) — compromising with and pandering to public prejudices.

—Mahatma Letters, pp. 304-5.

The Wise Man Courts Truth; The Fool, Flattery.

However it may be, let rather our ranks be made thinner, than the Theosophical Society go on being made a spectacle to the world through the exaggerations of some fanatics, and the attempts of various charlatans to profit by a ready-made programme. These, by disfiguring and adapting Occultism to their own filthy and immoral ends, bring disgrace upon the whole movement. Some writer remarked that if one would know the enemy against whom he has to guard himself the most, the looking-glass will give him the best likeness of his face. This is quite true. If the first object of our Society be not to study one's own self, but to find fault with all except that self, then, indeed, the T.S. is doomed to become—and it already has in certain centres—a Society for mutual admiration.

—"On Pseudo-Theosophy," "Lucifer," March, 1889.

Theosophy is the accumulated wisdom

of the ages. Mark well that it is no fancy of one or several isolated individuals. Its uninterrupted record extends over thousands of generations of seers. It was only formulated after traditions from exalted beings, passed on age by age, had been tested and verified by the independent visions of great adepts, themselves checked and rechecked by other adepts and by centuries of experiences, during something like eighteen million years. (See Secret Doctrine, 1, pp. 272-3.)

Any teaching that fits in with this Ancient Wisdom is truly Theosophy. It must stand or fall by the test of comparison with all that has gone before. Earnest students of to-day, by comparative religion and comparative philosophy, can trace an unbroken line of dovetailed teaching within the last five thousand years from Krishna, Buddha, Confucius and Lao Tse, Pythagoras and Plato, Jeshu (or Jesus), Apollonius of Tyana, the Alexandrian School, teachers of the 15th, 16th, 17th and 18th centuries to the 19th century when Madame H.P. Blavatsky once more restated part of the aeon-old truths for the western world. (See Key to Theosophy, p. 243.)

By the Masters' test, as by their words, H.P.B. stands, one of a long line of Messengers, acceptable because of the other links in the chain before her. She herself followed the Occult Law and substantiated statements in "The Secret Doctrine," and her other works, by historic, archeological and scientific data, showing the teaching rooted in earlier systems of Theosophic thought. It is obviously futile, therefore, to talk of improving and expanding the philosophy given out by her. Can later-day *soi disant* Theosophical teachers stand this same test? You are invited to judge for yourself:

The Teaching on the Logos or Deity or God.

We say and affirm that that motion—the universal perpetual motion which never ceases, never slackens nor increases its speed, not even during the interludes between the pralayas or "night of

Brahma," but goes on like a mill set in motion, whether it has anything to grind or not . . . we say this perpetual motion is the only eternal and uncreated Deity we are able to recognize. To regard God as an intelligent spirit, and accept at the same time his absolute immateriality is to conceive of a nonentity, a blank void; to regard God as a Being, an Ego and to place his intelligence under a bushel for some mysterious reason is the most consummate nonsense; to endow him with intelligence in the face of blind brutal Evil is to make of him a fiend—a most rascally God. A being, however gigantic, occupying space and having length, breadth and thickness is most certainly a Mosaic deity.

—Mahatma Letters, pp. 138-9

1. The Secret Doctrine teaches no *Atheism* except in the Hindu sense of the word *nastika* or the rejection of idols, including every anthropomorphic god.

2. It admits a Logos or a collective "Creator" of the Universe; a *Demi-urgos*—in the sense implied when one speaks of an "Architect" as the "Creator" of an edifice, whereas that Architect has never touched one stone of it, but, while furnishing the plan, left all the manual labour to the masons; in our case the plan was furnished by the Ideation of the Universe; and the constructive labour was left to the Hosts of intelligent Powers and Forces. But that *Demiurgos* is no personal deity, *i.e.*, an imperfect extra-cosmic god—but only the aggregate of the Dhyani-Chohans and the other forces.

—Secret Doctrine, 1. pp. 279-80.

* * *

We have in the Logos of our solar system as near an approach to a personal (or rather, perhaps, individual) God as any reasonable man can desire, for of Him is true everything good that has even been predicted of a personal deity. We cannot ascribe to Him partiality, injustice, jealousy, cruelty; those who desire these attributes in their deity must go elsewhere. But so far as His system is concerned He possesses omniscience, omnipresence, omnipotence; the love, the power, the wisdom, the glory, all are there in fullest measure. Yet He is a mighty

individual—a trinity in unity, and God in very truth, though removed by we know not how many stages from the Absolute, the Unknowable, before which even solar systems are but as specks of cosmic dust. The sun is His chief manifestation on the physical plane, and that may help us a little to realize some of His qualities, and to see how everything comes from Him I myself who speak to you have once seen Him in a form which is not the form of His system. This is something which utterly transcends all ordinary experience which has nothing to do with any of the lower planes. The thing became possible for me only through a very daring experiment—the utter blending for a moment of two distinct rays or types, so that by means of this blending a level could for a moment be touched enormously higher than any to which either of the egos concerned could have attained alone. He exists far above His system; he sits upon it as on a lotus throne. He is as it were the apotheosis of humanity, yet infinitely greater than humanity.

—C. W. Leadbeater, *The Inner Life*, 1. pp. 143-46.

“The *Logos* . . . This highest consciousness,” answer the Occultists, “is only a *synthetic unit* in the world of the manifested Logos—or on the *plane of illusion*; for it is the sum total of Dhyān Chohanīc *consciousnesses* . . . *Isvaru* or *Logos* is Spirit; or, as Occultism explains, it is a compound unity of manifested living Spirits, the parent source and nursery of all the mundane and terrestrial monads, *plus* their divine reflections which emanate from, and return into, the Logos, each in the culmination of its time.”

—Secret Doctrine, 1. p. 573.

* * *

Man, the individual, evolving soul, is in truth in the image of his Maker, and what He is in His fullness now, that man will be some day. Hence it is that, by a certain development of faculties latent in the human consciousness, men can touch even now the fringe, as it were, of the

Consciousness of the LOGOS, and so, with Him, see the past as happening even now.

—C. Jinarajadasa, *First Principles of Theosophy*, p. 29.

When we speak of the Deity and make it identical, hence coeval, with Nature, the eternal and uncreate nature is meant and not your aggregate or flitting shadows and finite unrealities. We leave it to the hymn makers to call the visible earth or heaven God's throne, and our earth of mud His footstool. Our DEITY is neither in a paradise, nor in a particular tree, building or mountain; it is everywhere, in every atom of the visible as of the invisible Cosmos, in, over and around every invisible atom and divisible molecule; for IT is the mysterious power of evolution and involution, the omnipresent, omnipotent and even omniscient creative potentiality.

—Key to Theosophy, p. 49.

* * *

“ . . . in this music temple . . . he is bearing his share in a concert which comes from all the worlds of the system, and these streams from all the worlds make somehow the mighty twelve-stringed lyre upon which the LOGOS Himself plays as He sits upon the Lotus of His system. It is impossible to put this into words; but the writer has seen it, and knows that it is true. He hears, He responds, and He Himself plays upon His system. Thus for the first time we have one brief glimpse of the stupendous life which He lives among the other LOGOI who are His peers.

—Annie Besant and C. W. Leadbeater, “Man: Whence, How and Whither,” p. 378.

On Religion

I will point out the greatest, the chief cause of nearly two-thirds of the evils that pursue humanity ever since that cause became a power. It is religion under whatever form and in whatever nation. It is the sacerdotal caste, the priesthood and the churches.

—Mahatma Letters, p. 57.

* * *

THEOSOPHY. As the origin and

basis of all religions, it cannot be the antagonist of any; it is indeed their purifier, revealing the valuable inner meaning of much that has become mischievous in its external presentation by the perverseness of ignorance and the accretions of superstition; but it recognizes and defends itself in each, and seeks in each to unveil its hidden wisdom. No man in becoming a Theosophist need cease to be a Christian, a Buddhist, a Hindu; he will but acquire a deeper insight into his own faith.

—Annie Besant, "Ancient Wisdom," p. 5.

Ignorance created Gods and cunning took advantage of opportunity. Look at India and look at Christendom and Islam, at Judaism and Fetichism. It is priestly imposture that rendered these Gods so terrible to man; it is religion that makes of him the selfish bigot, the fanatic that hates all mankind out of his own sect without rendering him any better or more moral for it. It is belief in God and Gods that makes two-thirds of humanity the slaves of a handful of those who deceive them under the false pretence of saving them. . . . The Irish, Italian and Slavonian peasant will starve himself and see his family starving and naked to feed and clothe his padre and pope. For two thousand years India groaned under the weight of caste, Brahmins alone feeding on the fat of the land, and to-day the followers of Christ and those of Mahomet are cutting each other's throats in the names of and for the greater glory of their respective myths. Remember the sum of human misery will never be diminished until that day when the better portion of humanity destroys in the name of Truth, morality and universal charity, the altars of these false gods.

—Mahatma Letters, p. 58.

* * *

If he is on God's side he is one of us, and it does not matter in the least whether he calls himself a Hindu or a Buddhist, a Christian or a Mohammedan . . .

—J. Krishnamurti, "At the Feet of the Master," p. 8.

The Bible, from Genesis to Revelation, is but a series of historical records of the great struggle between white and black Magic, between the Adepts of the right path, the Prophets, and those of the left, the Levites, the clergy of the brutal masses. . . . That there were two schools of Magic, and the orthodox Levites did not belong to the *holy* one, is shown in the words pronounced by the dying Jacob.

—Secret Doctrine, II., p. 211.

* * *

What is the object of religions? They are given to the world by men wiser than the masses of the people on whom they are bestowed, and are intended to quicken human evolution . . . all the types need religion, so that each may reach upward to a life higher than that which he is leading. . . . Religions seek to evolve the moral and intellectual nature to unfold itself.

—Annie Besant, Esoteric Christianity, ps. 3 and 4.

The struggle of Bel and then of Mero-dach, the Sun God, with *Tiamat*, the Sea and its Dragon, a "war" which ended in the defeat of the latter, has a purely cosmic and geological meaning as well as an historical one. It is a page torn out of the History of the Secret and Sacred Sciences, their evolution, growth and DEATH—for the *profane masses*. It relates . . . to the as systematic persecution of the Prophets of the Right Path by those of the Left. The latter, having inaugurated the birth and evolution of the sacerdotal castes, have finally led the world into all these exoteric religions, invented to satisfy the depraved tastes of the "*hoi polloi*" and the ignorant for ritualistic pomp and the materialization of the ever immaterial and Unknowable Principle.

—Secret Doctrine, II., p. 503.

H.P.B. to Mrs. Besant.

