

# THE CANADIAN THEOSOPHIST

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VOL. IX. No. 2

TORONTO, APRIL 15th, 1928

Price 10 Cents

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## Stanza V-VII, "Book of Dzyan,"

From the Secret Doctrine, Volume I.

An Interpretative Paraphrase By James Morgan Pryse

(Continued from page 4)

Press forward, upward, on the Path, Disciple,  
If thou wouldst learn with certainty the age  
Of thy Small Chain of Globes. Our Mother Earth  
Ranks Fourth among them. When thou hast attained  
The Fourth Stage on the Fourth ascending Path  
Of Knowledge, thou shalt comprehend, for then  
With faultless Seership thou shalt gaze upon  
The Present, Past and Future of our World.

Behold the orderly successive Hosts  
Of Gods who from Divine, Mysterious Darkness  
Come forth and with their splendour usher in  
The Dawn of Cosmic Day, awakening  
The Universe that has for Æons slumbered,  
Beatified, in the diviner Night.  
First is the Host in which each God is truly  
The One, the First-born of the Virgin Mother;  
His is the Kingdom. Second is the Host  
In which the Self makes manifest his Power.  
Third is the Host of Triads from the One,  
Each holy Triad making manifest  
Its own all-comprehending Mind, the Glory.  
The Fourth Host don their fadeless Robes that shine  
With light reflected from the Self, the One.  
The Fifth is the mysterious midmost Host  
Who hold the borders of the World Above  
And that Below, and out from whom proceed  
The Three, the Five, the Seven—the embodied

Divinities in all the Realms of Nature.  
 These Hosts—the Threefold of the free and formless  
 Worlds, and the Fourfold of the Worlds where all  
 By forms are shackled—are the Mind-born Sons  
 Of the All-seeing Lord, the glorious Seven,  
 The Builders of the Cosmos. It is they  
 Who verily are he, thou, I, Disciple;  
 And from the bright Celestial Worlds they watch  
 Over our Mother Earth and all her children.

The one auroral Ray of Conscious Life,  
 Diffused through all the multifarious forms  
 That constitute the Universe, becomes  
 The Life-light of the Cosmic Day. Thus Life  
 Precedes all forms, and life survives the final  
 Disintegrated atom of the form.  
 Lo, that Immortal mortal, who is Man,  
 Inherits from the Fourth, the Form-producing  
 Host of the Mind-born Sons, a germ of life,  
 The deathless source of all his mortal bodies,  
 During his many earth-lives. Like a thread  
 Of gold whereon are strung base beads of clay,  
 It links his lives together. Finally  
 It furnishes the fabric that is fashioned  
 Into the Threefold Vesture of the Path.

When the deific Unity becomes  
 Duality, the Triad next appears,  
 The Unity of Three, which is the Mind  
 Linking the mortal man with his Immortal  
 Selfhood, his heritage from the Fifth Host  
 Of Mind-born Sons. It is the sun-like heart  
 Of man, who has been likened to a Plant  
 With seven leaves.

It is the undecaying

Root of the Man-plant. He is also likened  
 To seven clustered Lamps, of which the wicks  
 Are kindled from the three-tongued Flame of all  
 The Hosts of God, who are themselves the Flames  
 Lit from the One Divine Eternal Flame;  
 And downward from each parent Flame there shoots  
 A scintillating Star.

A filament

Of golden light conjoins it with the Flame.

It journeys through the Seven Globes evolved  
 Within the Great Illusion. In the First  
 Kingdom it tarries, and becomes a Metal,  
 A Stone; it rises to the Second Kingdom,  
 And lo, it is a Plant; the Plant then passes  
 Through seven transformations and becomes  
 A Sacred Animal, the crude presentment  
 Of Mortal Man. The attributes evolved  
 In these Three Kingdoms, variously combined,  
 Make up the Animal endowed with Reason—  
 The Earthborn Man. Who mould his Inner Form?  
 The Seven very subtle Elements—  
 The Fiery Lives—and the Divine One Life  
 That fills the Universe. Who give the mortal  
 His Reasoning Mind? The Fivefold Demigods.  
 And who create at last his Outer Body?  
 His Transmigrating Soul, whose Lunar Form,  
 Waiting to be enwombed, is likened to  
 A Fish in Earth's encircling Psychic Sea;  
 The Sin of Procreation; and the Sun's  
 Life-fire and Light reflected from the Moon  
 And thus transmuted into the relucant  
 Water of Life. Yea; such is Mortal Man:  
 His father is the Sun, the solar Fire;  
 His mother is the Moon, the lunar Water;  
 The Air embosoms him; the Earth provides  
 His nutriment; and from the higher Realm  
 In silence his divine Instructor watches.

The thread of life between the earthborn mortal  
 And his Immortal Self, the Silent Watcher,  
 Becomes with each successive life on earth  
 Stronger and brighter, even as the first  
 Faint flush of Dawn flames into Noonday glory.

And from that flood of light the Watcher speaks:  
 "Even as thou art struggling through the cycle  
 Of myriad rebirths, so struggled I  
 In Æons past, on older Globes that perished.  
 Thou art myself, mine image brought to life  
 Now that those Globes of old have been reborn.  
 In thee I am embodied, and thou art  
 Mine outer self until the blissful Day  
 'Be With Us,' when thou shalt again become  
 Myself, and all the other Selves that thou

And I have been whilst ever pressing on  
Through numberless World-cycles." Then the Builders,  
Who in the Morning of the World had donned  
Their splendid Robes, descend from Realms on high  
And on the radiant Earth reign over men,  
Of whom they are the true Immortal Selves.

## THEOSOPHY OR NEO-THEOSOPHY

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

(Continued from page 9)

These quotations have been made by a British student from the works of Madam Blavatsky and the Mahatma Letters, representing Theosophy as originally presented to the West through the agency of the Theosophical Society; and in contrast with excerpts from the works of later writers since Madam Blavatsky's death, showing the marked divergences in their views from those of the earlier writers.

### "Founders" of Religion

Gautama is qualified the "Divine Teacher" and at the same time "God's messenger"!! . . . . .

Buddha has now become the messenger of one, whom He, Sania K'houtchoo, the precious wisdom, has dethroned 2,500 years back, by unveiling the Tabernacle and showing its emptiness. Mahatma Letters, pp. 281-2.

But we must resume the thread of our narrative with Buddha.

Neither he nor Jesus ever wrote one word of their doctrines. Isis Unveiled, II. p. 559

Our examination of the multitudinous religious faiths that mankind, early and late, have professed, most assuredly indicates that they have all been derived from one primitive source . . . Combined, their aggregate represents one eternal truth, separate, they are but shades of human error and the signs of imperfection. Isis Unveiled, II. p. 639

According to this view, the Founders of the great religions are members of the one Brotherhood . . . . . As Theosophy of old gave birth to religions, so in modern times does it justify and defend them. Annie Besant, Ancient Wisdom, pp. 3 and 5.

. . . the Guardians of humanity . . . . . From time to time, one of them comes forth into the world of men, as a great religious teacher, to carry on the task of spreading a new form of the Eternal Verities, a form suitable to a new race or civilisation. Their ranks include all the greatest Prophets of the Faiths of the world, and while a religion lives one of these great Ones is ever at its head, watching over it as His special charge. Annie Besant, The Masters, p. 79.

### On Jesus and the Christ Principle

. . . let these unfortunate, deluded Christians know that the real *Christ* of every Christian is the *Vach*, the mystical Voice," while the man—*Jeshu* was but a mortal like any of us, an adept more by his inherent purity and ignorance of real Evil, than by what he had learned with his initiated Rabbis and the already (at that period) fast degenerating Egyptian Hierophants and priests. —Mahatma Letters, p. 344

\* \* \*

Again, in these researches into the remote past we have frequently found the disciple Jesus, who in Palestine had the privilege of yielding up His body to the Christ. As a result of that act He received the incarnation of Apollonius of Tyana . . . the one who was once the disciple Jesus stands ready especially to guide the various activities of the Christian Churches. —C. W. Leadbeater, The Inner Life, pp. 19 and 20.

... neither knew the other, John the Baptist never having heard of Jesus who is a spiritual abstraction and no living man of that epoch.—Mahatma Letters, p. 415

\* \* \*

I believe with many of the early Christians, that the World Teacher named by them the Christ, assumed at the stage of the Gospel story called the Baptism, the body of a disciple, Jesus, to carry on his earthly work at that time. —Annie Besant, interviewed Jan. 13, 1926 by the Associated Press of India.

Take Paul, read the little of original that is left of him in the writings attributed to this brave, honest, sincere man, and see whether any one can find a word therein to show that Paul meant by the word Christ anything more than the abstract ideal of the personal divinity indwelling in man. For Paul, Christ is not a person but an embodied idea. "If any man is in Christ he is a new creation," *he is reborn*, as after initiation, for the Lord is spirit—the spirit of man. Paul was the only one of the apostles who had understood the secret ideas underlying the teachings of Jesus, although he had never met him. But Paul had been initiated himself; and, bent upon inaugurating a new and broad reform, one embracing the whole of humanity, he sincerely set his own doctrines far above the wisdom of the ages, above the ancient Mysteries and final revelation to the epoptae. As Professor A. Wilder well proves in a series of able articles, *it was not Jesus, but Paul who was the real founder of Christianity*. —Isis Unveiled, II. p. 574

\* \* \*

The historical Christ, then, is a glorious Being belonging to the great spiritual hierarchy that guides the spiritual evolution of humanity, who used for some three years the human body of the disciple Jesus . . . . That mighty One who had used the body of Jesus as His vehicle and whose guardian care extends over the whole spiritual evolution of the fifth race of humanity, gave into the strong hands of the holy disciple who had surrendered to Him his body the care

of the infant Church. Perfecting his human evolution Jesus became one of the Masters of Wisdom, and took Christianity under His charge, ever seeking to guide it to the right lines, to protect, to guard and nourish it.—Annie Besant, Esoteric Christianity, pp. 140-42.

Do they affirm that Jesus gave himself as a voluntary sacrifice? On the contrary there is not a volume to sustain the idea. They make it clear that he would rather have lived to continue what he considered his mission, and that he died because he could not help it, and only when betrayed. . . . When, finally, he saw that his time had come, he succumbed to the inevitable. But see him in the garden, on the Mount of Olives, writhing in agony until "his sweat was, as it were, great drops of blood," praying with fervid supplication that the cup might be removed from him; exhausted by his struggles to such a degree that an angel from heaven had to come and strengthen him; and say if the picture is that of a self-immolating hostage and martyr.—Isis Unveiled, II. p. 545.

\* \* \*

We have seen how the man Jesus, the Hebrew disciple, laid down His body in glad surrender that a higher Life might descend and become embodied in the form he thus willingly sacrificed and how by that act he became a Christ of full stature to be the Guardian of Christianity . . . . triumphing over death.—Annie Besant, Esoteric Christianity, p. 217

If we do not accept Jesus as God, we revere him as a man. Such a feeling honours him more than if we were to attribute to him the powers and personality of the Supreme, and credit him at the same time with having played a useless comedy with mankind, as, after, all, his mission proves scarcely less than a complete failure; 2,000 years have passed, and Christians do not reckon one-fifth part of the population of the globe, nor is Christianity likely to progress any better in the future.—Isis Unveiled, II. p. 530

\* \* \*

"Let us pray.

"Guide us, O Almighty Father, in all our doings, and from Thy Heavenly throne send down Thy holy Angel to be with Thy people who have met together to serve and to worship Thee. Through Christ our Lord."

The phrase "Let us pray" is a signal given by the celebrant to the people when he is about to say a prayer, and it is therefore time for them to kneel . . . for a considerable time there was no written liturgy, and each celebrant filled in extemporaneously the outline of the ceremony as given by the Christ.