But, it is quite correct to say that "having for long done the will (i.e., put in practice the first of the Theosophical principles) she is now beginning to know of

the doctrine." But this doctrine, let us hope, will *never* lead her to make *again* "her communion at a Christian altar" (italics ours), in other words to renounce the whole and the absolute for the part and finite. . . . This Christianity *per se* cannot, in the nature of things, offer—neither for that matter, can any other so-called religion—as it now stands; for all unduly exaggerate the personality of their Founders, Christianity more than others, as it makes Jesus very God of very God and of his brother teachers in Christ (or CHRISTOS), false prophets. We speak here of modern church Christianity, not of the mystic religion of Christos, the LOGOS, the Western aspect of the one religious philosophy which can bind all men together as brothers.

—Lucifer, vol. IV., 1889, ps. 448-9.

(To Be Continued)

AN INTRODUCTION to PATANJALI

By Edith Fielding

VI.

Book II. (Continued.)

As was suggested in the previous paper, it is well for the aspirant to pause and examine carefully the instructions given so far. It is more than likely that the magnitude of the task before him will daunt him—it will certainly try his mettle.

In the first flush of enthusiasm, so often the student wants to leap into Occultism; if he is faithful, he will gradually find that he has to grow into it, and the growing process may be so slow as to be practically imperceptible.

There are those who seem to think that meditation is merely a question of having the necessary time to devote to it, quite ignoring the exacting moral training which Patanjali, together with all the real teachers, places first. "But, O, Lanoo, be of clean heart before thou startest on thy journey."

The whole of Raja-Yoga is divided into eight stages, of which the first two only, Yama and Niyama, have so far been dealt with in Book II; these form the moral foundation.

Meditation, spoken of as Dhyana, is the

seventh stage, and cannot safely be wrenched out of its place, and put first, as so many imagine.

First must come purification and discipline. Writing on this subject and of the many delusions from which people suffer, H. P. Blavatsky says, "One of these (delusions) is the relative facility with which men fancy they can get at the 'Gate,' and cross the threshold of Occultism, without any great sacrifice. It is the dream of most Theosophists, one inspired by the desire for power, and personal selfishness, and it is not such feelings that can ever lead them to the coveted goal."

The third stage is Asana, or posture; then comes Pranayama, or control of breath; followed by Pratyahara, or abstraction: the last three stages are Dharana, Dhyana, Samadhi; contemplation, absorption or meditation, and trance. These last are really three stages of one process, which taken together are spoken of as Samyama. These are dealt with more fully in Book III.

It is interesting to compare these eight stages as given by Patanjali, with the "Noble Eightfold Path" set forth in "The Light of Asia": Right Doctrine, Right Purpose, Right Discourse, Right Behaviour, Right Purity, Right Thought, Right Loneliness, Right Rapture.

To return to the third stage, Asana, we find the following translations:

II., 46 (a) "Posture is that which is steady and easy," Dvivedi. (b) "Right poise must be firm and without strain," Johnston. (c) "Stable-and-easy posture," Woods.

Hatha-Yoga deals more fully with posture and breathing than does Raja-Yoga, but it must be remembered that the former aims at perfection of body only, the latter at perfection of soul.

Patanjali has shown us that control of the psychic nature is necessary for the development of mental power, and now he draws our attention to the physical control which is also necessary. This is to be attained:

II., 47 (a) "By mild effort and meditation on the endless," Dvivedi. (b) "Right poise is to be gained by steady

and temperate effort; and by setting the heart upon the everlasting," Johnston.

Where the thoughts run hither and thither; there will usually be found a corresponding restlessness of body. By choosing a position which is comfortable and which keeps the body upright, and which is only assumed at these times, it will be found that the body can be forgotten as soon as the position is assumed, and the mind will automatically turn to the things of the spirit. When the body and mind have thus been stabilized by "mild effort," which must of course be continuous, they will become impervious to all outside influences or, as the aphorism puts it, "Then no assault from the pairs of opposites." This being attained; there follows the right control of breath.

II., 49 (a) "When this is gained, there follows the right guidance of the life currents, the control of the incoming and outgoing breath," Johnston. (b) "This being (accomplished), *pranayama* (follows)—the cutting off of the source of inspiration and expiration (of the breath)," Dvivedi. (c) "When there is this (stability of posture) the restraint of breath cutting off the flow of inspiration and expiration (follows)," Woods.

Then follow some instructions on inspiration; expiration and retention; these do not really concern the general student, and when one has complied with all the commandments and rules set forth earlier, he will find the Teacher who is necessary to lead him through this part of the training.

To attempt it oneself, with only the knowledge which can be found *written*, is said to be most unwise.

At the same time there is a practical side to the question of proper breathing, which should really concern us all. Steady, even, silent breathing does much towards enabling us to think and speak clearly, and an emotional outburst can easily be brought under control by deliberate rhythmical breathing.

When quietness of body and breathing is firmly established, so that neither are disturbed by outer events, there will be a corresponding stability in the inner

nature, and the Soul will find its own place of peace, undisturbed by the things of the world. Not that duties will be neglected, but there will be an inner attitude of peace towards all things, for all things will be valued at their true worth when the attention is fixed on the Infinite.

II., 52 (a) "Thereby is worn away the veil which covers up the light," Johnston. (b) "Thence is destroyed the covering of light," Dvivedi. (c) "As a result of this, the covering of light dwindles away," Woods.

The "covering of light" is the phenomenal world which hides the real nature of the Universe. The aforementioned discipline will destroy this illusion, and the beauty of the Soul, the beauty of the real Universe, will be realized.

II., 53 (a) "The mind becomes fit for absorption," Dvivedi. (b) "Thence comes the mind's power to hold itself in the light," Johnston.

Then follows *Pratyahara* or abstraction.

II., 54 (a) "Abstraction is, as it were, the imitating by the senses the thinking principle, by withdrawing themselves from their objects," Dvivedi. (b) "The withdrawal of the senses is, as it were, the imitation of the mind stuff itself on the part of the organs by disjoining themselves from their objects," Woods. (c) "The right withdrawal is the disengaging of the powers from entanglement in outer things, as the psychic nature has been withdrawn and stilled," Johnston.

When the attention of the mind is drawn away from those things which are but of a temporary nature, and fixed on things eternal, the senses will in time follow the mind and come under complete control.

II., 55 (a) "Then follows the greatest mastery over the senses," Dvivedi. (b) "Thereupon follows perfect mastery over the powers," Johnston.

This control is not gained suddenly, but must be practised continually. For instance, in learning to control the body, even the inclination to start at unusual noises must be resisted; and nothing must be allowed to upset the emotional nature. He who is trying to understand something of the doctrine of Karma should be able

to take all reverses as also the favours of fortune, with a calm indifference.

Those who have tried faithfully to keep the Commandments, and follow the Rules set down in Book II., will be ready to consider the Spiritual Powers, which can only be gained through such faithful practice. These Powers are not supernatural, but are the outcome of the growth of the spiritual man, as the Higher Self comes into Its own.

(To be continued.) ¹¹²

SPHINX-RIDDLE

One comes across in the Secret Doctrine strange oracular passages. Something profound is to be sensed in their obscurity, and when their prophetic significance is perceived, there is awakened a feeling as of contact with uncanny prescience. Here is such a passage:

"Over the Gateway of Century I of our era the ominous words **THE KARMA OF ISRAEL** fatally glowed. Over the portals of our own the future seer may discern other words, that will point to the karma for cunningly made-up history, for events purposely perverted, and for great characters slandered by posterity."

The lunar cycle of 19 years, perchance, has a corresponding cycle of 19 centuries.

W. Q. Judge has averred (in *The Ocean of Theosophy*) that we saw the reaction to priestly lies in the materialism of the 19th century. But methinks the karma of Israel does not end there, but continues through the years that follow.

Over the centuries that have gone in this our Christian era, there has been thrown the shadow of three Hebrews. Towards Calvary and its three crosses all Christendom has turned its eyes. But now some begin to look away, and, behold, the shadow of three Hebrews is again laid upon them. Three Hebrews—whose influence cannot be gainsaid, whose mental shadows today confuse men's minds. Like the three crosses they too, propound a sphinx-riddle, which men must answer or they perish. Three Hebrews, born in century the 19th,—Einstein, Marx and Freud—expounding to humanity part truths, whose other part

must be found, or it must remain wisdomless.

Western physicist, once serene with his gravity and his mathematical formulae, confident that these were indeed reality, finds under the none-too-clear light of Einstein, that they are unreality, and stands now in a vortex of relativities, geometries, non-atoms and he knows not what.

Marx, body gone, but mental shadow remaining, who saw trends of economics too clear, but effective remedies scarce at all, flung ferments into old empires and made other empires tremble.

Freud, lifting the veil which hid from man his lower self, creates in many revulsion and horror. They draw away with shuddering denial from such visions of karma, while others curiosity-stricken, peer in with ape-like delight and chatter.

A three-fold sphinx riddle do these propound to mankind; the answer to be found only in Theosophy. In occult physics, spiritual love, and raja yoga, is the completion of the part-truths of these three Hebrews. Therein is the answer and the power. Therein too lies the value of the Divine Wisdom, its need for the world today, and the duty.

Great characters were slandered by Christendom: now arise slanderers of the heroes of Christendom. Events purposely perverted by Christendom: now arise perverters of the ideals of Christendom. History cunningly made-up by Christendom: now arise proclaimers of reality, who proclaim, alas, only the reality of baseness. This is an age in which cynical criticism, disillusion, and wonderlessness are rife. But when we look in the faces of the children we see there the promise of a new and happier vision.

Hamilton. C. Williams.

* * *

Why is it that faith, to all appearances a thing so puerile, should in actuality be so powerful? Is rational knowledge enough to live by? What are we, and whither are we going? Why do we secretly feel that duty and love to our neighbour are right? Here are questions that have been put to me by colleagues in intimate conversation and in moments of sincerity.—Professor Sante do Sanctis.

GEORGE W. RUSSELL

Eight hundred people filled the Assembly Hall of the University of Toronto College of Education to its utmost capacity on Friday evening, February 24, to hear George W. Russell, known in the literary world as Æ, the Irish poet, painter, essayist, editor, economist, agricultural expert, and above all Theosophist and Occultist. The President of the University, Sir Robert Falconer, and a large number of the faculty, were there, besides most of the literary, artistic and journalistic notabilities of the city. The astonishing thing about Mr. Russell's visit was the extraordinary impression which he made as he has made it wherever he has gone on his tour of the continent. His reception in New York was of the same remarkable character. Scarcely a newspaper or magazine or review but devoted large space to his work and character, and apparently it was not forgotten that he traced his inspiration to Madam Blavatsky and the Theosophical movement which she set a-going. As a representative of that movement he was one to be proud of, and without stressing the point in the least he left insensibly the conviction that the source from which he drew his charm was one not to be neglected. In his address, which was on the prominent personalities of the Irish literary revival, he indicated that they, too, had come under the influence of which he was such a grateful agent. The local Toronto press was as deferential as that of New York and highly appreciative reports of the lecture appeared next day, and many editorial comments as well. We suppress our own eulogies in favour of some extracts from our contemporaries. The reporter for *The Toronto Star*, Mr. R. C. Reade, wrote a most graphic account, from which we take the introductory portion:

"George Russell, the Irishman of multitudinous parts, who is even better known as the mystical poet, "Æ," gave, last evening, to an audience that completely filled the auditorium of the university schools two hours of literary reminiscence and bardic rhapsody that well deserved the epilogue of the chairman, Professor

DeLury: "You have made this night for those who love the finer things in literature a night without a peer."

"With an easy, graceful flow of language, in a voice as delicately musical as a silver temple bell, he went from topics guage, in a voice as delicately musical as and Yeats and Moore and Joyce and other leaders in the Irish renaissance, and touched matters of high philosophical import. Over it all was a patina of pathos and golden rhythm in verse and prose.

"In his boyhood there had existed in Ireland a state of imaginative excitement which time would not create again. Suddenly a country for a century sterile in high literature broke out in poetry and drama. There had been a revival of its ancient tongue which had been thrust aside by the speech of its foreign rulers till it had become the speech of only a fading folk along the sea coast. Yet in a generation those almost extinct embers of ancient culture and been fanned into a flame.

"Russell pictured a young man preaching to a street crowd this pagan faith like a Salvation Armyist. "That was myself in my youthful enthusiasm trying to bring my countrymen back to the old culture and at this time I met William Butler Yeats, who was the most beautiful boy I ever set eyes upon. He had dark eyes and olive cheeks and looked as if he had come out of some ancient dream."

Yeats used to recite to relatives devoted to modern science the Hermetic scriptures, the Upanishads and Bhagavad Gita. And he practised magic like Shelley. "But there was this difference: Shelley tried to raise devils; Yeats tried to raise gods. I like to think of him in that gay fantastic youth of his when he tried to light cigarettes at the stars."

The Editor of *The Star* made this note:

"George W. Russell's lecture last night will be unforgettable by those who heard it—certainly by all those who have even a strain of Irish in them.

"As the lecturer recited verses by Yeats or his own lines on his two fellow poets who met tragic deaths—with his fine head tilted back and rocking to the music of the words, spoken in slightly plaintive

monotone, one could imagine the spell that was wrought by some ancient bard on the hill of Tara in olden days. And Russell wrought a spell on his audience last night.

"It is interesting to find that this distinguished visitor speaks English as it is spoken by those who speak it best in Toronto. His English would be no different had he spent his life in this city, but there is a musical quality in his voice and a leisure of enunciation quite his own."

Another hand in the *Star Weekly* (presumably Mr. Augustus Bridle) gave the following discriminating appreciation of Mr. Russell's lecture:

No literatus ever lectured here in such a complete personal picture as George Russell who resurrected the souls of Ireland last week. Yeats over ten years ago had a couple of hundred to hear personal idioms. Noyes on three occasions has reproduced phases of English life with smug success and in lyric moments. Chesterton oblivious to a large audience, amused it with blinking foibles. Gibbs talked prophetically about the war and Europe. Drinkwater was a genial raconteur eloquent about poetry. Vachel Lindsay let loose his verbal cataracts. Buchan was intense. Walpole gave two scintillating lectures. St. John Ervine was informative.

Russell talked for an hour and a half about the Irish soul and her priests of culture, and it seemed like half an hour. He stood behind a table, never once moving a foot, only now and then his hands so femininely small compared to his thick shoulders and the bush of his beard—the only full-bearded man in the room. Half inaudible to even Irish ears at the back of the hall, his voice sang in a bard-like mezzo voice monotone, clear and vivid to those near the front. When he recited poems he monotoned every line, with a cadence—occasionally two—dropping a fourth and up again just at the end. Here was the complete bard, poet, mystic, humorist, strophist, absorbed not in himself, but in his Ireland and her souls. And the most critical audience ever gath-

ered in Toronto—Irish, non-Irish, poets, literati, scribes, professors, politicians, art-folk listened unconscious of clocks, aware only of time, people, souls and the love of country. Why not? Were we not for the time being all Irish—as the world sometimes is? And to most of us will the picture of that bushy bearded son of the skeag and the misty morning and that soft song of a voice ever grow faint? And to even those most critical of shifting moods in drama, can there be anything more subtly complete than the twinkling transformation of this poet from the mystic bard to the humorous storyteller?

That is the trick of the Irish. Go where you may, where else can you find it?

Russell is not a good lecturer. He is too sincerely intimate. His audience must come too close. They must feel the spin-drift, smell the peat smoke, catch the lilt and the brogue, see the strange folk who, swathed in ideals, can smile in the teeth of death, crack a joke with fate, and never compromise.

That is a rare gift. Thank heaven for a man who can make and speak a poem about a city like his on Dublin, or the Gate of the Mountain, who, versed in economics, linens and pigs, can talk of a land as a thing with a soul.

As a poet Russell is not supremely great. No mystic ever is. He transcends too much. Common life can't follow him when he is done. The Irish are too lonely. Their poetry is too sad with the impossible. Beauty is sometimes terrible.

Yet he took the people with him as he traced the rise and fall and resurrection of Irish culturalism, the steam-rolling of the Roman that failed on Ireland, the Lever and Lover caricatures and the stage Irishman with his begorras, the later cast-ironism of the English regime, the resurrection of Gaelic culture in the poets, playwrights, storytellers, revelations of Standish O'Grady, the lecturer's own youth, the rise of a gleaming cult of literati in the 20th century after the inertia of the 19th, the emergence of Yeats, Synge, Lady Gregory, Dunsany the daring exotic, the Socialist movement centring in English Morris, and Irish Shaw,

James Joyce the naturalist known to the speaker first as a golden young egoist, later as a realist portraying the "rats and reptiles" of biological life in his *Ulysses*—one of all that large audience has a copy of this suppressed book.

His oblique thrust at George Moore coming back from London to take part in the new movement with his green hall door giving the key note to the melody scheme of his rooms reminds us that in his *Avowals*, Moore the Cosmopolite says little about the Irish, his own folk, much about other nations, never a word about Russell. What Russell said about meeting Shaw—mutually unaware—in the National Art Gallery at Dublin, makes even Shavians marvel that Shaw is precisely an "angel." Shaw lives on Adelphi terrace, and in a letter to Stephen Gwynne, recollected in *Experiences of a Literary Man*, Russell himself says this:

"I have a horror of London, based not upon prejudice but upon experience. I find that when I go over there my soul absolutely won't go with me. . . . A man without a soul can't lecture. I believe seriously that London is hell and that I breathe in bits of dead souls at every instant."

It was a bit tantalizing even in so lovely a resurgence of beauty and glory to hear "Æ" talk so freely about *Ulysses*, such a banned "bad book," and not to have read to the audience one passage—not too terrible—from the one available copy in the University of Toronto. Joyce lives mainly in Paris. Is Paris also "hell" to "Æ"?

All the speech lacked was a bard like Hollingshead behind the curtain to have sung a prelude of one old Irish ballad unaccompanied to have made even Rufus Hathaway drop to the floor his treasured first edition of *Poems and Ballads of Old Ireland* by "Æ," published in 1888.

Thank God for George Russell, who makes beauty instead of money! May he come again; and next time let him wear, not a Tuxedo but a tweed coat; and let him talk, not of the Erin that was but of the Ireland that shall be when to him London is no longer hell, and when to the Englishman Dublin is no longer the favoured playground of the Devil!

—Toronto Daily Star, March 3.

THE ASTROLOGICAL HOUSES

V.

If House No. 7 is interesting to most people, House No. 10 is intensely interesting to a great number, for this house deals with the occupation or profession of the native, his honours and preferments, if any, and generally the position in society to which he may attain in this incarnation. There is a great gulf between the man who toils amid limitations of many kinds, and the man who receives from his country recognition of public services, or degrees from Universities or public Societies. Cardinal signs always denote that the native will draw out from the mass and lead in a greater or less degree, so a Cardinal sign on House No. 10 will indicate leadership, differing in kind according to the sign, and in degree according to the position of the ruling planet of House No. 10, the native's rising sign and planet, and the configurations and aspects of the whole figure.

The Cardinal signs are Aries, Libra, Cancer and Capricorn, each one having its own peculiar realm in which it is supreme. Aries will show leadership in the direction of applied energy which requires skill and brains as well as action. This may be in engineering, railroading, pioneering, or one of many branches of science. Libra will show leadership in Art or in Law, for Saturn is exalted in Libra, and may incline to Law or the judiciary if it is placed in the sign or in House No. 9. Cancer inclines towards Government employment, or to some special service to the public as the police or postal service. If Uranus assists it will make public accountants, trustees or actuaries. Capricorn may direct the native into many lines all culminating in leadership, law, legislature or finance. A horoscope observed has Capricorn on House No. 10 with Saturn in the Sign; the native, a young man, has been given control of numerous workers in certain lines of engineering.

The variations of the influence of this house are almost endless, in fact just as varied as the occupations of men. Jupiter is almost sure to bring preferment in the church or in finance, Venus also will bring good fortune if properly aspected and

strong, if not, its influence may be rather unpleasant than otherwise. Mercury gives business ability and encourages writers and those who have to do with newspapers and news communication. Mars may bring military preferment, but in these piping times of peace, the leadership may be in science or machinery. Uranus brings the native into prominence in some way that is uncommon, and the prominence may not be of a pleasant character. Such a person as John Brown of abolition fame was undoubtedly under this influence. Mr. Gladstone was born under this planet.

Saturn has the power to exalt greatly, but the influence is not altogether good, as there are periods of downfall which are sometimes as powerful as the uplifting periods. Napoleon was one of those who had Saturn in House No. 10.

Readers will notice that very little has been said in these articles about the planet Neptune. The reason is that Neptune apparently plays a very small part in most present day horoscopes. The greater number of people now on earth are not well fitted to either receive or transmit the forces of Neptune, so these forces are not thoroughly understood. Some authorities claim that its influence is psychic, presiding over mediums and clairvoyants, also actors and mimics, others assert that its influence is like that of Uranus and Venus combined. Such a combination will not be good unless fortified by steadying planets like the Sun or Jupiter. Some remarkable coincidences are told showing a relation between the aspects of Neptune and playing of the 'cello. The effect of Neptune in House No. 10 is likely to be disturbing, but due to its great orbit and slow motion, it is retrograde a great part of the time, which postpones at least the strongest effect of any planet.