That Christ did give such an outline is certain from clairvoyant investigation. —C. W. Leadbeater, *Science of the Sacraments*, p. 471

### Churches and Priests

The ever unknowable and incognizable *Karana* alone, the Causeless Cause of all causes, should have its shrine and altar on the holy and ever untrodden ground of our heart—invisible, intangible, unmentioned, save through "the still small voice" of our spiritual consciousness. Those who worship before it, ought to do so in silence and the sanctified solitude of their Souls; making their spirit the sole mediator between them and the *Universal Spirit*, their good actions the only priests, and their sinful intentions the only visible and objective sacrificial victims to the *Presence*. —Secret Doctrine, I, p. 280 \* \* \*

The clergy exist for the benefit of the world; they are intended to act as channels for the distribution of God's grace . . . In him also is vested the power to bless and to offer the sacrifice of the Holy Eucharist. The strength which the priest brings down is not for himself, but for the flock which is committed to his care . . . So there are two aspects of ordination—the gift of the Holy Ghost which provides the key to the reservoir and the personal link of the Christ Himself with His Minister. The former of these is the official connection which enables a priest, for example, to consecrate the Host and to dispense absolution and blessing. —C. W. Leadbeater, *Science of the Sacraments*, pp. 301 and 309

If both Church and priest could but pass out of the sight of the world as easily as their names do now from the eye of our reader, it would be a happy day for humanity. New York and London might then soon become as normal as a heathen city unoccupied by Christians; Paris be cleaner than the ancient Sodom.—*Isis Unveiled*, II, p. 585.  
\* \* \*

Good news comes from Australia . . . The three movements there, which I commended to the special service of our members—the Educational, the Co-Masonic and the Old Catholic Church—are growing beyond expectation. . . . A church, one of the old landmarks of Sydney, a fine looking pile in stone, which has the outside appearance of a cathedral has been purchased for the Old Catholic Church. —Annie Besant, *The Theosophist*, October, 1918.

### "Absolution" and "Confession" through "Apostolic Succession"

An outcry has just been made in England over the discovery that Anglican priests are largely introducing auricular confession and granting absolution after enforcing penances . . . . . The bishop, questioned, points to Mathew xvi, 19, for the source of his authority to bind and loose on earth those who are to be blessed or damned in heaven; and to the apostolic succession for proof of its transmission from Simon Barjona to himself. The present volumes have been written to small purpose if they have not shown,

1. that Jesus, the Christ-God is a myth concocted two centuries after the real Hebrew Jesus died;

2. that, therefore, he never had any authority to give Peter, or any one else, plenary power;

3. that even if he had given such authority, the word Petra (rock) referred to the revealed truths of the Petroma, not to him who thrice denied him; and that besides, the apostolic succession is a gross palpable fraud.

4. that the *Gospel according to Matthew* is a fabrication based upon a wholly different manuscript. —*Isis Unveiled*, II, p. 544. \* \* \*

Among students of Church history widely divergent views are held about the origin of Holy Orders. The Roman Church has always maintained that the three Orders (bishop, priest and deacon) were instituted by Christ Himself and that the first bishops were consecrated by the apostles. Presbyterians and others, not themselves possessing the apostolic succession, contend that in the earliest times bishop and presbyters were synonymous terms . . . Clairvoyant investigation into those early periods absolutely confirms the contention of the Roman Church. . . . They know that there has been no break in the apostolic succession. —C. W. Leadbeater, *Science of the Sacraments*, pp. 282 and 286.

But let no one suppose that the public absolution given to the whole flock is in any way less effective than private absolution, if the desire for rectification on the part of the wrong-doer is equally earnest and sincere. . . . In the Liberal Catholic Church auricular confession is entirely optional, and its frequent and systematic practice is not encouraged, since it is felt that under such conditions the detailed confession is apt to become a matter of routine, and its spiritual value in the life of the individual thereby defeated. For all ordinary purposes the general confession in the Holy Eucharist should suffice. —C. W. Leadbeater, *Science of the Sacraments*, p. 84.

### Vicarious Atonement

We have often wondered at the extraordinary ideas of God and His justice that seem to be honestly held by those Christians who blindly rely upon the clergy for their religion, and never upon their own reason. How strangely illogical is this doctrine of the Atonement. We propose to discuss it with the Christians from the Buddhistic stand-point, and show at once by what a series of sophistries, directed toward the one object of tightening the ecclesiastical yoke upon the popular neck, its acceptance as a divine command has been finally effected; also, that it has proved one of the most pernicious and demoralizing of doctrines . . . . . But if we step outside

the little circle of creed and consider the universe as a whole balanced by the exquisite adjustment of parts, how all sound logic, how the faintest glimmering sense of Justice revolts against this Vicarious Atonement. —Isis Unveiled, 11. p. 542.

\* \* \*

None the less, as we look backwards over the effects produced by this doctrine (The Atonement) we find that belief in it, even in its legal—and to us crude exoteric—form, is connected with some of the very highest developments of Christian conduct, and that some of the noblest examples of Christian manhood and womanhood have drawn from it their strength, their inspiration, and their comfort. It would be unjust not to recognize this fact. And whenever we come upon a fact that seems to us startling and incongruous, we do well to pause upon the fact, and to endeavour to understand it. For if this doctrine contained nothing more than is seen in it by its assailants inside and outside the Churches, if it were in its true meaning as repellent to the conscience and the intellect as it is found to be by many thoughtful Christians, then it could not possibly have exercised over the minds and hearts of men a compelling fascination, nor could it have been the root of heroic self-surrenders, or touching and pathetic examples of self-sacrifice in the service of men. —Annie Besant, *Esoteric Christianity*, pp. 199-200.

### The Sacraments

With the races of our Fifth Race it became in symbology the sacr', and in Hebrew n'cabvah, of the first formed races.

Footnote: See that suggestive work "The Source of Measures" where the author explains the real meaning of the word "sacr'", from which "sacred", "sacrament", are derived, which have now become synonyms of "holiness" though purely phallic! —Secret Doctrine, Proem, I. p. 5.

\* \* \*

The Seven Sacraments of Christianity cover the whole of life, from the welcome of Baptism to the farewell of Extreme Unction. They were established

by Occultists, by men who knew the invisible worlds; and the materials used, the words spoken, the signs made, were all deliberately chosen and arranged with a view to bringing about certain results. —Annie Besant, *Esoteric Christianity*, pp. 327-8.

### On Ceremonial

Practical theurgy or "ceremonial magic" so often resorted to in their exorcisms by the Roman Catholic clergy, was discarded by the Theosophists. . . . When ignorant of the true meaning of the esoteric divine symbols of Nature, man is apt to miscalculate the powers of his soul, and, instead of communing spiritually and mentally with the higher celestial beings, the good spirits (the gods of the theurgists of the Platonic school), he will unconsciously call forth the evil, dark powers which lurk around humanity, the undying, grim creations of human crimes and vices, and thus fall from *theurgia* (white magic) into *goetia* (or black magic, sorcery) . . . . . Purity of deed and thought can alone raise us to an intercourse "with the gods" and attain for us the goal we desire. —Five Years of Theosophy—"What is Theosophy?" p. 440.

\* \* \*

That (Co-Masonry) again bringing back the occult use of ceremonial, is to many non-religious people a veritable religion, and prepares them to understand the value of ceremonies, a preparation, as every Occultist will see, for the coming changes . . . . . —Annie Besant, *Adyar Bulletin*, March, 1920 p. 74

The Suras, who win their intellectual independence, fight the Suras who are devoid thereof, who are shown as passing their lives in profitless ceremonial worship based on blind faith. . . . . —*Secret Doctrine*. II p. 93.

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The ceremonies of each (great religion) interest me profoundly, and I have studied them all with keen pleasure, and can take part in any of them with full earnestness and sympathy. —Annie Besant, *Adyar Bulletin*, March 1920, pp. 69-70  
(To Be Continued)

### HELENA P. BLAVATSKY

In the *Autobiography of Princess Helene von Racowitza*, published by the Constables in 1910, the Princess makes some interesting references to Madam Blavatsky, whom she knew intimately. Her diary shows that she was a remarkable personality, and she made a big sensation on the American stage, although speaking the German tongue. The following extracts will be welcome to students of the Founder of the Theosophical Movement of our time. She tells of returning from a town in the west and finding that her husband had struck up a close friendship with a strange old compatriot of his, who would interest her very much he thought. This was Madam Blavatsky. What follows is the Princess's own narrative:

"I discovered in her the most remarkable being (for one hardly dare designate her with the simple name of woman). She gave me new life; and indeed I may say without exaggeration that she took possession of the age.

"I have described minutely our first acquaintanceship, and the time of her first sojourn in New York in my book *Wie ich mein Selbst Fand*. Whoever, therefore, is interested in this most remarkable of all personalities, often styled the 'Northern Sphinx' will find details of her in the book just mentioned. A repetition of my experiences with her would take up too much space in this book, although by rights the very first place is due to her.

"Now, this wonderful woman, Madam H. P. Blavatsky, although altering nothing in my character by her teachings (this was steeled and rendered inflexible in the fight against conventionalities) influenced me in my views of life and ideas on living.

"She brought new life and new interest into my existence by revealing to all who had the privilege of coming into contact with her, the ancient wisdom and doctrines of India in its new form of Theosophy. I do not speak now solely of myself, but of all those who formed the circle around Madam Blavatsky.



"She undertook, by her fiery descriptions, so full of temperament, to illustrate to us the pure ethics and doctrines of evolution; to awaken our souls to the highest development; to urge us toward the discovery of the Godhead within ourselves; to foster it, and thus to mature to the highest spiritual development.

"She taught us that which all religious doctrines clothe merely in their exterior garment of Christianity, or all philosophies with the jargon of their learned teachers; that which all bare material sciences of unbelief had failed to teach.

"It would take volumes if I were to write the doings, life and doctrines of this wonderful woman. I refer again to my book mentioned previously and will quote only one passage from it:

"Regarding her personal appearance, the head, which rose from the dark flowing garments, was immensely characteristic although far more ugly than beautiful. A true Russian type, with a wide forehead, a short thick nose, prominent cheek-bones, a small clever mobile mouth with little fine teeth, brown and very curly hair, at that time unstreaked with gray, and almost like that of a negro's; a sallow complexion, but a pair of eyes the like of which I had never seen; pale blue, gray as water, but with a glance, deep and penetrating, and as compelling as if it beheld the inner heart of things. Sometimes they held an expression as though fixed on something afar, high and immeasurably above all earthly things. Large, long, beautiful eyes, which illuminated the curious face. She always wore long dark flowing garments and had ideally beautiful hands.

"All this describes the external appearance of Helena Petrowna; but this was such a secondary consideration with her, that I give this picture merely because, with our clumsy customs, we are only able to imagine a personality if we can conjure up its outward appearance.

"It was easy enough to give this exterior picture; but how shall I attempt to describe the woman, to give an insight into her being, her power, her abilities and character?

"She was a combination of the most

heterogeneous qualities, and until her departure from this earthly sphere in 1891, she was attacked in the most malicious manner by some people. By others she was elevated high above everything and by all she was considered as a sort of Cagliostro, or St. Germain. She conversed with equal facility in Russian, English, French, German, Italian and certain dialects of Hindustani, yet she lacked all positive knowledge—even the most superficial European school-training.

"In matters of social life she evinced a truly touching naivete and ignorance. She possessed an irresistible charm in conversation, that comprised chiefly an intense comprehension of everything noble and great; and her really overflowing enthusiasm, joined to the most original and often coarse humour, was a mode of expression which was the comical despair of prudish Anglo-Saxons.

"Her contempt for, and rebellion against, all social conventions, made her appear sometimes even coarser than was her wont, and she hated and fought conventional lying with real Don-Quixote-like courage. But whoever approached her in poverty or rags, hungry and needing comfort, could be sure to find in her a warm heart and an open hand—more than with most well-mannered, cultured people. She and Colonel H. S. Olcott, the most faithful of all her pupils, lived strictly in accordance with Buddhistic teachings, and were absolute vegetarians. No drop of wine, beer or fermented liquors ever passed their lips, and she had a most fanatical hatred of everything intoxicating.

"Her hospitality was genuinely Oriental. She placed everything she possessed at the disposal of her friends. With her this was such matter of course that she never pressed anyone. Every one who was accepted by her as a friend was free to come and stay, dine or come and go as they pleased. They did, in fact, exactly as they liked within the limit of her given possibilities. . . . .