Think how many spoiled lives might be saved if parents would only have some competent person advise them as to their child's character and aptitude and the environment best suited to its development, by a close examination of its horoscope, particularly House No. 10. Many puerile ministerial or legal careers would be prevented, and we might have some more efficient and capable grocers and machin-

ists, while other boys and girls whose souls are aching to fly on Music's wing would not be eating their hearts out in dingy stores and offices.

House No. 11 is the house of friends. Your close association with humanity is portrayed here. It may be that you will have few or no friends, and by friends we mean close associates and confidants. Or it may be that you will have many friends with whom you will quarrel royally. Cardinal signs will indicate changing friendships, maybe warm while they last, but fleeting. Fixed signs will retain your friends, but some of these may be better lost. Mercury in the house generally indicates false friends who will use your confidence to wrong you, but there are configurations which will bring close friendships to carry a sweet savour all through life.

Who will interpret House No. 12? It is a mystery leading to darkness and isolation. When this house or its ruler is afflicted it is possible that the native will be laid away somewhere or somehow for years. It may be in prison, or it may be illness, or it may be banishment voluntary or involuntary. Yet there is a good side to it. It hints at a withdrawal from the noisy world of strife for a study of the occult or for the development of spiritual faculties.

Thus it is that these Mundane Houses carry us through the vicissitudes of mundane existence and incline us to contemplate the greater things of the mind and spirit. Of one thing be sure, all the human race are contained within the sweep of the Zodiac, so whatever of good, of power, of spirit growth or evolution of consciousness it contains is the heritage of every one. You may be able to grasp but little of its endowment now, yet hold fast to this and your next horoscope will be better and stronger.

George C. McIntyre.

* * *

The cycle is moving down, and, as it descends, the physical and bestial nature of man develops more and more at the expense of the Spiritual Self.

—Isis Unveiled II. 366.

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OFFICIAL NOTES

Mr. Josef Skuta, Ostrava, Kuncicky 290, Czechoslovakia, has been elected General Secretary for that country for the present year.

* * *

Mr. John Cordes has been re-elected for a three year period as General Secretary of the T. S. in Austria. He has long been associated with the work in that country.

* * *

In view of the interest being taken in Mrs. Fielding's articles on Patanjali, and the fact that students can scarcely work on more than one subject at a time, it has been thought advisable to hold over the study series on the Secret Doctrine until the Patanjali course has been concluded.

* * *

Members who have not yet returned the second half of the reply postcard sent to them for their vote on the nomination

of Mrs. Besant as President of the Theosophical Society should do so at once. The returns are to reach India by June 1, and the vote for Canada will close at the end of this month.

* * *

Volume VIII. of the Canadian Theosophist is in the hands of the binder, and orders should be sent in at once. The price is Two Dollars. A few copies of the earlier volumes are still on hand and may be had at the same price. Indexes for the several volumes may be had on application with a One Cent stamp.

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The Star Publishing Trust, Eerde, Ommen, Holland, announces the issue of 100,000 copies of a new book containing all that Mr. Krishnamurti has so far published, consisting of four books in one, 100 pages altogether, for the price of Sixpence, or twelve cents. A portrait of the author will be included. It is expected to reach millions of people in this way.

* * *

Mrs. Lilian A. Wisdom has taken over the duties of Canadian Representative of the International Correspondence League, and may be addressed at 52 Isabella Street, Toronto. Any one desirous of or willing to correspond with Theosophical students and enquirers in foreign lands should notify Mrs. Wisdom, who has a list of those anxious to have Canadian Theosophists with whom to correspond.

* * *

A fairly encouraging response has been made to the appeal sent out to inactive members. There appears, however, to be a laxity on the part of the local secretaries and treasurers in a few cases. It is the duty, according to the Constitution, for the Lodges to send in the dues of their members on July 1st. Only one Lodge has done this so far. This is the Montreal Lodge which remains a model for the Section in this as in many other respects. Probably the worst offender is the Toronto Lodge, which is also the largest Lodge in the Section. Vancouver Lodge has not been as prompt this year as usually. It should not be necessary for the General Secretary to have to ap-

peal to the individual members, as this is an encroachment upon the autonomy of the Lodges themselves, but when the collection of dues is neglected no option is left.

* * *

The event of the last four weeks for Toronto was the visit of Mr. George W. Russell of Dublin, the greatest Irishman resident in Ireland, and the greatest occultist publicly in the eye of the world today. Seldom has a visitor to the city had such publicity with less solicitation. His work is so well known by the intelligent men of the press that it was sufficient to announce his coming to have the public fully informed about him. The reports of the meeting which he addressed were also very full and appreciative, but were alike in the studied silence about Madam Blavatsky to whom he attributed his inspiration and his outlook on life. What a world we should have had, had all her pupils remained as loyal!

* * *

We begin this month the publication of a series of excerpts compiled by an English student of Theosophy, which exemplifies to some extent the difference between the teaching given by the Masters through Madam Blavatsky in her books and in their own letters to Mr. A. P. Sinnett, and the doctrines promulgated in the last 25 years by Mrs. Besant, Mr. Leadbeater and others of their school. We trust that no hard feelings will be aroused by this procedure. Those who believe the Masters wrong and Mrs. Besant right will be glad to have this evidence. Those who believe Mrs. Besant wrong and the Masters right will be equally glad of the demonstrated difference. Those who disbelieve in the Masters will point to the contradictions as evidence that no such persons as the Masters could exist, otherwise they would not so flagrantly contradict themselves within such a short period. Undoubtedly it is our sanguine nature that leads us to expect approval from all parties, but we hope not to be disappointed in this effort to discover the truth. In any case every member of the Society has a right to think for himself and to utter his mind.

THE ANNUAL ELECTIONS

Nominations for the office of General Secretary and seven members of the General Executive should be made by the Lodges during the month of March, so that returns may all be in by the 2nd day of April. Experience has shown that it is impossible otherwise to issue voting papers, carry on the elections, get returns made, and scrutinize the ballots in time for a declaration in the June magazine. Secretaries of Lodges will please see that the matter is brought before their respective Lodges, and when nominations are made have them sent *at once* to the General Secretary. Nominations must be made through a Lodge and consent of parties nominated must have been previously obtained. Nominations must reach the General Secretary by April 2, when the nominations will close. They should be mailed at least a week before. This will enable ballots to be sent out, should an election be necessary, on or before April 30, and the voting to close on June 1. Nomination returns must be sent in a separate letter addressed to the General Secretary at 26 Glen Grove Avenue West, Toronto, 12.

THE GENERAL EXECUTIVE

A meeting of the General Executive was held on Sunday afternoon, March 4, at 52 Isabella Street, Toronto, all the members being present except Mr. J. B. Wright of London, who wrote giving a prior engagement as the reason for his absence. Considerable discussion arose over the proposal to direct the members in their voting in the election now pending. It was pointed out that the Toronto Lodge had suggested a list of alternative names in the first years of the existence of the National Society with the object of assisting in the election of representatives from the west. When partisan feeling arose it was found that this idea could not be carried out and it was abandoned. The Executive finally decided that it would be sufficient for the General Secretary to point out to the western members that they could easily elect one or two representatives if they agreed to

support the candidates nominated in the west; by giving them their first and second votes. When they vote first for an eastern member they almost inevitably defeat their own man. Any Lodge with forty or fifty members can elect their nominee without difficulty if they will only vote for him. The additional space given in the magazine in recent months was discussed and the General Secretary explained it as the result of donations by private members. He pointed out that the revenue from outside subscriptions and sales in the magazine department had risen from a few dollars a month in the early years to an average of \$35 a month for the last eight months, and suggested that part of this revenue be turned back to the magazine for its permanent enlargement. This, after discussion, was agreed to. The Travelling Library Committee reported that arrangements had been completed for the carrying on of this activity, and requested an advance of \$25 a month for the next four months to be expended on advertising in Dominion-wide papers. For this purpose \$100 was advanced from the appropriation previously made. The Toronto Lodge has undertaken to supply the books and the cost of running the activity. The programme for a campaign among the eastern districts was reported upon by Mr. Bridgen of Montreal. He thought that a lecture engagement in Montreal and Ottawa would be acceptable. It was agreed that the General Secretary be authorized to visit Montreal and Ottawa for a week or ten days. It is probable that two or three days will be spent in Montreal and a week in Ottawa. Those interested are requested to communicate with the headquarters office. Applications for two charters were reported from the west, and the necessity for lecturing work was emphasized. This was approved and the General Secretary was authorized to arrange the details necessary for the organization of a Guarantee Fund and the engagement of a lecturer for next fall. Sundry correspondence was dealt with, and the next meeting will probably be held on June 10, when the results of the new election will have been determined.

AMONG THE LODGES

Montreal Lodge arranged the following programme for the session now current, and much success has been reported in attendance and circulation of literature. The lectures are given at eight o'clock each Saturday evening in Coronation Hall, 1405 Bishop Street, as follows:

February 4, J. E. Dobbs, Theosophy and Service; February 11, Fletcher Ruark, The Unbridled Mind; February 18, A. C. F. Luke, Man's Sevenfold Aspect; February 25, Mrs. W. M. Knowles, Saviours and World Teachers; March 3, J. E. Dobbs, Theosophy and the State; March 10, H. W. Gendreau, Food and its Value in Evolution; March 17, E. E. Bridgen, God and Gods; March 24, A. C. F. Luke, Half an Hour with the Old Testament; March 31, Mrs. W. A. Griffiths, Exoteric and Esoteric Christianity; April 7, J. E. Dobbs, Theosophy and Nationalism; April 14, Howard S. Ross, K.C., Psychology and the Law; April 21, A. C. F. Luke, Scientific Christianity; April 28, Mrs. W. M. Knowles, The Message of Judaism; May 5, J. E. Dobbs, Theosophy and Christianity; May 12, R. A. Utley, Prophecy; May 19, E. E. Bridgen, Man—and the Universe; May 26, Charles Fyfe, The Criminal and Society; June 2, J. E. Dobbs, Theosophy and Human Progress; June 9, C. F. Bardorf, The Advance of Science; June 16, D. B. Thomas, What is Theosophy?; June 23, E. E. Bridgen, Freedom; June 30, Miss C. Burroughs, The Use of Theosophy.

* * *

With the purpose of emphasizing the idea of brotherhood the Hamilton Lodge has for some time been planning to hold a series of week-night lectures on this theme by prominent public men. The first address was given on Tuesday night, February 28, by Rabbi Ferdinand W. Isserman of Toronto, whose subject was "Things We Have in Common." The attendance was so great that the crowd overflowed into the adjoining library, and the meeting was in every way a success. Many people who had never visited the lodge rooms before were present, and the interest extended far beyond those who

actually attended. The report of the proceedings in the local press was given splendid prominence. By this pronouncement of the first object of the society, the movement itself has been given publicity locally, and that publicity of a nature to appeal to the best feelings of the man and woman outside. Rabbi Isserman is an eloquent speaker and in his address he emphasized the unity of races and religions by drawing attention to the similarity of their history and their aspirations. At the Sunday meetings during February lectures were given by three Toronto members. Mr. Leslie Floyd spoke on Insect Communities, Mr. F. A. Belcher on Prayer, and Mr. A. E. S. Smythe on The Purpose of Death. On the last Sunday of the month Mr. H. H. McKinney gave a poem recital of his own poems which are of a Theosophical nature.

* * *

Toronto Lodge held its annual meeting on February 15 and heard the annual reports and statements. The receipts for the year amounted to \$4,627.29 and the disbursements to \$4,610.31. Circulation of library books was 2,543. The programme committee reported classes as follows: Monday night, Ladies Physical Culture class, Miss Crafter; Talks on Theosophical subjects, Mr. C. Lazenby. Tuesday, Theosophy and Art, Mr. L. Harris. Wednesday, Isis Unveiled, Mr. Smythe. Thursday, Buddhism, Mrs. C. Aikins. Friday, Forum Discussion, Mr. Kinman. Officers elected were president, Mr. Smythe; vice-president, G. C. McIntyre; secretary, D. W. Barr; property and finance committee, Harold Anderson, D. W. Barr, Alfred Cornwall, G. I. Kinman, G. C. McIntyre, G. J. McMurtrie and Kartar Singh. These with the president, Mr. Hubel, Mr. Pratt, Mr. Julian Sale, Mr. L. Sinden, Mrs. Smythe and Mrs. Wright form the Executive. Mrs. Coyne was re-appointed to the Musical Committee, and highly complimented on the excellence of the weekly musical selections she had obtained for the Sunday evening meetings. Miss Agnes Wood was appointed Librarian in place of Miss Stuart, resigned, whose highly capable

work in this position was acknowledged by a resolution. Miss Wood was also appointed to the leadership of the Lotus Circle.

WILLIAM QUAN JUDGE

It will be thirty-two years on the 21st inst. since William Quan Judge died. He was born on April 13, 1851, and was, therefore, 45 years of age. How few men of 45 have done as much. And yet the great men of action of the world have generally accomplished what they incarnated to do before this age. Scarcely any one among the new members of the Theosophical Society ever hear of Mr. Judge now, and they do not hear much more of Madam Blavatsky either. Nevertheless, his writings are among the most important contributions to Theosophical literature which we have. Some day a collection of his magazine articles will be made and they will furnish a volume of more worth than the whole library of books which The Theosophical presses have issued in the last twenty-five years. It is the fashion in some of the later Theosophical organizations to make an idol of Judge, a thing he always abhorred. If one needs to worship anything let it be the God within us, of which we are an incarnation, however unworthy. But the God in us is as worthy of worship as the God in any other man. This is the basis of a true democracy, and to lose sight of this has been the reason for the false devotion and wasted sentimentality of hosts of idolaters, past and present. Let us commend once more to our students "Letters That Have Helped Me," the most valuable single book outside Madam Blavatsky's works to which the Theosophical Society has given birth. It cannot probably be obtained from the Adyar Societies, for it is diametrically opposed to the whole Adyar policy, but it is available for all who are really in search of the truth, and not mere sensational fabrications and psychic wool-gatherings.

In the ten volumes of "The Path" under Judge's editorship is gathered some of the most practical advice the student can have.

FELLOWS AND FRIENDS

Miss Muriel Bruce played a long excerpt from Caesar Franck's "Prelude and Fugue" at the Sunday evening meeting of the Toronto Theosophical Society on the 4th inst., stating before she did so that it was in fulfillment of a promise to their late much loved friend, Mr. Samuel Beckett, who greatly admired the composition. Miss Bruce gave a masterly rendering of the piece.

* * *

The Ice Hockey Championship of the World was won by the University of Toronto Graduates team at the Olympic Sports, held at St. Moritz, Switzerland, last month. This team was chosen and trained by Conn Smythe, the coach for the University teams for several years previously. Mr. Smythe is a graduate of the School of Science of the University, and was captain of the Junior champion team of Ontario in 1915, after winning which he and his team enlisted and went to the front. He is a recognized hockey expert in Canada. He is a member of the Toronto Lodge.

* * *

A former Vancouver member writes: In reply to your question why I have left the Society, I will only say that I am a member of another branch of occult science, that I gravitate strongly to, and from whom I derive greater benefit. The T. S. aim is high and good, and the members here are doing good work. There are not very many who can grasp the principle of Brotherhood, and still fewer that have the courage to follow it up in life. We all follow different paths towards the same goal, though there may be some paths shorter than others. The shorter the path the steeper the climb, but the goal is worth it. Even if I am not a member I will always be with you in your work.

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"I am writing under compulsion," says a British Columbia correspondent. "My

sion. Theosophists are doing to-day what every coterie that thought they were a little better or a little wiser than their fellows have done for ages past, separating themselves in little bunches, like a lot of old range bulls in winter. Your idea of the Theosophist in Politics, in the Church and Education is of the spirit of the Master; if I have caught any of that spirit. As I understand it, our business is not to separate ourselves from others where we can live nice and easy and comfortable, but to go among the people and take the knocks and kicks that others take, but in a spirit of one who understands, not to crowd another out of his place but to help another in his place."

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Mr. Ernest Nielsen, Oslo, Norway, writes: "In your magazine I have found so much illuminating and inspiring knowledge as in no other Theosophical magazine. It is deeply to be regretted that your magazine is the only one in the T. S. of to-day that is working and fighting for the Theosophy of H. P. Blavatsky and the Masters as revealed in their priceless letters. I think that the T. S. of to-day with its Neo-Theosophy, a curious mixture of Spiritualistic and Catholic teachings, with many new superstitions in addition, is of very little value to humanity. It seems that the 'dark forces' of which H. P. B. so often spoke, have got foothold in the Society, and that they are using the Society to serve their own purposes. The members in Norway can be separated in two parts. The one—a rather small part—is taking things in blind faith, because the 'divine' and 'infallible' leaders are saying so-and-so; and the other part is indifferent and is trying to find something new (Inayat Kahn's Sufism, etc.). For the February issue of Norsk Teosofisk Tidschrift I have translated your reprint of H. P. B.'s essay on 'Genius' and also written a short note on the 'Back to Blavatsky' movement. It seems as if this movement is rather strong in the T. S., and this will perhaps in time save the Society from ultimate destruction." Mr. Nielsen is one of the most devoted and scholarly Theosophists in Europe. As General Secretary in Nor-

appreciation of your article in the C. T. for January, under the heading 'To Leave the Whole Lump,' demands expressly he did splendid work, but Adyar and its E. S. does not wish for such workers.

* * *

Theosophists of all people should be noted for their breadth of view and their intimacy with the important things and movements in the world at large. Too frequently our members confine their interests to the narrowest limits, local affairs, the personalities of the Society, and the literature of its writers. The cosmopolitan outlook which is necessary to understand the great human movements and the interaction of races and nations cannot be gained from observations confined to a little group of people and their affairs. The difficulty with many, however, is to find time to make acquaintance with world events. When W. T. Stead founded the Review of Reviews he did just what was wanted for such readers, and when he was lost in the Titanic disaster it was one of the elements that contributed to the precipitation of the Great War. No one equalled him in the editorial chair until Mr. Wickham Steed, formerly editor of The Times, took over the Review. Since he did so it has almost regained its old place in the affections and mentality of its early subscribers. The treatment of existing conditions in the last few months in relation to Europe, the Russian Soviets, the League of Nations, the Prayer Book controversy in England, the American election prospects and the Prohibition issue, and all the other matters that engage cosmic attention, is just what is wanted by broad-minded students of contemporary history. The Literary Digest is very good for American affairs, but it conveys only the American viewpoint, even in its excellent selections, and except as they relate to the United States other peoples and nations scarcely exist for it. The Review of Reviews—that is, the English Review, may be read by Theosophical students with satisfaction and profit. If anything further be required the English Public Opinion will supply it.

PRIESTCRAFT AND THE PRAYER BOOK

Nothing so important has come before the people of England since the Reformation as the Revision of the Prayer Book and its rejection by the House of Commons. It is more important than the many highly important matters of legislation, economics, education and other matters of the transient outer world, for this touches the heart and soul of the people and governs their attitude to the eternal things. It was in matters of this kind that the Theosophical Society was intended to take a lead in the world. Unfortunately the chosen leader of the Society was false to the stewardship entrusted to her, and having embraced the very doctrines which she was chosen to combat, and supported the sacerdotal organization which was invented to bury real Theosophy, she has now no standing or influence which would be of any avail in the struggle that has been precipitated.

Theosophists should assure themselves where they stand on this matter. "There is no Religion higher than Truth." That is the prime consideration. The struggle over the Prayer Book is the world old struggle between superstition and common sense. The Catholic party in the Church, as distinguished from the Protestant, base their case on the belief in Apostolic Succession, which rests on the alleged presence of St. Peter in Rome. The absurdity of basing a spiritual condition on any hypothetical occurrence is sufficiently obvious, but arises from the general materialization of the Church itself and the total misunderstanding of the teaching of the Master who declared that his kingdom was not of this world. To insist that doubtful and unprovable facts are essential to spiritual life is surely the climax of folly. Yet this is what the whole Adyar Society has been committed to by Mrs. Besant.

It is asserted that it is unbrotherly and intolerant to say these things. It would be unbrotherly and intolerant if we were prevented saying them, or if having liberty to say them we refrain from saying them; or, if not believing in their

folly, we insisted that others should believe them. But there is nothing unbrotherly in saying what all the world will come to realize one of these days when the inevitable awakening arrives. Mrs. Besant did not think it unbrotherly to say these things in the early years of her enlightenment, and she knows very well that had Madam Blavatsky survived till the present day she would either have had to break with "the old lady," or say what "the old lady" has said again and again in all her books.

The principles of truth-seeking are ever the same. Mrs. Besant once expressed them: "We are bound together in one common hatred of dogmatism, one common love of liberty of thought and speech." She published that in 1877 when she was a better Theosophist than she is to-day. Liberty of thought and speech in the Theosophical Society to-day is merely a name, a pretence and not a reality. This is always the case when any set of people allow themselves to be controlled and over-ridden mentally by others, however capable, who affect to lead them, to tell them what to do and what to think, what to say and what to read, leaving nothing to the initiative of the disciple and nothing to originate. The result is to gather together a lot of people who have no more influence upon their time or their communities than any church which follows its beloved pastor into his particular orthodoxy.