"I owe to this remarkable friend, Helena Petrowna Blavatsky, not only my mental and theosophical development, but also this practical and most valuable in-

## AN INTRODUCTION to PATANJALI

By Edith Fielding

## VII

Book III and IV of Patanjali are exceedingly difficult to understand, and an explanation of them would hardly come within the province of an "Introduction" even if it were within the power of the writer to give it, which it is not.

itiation into the arrangement of my entire wardrobe.

"A year which we passed together in intimate friendship made me conversant with the fundamental traits of the oldest doctrine preached in a new form; and from year to year it has become more and more the aim and object of my life.

"Then the Sphinx of the North went, with a few of her followers (among whom was the New York lawyer Olcott) to India, where Olcott has settled as President of the Theosophical Society, and where he has become almost entirely a Hindu in manners and customs. I saw them both depart with a heavy heart. How gladly I would have joined them and gone with these two wonderful people to the wonderland of India; but our circumstances then bound us to New York. . . . .

"We had found our dear faithful friend, the wonderful and much-discussed Helena Petrovna Blavatsky again in London, and passed several weeks in her house, which was the headquarters of the Theosophical Society. This stay in London remains in my memory as the most interesting time passed with interesting people. Names such as Annie Besant and Herbert Burrows—both of whom were at that time immersed in Socialism—were just then on the point of taking the great step from a pure materialistic standpoint, to the views of Indian Theosophy, under the direction of the remarkable and fascinating Blavatsky. As before stated, we were already her adherents in New York, and were now again under the spell of this woman who was as kind as she was intellectually great. I have already devoted a little book especially to her and the teachings which she first introduced to the West so that I must not dwell upon it at length here."

\* \* \*

The poet has subtle antennae which, trembling outward to the sea and upward to the mountains and the stars, catch new inspirations and discover new wonders startling the soul and kindling it to life undying. Because of these alert perceptions and susceptibilities the poet is, of all men, possessed of the fullest life.—Dr. A. D. Watson.

It must be continually kept in mind that only as the preliminary discipline is faithfully observed can an understanding of that which follows be obtained, so that the Rules and Commandments as given in Book II must not only be attempted, but it will be necessary that there should be some degree of perfection reached, before Books III and IV can be intelligently approached and understood. And even if this be accomplished, it is not likely that the results could be put into words which would help others.

There is only one way of acquiring such knowledge, and that is for oneself, through sacrifice and renunciation. When we have learnt to sacrifice the personal self to the Greater Self, it will be found possible to focus the mind on things spiritual, and receive illumination thereon.

Therefore this present paper, instead of attempting to deal with Book III, will be more in the nature of an intermediary, emphasizing once more the importance of the work, which is sometimes spoken of as Preliminary Yoga.

To put into practice the instructions given in Book II will be found difficult, but profitable, and the student might find it of interest to compare these with the rules given in Buddhism as found in Sir Edwin Arnold's "Light of Asia," and H. S. Olcott's "Buddhist Catechism." For the real mystic there is "The Voice of the Silence," but this is a book to be 'discovered' rather than recommended.

The result of following these instructions will be the release of the spiritual man from the bondage of illusion. No longer will he mistake the unreal for the Real; no longer will he run after the shadows; and no longer will he make the mistake which at some time or another

all seem to make, that of thinking he can neglect present duties in order to live the Spiritual Life; for the fulfilment of duty is the very foundation of the spiritual life.

We are all in the position in which we find ourselves as the result of past actions, and to refuse to accept the responsibility of the past now will necessitate a return to those duties later, perhaps in this incarnation, perhaps in some succeeding one.

Our opportunity lies in our attitude towards our present karma, not in avoiding it; but we must continually discriminate, so that we shall not burden ourselves with mistaken ideas of duty. Each one must be sure the present duty is his own and not another's.

To meet present circumstances in an impersonal manner, trying to realize the causes which have led to them, will help us to avoid making such fresh Karma as might bring us into similar conditions again.

To many who have thought they were at the beginning of the Way, it has seemed a real tragedy to find the gateway seemingly barred by family and other duties. But there is not a single duty, however, apparently sordid and earthly which would retard our progress if we approach it in the right way. The actual practice of Yoga, as dealt with in Books III and IV requires conditions which very few people are able to obtain, drawn as each one is into the self-made vortex of home and business relationships.

The beginner must realize that the road is long and lonely, and the longer one is struggling on it, the more modest one becomes in one's expectations of oneself, eventually becoming satisfied to live in the 'now', without making rash promises for the future. There is much preparatory work to be done, before there is a possibility of becoming a full-blown occultist.

Throughout it all, always there will be the fickle moods of the lower nature to overcome; in turn there will come the feelings of despondency, fear, futility. That which we have determined to undertake in all sincerity will be made to appear too difficult for us, or unneces-

sary. These moods may be rendered ineffectual by means of what might be termed a talisman. When such feelings come uppermost it is well to remember the high mood in which we determined to do this thing, and then discover what it was that inspired the mood. It may have been a book, an article, the thought of someone who acts as an inspiration; when these enemies assail, at once turn again to that which inspired, and if there is sincerity, this act of remembrance will re-create the wanted mood.

It is the mind which is the greatest obstacle to progress, for it continually dwells in the past and repeats false thinking. "Kill in thyself all memory of past experience. Look not behind or thou art lost." The object of Yoga is to transcend mind. Mind, as we know, takes the form of whatever is thought upon. Yoga consists of the exclusion of all images. However, the most of us are a very long way from this stage, and our present work will consist in gaining such control of the mind that it will only take such forms as we, with some realization of the Real and unreal, wish it to take, remembering that the mind is but an instrument for our use.

This is of course exceedingly difficult, but we must persevere. It is only through studying these things carefully that we really gain a clear idea of how much we influence other people, and are influenced by them. There may be unpleasant habits which we have outgrown, the mere remembrance of which would be abhorrent to us, yet the mind may suddenly throw up an image of one of these, and though we dismiss it at once, yet having been born, this thought-form must live a certain length of time, and will go to swell those of a like nature surrounding some unfortunate who attracts such. We cannot keep too careful a watch over our thoughts.

The secret lies in always endeavouring to maintain a positive condition, not letting the mind rove of its own accord, and, as often as can be remembered, turning the mind towards things of the spirit. If we only remember once or twice a day at first, we should not be discouraged; we have set ourselves a most

difficult task in a most difficult age, in the Western world particularly where material and intellectual progress is the chief consideration.

The greatest danger, as stated in Book I, is that of "the absorption of the Seer in things seen." We must realize that as we are at present, we have limited ourselves for this period, but as long as we give the present all the necessary attention, at the same time realizing that it is a limitation we have imposed upon ourselves, we need not become attached to it, and therefore need not make fresh Karma concerning it. Our position should be that of spectator, that which acts is made up of the Three Qualities, Satva, Rajas, and Tamas, and most frequently Tamas.

After long years, when some small degree of success in control of the mind has been gained through obedience to the Rules and Commandments, certain powers will develop and at this point the mind will again try to evade control, and dwell on the possibilities which lie hidden in these powers. Although these are sometimes termed spiritual powers, they are really as much an obstacle to the ultimate goal as are their counterparts, those of the psychic nature. In Book III of Patanjali we shall find these powers enumerated, but, as said before the commentaries are quite difficult to follow.

"To live to benefit mankind is the first step." This does not necessarily mean outward activities. A deliberate training of one's own nature by such disciplinary methods as Patanjali lays down will do more ultimate good to humanity generally than any outward work in which we might engage. True, there will be nothing spectacular about such work, indeed, more often than not it will appear as actual failure, but there is no failure where the will is set to try again and again, repeatedly turning the mind to the true nature of the Self and appreciating the wiles of the senses for what they really are. "To the enlightened *all* is misery."

There is no other way to escape from the bondage of material things, except this of self-conquest. "'Tis from the bud of Renunciation of the self that

springeth the sweet fruit of final Liberation." And in Book III of Patanjali we shall find a description of those powers which are the rightful inheritance of the faithful, but which, nevertheless may form a subtle snare for the unwary.

To be continued.)

## SETTING THINGS TO RIGHTS

A matter that causes almost unending trouble in this world is the feeling held by so many people that they are commissioned to "set things right." From the man of the lower social or intellectual order who commits a crime in order to "get square" with some one, to the highest altruism of the social reformer who would curb abuses and assist in establishing a peaceful and harmonious social order, there are many grades and complexions of ideas, but all are actuated by a greater or less lofty ideal of setting the world on the correct path, or of compelling other people to live in the manner they consider to be just and fair.

How much of evil originates in this way? It might be said truthfully that a large percentage of our crime and disorder is caused by the desire of certain people to "set others right" so that they themselves may live in harmony with their fellow creatures.

The man who considers that a certain person has done him a great injury, either personal, domestic or financial, feels strongly the necessity of balancing the account. To set this evil right, and to make the evil conditions forced upon him balance with other evil conditions to be put upon the offender, produces various acts of revenge leading even to murder. Others who see fortunate conditions denied to them which appear to be freely showered on others, are led to believe that they are empowered to correct these seeming injustices by seizing men's property by theft, fraud or default, whenever the opportunity offers.

Then on a higher plane are those social reformers who resent man's inhumanity to man. Who are so stirred by the unhappiness and misery of some strata of the human race, that they feel that only

by revolution, bombs and bayonets may these things be set right.

The oppression of the weak by the strong; the tyranny of emperors and aristocrats; the withholding of the right to life, liberty, and the pursuit of happiness by unjust laws, drive some to other devices just as criminal and evil in order that the wrongs may be set right.

Now this, at first glance, may appear a sad picture, but the only sad feature about it is that in endeavouring to set things right, these misinformed persons establish other wrong conditions which must again be set right in their turn. So the balance is thrown out and can only be regained by the operation of that great law of Justice and Harmony which we Theosophists know as Karma. For there IS such a law, and every man great or small, good or evil recognizes it. The spirit of revenge or the desire to "get even" is not all evil; it indicates that every one realizes the Divine principle of a perfect justice which must ultimately rule and govern our universe.

The error we make is in thinking that this law may be carried out by us upon others. Let us bear in mind we can do very little towards reforming or changing others, but effective work may be done in adjusting our own lives to the law of Justice, Harmony, and Beauty, then the apparent wrongs we see about us will begin to lose much of their evil aspect, and to show us the good they are accomplishing.

George C. McIntyre.

\* \* \*

As given out in the "Secret Doctrine," the Egos or Kumaras, incarnating in man, at the end of the Third Root-Race, are not human Egos of this earth or plane, but become such only from the moment they ensoul the animal man, thus endowing him with his Higher Mind. Each is a "Breath" or Principle, called the Human Soul, or Manas, the Mind. As the teachings say: "Each is a Pillar of Light. Having chosen its vehicle, it expanded, surrounding with an Akasic Aura the human animal, while the Divine (Manasic) Principle, settled within that human form."

—III. 81.

## THE SUPERNATURAL

I returned from my holidays to find my flat dotted with cobwebs, and wherever I looked I found spiders running about. So, as I am a civilized person, I set to work to clean my flat throughout, and get rid of cobwebs and spiders.

But the spiders——

What did it mean to them?

A terrifying supernatural being tore down their dwellings, cities and communities. It, this being, laid waste their work of ages and of a lifetime (seven weeks), and seized them and sent them flying out into space, falling, falling down great abysses, and when consciousness came back to them, they were among the grass and on the ground, exposed to the harsh elements, instead of being in that lovely sheltered place, where flies were numerous, and could not get out. There they could get fat, and life was one long idyll, for there were no enemies around that wanted to eat or destroy them.

They, the spiders, can only act by a process of understanding that is called instinct, and they yearn to attain a higher state of instinct by which their understanding will be quickened, and many things, now impossible to understand, will be clear to them. They do not know what this higher state is, for the possibility of intellectual understanding is beyond their imagination, but they are dimly aware that there are beings, gigantic and with supernatural powers and strength, that have attained this glorious state, and whose understanding must, therefore, be prodigious. They must know all the hidden powers of nature, and to them God can no longer be a mystery.

The thing that puzzles them is why these supernatural beings have to destroy their lifework. Where is the justice of it all? What have they done that they should be thus punished, and driven from safety and an ideal existence into the open world, where enemies lurk and where the fear of death is ever present? Some master mind among the spiders formulates an instinctual philosophy of life to account for these terrifying catas-

trophes. The higher and unknown state of instinct possessed, doubtless, by these supernatural beings, necessitates their doing these terrible things, for they live by a supernatural law, which is above nature. They reach out to understand that law, so that such catastrophes shall not recur.

They search in vain for the law these intellectual beings follow, for what is there in nature that can enable the spider to understand our modern hygiene. Our so-called civilization has progressed to a point when modern hygiene is universally practised, and the person who fails to fulfil its laws is considered as one who does not measure up to the civilized standard. It is right for us to destroy cobwebs, and throw the spiders out of the window on to the grass, so that the diseases that lurk in dirt shall not harm us.

The time will come when we shall progress to a more spiritual state than we have now attained, and then, perhaps we shall not have to disturb the spiders as we do now. But in the meantime, the philosophy of life, as understood by the creatures of instinct, is disturbed by inexplicable catastrophes and apparent punishments. As things are, we cannot do otherwise, and our inexplicableness serves to stimulate the creatures of instinct to attain the intellectual mode of understanding at some distant time.

\* \* \*

Now, this is an allegory to illustrate how the beings of the Nirvanic world appear to us. The Hosts of Archangels (Dhyān Chohans), Principalities, Powers, etc., have another and higher means of understanding than have the human kingdom. With us it is intellectual effort and intuitional yearnings—with them—what?

What do we know of their laws, by which they work at this present time? They, too, will progress to higher spiritual attainments, and such laws as they now formulate as necessities for them, will become obsolete, and better laws that will disturb the lower worlds less will be followed. Slowly the beings of the Nirvanic world will reach a greater spirituality, even as we, in a lesser way, will do.

As catastrophes fall upon us, because

of the life of those of the Nirvanic world, we are stimulated to try and attain that higher consciousness that will enable some of us faintly to understand by a higher means of Mahat than intellectual effort or intuitional yearnings. Such people are called Sages, Prophets, Apostles, Saints, and so on, and in words that are solely the product of intellect they try to tell of that which can only be understood by something that is as much higher than intellect as intellect is higher than instinct. They do their best, but in the process of turning such understanding into words, theories, laws and plans, apparent contradictions appear, not to speak of inconsistencies, and apparent absurdities.

All through the ages have such Sages spoken, and they are still speaking to-day. Each one has to translate his knowledge into the language of the intellect; to lower it from the sublime and true, to the absurd, inconsistent, contradictory, and the theoretical. It is no wonder that many refuse to speak or write of what they thus know, or declare, as St. Paul did, that it is unlawful to speak of such things.

And, the rest of us——

We remain in our intellectual sphere, and do not try to understand what is beyond it. We seize on the contradictions, and we divide on the question which statement shall we believe, or shall we believe neither. We condemn the inconsistencies, and say such things cannot be, and we ridicule the apparently absurd out of court. And as for the theories—Oh, there we bring our wonderful intellect to bear upon them, and we discover laws and facts that will fit into them. Theory upon theory is investigated, and yet we are no nearer the truth. We can only look upon it as the hand of God, when catastrophes come upon us, even as H.P.B. says the ant looks upon the urchin who destroys his nest in a fit of mischief.

The Sages are still speaking to us, and the Sages of the past still speak to us through the written word, now available to all of us, so let us listen, and not battle about contradictions, inconsistencies and absurdities, and formulate theories till

we are muddled in our intellects. Intellectually all such things spoken of by the Sages are nonsense, but in our inner conceptions the truth can be known as it really is, and contradictions, inconsistencies and absurdities disappear.

Alice Warren Hamaker.

## THE MYSTIC

Angels have talked with him, and showed him thrones:

Ye knew him not; he was not one of ye,  
Ye scorned him with an undiscerning scorn:

Ye could not read the marvel in his eye,  
The still serene abstraction, he hath felt  
The vanities of after and before;  
Albeit, his spirit and his secret heart  
The stern experiences of converse lives,  
The linked woes of many a fiery change  
Had purified, and chastened, and made free.

Always there stood before him, night and day,

Of wayward vary-coloured circumstance  
The imperishable presences serene,  
Colossal, without form, or sense, or sound  
Dim shadows but unwaning presences  
Fourfaced to four corners of the sky:  
And yet again, three shadows, fronting  
One forward, one respectant, three but one;

And yet again, again and evermore,  
For the two first were not, but only seemed,

One shadow in the midst of a great light,  
One reflex from eternity on time,  
One mighty countenance of perfect calm,  
Awful with most invariable eyes.

For him the silent congregated hours,  
Daughters of time, divinely tall, beneath  
Severe and youthful brows, with shining eyes

Smiling a godlike smile (the innocent light

Of earliest youth pierced through and through with all

Keen knowledges of low-embowed eld)  
Upheld and ever hold aloft the cloud  
Which droops lowhung on either gate of life,

Both birth and death: he in the centre  
fixt,

Saw far on each side through the grated gates

Most pale and clear and lovely distances.  
He often lying broad awake, and yet  
Remaining from the body, and apart  
In intellect and power and will, hath heard

Time flowing in the middle of the night,  
And all things creeping to a day of doom.  
How could ye know him? Ye were yet within

The narrower circle: he had wellnigh reached

The last, which with a region of white flame,

Pure without heat, into a larger air  
Upburning, and an ether of black blue,  
Investeth and ingirds all other lives.

—Alfred, Lord Tennyson.

This poem is quoted in part by the Master K. H. on page 51 of "The Mahatma Letters." It is an interesting speculation that the Master may have been at Cambridge with Tennyson. He must have been familiar with Tennyson's early work to have made this quotation, since the poem was dropped in later years from his works.

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# THE CANADIAN THEOSOPHIST

THE ORGAN OF THE THEOSOPHICAL SOCIETY  
IN CANADA

Published on the 15th of every month.



Editor.—Albert E. S. Smythe.

Entered at Toronto General Postoffice as second-class matter.

Subscription, One Dollar a Year.

## OFFICERS OF THE T. S. IN CANADA.

### GENERAL EXECUTIVE

Felix A. Belcher, 250 North Lisgar Street, Toronto.  
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Miss Nellie Gates, 96 Rothesay Avenue, Hamilton.  
George I. Kinman, 87 Ravina Crescent, Toronto.  
George C. McIntyre, 20 Shannon Street, Toronto.  
Kartar Singh, 9 Toronto Street, Toronto.  
John B. Wright, Alexandra Apartments, West Court, London, Ont.

### GENERAL SECRETARY

Albert E. S. Smythe, 26 West Glen Grove Ave.  
Toronto 12.

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## OFFICIAL NOTES

### NOMINATIONS AND ELECTIONS

The following nominations have been made for the General Executive:—

Montreal Lodge:—

Mr. Edwin E. Bridgen.

Hamilton Lodge:—

Miss Nellie Gates  
Mr. Christopher Dumbray

London Lodge:—

Mr. John B. Wright

West End Lodge:—

Miss Nellie Gates  
Mr. Felix A. Belcher

Orpheus Lodge, Vancouver:—

Dr. W. E. Wilks

Edmonton Lodge:—

Mr. Felix A. Belcher

Mr. Edwin E. Bridgen  
Miss Nellie Gates  
Mr. George I. Kinman  
Mr. George C. McIntyre  
Mr. Kartar Singh  
Mr. John B. Wright

Toronto Lodge:—

Mr. George McMurtrie  
Mr. George C. McIntyre  
Mr. George I. Kinman  
Mr. Fred B. Housser  
Mr. Kartar Singh  
Mrs. H. Buchanan  
Mr. Reginald D. Taylor  
Mr. E. H. Lloyd Knechtel  
Dr. W. E. Wilks

Vancouver Lodge:—

Mr. J. E. Mecredy

The present General Secretary was nominated by the Toronto and several other Lodges and as no other was nominated he stands elected for the next annual term.

It is understood that all these members nominated for the General Executive have consented to stand for election; but if not, it is requested that notification be sent at once to the General Secretary. The ballots are being prepared and will be sent out at the earliest possible moment. They will be returnable to reach the General Secretary not later than May 31, when the voting will close. Scrutineers will be appointed by the local Toronto Lodges, and it is hoped to obtain the services once more of Mr. A. S. Winchester, an expert in the Hare-Spence system of voting, the election being under that system of Proportional Representation.

It should be clearly understood that only members who are fully paid up for the year ending June 30, 1928, are entitled to vote, and to these only will ballots be issued. The ballot is a secret one, full instructions regarding the process being given on the ballot form, which should be carefully read by the voter.

Mrs. H. Buchanan and Mr. George J. McMurtrie have expressed their desire not to accept the nomination to the General Executive and their names will not be on the ballot paper.



## OFFICIAL NOTES

Mrs. Besant was expected to leave India early this month en route to America via Europe. Mrs. Jinarajadasa will accompany her. Her destination is Ojai.

\* \* \*

A congress of the European Federation Theosophical Society is to be held at Brussels at the end of July next. It appears to be merely a preliminary to the meetings of the Star Camp at Ommen immediately following

\* \* \*

Excellent use was made of our Canadian pamphlets in the Ottawa campaign. Many hundreds were distributed and those who read them came back for more to give to their friends. Yet there is never an application for these from the Lodges. All we ask is postage cost for as many as are ordered. We have thirteen different pamphlets and a sample set will be sent any Lodge free.

\* \* \*

Many months ago the City authorities of Toronto changed the numbers of the houses in Glen Grove Avenue West and the former 22 became 26 at which number the General Secretary should be addressed. A new postman has recently been put on the district and letters are delayed and sometimes sent back through being delivered at the wrong house. Will our correspondents kindly see that this change is noted.

\* \* \*

The most efficient Lodges in the National Society in comparison of their size and opportunities are the Banff Lodge, which though barely able to hold its Charter, does more propaganda work among the constant stream of visitors to its classic habitat than the average worker can imagine; and the Montreal Lodge, which maintains a high standard of efficiency in detail and does really excellent work in its public meetings, utilizing probably a larger proportion of its members than any other Lodge for addresses and public speaking generally. In one respect it is unique. It observes the Constitution in sending in all the subscriptions of its members in the month of July each year. O si sic omnes!

The English Theosophical News and Notes contains this paragraph: "Fellowship of Faiths.—The Chairman reported that the General Council of the T. S. meeting at Adyar last month, had accepted the President's proposal that the phrase 'Fellowship of Faiths' be substituted for the words 'World Religion' in the Minutes of the General Council for December, 1925." The National Council of England, it is reported took action on this and "It was resolved that this Council records its endorsement of the change of name from *World Religion* to *Fellowship of Faiths* as decided by the General Council, at Adyar, December, 1927." We trust all those who abused us for unbrotherly vindictive and untheosophical views will note these records. Had not the Canadian National Executive made the protest over two years ago this change would not have been made, but now Mrs. Besant and all the Sections are agreed that we were right—after two years. Our protest still holds good as regards the dogmas put forward at that time to be accepted by the Society as the common beliefs of all the great religions. The Fellowship of Faiths, when it has been recognized and organized, should that time ever arrive, may discuss and adopt a common basis of action and agreement on supernal things, but the Theosophical Society has no mission to do so, or to assert any belief as the belief of any other body of people. Nor do we think that Mrs. Besant has any thing to say against this view. So let sweet reasonableness prevail.

\* \* \*

The vote asked for by the General Council on the nomination of Mrs. Besant as President for another term of seven years was taken by means of return postcards. The cost and trouble appear to have been so much effort thrown away. Why it should be required when no one else was nominated no one can explain, and it cannot afford Mrs. Besant any satisfaction to know what she already knows, that everybody does not agree with her. But the 503 members on the roll in good standing at June 30 last were given an opportunity to vote. The vote was secret, of course, except where members voluntarily placed their names on the cards. The

double post-card was sent to the member's address, and when a cross was made on the square provided and the reply half torn off and mailed it was unidentifiable. The result showed 307 cards returned, of whom 192 favoured Mrs. Besant's election and 115 disapproved of it. Evidently nearly two hundred of the members were not impressed with the importance of the occasion sufficiently to vote. Mrs. Besant is elected as there is no one else upon whom the Society could agree and all things are as they have been since 1908. The Society grows larger and weaker as it grows older. There is considerable vitality in some of its parts, however, and there is always a marvellous recuperative power in any body of an occult nature which manifests itself when the extraneous elements begin to slough off and leave the living tissues to rebuild the organism. The main thing for the present is to keep the vital flame alive.