Mrs. Besant knows very well that real freedom of thought and speech is not encouraged in the T. S. Mr. Bensusan spoke his mind in January and in February we hear that his magazine is to be stopped because, forsooth, it interferes with *The Theosophist*. Mrs. Besant knows also that she is deceiving the people who join the Liberal Catholic Church when she countenances its claim to be recognized on account of its "Apostolic Succession." "The fiction of Apostolic Succession" entertained by Mrs. Besant is enough to overthrow every claim she ever possessed to scholarship with those who know anything of history. Says Madam Blavatsky (*Isis* II. 124): "We must once more return to that greatest of

all the Patristic frauds; the one which has undeniably helped the Roman Catholic Church to its unmerited supremacy, viz., the barefaced assertion, in the teeth of historical evidence, that Peter suffered martyrdom at Rome. It is but too natural that the Latin clergy (also, let us interpolate, Liberal Catholic bishops) should cling to it; for, with the exposure of the fraudulent nature of this pretext, the dogma of apostolic succession falls to the ground."

Another dogma which Mrs. Besant has recently countenanced is that of transubstantiation. Lest Madam Blavatsky's testimony on this point may be distasteful, here is another authority which the P. T. S. may not so readily repudiate: "The prayer of consecration is the central point of the ordinance; of old they prayed for the descent of the Holy Ghost on the elements, 'for whatsoever the Holy Ghost toucheth is sanctified and clean'—it is not explained how the Holy Ghost, being omnipresent, managed to avoid touching everything—and now the priest asks that in receiving the bread and wine, 'we may be partakers of Christ's Body and Blood, and repeats the words, 'This is my Body,' 'This is my Blood,' laying his hand alternately over the bread and the wine: now if this means anything, if it is not mere mockery, it means that after the consecration the bread and wine are other than they were before; if it does not mean this, the whole prayer is simply a farce, a piece of acting scarcely decent under the circumstances. . . . Unless every result of experience is untrustworthy, we have here to do with bread and wine, and with nothing more. 'But faith is needed.' Ah, yes! There is the secret; no flesh and blood without faith; no miracle without credulity. Miracle-working priests are only successful among credulously disposed people; miracles can only be received by those who think it less likely that Nature should speak falsely than that man should deceive; those who believe in this change through consecration cannot be touched by argument; they have closed their eyes that they may not see, their ears that they may not hear; no knowledge can reach them, for they

have shut the gateway whereby it could enter, they are literally dead in their superstition, buried beneath the stone of their faith."

In Isis II., 560, may be read what H. P. B. thought of the dogma, and she quotes Henry More, who still appears to have some reputation among the Adyarites, and who speaks of the "gross, rank and scandalous impossibility of transubstantiation," among other priestly frauds. One does not wonder that Madam Blavatsky's books are taboo among the present members of the T. S. outside Canada. The generation that has grown up under men of the stamp of Bishop Barnes and Dean Inge of the Church of England are not likely to waver when it comes to a show-down on the question of Romanizing the Prayer Book. If the Theosophical Society had done its duty for the last thirty years there would have been a better understanding of all that is involved in the controversy and less doubt about the final issue. But let us not talk of doubt. We are confident that the sound, common sense of Britain will support the principles of freedom of thought and speech which are inseparable from any cause which priestcraft would overthrow.

A. E. S. S.

FELLOWSHIP OF FAITHS

Toronto is often described as the city of great achievements and still greater opportunities. The accuracy of this assertion was verified in a remarkable manner last night at Holy Blossom Synagogue, when upward of 200 prominent citizens, Jews and Gentiles, Roman Catholics and Protestants, Freemasons and Knights of Columbus and representatives of the great service clubs of the city, met to inaugurate a crusade for the unification of the human race in the bonds of peace and goodwill.

Credit for this extraordinary movement is due to Rabbi Ferdinand Isserman, who saw and grasped the opportunity to bring such diverse elements together with a view to advancing the cause of civilization.

His advocacy of the cause had the

whole-hearted endorsement of Rev. Father John E. Burke, of Newman Hall and St. Peter's Roman Catholic Church; Rev. W. Harold Young and Rev. E. Crossley Hunter, of the United Church of Canada; Major S. C. Norsworthy, president of the Canadian Club; Robert E. Fennell, president of the Empire Club; W. H. Burgess, president of the Rotary Club; G. N. Bolton, president of the Optimists' Club; John Neer, president of the Kiwanis Club; Mark C. Cohen, president of the Young Hebrew's Club; Edmund Scheuer, Leo Frankel and Arthur Cohen, the chief officials of Holy Blossom Synagogue; and Dr. C. J. Hastings, M.O.H., of the city.

As the several speakers remarked, the occasion was unique in many ways, but chiefly so by reason of the fact that for the first time in centuries men of such widely divergent racial and religious views had gathered around a common table to break bread with each other, their one object being to understand each other better and by so doing weld the bonds of human brotherhood.

The gathering was unique in another sense. During the war period all elements of the community united in the common cause of recruiting and of caring for the defenders of the Empire. On this occasion they united for the purpose of spreading the gospel of peace and goodwill and of bringing about a reconciliation between the religious denominations.

Rev. Father Burke, after expressing pleasure at being associated with such a gathering, said that often in moments of meditation he longed to find some means of contact between Catholics and those of other communions, not for the purpose of setting religious differences but to find a common ground on which they might unite in endeavouring to find a solution of the daily problems of human life.

Rev. Harold Young, pastor of St. Paul's United Church, said it was a happy augury for better days when so many men of divergent views and faiths could unite in spirit and join in hand and heart for the advancement of humanity. They were meeting to initiate a crusade for better feeling, for larger goodwill and a

clearer understanding between Jews and Gentiles; Catholics and Protestants. He saw the need for greater unity among all classes of people that civilization might be saved.

Rabbi Isserman made a fervent plea for the practice of the great virtues of love and justice. He said these tremendous forces labelled love and goodwill too often created the greatest destruction. Religion that should bind the human race together had been made the cause for bitter warfare and the development of malice and hatred in the hearts of those holding different views.

"Let us have closer co-operation, better understanding and mutual goodwill toward each other and we shall make real and lasting progress for the betterment of the human family," he said.

Arthur Cohen deplored that children in the Sunday schools should be taught to mistrust the Jews. It was most unfair that the seeds of hatred and prejudice should be sown in the hearts and minds of the young. He hoped one result of the unique gathering would be the reversal of that order of things.

—Toronto Mail and Empire, Feb. 28.

REVIEWS

It is said that the Tao Teh King was written when Lao Tze was ninety years of age, wherein it differs from books that are regarded as wonderful because they are reputed to be written by children. It is one of the sage books of the world and we cannot be too familiar with it. A new translation by Isabella Mears has reached a second and revised edition and merits this success (London: the T.P.H., Ltd. Two Shillings and Sixpence). The translator states that she finds the only adequate meaning of Tao is Life. The note on page 44 is valuable on this point. Life, she apprehends, includes the conception of consciousness. Some of these renderings are very happy. "Great Tao is very straight, but the people love by-roads." "The Master indeed does not strive, yet no one in the world can strive against him." "To possess Inner Life we enter it by our own private doorway."

"The Seven Great Problems of Astrology" is a pamphlet by Charles E. O. Carter (The T.P.H., Ltd. One Shilling), the fruit of seventeen years experience in this study. The first problem is whether the stellar influences act in a causational manner or merely synchronize with earthly events, while the others deal with the nature and method of stellar influences, their scope, the Doctrine of the Nativity, post-natal influences, human freedom, and the right uses of astrology. The nervous and fearful, says the author, should leave astrology strictly alone.

Three books have come to hand from The Theosophical Publishing House, Ltd., London, which make curious reading for anyone brought up on The Secret Doctrine. Well written, with an air of scholarship, and an atmosphere of devotion which it would be impertinent to question, one cannot help wondering how these Sauls appear among the prophets of Theosophy. These books are "Religion for Beginners," and "The Parting of the Ways," by F. W. Pigott, and "A Help to Worship in the Liberal Catholic Church," by E. Francis Udny. The first costs Five Shillings, the others Two Shillings each. Obviously they are intended to supplant the teachings embodied in such books as "Isis Unveiled," "The Key to Theosophy," and "The Secret Doctrine." The two sets of books are mutually destructive. If "The Parting of the Ways" exhibits as clear a cleavage between Roman Catholicism and Liberal Catholicism as between the latter and Theosophy it is impossible to suppose that the Roman body will not attract and eventually absorb all who have inclinations to such ritualism as forms its dominant note, for the Roman Church has the greater authority for those who are moved by appeals to authority and the finer ceremonial for those who hanker after vestments and processions. The tendency of the Anglo-Catholics towards Rome cannot fail to be repeated by those Liberal Catholics who depend on such antiquated superstitions as Transubstantiation and the Apostolic Succession for their faith. The Cult of Sacerdotalism is entirely

foreign to the Theosophical philosophy. Those who care for that cult will find a novel exposition of it in these volumes which we commend to readers who desire such instructions, with the reminder that whatever they may find asserted must be regarded as leading them in a direction opposite to that pointed out by the Masters of The Secret Doctrine.

The Theosophist for February has an article by Major General Kenneth Mackay, C.B., O.B.E., V.D., entitled "Adyar—an Impression. He had attended the Convention in December. As a simple member of the T. S. and not a member of the "collaterals," he says, "I felt a citizen of the outside world untrammelled alike by Western or Eastern ecclesiastic or secular tradition." He writes of Krishnamurti, "the latest and the simplest and the most direct of them all. 'I belong to neither the East nor the West, I am a traveller on the path,' he declares, and then goes on to give a message equally applicable to the whole world and which in essence is summed up in the two words 'right Conduct.' To him happiness means love in the word's highest sense, selflessness in the word's broadest meaning. To get into and keep in the main stream, which is life, he warns the seeker after happiness against the backwashes and eddies that lie on every hand—creeds, dogmas, gods, sacred books, all in fact that binds and cramps the soul's real spiritual progression. Holding that all these are at best but props and should be cast aside if knowledge of self, founded on reason and experience, is to be won. At the same time to those who find such props indispensable he says, 'I have no desire to take them from you.' He further in this day and generation has little time for the doctrine of retirement from a work-a-day world, advocating rather the winning of happiness by living a pure life in the midst of one. As I listened the words of another great Teacher came to my mind—I trust I am quoting correctly—'It is easy in the world to live after the world's opinion. It is easy in solitude to live after your own. But the great

man is he who in the midst of the crowd maintains the perfect independence of solitude.'" General Mackay says he accepts this message without reservation. Another excellent article is by E. Bennett on "The Moon and Planets," in which he discusses their size and relation to each other. He does not appear to be familiar with Willson's "Ancient and Modern Physics." Alexander Horne contributes the first part of an article, "Another Occult Law Confirmed," in which he shows evidence concerning the shifting of the polar axis, as coming from scientific investigation. There are no doubts for the student of occult literature on this subject which becomes ever and ever a more urgent one, and Mr. Horne's study should be of value to all who have been interested in this periodic phenomenon.