\* \* \*

We regret the many mistakes that occur in the magazine as a result of printer's errors. In spite of careful proof-reading, revising, page proofs and injunctions the most annoying mistakes creep in, almost invariably in making corrections at the last moment which are not revised by the printer and cannot be seen by the editor before the matter goes to press. We have decided in future to have a page proof revise and trust that this will make for accuracy. On page 275, of the February magazine, the eighth line from the top, it reads "Third is the Sacred Square, besides thereof," It should be "the sides thereof," and was so written in the first proof. The word "Third" however, was put in black face type and in changing to italics the printer instead of following the copy set "besides" instead of "the sides." Possibly the line was dictated to him and his ear followed an accustomed sound. This line was put in after the page proofs had been revised and the editor had no chance to see it again before it was printed. The printer, should, of course, have compared his new line with the old. Another error in the January issue, on the front page, second line from the bottom where "Plentitude" should be Plenitude." In the March

issue page 12, second column, the fifth and seventh lines have been jumbled. The fifth line was corrected in proof, in revise, and again in page proof, but was not reset by the printer till the last time of correction. Then instead of setting the new correct line in its proper place, it was stuck in the place of the seventh line, which should be "grave to gay, told witty anecdotes of Shaw." Another error which concerns both pages 20 and 21 in the March number occurs in taking three lines from the top of the second column on page 20 and transferring them to the top of the first column on page 21. One must also then read from the bottom of the second column on page 20 to the fourth line of the first column on page 21.

\* \* \*

White Lotus Day has come to be encumbered with so many intruding associations that its original intention has almost been overlooked. Ingratitude is not one of the vices that the T. S. should cultivate, yet a great many people in the T. S. seem to be unaware that but for Madam Blavatsky there would be no Theosophical Movement and nothing to justify the boasts and the reputation a great many people flaunt before the world today. Madam Blavatsky sought no honours and no glorification, nor did she encourage such grovelling worship as some people do, but it is only just that her great work for humanity should be remembered once a year if not all the time, and that the members of the T. S. should do themselves the justice of showing to the world that they understand how much they owe to her and how much the world will lose if it does not also understand. White Lotus Day was to be celebrated by at least a reading from the Light of Asia and from the Bhagavad Gita. These represent Buddhism and Brahmanism. Christianity may be represented by a chapter from St. John or St. Paul or the Sermon on the Mount. There may be brief addresses on Karma, Reincarnation and The Masters. Where the Masters are not proclaimed as living men, not astral beings or dwellers in other spheres, there will be no Theosophy worthy of the name. The Masters were behind the Theosophical Movement,

Madam Blavatsky said, and if this is not recognized in the sense in which she stated it people get entirely false views of what Theosophy is. There may be music but it ought to be appropriate and instrumental. Beethoven's Sonata Pathétique or some similar work of art is suitable. Let May 8 be properly observed.

\* \* \*

The Canadian Theosophist has from time to time been assailed with the accusation that it makes unworthy and personal attacks on all and sundry with whom it finds itself in disagreement. We have several times attempted to dispel this view, but it has still some following. The editor will gladly apologize for any such personal attack if it be pointed out and moreover will resign his office. It has been our mission to point out errors of opinion and statement as we have been able to perceive them, and to do this in as fair and just a manner as possible. We do not expect to convince those who appear to us to be wrong, but we do regard our duty to readers who come to us for light and information and who certainly cannot be helped by a policy of silence and neglect of facts. The Golden Rule requires that we do unto others as we would that they should do unto us. Can we honestly desire that we should be refused the truth about any matter that touched our most sincere and earnest studies and enquiries and researches? Do we wish to be kept in the dark about the most important matters of life and death? We must answer these questions as we ourselves would desire to be answered, and we must keep in view the difficulties of the student who is praying for the truth, the whole truth, and nothing but the truth. It is a difficult path, but it will never be by the suppression of truth that any progress can be made in occultism. Those who suppose it possible have been misled and their further experience will bring them to a realization of the fact. There is an impression in some quarters that it is unbrotherly to tell the truth about what one knows. That is to say, one must keep the multitude in ignorance in order to conciliate one or two who dislike to have the truth revealed about them or their opinions. What should one

do in such a case. The decision will depend almost wholly on whether you are a friend of the multitude or of the one or two. The Theosophical Society was intended to serve the multitude and we who serve it have no option. But there is a great principle at stake, the principle that has made the democracy of the west possible. Free speech, a free press, free thought, are the elements which have built up our civilization, such as it is, and supplied its most valuable qualities. Those who are satisfied with a conspiracy of silence on any matter are not loyal to this fundamental principle. There has been a great debate in England recently on the point whether the British Broadcasting Company should or should not be a free agency. The Government has at last decided in favour of free speech. The Manchester Guardian has made the following remarks upon the subject which we are glad to reproduce here as they touch the very heart of our whole debate.

The Guardian says: "The danger of propaganda always lies in one-sided information, in suggestion, and in anonymity. As long as facts are freely disclosed there is nothing to be apprehended in open discussion of any topic. If the public always knows what individuals are speaking and proper opportunity is given to various opinions, the more controversial the subject-matter of discussion the better. It is the business of the Broadcasting Company to be impartial as between rival views and not to heed the objections of those who think all opinions they do not like 'dangerous.' No subject of public interest and importance should be banned because its discussion annoys some people, or even a great many people. If the orthodox may state their case, so may the unorthodox. . . . Many sedulously guarded myths may be dispelled by open discussion, and intelligent opinions take the place of hoary superstitions. There is no way of arriving at truth or of cultivating sound judgment except through clash of opinion, and the British Broadcasting Company may play a great part in educating a public amongst whom truth shall be better appreciated and sound judgment be more general than they could be without its aid."

### QUARTERLY LETTER FROM THE VICE-PRESIDENT

Our Fifty-second Convention was a very great success. The Jubilee Convention of 1925 brought three thousand T.S. and Star members; the Convention just closed brought together two thousand four hundred people. As many of these came a week before Convention and stayed on for a week after, Adyar was a great centre of Theosophical life and thought for nearly three weeks. The weather was all that could be desired. Except for a fewer temporary huts in the European division of accommodation, there was little difference between the Jubilee Convention and the Convention of 1927, so far as the special arrangements which had to be made for accommodation were concerned. As before, our Convention Committees showed that they can organize well.

The lectures this year were delivered by the President, Bishop Leadbeater, Bishop Arundale, Mrs. Rukmini Arundale and myself, and on Star Day by Mr. Krishnamurti. The lectures were under the Banyan Tree, and our loud speakers were used. The first three days, however, they did not function well; but the last two days, after repairs, they were as efficient as two years ago. Needless to say, they are not like the magnificent loud speakers at Ommen, where there is not the slightest distortion of voice, and there is a very great delicacy of reception.

A novel attempt to break away from old methods of exposition was that on the evening of the 28th, Star Day. That evening instead of an address by one person, there was something akin to a Platonic dialogue. Nine of us sat round the half-moon of a table with the loud speaker in front of us. Mr. Krishnamurti was in the middle, and others were grouped round him on either side. Then a conversation took place, each speaker voicing exactly what he thought concerning certain vital topics that are before us all. We called it a "symposium," and the audience of two thousand four hundred who heard it found it, according to accounts received, not only novel, but also most attractive. I recommend the

trial of this method of exposition. Needless to say, it has to be carefully arranged beforehand, so that there may be no confusion in the dialogue. The way we arranged for it was as follows: one morning we met, and perfectly naturally carried on a discussion as animatedly as we normally are, when we meet and discuss. The difference was that there was a stenographer taking down our discussion. The remarks of each speaker were then typed out, and we went over them carefully so as to put in any gaps which we noted; but we made no fundamental change in the remarks made on the spur of the moment. Then, at a rehearsal, each speaker read out his part, and finally on the symposium evening, before the public, all of us did our best to be as natural in our expression as in the first discussion, though we had to read our parts into a loud speaker. The great advantage to the public was that, instead of listening to one speaker, they listened to several. Yet, the conversation was not at all rambling, but purposely directed to a definite goal in view. In the symposium, naturally many of our points were taken up by Mr. Krishnomurti, and he interposed and explained what he meant, when we seemed not to have grasped correctly his meaning. The Order of the Star will later publish the dialogue.

Our Community singing also was a great success. In the evening, under the Banyan, our 2,400 delegates and their friends sang Indian and European songs. Each was given a copy of the songs. A small choir first sang into the loud speaker each song or some verses of it; then they sang line by line, the audience joining in; then all sang together in unison. A most enjoyable hour and a half added to the sense of brotherhood and happiness of the Convention.

Our principal workers will be scattered in various parts of the world again. The President and Mrs. D. Jinarajadasa will be travelling to Ojai, but the date of their departure is not settled yet. I am leaving with Bishop Leadbeater's party for Australia, thence to Ojai, from which place it is most likely that I shall travel visiting Mexico, Costa Rica, Cuba, Porto Rico and the South American Sections.

Mr. Krishnamurti starts in a month's time for Ojai via Europe with Mr. Y. Prasaid. Bishop Arundale and Mrs. Arundale will be working this year in India, for the former has been elected General Secretary of the Indian Section.

C. Jinarajadasa.

January 17, 1928.

### AMONG THE LODGES

Toronto Lodge has had lectures from Mr. A. M. Stephen, president of the Vancouver Lodge, on "The Mystical Message of the Poets," and from Mr. Charles Lazenby on "Confucius and his Maxims," during the month in addition to addresses from Mr. McIntyre and Mr. Smythe. Mr. Lawren Harris has continued his talks of last year on Theosophy and Art; Mrs. Carroll Aikins held a series of classes on Buddhism which created much interest; and Mr. Lazenby has been giving a series of talks on Monday evenings, following Mr. McIntyre's talks on Astrology. Mr. Lazenby chose general Theosophical topics. The annual St. Patrick's Day dance was held in Columbus Hall and was a social as well as a financial success. Miss Agnes Wood has taken full charge of the Library and of the children's Lotus Circle on Sundays and is making many friends.

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When the General Executive decided to conduct a lecture campaign in Ottawa the Lodge authorities there were notified and a meeting of the members was called. The General Secretary was notified that the Lodge did not consider that it was worth while making the attempt to hold meetings in Ottawa, and that the time, money and effort would be thrown away. This was not encouraging, but as it was known that some members of the Lodge were under a hostile influence it was not regarded as a valid remonstrance. The General Secretary went to Ottawa on Thursday, March 22, a day of good omen, and made arrangements, with the assistance of Miss Brenda Johnson, a member of the Toronto Lodge who had been residing in Ottawa and had conducted enquiries as to places of meeting. The Chateau Laurier was decided upon and

the Ball Room engaged for the Two Sundays, March 25 and April 1, and the Concert Hall or the Palm Room for the other evenings as they might be available. There is no other meeting place so suitable in the city and the management of the fine hotel was most obliging. The General Secretary went to Montreal for Friday and Saturday, reports of the meetings held there appearing elsewhere. On Sunday, returning to Ottawa and the newspapers having been given advertising matter and circulars distributed, work in which all the members of the Lodge worked heartily, an excellent audience for a presumably hostile city was gathered. We do not care to exaggerate as some do about the size of our meetings, but there were about seventy the first Sunday evening and about the same on the last night. During the week the audiences varied from thirty to fifty, and very great interest was manifested by those who attended from time to time and the broad platform of the T.S. in Canada appealed to them. A Star member mentioned that fact as a reason for not being expected to take part in the work. But why? Yes, but Star members are not welcome in the T.S. in Canada. Where did that statement get circulation? All the T.S. in Canada asks is that the members attend strictly to their own affairs. If they belong to other bodies well and good. All that is asked is that such matters be kept separate from the T.S. Too many movements are using the T. S. as the Cuckoo uses the nests of other birds, laying its eggs and expecting the other birds to hatch them out. The T. S. should not be in the business of hatching out other birds' eggs. It needs all the nest it has for its own family. Some members who object most strenuously to the Star and the L. C. C. and other bodies intruding upon the T. S. have been among the first to bring in a recent organization to the T. S. and its nestlings immediately set to to turn all the real Theosophists out of their own nest. This cuckoo trick should not be permitted by wide-awake members. This was explained to all the members, new and old, of a class that was organized of nearly twenty to meet on Sunday afternoons at three o'clock, Mrs.

Cameron kindly lending her rooms in the Plaza Building for the purpose. This is a central situation and the book selected is a neutral one, William Kingsland's "Our Infinite Life." The class is to be led by each member in turn, and Miss Johnston undertook the secretarial work. If this class is in earnest and sticks to its study for a few months it will discover that it has Theosophy in its own consciousness and in the individual consciousness of its members and will feel able to meet the public and disseminate the good news. Brotherhood is more important than opinions, for opinions constantly change with wider experience and better understanding, but Brotherhood is elemental and never changes. The subjects discussed by the General Secretary each evening were a set of three on Fundamental and Modernist problems: Ape or man: which was first? Jesus or Christ? Who created the World? and then The Great Law; The Great Companions; The Purpose of Death; The Birth of the God in Man; and The Oldest Gospel in the World.

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Mr. J. E. Dobbs, president, writes:—The recent visit of Mr. A. E. S. Smythe to Montreal Lodge was an event of unusual importance to us since our geographical location is not favourable for frequent personal contacts with other centres, although we have the benefit of a representative on the General Executive Committee who very ably keeps us in touch with affairs of the Canadian Section. This geographical isolation has resulted in the building up of a self-reliant Lodge, sufficient, for the most part, unto itself and, because of this, a visit by anyone from another Lodge, and especially by the General Secretary, is all the more appreciated and refreshing. It was, therefore, with great pleasure that we welcomed Mr. Smythe into our midst and he brought just the needed inspiration. At a meeting for members and their friends on 23rd of March Mr. Smythe stressed the need for maintaining absolute freedom of thought, emphasizing the uniqueness of the Canadian Section in this regard. He pointed out the pernicious consequences which would issue

from an attempt to limit such freedom, in some instances resulting, not only in dissipation of energy but also disintegration of membership. Not wishing to confine the interests of members to activities within the Lodge only, Mr. Smythe dwelt on the liberty accorded to members of following their own individual inclinations, providing, of course, that the integrity of the Lodge as a unit of the Canadian Section be recognized and maintained. He commented on the ephemeral character of some innovations which have come into being during the existence of the Theosophical Society and, while recognizing freedom of individual judgment in that regard, emphasized the importance of being guided by fundamental principles. Mr. Smythe considered the Theosophical Society as being particularly fertile for contributing something of real value to National life and urged that Theosophical principles be applied to national problems in order that Canada may make a unique contribution to the world. He hoped to see the day when the Theosophical Society would be a magnet towards which the best scientific minds would be drawn again, as they were in the earlier years of the Society. A public lecture, subject "The God in Man," was given before a capacity audience in Coronation Hall on 24th of March. Mr. Smythe dwelt on the expansiveness of the Universe and the need of enlarging our consciousness to harmonize with such a creation, deploring the narrow outlook which cramped the life and dwarfed the spiritual faculties. He pointed out that scientific men failed to understand the purpose of the Universe because of their materialistic approach to problems and considered the Theosophical Society as the logical place for the most progressive scientific minds as the Society had a deep reservoir of occult and esoteric knowledge from which to draw, illuminating much that seemed obscure to Science at present. Occult Science had its left and right path and he warned against gullibility, whereby imposters capitalized occult knowledge for monetary gain. There was no short cut to spiritual attainment and it was inevitable that we go through all the necessary

stages of development before liberation be achieved. To develop occult power prematurely, or for selfish ends, only invited disaster and many human wrecks were to be found as victims of such practices. When we developed our life to a degree where occult power could be safely and wisely used it would appear as a natural sequence. We of the Montreal Lodge felt this visit of the General Secretary to be particularly valuable, and the messages he left with us as singularly appropriate at the present time.

### FELLOWS AND FRIENDS

Mrs. Felix Belcher, of the West End Lodge, Toronto, has been visiting in Western Canada, and attending some of the Lodge meetings.

A conspicuously fine article on "The Human Touch in Canadian Poetry" has been contributed to the Canadian Bookman for March by Dr. Lionel Stevenson, of the University of California. He is a member of the Vancouver Lodge.

Last month's note about Mr. Ernest Nielsen was in error in speaking of him as having been General Secretary of Norway. He had not filled this office. Norway formed an independent section in 1913, and Miss Eva Blytt was elected General Secretary. In the last ten years Mrs. Agnes Marten Sparre has filled the position. Both are admirable workers.

M. Pekka Ervast writes from a new address, Pilna'a, Finland, that he had not been getting the Canadian Theosophist and remarks: "I miss it so much, because it is sans comparison the best T.S. periodical, seeking the old eternal Truth, so often forgotten in the vain search for sensational varieties. I greeted its monthly coming with the greatest pleasure, knowing that it was worth reading always." M. Ervast is editor of "Ruusu-Risti."

Some of our Lodges find difficulty in interesting their children in things that are at once Theosophical and practical. Sometimes the Boy Scout and the Girl Guide movements appeal and they are

certainly most excellent channels of activity. Their touch with nature is of the utmost value to all children, and especially those who live in cities. Sometimes, however, something more in touch with humanity is wanted. The Junior Red Cross is just the thing for such workers and their interests. Miss Jeane E. Browne is director of the Junior Red Cross at 410 Sherbourne Street, Toronto, and there are provisional divisions at Vancouver, Edmonton, Regina, Winnipeg, Montreal, Saint John, Halifax and Charlottetown. The "Willing Workers" to take an example of the kind of work done, report from Albert Mines New Brunswick, that 55 members out of 58 are enrolled in the School. They held 36 meetings, of which 15 were for business, 10 health, 4 citizenship, 4 Service and 3 specially arranged for visitors. Raising money by concerts they procured during the year drinking cups, water cooler, towels, and literature cupboard for the School, spent for improvements to School Buildings, \$23, and also some money on community service. The report says: "We often put tests to find out what rules are being broken by members. We find that they are keeping rules fairly well. Some drink tea but not many. I think, however, this rule is broken more often than any other. Some eat too much candy. All have gained in weight." Again, "as many of our members had to eat cold lunches at dinnertime, we bought cocoa and sugar, and utensils for the making of cocoa. We built a cabinet which was provided with hinges, lock and key, to hold utensils and individual drinking-cups. Knowing that an uncovered water pail is apt to get full of dust and germs, we decided to safeguard ourselves against these dangers by buying a water-cooler. We also purchased towels and soap. Seeing that part of our school was in need of a coat of paint, we purchased paint, and the trustees had the painting done. We appointed sick visiting committees, whose duties were to visit the sick people in the community and dispense fruit with wishes for a hasty recovery." The Juniors have a fine magazine, The Canadian Red Cross Junior, which is equal to anything of the kind published. There

is a membership of over ten millions all over the world. Japan has over a million members, Italy has 1,500,000; Great Britain has only 7,000 but Canada had 137,494 at the return on December 1 last. There are nearly three millions in Europe altogether, nearly six millions in Canada and the United States, over a million in Asia, Siam and India as well as Japan participating. Theosophists should be taking part in all these advanced and intelligent movements for betterment.

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It is with deep regret that we have received the following letter from Mr. C. G. Alterskye, Alexandria, Egypt. Miss Allen was one of the warmest supporters of our work in Canada and her inspiration did much to awaken in Egypt a sense of the impropriety of presenting as Madam Blavatsky's teachings, the doctrines which she had spent her life to overthrow. Writing on March 12, Mr. Alterskye says: "I much regret to advise you that Miss F. M. Allen, who corresponded with you regularly, died three weeks ago after a painful illness. She had been suffering for many years, and it is really extraordinary that she was not called away earlier, as she had been a complete physical wreck for a considerable time. Her tremendous courage alone kept her going. To me personally and to our little group the loss is a serious one. She was our best student and it was largely owing to her help that we were able to form our Union two years ago. She was a remarkably gifted woman and had an interesting history, being the daughter of Surgeon-General Allen, who served in India under the old East India Company, and incidentally, a descendant of Lord Nelson. As you doubtless know, Miss Allen greatly admired Canada's stand; she carefully kept her copies of 'The Canadian Theosophist' which are now in our book-room, all carefully bound. She was also attached to Mrs. Bailey's 'Arcane School,' though I believe the state of her health prevented her from doing her full share of study. We have great cause to thank and congratulate you and your section for the constant improvement in 'The Canadian Theosophist'; your regular presentation of the same Theosophical stand-

point and the deep thought to which all the articles testify are a constant source of delight."

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Colonel Robert Baldwin Hamilton, one of Toronto's outstanding citizens, and for a long time a prominent member of the Toronto Theosophical Society, died on Easter Sunday, 8th April. Col. Hamilton was born in Toronto on October 10, 1847, the son of the late Mr. and Mrs. Sidney Smith Hamilton. His father was prominently identified with the shipping interests of Toronto and owned property along the waterfront. Col. Hamilton was educated at the old Model and Grammar schools and on graduating joined his father in business. Later he became inspector of vital statistics in the Ontario government, a position he held for thirteen years. For a number of years he served as a member of the city council and public school board. He was director and first secretary of the Ontario and Sault Ste. Marie Light and Power Co., and was interested in the mining brokerage and the machinery market. He began his military career at the R. M. C., serving as N. C. O. in the ranks for five years. For 31 years he was with the Queen's Own Rifles. He rose step by step to succeed Sir William Otter in the command of the regiment, holding the honour for eight years, retiring in 1897. In the four years of the great war, his whole time was taken up with the task of preparing young men of Toronto for their work overseas. Col. Hamilton was special organizing officer for recruiting. He was the author of a booklet, "Hopes, Fears and Visions of the War," the aim of which was to arouse the citizen's sense of his duty in the crisis. For his unremitting labours, he received letters of commendation from Sir Edward Grey, Premier Asquith, the Duke of Connaught and other leading men. He was one of the pioneers in the game of lacrosse and his efforts in this direction were largely responsible for the popularity of the game in Toronto to-day. He was president of the National Amateur Lacrosse Association and the Canadian Lacrosse Association, besides being captain of his team for thirteen years. He was a charter member of the



Granite Club. He was a member of the Canadian Military Institute. He is survived by his wife, Mary Kate Pellatt Hamilton, the sister of Sir Henry Pellatt. His only daughter, Mrs. Stephen Leacock, passed away in London, England, two years ago. The burial took place at the Necropolis. The pall bearers were four nephews, Messrs Hamilton and Geoffrey Adams and George Hamilton of Toronto, and Jackson Adams of Waterloo; and Frank Thompson and Edwin Thompson of Toronto. The mourners were his widow, his sister, Mrs. John Adams, the only surviving member of his own family, and Mrs. Henry C. Hamilton, a sister-in-law.

### BLIND LEADERS OF THE BLIND

A rival to that ineffable wonder, "The Divine Life," of Chicago, has sprung up and dates itself from Nanaimo in its February number, though it appears to be not a little uncertain about the date of its existence, announcing on page 6 that "Commencing with January we propose to give in advance those significant dates (if any) in each month on which remarkable children will be born." Does this refer to January, 1929, or is it the result of that comparison which great adepts may be supposed to suffer from when past, present and future are all alike? This, perhaps, is the "hopless" state of the present humanity alluded to in the third cover page, though a hop from Akron, Ohio, to Vancouver Island belies the suggestion. Further hops may be necessary.