VOLS. III. AND IV. "SECRET DOCTRINE."

Editor, Canadian Theosophist: I have just come across what appears to be conclusive evidence of the existence of MSS. of these volumes in 1887.

In the "General Report of the Twelfth Convention and Anniversary of the T.S., Dec. 27-29, 1887," published as a supplement of "The Theosophist" of Jan., 1888, Colonel Olcott is reported to have said (bottom of page xvii.):

" . . . During the past twelve months 'she (H.P.B.) has sent me the MSS. of 'four out of the probable five volumes 'of 'The The Secret Doctrine' for examination, and it is expected that the first 'volume will issue at London during the 'coming spring season . . ."

Yours fraternally, R. A. V. Morris.
376 New Church Road, Hove, Sussex, England.

Note. May these four volumes not be the four parts into which the Keightleys said they divided H.P.B.'s MSS. in the preparation for the printer? The third volume, which was, according to Mr. B. Keightley, to have been the first, Mr. Pryse takes to be that issued in 1898. Could Mr. B. Keightley not give a decisive statement on this point? Ed. C.T.

A ROYAL MEMORIAL

His Majesty the King of Siam, as a memorial to the late King Rama VI., has been pleased to command that a new edition of the Tripitaka be prepared, and copies are to be distributed to institutions and scholars devoted to the study of the Pali Scriptures. Mr. W. J. M. Watson Armstrong, Consul for Siam at Vancouver, has been requested to forward a list to His Royal Highness the Minister of Foreign Affairs at Bangkok, giving those institutions and scholars in Canada to whom a copy of the Tripitaka should be presented, and he has considerably selected The Theosophical Society in Canada to be one of the recipients. Siam is the only Independent Buddhist Kingdom in the world, and the only member of the League of Nations in which Buddhism is the State Religion, in the same way that the Church of England is the State Church of England.

"In Japan there is a form of Buddhism which is a mixture of true Buddhism and of the native Shintoism. China has another form known as Foism, and there is the Lamaism of Tibet, but the Kingdom of Siam is the centre of the real and genuine Orthodox Buddhism Religion, which, of course, is to be found also in Burma, Ceylon and Cambodia. This form of Buddhism is known as the Hinayana, the Southern or Pali Buddhism, and it is now commonly admitted that this is the purest and most Catholic form, which comes nearest to the original teachings of the great Sage from Kapilavasthu. His Majesty the King," pursues Mr. Armstrong in his letter conveying notification of the gift, "is the Protector and Supporter of the Faith, and is thus the Exalted Head on Earth of the Buddhist Religion, as well as Temple Sovereign of Siam. Incidentally, I might mention of course that all religions are allowed in Siam, providing they do not break the Law of the Land. The Bible or Canon, therefore, of Southern Buddhism was written in Pali (a dialect of Sanscrit, perhaps the Lord Gautama's mother tongue). This Pali Bible is called the Tripitaka, meaning the 'three baskets.' The 'Three Baskets' are

the following: the Vinaya-Pitaka, or Basket of Discipline, containing rules for moral conduct, and religious usage; the Sutta-Pitaka, or Basket of Doctrine, which, in five treatises called Nikayas, deals with questions of Doctrine, the Triratna, or so-called Buddhist Trinity, the Buddha, the Doctrine, the Sanga or Church; the Abhidharma-Pitaka, or Basket of Metaphysics, which treats of ethical and philosophical questions. To these may be added many commentaries. This, therefore, explains the reason of the Memorial that is being prepared in honour of His Late Majesty King Rama VI. The late king succeeded to the throne in October 1910, and died in November 1925. His late majesty was one of the most illustrious of the line of kings of the Chakri Dynasty, and while his reign was only fifteen years, it was one of the most glorious in Siamese history. In short, during this reign, the work of His Majesty King Chulalongkorn, was continued, and Siam emerged as one of the most progressive World States, one of the original members of the League of Nations, and one of the Allies in the Great War. His late Majesty worked incessantly for the happiness of his subjects, and his early and untimely death was deplored by the whole nation. His late Majesty, as you may be aware, had, before succeeding, travelled widely in Europe, and on the North American continent, and his personal connection with at least one Canadian institution as described below, is of interest. His late Majesty, indeed, landed in Vancouver on the 30th of September, 1902, and among others presented to him was the late Captain Mellon, then President of the Art Historical and Scientific Association of Vancouver, B.C., and the then Crown Prince graciously signified his willingness to become an honorary member of the Association, and forthwith placed his name on the register of the Association. It is also interesting to record that in view of this event, His present Majesty kindly sent a portrait photograph of his late Majesty as a gift to the Art Historical and Scientific Association, his late Majesty being perhaps the only monarch ever on the roll of a Canadian institution

of this nature." The first Siamese Consulate was opened in Canada in 1924, and the ties between the two countries have been steadily growing since then. The Royal State Railways of Siam are in close co-operation with those of Canada, both C.N.R. and C.P.R., with regard to the mutual interchange of tourists, and every effort is being made to increase the commercial connections between the two countries.

EXTRACTS FROM LETTERS FROM AN OCCULTIST

"I appreciate your difficulties in studying Theosophy." "Isis" and "Secret Doctrine" are on general lines, for the public. In a partial, guarded, popular work on Occultism there are necessarily many apparent contradictions, many of them due to the different angles from which the subject is presented. And these works do not profess to give directions for practical Occultism. Even in H.P.B.'s "Instructions" the directions for doing things are withheld. The later books on Neo-Theosophy are worse than worthless."

Meditation: "In meditation the knowledge may be gained without "going out" of the physical body; and one should not become "unconscious," but retain his consciousness throughout. Projecting the "luminous body" is a different stunt altogether, as is also the going out in the astral body. "It is all right to concentrate on a symbolic disc, triangle or "mass of light"; but it is necessary to keep the mind fixed on that and nothing else. Such "one-pointedness" is the first great difficulty.

A person may be "psychic" without being a "medium." The latter is diseased. In some cases the Linga-sharira oozes out of the medium's physical body and assumes forms. But it is not the astral body. In meditation you are not concerned with it. It is sinful the way A.B. and others have put out misleading statements on things which they know nothing about from personal experience.

In "bending every effort and all your energies and thoughts" you are simply overdoing it, instead of being serene and calm. You defeat yourself by "too strenuous efforts."

THE GREAT SECRET

By Lady Emily Lutyens

Every intelligent person must sooner or later ask himself the question: What lies on the other side of death? Does consciousness persist? Does life in any form continue? Upon the answer to that question very largely depends the general attitude of men and women towards life. The answer, if it is to give complete satisfaction, must be one which meets the requirements both of the emotions and the reason.

Many people would find life intolerable if they believed death meant a final separation from all they loved, and therefore they cling to theories of immortality which offer promise of reunion, even when such theories seem contrary to the dictates of reason.

Others can contemplate unmoved the idea of extinction rather than yield to hopes and beliefs which their reason cannot accept. The truly happy man is he who can reconcile emotion and reason and formulate for himself a theory of immortality which is at once satisfying to the emotions and the mind.

It is obviously impossible for the reason to accept the idea of any kind of *physical* immortality, any persistence of the physical body, for the particles of that body are disintegrated at death and are absorbed into other forms. The Christian belief, therefore, that "On the Resurrection morning soul and body meet again," is an obvious absurdity. Neither is such a theory, even were it possible, satisfying to the emotions.

Who would desire to persist eternally in this prison house of the flesh, or what satisfaction can there be in the idea of meeting again in physical form those whom we love unless the changes in ourselves correspond in some measure to the changes which may have taken place in them?

What happiness would there be for lovers, parted in the prime of life, to be physically reunited, one retaining the form of youthful beauty, the other perhaps grown to decrepit age? If any per-

sistence in the physical body were desirable it could only be if we might remain for ever at our highest moments of physical perfection, and this we know to be impossible, for as the present merges continuously into the future, so do our physical bodies change from second to second.

When once we realize that the physical is the transient, and hence the unreal, we begin to set less store by it.

In order to arrive at any reasonable theory of immortality, we must first become convinced that consciousness exists apart from its physical vehicle, and, further, that it is able to express itself more freely and fully when released from the body of the flesh. Modern science is daily offering us proof of this fact.

Spiritualism, hypnotism, trance conditions, experiences under anaesthetic or in cases of severe illness offer many instances to prove that consciousness can function even more fully apart from the physical brain. Religion, both ancient and modern, have affirmed that the *real* man, the Eternal Spirit, has an existence quite apart from his temporary manifestation in a physical body.

The experiences of saints and mystics throughout the ages have borne testimony to the fact that through religious ecstasy and mystic revelation men have been able to reach a level of consciousness which far transcends anything which they are able to experience in the normal waking state.

It is true that such experience cannot be offered as proof to others, as it depends solely on the evidence of the one who has experienced it, but at least there is enough corroborative evidence to be well worth careful consideration.

Immortality, if it is conceived of at all, must be thought of not as a future state alone, but as a condition of the Eternal Now. It is as impossible to conceive of an immortality that belongs to the future alone as to imagine a stick with only one end. To discuss the question "Has man a soul?" seems to me to present the question from the wrong angle. I would affirm rather: Man is a Spirit, functioning through the mind, the emotions and the physical body. These are but the vehicles

of consciousness which transcends them all.

Holding such a belief, for me reincarnation offers the only theory of immortality which affords satisfaction both to my mind and to my emotions. It is the only theory which logically explains the differences among men, which accounts for the existence side by side of the saint and the sinner, the criminal and the sage; it is the difference of age in the school of life.

The saint has attained his saintliness through evolution and experience, the sage has accumulated knowledge in life after life. It is only a question of time before the criminal and the ignorant reach the stage where the saint and the sage to-day are standing. The child learning its ABC is not expected to pass the examinations of his brother in the university.

Reincarnation is the only theory which makes possible the realization of those dreams and ambitions which are inherent in every human heart and which are so often denied fruition by lack of opportunity and circumstance. Without such a possibility life becomes a hideous mockery.

It is the only theory which offers to us the reasonable possibility of meeting again with those we love—under a different form and in a different relationship, it is true, but does the form so much matter? If it is the body alone that we love, then yes, but under no circumstances can that persist, for the physical is transient.

It may be argued that, as we do not remember our past lives, there can be no satisfaction in that form of immortality. To that I would answer that many do remember, and we shall all most probably do so in the course of evolution.

But even without remembrance does not the proof of reincarnation lie in the capacities and tendencies we bring with us into the world, which are not covered by any laws of heredity, and also by the instant recognition, at first sight very often, of ancient friends and sometimes of ancient foes? What is love at first sight but the re-knitting of ancient ties?