From a perusal of the Magazine we gather that Canada is in imminent danger of internal convulsions. There are forces, we are warned, "which are inimical to all individual and national welfare," which "are concentrating their energies upon the destruction of all institutions and governments not definitely allied with their own." We have heard of such bodies, and under the circumstances we judge it is necessary for the T. S. in Canada to be careful. If its members do not immediately pledge themselves individually to the leader of these forces the Society will suffer some appalling

fate! We fancy, however, that a longer period of residence in Canada will be necessary to acquaint even a high adept with conditions here. The high adept aforesaid, temporarily only, we trust, off his balance, has an attack of chills and fever over the grand stand play made by Bishop Fallon to impress the Vatican at a time when there were some vacant cardinal's hats.

Then we have another statement which is truly worthy of "Divine Life." On page 23, under the caption, "Disarming Protestantism," we find the pertinent and penetrating interrogation—"Why are Catholic interests plotting to disband the Provincial Police of Saskatchewan and to replace them by the R. C. M. P., and is not this part of a deliberate plot to disarm the unsuspecting and Protestant Western Provinces?" The italics are not ours. This amateur in Canada is apparently unaware of the existence of the Royal Canadian Mounted Police, which every province welcomes to its jurisdiction.

We fear that the effort to draw members from the T. S., where there is a danger from emissaries of the Vatican or from its most unscrupulous supporters far greater than from any other source, will not conduce to the success of the work than Madam Blavatsky had at heart. If Madam Blavatsky's work can be attacked from without so as to reduce the number of the members, and from within so as to debase the ideals of those who remain and to vitiate the efforts of the few who still hold to the original purposes of the Society, it will not be long before there is no Society worthy the name. And this is exactly the aim of all these professing to work for "Practical" Theosophy, wolves in sheep's clothing, who devour widow's houses and batten on the possessions of the simple-minded.

It is idle to point out to those who are willing to be blind the evidence in the pages of *The Chalice* that it is an anti-Canadian sheet. The editors do not ever know what Canada's ideals are. One article talks of "the present silence concerning Mexico and our war upon the Nicaraguans." If Canadians are willing

to accept this sort of teaching at the hands of aliens then they are entirely false to the cosmopolitan ideals which the Canadian nation has at heart. No nation has had the clear conception of the aims of the Theosophical Masters which the T. S. in Canada has supported, and this is why such desperate attacks have been directed against it.

It should be thoroughly understood that the T. S. has no quarrel with Roman Catholics as such, any more than it has with Protestants as such. Philosophically, it is opposed to all ritualistic, sacerdotal, and anthropomorphic religion, but this is an entirely different thing from the personal animus that people like the propagandists of The Chalice seek to engender. There can be no finer people anywhere than the Roman Catholic *habitants* of Quebec, unless it be the Orangemen of Ulster. If there is anything wrong with either race it is their beliefs, and they are not responsible for these in the ordinary sense. Had The Chalice writer been born in Quebec or in Ulster he would, on account of his bigoted nature be as bigoted in Catholicism or in Orangeism as he is now in his antagonism to what he denounces. It is the principle, the system, to which we object, and not to the poor dupes who follow it.

We have, in Canada, already evolved a working agreement with Quebec by which they, in that largest of our provinces, contribute their share to the progress and development of the Dominion, and it is without reservation, a noble contribution. No doubt the priests of Quebec have in mind the conversion of all Canadians to Roman Catholicism. They came over from France three hundred years ago with that object. No doubt the Protestant ministers have in mind the conversion of all Canadians to their special form of Christianity. They support colleges and churches to that end. Theosophists do not exactly say, "a plague on both your houses," but they recognize that neither the one form of religion nor the other will ever bring about the happy condition of human brotherhood which should be the aim of all humanity. It is only by education

and the spread of knowledge about the source of religion and the history of all kinds of faiths, creeds, churches and forms of priestcraft that the world will ever be brought to recognize the inner light that shines from the Incarnate God in man himself.

The Chalice would point out little spots on the earth where people could find safety and protection from imaginary dangers, forgetting that no man can run away from his Karma, and that it will find him out for his own safety or for his own loss no matter where he betakes himself. Shrewd fakers play on the innate fears of half-educated or wholly ignorant people, and it is possible to lead them into the most absurd sacrifices under these delusions. The sacerdotal principle is not confined to a Church, Roman or otherwise, but exists wherever a man seeks to establish himself as the leader and guide of another man's actions, or seeks to erect an organization of which he is to be the infallible centre and pope.

It is not names, but principles that the unwary have to be on the alert to escape. This has been pounded into the T. S. in Canada for a generation, but still there are weaklings and always will be. "The poor ye have ever with you." That does not apply to material things, but to poverty of wisdom, and they who take advantage of such poverty are robbers of the blind. Verily their reward is sure.

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Since writing the foregoing a letter from Vancouver reports the activity of the Aquarian Foundation in its insidious campaign to break up the T. S. The chief policy is to set Roman Catholics and Protestants at each other's throats by circulating wild stories which only the most gullible would listen to unless under the extreme prejudice and passion which religious differences nourish. This of course is neither Theosophical nor brotherly, but it passes for as much with some people and is effective in injuring the T. S., quite as effective as the attack through the Liberal Catholic Church is from the opposite direction. Several Lodges have been under the influence and some have almost succumbed to it. The Ottawa Lodge has been hard hit in

the east and some progress has been made in the west in this nefarious business. The story is circulated that within a year the T. S. in Canada will break up and then these Cuckoos will enter into their inheritance. Another story is sufficiently impudent to be amusing. It states that Mr. Smythe is "secretly in sympathy with Brother Twelve, but from motives of policy does not care to take his stand yet. In due time he will do so and swing in with him all the Canadian Section which has any value." The man who concocts these lies is believed by his dupes to represent the Master and the White Lodge. Of course human gullibility is capable of anything, but one had imagined that Canadians were a little harder headed than this. And to do them justice the General Secretary believes they are, for it is usually immigrants who fall for this folly. We trust that members of the T.S. in Canada will continue to recognize that real Theosophy is founded on Brotherhood, and has no sympathy with efforts to create ill feeling and suspicion between members of different religious communities. We wish to bring people together, and that can only be done by knowing and living the Truth, and by cultivating the utmost charity of heart and mind. To set ignorant Catholics and Protestants by the ears is a diabolical policy, and those who engage in such iniquities are of their unholy father who supplies them with the evil imagination and the falsehoods which they whisper about.

Finally let me make this quotation and have done with this superstition for ever:

"Brother XII's' Aquarian Foundation is a fraud on the face of it. I wrote to him that the Sun at the Vernal Equinox will not be in Aquarius for centuries. He tried to crawl out of that hole by saying there were 'spheres of influence' that do not coincide with the constellations! Rot! The Aquarius boobies are ignorant of Astronomy. A glance at a Star Atlas shows the Sun is nowhere near Aquarius. A friend to whom I imparted that information asked several Astrologers about it, and when they tried to avoid the issue he wrote to the Naval Observatory at Washington, D.C., and of course was

told exactly what I had told him. The whole field of Theosophy and so-called 'Occultism' is now plastered over with charlatanry, humbuggery, silliness, stupidity, ignorance, etc. Back of all these are the dugpas, the black enemies of decent humanity." A. E. S. S.

### THE SECRET DOCTRINE

Perhaps the most talked-of and least read book in the wide range of Theosophical literature, is the Secret Doctrine. This stupendous work was released to the public in the autumn of 1888, in two separate volumes. It had evidently been the intention of H. P. Blavatsky, the author, or, rather, the writer, to put forth an additional version of Occult teachings to supplement Isis Unveiled which appeared in 1877. In the January number of the Journal of the Theosophical Society, for 1884, an advertisement appears, announcing the Secret Doctrine. It was stated there that numerous and urgent requests had come from all parts of India, to adopt some plan for bringing the matter contained in Isis Unveiled, within the reach of those who could not afford to purchase so expensive a work at one time. On the other hand, many finding the outline of the Doctrine given, too hazy, clamoured for more light and, necessarily misunderstanding the teachings, they erroneously supposed it to be contradictory to later revelations which in not a few cases, had been entirely misconceived. The announcement further proceeds:

"The author, therefore, under the advice of friends, proposes to issue the work in a better and clearer form, in monthly parts. All that is important in Isis Unveiled for a thorough comprehension of the Occult and other philosophic subjects treated, will be retained, but with such re-arrangement of the text as to group together as closely as possible the material relating to any one subject. Much additional information upon Occult subjects which it was not desirable to put before the public at the first appearance of the work, but for which the way has been prepared by the intervening eight years and especially by the publica-

tion of The Occult World, Esoteric Buddhism and other Theosophic works, will be given." Nearly five years elapsed, however, before any of this matter was given to the public.

Writing to A.P. Sinnett, in 1886, H.P. B. said she had sent volume 1 of the Secret Doctrine, to Adyar, and was then working on volume 2 and she makes the following observation "this alone will be more than you will be able to digest in 25 years." In writing to Sinnett from Adyar in 1883, she alludes to the fact that she had been instructed by her Masters to re-write "the whole of Isis Unveiled, calling it the Secret Doctrine, and making 3, if not 4, volumes out of the original 2, Subba Row helping me and writing most of the commentaries and explanation."

H.P.B. spent the greater part of 1885, the whole of 1886, and part of 1887, in Europe where sporadic and interrupted attempts had been made to complete the writing of the Secret Doctrine. Early in 1887 she was persuaded to remove to England, where Mr. Bertram Keightley and others, principally Dr. Archibald Keightley, secured a cottage for her at Upper Norwood. In describing her departure from Ostend, Mr. Keightley has written;

"The move was effected without any untoward event, though the packing up of her books, papers, MSS., etc., was a truly terrible undertaking, for she went on writing to the very last moment, and as sure as any book, paper or portion of MSS had been carefully packed away at the bottom of some box, so surely would she urgently need it and insist upon its being disinterred at all costs. However, we did get packed at last, reached Maycot, and before we had been two hours in the house H.P.B. had her writing materials out and was hard at work again. Her power of work was amazing; from early morning till late in the evening she sat at her desk, and even when so ill that most people would have been lying helpless, in bed, she toiled resolutely away at the task she had undertaken. A day or two after our arrival, at Maycot, H.P.B. placed the whole of the so-far completed MSS in the hands of Dr.

Keightley and myself, instructing us to read, punctuate, correct the English, alter, and generally treat it as if it were our own—which we naturally did NOT do, having far too high an opinion of her knowledge to take liberties with so important a work. But we both read the whole mass of MSS—a pile over three feet high,—most carefully through, correcting the English and punctuating where absolutely indispensable, and then after prolonged consultation, faced the author in her den—in my case with sore trembling, I remember—with the solemn opinion that the whole of the matter must be re-arranged on some definite plan since, as it stood, the book was another Isis Unveiled, only far worse, so far as absence of plan and consecutiveness were concerned."

In the autumn of 1887 H. P. B. transferred her headquarters to 17 Lansdowne Road, London. The Keightleys remained with H. P. B. until the completion of the two volumes. In summing up his comments upon his association with H. P. B., in her writing of the Secret Doctrine, Mr. Keightley makes the following interesting observations;

"Of the further history of the Secret Doctrine there is much more to say—though there were months of hard work before us. H.P.B. read and corrected two sets of the galley proofs; then a page proof and finally a revise in sheet; correcting, adding and altering up to the very last moment;— result; printer's bill for corrections alone over 300 pounds

"Of phenomena in connection with the Secret Doctrine, I have very little indeed to say. Quotations, with full references, from books which were never in the house—quotations verified after hours of search, sometimes at the British Museum, for a rare book, of such I saw and verified not a few.

"In verifying them I found occasionally the curious fact that the numerical references were reversed e.g. p. 321 for p. 123, illustrating the reversal of objects when seen in the astral light. But beyond such instances of clairvoyant-vision, I have no further phenomena directly bearing upon the production of the Secret Doctrine, to record."

One of the great controversies that has arisen over the publication of the Secret Doctrine, is as to the existence of other volumes which have never been published. In her preface to the Secret Doctrine, H.P.B. makes the following announcement;—

“As originally announced, it was intended that the Secret Doctrine should be an amended and enlarged version of *Isis Unveiled*. It was, however, soon found that the explanations which could be added to those already put before the world in the last named, and other works bearing on esoteric science, were such as to require a different method of treatment and, consequently, the present volumes do not contain any but 20 pages extracted from *Isis Unveiled*.”

She also makes it known that when the preface for the 2 volumes then issued, had been completed, “a large quantity of material is already prepared, bearing on the history of Occultism, as contained in the lives of great adepts of the Aryan race, and showing the bearing of Occult philosophy upon the conduct of life as it is and as it ought to be. Should the present volumes meet with a favourable reception, no effort will be spared to carry out the scheme of work in its entirety. The 3rd volume is entirely ready, the 4th, almost so.”

Reference is made on p. 40, of the introduction to the first volume of the Secret Doctrine, as to what matter would be found in volume 3. The concluding words of the 2nd volume of the Secret Doctrine also refer to volumes 3 and 4. Her comment is that the 2 volumes then issued were but a fitting prelude for volumes 3 and 4;— “until the rubbish of the ages is cleared away from the minds of the Theosophists to whom these volumes are dedicated, it is impossible that the same practical teaching contained in the 3rd volume should be understood. Consequently it entirely depends upon the reception volumes 1 and 2 will meet at the hands of Theosophists and mystics, whether these last two volumes will ever be published, though they are almost completed.”

In the supplement to the Theosophist for January 1888, p. 17, Colonel Olcott

makes the following statement;—“During the past 12 months, she (H.P.B.) has sent me the MSS of four out of the probable five volumes of the Secret Doctrine for examination.” This should dispel any doubt that remains in the minds of controversialists as to the actual existence of volumes 3 and 4. The 3rd volume published by Mrs. Besant and her associates after the death of H.P.B., and labelled Occultism, has been found to be nothing more than a collection of miscellaneous and private papers and letters, most of which, perhaps, were the property of H.P.B. It would seem that the reason for the non appearance of volumes 3 and 4 is due to the fact that the public reception of volumes 1 and 2 did not justify publication of further information on these abstruse, and metaphysical subjects.

W. M. W.

### IS THE CHURCH NON-ESSENTIAL?

(As a student of occultism sees it)

NOTE:—In the Aug. 27th issue of “The Churchman,” published in N.Y. City an article with the above title was written by a student of one of our Colleges. It represented the view of one of the rising generation, which was that the Church was non-essential. In a note preceding the article, the Editor invited other contributions on the subject. The writer of the following responded to the invitation, and sent it to “The Churchman.” It was returned without comment and without thanks; rejected.

Conducted as it is at present, the Church is non-essential; but it should be essential, and could be made essential.

Let us argue: The N. Y. Cathedral is being built. It was designed by an architect who is now overseeing its erection. Is the architect competent, and has he any credentials worth looking at? As an architect he stands ace-high in his profession, and his credentials are of the highest.

Services are being held, and sermons are being preached, in the Cathedral; sermons relating to God, Jesus Christ, heaven, angels, etc. The priests who preach those sermons claim (in effect)

to know and to teach their hearers about those high matters.

If the architect were asked regarding his building, the inquirer would be answered in detail, from the foundation all the way up to the roof and back again; for—the architect knows his business.

If any preacher (it matters not of what creed or denomination) were asked for his credentials as a builder of souls, as "one having authority," he probably would name the Seminary he studied in, name the Bishop who ordained him, and perhaps point to the Bible as his authority; but such credentials in the case of the architect would be of little or no value if he could not demonstrate his ability, and prove that he had a practical working knowledge of architecture, of building churches and cathedrals.

This rising generation consists of humans who are thinking for themselves, and probing into the claims of their so-called leaders. To use a colloquialism. They are from Missouri, and have to be shown. Naturally enough they are asking for the preacher's credentials; challenging him to back up his statements about God, Jesus, heaven, the spiritual life, with facts; facts that he knows are facts in his own personal experience. The demand is a just and logical demand. (See James ii. 17 to 24 verses).

On the one hand we have learned men asserting that there is absolutely no historical evidence of the Jesus Christ of the Gospel story; learned men (some in the Church pulpits) denying the accuracy of the Biblical account of the creation and the "Fall" hence doing away with the necessity of a "Saviour"); other learned men drawing attention to the fact that the statements in the Bible, and the Gospel accounts of Jesus are self-contradictory. And, on the other hand, we have preachers taking those disputed, inaccurate, self-contradictory statements on which to base their sermons, and the modern generation is asking questions. Questions to which they can get no definite answer other than: "The ways of God are inscrutable;" "We must have faith."

In the ordinary activities of human endeavour, professional, business and sci-

ence, leaders are chosen because of their knowledge; they can produce their credentials and demonstrate their knowledge; but, so far as this writer knows, priests, parsons and ministers are the only men of whom credentials are not demanded. Given a pleasing presence, a flow of language, and an acquaintance with his particular creed and ritual of his church, and the spiritual leader, the builder of souls, is accepted for what he claims to be—one having authority.

In my materialistic days I used to buttonhole the local priests, parsons and ministers, tell them in a casual way that I had been requested to give lessons in my professional work; and, with an assumed innocence, I'd ask the reverend gentleman if he did not think I ought to first give some proof of my knowing the subject. Usually he fell into the trap, and agreed most decidedly that that would be only right and just. Then I'd inform him that I had heard him deliver a sermon on "The Beauty of the Holy Ghost," the "Joys of the Heaven-life," the "Friendship and love of Jesus," or similar flights, and ask him what he really knew of those matters. Where was this heaven he so glibly expounded upon? Had he ever come into personal touch with Jesus? What did he know of the heaven-life other than what he had been told by his teachers in the Seminary, or had read in books?

The answers were disappointing. They were to the effect that they had no practical knowledge, and that we should have faith!

Let each and every one of my reverend brothers go into his closet, shut the door, and, examining themselves in their innermost souls, ask in all sincerity: "How much do I really know of these things I should know, and on which I have the assurance to expound, sermon after sermon?"

St. Paul claimed to be a "Master-builder;" claimed to know what he was talking about. If my reverend brothers were asked for their credentials (as was required of the physical church builder) how many or few could pass the test?

The heart of humanity is, fundamentally good. Humanity, I am convinced,

prefer good to evil; prefer living clean rather than evil lives; and many, I suppose thousands, attend church seeking to satisfy the fundamental urge which is their birthright and inherent in them as children of the Divine Intelligence we call "God." Those who do not go to church, more particularly the rising generation, weigh the statements of the preachers and compare those statements with their practice; and they discover that the indictment Jesus brought against the church of His day applies with equal force to the church of this present day. They demand proofs, pragmatical arguments relating to creeds and rituals. They realize that the preacher really knows no more of heavenly things and things of the spirit than they themselves know.

I have had a preacher say to me that he spoke six languages, had the philosophies at his fingers-ends; but he was like a man on the open sea, in an open boat without a sail or rudder.

When a church member loses a loved one by death, and turns to his pastor with questions regarding the future life and the conditions of the world where perhaps his loved one is, can the reverend gentleman give the questioner any definite information regarding the fate of that loved one? Anything other than guesswork? Or what he has learned from those who taught him, and who know no more than he does?

I am asking you, gentlemen, for your credentials!

Recently, my beloved daughter—the light of my life—passed out of this life. I ask you who pose as spiritual leaders, you who should have as much expert knowledge of spiritual things as the physical-plane architect has of physical-plane cathedrals. I ask you gentlemen: Can one hundred, fifty, ten of you give me any definite information as to where my daughter now is? Definite information based on your own experience and knowledge? If you cannot, are you not taking money under false pretences? Your Master, Jesus, said: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do" (John xiv.12: also Matt.

xxi.21) What is the reason that you, his alleged followers, have no real knowledge of that which you presume to preach?

That is why the Church is, as present constituted, not only non-essential, but a positive evil. It is evil because seekers of truth contribute to the upkeep of your beautiful churches, choirs, priests, only to find that you, teachers, have no real knowledge of what you profess to teach; that your credentials are worthless. And the result is: the disappointed ones become materialists, atheists and agnostics. They have lost that valuable thing faith; and they became cynical, callous and hard-hearted. When you meet your Master Jesus on the higher planes of being, and he requires of you an accounting of your ministry, what will be your answer?

The Church would be essential if, instead of creeds and hair-split discussions of doctrine, you gave a spiritually thirsty people the Water (knowledge) of Life—spiritual Life.

The Church could be made essential if instead of merely book knowledge (information rather) gained in Seminaries and Colleges, you "lived the life," sold all that you have and followed your Master. Take G. Bernard Shaw's advice and give Christ's teaching a trial.

The foregoing may read like an indictment of the Church. It is so intended; for, brought up in the Christian faith, and finding that the expounders knew no more than I did of spiritual verities, I became a near-atheist. I asked for bread; I was given a stone. I discovered that my spiritual pastors gave more thought to the beautifying of their physical temples, their altars and appurtenances, than they did to the "temples of the living God;" for while they had the non-essential details of the service routine at their finger-ends, they knew absolutely nothing of the real essentials, viz: personal experience and (therefore) knowledge of the spiritual planes of consciousness.

Do not blame the "rising generation;" blame yourselves. When you have any real knowledge of life and consciousness transcending this physical plane (with which to "feed His lambs"), you will

have no occasion for "drives," revivals, jazz entertainments, pseudo-Greek dancers, bazaars, motion pictures, or brass bands in your work; the "lambs" will come of their own volition—and gladly.

John O'Neill.

New York.

### SECRET DOCTRINE

The Editor of the "Canadian Theosophist" asks, on page 25, March number, whereon appears a letter dealing with volumes 3 and 4 of the Secret Doctrine, "Could Mr. B. Keightley not give a decisive statement on this point?" Mr. B. Keightley's memory may not be just as alert in recollections of this kind, as it was forty years ago, but there is a written record, in the "Theosophist", July 1889, which deals with the subject of the 3rd and 4th volumes of the Secret Doctrine. It was a statement made by Dr. A. Keightley, in an interview with the New York Times, in the spring of 1889. It is illuminating and coincides with H.P.B.'s own statement on this very subject. It is as follows;

"The third volume of the Secret Doctrine is in manuscript ready to be given to the printers. It will consist mainly of a series of sketches of the great occultists of all ages and is a most wonderful and fascinating work. The fourth volume, which is to be largely hints on the subject of practical occultism, has been outlined but not yet written. It will demonstrate what occultism really is and show how the popular conception of it has been outraged and degraded by fraudulent pretenders to its mysteries, who have, for greed of gain or other base purposes, falsely claimed possession of the secret knowledge. This exposure will necessitate its being brought up sharply to date as a historical record so that the actual work of writing it will not be commenced until we are about ready to bring it forth."

It will be recalled that the two first volumes of the Secret Doctrine were published six months before Dr. Keightley made the above statement.

W. M. W.

### EXTRACTS FROM LETTERS FROM AN OCCULTIST

"Now, put it down as a misfortune that you ever read a single page of L's trash. It is unwise to clutter up one's mind with such rubbish. Neither L. nor any other Neo-Theosophists sees or is in communication with any of the Masters."

Meditation: Take any easy position that does not interfere with bodily functions. I usually sit with my legs loosely crossed in front of me, or simply with the feet together and the knees raised, and the hands clasped, or fingers loosely interlocked, or apart. It is merely a matter of disposing of one's body comfortably. The Light in the heart is a pulsating violet flame with a golden tip. It is a centre of kundalini, and if aroused it is terrific. The white Light is in the head. The effort is to reach the plane of the Nous, the Manas. "An Adept is one with his Nous."

It is useless to "talk to the Higher Self" in the way you describe. He will not interfere with your karma or that of your friends, whether they are living or dead. Save in extraordinary emergencies, no Master will do that. You make the same mistake as the Christian who prays to "God" and tells him what he ought to do.

No; I shall not get L's book, or even look at it. He knows nothing about the Maha-Chohan, or about Initiation. It is only in the places of Initiation and on the physical plane that candidates are initiated. Old L. does not know even where any of those places are. Cast aside all the fake books and forget everything you ever read in them.

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## Unusual Books

I have numerous duplicate issues of H.P.B.'s magazine "Lucifer" (1887-1897) W. Q. Judge's "The Path" (1886-1896) which I would like to exchange for missing issues or sell. What issues do you want?

Book rarities sought on request.

N. W. J. HAYDON

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