Either man is the sport of chance, his destiny subject to the decrees of an ar-

bitary Providence, or his destiny is in his own hands to make or mar. As Shakspeare truly says: "The fault, dear Brutus, is not in our stars, but in ourselves—that we are underlings." If he makes mistakes in one life he will learn by the experience and make fewer in the next.

"As a man sows, so shall he reap," is the Eternal law. By the sowing of kind thoughts and loving deeds he will reap the reward of happiness and increased power to serve. By the sowing of evil thoughts and selfish and cruel deeds he justly reaps misery. Man is master of his own destiny, for good or ill, and no God ever invented by man will save him from the responsibility to the great law of life.

If reincarnation be accepted, even as a hypothesis, it solves most of the problems of life, and death falls into its rightful place as merely an incident in an endless life. "Certain is death for the born and certain is birth for the dead; therefore over the inevitable thou shouldst not grieve." And as man trains himself, in the course of evolution, to live more and more as a Spirit and less as an animal, the truth of immortality will become more apparent to him.

As the consciousness unfolds in the course of ages more and more of the Eternal Truths will be perceived, and man will realize that this small transient personality to which he now so desperately clings, knowing no other life, is but an infinitesimal fraction of the life of the Eternal Spirit which is without beginning and without end.

CHELAS

Notwithstanding the many articles which have appeared in this magazine upon the above subject, much misunderstanding and many false views seem still to prevail.

What are Chelas, and what are their powers? Have they faults, and in what particular are they different from people who are not Chelas? Is every word uttered by a Chela to be taken as gospel truth?

These questions arise because many persons have entertained very absurd views for a time about Chelas, and when

it was found that those views should be changed, the reaction has been in several cases quite violent.

The word "Chela" simply means a disciple; but it has become crystallized in the literature of Theosophy, and has, in different minds, as many different definitions as the word "God" itself. Some persons have gone so far as to say that when a man is a Chela he is at once put on a plane when each word that he may unfortunately utter is taken down as *ex cathedra*, and he is not allowed the poor privilege of talking like an ordinary person. If it be found out that any such utterance was on his own account and responsibility, he is charged with having misled his hearers.

Now this wrong idea must be corrected once for all. There are Chelas and Chelas, just as there are Mahatmas and Mahatmas. There are Mahatmas in fact who are themselves the Chelas of those who are higher yet. But no one, for an instant, would confound a Chela who has just begun his troublous journey with that greater Chela who is a Mahatma.

In fact, the Chela is an unfortunate man who has entered upon "a path not manifest," and Krishna says that "that is the most difficult path."

Instead of being the constant mouth-piece of his Guru, he finds himself left more alone in the world than those who are not Chelas, and his path is surrounded by dangers which would appal many an aspirant, were they depicted in natural colours, so that instead of accepting his Guru and passing an entrance examination with a view to becoming Bachelor of the Art of Occultism under his master's constant and friendly guidance, he really forces his way into a guarded enclosure, and has from that moment to fight and conquer—or die. Instead of accepting he has to be worthy of acceptance. Nor must he offer himself. One of the Mahatmas has, within the year, written—"Never thrust yourself upon us for Chelaship; wait until it descends upon you."

And having been accepted as a Chela, it is not true that he is merely the instrument of his Guru. He speaks as ordinary men then as before, and it is only when the master sends by means of the

Chela's Magnetism an actual written letter, that the lookers-on can say that through him a communication came.

It may happen with them, as it does with any author occasionally, that they evolve true or beautiful utterances, but it must not be therefore concluded that during that utterance the Guru was speaking through the Chela. If there was the germ of a good thought in the mind, the Guru's influence, like the gentle rain upon the seed, may have caused it to spring into sudden life and abnormally blossom, but that is not the master's voice. The cases in fact are rare in which the masters speak through a Chela.

The powers of Chelas vary with their progress, and every one should know that if a Chela has any "powers," he is not permitted to use them save in rare and exceptional cases, and never may he boast of their possession. So it must follow that those who are only beginners have no more or greater power than an ordinary man. Indeed, the goal set before the Chela is not the acquisition of psychological power; his chief task is to divest himself of that ever-mastering sense of personality which is the thick veil that hides from sight our immortal part—the real man. So long as he allows this feeling to remain, just so long will he be fixed at the very door of Occultism, unable to proceed further.

Sentimentality then, is not the equipment for a Chela. His work is hard, his road stony, the end far away. With sentimentality merely he will not advance at all. Is he waiting for the master to bid him show his courage by precipitating himself from a precipice, or by braving the cold Himalayan steeps? False hope; they will not call him thus. And so, as he is not to clothe himself in sentiment, the public must not, when they wish to consider him, throw a false veil of sentimentality over all his actions and words.

Let us therefore, henceforth, see a little more discrimination used in looking at Chelas.

—H. P. Blavatsky, in *The Theosophist*, October, 1884.

ANCIENT BELIEF IN IMMORTALITY

We find in the hymns of this scientifically-established pre-Edenic epoch (for Bunsen carries us back several centuries *beyond* the year of the creation of the world, 4004 B.C., as fixed by Biblical chronology) precise lessons of morality, identical in substance, and nearly so in form of expression, with those preached by Jesus in his Sermon on the Mount. We give the authority of the most eminent Egyptologists and hierologists for our statement. "The inscriptions of the twelfth Dynasty are filled with ritualistic formulæ," says Bunsen. Extracts from the Hermetic books are found on monuments of the earliest dynasties, and "on those of the twelfth (dynasty) portions of the *earlier* ritual are by no means uncommon. . . . *To feed the hungry, give drink to the thirsty, clothe the naked, bury the dead . . . formed the first duty of a pious man . . .* The doctrine of the immortality of the soul is as old as this period" (Tablet, *Brit. Mus.*, 562).

And far older, perhaps. It dates from the time when the soul was an *objective* being, hence when it could hardly be denied by *itself*; when humanity was a spiritual race and death existed not. Toward the decline of the cycle of life, the ethereal *man-spirit* then fell into the sweet slumber of temporary unconsciousness in one sphere, only to find himself awakening in the still brighter light of a higher one. But while the spiritual man is ever striving to ascend higher and higher toward its source of being, passing through cycles and spheres of individual life, physical man had to descend with the great cycle of universal creation until it found itself clothed with the terrestrial garments. Thenceforth the soul was too deeply buried under physical clothing to reassert its existence, except in the case of those more spiritual natures, which, with every cycle, become more rare. And yet none of the pre-historical nations ever thought of denying either the existence or the immortality of the inner man, the real "self." Only, we must bear in mind the teachings of the old philosophies; the spirit alone is im-

mortal—the soul, *per se*, is neither eternal nor divine. When linked too closely with the physical brain of its terrestrial casket, it gradually becomes a *finite* mind, a simple animal and sentient life-principle, the *nephesh* of the Hebrew Bible.

—Isis Unveiled, II. 361-2.

NIRVANA

Nirvana means the certitude of personal immortality in *Spirit*, not in *Soul*, which, as a finite emanation, must certainly disintegrate its particles, a compound of human sensations, passions and yearning for some objective kind of existence, before the immortal spirit of the *Ego* is quite freed, and henceforth secure against further transmigration in any form. And how can man ever reach this state so long as the *Upadana*, that state of longing for *life*, more life, does not disappear from the sentient being, from the *Ahancara* clothed, however, in a sublimated body? It is the "Upadana" or the intense desire which produces WILL, and it is *will* which develops *force*, and the latter generates *matter*, or an object having form. Thus the disembodied *Ego*, through this sole undying desire in him, unconsciously furnishes the conditions of his successive self-procreations in various forms, which depend on his mental state and *Karma*, the good or bad deeds of his preceding existence, commonly called "merit and demerit." This is why the "Master" recommended to his mendicants the cultivation of the four degrees of Dhyana, the noble "Path of the Four Truths," *i.e.*, that gradual acquirement of stoical indifference for either life or death; that state of spiritual self-contemplation during which man utterly loses sight of his physical and dual individuality, composed of soul and body; and uniting himself with his third and higher immortal self the *real and heavenly man* merges, so to say, into the Divine Essence, whence his own spirit proceeded like a spark from the common hearth. Thus the Arhat, the holy mendicant, can reach Nirvana while yet on earth; and his spirit, totally freed from the trammels of the "psychical, terrestrial, *devilish* wisdom," as James calls it, and being in its own nature omniscient and omnipotent, can on earth, through the sole power of his *thought*, produce the greatest of phenomena.

—Isis Unveiled, ii. 320.

It is well known that Nero, the Emperor, had never dared seek initiation into the Mysteries on account of the murder of Agrippina. —Isis Unveiled II. 363.

FUNDAMENTAL TRANSLATION

It has been questioned that any modern theologian would deliberately mis-translate the Bible to deceive modern readers, as the ancient Church Fathers have been shown to have done by Madam Blavatsky in "Isis Unveiled." An example of what modern "scholarship" is capable of is to be found in Dr. James Moffatt's translation of the New Testament, a book now in general use in the Churches. In Colossians ii. 8, the Authorized Version reads: "Beware, lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Dr. Moffatt translates this verse: "Beware of anyone getting hold of you by means of a theosophy which is a specious make-believe, on the lines of human tradition, corresponding to the Elemental spirits of the world and not to Christ."

This is quite "on the lines" of the early Fathers, of whom probably Dr. Moffatt was one, perhaps Tertullian himself. It is all the more disingenuous since there is no suggestion of Theosophy in the Greek, and moreover, Theosophy is one of the titles applied to Christ by St. Paul in I Corinthians, i, 24, to use Dr. Moffatt's own translation, "a Christ who is the power of God and the wisdom of God"—*theosophia*.

Passages like James iii. 6, of course are more obscured than ever, and do not even follow the honesty of the margin of the Revised Version. I. Corinthians xv. 44, Dr. Moffatt translates: "As there is an animate body, so also there is a spiritual body." Here again the Revised Version is more honest in its margin, rendering "psychical body" where Dr. Moffatt reads "animate." He certainly cannot plead ignorance. The alternative is moral turpitude.

PROMISE

Be not so desolate
 Because thy dreams have flown,
 And the hall of the heart is empty
 And silent as stone,
 As age left by children
 Sad and alone.

Those delicate children,
 Thy dreams, still endure.
 All pure and lovely things
 Wend to the Pure.
 Sigh not. Unto the fold
 Their way was sure.

Thy gentlest dreams, thy frailest,
 Even those that were
 Born and lost in a heart beat,
 Shall meet thee there.
 They are become immortal
 In shining air.

The unattainable beauty,
 The thought which was pain,
 That flickered in eyes and on lips
 And vanished again;
 That fugitive beauty
 Thou shalt attain.

Those lights innumerable
 That led thee on and on,
 The Masque of Time ended,
 Shall glow into one
 That shall be with thee for ever,
 Thy travel done.

—Æ, in The Irish Statesman.

* * *

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